

THE 29th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYR, ANASTASIA THE ROMAN
COMMEMORATION OF OUR VENERABLE FATHER, ABRAMIUS THE RECLUSE
AT VESPERS

At "Lord, I have cried ...," six stichera: three for the martyr, in, Tone VIII,
Spec. Mel: "What shall we call thee ...":

O all-praised martyr and athlete, * having cast down carnal passions by abstinence, * thou didst slay the serpent foe by thy contest, * astonishing the angels with thy suffering, * and causing men to rejoice in thine ordeal, * O adornment of monastics, * vessel of virginity. * Pray that Christ God save and enlighten our souls!

What shall we name thee, O glorious one? * Bride of Christ who shone forth in the virtues of virginity, * chosen daughter of the heavenly Jerusalem, * dweller and converser with angels, * one who delighteth in the noetic bridal chamber, * O much-suffering Anastasia, * thou adornment of monastics. * Pray that Christ God save and enlighten our souls!

Thou didst endure the extraction of thy teeth, * the severing of thy hands, feet and breasts, * thy limbs being cut off by iniquitous torturers; * yet thou didst lift up thine eyes to the comeliness of thy Bridegroom, * enduring pain in manner past nature. * O much-suffering Anastasia, * incorrupt Bride of Christ, * pray that He save and enlighten our souls!

And three stichera for the venerable one, in the same tone,
Spec. Mel: "O most glorious wonder ...":

O divinely wise father Abramius, * being like unto Abraham in spirit, * thou didst move * from thy father's land, O blessed one, * rejecting the desires of the flesh; * and, joyfully enclosing thy body * in a small hut, * thou didst furnish thy soul with wings to fly to the heavens, * where thou hast manifestly found thy life.

O venerable father Abramius, * who, in accordance with thy name, didst acquire the soul of Abraham, * thou didst endure temptations, * strengthened by divine love; * and united to God by love, * thou didst inherit the promised land, * adorned with the splendors of the virtues. * Wherefore, rejoicing, * we celebrate thy memory.

O venerable father Abramius, * by divine providence didst thou draw forth * the woman who was cruelly devoured by the serpent * through deception, * and who was dragged down into the pit of destruction; * and thou didst present her, saved, to God. * All marveled at her repentance, * piously glorifying the all-good God.

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

Rejoice, bearer of the divine Light, * all-radiant lamp, * O all-holy Bride of God! * Thou hast shone the Light upon us from thine all-pure womb, * illumining all the ends of the earth, * and bathing them with the rays of thy grace. * Rejoice, O pure beginning of our salvation! * Rejoice, thou awesome rumor and report * of them that hope in thee!

Or this Stavrotheotokion: "What is this sight * which mine eyes do behold, O Master? * Dost Thou that sustainest all creation, * being lifted up on the Tree, die, granting life unto all?" * The Theotokos said, weeping, * when she saw the God and man, * Who had shone forth from her ineffably, * lifted upon the Cross.

Troparion of the Martyr, in Tone IV:

Thy ewe-lamb Anastasia crieth out to Thee with a loud voice, O Jesus: I love Thee, O my Bridegroom; and, seeking Thee, I pass through many struggles: I am crucified and buried with Thee in Thy baptism, and suffer for Thy sake, that I may reign with Thee; I die for Thee, that I may live with Thee. As an unblemished sacrifice accept me who sacrifice myself with love for Thee. By her prayers save Thou our souls, in that Thou art merciful.

Troparion of the Venerable One, in Tone VIII:

In thee, O father, that which is made in the image of God was preserved; for, having taken up thy cross, thou didst follow Christ, and by thine example didst teach that the flesh is to be disdained as transitory, but that the soul must be cared for as a thing immortal. Wherefore, thy spirit doth rejoice with the angels, O venerable Abramius.

AT MATINS

One canon from the Oktoechos, with six troparia, including the martyria; and two canons for the saints, with eight troparia.

ODE I

Canon of the Venerable Martyr, the acrostic whereof is: "I praise thy manly Passion, O martyr," the composition of Joseph, in Tone VIII:

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

O divinely wise one, grant thou enlightenment to me who honor this thy light-bearing commemoration, driving the darkness from my soul.

From childhood thou didst offer thyself wholly to thy Creator, and with the fire of abstinence thou didst utterly consume the passions of thy body.

Thou didst ascend the heights of torment, O martyr, without pitying thy flesh, and as a virgin wast counted worthy of thy noetic bridal chamber.

Theotokion: We honor thee, O Maiden, as the ladder reaching to heaven, whereon God Who hath made men heavenly established Himself.

Canon of the Venerable One, the acrostic whereof is: "I honor thy most splendid life, O blessed one," the composition of Joseph, in the same tone:

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

Resplendent with divine brilliance, O most blessed Abramius, by thy supplications deliver them that celebrate thy light-bearing feast from the gloom of the passions.

Divine desire set thy soul afire and quenched the burning of the flesh, O blessed father, and caused, thee to live on earth immaterially.

Having mortified thy members on earth with fasting and all manner of sore afflictions, O wise father, thou wast accounted worthy of the better life in the heavens, O God-bearing Abramius.

Theotokion: The Word of God the Father becometh supernaturally incarnate of thy sacred blood, O Virgin Mary. Him do thou entreat, that He mortify the movements of my flesh.

ODE III

Canon of the Venerable Martyr

Irmos: Thou art the confirmation of them that flee to Thee, O Lord; Thou art the light of them that are in darkness, and my spirit doth hymn Thee.

Thou didst stand before the tribunal of the tyrant, preaching Christ, the Word of God, the Maker and Master of all, O glorious one.

When thou wast given over to be a spectacle, O glorious one, the beauty of thy heart revealed thee to them that looked on as most comely.

Christ gaveth thee inexhaustible riches of healing, O maiden, for thou didst willingly love His poverty.

Theotokion: **W**ith the fire of thy prayers consume thou the tinder of my sins, O Mother of the Light, bringing me the divine dew of remission.

Canon of the Venerable One

Irmos: **O Lord, Maker of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.**

Desiring the End of all desire in every way, O God-bearer, thou wast beyond the world and the flesh. Wherefore, thou hast received transcendent glory and everlasting delight, O father.

A living temple of the all-accomplishing Spirit wast thou shown to be, O father, having shut thy body up in a hut, O venerable one. Wherefore, thou wast resplendent with rays of the virtues, being deified in sacred manner, O blessed Abramius.

By the husbandry of hardship thou didst harvest the ripe grain of the virtues an hundredfold, wherewith they that celebrate thine honored repose with reverence are fed.

Theotokion: **I**n thee, O most holy one, the Cause of all made His abode as He desired in the great abundance of His lovingkindness; and He hath sanctified human nature which in the beginning fell headlong through transgression.

Kontakion of the Venerable Martyr, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Cleansed by the waters of virginity, O venerable Anastasia, and crowned with the blood of martyrdom, thou grantest healing of infirmities and salvation unto them in need who have recourse to thee with their whole heart; for Christ granteth might to thee, pouring forth ever-flowing grace.

Sedalion of the Venerable Martyr, in Tone VIII, Spec. Mel.: "Of the Wisdom ...":

With the dew of abstinence thou didst quench the flame of the passions in thy youth, and with the fire of thy blood thou didst reduce all deception to ashes. And thou didst bring thy precious virginity and valiant suffering to the Word, thy Bridegroom, as a dowry. Wherefore, into the bridal chamber of glory did He lead thee who wast splendidly courageous and didst trample the serpent underfoot, O much-suffering Anastasia. Entreat Christ God, that He grant remission of sins unto them that honor thy holy memory with love.

Glory ..., Sedalion of the Venerable One, in Tone I,

Spec. Mel: "Thy tomb, O Savior ...":

Emulating Abraham of old, O father Abramius, thou didst depart from thy kinsmen in the flesh, submitting to the calling of our God. Wherefore, having fasted, thou didst show thy soul to be more brilliant than the rays of the sun, O divinely wise and most blessed one.

Now and ever ..., Theotokion:

To the path of repentance guide us who have ever turned aside into the trackless wastes of evil and have driven away the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling place of God.

Or this Stavrotheotokion: **T**he unblemished ewe-lamb, beholding the Lamb and Shepherd hanging dead upon the Tree, exclaimed, weeping and crying out maternally: How can I endure Thy condescension, which is past telling, and Thy voluntary suffering, O my Son and all-good God?

ODE IV

Canon of the Venerable Martyr

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

The most iniquitous ones condemned thee, who from thy youth didst bear the most easy yoke of Christ, a martyr, to bear also a yoke of Iron.

With drops of thy blood thou didst quench the embers of polytheism; and with the rays of thy miracles thou didst utterly consume the tinder of the passions.

The most wicked one, having stripped thy body naked, could not strip thee of grace; and he became the cause of thy receiving a most wonderfully woven seamless garment from on high.

Theotokion: **E**ven after giving birth thou didst remain a pure virgin, as thou wast before giving birth; for thou didst bear a young Babe Who is known to exist from before the ages.

Canon of the Venerable One

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

Having washed away defilement of soul with the streams of thy tears, thou wast shown to be a divine and honorable habitation of the Spirit, O most blessed father.

Thou didst keep to all-night vigil, unceasing prayer, avoidance of any passionate attachment, love unfeigned and perfect faith.

As a most true favorite of God, O venerable Abramius, thou didst receive the grace to heal sufferings and to drive out unclean spirits.

Theotokion: O Theotokos, Mother and ever-Virgin, by thine entreaty deliver me who am held fast by despondency and now am drowning in sin.

ODE V

Canon of the Venerable Martyr

Irmos: Waking at dawn we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other beside Thee.

Thou wast shown to be unconsumed by the material fire, O martyr Anastasia, for the fire of the heart of divine love bedewed thee.

Adorned by blows to thy face, O martyr, thou didst repel the vile ignorance of the enemy.

Stretched out on the tree, O divinely wise Anastasia, thou didst emulate the divine suffering of thy Bridegroom with love.

Theotokion: We hymn thee, O all-hymned Mistress Theotokos, for thou gavest birth in the flesh unto the all-hymned God, O all-pure one.

Canon of the Venerable One

Irmos: Why hast Thou thrust me from Thy face, O Light never-waning? 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.

Like a fruitful branch didst thou put forth the grapes of the divine virtues, O father Abramius, pouring forth the wine of compunction, dispelling the drunkenness of the passions from men's souls, and making glad the hearts of the faithful.

Divers temptations did the most wicked serpent raise against thee, O God-bearing father, but thou didst slay him with the sword of the Cross; and by righteous judgment thou didst receive from God a crown of victory, O divinely wise Abramius.

Having become through faith a house of the sanctity of the divine Spirit, O father, thou didst erect a sacred house; and having with thine instructions converted the unhallowed council of unholy deception, thou didst consecrate them all to God.

Theotokion: Enlightened by the divine Spirit, O all-pure one, 'with sacred voices the hallowed prophets proclaimed thee beforehand to be the Virgin maiden from whom God the Word became incarnate in His infinite lovingkindness, in manner beyond cause and understanding.

ODE VI

Canon of the Venerable Martyr

Irmos: Grant me a robe of light, O Thou Who clothest Thyself with light as it were with a garment, O most merciful Christ our God.

Thy body, wracked with wounds, revealed the rightness of thy conscience to Christ our God, O athlete.

Thou wast suspended aloft, O right laudable martyr, enduring wounds and preserving thy nobility of soul unharmed.

Thou didst endure the removal of teeth, hands and feet, O much-suffering martyr, lifting thine eyes unto Christ thy Bridegroom.

Theotokion: Having given birth unto God Who loveth mankind, O right loving Mistress, entreat Him, that we be delivered from the fire of Gehenna.

Canon of the Venerable One

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Bring up my life from corruption, O Lord my God!

They that were in the darkness of deception, finding thee to be a beacon guiding them straight to the paths of life, O God-bearing Abramius, put away the darkness of ignorance and were then revealed as luminous by the divine Faith.

Having vigilantly entreated God, thou sentest the enlightenment of salvation upon them that were held fast in the night of the madness of idolatry, O divinely wise Abramius; and through grace thou didst show them all forth as children of the light and the day.

Having peacefully come to end of thy life amid a life of threefold tumult, O most blessed Abramius, with godly hopes thou didst pass on and didst attain unto the calm haven of the heavenly kingdom and divine splendor.

Theotokion: Through thy mediation, O Mother of God, raise me up who am heavy with the slumber of despondency, and grant that I not sleep the sleep of death, O Virgin, for I hold thee to be the intercessor and guide of my life.

Kontakion of the Venerable One, in Tone III

Spec. Mel: "Today the Virgin ...":

On earth thou wast shown to be an angel in the flesh, and through fasting thou becamest like a planted tree, thriving on the water of abstinence, and washing defilement away with the torrents of thy tears. Wherefore, thou hast been revealed as a divine dwelling of the Spirit, O Abramius.

Ikos: **H**aving spurned corruptible things, thou didst receive incorruptible beauty; disdain the pleasures of the flesh, thou didst come to love purity from thy childhood, O wise one. Wherefore, fleeing a worldly bridal-chamber, and rejecting a noble spouse and thy parents, thou didst manifestly desire the one, loving God, truly loving Him with all thy soul and heart, O father; for which cause thou hast been revealed as a divine dwelling place of virginity and of purity of spirit, O Abramius.

ODE VII

Canon of the Venerable Martyr

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

With the virgins thou dancest where is the sound of the voices of them that keep festival, O athlete, chanting to God the Creator: **Blessed art Thou, O Lord God, forever!**

Beholding thy limbs broken and enduring the rending away of thy nails, thou didst offer thyself to God as a sacrifice, chanting: **Blessed art Thou, O Lord God, forever!**

Thou wast shown to be like a vine, thy hands and feet pruned like branches, O divinely wise one, pouring forth for us noetic wine which consoleth our hearts and dispelleth the drunkenness of the passions.

Theotokion: **T**he Undeiled One, having clad Himself in all of man save sin, issued forth from thy womb as a mortal, O pure one. Him do thou entreat, that He save them that honor thee with faith.

Canon of the Venerable One

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

That thou mightest receive the kingdom on high and ineffable glory, O wise one, as one intelligent and knowledgeable thou didst wisely despise downtrodden and corruptible glory.

When the wicked wolf deceitfully rent thy ewe-lamb apart, O wise one, thou didst break his jaws; and as a most exemplary shepherd thou didst bring her to life.

Obeying the Master's laws, thou didst seek that which had gone astray, and, having found it, like a shepherd thou didst take it upon thy shoulders, and didst lead it into the fold of repentance.

Theotokion: **T**hou alone, O Virgin, gavest birth to One of the Trinity, Who is seen in two natures and one hypostasis. To Him do we chant: Blessed art Thou, O Lord God, forever!

ODE VIII

Canon of the Venerable Martyr

Irmos: **M**adly 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 Redeemer: Ye children, bless; ye priests, hymn; ye people, exalt Him above all for ever.

Having prevailed like a youth, O most laudable athlete, thou didst win a victory over deception; for thou didst endure the deprivation of hands and feet and the removal of thy breasts and teeth, chanting with joy, O martyr: O ye people, exalt Christ above all for ever!

Resplendent as the sun in the radiance of virginity, with the beauty of torment thou didst shine forth and didst illumine the world with the brilliant effulgence of thine endurance, O athlete, crying out: Ye children, bless; ye priests, hymn; ye people, exalt Christ above all for ever!

By thine entreaties, O bride of God, cleanse thou my soul, which hath been defiled by the passions and darkened by the assaults of the serpent of evil, and with thy radiant overshadowing, O martyr Anastasia, illumine it, that I may cry out: Ye priests, hymn; ye people, exalt Christ above all for ever!

Theotokion: **T**he virgin Anastasia, desiring thee, the pure and unblemished one, kept her body and soul untainted, reducing to ashes the burning of the passions with patience; and having endured the temptation of many torments, she now danceth with thee in the mansions of heaven, making merry for ever.

Canon of the Venerable One

Irmos: **H**aving by Thy grace become vanquishers of the tyrant and the fire, and taking great care to keep Thy commandments, the youths cried aloud: Bless the Lord, all ye works of the Lord!

The serpent malefactor cast thy pure dove into the pit of perdition; but thou didst most wisely buy her out, O father, chanting: Bless the Lord, ye works, and exalt Him above all for ever!

As thou didst make thy rounds in this life, O father Abramius, so after thine end thou hast been shown by the divine grace of the Spirit to be a physician of the sick, chanting: Bless the Lord, ye works, and exalt Him above all for ever!

Shining forth in guilelessness, righteousness, chastity and faith, O blessed and venerable one, thou wast reckoned among the angels, chanting: Bless the Lord, ye works, and exalt Him above all for ever!

Theotokion: **T**hou hast been shown to be the all-holy housing of the Stream of life, from whence drinking, we who have been dead inherit life, crying out: Bless the Lord, ye works, and exalt Him above all for ever!

ODE IX

Canon of the Venerable Martyr

Irmos: **H**eaven was struck with awe, and the ends of the earth were amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Thou wast hung upon a tree, bringing to mind the blessed suffering of the Word of God, and thou didst endure the cutting off of thy hands and feet, the uprooting of thy teeth, and the severing of thy tongue and breasts, O pure Anastasia, glory of monastics and adornment of martyrs.

Like a bride wast thou adorned with comeliness, having betrothed thyself to the Bridegroom by sufferings well accomplished, and as one chosen thou makest merry within His splendid chambers, bearing the lamp of virginity. And now thou reignest forever in splendor with Him Who liveth, O Anastasia.

Thy pangs let fall a sweetness which taketh away the bitterness of sin, and thy shrine poureth forth rivers of healings and drowneth all sufferings and cruel afflictions, unto the glory of the Savior Who glorifieth thee as is meet, O honored Anastasia.

Strengthened by Thy Cross, O almighty Christ, women have become brave and have manfully crushed the head of the exceeding crafty foe, O Word of God. And having received a dwelling place of joy in paradise, they have attained wondrous deification, hymning Thee.

Theotokion: **T**hy martyr, O Lord, adorned with rays of virginity and wearing the purple vesture of the blood of her torment, in that she knew Thee to have taken flesh of a woman, hath been gloriously brought before Thee, our God Who reignest over creation, in the train of Thy mother.

Canon of the Venerable One

Irmos: **S**aved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

O God-bearing father, because of thy hope thou wast counted worthy to behold things which have been longed for from of old, which eye hath not seen, nor ear heard.

Thou hast appeared shining and comely with divine rays of the virtues, O Abramius, and, rejoicing, thou standest before the comely Master.

Thou hast joined thyself to the choirs of the venerable; and having received deification with them, O venerable one, pray thou that we all be saved.

Honoring thy life and thy sacred repose, O Abramius, the Church joyously introduceth a day of gladness.

Theotokion: **O** right loving Virgin, bless thou my soul which hath been afflicted by sin, and make me a partaker of the good things of heaven.

AT THE LITURGY

Troparion of the Martyr, in Tone IV:

Thy ewe-lamb Anastasia crieth out to Thee with a loud voice, O Jesus: I love Thee, O my Bridegroom; and, seeking Thee, I pass through many struggles: I am crucified and buried with Thee in Thy baptism, and suffer for Thy sake, that I may reign with Thee; I die for Thee, that I may live with Thee. As an unblemished sacrifice accept me who sacrifice myself with love for Thee. By her prayers save Thou our souls, in that Thou art merciful.

Troparion of the Venerable One, in Tone VIII:

In thee, O father, that which is made in the image of God was preserved; for, having taken up thy cross, thou didst follow Christ, and by thine example didst teach that the flesh is to be disdained as transitory, but that the soul must be cared for as a thing immortal. Wherefore, thy spirit doth rejoice with the angels, O venerable Abramius.

Kontakion of the Venerable One, in Tone III

On earth thou wast shown to be an angel in the flesh, and through fasting thou becamest like a planted tree, thriving on the water of abstinence, and washing defilement away with the torrents of thy tears. Wherefore, thou hast been revealed as a divine dwelling of the Spirit, O Abramius.

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

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

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

But 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 earth.

THE GOSPEL ACCORDING TO ST. MATTHEW [11 :27-30]

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye 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 ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Communion Verse: The righteous shall be had in everlasting remembrance; he will not be afraid of any evil tidings.