

## VIII. THE MONASTIC TONSURE

48

### THE ORDER OF CLOTHING IN RIASA AND KAMILAVKA (I)

This Order is taken from the *Trebnik (Book of Needs)* published in Kiev, at the Kiev-Caves Lavra (1902), and is significantly longer than that published in certain other *Trebniks*. (Cf. *The Order of Clothing in Riasa and Kamilavka (II)*, which follows this Order.)

*He that desires to receive the Riasa comes to the Igumen and makes the customary reverence before him. The Igumen shall inquire of him if he comes to the monastic life with all earnestness, and has considered it for many days, having a sincere purpose. And he has promised him that he will abide in the monastery in prayer and fasting, without turning back, and will strive, day and night, with the help of God, to prosper in the exercise of virtues, and in the fulfilment of every office enjoined upon him, the Igumen shall exhort him, above all, to confess his sins to the Monastery Confessor, to give account of everything that he can remember, one by one, that he has committed from his youth, and to receive absolution from him, in order to obtain direction and to be made ready for Communion of the Divine Mysteries. When he has fulfilled this, the Igumen shall entrust him to one of the experienced elders of the Monastery, directing him to exercise extreme care for his soul, and to instruct him concerning monastic life. He then shall direct the one desiring to become a Riasaphor to be obedient to the Elder, to honor him and to listen to him as a father and teacher, and to accept the instruction of the Elder as if from Christ Himself. He is to have trust and love for him. And, three times every day, he must strictly give account of his thoughts and deeds and intentions, confessing everything to the Elder, concealing nothing, as if before God Himself. And he must accept the direction and instruction of the Elder with love, as if from God Himself, striving zealously to keep them and to fulfill them. He is to do nothing (even the most worthy deed) without the direction and blessing of the Elder.*

*And, when the Igumen directs, he, together with the Elder, shall go to the church, where the Igumen, together with the brethren, are assembled at the time of the beginning of the Hours. The Elder brings the one desiring to receive the Riasa before the Igumen, and having bowed before him, as usual they kiss his right hand. Having received his blessing, both of them bow to the brethren on both sides; then they stand in front of the Holy Doors, making the Sign of the Cross and bowing three times. Then, having kissed the holy Icons, bowing and crossing themselves, they depart to their proper places.*

*And immediately we begin to read the Hours. And when this is finished, the Igumen puts on his Epitrachelion and Phelonion, and the one that desires to receive the Riasa, together*

*with his Elder, stand in the Narthex before the Royal Doors (the doors between the Narthex and the Sanctuary).*

If the Igumen (Abbot; *or* Superior, if the monastery be stavropighial) not be a Priest, one is appointed by him to preside. (The Priest must be a Monk in Holy Orders.) In a Convent, the Igumenia (Abbess) appoints a Priest to preside.

Where the rubric specifies *Brethren* it is understood as *Sisters* in a Convent.

*The Igumen begins:*

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

*Then:* Amen. O Heavenly King.... Holy God ... Glory ... O Most-holy Trinity ... Lord, have mercy (*thrice*). Glory ... Our Father ... For Thine is the Kingdom ... Lord, have mercy (*12 times*). Glory ... Come, let us worship.... *Then:*

*Psalm 26(7)*

*A Psalm of David, before his Anointing*

The Lord is my Light and my Savior; Whom, then, shall I fear? The Lord is the Defender of my life; of whom, then, shall I be afraid? When the wicked drew near against me to eat my flesh, who afflict me and are mine enemies, they grew weak and fell. Though an army should array itself against me, my heart shall not be afraid; though war should rise up against me, in this will I be confident. One thing have I asked of the Lord, this will I seek after: That I may dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord, and that I may visit His holy temple. For He hid me in His tabernacle in the day of mine afflictions, He sheltered me in the secret place of His tabernacle; upon a rock has He exalted me.

And now, behold, He has exalted my head above mine enemies. I went round about and offered up in His tabernacle a sacrifice of praise and jubilation; I will sing and make melody unto the Lord. Hearken, O Lord, unto my voice, with which I have cried; have mercy on me, and hearken unto me. My heart said unto Thee: I will seek after the Lord. My face has sought after Thee; Thy face, O Lord, will I seek. Turn not Thy face from me; turn not away in anger from Thy servant. Be Thou my Helper; reject me not, and do not forsake me, O God my Savior. For my father and my mother have forsaken me, but the Lord has accepted me.

Set me a law in Thy way, O Lord, and guide me in the right path because of mine enemies. Deliver me not unto the souls of them that afflict me, for there have risen up against me unjust witnesses, and injustice has lied to itself. I believe that I shall see the good things of the Lord in the land of the living. Wait on the Lord; take courage and let thy heart be strengthened, and wait on the Lord.

*And another:*

*Psalm 50(51)*

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

*And again:* Holy God ... Glory ... O Most-holy Trinity ... Lord, have mercy (*thrice*).  
Glory ... Our Father ... For Thine is the Kingdom....

*Brethren:* Amen.

*And the Troparion, TONE 4:*

O God of our Fathers, ever dealing with us according to Thy meekness: Take not away Thy mercy from us, but by their prayers direct our lives in peace.

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

Let us who are sinful and lowly, now hasten fervently to the Theotokos. And let us fall down in repentance, crying from the depths of our souls: O Sovereign Lady, help us, as thou art merciful. Hasten, for we perish from the multitude of our sins; turn not away from thy servants. For we have thee as our only hope.

*Deacon:* Let us pray to the Lord.

*Brethren:* Lord, have mercy.

*And immediately, the Igumen says the following Prayer:*

We give thanks unto Thee, 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 summoned him (*her*) to this honorable obligation. Do Thou count him (*her*) worthy to live meetly in this angelic estate and protect him (*her*) from the snares of the devil; preserve his (*her*) soul and body pure even unto death, and make him (*her*) worthy to become Thy holy temple. Teach him (*her*) always to remember Thee and Thy commandments. And grant unto him (*her*) humility, love and meekness: through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all Thy Saints.

*Brethren:* Amen.

*Deacon:* Let us pray to the Lord.

*Brethren:* Lord, have mercy.

*And the Igumen reads a second Prayer:*

Receive Thy servant (*handmaid*), *N.*, under Thy saving yoke, O Master, and count him (*her*) worthy to be numbered in the flock of Thine elect. Clothe him (*her*) with the garment of sanctification; gird his (*her*) loins with chastity; manifest him (*her*) to be a champion of every kind of abstinence; and perfect in him (*her*) and in us the gift of Thy spiritual graces: through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all Thy Saints.

*Brethren:* Amen.

*Then the Igumen takes the scissors from him (her) and tonsures the hairs of his (her) head in crosswise form, saying:*

In the name of the Father: Amen. And of the Son: Amen. And of the Holy Spirit: Amen. Now and ever and unto ages of ages.

Let us all say for him, Lord, have mercy.

*And all the Brethren sing:*

Lord, have mercy. (*thrice*)

*And the Igumen clothes him (her) in Riasa and places the Kamilavka on his (her) head, saying nothing. And having clothed him (her), the Igumen says:*

Peace, be unto all.

*Brethren:* And to your spirit.

*Deacon:* Bow your heads unto the Lord.

*Brethren:* To Thee, O Lord.

*And as all bow their heads, the Igumen reads this Prayer, secretly:*

O Holy, Good Son of the Good Father, Who castest down the proud, and destroyest the striving of the adversary, and pourest out the glory of humility upon the heads of the Saints, and crownest them with unfading and incorruptible crowns of life and immortality, and guidest them on the narrow path on which the holy Fathers have passed and have reached a place of repose: Do Thou, O Master and Lord our God, grant the power and grace of Thy divinity, which is from Thee, unto Thy servant (*handmaid*), *N.*, who has come to Thee in spirit, soul and body, and who has received the beginning of the holy schema, in the Name of Thee Who sanctifiest all things. And let him (*her*) sanctify it by Thine all-powerful and good Name.

*Exclamation:*

For Thou art holy, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*And the Igumen makes the customary Daily Dismissal. And after the Dismissal, taking the hand of the newly-made Riasaphor, he gives it to the Elder, saying:*

Behold, I entrust to you before God this new beginner. Instruct him (*her*) to live in the fear of God and in every virtue. Watch carefully, that his (*her*) soul not suffer destruction because of your carelessness; for you will give answer to God for it in the Day of Judgment.

*And to the newly-made Riasaphor, he shall say:*

And you, as unto Christ, confess to the Elder everything; and in everything be patient, humble, obedient, meek and discreet, that you may obtain grace before God, and be saved.

## THE ORDER OF CLOTHING IN RIASA AND KAMILAVKA (II)

This Order is found in some *Trebniks*, and is significantly shorter in length than that published at the Kiev Caves Lavra (1902) or in the *Slavonic Profession Rites*, published in St. Petersburg (1909).

After the Dismissal of Vespers (or whenever the Clothing will occur), the candidate comes before the Ambon and stands before the Igumen (Abbot; *or* Superior, if the monastery be stravropighial), who is vested in Epitrachelion and Phelonion. If the Igumen not be a Priest, one is appointed by him to preside. (The Priest must be a Monk in Holy Orders.) In a Convent, the Igumenia (Abbess) appoints a Priest to preside.

*The Igumen (or Priest) begins:*

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

*Then:* Amen. O Heavenly King.... Holy God ... Glory ... O Most-holy Trinity ... Lord, have mercy (*thrice*). Glory ... Our Father ... For Thine is the Kingdom....

*Choir:* Amen.

*And these Troparia, TONE 6:*

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

*The Igumen (or Priest) says the following Prayer:*

We give thanks unto Thee, 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 summoned him (*her*) to this honorable obligation. Do Thou count him (*her*) worthy to live meetly in this angelic estate and protect him (*her*) from the snares of the devil; preserve his (*her*) soul and body pure even unto death, and make him (*her*) worthy to become Thy holy temple. Teach him (*her*) always to remember Thee and Thy commandments. And grant unto him (*her*) humility, love and meekness: through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all Thy Saints. Amen.

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

*And the Igumen (or Priest) says a second Prayer:*

Receive Thy servant (*handmaid*), *N.*, under Thy saving yoke, O Master, and count him (*her*) worthy to be numbered in the flock of Thine elect. Clothe him (*her*) with the garment of sanctification; gird his (*her*) loins with chastity; manifest him (*her*) to be a champion of every kind of abstinence; and perfect in him (*her*) and in us the gift of Thy spiritual graces: through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary, and of all Thy Saints. Amen.

*Then he tonsures him (her) in crosswise form, saying:*

In the name of the Father: Amen. And of the Son: Amen. And of the Holy Spirit: Amen. Now and ever and unto ages of ages.

*And he clothes him (her) in Riasa and Kamilavka, saying nothing. And then the Dismissal.*

**THE ORDER OF THE LESSER SCHEMA (*LITTLE HABIT*),  
that is, of the mantiya**

This longer Order is taken from the *Trebnik (Book of Needs)* published in Kiev, at the Kiev-Caves Lavra (in 1902).

If the Igumen (Abbot; *or* Superior, if the monastery be stavropighial) not be a Priest, one is appointed by him to preside. (The Priest must be a Monk in Holy Orders.) In a Convent, the Igumenia (Abbess) appoints a Priest to preside.

Where the rubric specifies *Brethren* it is understood as *Sisters* in a Convent.

*After the sounding of the small semantron, and the beginning of the Hours by the brethren, he (she) that desires to be tonsured is brought to the church by the Ecclesiarch and his (her) Elder; after he (she) has spent a long time of probation under monastic discipline and in implicit obedience to the Elder's guidance. And, standing in the middle of the church, they make the customary bows, after which, having gone to the Igumen and bowing to him, they kiss his right hand. And, having received his blessing, they make three prostrations to the ground toward the Holy Gates. Then they kiss the holy Icons, and, again standing before the Holy Gates, they make one prostration to the ground. And turning to the Choirs, they also make a single bow to each. And immediately after this they go to the Narthex. The Candidate (lit. "New Beginner") lays aside his (her) customary garments, including his (her) shoes and undergarment, (that which is worn under the cassock), and clothes himself (herself) with a Vlasyanitsa (hair shirt; now usually a white garment, similar to a baptismal robe) only.*

*But let it be known, that it is fitting that every one who desires to be tonsured, before receiving it in the church, should first confess all his (her) sins to a Father-Confessor, and receive from him full absolution, and be ready for the communion of the Most-holy Mysteries of the Body and Blood of Christ. This rule is laid down by the divine Dionysios the Areopagite in his book on Church Order, in the sixth chapter concerning the celebration of the Mystery of the Monastic Image.*

*And when the Divine Liturgy has begun, he (she) stands in the Narthex, ungirded, barefooted, and bareheaded. And when the Antiphons have been sung, after the Entrance (and the singing of the appointed Troparia and Kontakia), the Kontakion of the day is sung after the "Glory". But after "Now and ever ...", the following Troparion is sung in **TONE 1**, to the Special Melody: "Thy Tomb, O Savior..."*

Normally, the Tonsure to the Lesser Schema takes place during the Divine Liturgy, as the *Rubric* specifies. In modern practice, however, this can be done after one of the Hours, or after a Vigil Service, in which case, during the singing of



the Great Doxology, the Trisagion is sung as for the Burial of the Dead, during which the one to be tonsured is brought into the church.

*Troparion, TONE 1:*

Make haste to open fatherly arms unto me, for I have spent my life as the Prodigal. Despise not *my* heart which is now impoverished, O Savior, and looks upon the inexhaustible riches of Thy mercies. For to Thee, O Lord, I cry out with compunction: “Father, I have sinned against Heaven, and before Thee!”

*During the singing of the Troparion, all the brethren go to the Narthex, where they form into a procession, holding lit candles. While the Troparion is sung softly, the brethren go forward in procession, two by two, towards the Sanctuary (i.e., the Nave), and, following the rear, the one to be tonsured, supported on either side by the Elder and the Ecclesiarch. Clothed in the Vlasyanitsa only, he (she) walks between them ungirded, barefooted, and with hands folded upon his (her) breast, as though they were bound. On entering the Sanctuary, he (she) makes a prostration toward the east; then coming to the middle of the Sanctuary, in front of the Ambon, he (she) makes a similar prostration; and on approaching the Holy Doors of the Iconostasis, he (she) falls to the ground and remains prostrate, praying silently to the Lord that his (her) sins may be forgiven, and that he (she) may be received into the ranks of the penitents.*

*When the singing of the Troparion is ended, the Igumen says in a loud voice to the one lying before him:*

The Merciful God, like a father who loves his children, beholding your humility and true repentance, Child, receives you as a prodigal that is penitent and falls down before Him with a contrite heart.

*And immediately bending down, he raises the one who lies prostrate, taking him (her) by the right hand. And he (she), rising and standing upright, with eyes downcast and hand folded upon his (her) breast, makes a reverent bow of the head towards the Divine Altar.*

*And the Igumen questions him (her), saying:*

*Question:* Why have you come, Brother (*Sister*), falling down before the Holy Table and to this holy Assembly?

*Answer:* I desire the ascetic life, Reverend Father.

If a Bishop performs the Office, then “Reverend *Master*”.

*Question:* Do you desire to be counted worthy of the Angelic Schema, and to be ranked in the company of monastics?

*Answer:* Yes, God helping me, Reverend Father.

*Then the Igumen says:*

Truly you have chosen a good and blessed work; but only if you accomplish it. For good works are wrought with labor and achieved with suffering.

*And immediately the Igumen catechizes him (her) with these words, saying:*

Open the ears of your heart, Brother (*Sister*), and hearken unto the voice of the Lord saying: “Come unto Me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am meek and lowly in heart, and you shall find rest for your souls” (*Matt. 11:28–29*). Now, therefore, give to God a fitting answer to each of the questions, with fear and joy. But know for certain that our Savior Himself, together with His all-hymned Mother, and the holy Angels, and all His Saints, is here present, listening to the words that come from you, that when He comes to judge the living and the dead, He may render unto you, not according to what you are about to agree to and confess, but according as you shall have kept what you are going to confess. Now, therefore, if in truth you come to God, give answer with care unto us concerning the things about which you are to be questioned.

*And immediately after this he questions him (her), saying:*

*Question:* Do you come to the Lord voluntarily and of your own mind?

*Answer:* Yes, God helping me, Reverend Father.

*Question:* Not by any necessity or constraint?

*Answer:* No, Reverend Father.

*Question:* Do you renounce the world and what is of the world, according to the commandments of the Lord?

*Answer:* Yes, Reverend Father.

*Question:* Will you abide in this monastery, or in that to which under holy obedience you will be sent, and in the ascetic life until your last breath?

*Answer:* Yes, God helping me, Reverend Father.

*Question:* Will you keep yourself in virginity, chastity, and piety *even unto death*?

*Answer:* Yes, God helping me, Reverend Father.

*Question:* Will you preserve, even unto death, obedience to the Igumen, and to all the Brethren (*Sisters*) in Christ?

*Answer:* Yes, God helping me, Reverend Father.

*Question:* Will you remain unto death in non-acquisitiveness and in the voluntary poverty for Christ's sake which belong to the common life; not acquiring or keeping anything for yourself except in accordance with common necessity, and then, only in obedience and not of your own discretion?

*Answer:* Yes, Reverend Father, I will so remain, God helping me.

*Question:* Will you accept all the statutes of the monastic community life, and the Rules compiled by the Holy Fathers and given to you by the Igumen?

*Answer:* Yes, Reverend Father, I accept them, and with love I embrace them.

*Question:* Will you endure all the sorrows and restraints of monastic life, for the sake of the heavenly Kingdom?

*Answer:* Yes, Reverend Father, God helping me.

*Then the Igumen says to him (her) this Catechesis:*

Behold, Child, what manner of promises you give to the Master, Christ, for Angels are invisibly present, recording this your profession, for which you will be held accountable at the Second Coming of our Lord Jesus Christ. I am speaking to you, therefore, of the perfect life, in which, by imitation, the Lord's manner of life is made manifest, testifying what things you must accept and what things you must avoid. For, behold, Child, you have purposed to come and to labor for the Lord. If, therefore, you desire to become a Monk (*Nun*), above all cleanse yourself of every defilement of body and soul, perfecting holiness in the fear of God. Acquire humility, so that you may become an heir of eternal good things. Lay aside the boldness of worldly customs; be obedient to all; be uncomplaining in the services required of you; be steadfast in prayer; be not slothful in vigils; in temptations do not become discouraged; be not lax in fasting. But know that in prayer and fasting it is necessary for you to make your peace with God. In infirmities do not become indifferent; but be on your guard against evil thoughts, for the enemy will not cease laying before you the memory of your former life in the world, and hatred for a virtuous life. It is necessary for you, therefore, having begun the way that leads to the Heavenly Kingdom, not to turn back, for otherwise you will not be fit for the Heavenly Kingdom. Therefore prefer not anything before God. Love neither father, nor mother, nor brethren, nor any one of your own kindred, nor even yourself, more than God, nor the kingdoms of the world, or any sort of repose or honor. Turn not away from poverty (but abide in it until death), nor from hardship, nor from the contempt of men, nor from anything else you may consider to be difficult, and so be hindered from running after Christ. But always behold the things to be hoped for by them that live for God, considering the Martyrs and Venerable Ones from all the ages who, by much

sweat, labor and countless deaths and shedding of blood, have acquired these things. And above all these things, have always in your mind the saving sufferings and lifegiving death of our Lord Jesus Christ, which He, of His own will, endured for the sake of our salvation, that you might endure all the afflictions and hardships of monastic life, for the sake of its sweetness. Be firm, therefore, in all things; endure sufferings as a good soldier of Christ. For the Lord our God Himself, Who is rich in mercies, for our sakes became poor, coming among us that we might share in the riches of His Kingdom. And it is necessary, therefore, for us to become His followers, and for His sake to endure all things, advancing in His precepts by day and by night, for the Lord Himself said, "If any man would come after Me, let him deny himself, and take up his cross, and follow Me" (*Matt. 16:24*). And this means, that he is always to be ready, even unto death, for every fulfillment of His commandments. For you have to endure hunger and thirst, to be naked, insulted and mocked, to suffer reproach and persecution, and to be burdened with many other sorrows, by which life in God is distinguished. And when you suffer all these things, "Rejoice," says the Lord, "for great is your reward in Heaven" (*Matt. 5:12*): To Whom be glory for ever. Amen.

*Question:* Do you confess all these things in the hope of the power of God; and do you agree to hold fast to these vows, even to the end of your life, by the Grace of Christ?

*Answer:* Yes, God helping me, Reverend Father.

*And immediately after these things, the Igumen says this to him (her):*

Therefore, may the All-compassionate and Greatly-merciful God, Who openeth up to every one that comes unto Him with desire and fervent love, unsearchable goodness from the depths of His own most-pure being, saying, "A woman shall forget the child she has brought forth before ever I will forget thee", Who also knoweth your desire, and to your good purpose doth lend His own strength for the fulfillment of His commandments, receive, embrace, and shield you; and may He be unto you a tower of strength from the face of the enemy, a rock of endurance, a source of consolation, a giver of strength, an inspirer of boldness, a fellow combatant in courage, present with you when you lie down and when you get up, delighting and making glad your heart through the consolation of His own Holy Spirit, and counting you worthy of the portion of our Holy and Venerable Fathers, Anthony, Euthymius, Sabbas, and Anthony and Theodosius of the Caves, Sergius of Radonezh, Sergius and Herman of Valaam, Job of Pochaev, Seraphim of Sarov and Herman of Alaska, and all the other Venerable Fathers [for nuns: *of the Holy Protomartyr Thekla, Eupraxia, Olympias, and all the other Venerable Mothers*] who were well-pleasing to Christ in monastic life, with whom you also shall inherit the Heavenly Kingdom in Christ Jesus our Lord, to Whom be glory

and might, dominion and power, with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*And after this, the "New Beginner" bows his (her) head, and the Deacon says:*

*Deacon:* Let us pray to the Lord.

*Brethren:* Lord, have mercy.

*The Igumen lays the Book (containing the Order of the Schema) upon his (her) head, and reads this Prayer in the hearing of all:*

O Lord our God, Who hast decreed that they are to be accounted worthy who have forsaken all worldly possession, and family, and friends, and have followed Thee: Do Thou receive also now Thy servant (*handmaid*), *N.*, who has forsaken all these, according to Thy holy commandments, and guide in Thy Truth him (*her*) who has fallen down before Thee in total submission. Fortify him (*her*) with the power of Thy Holy Spirit, that no contrary snares may be able to prevail against him (*her*); and endue him (*her*) with patience, that he (*she*) may always be pleasing unto Thee: Through the prayers of our Most-holy Sovereign Lady, the Theotokos, and of all the Saints who have been well-pleasing unto Thee from the ages. For blessed and glorified is Thy most-honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*And immediately the Deacon sets the scissors on the Holy Gospel. And the Igumen says:*

Peace be unto all.

*Brethren:* And to your spirit.

*Deacon:* Bow your heads unto the Lord.

*Brethren:* To Thee, O Lord.

*And the Igumen reads this Prayer:*

O Lord our God, the hope and refuge of all them that put their trust in Thee, Who hast revealed unto us diverse paths of salvation, through the Incarnation of Thy Christ: Do Thou receive Thy servant (*handmaid*), *N.*, who has forsaken worldly delights and has offered himself (*herself*) unto Thee, his (*her*) Lord, as a living, acceptable sacrifice. Take away from him (*her*) all carnal desire and irrational notions, that, along with the taking away of the senseless hairs, he (*she*) may lay aside also his (*her*) unreasonable thoughts and actions, and may be accounted worthy to accept Thine easy yoke and Thy light burden, and to take up the Cross

and follow after Thee, his (*her*) Master. Preserve him (*her*) safe in Thy holiness, and give him (*her*) a good purpose in the keeping of Thy holy commandments, numbering him (*her*) in due season in the rank of Thine elect. Through the grace and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*Then the Igumen, stretching out his right hand toward the Holy Gospel, says:*

Behold, Christ stands here invisibly. See to it that no one compels you to come to this Schema. See that you desire of your own free will the Betrothal of the great and Angelic Schema.

*Answer:* Yes, Reverend Father, of my own free will.

*And after the assurance has been given, the Igumen, pointing with his right hand to the scissors, says, three times:*

Take up the scissors and give them to me.

*At each command, the “New Beginner” takes the scissors and gives them to the Igumen, kissing his right hand. And, each time, taking them, he sets them on the Holy Gospel. And he says to him (*her*):*

Behold, you receive them from the hand of Christ. See to Whom you promise, and to Whom you approach, and whom you renounce.

*And taking up the scissors from the Holy Gospel, the Igumen, in conclusion, says:*

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

*Brethren:* Amen.

*And immediately the Igumen tonsures the top of his (*her*) head in crosswise form, saying:*

Our Brother (*Sister*), *N. (new name)*, is tonsured in the hair of his (*her*) head, as a sign of his (*her*) renunciation of the world, and of everything that is in the world, and for the restraining of his (*her*) will and of all fleshly desires, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And the Brethren sing three times:*

Lord, have mercy.

*And the Igumen, touching with his right hand the **Vlasyanitsa**, with which the “New Beginner” is clothed, and holding it, says:*

Our Brother (*Sister*), *N.*, is clothed in the garment of voluntary poverty and want, and of the enduring of all misfortunes and hardships, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And he signs him (her) with the Sign of the Cross. And he (she) kisses the **Vlasyanitsa** and the right hand of the Igumen. And the Brethren sing, three times: Lord, have mercy.*

*Then the Igumen, taking the **Paraman** and **Cross**, and holding them in his left hand, says:*

Our Brother (*Sister*), *N.*, receives the Paraman, the Betrothal of the Angelic Schema, as a perpetual reminder of taking upon himself (*herself*) of Christ’s easy yoke and of bearing His light burden, and for the curbing and restraining of all his (*her*) fleshly desires. And he (*she*) takes also the Sign of the Lord’s Cross upon his (*her*) breast, for a perpetual reminder of suffering and humiliation, spitting, revilement, wounds, buffeting, crucifixion and death of our Lord God and Savior Jesus Christ, which He voluntarily endured for our sakes; and to signify that, as far as possible, he (*she*) will endeavor to imitate this, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And, with his right hand he signs them with the Sign of the Cross and places them upon the shoulders and breast of the “New Beginner”, while the Brethren sing, three times: Lord, have mercy.*

*Then, taking the **(Inner) Riasa** (the *Podriasnik*—cassock), the Igumen says:*

Our Brother (*Sister*), *N.*, is clothed in the garment of spiritual joy and gladness, for the putting away and trampling of all sorrows and troubles proceeding from the devil, from the flesh, and from the world; and for his (*her*) perpetual joy and gladness in Christ, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And, having signed the **(Inner) Riasa** with his right hand, he clothes the “New Beginner” with it, while the Brethren sing, three times: Lord, have mercy.*

*Then, taking the **Leather Belt** and holding it with his left hand, he says:*

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

*And, signing it with his right hand, he girds the “New Beginner” with it, while the Brethren sing, three times: Lord, have mercy.*

*Then, taking the **Mantiya** and holding it with his left hand, he says:*

Our Brother (*Sister*), *N.*, is clothed in the robe of salvation and in the armor of righteousness, that he (*she*) may withdraw himself (*herself*) from all unrighteousness, and with carefulness put away the vain imaginations of his (*her*) mind and the subtleties of his (*her*) will; that he (*she*) may have the remembrance of his (*her*) own death always in his (*her*) mind and consider himself (*herself*) to be crucified to the world and to be dead to every evil deed, but always alive for the showing forth, without laziness, of every Christian virtue, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And, signing it with his right hand, he clothes the “New Beginner” with it, while the Brethren sing, three times: Lord, have mercy.*

*Then, taking the Klobuk and holding it with his right hand, he says:*

Our Brother (*Sister*), *N.*, takes the helmet of salvation in the hope that he (*she*) may not be put to shame and that he (*she*) will be able to stand against the snares of the devil; and he (*she*) covers his (*her*) head with the veil of humility and perpetual obedience, as a sign of spiritual love of wisdom; and that he (*she*) may turn away his (*her*) eyes, that they not behold vanities, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And, blessing it, he veils the head of the “New Beginner”, while the Brethren sing, three times: Lord, have mercy.*

*Then, taking the **Sandals** and holding them in his left hand, he says:*

Our Brother (*Sister*), *N.*, is shod with sandals in readiness for the proclamation of the Good News of peace; that he (*she*) may be swift and diligent in every obedience and in every good deed, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And, blessing them with his right hand, he puts them on his (*her*) feet, while the Brethren sing, three times: Lord, have mercy.*

*Then, taking the **Prayer Rope** (*Vervitsa*), and holding it in his left hand, he says:*

Take, Brother (*Sister*), *N.*, the sword of the Spirit, which is the word of God, for continual prayer to Jesus; for you must always have the Name of the Lord Jesus in mind, in heart, and on your lips, every saying, “O Lord Jesus Christ, Son of God, have mercy on me, a sinner.” Let us all say for him (*her*), Lord, have mercy.



*And, blessing the **Prayer Rope** with his right hand, he gives it to the “New Beginner”, who kisses it and the right hand of the Igumen, while the Brethren sing, three times: Lord, have mercy.*

*Then, taking the **Hand Cross** and holding it in his left hand, the Igumen says:*

Take, Brother (Sister), N., the shield of faith, the Cross of Christ, with which you will be able to put out the flaming darts of the Evil One; and remember always how the Lord said, “He who would come after me, let him deny himself, and take up his cross and follow Me.” Let us all say for him (*her*), Lord, have mercy.

*And, signing the “New Beginner” with the **Cross** in crosswise form, he gives it to him (*her*). And he (she), taking it in his (*her*) right hand, kisses the **Cross** and the right hand of the Igumen, while the Brethren sing, three times: Lord, have mercy.*

*And finally, taking a **Lighted Candle**, the Igumen gives it to him (*her*), saying:*

Take, Brother (Sister), this candle, and know that from henceforth you must, through a pure and virtuous life, and through a good character, be a light unto the world. For the Lord said, “Let your light so shine before men that they may see your good works, and glorify your Father, Who art in Heaven.” Let us all say for him (*her*), Lord, have mercy.

*And the “New Beginner”, taking the **Candle**, kisses his right hand, while the Brethren sing, three times: Lord, have mercy.*

*And after all this, blessing the “New Beginner” with his right hand, the Igumen says:*

Our Brother (Sister), N., has received the Betrothal of the Angelic Schema and has been clothed in the whole armor of God, that he (*she*) may be able to vanquish all the power and warfare of principalities and powers, and rulers of the darkness of this age, of evil spirits under the heavens, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And the Brethren sing, three times: Lord, have mercy.*

*Deacon:* Let us pray to the Lord.

*Brethren:* Lord, have mercy.

*And the Igumen reads this Prayer:*

O Lord our God, do Thou lead Thy servant (*handmaid*), N., into Thy spiritual court, and number him (*her*) with Thy rational flock. Cleanse his (*her*) mind from the carnal desires and useless deception of this life. Grant him (*her*) to be ever mindful of the good things prepared for them that love Thee and who crucify themselves to this life for the sake of Thy Kingdom. For Thou art the Shepherd

and Visitor of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*If the Divine Liturgy is being celebrated, then the serving Priest, immediately after the conclusion of the Prayers of Tonsuring, exclaims: For holy art Thou. O our God.... And the Choir sings: Holy God.... And the Prokeimenon of the Tonsuring, and the Epistle and Gospel of the Day are read; and the rest of the Divine Service is celebrated, in order, as usual. And the "New Beginner" communes of the Divine Mysteries of the Body and Blood of the Lord. After the Prayer Before the Ambon and I will bless the Lord at all times ..., the Brethren sing this Stikheron, **tone 1:***

Brethren, let us understand the power of the Mystery, for when the Prodigal Son makes haste from sin to the Father's house, the Most-good Father, going forth to meet him, kisses him, and again gives him the tokens of His own glory. A mystical festival is celebrated by those on High, and the fatted calf is offered in sacrifice, that we also may live a life worthy both of the Father Who offereth, as the Lover of Mankind, and of the glorious Offering, the Savior of our souls.

*As this is being sung, all the Brethren (Sisters), coming two by two, according to rank, kiss the Cross and the new Brother (Sister), inquiring of him (her):*

What is your name, Brother (Sister)?

*And he (she) answers, pronouncing his (her) new name. And each of the Brethren (Sisters) bows to him (her), and says to him (her), while departing:*

May you be saved in the Angelic Rank.

*And at the conclusion of the singing, the Dismissal is pronounced.*

*And if this Order will be without the Liturgy, then immediately after the final Prayer, O Lord our God ..., the Deacon says this Litany:*

In peace let us pray to the Lord.

*Brethren:* Lord, have mercy (*after each petition*).

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

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For our Brother (Sister), N., and for his (her) protection and help from God, let us pray to the Lord.

That he (*she*) may fulfil his (*her*) intention in the Monastic Schema, unblemished, blamelessly and without stumbling, let us pray to the Lord.

That he (*she*) may abide in all piety, reverence, and purity, let us pray to the Lord.

That he (*she*) may lay aside the old man and be clothed in the new which is created after God, let us pray to the Lord.

For the pardon and remission of his (*her*) sins, let us pray to the Lord.

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

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

*Brethren:* To Thee, O Lord.

*The Igumen says, aloud:*

For Holy art Thou, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*And they sing:*

As many as have been baptized into Christ have put on Christ. Alleluia. (*thrice*)

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

Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia. (*thrice*)

*Deacon:* Let us attend.

*Igumen:* Peace be unto all.

*Reader:* And to your spirit.

*Deacon:* Wisdom. Let us attend.

*Reader:* The Prokeimenon in the Third Tone:

(Prokeimenon, **TONE 3:**)

The Lord is my Light and my Savior; Whom, then, shall I fear? (26:1)

**Vs.** The Lord is the Defender of my life; of whom, then, shall I be afraid? (26:1)

*Deacon:* Wisdom.

*Reader:* The Reading from the Epistle of the Holy Apostle Paul to the Ephesians.

*Deacon:* Let us attend.

*The Reader reads the Lesson from the **Apostol:***

**The Epistle to the Ephesians** (*Pericope 233—Eph. 6:10–17*):

*Brethren:* Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Good News of peace. Above all, take the shield of faith, by which you shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

*Igumen:* Peace be to you.

*Reader:* And to your spirit.

*Deacon:* Wisdom. Let us attend.

*Reader:* The Psalm of David, Alleluia.

(Alleluia, **TONE 1**)

**Vs.** This poor man cried, and the Lord heard him, and saved him out of all his troubles. (33:7)

*Deacon:* Wisdom. Let us attend. Let us listen to the Holy Gospel.

*Igumen:* Peace be unto all.

*Brethren:* And to your spirit.

*Igumen:* The Reading from the Holy Gospel according to *Saint Matthew*.

*Brethren:* Glory to Thee, O Lord, glory to Thee.

*The Igumen reads the Gospel:*

**The Gospel according to Matthew**

*(Pericope 39 and 43—Matt. 10:37–38; 11:28–30):*

*The Lord said:* He that loves father or mother more than me is not worthy of Me; and he that loves son or daughter more than Me is not worthy of Me. And he that takes not his cross, and follows after Me, is not worthy of Me. Come unto Me, all that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and you shall find rest for your souls. For My yoke is easy, and My burden is light.

*Brethren:* Glory to Thee, O Lord, glory to Thee.

*And after the Gospel, the Deacon says this Litany:*

*Deacon:* Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

*Brethren:* Lord, have mercy. (*thrice*)

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

*Brethren:* Lord, have mercy. (*thrice*)

*And the Igumen exclaims:*

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*And immediately the Brethren (Sisters) kiss the Cross and the Newly-tonsured. And they sing the Stikheron, Brethren, let us understand.... And the Brethren (Sisters) sing:*

It is truly meet to bless thee, O Theotokos, ever blessed and most pure and the Mother of our God, more honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

*Igumen:* Glory to Thee, O Christ our God, and our Hope, glory to Thee.

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

Lord, have mercy. (*thrice*)

Bless.

*Igumen:* May Christ our True God, through the prayers of His Most-pure Mother, of the holy, glorious and all-praised Apostles, of the venerable and God-bearing Fathers (*Mothers*) [*Anthony and Theodosius of the Caves, Sergius and Herman of Valaam, Sergius of Radonezh, Job of Pochaev, Seraphim of Sarov, Herman of Alaska,*]\* and of all the others who have shone in asceticism, and of all the Saints, save us and have mercy on us, for He is good and the Lover of Mankind.

*Let it be known that a newly-tonsured Monk (Nun) of this grade ought to sit in the church for five days, resting from all work, except reading, if he (she) knows how to read, and abiding in spiritual contemplation and mental prayer.*

## THE ORDER OF THE GREAT ANGELIC SCHEMA (*GREAT HABIT*)

This Order is taken from the *Trebnik (Book of Needs)* published in Kiev, at the Kiev-Caves Lavra (in 1902).

If the Igumen (Abbot; *or* Superior, if the monastery be stavropighial) not be a Priest, one is appointed by him to preside. (The Priest must be a Monk in Holy Orders.) In a Convent, the Igumenia (Abbess) appoints a Priest to preside. In addition, the Igumen or Priest must be a monk of the Great Schema. A Bishop, however, may tonsure to any monastic rank.

Where the rubric specifies *Brethren* it is understood as *Sisters* in a Convent.

*He (she) that desires to receive the Holy Great and Angelic Schema ought first, with strictness, to purify his (her) conscience, and to confess all things before his (her) Spiritual Father; to receive from him a full absolution, and, by this having purified his (her) conscience, to prepare himself (herself) for the communion of the Holy and Divine Mystery of the Body and Blood of the Lord, as one who is wholly dying; for he (she) that renounces the world by the second and final Vows, dies to the world and to all worldly passions.*

*The garments of the one who is to receive the Holy Schema are brought overnight into the Holy Altar, and are laid on the piscina (or bottom step)\* of the Holy Table.*

*And at Matins, the Canon, of which the acrostic is: "Grant unto me, O Christ, the gladness of a happy end", TONE 2.*

### *Ode I*

*Irmos:* Come, all you people, let us sing a song unto Christ God, Who divided the sea and hast guided the people, whom He didst lead from the slavery of Egypt, for He is glorified.

If the Biblical Canticles are not sung, the following Refrain may be used:

Have mercy on me, O God, have mercy on me.

Accept him (*her*) who has made haste unto Thy love for mankind, O Christ, and who now comes to the Holy Schema with spiritual love and a virtuous intent, O Savior.

Count me worthy, O Good One, to pick up Thine easy yoke, and to take up Thy burden, O Master, putting away the burden of my many transgressions, as Thou art merciful.

Be well-pleased to grant unto me henceforth an escape from sinful yearning, cleansing, with the dew of grace, the wounds of the working of my innumerable transgressions.

*Glory....* O Compassionate One, Who for our sakes didst clothe Thyself with flesh, and didst accept death on our behalf, as Thou art deeply-compassionate, do Thou cleanse the fleshly defilements of him (*her*) that draws nigh unto Thee.

*Now and ever....* We who think of thee as Theotokos, O Most-pure One, have acquired thee as a Refuge and Mediatress, and a Shelter, and are deemed worthy of divine contemplation.

### *Ode III*

*Irmos:* Make us firm in Thee, O Lord, Who didst put sin to death by the Tree, and plant the fear of Thee in the hearts of us who sing Thy praises.

Cleanse, O Christ, *Thy* servant (*handmaid*) that flees unto Thee, and count him (*her*) worthy to live piously and righteously the life of the Venerable Ones.

Grant that this divine Schema may be the change and transformation of life, and the cleansing of iniquities, to Thy faithful servant (*handmaid*) who comes unto Thee.

O Only Good and Merciful One, Who desirest not the death of man: Do Thou number in the choir of the Saints Thy servant (*handmaid*) who falls down before Thee.

*Glory....* Cleanse me from my former iniquities, who now by my own will make my way upon Thy pathway and choose a cross-bearing life, O Lover of Mankind.

*Now and ever....* Thou didst resolve the curse of Eve, O Pure Virgin Mother, when thou gavest birth to Him that gushed forth an inexhaustible blessing unto all, the Savior of the world.

*Kathisma Hymn, TONE 4.*  
(*Special Melody: "Quickly go before...."*)

"You that would follow after Me," saith the Lord, "cast off worldly inclinations, the parents that gave you birth, children and wives, brethren and friends, kinsmen and servants, possessions and homes, and you shall receive the dignity of Mine Apostles."

### *Ode IV*



*Irmos:* I heard the report of Thy Providence, O Lord, and I glorified Thee, O Only Lover of Mankind.

Accept me, O Word of God, who am returning as the Prodigal of old, and as the Publican, O Only Lover of Mankind.

Having become our Redeemer, Thou hast purchased the world with Thy Cross. Therefore, I fall down before Thee: Deliver me, O Master.

Reveal me a sheep of Thy rational flock, who have been signed by grace and the light of Thy divine understanding.

*Glory....* O Master Who didst raise Lazarus from the dead, give life unto me also who have been slain by the sting of sins.

*Now and ever....* Preserve me, O blessed and most-pure Mother of God, by thy mediation and divine protection, O Sovereign Lady.

#### *Ode V*

*Irmos:* O Lord, Giver of Light and Creator of the Ages, do Thou direct us in the light of Thy commandments, for we know none other God save Thee.

As God, O Christ, by Thine obedience Thou hast resolved our disobedience, and Thou hast shown unto us the entrance into the Kingdom through repentance and faith.

Though Thou seest that I have spent my life in carelessness, O Christ, direct me to take heed in being diligent, when Thou hast put upon me the breastplate of righteousness.

As Thou hast washed me of the First Parents' curse through faith and the bath of regeneration, with fountains of tears Thou washest me now, who am defiled by cruel falls into sin.

*Glory....* With Thy life-bearing hand, O Master, set me aright who am bent low and bowed down to the ground by the passionate and death-bearing burden of *my* sins.

*Now and ever....* Being equal with the Father in Thine uncreated nature, Thou didst become like unto us when Thou wast born of an unwedded Mother, by whose prayers, O God-Man, save me.

#### *Ode VI*

*Irmos:* Wallowing in the depths of sins, I call upon the unfathomable depth of Thy loving kindness: Lead me up from corruption, O God.

Despise not Thy creation, O Master, but do Thou save me by the grace of Thy Cross, and the precious blood which Thou hast poured out from Thy divine side.

As Thou didst create me who at first had no being, having sought me out, save me who am perishing because of my sins, for Thou art the Good and Compassionate Shepherd.

*Glory...* Count me worthy to partake of the blessed hopes prepared for all Thy worthy ones, and to imitate their life, O Only Lover of Mankind.

*Now and ever...* He that fashioned me with incorrupt hands, and again re-fashioned me who had become altogether unprofitable, accepting me completely, as He is lovingly-compassionate, *came* from thy womb, O Sovereign Lady.

*Kontakion, TONE 1.*

Make haste to open fatherly arms unto me, for I have spent my life as the Prodigal. Despise not *my* heart which is now impoverished, O Savior, and looks upon the inexhaustible riches of Thy mercies. For to Thee, O Lord, I cry out with compunction: "Father, I have sinned against Heaven, and before Thee!"

*Ode VII*

*Irmos:*

The most-wise Children would not serve the Golden Form; and they went into the flame and heaped scorn upon their *pagan* gods; in the midst of the flames they sang, and an Angel covered them with dew: "The prayer of your lips has been heard."

Having guided my paths and my heart unto Thyself, O Good One, by the renewal of the Divine Spirit do Thou instruct me who have grown old, adorning me with the beauty of holiness, who cry out unto Thee: Blessed art Thou, O God of our fathers.

Taking me by my right hand, as Thou art good, make known unto me how I am to walk rightly to a life pleasing unto Thee, and to ascend towards a life of perfection, who am crying out unto Thee: Blessed art Thou, O God of our fathers.

Slothfully having led my life up to now, I the wretched one now come unto Thee, *my* Master, trusting in Thy goodness and in Thy singular deep-compassion. And I fall down, crying out unto Thee: Blessed art Thou, O God of our fathers.

*Glory...* With the mast of the Cross and the wind of the Precious and Divine Spirit, do Thou guide *me* to Thy glorious desire and the heavenly inheritance, and count *me* worthy to sing unto Thee: Blessed art Thou, O God of our fathers.

*Now and ever...* O All-pure One, who gave birth unto God, the Savior and Redeemer of the world: do thou entreat Him now to clothe with the comeliness and radiance of the virtues, and with the grace of asceticism, them that sing: Blessed art thou who bore God in the flesh.

### *Ode VIII*

*Irmos:* In olden times the fiery furnace in Babylon showed forth a divided activity: burning the Chaldeans at the command of God, but bedewing the faithful who sang: Bless the Lord, all works of the Lord.

Thou hast given us for victory against the devil the symbol of Thy Cross, through which we cast down his snares and evil actions, as we cry aloud: Bless the Lord, all works of the Lord.

Thou hast given us the power to renew the grace of Baptism, through confession, purification of life, the shedding of tears, and genuine repentance, O Lover of Mankind.

Grant Thy servants to bring the fleshly passions into subjection to the mind, through abstinence and asceticism, and to be models of inner perfection, through the removal of that which is worse and the unceasing observance of Thy commandments.

*Glory...* Renew unto us from on high the tokens of Thine adoption, through the operation and grace of Thy Divine Spirit, as Thou alone canst work a profitable change, through Thy love for mankind, and Thine abundant goodness.

*Now and ever...* Tear asunder the bonds of transgressions and the handwriting of sins of him (*her*) that comes forward unto the divine Schema with gladness and reverence, preserving him (*her*) that is made firm in the Orthodox Faith.

### *Ode IX*

*Irmos:* The Son of the Father without beginning, God and Lord, Who wast incarnate of the Virgin, hast revealed Himself unto us to enlighten them that were in darkness and to gather together them that were scattered. Therefore, we magnify the All-hymned Theotokos.

Grant unto me to live worthy of *my* calling and the holy Schema, O Word of God, cleansing the filth of my sins and the sores of my transgressions, by Thy divine grace, O Greatly-merciful One.

As Thou art called Savior, do Thou save me, I pray, who come unto Thee with a pure heart, and, as Thou only art compassionate, mercifully give unto me rest, removing from me the burden of my evil deeds, as Thou hast promised, O Almighty One.

As He is Good and Merciful, Christ now grants divine gifts unto them that come unto Him, bestowing gifts of incorruptible good things unto them that reverently draw near to the divine throne of grace.

*Glory...* As Thou hast power commensurate with Thy will, show us to be worthy ministers of Thy Gospel, O Word. And count us worthy to fulfil our vows unto Thee, O Giver of Life.

*Now and ever...* Do thou implore thy compassionate Son, O Most-undefiled One, for him (*her*) that comes reverently unto the divine Schema, that, at the end, with much prayer, he (*she*) may come to fruition in asceticism. For we have thee as a most-pure Intercessor.

*Stikhera, TONE 2 (Special Melody: "When Joseph of Arimathaea took Thee down from the tree ..."):*

Guide me who come unto Thee in faith, O Master, setting me on the paths of Thy righteousness, as Thou only art deeply-compassionate. Set me upright who have fallen terribly, and who am cast down because of the multitude of my iniquities, O Savior. For trusting in Thy quick action, I enter upon this angelic estate, O Lover of Mankind.

As Thou hast a fountain of good things, and desirest not the death of sinners, because of Thine ineffable mercy, but grantest repentance to the faithful, unto them that acknowledge Thy truly-incomprehensible providence, accept him (*her*) that comes in all sincerity to Thy divine Schema, and save him (*her*) who is falling down before Thy love for mankind.

Through Thee I shall leap over the wall of my sin, O Savior, and be delivered. For Thou hast paid off my debt, and hast purchased with a price me who have been taken captive, showing the riches of *Thy* goodness; and Thou desirest to spill out a depth of loving-kindness to all who sing Thy praises, O Lover of Mankind.

*Glory ... now and ever ... (Theotokion):* Thou defendest all who in faith take refuge in thy mighty shelter, O Good One. For we sinners against God, heavy-laden with many sins, have no other ever-ready help in afflictions and sorrows, O

Mother of God Most-high. Therefore, we fall down before thee: Deliver thy servants from every misfortune.

*And at the Holy Liturgy, when the Entrance with the Gospel takes place, he (she) who is about to receive the Holy Schema lays aside his (her) head covering and sandals (or shoes); and after making three prostrations in the center of the church, he (she) stands there. And after the Entrance, after the Troparia appointed for the Day are sung, the Choir immediately sings all of the following Antiphons, **TONE 4:***

*1st Antiphon*

With tears I wanted to blot out the handwriting of my sins, O Lord, and to please Thee for the rest of my life in repentance. But the enemy deceives me and wars against my soul. O Lord, before I am completely lost, save me.

Who, when stormtossed and making haste to this refuge is not saved? Or who, in pain and falling down before this medicine is not healed? As the Creator of all and Physician of the sick, O Lord, before I am completely lost, save me.

I am a sheep of Thy rational flock, and I flee unto Thee, the Good Shepherd. Seek after me who have gone astray, O God, and have mercy on me.

*Glory... now and ever ... (Theotokion):*

Deliver us from every misfortune, O Theotokos blessed by God, that we all may cry out unto thee: Rejoice, O only Defender of our souls.

*2nd Antiphon*

Having received regeneration and redemption in the mystical Fountain of Regeneration, yet having wasted my life in laziness and falls into sin, now I cry out unto Thee, O Good One: Grant me a fountain of tears of repentance, and wash the filth of my transgressions, O Almighty and Greatly-merciful Savior.

A storm of sins encompasses me, O Savior, and not able to endure the waves, I fall down before Thee, the only Pilot: Stretch forth Thy hand unto me as to Peter in Thy love for mankind, and save me.

*Glory... now and ever ... (Theotokion):*

Deliver us from our afflictions, O Mother of Christ God, who gavest birth to the Creator of all, so that we all may cry out unto thee: Rejoice, O only Protectress of our souls.

*3rd Antiphon*

Where is the infatuation for worldly things? Where is the delusion of transitory things? Behold, do we not see that they are dust and ashes? Why, then, do we labor in vain? And why do we not renounce the world, and follow after Him that crieth, “He that would come after Me, let him take up his cross, and he shall inherit eternal life”?

*Vs.* Come, O children, hearken unto me; I will teach you the fear of the Lord. (Ps. 33:12)

“Come unto Me, all that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and you shall find rest for your souls.” (Matt. 11:28, 30)

*Vs.* I have gone astray like a sheep that is lost; seek Thy servant. (Ps. 118:176)

I am a sheep of Thy rational flock, and I flee unto Thee, the Good Shepherd. Seek after me who have gone astray, O God, and have mercy on me.

*Then:*

O come, let us worship and fall down, and weep before the Lord Who hath made us, singing unto Him: Alleluia! Alleluia! Alleluia!

*While this is being sung, the one who is to receive the Schema goes up to the Holy Doors: and falling down to the ground upon his (her) face, he (she) does not get up until the following Troparia, **TONE 4**, are sung:*

Lord, Lord, “look down from heaven and behold, and visit this vine, and perfect that which Thy right hand has planted.” (Ps. 79:15, 16)

*Glory... now and ever ... (Theotokion):*

O only Pure and Blameless Virgin, who, without seed, bore God in the flesh: Beseech Him for the salvation of our souls.

*Then, the following:*

*Troparion, **TONE 1:***

Make haste to open fatherly arms unto me, for I have spent my life as the Prodigal. Despise not *my* heart which is now impoverished, O Savior, and looks upon the inexhaustible riches of Thy mercies. For unto Thee, O Lord, I cry out with compunction: “Father, I have sinned against Heaven, and before Thee!”

*When the singing is ended, the Igumen, with his right hand, raises up the one lying prostrate, saying:*

The Merciful God, like a father who loves his children, beholding your humility and true repentance, Child, receives you as a prodigal that is penitent and falls down before Him, a second time, with a contrite heart.

*And when he (she) has gotten up, in a loud voice, the Igumen questions him (her), saying:*

*Question:* Why have you come, Brother (*Sister*), falling down, a second time, before the Holy Table and to this holy Assembly?

*Answer:* I desire the most perfect ascetic life, Reverend Father.

If a Bishop performs the Office, then “Reverend *Master*”.

*Question:* Do you desire to be counted worthy of the Angelic Schema, and to be ranked in the company of monastics and to renew the monastic vows a second time?

*Answer:* Yes, Reverend Father.

*Then the Igumen says:*

Truly you have chosen a good and blessed work; but only if you accomplish it. For good works are wrought with labor and achieved with suffering.

*Question:* Do you come to the Lord of your own mind, a second time, through this Schema?

*Answer:* Yes, Reverend Father.

*Question:* Not by any misfortune or necessity?

*Answer:* No, Reverend Father.

*Question:* Do you renounce, a second time, the world and what is of the world, according to the commandments of the Lord?

*Answer:* Yes, Reverend Father.

*Question:* Do you vow, a second time, to abide in this monastery, or in that to which under holy obedience you will be sent, and in the ascetic life until your last breath?

*Answer:* Yes, God helping me, Reverend Father.

*Question:* Do you vow, a second time, to keep yourself in virginity, chastity, and piety even unto death?

*Answer:* Yes, God helping me, Reverend Father.

*Question:* Do you vow, a second time, to preserve, even unto death, obedience to the Igumen, and to all the Brethren (*Sisters*) in Christ?

*Answer:* Yes, God helping me, Reverend Father.

*Question:* Will you endure all the sorrows and restraints of monastic life, for the sake of the heavenly Kingdom?

*Answer:* Yes, God helping me, Reverend Father.

*Question:* Do you vow, a second time, to remain unto death in non-acquisitiveness and in the voluntary poverty for Christ's sake which belong to the common life; not acquiring or keeping anything for yourself except in accordance with common necessity, and then, only in obedience and not of your own discretion?

*Answer:* Yes, Reverend Father, I will so remain, God helping me.

*And immediately the Catechesis:*

Behold, Child, what manner of promises you give, a second time, to the Master, Christ, for Angels are invisibly present, recording this your profession, for which you will be held accountable at the Second Coming of our Lord Jesus Christ. I am speaking to you, therefore, of the perfect life, in which, by imitation, the Lord's manner of life is made manifest, testifying what things you must accept and what things you must avoid. For the renunciation of the world and everything in the world is nothing else, concerning him that utters it, than a promise of a cross and of a death. Know, therefore, that from the present day you are crucified and dead to the world, because of the entire second renunciation. For you are renouncing parents, brethren, wife, children, near kinsmen, the customary friendship of others, the tumult of the world, cares, acquisitions, possessions, and empty and vain pleasures and glory; and you are renouncing, not only the aforementioned things, but your own life also, according to the saying of the Lord, which says: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me" (*Mark 8:34*). If, therefore, you have chosen to follow Him in truth, and if you ardently desire to be called, not falsely, His disciple, be prepared from this present time, not for comfort, nor for freedom from care, nor for physical nourishment, nor for any other of the pleasing and sweet things upon earth, but for spiritual struggles, for abstinence of flesh, for purity of soul, for spiritual and bodily poverty, for sincere mourning, for all the sorrowful and painful things of the joy-giving life in God. For you must be hungry, and to thirst, and to endure nakedness, and to accept reproach and ridicule, insult and persecution, and to lay up many other grievous things, by which life in God is distinguished. And when you have suffered all these things, "Rejoice," says the Lord, "for great is your reward in Heaven" (*Matt. 5:12*) Rejoice with gladness, therefore, and be glad with exultation, for today the Lord God has



chosen you, and set you apart from the life in the world; and He has placed you, as before His own face, in the presence of the monastic order, in the campaign of the angelic life, in the heights of the imitation of the heavenly citizenship; to minister unto Him as do the Angels, to serve him wholly, to contemplate those things which are above, to seek after heavenly things. For our life, according to the Apostle, is in Heaven.

O, the new vocation! O, the mystery of the gift! A second Baptism you are receiving today, Brother (*Sister*), in the riches of the gifts of God, the Lover of Mankind. And you shall be cleansed of your sins, and become a son (*daughter*) of the Light. And Christ Himself, our God, rejoices with His holy Angels over your repentance, killing for you the fatted calf. Therefore, walk worthy of your calling, rid yourself of the passion for vain things, hate the lusts that draw you to the lower things, turn your whole desire toward the heavenly things; by no means turn back to the things that are behind, lest you become a pillar of salt, like the wife of Lot, (or as a dog turning back to its own vomit), and lest in your case the word of the Lord be fulfilled, which says: “No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God” (*Luke 9:62*). For you are in no small danger, although you have now promised to observe all the aforementioned things, of neglecting afterwards that which you have promised, or of going back to your first life, or of separating yourself from your Spiritual Father and the Brethren (*Sisters*), who are your fellow ascetics, or vainly desiring to spend all your days in neglect. For you shall have to render accounts, heavier than before, at the dreadful and unerring tribunal of Christ, in proportion as you are now rejoicing in greater grace. And it would be better for you, as they say, not to vow, than to vow and not pay. And again, think not that during the preceding time of your sojourn here you have sufficiently fought against the invisible forces of the enemy; rather, know that from this time forward greater struggles will come upon you in the warfare against him. But, in no way will he prevail against you, if he finds you fenced about both with a strong faith in, and a love for, Him that guides you, and with uprightness of purpose in every obedience and lowliness.

Therefore, put far away from you every disobedience, contradiction, pride, strife, jealousy, envy, anger, loud talk, blasphemy, secret eating, boldness, particular friendships, laughter, quarreling, grumbling, gossip, private acquisition of small and wretched things, and all other kinds of wickedness, for the sake of which the wrath of God descends on them that do such things, and the tempter of souls begins to take root in them. But rather, instead of these things, acquire for yourself the things that are fit for Saints—brotherly love, tranquility, meekness, silence, reverence, instruction in and meditation on divine sayings, reading, keeping the heart from evil thoughts, working according to strength, abstinence, and endurance, even unto death—under the guidance of the *Spiritual* Father, with whom you entered into a spiritual relationship at your first and subsequent confessions, confessing the secrets of your heart, concealing nothing

from him, but always revealing them to him, as the Divine Scriptures relate, for they say, “they were baptized, confessing their sins” (*Matt. 3:6*).

*Question:* Do you confess all these things, a second time, in the hope of the power of God; and do you agree to hold fast to these vows, even to the end of your life, by the Grace of Christ?

*Answer:* Yes, God helping me, Reverend Father.

*And immediately after these things, the Igumen says this to him (her):*

Therefore, may the All-compassionate and Greatly-merciful God, Who openeth up to every one that comes unto Him with desire and fervent love, unsearchable goodness from the depths of His own most-pure being, saying, “A woman shall forget the child she has brought forth before ever I will forget thee”; Who also knoweth your desire, and to your good purpose doth lend His own strength for the fulfillment of His commandments, receive, embrace, and shield you; and may He be unto you a firm wall from the face of the enemy, a rock of endurance, a source of consolation, a giver of strength, an inspirer of boldness, a fellow combatant in courage, present with you when you lie down and when you get up, delighting and making glad your heart through the consolation of His own Holy Spirit, and counting you worthy of the portion of our Holy and Venerable Fathers, Anthony, Euthymius, Sabbas, and Anthony and Theodosius of the Caves, Sergius of Radonezh, Sergius and Herman of Valaam, Job of Pochaev, Seraphim of Sarov and Herman of Alaska, and all the other Venerable Fathers [for nuns: *of the Holy Protomartyr Thekla, Eupraxia, Olympias, and all the other Venerable Mothers*], with whom you also shall inherit the Heavenly Kingdom in Christ Jesus our Lord, to Whom be glory and might, dominion and power, with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*The Igumen makes the Sign of the Cross three times on the head of the one receiving the Schema; and after the signing:*

*Deacon:* Let us pray to the Lord.

*Brethren:* Lord, have mercy.

*And turning toward the east, he says this Prayer:*

O Master Almighty, Most-high King of Glory, Who, together with Thy living and hypostatic Word and the Spirit of Truth who proceeds from Thee, rulest over everything created, both visible and invisible; O God, Who sittest upon the Cherubim and at ceaselessly hymned by the thrice-holy voice of the Seraphim, before Whom stand a thousand thousands and ten thousand times ten thousand of holy Angels and hosts of Archangels: Thou art the Light which enlightens

every man that comes into the world; Who art entreated by the Holy Theotokos and Ever-Virgin Mary, and by all Thy heavenly Church of the firstborn in the Jerusalem which is above. With a merciful eye, look upon the humility of Thy servant (*handmaid*), *N.*, who has promised and vowed before many witnesses. Join to the gift of adoption and Thy Kingdom, given him (*her*), through Holy Baptism, by his (*her*) first parents, this monastic and angelic vocation, that stands perfectly on the cornerstone and on the spiritual rock that is faith in Thee. Strengthen him (*her*) in the power of Thy might, and put on him (*her*) the whole armor of Thy Holy Spirit, for he (*she*) wars, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual wickedness. Gird his (*her*) loins with the power of truth, and clothe him (*her*) in the breastplate of righteousness and rejoicing, and put shoes on his (*her*) feet in preparation of the Gospel of peace. Instruct him (*her*) to take the shield of faith, wherewith he (*she*) shall be able to quench all the fiery darts of the evil one, and to take 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. Number him (*her*) with Thine elect, that he (*she*) may become Thy chosen vessel, a son (*daughter*) and heir of Thy Kingdom, 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, that henceforth, having progressively put off the old man, corrupted by the seductive deception of the serpent of many forms, 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 wounds 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 the pleasing of self, in patient reverence, and in pious brotherly love and obedience. Grant unto him (*her*), whether awake, working, sleeping, or rising up, in psalmody and hymns and spiritual songs, after the manner of Angels to behold Thee 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 unto Thee are due all glory, honor, and worship, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*And immediately the Deacon sets the scissors on the Holy Gospel. And the Igumen says this Prayer:*

*Deacon:* Let us pray to the Lord.

*Brethren:* Lord, have mercy.

O Holy Lord of Hosts, Father of our Lord Jesus Christ: Do Thou bless Thy servant (*handmaid*), whom Thou hast summoned to Thy spiritual bridal chamber, and make him (*her*) worthy to be Thy holy servant (*handmaid*). Grant wisdom unto

him (*her*), and pour out upon him (*her*) the grace and understanding of Thy governing Spirit; strengthen him (*her*) for the warfare against the unseen enemy; cast down by Thy mighty power the uprisings of the flesh; grant him (*her*) to be well-pleasing unto Thee in unceasing hymns and doxologies, in fitting songs, in acceptable prayers, in righteous understanding, in a humble heart, and in the exercise of meekness and truth. And vouchsafe him (*her*) to please Thee in meekness, in love, in perfection, in understanding, in courage; and to offer unto Thee hymns and doxologies and prayers, for an odor of sweet fragrance. Make perfect his (*her*) life in holiness and righteousness, that having an abiding and pure union with Thee, he (*she*) may be counted worthy of the Heavenly Kingdom: Through the grace and compassion of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*Then the Igumen, stretching out his right hand toward the Holy Gospel, says:*

Behold, Christ stands here invisibly. See to it that no one compels you to come to this Schema. See that you desire of your own resolve to receive this Great Angelic Schema.

*Answer:* Yes, Reverend Father, of my own resolve.

*And after the assurance has been given, the Igumen, pointing with his right hand to the scissors, says to him (her), three times:*

Take up the scissors and give them to me.

*And when he (she) has given up the scissors three times, the Igumen, pointing with his right hand to the Holy Gospel, again says to him (her):*

Behold, you receive them, a second time, from the hand of Christ. See to Whom you approach, and to Whom you promise, and whom you renounce.

*And taking up the scissors from the Holy Gospel, the Igumen says:*

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

*Brethren:* Amen.

*And the Igumen tonsures the top of his (her) head in crosswise form, saying:*

Our Brother (*Sister*), *N. (new name)*, is tonsured, a second time, in the hair of his (*her*) head, as a sign of his (*her*) final renunciation of the world, and of everything that is in the world, and for the final restraining of his (*her*) will and of all fleshly desires, in which to keep himself (*herself*) in silence and perseverance, in the

Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And the Brethren sing three times:*

Lord, have mercy.

*And the Igumen, touching with his right hand the **Vlasyanitsa**, with which the one receiving the Schema is clothed, and holding it, says:*

Our Brother (*Sister*), *N.*, is clothed, a second time, in the garment of truth, and is arrayed in the robe of gladness, of the Great Angelic Schema, in which he (*she*) will remain, for Christ's sake, in full and voluntary poverty both of soul and body; and for the entire avoidance of all acquisition and keeping of personal possessions; and for the putting away and trampling underfoot of all sorrows and troubles proceeding from demons, the flesh and the world; and for his (*her*) perpetual spiritual joy and gladness in Christ: in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And he signs him (*her*) with the Sign of the Cross. And he (*she*) kisses the **Vlasyanitsa** and the right hand of the Igumen. And the Igumen immediately clothes him (*her*) with the **Riasa of the Skhimnik**, that is, the [Inner Riasa (**the Podriasnik—cassock**)], which was also worn before, while the Brethren sing, three times: Lord, have mercy.*

*Then, the Superior, taking the **Great Paraman**, and holding it in his left hand, says:*

Our Brother (*Sister*), *N.*, receives the full Paraman of the Great Angelic Schema, for a garment of incorruption and purity, both of soul and body, and for a perpetual reminder of his (*her*) taking upon himself (*herself*) Christ's easy yoke, and of bearing His light burden, and for the curbing and restraining of all his (*her*) fleshly lusts and desires, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord have mercy.

*Then, signing the **Paraman** and giving it to him (*her*) to kiss, he lays it upon his (*her*) shoulders, while the Brethren sing, three times: Lord, have mercy.*

*Then, the Igumen, taking the **Leather Belt** and holding it with his left hand, says:*

Our Brother (*Sister*), *N.*, is girded about his (*her*) loins, a second time, with the power of truth, for mortification of body and renewal of spirit, and for courage and caution, in fulfillment of the commandment of Christ, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And, signing it with his right hand, he girds the Skhimnik with it, while the Brethren sing, three times: Lord, have mercy.*

*Then the Igumen, taking the **Cowl** with the **Analav** (which are always joined together) and holding them in his left hand, says:*

Our Brother (Sister), 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 (*herself*), in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*Then, blessing with his right hand the **Cowl** (Koukoulion), together with the **Analav**, and giving them to him (*her*) to kiss, he puts them on him (*her*), covering his (*her*) head, his (*her*) front, and his (*her*) back; and after that, taking with his left hand the front part of the **Analav**, he blesses it with his right hand, and give it to him (*her*) to kiss, saying:*

Our Brother (Sister), N., takes the Analav as his (*her*) cross upon his (*her*) shoulder, that he (*she*) may follow the Master Christ, and always bear in remembrance His voluntary sufferings and death, which He endured for our sakes; and that he (*she*) may strive, as far as possible, to imitate them, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And the Brethren sing thrice, Lord, have mercy.*

*And after this, taking the **Mantiya** of the Skhimnik (which has no folds) and holding it with his left hand, he says:*

Our Brother (Sister), N., is clothed, a second time, in the robe of salvation and in the armor of righteousness, that he (*she*) may withdraw himself (*herself*) from all unrighteousness, and with carefulness put away the vain imaginations of his (*her*) mind and the subtleties of his (*her*) will; that he (*she*) may have the remembrance of his (*her*) own death always in his (*her*) mind and consider himself (*herself*) to be crucified to the world and to be dead to every evil deed, but always alive for the showing forth, without laziness, of every Christian virtue, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And, signing it with his right hand, he clothes the Skhimnik, while the Brethren sing, three times: Lord, have mercy.*

*Then, taking the **Sandals** and holding them in his left hand, he says:*

Our Brother (Sister), N., is shod, a second time, with sandals for the proclamation of the Good News of peace; that he (*she*) may be swift and diligent in every obedience and in every good deed, but slow and unready for the fulfilling of his (*her*) own will or for any unseemly work; and that he (*she*) may bravely and patiently, by night and by day, engage in standing in prayer, in the Name of the

Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And, blessing them with his right hand, he puts them on his (her) feet, while the Brethren sing, three times: Lord, have mercy.*

*Then, taking the **Prayer Rope** (Vervitsa), and holding it in his left hand, he says:*

Take, Brother (*Sister*), *N.*, a second time, the sword of the Spirit, which is the word of God, for continual prayer to Jesus; for you must always have the Name of the Lord Jesus in mind, in heart, and on your lips, every saying, “O Lord Jesus Christ, Son of God, have mercy on me, a sinner.” And know that, henceforth, you must have the word of God ceaselessly upon your lips, in prayer, in psalms and hymns and spiritual songs; and may no vain words go forth out of your mouth, in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And, blessing the **Prayer Rope** with his right hand, he gives it to the Skhimnik, while the Brethren sing, three times: Lord, have mercy. And he (she), taking the **Prayer Rope**, kisses it and the right hand of the Igumen.*

*Then, taking the **Hand Cross** and holding it in his left hand, the Igumen says:*

Take, Brother (*Sister*), *N.*, a second time, the shield of faith, the Cross of Christ, with which you will be able to put out the flaming darts of the Evil One; and remember always how the Lord said, “He who would come after me, let him deny himself, and take up his cross and follow Me.” Let us all say for him (*her*), Lord, have mercy.

*And, signing the Skhimnik with the **Cross** in crosswise form, he gives it to him (her). And he (she), taking it in his (her) right hand, kisses the **Cross** and the right hand of the Igumen, while the Brethren sing, three times: Lord, have mercy.*

*And finally, taking a **Lighted Candle**, the Igumen gives it to him (her), saying:*

Take, Brother (*Sister*), a second time, this candle, and know that from henceforth you must, by a pure and virtuous life, and by a good character, and by word and deed, and by a humble demeanor, by a gentle and silent taking heed to yourself, and by an ever-strict abstinence, to be a light unto the world. For the Lord said, “Let your light so shine before men that they may see your good works, and glorify your Father, Who is in Heaven.” Let us all say for him (*her*), Lord, have mercy.

*And the Skhimnik, taking the **Candle**, kisses the Igumen's right hand, while the Brethren sing, three times: Lord, have mercy.*

*And after all this, blessing the Skhimnik with his right hand, the Igumen says:*

Our Brother (*Sister*), *N.*, has received the Great Angelic Schema and has been clothed, a second time, in the whole armor of God, that he (*she*) may be able to vanquish all the power and warfare of principalities and powers, and rulers of the darkness of this age, of evil spirits under the heavens, in silence giving heed to himself (*herself*), in the Name of the Father, and of the Son, and of the Holy Spirit. Let us all say for him (*her*), Lord, have mercy.

*And the Brethren sing, three times:* Lord, have mercy.

*And immediately after these things, the Brethren sing these Troparia, TONE 4:*

Put on the robe of salvation, gird yourself with the belt of chastity, receive the Sign of the Cross, equip your noetic feet with the armor of abstinence, and you will find rest for your souls.

My soul shall rejoice in the Lord, for He has put on me the robe of salvation, and with the garment of rejoicing He has clothed me. He has put a crown upon me as upon a bridegroom, and as a bride He has adorned me with beauty.

*And after these, the Igumen reads this Prayer:*

*Deacon:* Let us pray to the Lord.

*Brethren:* Lord, have mercy.

O Lord our God, Who art faithful in Thy promises, and immutable in Thy gifts, 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: Do Thou grant unto him (*her*) a becoming way of life, a behavior virtuous and irreproachable, that, living in holiness, he (*she*) may preserve unblemished the Schema, with which, by Thy power, he (*she*) has been clothed: with the Robe, being clothed with righteousness; and with the Belt, carrying about in himself (*herself*) mortification of the body and chastity; and with the Cowl, putting on the helmet of humility and salvation; and with the Analav, adorned with the Cross and the Faith; and with the *Mantiya*, being protected by a robe of incorruption; and with the Sandals, that he (*she*) may walk in the way of peace and salvation, in which he (*she*) may become terrible to adversaries, invincible to enemies, a stranger to all sweet things and shameful desire; trained to obedience, practicing abstinence, submitting to the rule of the ascetical life; that in psalms and hymns and spiritual songs he (*she*) may glorify Thy Most-honorable and exalted Name, following in the footsteps of the great Prophet Elijah, and of the Holy Prophet, Forerunner and Baptist John; that he (*she*), having attained the measure of perfection, may finish his (*her*) course, may keep the Faith, and be clothed with the incorruption of the Angels, and be numbered with Thy holy flock, and may obtain a position at Thy right hand, and hear the blessed voice: "Come, you blessed of My Father, inherit the Kingdom prepared for you from the foundation



of the world” (*Matt. 25:34*); of which also, O God, do Thou count us worthy to become heirs, by Thy grace. For Thou art a God of mercies, compassions, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*Igumen:* Peace be unto all.

*Brethren:* And to your spirit.

*Deacon:* Bow your heads unto the Lord.

*Brethren:* To Thee, O Lord.

*And the Igumen reads this Prayer quietly, with bowed head:*

O Lord our God, do Thou lead Thy servant (*handmaid*), *N.*, into Thy spiritual court, and number him (*her*) with Thy rational flock. Cleanse his (*her*) mind from the carnal desires and useless deception of this life. Grant him (*her*) to be ever mindful of the good things prepared for them that love Thee and who crucify themselves to this life for the sake of Thy Kingdom. For Thou art the Shepherd and Visitor of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*If the Divine Liturgy is being celebrated, then the serving Priest, immediately after the conclusion of the Prayers of Tonsuring, exclaims: For holy art Thou, O our God.... And the Choir sings: Holy God.... And the Prokeimenon of the Tonsuring, and the Epistle and Gospel of the Day are read; and the rest of the of the Divine Service is celebrated, in order, as usual. And the [newly-tonsured one] communes of the Divine Mysteries of the Body and Blood of the Lord. After the Prayer Before the Ambon and I will bless the Lord at all times ..., the Brethren sing this Stikheron, **tone 1:***

Brethren, let us understand the power of the Mystery, for when the Prodigal Son makes haste from sin to the Father’s house, the Most-good Father, going forth to meet him, kisses him, and again gives him the tokens of His own glory. A mystical festival is celebrated by those on High, and the fatted calf is offered in sacrifice, that we also may live a life worthy both of the Father Who offereth, as the Lover of Mankind, and of the glorious Offering, the Savior of our souls.

*As this is being sung, all the Brethren (Sisters), coming two by two, according to rank, kiss the Cross and the new Brother (Sister), inquiring of him (her):*

What is your name, Brother (Sister)?

*And he (she) answers, pronouncing his (her) new name. And each of the Brethren (Sisters) bows to him (her), and says to him (her), while departing:*

May you be saved in the Angelic Rank.

*And at the conclusion of the singing, the Dismissal is pronounced.*

*But, if the Divine Liturgy not be celebrated, then immediately after the Prayer, O Lord our God ..., the Deacon says this Litany:*

In peace let us pray to the Lord.

*Brethren:* Lord, have mercy (*after each petition*).

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

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or Archbishop*] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For our Brother (*Sister*), *N.*, and for his (*her*) protection and help from God, let us pray to the Lord.

That he (*she*) may fulfil his (*her*) intention in the Monastic Great Schema, unblemished, blamelessly and without stumbling, let us pray to the Lord.

For the illumination of his (*her*) soul in abstinence and asceticism, let us pray to the Lord.

For his (*her*) deliverance from every worldly desire and from passionate attachment to his (*her*) kinsmen after the flesh, let us pray to the Lord.

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

That he (*she*) may abide in all piety, reverence, and purity, let us pray to the Lord.

That he (*she*) may lay aside the old man and be clothed in the new which is created after God, let us pray to the Lord.

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

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

*Brethren:* To Thee, O Lord.

*The Priest says, aloud:*

For Holy art Thou, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*And they sing:*

As many as have been baptized into Christ have put on Christ. Alleluia. (*thrice*)

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

Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia. (*thrice*)

*Deacon:* Let us attend.

*Igumen:* Peace be unto all.

*Reader:* And to your spirit.

*Deacon:* Wisdom. Let us attend.

*Reader:* The Prokeimenon in the Third Tone:

(Prokeimenon, **TONE 3:**)

The Lord is my Light and my Savior; Whom, then, shall I fear? (*26:1*)

**Vs.** The Lord is the Defender of my life; of whom, then, shall I be afraid? (*26:1*)

*Deacon:* Wisdom.

*Reader:* The Reading from the Epistle of the Holy Apostle Paul to the Ephesians.

*Deacon:* Let us attend.

*The Reader reads the Lesson from the **Apostol:***

**The Epistle to the Ephesians** (*Pericope 233—Eph. 6:10–17*):

*Brethren:* Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Good News of peace. Above all, take the shield of faith, by which you shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

*Priest:* Peace be to you.

*Reader:* And to your spirit.

*Deacon:* Wisdom. Let us attend.

*Reader:* The Psalm of David, Alleluia.

(Alleluia, **TONE 1**)

**Vs.** This poor man cried, and the Lord heard him, and saved him out of all his troubles. (*33:7*)

*Deacon:* Wisdom. Let us attend. Let us listen to the Holy Gospel.

*Igumen:* Peace be unto all.

*Brethren:* And to your spirit.

*Igumen:* The Reading from the Holy Gospel according to *Saint Matthew*.

*Brethren:* Glory to Thee, O Lord, glory to Thee.

*The Igumen reads the Gospel:*

**The Gospel according to Matthew**

(*Pericope 39 and 43—Matt. 10:37–38; 11:28–30*):

*The Lord said:* He that loves father or mother more than me is not worthy of Me; and he that loves son or daughter more than Me is not worthy of Me. And he that takes not his cross, and follows after Me, is not worthy of Me. Come unto Me, all that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and you shall find rest for your souls. For My yoke is easy, and My burden is light.

*Brethren:* Glory to Thee, O Lord, glory to Thee.

*And after the Gospel, the Deacon says this Litany:*

*Deacon:* Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

*Brethren:* Lord, have mercy. (*thrice*)

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

*Brethren:* Lord, have mercy. (*thrice*)

*And the Igumen exclaims:*

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Brethren:* Amen.

*And the Igumen says this Prayer over the head of the one who has received the Holy Great Angelic Schema:*