

**THE 3<sup>rd</sup> DAY OF THE MONTH OF AUGUST**  
**COMMEMORATION OF OUR VENERABLE FATHERS ISAACIUS, DALMATUS &**  
**FAUSTUS**  
**AT VESPERS**

At "Lord, I have cried ...", these stichera of the venerable fathers, in Tone VIII:

Spec. Mel.: "Thy martyrs, O Lord ...":

**M**aking themselves like unto the incorporeal ones, O Lord, with prayer and abstinence Thy saints dispelled the passions of the flesh and, shining with wondrous works, have illumined the hearts of all. Through their supplication grant Thy people great mercy.

**T**aking up zeal for the virtues, Dalmatus and Isaacius manifestly set at nought the heresy of Arius and Nestorius, and as champions of the Orthodox have received the acclaim of all. Through their prayers, O Christ, grant Thy people great mercy.

**H**aving shown yourselves to be stars of the firmament of abstinence, O venerable fathers, ye have illumined the monastics, driving away the darkness of the demons. Wherefore, even after your repose ye are called blessed, praying that all be saved who celebrate your godly memory.

**But if Alleluia be chanted instead of "God is the Lord ..." at Matins, then we chant first the following stichera of the Theotokos, in the same tone and melody:**

**F**rom the hands of the serpent who hath brought death to mankind, and who wagheth war utterly to slay me with deception, do thou wrest me for the Master. Crush his jaws, I pray, and set at nought his wiles, that delivered from his talons, I may magnify thy power.

**A** barren tree devoid of the fruit of salvation am I, O all-immaculate one. Wherefore, I tremble at the thought of the visitation, lest I be cast into the unquenchable fire, wretch that I am. I therefore fall down before thee, crying: Deliver me, therefore, and show me forth to thy Son as fruitful, O pure one, by thy mediation.

**M**y thoughts are defiled, my lips false, and all my deeds impure. What, then, shall I do? How shall I meet the Judge? O Virgin and Mistress, entreat the Lord, thy Son and Creator, that He accept my spirit in repentance, in that He alone is compassionate.

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

**W**oe is him who hath angered his God! Woe is me who abide in despondency and slothfulness and ignorance, as I do! O Virgin and Mistress: help me who am benighted, and entreat thy Son and Creator to grant me forgiveness of mine offenses.

**Or the Stavrotheotokion:**

**T**he unblemished heifer, beholding her Bullock hanging upon the Tree, nailed there of His own will, cried out, lamenting piteously: "Woe is me, O my most beloved Child! What hath the thankless synagogue of the Jews rendered unto Thee, wishing to leave me bereft of Thee, O my most Beloved?"

**Troparion, in Tone IV:**

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

## AT MATINS

Both canons from the Oktoechos, and the canon of the saints, with four troparia, the acrostic whereof is: "I hymn the radiant stars of the monks", in Tone VIII:

### ODE I

**Irmos:** **T**hat which had been cut down divided the indivisible, and the sun beheld land which it had not seen before; water drowned the cruel foe, and Israel traversed the impassible and chanted a hymn: Let us sing unto the Lord, for gloriously hath He been glorified!

**S**tanding radiantly before the divine Light, ever filled with the splendor of the three-fold Sun and deified in the true communion thereof, O blessed one, illumine those who celebrate your most sacred memory with faith and sing unto the Lord in godly manner.

**D**irecting your gaze to those things which alone are lasting, ye did in every way repulse the assaults of fleeting things, cleaving unto the Lord with all your mind and rejecting the pleasures of the flesh, O most honored fathers. Wherefore, ye have passed on to the splendor unwaning.

**W**inged with sacred doctrines, O wise father Dalmatus, and adorned with the divine teachings of the godly Isaacius, thou didst manifestly ascend to the heights of the virtues and didst become a pillar and ground for monks. Wherefore, we call thee blessed.

**Theotokion:** **O** most glorious one who gavest birth unto God: deliver me from the dishonor of the passions, and bestow upon me the thought of compunction, O Virgin. O pure one, shine forth the effulgence of repentance within my mind, that I may magnify thee who hast uplifted us all.

### ODE III

**Irmos:** **O** Lord, Creator of the vault of heaven and Fashioner of the Church: establish me in the love of Thee, O Summit of desire, confirmation of the faithful, Who alone lovest mankind!

**O** venerable father Isaacius, we have all known thee to be a true star which sped from the East, destroying the bitter darkness of heresies and illumining the faithful with thy words.

**N**oetically shining forth in the pure splendors of thy struggles, O father Faustus, thou didst become light, illumining all who beheld thee and faithfully followed thy life, O blessed one.

**H**aving lulled all the passions of your bodies to sleep with unceasing prayers and hymns, O venerable ones, ye received from God inviolable riches and unfailling grace, O most blessed ones.

**Theotokion: O** Virgin, we have known thee to be a noetic and splendid lamp-stand who received within thyself the unbearable Fire; and we know thee also to be a divine palace, and the lofty throne whereon the Transcendent One hath rested.

*Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":*

**S**hining radiantly with the light of the Trinity, O fathers, ye have luminously driven away the thick darkness of the pleasures, illumining the hearts of the faithful with divine works. Wherefore, we reverence today your light-bearing and honored memory and cry out together: O God-bearers most rich, entreat Christ God, that He grant remission unto those who honor your holy memory with love.

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

**A**ll of us, the generations of men, bless thee as the Virgin, who alone among women gavest birth without seed unto God in the flesh; for the fire of the Godhead made Its abode within thee, and with milk thou didst nurture thy Creator and Lord as a babe. Wherefore, we, the generations of angels and men, glorify thine all-holy birthgiving as is meet, and together we cry out to thee: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birth giving!

**Stavrotheotokion: T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my heart is in pain, beholding Thy crucifixion, which Thou dost endure in the lovingkindness of Thy mercy. O longsuffering Lord, Abyss and inexhaustible Wellspring of mercy: take pity and grant forgiveness of offenses un to those who with faith hymn Thy divine sufferings!"

#### **ODE IV**

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

**A**s most fruitful branches of the true Vine, O venerable ones, ye have poured forth upon all the pure wine of compunction.

**O** venerable Dalmatus, we have all known thee to be one who was in accord with the Council, who makest firm the pious and cuttest down the prideful.

**O** blessed one, the godly Council commanded thee beforehand, as one who shone forth more than all others and was adorned with divine virtues, to undertake the care of all.

**Theotokion:** **W**ith the slumber of slothfulness hath the sleep of sin overcome me, O pure one. But with thy diligent prayer raise me now up to repentance.

### **ODE V**

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

**T**hou wast one who journeyed from the East to the Imperial City, and with divine seed thou didst increase its harvest, uprooting all the wicked harm wrought by Arius, O sacred father Isaacius.

**T**hou wast a disciple unto Isaacius, as Elisha was unto Elijah, O sacred Dalmatus, parting the waters of the evil harm of the demons with the mantle of the gifts of the Spirit, and pointing the way for the faithful.

**H**aving submitted to the laws of God, and turned utterly away from the laws of sin, thou wast shown to be a pillar going before the divine Council, a role and model for monks, and an unshakable foundation for the faithful, O God-bearing Faustus.

**Theotokion:** **T**he generations of generations all glorify thee as the true Theotokos, who art manifestly more holy than the angels, O all-holy Virgin. Wherefore, I cry out: Sanctify my soul which hath been defiled by the passions.

### **ODE VI**

**Irmos:** **I** pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul hath been filled with evils, and my life hath drawn nigh unto Hades; and like Jonah do I pray: Lead me up from corruption, O God!

**T**hou wast shown to be a converser with the angels; for, traveling thy way and weakening thy body by abstinence, thou didst emulate their life while yet upon the earth, O Dalmatus, guide and most eminent rule of monks.

**A**flame with zeal for the love of the Lord as was Elijah, O blessed Isaacius, with boldness didst thou denounce, as he did Ahab, the champion of darkness who was infected with the wicked heresy of the foolish Arius.

**Y**e have been shown to be guides for those astray and havens for those who are saved by faith, O God-bearing and wonder-working fathers Faustus and Dalmatus and godly Isaacius, ye servants of Jesus and most radiant beacons for monastics.

**Theotokion:** O all-holy Virgin, with thy saving haste and visitation, visit thou my soul which hath fallen ill through sins and all the temptations of the enemy; and in that thou art good, heal it, O all-hymned Theotokos, my hope.

**Kontakion, in Tone II: Spec. Mel.: "In supplications ...":**

With hymns let us praise Isaacius, Dalmatus and Faustus, who shone forth like beacons through fasting and turned away heresies with faith; for they are saints of God who entreat Him in our behalf.

**Ikos:** Who among men is able to recount the splendid virtues of the venerable fathers, their struggles and labors, divine zeal and pure boldness of life, and the godly works which they accomplished upon earth, like angels? Yet, honoring them, we hymn the Trinity with faith; for, standing radiantly with the angelic choirs before Him, they ever pray in our behalf.

### **ODE VII**

**Irmos:** Boldly did the Hebrew children trample down the flame in the furnace, and turn the fire into dew, chanting: Blessed art Thou, O Lord God, forever!

Ye have been shown to be embers aflame with the divine fire of the Comforter, burning up the fuel of malice and enlightening the faithful forever, O God-bearers.

Having mortified thy body with fasting, thou didst subject it to thy spirit, O Dalmatus, and with the torrents of thy spiritual tears thou didst drown the malice of the enemy forever, O God-bearer.

Having found a blessed end, ye dwell in the kingdom of heaven and have joined the choirs of the venerable. O fathers, with them cry out: O Lord God, blessed art Thou!

**Theotokion:** Thou didst block the stream of death, having given birth unto the immortal God, O thou who alone art the pure Theotokos. To Him do we now chant with faith: Blessed art Thou, O Lord God, forever!

### **ODE VIII**

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

Parting the sea of the passions with the rod of the Cross, ye destroyed all the might of the noetic pharaoh, O venerable fathers, and have saved a sacred multitude of monks, leading them to the land of dispassion, as they chant unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

**T**he exaltation of the heretical didst thou manifestly cast down, foreseeing their destruction from afar. Thou didst help the poor, and wast a guide for the blind, a staff for the aged and the consolation of widows, O Dalmatus, crying aloud: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

**F**or forty-three days didst thou fast, and straightway didst thou fall asleep for as many days, in manner surpassing nature, keeping the eye of thy heart in vigilance, illumined by the radiance of God, O wise one. And to Him dost thou cry, O Dalmatus: Ye priests, hymn; ye people, exalt Him supremely for all ages!

**Theotokion:** **T**he Lord, having made His abode within thine undefiled womb, showed thee forth as pure and radiant. Wherefore, O Virgin, cleanse me who am defiled by bitter habits and the harmful assaults of the adversary, and grant that I may chant: Ye people, exalt the Lord supremely forever!

### **ODE IX**

**Irmos:** **E**very ear trembleth to hear of the ineffable condescension of God: how the Most High of His own will abased Himself, even to assuming the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

**S**trengthened by the power of Christ, the monastic instructors of heavenly wisdom were enabled to vanquish the feeble audacity of the foe. And now, adorned, they have entered the noetic courts, rejoicing.

**O** thrice-rich fathers, ye have been shown to be thrice-radiant lamps emitting unwaning radiance, and unfading flowers of paradise which perfume the thoughts of the faithful. Wherefore, with faith do we celebrate your most festive memory.

**A**dorned with dispassion as with a magnificent crown and arrayed in the accomplishments of divine love, O most wise ones, ye have entered, rejoicing, into the banquet hall of Christ, reclining and receiving the reward of your pangs.

**Y**our divine memory, O blessed Dalmatus, Faustus and Isaacius, hath shone forth with noetic splendor, illumining the assemblies of the faithful, O universal beacons and instructors of monastics. Wherefore, enlighten also our spiritual senses.

**Theotokion:** **E**nlighten my heart which hath been blinded by malice, O portal of the Light, and permit me not to fall now into the sleep of death, for I am ever benighted by impure thoughts. But let me glorify thee in thanksgiving, O all-hymned Theotokos.