

THE 7TH DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHERS THOMAS OF MOUNT
MALEUM, & ACACIUS OF MOUNT SINAI,
[WHO IS MENTIONED IN THE LADDER OF DIVINE ASCENT]

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 stichera of the venerable Thomas, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

O father, we have come to know thee as a divinely radiant beacon, * illumining the world * with noetic beams * and dispelling the darkness * of the wicked tumult of the demons. * Wherefore, with faith we celebrate * thy splendid memory, O blessed one.

Having been resplendent in riches and power * in thy former life, O father Thomas, * thou didst array thyself in the monastic habit, O venerable one, * emulating the poverty * of Him Who became incarnate for our sake. * Wherefore, He hath made thee rich with many spiritual gifts.

With a pillar of fire, O father, * God manifestly guided thee to salvation, * to the calm harbor, * to the mountain of dispassion; * and by thy prayer thou didst make water gush forth, * didst cause the blind to see * and the lame to walk aright.

And 3 stichera of the venerable Acacius, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

Through abstinence thou didst mortify carnal knowledge * and didst enliven thy soul with fasting * and the exercise of the virtues. * Wherefore, thou hast been shown to be * truly alive even after thy repose; * for death hath been as a dream to thee * who hast passed over to God * and placed thy soul in His hands, O glorious Acacius.

O Acacius, thou didst lull to sleep * the desires of the passions, * having acquired all-night vigilance, * obedience and humility, * the knowledge of the divine Scriptures, * a pure heart, * and an intellect untroubled. * Wherefore, thou becamest a receptacle of the Holy Spirit, * shining rays of miracles upon all the ends of the earth.

Having utterly disdained * worldly attachments, * thou becamest a vessel of dispassion; * and in love of wisdom, O glorious one, * thou wast exalted to the ultimate Desire * by active ascent, * and with mystic vision thou didst behold * the inconceivable and divine beauties of things unseen, * O Acacius most wise and blessed.

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

O most pure one, who contained within thy womb * the uncontainable God * Who, in His love for mankind, became man, * received from thee our substance * and manifestly deified it, * disdain me not who am now sorrowful, * but do thou quickly have pity * and free me from the divers malice * and hostility of the evil one.

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

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but through their supplications direct our life in peace.

AT MATINS

Canon from the Oktoechos, with 6 troparia, & 2 canons of the saints, with 8 troparia.

ODE I

Canon of the Venerable Thomas, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God Who divided the sea for the people whom He had led forth from Egyptian bondage, for He hath been glorified.

Having received the enlightenment of divine grace within thy soul, O glorious one, thou didst depart from the darkness of the passions as from another Egypt, and didst receive heavenly life.

Being splendid in life, O father, thou didst win countless victories over aliens; and having lived venerably as a monk, thou didst vanquish hordes of the demons.

Wrestling with the enemy through asceticism, O venerable, with the aid of the divine Spirit thou didst bring him low and didst receive from heaven the wreath of victory.

Theotokion: O Maiden, thou alone gavest birth unto the God of all Who is infinite, yet in His goodness confined Himself within thy womb. Him do thou entreat, that He save those who hymn thee.

Canon of the Venerable Acacius, the acrostic whereof is:

"With songs do I hymn Acacius, excellent in obedience", in Tone IV:

Irmos: Israel of old, having traversed the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness through Moses' arms outstretched in the form of the Cross.

Having invested thyself with an innocent character, thou didst acquire the right noble beauty of the virtues, emulating, even unto death, the voluntary obedience of Christ, O most blessed one.

With thine absence of evil thou didst put the author of evil to shame, O father, and by thine endurance of temptations thou didst bring his prideful and vaunted malice down to the ground, O most blessed one.

Having mastered patient abstinence beforehand and severed the roots of the passions, O most blessed one, covered with divine grace thou didst later adorn thyself with the raiment of dispassion.

Having strengthened the state of thy soul with steadfast patience and endured the struggle of martyrdom all the days of thy life with valiant mind, O most blessed one, thou wast shown to be one who earned a crown.

Theotokion: **G**od the Lord, Who became incarnate for our sake and was born of thee, is our creating might and hymn, as Isaiah proclaimed in prophecy.

ODE III

Canon of the Venerable Thomas

Irmos: **E**stablish us within Thee, O Lord Who hast slain death by the Tree, and plant the fear of Thee in the hearts of us who hymn Thee.

Moved by thy supplications, God delivered thee from bonds by the prophet's hand, and thou didst elect to tread the way toward the onerous task of asceticism.

Having forsaken the bitter tumult of life, thou didst approach the haven of abstinence and divine tranquility, O father Thomas, full of the grace of the Spirit.

He Who once used a pillar to guide Israel in traversing the desert, O most blessed one, guided thee with the pillar of fire, perceiving the nobility of thy soul.

Theotokion: **O** Virgin, we truly name thee the golden censer, the jar of manna, the divine mountain, and the beautiful palace of God.

Canon of the Venerable Acacius

Irmos: **T**hy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and consolation!

Entrusting thyself wholly to thy Creator and God, O venerable one, thou didst endure abasement at the hands of a tyrant.

Thou didst lawfully show forth the endurance of suffering on earth, O ascetic; wherefore, heavenly gladness hath been given thee.

Truely humility, long-suffering, patience, abstinence and obedience didst thou strictly observe, O all-blessed one.

Theotokion: **F**or our sake, O all-pure one, hath the Fashioner of all taken physical form, receiving animate flesh from thee, O all-holy Bride of God.

Kontakion of the venerable Acacius, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Forsaking the world, thou didst follow Christ from childhood, O all-wise and venerable Acacius, and, emulating His voluntary humility, thou didst cast down the prideful tyrant. Pray thou unceasingly in behalf of us all.

Sedalion of the venerable Thomas, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Having shown thyself to be right pleasing by divine actions and a pure life, O venerable one, thou hast been vouchsafed the inheritance of the incorporeal ones. Pray thou that we be saved.

Glory ..., Sedalion of the venerable Acacius, in the same tone:

Spec. Mel.: "Go thou quickly before ...":

By the splendor of faith and active light wast thou truly shown to be like an angel on the earth, O most wise Acacius: thou didst manfully show forth the strength of thy mind and didst crush the uprisings of the passions by fasting. Wherefore, even after thy demise thou wast shown to be as one alive, O invincible one.

Now & ever ..., Theotokion:

By thy divine birthgiving, O pure one, thou didst restore the mortal essence of man, which had become corrupt in the passions; and thou hast raised up all from death to a life of incorruption. Wherefore, we all bless thee as is meet, O all-glorious Virgin, as thou didst foretell.

Stavrotheotokion: **W**hen Thine all-pure Mother beheld Thee suspended upon the Cross, O Word of God, she exclaimed, maternally lamenting: "What new and strange wonder is this, O my Son? How is it that Thou tastest of death, Who art the Life of all, desiring to bring life to the dead, in that Thou art compassionate?"

ODE IV

Canon of the Venerable Thomas

Irmos: I have heard report of Thy dispensation, O Lord, and have glorified Thee, O Thou Who alone lovest mankind.

With the divine fire of asceticism thou didst consume the thorns of sin, and thou hast shone forth with the splendor of miracles, O father.

Having cleansed the eyes of thy soul of the mire of the passions, O father, thou didst open the eyes of the blind.

Thou didst withdraw from the tumult of the world, O God-bearer, and hast received heavenly tranquility.

Theotokion: **O** Mistress who knewest not wedlock, who conceived God without seed, deliver us from all temptations and grief.

Canon of the Venerable Acacius

Irmos: Beholding Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Having mortified the wisdom of thy flesh, O father Acacius, thou didst enliven thy soul and hast received a crown of righteousness, crying: Glory to Thy power, O Lord!

Undertaking lengthy struggles, O father, thou didst shown forth patient opposition all the days of thy life. Wherefore, after death thou didst cry out as one alive: Glory to Thy power, O Lord!

With steadfast mind thou didst endure oppression for Christ, O blessed Acacius, thinking of Him suspended upon the Cross for the salvation of our race.

Theotokion: **O** all-pure one, thou art more pure than the heavens and the noetic hosts, having given birth to their Creator.

ODE V

Canon of the Venerable Thomas

Irmos: **O Lord, Bestower of light and Creator of the ages: direct us in the light of Thy commandments, for we know none other God than Thee.**

O venerable father, thou didst have Elijah the Tishbite piously directing thee to the deserts, who appeared to thee at night and taught thee divine mysteries.

Thou madest thine abode upon Mount Maleum as upon another Carmel, O wise and blessed one, delighting in divine visions and all-gloriously receiving the grace to work wonders.

Preferring the narrow path to that which is wide, O father, thou didst joyfully attain unto the broad expanse of paradise; and in gladness thou didst partake freely of the tree of life.

Theotokion: **I**n that thou art compassionate, heal my heart, which hath been wounded by the assaults of the enemy, O pure one who ineffably gavest birth to Him Who was nailed to the Cross in the flesh.

Canon of the Venerable Acacius

Irmos: **Thou hast come, O my Lord, as a light to the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.**

Manfully wounded with stripes and beatings all the days of thy life, enduring them mightily thou didst venerably achieve rest, O holy one.

Having finished the good race, O innocent Acacius, as one free of labors and pangs thou hast received rest.

Thy mind, nourished with pure thought, O God-bearing Acacius, hastened right fittingly to the Cause of all things.

Theotokion: **T**he intelligence of neither angels nor men can speak of thy birthgiving; for it surpasseth every attainment of understanding.

ODE VI

Canon of the Venerable Thomas

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Thou madest thine abode in a waterless desert, O venerable one, and with the rain of thy prayers thou didst entreat the Master to pour forth water most rich.

Like the righteous Abraham of old thou didst journey to a far land, didst draw nigh to God, and dwell in the land of the meek.

Thou wast a true monk, O father Thomas, and after thy burial with spiritual power thou pourest forth gifts of healing upon those in need.

Theotokion: He Who created all things by His will, as He so desired, made His abode within the womb of her who knew not wedlock, for, in that He is compassionate, He wished to honor with incorruption those who were afflicted with corruption.

Canon of the Venerable Acacius

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Thou didst fall into blessed sleep, O blessed father, and even after death didst show thyself to be obedient to those who called thee; for he who hath obedience never dieth.

Having finished the good struggles, O divinely wise namesake of innocence, thou wast truly vouchsafed incorrupt immortality, where, rejoicing, thou hast received crowns of victory.

The divine, goodly and God-pleasing asceticism of thy life maketh many steadfast with the fear of God and the desire for the good things to come, O blessed Acacius.

Theotokion: Truly do we glorify thee, the Theotokos, with faith, as the one who conceived God and, without knowing wedlock, gavest birth to Him Who took form from thee who wast received by the holy temple.

Kontakion of the venerable Thomas, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Truly thou didst show forth a great victory! Wherefore, aflame with divine life, thou didst vanquish the corrupt king and all beautiful things, making thine abode on Mount Maleum, from whence thou didst ascend to the King of kings in the heavens. O Thomas, pray thou unceasingly for us all.

ODE VII

Canon of the Venerable Thomas

Irmos: **When the golden image was worshiped on the Plain of Dura, Thy three youths disdained the ungodly decree, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!**

With the dew of abstinence thou didst quench the fire of the passions, O father, and shining forth like the sun in the radiance of thy virtues, O blessed one, thou dost illumine the hearts of all who cry out: Blessed art Thou, O God of our fathers!

By the power of Christ giving sight to the blind, the ability to walk to the lame, deliverance to the sorrowful and healing to the sick, O father Thomas, thou didst cry out: Blessed art Thou, O God of our fathers!

O blessed father who art most rich, thou didst finish thy life in stillness, illumined with poverty, adorned with asceticism, and chanting to the Master with compunction of heart: Blessed art Thou, O God of our fathers!

Theotokion: **O** pure Virgin, blessed one who knewest not wedlock, setting aright of the fallen, deliverance of the sinful: save me, the prodigal! Save me who cry out to thy Son: Blessed art Thou, O God of our fathers!

Canon of the Venerable Acacius

Irmos: **The children of Abraham in the Persian furnace, consumed with love of piety rather than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

O venerable one who went to the Master with all thy desire, enduring vexation, dishonor and wounding, thou didst cry out: Blessed art Thou in the temple of Thy glory, O Lord!

Thy wounded mind, pondering the suffering and crucifixion of the Master and learning death, chanted: Blessed art Thou in the temple of Thy glory, O Lord!

Lying dead and breathless in the grave, according to the law of the dead, to him who spake to thee thou didst exclaim in manner transcending nature, "I am not dead!", and thou criest out: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **O** Virgin who gavest birth to the true Life for those who have been held fast by the law, thou hast raised up those who cry out: Blessed art thou among women, O all-immaculate Mistress!

ODE VIII

Canon of the Venerable Thomas

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages.

Having reined in the rampant passions of the soul with the bridle of abstinence, thou didst show thyself to be like unto the immaterial angels, crying out: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Following the sacred life of Elijah the Tishbite, O all-blessed one, thou didst ascend a mountain to converse with God, cleansing thy mind with fasting, and chanting: Bless the Lord, all ye works of the Lord!

As one meek and innocent, thou livest in the land of the meek, O divinely wise one, chanting with all the venerable and elect: Bless the Lord, all ye works of the Lord!

Theotokion: In that thou gavest birth to the Well-spring of life, O Virgin Theotokos, give my soul to drink of the water of life, for it wasteth away through the flame of sin; that I may glorify thee for all ages.

Canon of the Venerable Acacius

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!

Through mighty asceticism and active vision, O venerable father, thou didst join thyself to God, sundering the bonds of the body and laying waste to the flesh; and thou didst cry out: Bless the Lord, all ye works of the Lord!

Reckoned and numbered with the martyrs of Christ, O venerable one, unceasingly hymning the Lover of mankind, thou prayest for us who praise thee and cry out: Bless the Lord, all ye works of the Lord!

Having suffered on earth, O venerable one, thou hast found heavenly rest with the saints, sharing in their gladness and joy, and crying out: Bless the Lord, all ye works of the Lord!

Theotokion: He Who before was incorporeal is become incarnate, and the Creator taketh form through thee, O most immaculate one; for the Unapproachable One, having descended into thine all-pure womb, is wrapped in a fleshly appearance, as He desired. Wherefore, we all call thee blessed, O Mary, Bride of God.

ODE IX

Canon of the Venerable Thomas

Irmos: God the Word, Who from God came, in His ineffable wisdom, to restore Adam who had fallen grievously into corruption, and ineffably became incarnate for our sake of the holy Virgin, let us magnify in hymns with oneness of mind, O ye faithful

Having become poor in spirit, thou hast received the kingdom of heaven with all the elect, O father Thomas, filled with ineffable glory, receiving the reward for your pangs. Wherefore, with faith and love we call thee blessed.

The shrine of thy relics poureth forth rivers of healing for those who approach it with faith, drowning the passions of men's souls and relieving their bodily pains, O blessed Thomas, who dost ever pray with faith for those who call thee blessed.

Joining the splendid choirs of the venerable, O father Thomas, illumined noetically with never-waning radiance, illumine those who with faith keep thy divine memory, and vouchsafe that, through thy supplications, they may receive salvation.

Theotokion: The shining radiance of all thy miracles dispelleth the gloom of passions and sorrows and putteth forth the noetic light of gladness for those who magnify thee as the Mother of God, O pure and divinely blessed one.

Canon of the Venerable Acacius

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who uniteth two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Adorned with the beauty of innocence and shining with the comeliness of the virtues, O father, thou didst mercifully join thyself to the Benefactor of all; wherefore, we all call thee blessed.

Obedient to the law of the Master, thou didst bow thy neck under the monastic struggle, O most blessed father, and, emerging victorious, thou didst attain perfect guilelessness.

Thou hast been vouchsafed to send up hymnody to God with the incorporeal ones, having preserved their manner of life and purity; and by patiently doing thy tasks thou hast received the glory of the martyrs.

Accept from us this hymnody, O God-bearer, offered to thee from our heart, and through thine entreaties grant us remission of offenses and salvation, O most honored one.

Theotokion: With praises of confirmation all of us, the faithful, honor thee as her who is truly the root of incorruption, O Virgin; for thou gavest birth for us to the hypostatic Immortality.