

ORDER FOR A BEGINNER TAKING THE RASON

The Priest giveth the Blessing:

Priest. Blessed is our God, always, now and ever, and unto the ages of ages.

Choir. Amen.

Glory to Thee, our God, glory to Thee.

Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. **(3x)**

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

All Holy Trinity, have mercy on us. Lord, wash away our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. **(3x)**

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father Who art in the heavens, hallowed be Thy name; let Thy kingdom come; let Thy will be done also on the earth, as in heaven; Give us today our daily bread; and forgive us our debts, as we also forgive our debtors; and let us not be brought into temptation, but deliver us from the evil one.

Priest. For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader. Amen.

Troparion:

Have mercy on us, O Lord, have mercy on us; for lacking as we are in all defense, this supplication do we sinners offer unto Thee as our Master, have mercy on us.

Glory;

Lord, have mercy on us; for in Thee have we placed all our trust. Be not wroth with us greatly, nor do Thou remember our iniquities; but look upon us again as Thou art compassionate, and do Thou redeem us from our enemies; for Thou art our God, and we Thy people; all are the work of Thy hands, and upon Thy name have we called.

Both Now.

Do thou open the portal of compassion unto us, O most blessed Theotokos; for hoping in thee, let us not fail, we pray; through thee may we be delivered from adversities; for thou art the salvation of the Christian race.

Then the following Prayer

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: We give thee thanks, O Lord our God, who according to Thy great mercy, hast delivered thy servant (handmaid) N., out of the vain life of the world, and hast called him (her) to this high vocation. Enable him (her) to live worthily in this Angelical estate; and protect him (her) from the snares of the

devil, and keep him (her) pure in soul and body even unto death; and make him (her) worthy to become a holy temple of Thine. Keep him (her) ever mindful of Thee; and grant him (her) the lowliness of Thy commandments, and love, and meekness; through the intercessions of our most holy Lady, the Theotokos and ever-Virgin Mary, and of all the Saints. Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Unto Thy saving yoke, O Lord, receive Thy servant (handmaid), N., and make him (her) worthy to be numbered in the flock of Thine elect ; clothe him (her) with the robe of sanctification ; with sobriety gird his (her) loins ; of all manner of temperance make him (her) a champion ; grant that in him (her) and in us there may abide a full measure of Thy spiritual gifts; through the intercessions of our most holy Lady, the Theotokos and ever-Virgin Mary, and of all the Saints. Amen.

Then he cutteth his (her) hair cross-wise, saying:

Priest: In the Name of the Father.

Choir: Amen.

Priest: And of the Son.

Choir: Amen.

Priest: And of the Holy Spirit.

Choir: Amen.

And he giveth unto him (her) the Tunic and the Kalummavchion, adding nothing.

Then followeth the Dismissal.

Priest: Glory to Thee, O Christ our God, our hope, glory be to Thee.

May Christ our true God, by the intercessions of his all-pure and all-blameless, holy Mother, of our holy and inspired

Fathers, of Saint N. (the Saint of the Monastery or the Saint of the Day), and of all the Saints, have mercy upon us and save us; for He is gracious and a Lover of men.

He addeth: Through the prayers of our holy Fathers, Lord Jesus Christ, our God, have mercy upon us.

Choir: Amen.

**ORDER OF THE
LITTLE SCHEMA,
That is, of the
MANDYAS**

After the small semantron hath been rung, and the Brethren have begun the Hours, the Ecclesiarch bringeth in him (her) who is to receive the tonsure; and he (she) maketh prostrations before the Holy Doors, and towards the two Choirs severally, and after that to the Hegumen (Hegumenissa). And then, going into the Narthex he (she) layeth aside the usual garments. And the divine Liturgy having been begun, he (she) standeth at the Royal Doors, ungirded, barefooted, and bareheaded.

And when the Antiphons have been sung, and after the Little Entrance hath taken place, the Kontakion of the day is said to the Glory be; but to the Both now and ever is sung the following Toparion, Tone i., Thy tomb, O Saviour.

Troparion: Haste thee to open fatherly arms to me! Prodigal-like have I spent my life. Despise not a heart now impoverished, O Saviour, who hast before thine eyes the inexhaustible riches of thy mercies; for to thee, O Lord, in compunction I cry: Father, I have sinned against heaven, and before thee.

During the threefold singing of this Troparion the Brother (Sister) is led into the Church by the Ecclesiarch, and maketh prostrations in three several places, three in each place, until he (she) cometh to the Holy Doors.

And while standing there, the Hegumen instructeth him (her) thus:

Open the ears of thine heart, Brother (Sister), and hearken to the voice of the Lord saying: Come unto me, all ye that labour 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. So give now unto God a right answer to each of the questions, with fear and joy.

But know of a surety that our Saviour himself, with his all-praiseworthy Mother, and the holy Angels, and all his Saints, is here present, listening to the words that proceed from thee; so that, when he cometh to judge the quick and the dead, he may render to thee, not according to what thou art about to agree to and confess, but according as thou shalt have kept what thou art going to confess. Now, therefore, if in truth thou comest to God, give answer with carefulness unto us concerning the things about which thou art to be questioned.

The Questions and Answers.

Question: Why hast thou come hither, Brother (Sister), falling down before the holy Altar, and before this holy Assembly?

Answer: I am desirous of the life of asceticism, Reverend Father.

Question: Dost thou desire to be deserving of the Angelical Schema, and to be ranked in the company of those who are living as Monks (Nuns)?

Answer: Yes, God helping me, Reverend Father.

The Priest:

Truly a good work and a blessed hast thou chosen; but only, if thou dost also accomplish it. For good works are wrought with labour, and achieved with pain.

Question: Of thine own willing mind comest thou unto the Lord:

Answer: Yes, God helping me, Reverend Father.

Question: Not by any necessity, or constraint?

Answer: No Reverend Father.

Question: Wilt thou abide in the monastery and in the ascetic life until thy last breath?

Answer: Yes, God helping me, Reverend Father.

Question: Wilt thou keep thyself in chastity, and soberness, and piety?

Answer: Yes God helping me, Reverend Father.

Question: Wilt thou until death observe obedience to the Superior, and to all the Brotherhood (Sisterhood) in Christ?

Answer: Yes, God helping me, Reverend Father.

Question: Wilt thou endure all the strain and poverty belonging to the monastic life, for the kingdom of heaven's sake?

Answer: Yes, God helping me, Reverend Father.

The Instruction.

Then the Priest giveth the Instruction.

Behold, my Child, what manner of promises thou art giving to our Saviour Christ; for Angels are present invisibly, inscribing this thy profession, for which also thou art to be held accountable at the second coming of our Lord Jesus Christ. I am explaining therefore unto thee this most perfect life, in which, by similitude, our Lord's manner of life is exemplified; testifying what things thou oughtest to embrace, and what things it is necessary to avoid. For lo! Thou hast purposed, my Child, to come to the Lord and to serve him. If, therefore, thou wilt to become a Monk (Nun), above all cleanse thyself from all defilement of flesh and spirit, perfecting holiness in the fear of God. Acquire humility, wherewith thou shalt become an inheritor of the eternal good things; lay aside the boldness of the worldly behaviour; render obedience to all. Be uncomplaining in the services enjoined upon thee; in prayer be stedfast; in vigils be not slothful; in temptations be not disheartened; in fasting be not remiss. But now that through prayer and fasting it is necessary to make thy peace with God. In infirmities do not become indifferent; but be on thy guard against evil thoughts; for the enemy is not going to be stopped from putting thee in mind of thy former life, and from suggesting a hatred for a virtuous conduct. It is therefore necessary for thee, who hast made a beginning in the way that leadeth unto the Kingdom of heaven, not to be turned back unto those things which are behind; for otherwise thou wilt not be fit for the Kingdom of heaven. Therefore prefer not anything before God. Love neither father, nor mother, nor brethren, nor any one of thine own kindred, and love not thine own self, more than God; nor the kingdoms of this world, or any sort of repose and honour. Turn not away from poverty nor hardship, nor human contempt, nor from any other thing that thou considerest to be difficult, and so be hindered from running after Christ; but be thou sober

in all things, ever beholding as in a mirror the good things to be hoped for by those who live for God, and considering the Martyrs and holy ones since the world began, who through many sweatings and labours, and through ten thousands of blood-sheddings and deaths obtained their good things. Endure hardness as a good soldier of Christ, who, being rich in mercy, for our sakes became poor, coming among us that we might share the riches of his Kingdom. And it is therefore necessary for us to become followers of him, and through him to endure all things, advancing in his precept by day and by night; for the Lord himself hath said: If any man will come after me, let him deny himself, and take up his cross, and follow me. And this means, that he is to be always ready, until death, for every fulfilling of Christ's commandments. For thou hast to endure hunger and thirst, to be naked, insulted, and mocked, to suffer reproach and persecution, and to be afflicted in many other painful ways, whereby the life in God is distinguished. And when thou dost suffer all these things, Rejoice, saith he, for great is your reward in heaven; in Christ Jesus our Lord, to whom be glory for ever. Amen.

Question: Dost thou thus acknowledge all these things, in the hope of the power of God; and dost thou agree to hold fast to these promises unto thy life's end, by the grace of Christ?

Answer: Yes, God helping me, Reverend Father.

The Prayers before the Tonsure.

And straightway the Priest prayeth:

Therefore may the all-compassionate and merciful God, who openeth up the pure affection of his unsearchable goodness to every one that cometh unto him with desire and fervent love; who saith, A woman shall forget the fruit of her womb, before ever I shall forget thee; who also knoweth thy desire, and to thy good purpose doth lend his own strength for the fulfillment of his commandments; may he receive, embrace, and shield thee; may he be to thee a strong tower from the face of the enemy, a rock of endurance, a source of consolation, an inspirer of courage, a provider of peace of soul, a fellow-combatant in

valour; present with thee when thou liest down, and when thou risest up; comforting and cheering thine heart through the consolation of his own Holy Spirit, and deeming thee worthy of the lot of our holy and pure Fathers, Anthony, Euthymius, Sabbas, and their companions; [*But in the case of Nuns: of the holy Proto-martyr Thecla, Eupraxia, Olympias, and their companions;*] with whom thou also shalt inherit the Kingdom of heaven, in Christ Jesus our Lord; to whom be glory, and might, and dominion, and power, with the Father and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Then while he (she) inclineth his (her) head, and while the Deacon is saying, Let us pray to the Lord, the Priest layeth upon his (her) head the Schematologion, and saith the following prayer in the hearing of all.

Deacon: Let us pray to the Lord.

Choir: Lord have mercy.

Priest, aloud:

O Lord our God, who hast decreed that they are to be accounted worthy who have forsaken all worldly possessions, and family, and friends, and have followed thee; receive now thy servant (handmaid), N., who hath given up all these, according to thy holy commandments, and guide him (her) in the way of thy truth; for he (she) prostrateth himself (herself) before thee not light-mindedly; fortify him (her) with the strength of thy Holy Spirit, so that no hostile device may be able to prevail against him (her); and endue him (her) with patience, that he (she) may ever be pleasing unto thee; through the intercessions of our most holy Lady, the Theotokos, and of all the Saints, who from the beginning were pleasing unto thee. For praised and glorified is thine all-honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit; now and ever, and to the ages of ages.

Choir: Amen.

The Inclination.

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To thee, O Lord.

The Priest:

O Lord our God, the hope and refuge of all who put their trust in thee, who hast revealed unto us divers paths of salvation, through the incarnation of thine Anointed; receive thy servant (handmaid), N., who hath forsaken worldly delights and hath offered himself (herself) to thee, his (her) Lord, as a living, acceptable sacrifice. Take away from him (her) all carnal desire and irrational notions; so that along with the taking away of the senseless hairs he (she) may lay aside also his (her) unreasonable designs and actions, and may be accounted worthy to take thy easy yoke and thy light burden, and to take up the cross and follow thee, his (her) Lord. Keep him (her) safe in thy hallowing, and give him (her) a good purpose in the keeping of thy holy commandments, numbering him (her) in due season in the company of thine elect. Through the grace and loving-kindness of thine only-begotten Son, with whom thou art praised, together with thine all-holy, and gracious, and life-giving Spirit; now and ever, and to the ages of ages.

Choir: Amen.

Then the Priest, stretching out his hand towards the holy Gospel, saith:

Lo, Christ is here present invisibly. See that no one is compelling thee to come to this Schema. See that thou art desiring of set purpose the betrothal of the great and Angelical Schema.

Answer: Yes, Reverend Father, of set purpose.

The Tonsure.

And after the assurance hath been given, the Priest placing the scissors upon the holy Gospel saith to him (her):

Take the scissors, and give them to me.

He (she) taketh the scissors, and returneth them to the Priest, kissing his hand.

And the Priest, after receiving them and placing them a second time upon the Gospel, saith again the same words to him (her). This is done thrice; but the Priest at the third time of giving the scissors, saith to him (her):

Lo, from the hand of Christ thou receivest them. And see to whom thou approachest, to whom thou dost promise, and whom thou dost renounce.

Thereupon the Priest, taking hold of the scissors, saith:

Blessed is God, who willeth that all men should be saved, and come to the knowledge of the truth, who is blessed to the ages of ages.

Choir: Amen.

Then the Priest cutteth his (her) hair, cross-wise, saying:

Our Brother (Sister), N., is shorn in the hair of his (her) head, in the Name of the Father.

Choir: Amen.

And of the Son. *Choir: Amen.*

And of the Holy Spirit. *Choir: Amen.*

Let us say for him (her) the *Lord, have mercy.*

And the Lord, have mercy is sung by the Brethren (Sisters) thrice.

The Tradition of the Schema.

Then the Priest giveth him (her) the Imation, saying:

Our Brother (Sister), N., is clothed with the tunic of gladness, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us say for him (her) the *Lord, have mercy.*

Choir: Lord, have mercy. Thrice.

Then the Girdle, saying:

Our Brother (Sister), N., is girded about his (her) loins with the power of truth, for mortification of body and renewal of spirit, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us say, *etc.*

Choir: Lord, have mercy. Thrice.

Then the Kalummavichion, saying:

Our Brother (Sister), N., is covered with a helmet for the hope of salvation, in the Name, *etc.* Let us say, *etc.*

Choir: Lord, have mercy. *Thrice.*

Then the Pallion, saying:

Our Brother (sister), N., receiveth the Pallion, the betrothal of the great and Angelical Schema, for a robe of incorruptibility and modesty, in the Name, *etc.* Let us say, *etc.*

Choir: Lord, have mercy. *Thrice.*

Then the Sandals, saying:

Our Brother (Sister), N., is shod with the sandals in preparation for the gospel of peace, in the Name, *etc.* Let us say, *etc.*

Choir: Lord, have mercy. *Thrice.*

Then the Mandyas, saying:

Our Brother (Sister), N., hath received the betrothal of the great and Angelical Schema, in the Name, *etc.* Let us say, *etc.*

Choir: Lord, have mercy

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest, aloud:

O Lord our God, lead thy servant (handmaid), N., into thy spiritual court, and number him (her) in thy mystical flock. Cleanse his (her) mind from the carnal desires and the vain deceit of this life; and grant unto him (her) unceasingly to dwell upon the good things laid up for that love thee and crucify themselves to this life for thy Kingdom's sake. For thou art the Shepherd and Bishop of our souls; and we offer up praise to thee, Father, Son, and Holy Spirit; now and ever, and to the ages of ages.

Choir: Amen.

And if there be no Liturgy, the following Eirenica are said, and the Epistle and Gospel are read. And there are given to the tonsured person a candle and the holy Gospel or a Cross. And there is the giving of the Kiss.

Eirenica.

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace of the whole world, for the good estate of the holy Churches of God, and for the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our Brother (Sister), N., and for his (her) protection and support by God, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For his (her) accomplishing without blame, condemnation, or hindrance the purpose of the monastic life, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For his (her) living his (her) life in all piety, reverence, and gravity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For his (her) putting off the old man and putting on the new man, which is created after God, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the remission and forgiveness of his (her) sins, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For his (her) deliverance, and ours, from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Of our all-immaculate, most blessed, glorious Lady Theotokos and every-virgin Mary, together with all the Saints, let us entrust ourselves and each other, and all our life, unto Christ God.

Choir: To thee, O Lord.

Priest, aloud: For holy art thou, our God; and we offer up praise to thee, Father, Son, and Holy Spirit; now and ever, and to the ages of ages.

Choir: Amen

Then: As many of you as have been baptized into Christ have put on Christ, Alleluia. *Thrice.*

Glory be, *etc.*

Now and ever, *etc.*

Have put on Christ, Alleluia.

As many of you as have been baptized into Christ have put on Christ, Alleluia.

The Lections.

And when the Choir hath ceased singing, the Deacon goeth before the Holy Doors and saith:

Deacon: Let us attend!

The Reader reciteth the Prokeimenon:

The Lord is my light, and my salvation; whom then shall I fear?

Stichos: The Lord is the strength of my life; of whom then shall I be afraid?

Deacon: Wisdom!

Reader: The Reading is from the Epistle of Saint Paul to the Ephesians.

Deacon: Let us attend!

6 ¹⁰Brethren, keep on being empowered in *the* Lord and in the strength of His might. ¹¹Put on the full armor of God, for you to be able to stand against the wiles of the devil; ¹²because for us the wrestling is not against blood and flesh, but against the principalities, against the powers, against the cosmic rulers of the darkness of this age, against spiritual *hosts* of evil on account of the heavenly things. ¹³For this cause take up the full armor of God, in order that ye might be able to withstand in the evil day, and having counteracted all things, to stand. ¹⁴Stand therefore, having girt your loins with truth, and having put on for yourselves the breastplate of righteousness, ¹⁵and having shod *your* feet in readiness of the Gospel of peace; ¹⁶on the whole, take up the shield of faith, with which ye shall be able to quench all the fiery darts of the evil one. ¹⁷And take the helmet of salvation, and the sword of the Spirit, which is *the* word of God.

Superior: Peace be to thee.

Reader: And to thy spirit.

Choir: Alleluia. *Thrice.*

Stichos: This poor man cried, and the Lord heard him, and saved him out of all his troubles, Alleluia.

Deacon: Wisdom! Upright! Let us hear the holy Gospel.

Superior: Peace be to all.

Choir: And to thy spirit.

Superior: The reading is from the holy Gospel according to Saint Matthew.

Choir: Glory to thee, O Lord, glory to thee.

Deacon: Let us attend!

The Superior readeth the holy Gospel.

THE GOSPEL: St. Matt. X 37, 38; xi. 28-30.

The Lord said, He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. Come unto me, all ye that labour 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.

Choir: Glory to thee, O Lord, glory to thee.

Ectene.

And the Deacon, standing in his usual place outside the Iconostasis, beginneth thus:

Deacon: Have mercy upon us, O God, after thy great goodness. We pray thee, hearken and have mercy.

Choir: Lord, have mercy. *Thrice.*

Then followeth the customary Ectene, but with this special petition:

Deacon: Still pray we for the remission and forgiveness of the sins of the servant (handmaid) of God, N.

Choir: Lord, have mercy. *Thrice.*

Priest, aloud: For thou art a gracious God and a lover of men, and to thee we offer up praise, to the Father, and to the Son, and to the Holy Spirit; now and ever, and to the ages of ages.

Choir: Amen.

The Giving of Cross and Candle.

And he giveth to him (her) the Cross, saying:

The Lord hath said: If any man will come after me, let him deny himself, and take up his cross, and follow me.

And the lighted candle, saying:

The Lord hath said: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The Kiss and the Dismissal.

And the Kiss is given while the following Idiomelon is sung. Tone i.

May we discern, brethren, the striking import of this mystical action. For when the Prodigal Son returneth from sin to the paternal fireside, the all-good Father, going forth to meet him, kisseth him, and conferreth upon him again the tokens of his own glory; and for those above he maketh a mystical festivity, offering in sacrifice the fatted calf; that we may live a life worthy both of the Father who, as a lover of men, offereth; and worthy also of the glorious offering, the Saviour of our souls.

And after the Kiss the Dismissal taketh place.*

Be it known that a Monk (Nun) of this grade ought to abide in the Church for five days, resting from all work, except reading, if he (she) knoweth how to read.

* If the Liturgy be said, it is the Great Dismissal, p. 123; otherwise the Little Dismissal, p. 73.

**ORDER OF THE
GREAT AND ANGELICAL
SCHEMA**

The garments of the person who is to receive the holy Schema are brought overnight into the holy Sanctuary, and are laid on the thalassidion of the holy Table.

And at Orthros is sung the following Cannon, of which the acrostic is here given:

THE ACROSTIC.

**GRANT TO ME, O CHRIST, THE HAPPINESS OF
A HAPPY END.**

Ode I. Tone ii. Come, ye people.

Graciously as Saviour receive one who hath taken refuge in thy love for man, O Christ; who now cometh to the holy Schema in right disposition of soul and with virtuous intent.

Right worthy do thou make me, good Lord, to take up thy easy yoke and thy burden, putting away the load of my many sins, because thou art very merciful.

And from henceforth be it well-pleasing to thee to grant an escape from the slipperiness of sin, washing away with the dew of thy grace the uncleannesses of the innumerable transgressions of which I am guilty.

Glory be, *etc.*

Now do thou, who for our sakes hast borne flesh, and on our behalf hast suffered death because of thy compassion, cleanse from fleshly defilements, O Pity, him (her) that cometh to thee.

Now and ever, *etc.*

Theotokion:

Thou all-holy One, we who think of thee as Theotokos, rich in our possession of thee as a refuge, a patronage, and an illustrious shelter made manifest, are accounted worthy of the divine contemplation.

Ode III. Strengthen us.

To the servant (handmaid) that fleeth to thee, O Christ, be thou propitious; and grant unto him (her) to live piously and righteously the life of thy Holy Ones.

On this thy faithful servant (handmaid) who cometh to thee do thou bestow, unto a complete change and remodeling of the life, this divine Schema, that purgeth away failures.

Merciful Saviour, who art supremely good, and willest not the death of men, number in the choir of thy Saints thy servant (handmaid) who boweth down before thee.

Glory be, *etc.*

Entering now by mine own will upon thy way and making the choice of a cross-bearing life may I be received favourably by thee, and cleansed from my former failures, O Lover of men.

Now and ever, *etc.*

Theotokion:

O Virgin-Mother, thou in thy purity didst dispel the curse of Eve, when thou didst bring to birth the Source of an inexhaustible blessing for all men, the Saviour of the world.

Kathisma. Tone iv. Quickly.

Ye that will come after me, saith the Lord, zealously renounce worldly inclinations, and the parents who begat you, and children and wives, and brethren and friends, money and houses, kinsfolk and servants; and receive the dignity of my Apostles.

Ode IV. I have heard.

Coming to thee, O Word of God, do thou receive me, like the Prodigal of olden time, and like the Publican; for thou art supremely a Lover of men.

Having become our Redeemer, thou didst purchase the world by thy Cross; I therefore bow down to thee: deliver me, O Lord.

Raiser of Lazarus from the dead, quicken me also, O Lord, who have been slain with the sting of sin.

Glory be, *etc.*

Into thy mystical flock receive me as a sheep; for I have been sealed with the mark of thy grace and the illumination of thy divine knowledge.

Now and ever, *etc.*

Theotokion:

Shelter me, O blessed, all-pure Mother of God, with thy patronage; and with thy mighty protection, O Lady.

Ode V. Dispenser of Light

Thou, O Christ, by thy obedience didst undo, as God, our disobedience, and didst show us the entrance into the Kingdom through repentance and faith.

Though thou seest that I have been spending my life in carelessness, O Christ; yet direct thou me in taking heed to be careful, when thou hast put upon me the breastplate of righteousness.

Having cleansed me through faith and the washing of regeneration from the curse of ancestral sin, do thou now with fountains of tears thoroughly cleanse me, utterly polluted by terrible faults.

Glory be, *etc.*

Extend thy quickening hand, O Lord, to raise me up; for I am bent low and bowed down to the earth by the wearisome and deadly burden of mine offences.

Now and ever, *etc.*

Theotokion:

Having equality with the Father in thine uncreated nature, thou didst become like unto us when thou wast born of a Virgin-Mother; at whose supplications, O God-Man, grant me thy salvation.

Ode VI. Wallowing in the abyss of offences.

Away from thy creature turn not thy face, O Lord; but save me by the grace of thy Cross, and by the precious blood which thou hast poured forth out of thy sacred side.

Perishing because of my sins, I cry to thee to seek me out and save me; since aforetime when I had no being thou didst

create me; for a Shepherd art thou, both good and
compassionate.

Glory be, *etc.*

Partaker of blessed hopes laid up for all thy worthy ones
do thou make me worthy to become; and to emulate their life, O
supreme Lover of men.

Now and ever, *etc.*

Theotokion:

In thy womb, O our Lady, was he fashioned who
fashioned me with undefiled hands, and refashioned me again
when I had become altogether unprofitable, taking me wholly to
himself, as being full of compassion.

Kontakion: Haste thee to open fatherly arms to me!
Prodigal-like have I spent my life. Despise not a heart now
impoverished, O Saviour, who hast before thine eyes the
inexhaustible riches of thy mercies; for to thee, O Lord, in
compunction I cry: Father, I have sinned against heaven, and
before thee.

Ode VII. To the golden image.

Now that thou hast directed unto thyself, gracious Lord,
my ways and my heart; by the renewal of thy divine Spirit
refashion me, for I am waxed old; adorning me with the beauty
of holiness, who cry to thee: Blessed art thou, O God of our
fathers.

Even as thou art graciously holding me by my right hand,
so do thou make known unto me how I am to walk straight
towards the manner of life pleasing to thee, and to attain to
perfection of life; for I cry unto thee: Blessed art thou, O God
of our fathers.

Slothfully have I, a miserable being, been leading my life
hitherto; but now I come to thee, my Lord, trusting in thy
goodness and in thy supreme compassion; and I fall down and
cry aloud to thee: Blessed art thou, O God of our fathers.

Glory be, *etc.*

Sailing under the banner of the Cross, and wafted by the
breath of the divine and adorable Spirit, guide thou me unto the
haven of thy glorious choosing and to a heavenly inheritance;

and make me worthy to sing to thee: Blessed art thou, O God of our fathers.

Now and ever, *etc.*

Theotokion:

O all-pure Mother, who hast brought forth God, the Saviour and Redeemer of the world, do thou now implore him to clothe with the comeliness and cheerfulness of the virtues, and with the grace of the ascetic life, those who sin: Blessed art thou who hast brought forth God in the flesh.

Ode VIII. The furnace in olden times.

For a victory against the devil thou hast given us the symbol of thy Cross, by means of which we overthrow his machinations and wicked insolence, while we cry aloud: O all ye works of the Lord, bless ye the Lord.

As a lover of men thou hast given unto us the power to renew the grace of Baptism, through confession, through purification of life, through shedding of tears, and through genuine penitence.

Help thy servants to bring the desires of the flesh into subjection to the mind by self-control and asceticism. By ways of amendment, by abstaining from that which is evil, and by the unceasing observance of thy commandments.

Glory be, *etc.*

Again renew unto us from on high the tokens of thine adoption, through the grace and operation of thy divine Spirit, since thou art supremely placable in the exercise of the love of men, and of incomparable excellency.

Now and ever, *etc.*

Theotokion:

Purest of virgins, rend the chains of sins and the handwriting of the transgressions of him (her) who cometh forward with joyfulness and reverence for the divine Schema, guarding him (her) that hath planted himself (herself) firmly in the Orthodox Faith.

Ode IX. The Son of the Eternal Father.

Provide grace for me, O Word of God, to live worthy of my vocation and of the holy Schema; and by thy divine favour wipe out the stain of my sin and the counsels of mine offences, O thou who art very merciful.

Yea, since thou art called Saviour, grant, I pray, thy salvation to me who come to thee with a pure heart; and taking away the burden of mine iniquity, as supremely merciful, in thy compassion give me rest; as thou hast promised, O Almighty.

Even now doth Christ, being truly good and merciful, grant divine favours unto those who come to him; providing a gift of goodness unalloyed for those who draw nigh, all-reverently, to the divine throne of grace.

Glory be, *etc.*

Now, O Word of God, whose power is commensurate with thy will, make us worthy ministers of thy Gospel; and, at the prayers of thy Saints, enable us to fulfill our vows unto thee, thou giver of life.

Now and ever, *etc.*

Theotokion:

Do thou implore thy merciful Son, O thou who art all-blameless, for him (her) who cometh with good faith to the divine Schema, that he (she) may attain in all reverence to the greatly desired end of the life of asceticism; for in thee we possess an immaculate protectress.

Then follow similar Stichera. Tone ii.

In the paths of thy righteousness, O Lord, place me who come to thee in faith, and guide me therein; for thou art supremely compassionate. Raise me up again also, my Saviour; for I have fallen terribly, and am poured out like water by reason of the multitude of my sins. Therefore trusting in thy help I enter upon this Angelic manner of life, O Lover of men.

Inasmuch as thou possessest the source of mercies, O Christ, who willest not the death of sinners, because of thine ineffable mercy, but grantest penitence to the faithful, to them that acknowledge thy dispensation which passeth understanding, receive him (her) who cometh in all sincerity for

the divine Schema; and grant thy salvation to him (her) that boweth down before thy love for men.

Glory be, *etc.*

By thy help, O my Saviour, I shall leap over the wall of my sin, and be delivered; for thou hast paid off my debt, and with a price hast redeemed me when taken captive, displaying the riches of thy goodness; and thou dost will that the depth of thy mercy should be a well-spring for all those who praise thee, O Lover of men.

Both now and ever, *etc.*

Theotokion: O Blessed Virgin, thou defendest all who in faith seek the protection of thy powerful hand; for we sinners against God, being bowed down by many transgressions, have no other ever-ready mediation, O Mother of the Most High God; therefore fall we prostrate before thee. Deliver thy servants out of every danger.

At the Liturgy, while the Entrance of the Gospel taketh place, he (she) who is about to receive the holy Schema, layeth aside his (her) head covering and the covering for the feet; and after making three prostrations, he (she) standeth upright. And after the Entrance the Apolytikion for the day is sung. And afterwards the following Antiphons:

The First Antiphon. Tone iv.

With tears, O Lord, would I blot out the hand-writing of my transgressions, and for the residue of my life by penitence please thee; but the enemy deceiveth me and warreth against my soul. O Lord, before I am completely lost, save me.

Who, when tossed with a tempest, is not delivered if he taketh refuge in this Haven? Or who in grievous pain doth not find healing, when he seeketh help at this Hostel? O Lord, Maker of all and Physician of them that are sick, before I be wholly perished save thou me.

I am a sheep of thy mystical flock, and I flee for protection to thee, the good Shepherd. O God, seek after me who have gone astray, and have mercy upon me.

Glory be, *etc.* Both now, *etc.*

Theotokion: From dangers of every kind guard thy servants, O Blessed Theotokos, that we may glorify thee, the hope of our souls.

The Second Antiphon. Tone iv.

Having received, in the mystical fountain of regeneration, adoption and redemption, and yet having wasted my life in negligence, and in transgressions; I now cry to thee, good Lord: Grant me a fountain of tears of penitence, and wash away the stain of my offences, almighty and merciful Saviour.

A tempest of sins compasseth me round about, O Saviour; and no longer enduring the boisterous sea, I make supplication to thee, the one true Pilot: Stretch forth to me, as to Peter, thy hand in loving-kindness, and save me.

Glory be, *etc.* Both now, *etc.*

Theotokion: Deliver us out of our necessities, O Mother of Christ our God, who hast brought forth the Maker of the universe; so that we all may cry to thee: Rejoice! Thou sole protection of our souls!

The Third Antiphon. Tone iv.

Where is the vain endeavour of the world? Where is the fleeting show of transitory things? Lo, do we not see that they are dust and ashes? Why, then, labour we in vain? And why do we not renounce the world, and follow him who crieth, He that will come after me, let him take up my cross, and he shall inherit eternal life?

Stichos: Come, ye children, and hearken unto me: I will teach you the fear of the Lord. Come, all ye that labour 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.

Stichos: I have gone astray like a sheep that is lost: O seek thy servant; for I do not forget thy commandments.

I am a sheep of thy mystical flock, and I flee for protection to thee, the good Shepherd. O God, seek after me who have gone astray, and have mercy upon me.

Then: O come, let us worship and fall down, and weep before the Lord who hath made us.

Lord, Lord, look down from heaven, and behold and visit this vine; and perfect the same, which thy right hand hath planted.

Glory be, *etc.* Both now, *etc.*

Theotokion: O thou alone pure and spotless Virgin, who conceiving without seed barest God in thy womb, intercede for the salvation of our souls.

Then the following:

Haste thee to open fatherly arms to me! Prodigal-like have I spent my life. Despise not a heart now impoverished, O Saviour, who hast before thine eyes the inexhaustible riches of thy mercies; for to thee, O Lord, in compunction I cry: Father, I have sinned against heaven and before thee.

The Questions and Answers.

Then the Priest interrogateth him (her), as followeth:

Question: Why hast thou come hither, Brother (Sister), falling down before the holy Altar and before this holy Assembly?

Answer: I am desirous of the life of asceticism, Honorable Father.

Question: Dost thou desire to be deserving of the Angelical Schema, and to be ranked in the company of those who are living as Monks (Nuns)?

Answer: Yes, God co-working with me.

Priest:

Truly a good and blessed work thou hast chosen; but only, if thou dost accomplish it. For good works are wrought with labour, and achieved with pain.

Question: Of thine own willing mind comest thou unto the Lord?

Answer: Yes, God co-working with me, Honorable Father.

Question: Not by any necessity, or constraint?

Answer: No, Honorable Father.

Question: Dost thou renounce the world, and the things that are in the world, according to the commandment of the Lord?

Answer: Yes, God, co-working with me, Honorable Father.

Question: Wilt thou abide in the Monastery and in the ascetic life until thy last breath?

Answer: Yes, God, co-working with me, Honorable Father.

Question: Wilt thou until death observe obedience to the Superior, and to all the Brotherhood (Sisterhood) in Christ?

Answer: Yes, God co-working with me, Honorable Father.

Question: Wilt thou endure all the afflictions and difficulties belonging to the monastic life, for the Kingdom of heaven?

Answer: Yes, God co-working with me, Honorable Father.

Question: Wilt thou keep thyself in chastity/virginity and soberness, and piety?

Answer: Yes, God co-working with me, Honorable Father.

Instruction.

Then followeth immediately the Instruction.

Behold, my Child, what manner of promises thou art giving to our Saviour Christ; for Angels are present invisibly, inscribing this thy profession, for which also thou art to be held accountable at the second coming of our Lord Jesus Christ. I am explaining therefore unto thee this most perfect life, in which, by similitude, our Lord's manner of life is exemplified; testifying what things thou oughtest to embrace, and what things it is necessary to avoid. For the renunciation is nothing else, as concerning him that uttereth it, than an undertaking of a cross and of a death. Know, then, that from the present day thou art crucified, and dead to the world, by reason of the entire renunciation; for thou art renouncing parents, brethren, wife, children, near kindred, companionships, friends, occupations,

the hubbub of the world, cares, possessions, belongings, and empty and vain pleasures and glory; and thou art denying, not only the aforementioned things, but even thine own life also, according to the saying of the Lord, which declareth:

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. If, therefore, thou hast chosen to follow him in truth, and if thou dost ardently desire to be called, not falsely, his disciple, be prepared from this present time – not for repose, nor for freedom from care, nor for pleasures, nor for any other of the pleasing and delightful things upon earth – but for spiritual conflicts, for continence of flesh, for purity of soul, for strict poverty, for sincere mourning, for all the grievous and painful things of the joy-giving life in God; for thou hast to hunger, and to thirst, and to be naked, and to suffer reproach and ridicule, to be both insulted and persecuted, and to become a prey to many other grievous things, whereby the life in God is distinguished. And when thou hast suffered all these things, Rejoice, saith the Lord; for great is your reward in heaven.

With joy, then, rejoice, and exult with exultation; for to-day the Lord God hath chosen thee, and set thee apart from the life in the world; and he hath placed thee, as before his face, in the estate of the Monastic order, in the campaign of the angel-like life, in the loftiness of the imitation of the heavenly citizenship; to worship him after the manner of angels, to serve him wholly, to think upon those things which are above, and to seek after them. For our conversation, according to the Apostle, is in heaven. Oh, what a vocation! Oh, what a mysterious gift! A second Baptism art thou receiving to-day, Brother (Sister), in the abundance of the gifts of God who loveth men; and thou shalt be cleansed from thy sins, and become a son (daughter) of light; and Christ himself, our God, rejoiceth with his holy Angels over thy repentance, killing for thee the fatted calf. Therefore walk worthy of thy vocation, rid thyself of the passion for vanities, hate the desire that draweth thee to the lower things, turn thy whole desire towards the heavenly things; by no means look back to the things that are behind, lest thou become a pillar of salt, like Lot's wife, or like a dog turning to his own vomit again; and lest in thy case the word of the Lord

find a fulfillment. No man, having put his hand to the plough, and looking back, is fit for the Kingdom of the heavens. For thou art in no small danger, though thou hast now undertaken to observe all the aforementioned things, of thinking lightly hereafter of thy promise; and either of going back again to thy former life, or of separating thyself from the Father and Brethren (Mother and Sisters) who are thy fellow-ascetics; or else, remaining, of spending thy days disorderly. For thou shalt have accounts to render, heavier than before, at the dreadful and unerring tribunal of Christ, in proportion as thou art now rejoicing in greater grace. And better would it be according to the saying, not to vow, than to vow and not to pay. And again, think not that during the preceding time of thy sojourn here thou hast sufficiently fought against the invisible forces of the enemy; but know that rather from this time forward greater struggles yet will come upon thee in the conflict against him. But he will in no wise prevail against thee, if he find thee hedged about both by a strong faith in, and a love for, him who leadeth thee; and also by an integrity of purpose for all obedience and lowliness. There put far away from thee unwillingness to listen, gain-saying, pride, strife, jealousy, envy, anger, clamour, blasphemy, stealthy eating, boldness, particular friendships, talkativeness, quarrelling, grumbling, tale-bearing, private acquisition of some miserable thing, and all other kinds of wickedness; by reason of which the wrath of God cometh on those who do such things, and the seducer of souls beginneth to take root in them. But rather, instead of these, procure for thyself the things that are becoming to Saints – faith, brotherly love, quietness, gentleness, meditation on the divine sayings, reading, keeping the heart from unclean thoughts, working according to thy ability, continence, patience until death – with the father, with whom thou hast first entered into a spiritual relationship, and afterwards hast made a declaration of the secrets of thy heart, in the manner that the Holy Scriptures relate; for, They were baptized, say they, confessing their sins.

Question: Dost thou thus acknowledge all these things, in the hope of the power of God; and dost thou agree to persevere in these promises unto thy life's end, by the grace of Christ?

Answer: Yes, God co-working with me, Honorable Father.

The Prayers before the Tonsure

The Priest then saith the following Prayer:

Therefore may the all-compassionate and merciful God, who openeth up the pure affection of his unsearchable goodness to every one that cometh unto him with desire and fervent love; who saith, A woman shall forget the fruit of her womb, before ever I shall forget thee; who also knoweth thy desire, and to thy good purpose doth lend his own strength for the fulfillment of his commandments; may he receive, embrace, and shield thee; may he be to thee a strong tower from the face of the enemy, a rock of endurance, a source of consolation, an inspirer of courage, a provider of peace of soul, a fellow-combatant in valour; present with thee when thou liest down, and when thou risest up; comforting and cheering thine heart through the consolation of his own Holy Spirit, and deeming thee worthy of the lot of our holy and pure Fathers, Anthony, Euthymius, Sabbas, Hilarion, Theodosius, Pachomios, Paisios, Arsenios, Ephraim, Isaac, Symeon, Daniel, Symeon the New Theologian, John of Damascus, Stephen the New, Gerasimos the New, and Gregory Palamas; [*But in the case of Nuns:* of the holy Protomartyr Thecla, Eupraxia, Olympias, and their companions]; with whom thou also shalt inherit the Kingdom of heaven, in Christ Jesus our Lord; to whom be glory, and might, and dominion, and power, with the Father and the Holy Spirit, now and ever, and to the ages of ages.

Choir: Amen.

Then the Priest maketh thrice the sign of the cross upon the head of the person to whom the Instruction hath been given; and after the signing, turning towards the East, he saith:

Deacon: Let us pray to the Lord.

Choir: Lord have mercy.

Priest:

O Eternal Being, Almighty Lord, Most High King of glory, who with thy living and hypostatic Word, and with the Spirit of truth who proceedeth from thee, rulest over every creature, whether visible or invisible; O God, who sittest between the Cherubim, and who with the thrice-holy cry art ceaselessly praised by the Seraphim, and before whom stand thousand thousands and ten thousand times ten thousand of holy Angels, and hosts of Archangels; thou art the Light which lighteth every man that cometh into the world; who art implored by the holy Theotokos and ever-virgin Mary, and by all thy heavenly Church of the first-born in Jerusalem which is above; behold with a merciful eye the humility of thy servant (handmaid) N., who hath promised and vowed before many witnesses. Unite to the gift of adoption and of thy Kingdom, bestowed upon him (her) aforetime through holy Baptism, this monastic and Angel-like vocation, that standeth unshaken, built upon the spiritual corner-stone of faith in thee. Strengthen him (her) in the power of thy might, and put on him (her) the whole armour of thy Holy Spirit; for he (she) must wrestle, not against blood and flesh, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness. Gird the power of truth about his (her) loins, and clothe him (her) with the breastplate of righteousness and exultation, and put shoes on his (her) feet in preparation of the Gospel of peace. Instruct him (her) to take up the shield of faith, wherewith he (she) shall be able to quench all the fiery darts of the wicked; and to receive the helmet of salvation, and the sword of the Spirit, which is thy word, helping him (her) in the groanings of his (her) heart which cannot be uttered. Make him (her) to be numbered with thine elect, that he (she) may become a vessel of thy choosing, a son (daughter) of light and of the day, of wisdom, uprightness, sanctification, redemption. Make him (her) a harmonious instrument, a sweet psaltery of the Holy Spirit; so that henceforth, having progressively put off the old man, corrupted by the seductive deceit of the multiform serpent, he (she) may be clothed with the new Adam, which after God is created in holiness and righteousness. Strengthen him (her) to bear at all times in his (her) body the marks and the Cross of

Jesus by which the world is crucified unto him (her), and he (she) unto the world. Form in him (her) the practicing of true virtue, and not the pleasing of men or self-pleasing with patient reverence, and in reverent brotherly love and obedience. Grant unto him (her), whether watching, working, lying down, or rising up, in psalms and hymns and spiritual songs, after the manner of Angels, to behold thee as in a mirror with a pure heart, and to worship thee, the only living and true God, to his (her) ineffable joy.

For thine is the Kingdom, and the power, and the dominion; and to thee are due all glory, honour, and worship, Father and Son and Holy Spirit; now and ever, and to the ages of ages.

Choir: Amen.

Another Prayer.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest.

O Holy Lord of hosts, Father of our Lord Jesus Christ, bless thy servant (handmaid), N., whom thou hast called to thy spiritual bride-chamber, and make him (her) worthy to be thy holy servant (handmaid). Grant unto him (her) wisdom, and pour out upon him (her) the grace and understanding of thy guiding Spirit; strengthen him (her) for the conflict against the spiritual enemy; cast down by thy mighty power the uprisings of the flesh; grant unto him (her) to be pleasing to thee in endless praise and thanksgiving, in fitting hymns, in acceptable prayers, in right resolution, in a lowly heart, in the conduct of life, and in the exercise of meekness and truthfulness. Enable him (her) to please thee in meekness, in love, with perfectness, in understanding, in courage; and to offer unto thee hymns and thanksgivings and prayers for an odour of a sweet smell. Perfect his (her) life in holiness and righteousness; so that, having a continuous and pure union with thee, he (she) may be accounted worthy of thy heavenly Kingdom; through the grace and mercies and loving-kindness of thine only-begotten Son,

with whom thou art blessed, together with thine all-holy, and gracious, and life-giving Spirit; now and ever, and to the ages of ages.

Choir: Amen

The Tonsure.

Then the Priest, stretching out his hand towards the holy Gospel, saith:

Lo, Christ is here present invisibly. See that no one is compelling thee to come to this Schema. See that thou art desiring of set purpose the betrothal of the great and Angelical Schema.

Answer: Yes, Honorable Father, of set purpose.

And after the assurance hath been given, the Priest saith to him (her):

Take the scissors freely, and hand them to me. *Thrice.*

And when he (she) hath given the scissors to the Hegumen (Hegumenissa), the Priest saith to him (her):

Lo, from the hand of Christ thou receivest this. And see to whom thou approachest, to whom thou dost promise, and whom thou dost renounce.

Ant the Priest taking the scissors from the hand of the Hegumen (Hegumenissa) saith:

Blessed is God, who willeth that all men should be saved, and come to the knowledge of the truth, who is blessed to the ages of ages. Amen.

Then he cutteth his (her) hair, crosswise, saying thus:

Our Brother (Sister), [*New Name Here*], is shorn in the hair of his (her) head, in the Name of the Father. *Choir: Amen.*

And of the Son. *Choir: Amen.*

And of the Holy Spirit. *Choir: Amen.*

Let us say for him (her) the *Lord, have mercy.*

And the Lord, have mercy is sung by the Brethren (Sisters), thrice.

Then the Priest giveth him (her) the monastic clothing, saying:

Zestico - Our Brother, N., is clothed with the tunic of truth, and arrayed in the garment of the gladness of the Great Angelical Schema; for his abiding in full and voluntary poverty both of soul and body for Christ's sake; and for the entire avoidance of all acquiring and keeping of personal possessions; and for the putting away and trampling upon all sorrows and troubles proceeding from the devil, the flesh, and the world; and for his perpetual spiritual joy and gladness in Christ; in the Name of the Father, Son and Holy Spirit. Let us all say, *etc.*

Schema - Our Brother, N. receiveth the full Schema of the Great Angelical Schema for a garment of incorruptibility and purity both of soul and body, and for a perpetual reminder of his taking upon himself Christ's easy yoke, and of bearing his light burden, and for the curbing and restraining of all his fleshly desires and longings; in the Name, *etc.* Let us all say, *etc.*

Polystavrion - Our Brother, N., taketh the Polystavrion as his cross upon his shoulder, that he may follow the Master Christ, and always bear in remembrance his voluntary sufferings and death, which he endured for our sakes; and that he may endeavour, as far as possible, to imitate them; in the Name, *etc.* Let us all say, *etc.*

Belt - Our Brother, N., girdeth his loins with the power of truth, for mortification of body and renewal of spirit, and for courage and caution, in fulfilment of Christ's commandment; in the Name, *etc.* Let us all say, *etc.*

Rassa - Our Brother, N., clotheth himself with the garment of salvation and with the armour of righteousness, that he may withdraw himself from all unrighteousness, and with carefulness put away the vain imaginations of his mind and the subtleties of his will; that he may have the remembrance of death always in his mind, and consider himself to be crucified to the world, and to be dead to every evil deed, but always alive for showing unsluggishly every Christ-like virtue; in the Name, *etc.* Let us all say, *etc.*

Cowl - Our Brother, N., is covered with the Cowl of guilelessness, with the helmet of a saving hope, and of a silent dwelling in spiritual meditation, and in cautious taking heed to himself; in the Name, *etc.* Let us all say, *etc.*

Sandals - Our Brother, N., putteth on the Sandals for the preaching of the Gospel of peace; that he may be prompt and diligent in all obedience and in every good work, but slow and unready for the fulfilling of his own will or for any unseemly work; and that he may bravely and patiently, by night and by day, engage in the saying of prayers; in the Name, *etc.* Let us all say, *etc.*

Mandyanas - Our Brother, N., hath received the Great Angelical Schema, and doth clothe himself with the whole armour of God, that he may be able to overcome all the might and warfare of principalities and powers and rulers of the darkness of this world, of spiritual wickedness in high places, and in silence to give heed to himself; in the Name, *etc.* Let us all say, *etc.*

Prayer Rope - Our Brother, N. taketh the sword of the Spirit, which is the word of God, for continual prayer to Jesus; for thou must always have the Name of the Lord Jesus in thy mind, in thy heart, and on thy lips, ever saying: Lord Jesus Christ, Son of God, have mercy upon me. And know that thou must ever henceforth have the word of God upon thy lips, in prayer, in psalms and hymns and spiritual songs; and may no vain words go forth out of thy mouth; in the Name, *etc.* Let us all say, *etc.*

Cross - Take, Brother N., the shield of faith, the Cross of Christ, wherewith thou shalt be able to quench all the fiery darts of the wicked one; and always remember that the Lord hath said: If any man will come after me, let him deny himself, and take up his cross, and follow me. Let us all say, *etc.*

Candle - Take, Brother, the candle; and know that thou oughtest henceforth, by a pure and virtuous life and by a good character, and by word and deed, and by a lowly demeanour, by a quiet and silent taking heed to thyself, and by an ever-strict abstinence, to be a light unto the world. For the Lord hath said: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Let us all say, *etc.*

During the Clothing, the following Troparia are sung.
Tone iv.

Put on the tunic of salvation, gird yourselves with the girdle of chastity, receive the sign of the Cross, equip your wary feet with the armour of self-restraint, and ye shall find rest unto your souls.

My soul shall rejoice in the Lord; for he hath put on the garment of salvation, and with the tunic of gladness hath he clothed me. He hath put upon me a crown as upon a bridegroom, and as a bride hath he adorned me with an ornament.

The Prayers after the Clothing.

But the Prayers which the Priest saith are these:
Deacon: Let us pray to the Lord.
Choir: Lord, have mercy.

Priest:

O Lord our God, who art faithful in thy promises, and immutable in thy gifts of grace, and indescribable in thy love for man; who hast called thy creature with a holy calling, and hast led thy servant (handmaid), N., into thy spiritual way of life; grant unto him (her) a becoming course of life, a behaviour virtuous and irreproachable; so that, abiding in holiness, he (she) may preserve unspotted the Schema, which by Thy power he (she) hath put on; with the tunic, being clothed with righteousness; and with the girdle, carrying about in himself (herself) mortification of the body and chastity; and with the cowl, putting on the helmet of salvation; and with the analavos, being provided with the Cross and the Faith; and

with the cloak, being protected by a robe of incorruption; and with the sandals, that he (she) may walk in the way of peace and salvation, so as to become terrible to the adversaries, invincible to enemies, a stranger to all voluptuousness and shameful desire; trained to obedience, practising abstinence, submitting to the rule of the monastic life; is so that in psalms and hymns and spiritual songs he (she) may glorify thine all-honourable and exalted Name; following in the footsteps of the great Prophet Elias, and of the holy Forerunner, John the Baptist; that he (she) having attained the measure of perfection, may finish his (her) course, may keep the faith, and put on the incorruption of the Angels, and be numbered with Thy holy flock, and may obtain a position at thy right hand, and hear the joyful utterance: Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; of which also do thou, O God, make us to become inheritors by Thy goodness.

For a God of compassion, of mercies, and of love for men art thou; and we offer up glory to thee, Father, and Son, and Holy Spirit; now and ever, and to the ages of ages. Amen.

The Inclination.

Priest: Peace to all.

Choir: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To thee, O Lord.

Priest, aloud:

O Lord our God, lead thy servant (handmaid), N., into thy spiritual court, and number him (her) in thy mystical flock. Cleanse his (her) mind from the carnal desires and vain deceits of this life; and grant unto him (her) unceasingly to dwell upon the good things prepared for them that love thee, and crucify themselves to this life for the Kingdom of heaven's sake. For thou art the Shepherd and Bishop of our souls; and we offer up praise to thee, Father, Son, and Holy Spirit; now and ever, and to the ages of ages. Amen.

Eirenica.

And if there be no Liturgy, the following Eirenica are said:

Deacon: In peace [let us](#) pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace from above, and for the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace of the whole world, for the good estate of the holy Churches of God, and for the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy House, and for them that enter therein with faith, reverence, and the fear of God, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our Archbishop, *N.*, for the honourable Priesthood, for the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our Brother (Sister), *N.*, and for his (her) protection and support by God, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For his (her) accomplishing without blame, condemnation, or hindrance the purpose of the monastic life, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the enlightenment of his (her) soul in continence and asceticism, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For his (her) deliverance from all worldly desire and from passionate attachment to his (her) kindred after the flesh, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the remission of his (her) sins and for the pardon of his (her) transgressions, and that he (she) may be exalted above the thoughts of this world, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For his (her) living his (her) life in all piety,

reverence, and gravity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For his (her) putting off the old man, and putting on the new man, which is created after God, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For his (her) deliverance, and our's, from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Of our all-immaculate, most blessed, glorious Lady Theotokos, and ever-virgin Mary, together with all the Saints, let us entrust ourselves and each other, and all our life, unto Christ God.

Choir: To thee, O Lord.

Priest: For holy art thou our God, and we offer up praise to thee, to the Father, and to the Son, and to the Holy Spirit; now and ever, and to the ages of ages.

Choir: Amen.

Instead of the Trisagion:

Choir: As many of you as have been baptized into Christ have put on Christ, Alleluia. *Thrice.* Glory be, *etc.*

Now and ever, *etc.*

Have put on Christ, Alleluia.

As many of you as have been baptized into Christ have put on Christ, Alleluia.

The Lections.

And when the Choir hath ceased singing, the Deacon goeth before the holy Doors and saith Deacon: Let us attend!

The Reader reciteth the Prokeimenon: The Lord is my light and my salvation; whom then shall I fear?

Stichos: The Lord is the strength of my life; of whom then shall I be afraid?

Deacon: Wisdom!

Reader: The Reading is from the Epistle of Saint Paul to the Ephesians.

Deacon: Let us attend!

6 ¹⁰Brethren, keep on being empowered in *the* Lord and in the strength of His might. ¹¹Put on the full armor of God, for you to be able to stand against the wiles of the devil; ¹²because for us the wrestling is not against blood and flesh, but against the principalities, against the powers, against the cosmic rulers of the darkness of this age, against spiritual *hosts* of evil on account of the heavenly things. ¹³For this cause take up the full armor of God, in order that ye might be able to withstand in the evil day, and having counteracted all things, to stand. ¹⁴Stand therefore, having girt your loins with truth, and having put on for yourselves the breastplate of righteousness, ¹⁵and having shod *your* feet in readiness of the Gospel of peace; ¹⁶on the whole, take up the shield of faith, with which ye shall be able to quench all the fiery darts of the evil one. ¹⁷And take the helmet of salvation, and the sword of the Spirit, which is *the* word of God.

Superior: Peace to thee.

Reader: And to thy spirit.

Choir: Alleluia. *Thrice.*

Stichos: This poor man cried, and the Lord heard him, and saved him out of all his troubles, Alleluia.

Deacon: Wisdom! Upright! Let us hear the holy Gospel.

Superior: Peace to all.

Choir: And to thy spirit.

Superior: The Reading is from the holy Gospel according to Saint Matthew.

Choir: Glory to thee, O Lord, glory to thee.

Deacon: Let us attend!

The Superior readeth the holy Gospel.

THE GOSPEL: St. Matt. x. 37-42; xi. 1.

The Lord said, He that loveth father or mother more

than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward, and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

Choir: Glory to thee, O Lord, glory to thee.

Ectene.

The following Ectene is said by the Deacon

Deacon: Have mercy upon us, O God, after thy great goodness. We pray thee, hearken and have mercy.

Choir: Lord, have mercy. *Thrice.*

Deacon: Still pray we for the remission and forgiveness of the sins of the servant (handmaid) of God, N., monk

Choir: Lord, have mercy. *Thrice.*

Priest, aloud: For thou art a gracious God and a lover of men, and to thee we offer up praise, Father, and Son, and Holy Spirit; now and ever, and to the ages of ages.

Choir: Amen.

The Giving of Cross and Candle.

And he giveth to him (her) the Cross, saying

The Lord hath said: If any man will come after me, let him deny himself, and take up his cross, and follow me.

And the lighted candle, saying

The Lord hath said: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

And straightway he (she) that hath received the tonsure kisseth the Cross. But the Brethren (Sisters) sing the following Idiomelon. Tone i.

May we discern, brethren, the striking import of this mystical action. For when the Prodigal Son returneth from sin to the paternal fireside, the all-good Father, going forth to meet him, kisseth him, and conferreth upon him again the tokens of his own glory; and for those above he maketh a mystical festivity, offering in sacrifice the fatted calf; that we may live a life worthy both of the Father who, as a lover of men, offereth; and worthy also of the glorious offering, the Saviour of our souls.

The Kiss

No Candle in hand!

And straightway there follow the Kiss and the Dismissal.

The Great Dismissal.

Priest: Glory to thee, O Christ our God, glory to thee.

Reader: Glory be, *etc.* Both now, *etc.* Lord, have mercy.

Thrice.

Deacon: Holy Master; bless.

Priest: (If it be on a Sunday: He who hath risen from the dead, Christ our true God, etc. But if not on a Sunday:) Christ our true God, by the intercessions of his all-pure and all-blameless Mother; by the power of the venerable and life-giving Cross; by the guardianship of the venerable heavenly Powers Angelical; by the supplications of the venerable glorious Prophet and Forerunner John the Baptist; of the holy, glorious, and all-praiseworthy Apostles; (of the Saint of the Monastery, if he be a Prophet, Apostle, or Bishop;) of the holy, glorious and triumphant Martyrs; (of the Saint of the Monastery, if he be a Martyr;) of our holy and inspired

Fathers (*of the Saint of the Monastery, if he be one of the holy Fathers;*) of the holy and just ancestors of God, Joachim and Anna; of Saint *N. (the Saint of the Day)*, whose memory we are celebrating; and of all the Saints; have mercy and save us; for thou art gracious, and a Lover of men, and a merciful God.

He addeth: Through the prayers of our holy Fathers, O Lord Jesus Christ, our God, have mercy upon us.

Choir: Amen.

**PRAYER AT THE
LAYING ASIDE OF THE COWL**

Deacon: Let us attend.

Choir: Lord, have mercy.

Priest

O most merciful Lord, who by means of the taking of the Angelical Schema hast bestowed upon thy servant (handmaid), *N.*, the Cowl, for a helmet of the hope of salvation; do thou preserve so great a grace of thine from ever being taken away from his (her) head, holding fast and cherishing the great power of his understanding, unshaken by attacks of enemies; so that he (she), treading under foot the head of the very wicked serpent who hath been allowed to lay in wait for his (her) heel-may lift up the eyes of his (her) mind to thee, the dreadful and supreme Head of all things.

For thou art the light and the sanctification of our souls, and we offer up praise to thee; Father, and Son, and Holy Spirit; now and ever, and to the ages of ages. Amen.

Priest: Peace to all.

Choir: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To thee, O Lord.

*And the Superior saith the following Prayer, silently,
over the Monk (Nun), who kneeleth with bowed head:*

Him (her) that hath bowed down his (her) own head to the Head that purifieth as by fire, to thee, the invisible and only wise God, do thou, O Lord, bless, sanctify, and keep from every harmful influence, whether visible or invisible.

Aloud: For thine is the Kingdom, and the dominion, and the power; and to thee are due glory, honour, and worship, Father, Son, and Holy Spirit; now and ever, and to the ages of ages.

Choir: Amen.

Then followeth the Little Dismissal.

Tonsure Readings According to the Lectionary

Reading for a Male Monastic:

1 *The Reading is from the Holy Gospel according to Saint Luke [§ 78].* At that time:

15 ¹All the tax collectors and the sinners were drawing near to hear *Jesus*. ²And the Pharisees and the scribes were murmuring, saying, “This *One* receiveth sinners and eateth with them.” ³And He spoke this parable to them, saying, ⁴“What man among you, having a hundred sheep and having lost one of them, doth not leave the ninety-nine in the wilderness and go after the lost *one* until he should find it? ⁵“And having found *it*, he layeth *it* upon his own shoulders, rejoicing. ⁶“And after he cometh to the house, he calleth together *his* friends and the neighbors, saying to them, ‘Rejoice with me, for I found my sheep which hath been lost.’ ⁷“I say to you that thus there shall be *more* joy in the heavens over one sinner who repenteth than over ninety-nine righteous ones who have no need of repentance. ⁸“Or what woman having ten drachmas, if she should lose one drachma, doth not light a lamp, and sweep the house, and seek diligently until she should find *it*? ⁹“And having found *it*, she calleth together *her* friends and neighbors, saying, ‘Rejoice with me, for I found the drachma which I lost.’ ¹⁰“Thus, I say to you, joy ariseth in the presence of the angels of God over one sinner who repenteth.”

Alternate Reading for a Male Monastic:

1 *The Reading is from the Holy Gospel according to Saint Matthew [§ 30].* At that time:

9 ⁹As Jesus passed by from that place, He saw a man called Matthew sitting at the custom-house. And He saith to him, “Follow thou Me.” And he rose up and followed Him. ¹⁰And it came to pass, as He reclined *at table* in the house, also behold, many tax collectors and sinners came and were reclining *at table* with Jesus and His disciples. ¹¹And after the Pharisees saw *Him*, they said to His disciples, “Why eateth your

Teacher with the tax collectors and sinners?”¹² And Jesus, having heard *it*, said to them, “They who are strong have no need of a physician, but they who are ill.”¹³ “But go and learn what *this* is, ‘I wish mercy, and not sacrifice [cf. Hos. 6:6]’: For I came not to call *the* righteous, but sinners to repentance.”

Reading for a Female Monastic:

1 *The Reading is from the Holy Gospel according to Saint John [§ 28].* At that time:

8³ The scribes and the Pharisees brought to *Jesus* a woman who had been caught in adultery. And after they made her stand in *the* midst, ⁴they say to Him, “Teacher, this woman was caught committing adultery, in the very act.”⁵ “Now Moses, in the law, commanded us to stone such *women*. Thou therefore, what sayest Thou?”⁶ But this they were saying, putting Him to the test, in order that they may have an accusation against Him. But Jesus, having stooped down, was writing with *His* finger on the ground.⁷ And as they continued questioning Him, He lifted up Himself and said to them, “The *one who is* without sin among you, let him first cast the stone at her.”⁸ And again He stooped down and was writing on the ground.⁹ But after they heard and were convicted by *their own* conscience, they were going out one by one, beginning from the eldest. And Jesus was left alone, and the woman being in *the* midst.¹⁰ And after Jesus lifted up Himself, He said to her, “Woman, where are those accusers of thine? Did no one condemn thee?”¹¹ And she said, “No one, Sir.” And Jesus said, “Neither do I condemn thee; go, and henceforth no longer go on sinning.”