

THE 29th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR VENERABLE FATHER CYRIACUS THE ANCHORITE
AT VESPERS

At "Lord, I have cried ...," six stichera, in Tone VIII:

Spec. Mel.: "What shall we call you, O holy ones? ...":

Having curbed the passions with the bridle of abstinence, O wonderworker Cyriacus, thou didst robe thyself in the radiant garment of dispassion, and didst lay bare all the malice of him that of old stripped our first parents naked; and now thou makest thine abode in paradise, ever rejoicing. Pray thou that our souls be saved. (Twice)

Bearing the Cross upon thy shoulders, thou didst follow after Christ, scorning the pleasures of life with unrelenting thought, and having slain the passions of the flesh with intense vigils and prayers, thou didst receive the grace to heal infirmities, O venerable one. Pray thou that our souls be saved. (Twice)

Thou didst abide in the desert, O venerable Cyriacus, making bitter herbs thy food, and, embittering thy senses, thou didst uproot the passions of thy soul, O blessed one. Wherefore, having lived angelically, thou hast received heavenly delight after thy repose. Pray thou that our souls be saved. (Twice)

Glory ..., in Tone VIII:

We honor thee, O our father Cyriacus, instructor of a multitude of monks, for we have truly come to know the straight way by following thy steps. Blessed art thou; for, having labored for Christ, thou didst triumph over the power of the enemy, O thou that conversest with angels, companion of the venerable and the righteous. With them entreat thou the Lord to have mercy upon our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most glorious wonder ...":

The ewe-lamb beheld the Lamb * stretched out of His own will upon the Tree of the Cross, * and cried out maternally, * weeping and in pain: * O my Son, what is this strange sight? * How canst thou die, O Longsuffering One * Who, as Lord, givest life unto all, * and bestowest resurrection upon them that are of earth? * I glorify Thy great condescension, O my God!

At the Aposticha, Glory ..., in Tone VI:

O venerable father, report of thy corrections hath gone forth throughout all the earth. Wherefore, in the heavens hast thou found the reward of thy labors; thou didst destroy hordes of demons and didst attain unto the ranks of the angels, whose life thou didst emulate blamelessly. As thou hast boldness before the Lord, beg thou peace for our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Seeing Thee crucified, O Christ, she that gaveth Thee birth cried out to Thee: What strange mystery is this that I see, O my Son? How is it that Thou diest, hung upon the Tree in the flesh, O Bestower of life?

Troparion, in Tone I:

A desert dweller, an angel in the flesh, and a wonderworker wast thou shown to be, O our God-bearing father Cyriacus; having received heavenly gifts through fasting, vigil and prayer, thou dost heal the infirmities and souls of them that in faith have recourse unto thee! Glory to Him that gave thee strength! Glory to Him that crowned thee! Glory to Him that through thee worketh healings for all!

AT MATINS

Both canons from the Oktoechos, without the troparia to the martyrs; and the canon to the saint, in Tone VIII, with six troparia, the composition of Stephen the Sabbaite, the acrostic whereof is: "O Cyriacus, be thou an intercessor before God!"

ODE I

Irmos: O ye people, let us send up a hymn unto our wondrous God, Who freed Israel from bondage, singing and crying out a hymn of victory to Thee Who alone art Master.

Grant me grace and the glory of divine knowledge, O Christ, that by the prayers of the venerable Cyriacus I may fittingly hymn him, for Thou art the ineffable Treasury of wise teachings.

O blessed Cyriacus, compassionately accepting me that now offer thee a hymn, entreat Christ, that I may partake of divine radiance and illumination and may verily receive salvation.

Firmly established by the power of the Master, and following in His footsteps, O father, thou didst vanquish the princes of darkness and didst attain unto the resting place on high, O most blessed Cyriacus:

Having subjected all the wisdom of thy flesh to the life-bearing Spirit, on earth thou didst show forth strife like unto that of the bodiless ones. Wherefore, with them thou dost now hold chorus in the courts of heaven, O God-bearer.

Theotokion: With hymns, O ye faithful, let us praise the all-pure Mary, the grace-endowed Mother of God, the divine shelter, the calm haven, the salvation of all the faithful

ODE III

Irmos: None is holy as the Lord, and none is righteous as our God, Whom all creation doth hymn, singing: None is righteous save Thee, O Lord!

Unceasingly traveling the path of life, from childhood thou didst love thy Creator, O venerable one, and, thirsting for Him, thou didst find Him, running like a hart unto streams of water.

O divinely eloquent one, having received, like an animate book, thy text on the tablet of thy heart, inscribed by the finder of the Spirit, thou didst verily preserve the living commandments of Christ.

O venerable one, having restrained thy stomach in fasting, thou didst slay carnal pleasure and gluttonous desires, living all thy life in purity, O father.

In gladness didst thou make thyself a rational temple for the Trinity, cleansing thy mind, body and soul, O thrice-blessed one; and thou didst become a receptacle of the light of the threefold Sun.

Theotokion: O Mary Theotokos, O Virgin that knewest not wedlock, thou didst give birth, and, unwedded, didst remain Virgin, O Mother. Entreat thou Christ our God that we be saved.

Kontakion, in Tone VIII:

Spec. Mel.: "To thee, the champion leader ...":

The sacred Lavra, ever honoring thee as a mighty champion and defender, doth yearly celebrate thy commemoration. But, as thou hast boldness before the Lord, preserve us from assailing enemies, that we may cry out: Rejoice, O thrice-blessed one!

Sedalion, in Tone V:

Spec. Mel.: "The Word co-unoriginate ...":

Thou didst adorn thy life with abstinence and, having slain thy members, didst vanquish the assaults of the enemy, O venerable father, and wast shown to be a desert dweller and a noetic beacon unto the world. Wherefore, beseech the Lord, that He have mercy on our souls. (Twice)

Glory ..., Now and ever ..., Theotokion:

We, the faithful, having acquired thee as a haven and rampart, a refuge, hope, protection and fervent intercessor, flee unto thee, and we earnestly callout and faithfully cry: Have mercy on them that place their hope on thee, O Theotokos, and deliver us from our transgressions!

Stavrotheotokion: O divinely joyous one, by the Cross of thy Son hath the deception of idols been destroyed and the might of the demons trampled down. Wherefore, we, the faithful, ever hymn and bless thee as is meet, and, confessing thee truly to be the Theotokos, we magnify thee.

ODE IV

Irmos: Thou art my strength, O Lord; Thou art my power; Thou art my God; Thou art my joy, Who, without leaving the bosom of the Father, hast visited our poverty. Wherefore, with the Prophet Habbakuk, I cry unto Thee: Glory to Thy power, O Lover of mankind!

The sun shuddered at thine abstinence and strength, and was in no wise able to see thee angry through many years, O venerable one, who did not take food by day, but right mightily kept vigil, chanting: Glory to Thy power, O Lover of mankind!

Taught by the knowledge of wise men through the new laws and the old covenant, O wise one, acquiring the aspect of every virtue, emulating the demeanor of a wise bee, and becoming a chosen vessel, thou didst cry out: Glory to Thy power, O Lover of mankind!

O Christ God, Thou art a wealth of sweetness, the glory and joy of the venerable. Therefore, Cyriacus, loving Thee, reckoned all consolations in the world but dung. Wherefore, in impassible deserts he lovingly delighted in Thy beauty.

I know the waters of Marah most sweet of the prophet of old; and thou, O Cyriacus, who transformed the bitter poison of grasses into sweet food, dost manifestly show boldness before the Lord, Who doth truly glorify His servants with power divine.

As a disciple and emulator of Christ the Master, O father, thou didst heal the lunatic son of the slave with prayer, having received the grace to drive away infirmities and to cast down hordes of demons with the sign of the divine Cross.

Theotokion: O unwedded one, thou art the boast of the faithful! Thou art our intercessor! Thou art the refuge, rampart and haven of Christians, for thou dost bear entreaty to thy Son, O all-immaculate one, and dost save from misfortunes them that with faith and love glorify thee as the pure Theotokos.

ODE V

Irmos: Wherefore hast Thou thrust me from Thy countenance, O never-waning Light? And why hath an alien darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I entreat Thee!

Receiving from Christ the invincible grace of the Spirit, thou didst mightily cast down the cruel ruler of this world, and, restraining the passions of thy soul, O Cyriacus, thou wast crowned with a crown of dispassion.

Thou didst show thyself to be strong, steadfastly enduring the pangs of fasting, remaining unyielding even unto the most profound old age, living with much gladness in deserts as in the chambers of royal palaces, O venerable one.

Keeping all-night vigils and approaching God without pride, thou dost converse in prayer with the immaterial Mind, O Cyriacus, and hast received brilliant rays of light, radiantly illumined in mind.

Full of splendor and the gift of prophecy, O venerable one, of old thy pure tongue foretold the nearly complete destruction of the error of Origen, that deranged and soul-destroying man.

Theotokion: The company of prophets came to know thy mysteries, O pure one, for the Master hath shown thee to be the portal of heaven; and the Sun of righteousness, Who was incarnate of thee, O Virgin, hath shown forth upon them that are in darkness.

ODE VI

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

Becoming a god by adoption through deification by Christ, Who is God in essence, O blessed one, thou didst set aright the sufferings of natural disability, healing infirmities and straightway curing the demonized with grace divine.

Thou didst flee the multitude of people that approached thee, and didst seek out yet more remote ravines, avoiding the empty praises of human glories.

Looking upon all the glory of the corrupt world as a dream, thou didst love the better glories of the only living God, O wise one, and wast rightly vouchsafed to be a partaker thereof.

Theotokion: As an animate ark thou didst receive the unoriginate Word; as a holy sanctuary thou didst contain the Creator; as a fiery throne thou dost bear the Master of all creation, O Mother of God.

Kontakion, in Tone II:

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

Having armed thyself divinely with spiritual purity and having mightily taken up unceasing prayer as a spear, thou didst cut down legions of demons, O Cyriacus our father. Pray thou unceasingly in behalf of us all.

Ikos: How shall I praise thy struggles, wretch that I am, O venerable father? How shall I pour forth a torrent of tears? For, soaring aloft in thy life, thou didst reach the choirs of angels. Truly thou didst slay all the passions by abstinence, O wise one, and, having enslaved thy flesh, didst subject it to thy spirit. And, possessed of the sword of prayer, thou didst set at naught the prince of darkness. Pray thou unceasingly in behalf of us all.

ODE VII

Irmos: In the furnace the Hebrew children boldly trampled down the flame and transformed the fire into dew, crying: Blessed art Thou, O Lord God, forever!

Thy most faithful favorite delighted his throat with the teaching of divinely inspired laws and words more than with honey, chanting: Blessed art Thou, O Lord God, forever!

O divinely eloquent and blessed one, thou dost lead to Christ them that hymn thee, O Cyriacus, and who are cleansed of the filth of the passions by thy prayers, crying out and saying: Blessed art Thou, O Lord God, forever!

Daniel, escaping the ferocity of the lions, was glorified; but Cyriacus, commanding them, had them as servants, and he cried to Thee: Blessed art Thou, O Lord God, forever!

All the grace of the Spirit didst thou cause to dwell in Cyriacus, for he became the lover of Thine all-pure beauty, crying out to Thee with all his soul: Blessed art Thou, O Lord God, forever!

Trinitarian: Augmenting vision with action, thou didst preach the Essence in three Persons: the Father, the Son and the Holy Ghost, O God-pleasing Cyriacus, crying out: Blessed art Thou, O Lord God, forever!

Theotokion: Quench thou the flame of my passions and subdue the tempest of heresies, O Mother of God; for we Christians have thee as an intercessor and champion, and thee do we hymn with faith forever.

ODE VIII

Irmos: Becoming vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!

With streams of tears didst thou water thy sacred soul, O blessed one, and didst show it forth as fertile, chanting: All ye works, bless the Lord and exalt Him supremely forever!

The Tishbite of old dried up the showers of rain with drought; but thou, O most blessed one, didst call down a downpour of rain for the growth of crops, chanting: All ye works, bless the Lord and exalt Him supremely forever!

The inglorious disciples of Origen, the trifler and recounter of fables, didst thou denounce by thy mighty struggles, chanting: Bless ye the Lord in Orthodox manner, and exalt Him supremely forever!

Trinitarian: O father, thou didst piously teach the one Essence of the Trinity in three Suns as a single ray and radiance, saying: Bless ye the Lord in Orthodox manner, and exalt Him supremely forever!

Theotokion: O Virgin, thou art shown to be a daughter of fallen Adam and the Mother of God, Who hath renewed my being. Him do all ye works hymn as Lord and exalt supremely for all ages.

ODE IX

Irmos: Every 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.

O wise one, a cave received thee, who had received the fountain of grace of the divine father Chariton, who of old worked wonders like Moses; and thou wast an immovable pillar and a most steadfast protector of thy flock.

Verily taking the Cross upon thy shoulders with love of-life, O Cyriacus, thou didst make of life an exercise in dying. Wherefore, now, having passed on to the incorrupt delight that fadeth not away, thou dost ever hold chorus with the heavenly choirs in light in the presence of God.

Resplendent with brilliance kindled by the Spirit, thou wast shown to be a luminary of-the choirs on high. But illumine my mind with the noetic and thrice-radiant light of the Godhead by thy prayers, O blessed one, and save me from passions and transgressions.

Crowned with the diadem of victory, O divinely eloquent Chariton and blessed Cyriacus, and standing in the highest before Christ, paternally delivering your flock from misfortunes, mercifully regard it as it celebrates your memory.

Theotokion: Draw Thy bow, and prosper, and reign, O Son of the Mother of God, subjecting the Ishmaelite foe, which doth battle against us, to all Christ-loving believers, we pray, through the prayers of her that gave Thee birth without having known man, in that Thou art God and the Lover of mankind.

Exapostilarion: Spec. Mel.: "By the Spirit...":

Having cleansed thy soul of the darkness of the passions by intense fasting and unceasing prayer, O father, thou didst become a mirror of divine splendors, sending exaltations upon us now, O God-bearing Cyriacus, beacon of monks.

Theotokion: Saved by thee, O Mistress, we confess thee truly to be the Theotokos, for thou didst give birth ineffably unto God, Who destroyed death by His Cross and hath drawn to Himself the assemblies of the venerable. With them do we praise thee, O Virgin.

At the Aposticha: Glory ..., in Tone V:

O venerable father, thou gavest neither sleep to thine eyes, nor slumber to thine eyelids, until thou didst free soul and body from the passions and didst prepare thyself as a dwelling place for the Spirit. For, when Christ was come with the Father, He made of thee an abode. As thou wast a favorite of the Trinity, one in Essence, O great preacher, Cyriacus our father, pray thou in behalf of our souls.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Rejoice ...":

When she beheld the unplanted Cluster, which she had put forth as a Shoot, hanging upon the Tree, His divine side pierced by a spear, she said: "What is this, O my Son and God? How is it that Thou acceptest suffering, Who hast healed all infirmities and passions, being in Thy divinity dispassionate by nature? What have these ungrateful people rendered unto Thee, their Benefactor, for all the good Thou hast done them?" cried the all-pure one. But pray thou unceasingly that He deliver me from my passions by His sufferings, that I may glorify thee.

AT LITURGY

On the Beatitudes, four troparia from the Oktoechos; and four from Ode III of the saint's canon.

Becoming a god by adoption through deification by Christ, Who is God in essence, O blessed one, thou didst set aright the sufferings of natural disability, healing infirmities and straightway curing the demonized with grace divine.

Thou didst flee the multitude of people that approached thee, and didst seek out yet more remote ravines, avoiding the empty praises of human glories.

Looking upon all the glory of the corrupt world as a dream, thou didst love the better glories of the only living God, O wise one, and wast rightly vouchsafed to be a partaker thereof.

Theotokion: **A**s an animate ark thou didst receive the unoriginate Word; as a holy sanctuary thou didst contain the Creator; as a fiery throne thou dost bear the Master of all creation, O Mother of God.

Troparion, in Tone I:

A desert dweller, an angel in the flesh, and a wonderworker wast thou shown to be, O our God-bearing father Cyriacus; having received heavenly gifts through fasting, vigil and prayer, thou dost heal the infirmities and souls of them that in faith have recourse unto thee! Glory to Him that gave thee strength! Glory to Him that crowned thee! Glory to Him that through thee worketh healings for all!

Kontakion, in Tone VIII:

The sacred Lavra, ever honoring thee as a mighty champion and defender, doth yearly celebrate thy commemoration. But, as thou hast boldness before the Lord, preserve us from assailing enemies, that we may cry out: Rejoice, O thrice-blessed one!

Kontakion, in Tone II:

Having armed thyself divinely with spiritual purity and having mightily taken up unceasing prayer as a spear, thou didst cut down legions of demons, O Cyriacus our father. Pray thou unceasingly in behalf of us all.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE OF ST. PAUL TO THE GALATIANS [5:22-6:2]

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live

in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

READING FROM THE GOSPEL ACCORDING TO ST. LUKE [6:17-23]

At that time: [Jesus] came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.