

THE 20th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYR THALALEUS
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

When the great turbulence of the earth * laid hold of thee, * and a storm smote thy soul, O most glorious one, * steered by thine exalted name as with a rudder * thou didst traverse unharmed * the abyss of greatly painful tortures; * and having attained unto the harbors of the Most High, * thou wast filled with everlasting calm, * O martyr Thalaleus.

Lifted up upon a tree, * thy side lacerated * by the savagery of the torturers, * thou didst emulate the suffering * of the Master of creation, O glorious one; * and thou didst denounce their erroneous thought, * reviling the falsehood of idolatry * and manifestly strengthening piety, * O great-martyr Thalaleus.

At the command of the tyrant * thou wast committed to the depths of the sea, * yet through divine grace * didst remain undrowned, O all-wise one; * and with the torrents of thy blood * thou didst drown the noetic Pharaoh * and his army, O divinely wise one, * and, strengthened greatly by Christ, * didst commit him to utter destruction.

But if Alleluia is to be chanted instead of "God is the Lord ..." at matins, before the foregoing stichera of the martyr we chant the following stichera of the Theotokos, in the same tone & melody:

O all-holy Bride of God, * deliver my lowly soul * from condemnation and grievous transgressions, * and by thy supplications rescue me from death * and grant that on the day of trial * I may receive the justification * which the assemblies of the saints have received; * and show me forth as cleansed before the end * by repentance and outpourings of tears.

With the showers of the all-holy Spirit, O all-pure one, * bedew thou my mind, * O thou who gavest birth to Christ, * the Drop Who by His compassions * hath utterly washed away the countless iniquities of men; * and dry up the well-spring of my passions, * and ever vouchsafe unto me * a torrent of living sustenance * by thy supplications.

O Virgin who gavest birth to God my Savior, * by thy supplications grant unto me * the excellent and saving cure of repentance, * torrents of tears, * the thought of the dread and awesome hour * and the inexorable judgment, * that I may escape terrifying torment * and may receive divine grace.

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

Ten thousands of times have I promised * to repent of mine offenses, O all-pure one, * yet the cherished habit of mine evils will not depart from me; * wherefore, I cry unto thee * and fall down, praying: * O Mistress, rescue me from such tyranny, * guiding me to things that are higher, * which are nigh unto salvation.

Stavrotheotokion: **W**hen she beheld Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gave Thee birth lamented * and exclaimed to Thee maternally: * "O my Son most desired, * how is it that Thou hast been suspended upon the tree of the Cross, O Long-suffering One? * How have Thy hands and feet * been pierced with nails by the iniquitous, O Word? * How hast Thou shed Thy blood, O Master?"

AT MATINS

Canon of the martyr, in Tone VIII:

ODE I

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

The Church of Christ, right beautifully arrayed with a robe empurpled in the blood of the martyrs, boasteth in the passion-bearers and is adorned.

Receiving invincible power from God, O passion-bearer Thalaleus, thou didst battle alone against myriads of enemies in the struggles of martyrdom.

Having cast aside the matter of the flesh and lived the life of the immaterial ones O earth, O Thalaleus, thou hast been numbered among the angelic choirs.

Theotokion: **B**y thy birthgiving, O pure Theotokos, have we who are born on earth truly been borne up from earth to the heights of heaven and numbered among the angelic choirs.

ODE III

Irmos: **T**hou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

The unction of Christ anointed thy head, O glorious Thalaleus; wherefore, thou didst not bear the unction of falsehood, but hast poured forth thy blood as healing upon all, and it hath washed away the blood of ungodliness from the earth.

Thou didst make thy flesh subject to Him Who accepted the Cross for thy sake, O blessed martyr of Christ, and hast been vouchsafed the life of incorruption.

The tyrant fell beneath thy feet, O glorious Thalaleus, felled by thy patience and opposition.

Theotokion: **T**hy birthgiving hath loosed the debts of our offenses, and hast bound all the faithful to righteousness.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Shown to be radiant, O passion-bearer, thou didst dispel the darkness of ungodliness, and didst set thyself apart for torments and death. Wherefore, having finished thy great struggles, thou hast received a great inheritance and glory which is nowise passeth away, O valiant athlete, glorious Thalaleus.

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

After God it is to thy divine protection that I, the lowly one, do flee, O Theotokos, and falling down, I pray: Have mercy, O all-pure one, for my sins have passed over my head, and I fear torments and tremble. O pure Mistress, make supplication to thy Son, that He deliver me therefrom.

Stavrotheotokion: She who in latter days gave birth to Thee, O Christ Who wast begotten of the unoriginate Father, beholding Thee hanging upon the Cross, cried out: "Woe is me, O most beloved Jesus! How is it that Thou Who art glorified as God by the angels art now crucified by iniquitous men? I hymn Thee, O my long-suffering Son!"

ODE IV

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

In the tribunal of suffering, as in a bridal-chamber, did Christ receive thee, O glorious one, illumined with the radiance of the virtues; and He hath glorified thee.

The Master hath given thee to all the faithful as healing, O Thalaleus, and by thy divine supplications thou dost heal the sufferings of our souls.

The torrents of thy blood pour forth the myrrh of healing upon all and drive away the stench of infirmities and sorrows, O Thalaleus.

Theotokion: Possessing thee as an inexhaustible treasury of gifts, O Mistress, we all receive abundant gifts of miracles through thee.

ODE V

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

The cloud of pain and torments did not cover the radiance of thine endurance; for thou didst shine forth more brightly than the sun, O passion-bearer.

O all-glorious Thalaleus, having grown noetically in the Lebanon of the Faith, thou didst breathe forth all the sweet fragrance of martyrdom.

Arrayed in the armor of suffering, O wise Thalaleus, thou didst ascend to the divine heights of grace, mounting aloft on the air.

Theotokion: Having cleansed my defiled soul of passionate thoughts by thy supplications, O Bride of God, set me before God, purified.

ODE VI

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

Worshiping the living God, the Creator of all creation, thou didst reject the worship of the earthly, O Thalaleus; wherefore, the Judge of the contest hath glorified thee in sufferings and miracles.

Thou didst put forth offshoots like a fruitful olive-tree, O wise one, stretching forth thy mind to the heights of patience; wherefore, thou hast poured forth the oil of miracles upon the faithful, O martyr Thalaleus.

Noetically providing the lamp of thy soul with the oil of the virtues, O glorious martyr Thalaleus, thou didst light it with the fire of suffering. Wherefore, thou hast attained unto the divine bridal-chamber.

Theotokion: We mortals have become immortal through the divine grace of thy birthgiving; we have been delivered from the primal corruption, O all-pure Theotokos, and have been adorned with the vesture of incorruption.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Shown forth to be a fellow sufferer and warrior with the martyrs, thou wast an excellent warrior of the King of glory, and by the trials and torture didst trample the arrogance of the idolaters underfoot. Wherefore, we hymn thine honored memory, O wise Thalaleus.

Ikos: With songs and laudations let us all now hymn and piously praise the brave servant of the truth of Christ as a steadfast athlete and preacher of the Faith, who hath cast down the wiles of the enemy and denounced all the soul-destroying madness of the idols; for having stood before the all-iniquitous like a lamb in the midst of wolves, he piously proclaimed the law of the Lord; and piously keeping it in oneness of mind, let us hymn the honored memory of the all-wise Thalaleus.

ODE VII

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

Having ascended to the heights of Christ's piety, O martyr Thalaleus, thou didst revile the falsehoods of idolatry which drag men down; and thou dost cry out without ceasing: O God of our fathers, blessed art Thou!

Founded firmly upon the rock of the Creator's love and His divine Faith, O martyr Thalaleus, thou wast in nowise shaken by the threefold billows of tortures, and dost hymn Him in thanksgiving as thy Benefactor.

Drawing forth abundant waters of the miracles of the grace of the Spirit, thou dost distribute them in abundance unto all who ask, O Thalaleus, crying: O God of our fathers, blessed art Thou!

Theotokion: That He might draw all to the glory of heaven, O Theotokos, the Creator of all things was well-pleased to be born of thee, and to mingle with us in the flesh, as our beneficent God Who loveth mankind.

ODE VIII

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

Having put aside the inconstant wisdom of the Greeks who boast in their subtleties, O glorious martyr, thou didst draw down upon thyself an understanding which falleth not and the unshakable discourse of the Master and God of all, crying out to Him unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Carried above earthly things by the Spirit, O Thalaleus, beholding the Creator and Deliverer in purity of mind, thou didst endure pangs, suffering with valiant soul, and didst cry out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Having dyed thy vesture with the blood of martyrdom, thou didst noetically clothe thyself therein as with a royal adornment, and with all the athletes and martyrs thou joinest chorus in the mansions of heaven, crying out unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: **L**et the only Immortal One, Who by His word brought all things into being out of nothingness, and received human flesh from thee, O pure one, in His loving-kindness, as God and Benefactor, renew all who chant: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Irmos: **E**very ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

With the flowers of the virtues thou didst adorn the noetic and woven wreath of suffering as with precious stones, O passion-bearer Thalaleus, and didst ornament it with thy beautiful wounds. And arrayed therewith, thou hast entered into the heavenly bridal-chamber.

Thou wast wounded with the noetic arrow of patience, yet in wounding thy body the enemy, the author of evil, grew weak and fell to the ground. But thou, strengthened in spirit, O Thalaleus, wast taken up to the heights of heaven, hymning the Lord Who strengthened thee.

The drops of thy blood have been shown to be healing for the faithful, O Thalaleus, washing away infirmities, pouring forth miracles of healing, extinguishing the burning of evils by the grace of Christ, the Bestower of crowns, and bedewing those who glorify thee in hymns.

The rewards thou hast received for thy sufferings have become known to all mortals, O Thalaleus; for they pour forth gifts which far surpass our hopes, and therewith do thou visit us who piously and faithfully honor thy struggles, petitioning with all our heart.

Theotokion: O pure Mistress, to the all-radiant and divine desire of thy Son and God do thou raise up the understanding of my soul, which tendeth to fall, that ever enkindled and captivated by His love, I may draw nigh unto Him through virtue.