

THE 29th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY MARTYR PARAMON
COMMEMORATION OF
THE VENERABLE ACACIUS, WHO IS MENTIONED IN "THE LADDER"
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "Called from on high ...":

Manifestly illumined * with the effulgence of the divine Spirit, * O most blessed Paramon, * thou didst utterly revile * the utter darkness of polytheism, * and, receiving a convenient time, O most blessed one, * with valiant mind thou didst approach the sufferings which lay before thee; * and, shown to be victorious, * thou didst cast down the prideful foe of all mortals, * magnifying Christ. * Him do thou entreat, * that He save and enlighten our souls.

Having witnessed * a great multitude slaughtered * for the King and God of all, O Paramon, * thou didst burn with divine zeal and cry out: * "I am ever a true servant of Christ! * Understand, ye all-iniquitous tyrants, * for, summoned, lo! I have now come * to be slain like an innocent lamb! * Wherefore, be ye not mistaken. * I am perforce become * an acceptable sacrifice * to Him Who was slain in the flesh * for my sake, of His own will."

The honored choir of athletes, * three hundred seventy in number, * with faith cast down the falsehood * of the polytheism of the all-iniquitous; * and with them thou also wast crowned, * having struggled with valiant mind, O Paramon, * and, rejoicing, didst join * the choirs of the incorporeal ones. * With them do thou pray, * that we who honor and ever bless thee * may be delivered * from all sorrow and perils.

But if Alleluia is to be chanted at Matins instead of "God is the Lord ...", the following stichera of the Theotokos are chanted before the above stichera of the saints, in the same tone & melody:

In his condescension and for the salvation of men, * God the Son, Who was begotten timelessly * from the unoriginate Father, * became man, * that He might grant paradise now to the first-created: * then all nature is delivered * from the deception of the serpent, * and, as One easily placated, * He saveth His fallen image. * Wherefore, He hath made His Mother * a pure virginal Bride, undefiled. * Her do we all bless * as our anchor and haven.

In thy womb, O blessed of God, thou didst have the Creator of all, * Who, becoming incarnate, hath restored man * who before had fallen through the temptation of the serpent. * For unto us thou ineffably gavest birth * to God in the flesh, * and by thy birthgiving * hast freed from corruption * our whole nature, which hath grown old. * Wherefore, we hymn and glorify thy grace, * O Virgin who knewest not wedlock. * Cease thou never to make entreaty, * that our souls be saved.

That thou mayest disclose to us all * the magnitude of thy mercy * and the boundless depths of thy goodness, * wash away all the sins of thy servants; * for, as Mother of God, O most immaculate one, * thou hast the authority to form, * and thou directest all things as thou desirest, * by thy power; * for the grace of the Holy Spirit * which dwelt within thee * ever aideth thee in all things, * O most blessed one.

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

The Son Who with the Father and the Spirit * is glorified in the highest * by the seraphim, * desiring to restore the first-created man, * wholly abased Himself ineffably, * entering thy womb, O most hymned Theotokos, * and, shining forth from thee, * He hath illumined the whole world with His divinity * and delivered men from the madness of idolatry, * and, deifying them by Himself, * Christ God, * the Savior of our souls, * hath led mankind up to the heavens.

Stavrotheotokion, in the same melody:

Lament Me not, O Mother, * beholding thy Son and God * suspended on the Tree, * Who suspended the earth unsupported upon the waters, * and hath fashioned all creation. * For I will arise and be glorified, * I will crush the kingdom of hell with might, * I will destroy the power thereof * and deliver those in bondage * from its evil, *in that I am compassionate; * and I will lead them to My Father, * in that I love mankind.

AT COMPLINE

Canon of the venerable Acacius, the acrostic whereof is: "With songs do I hymn Acacius, the chosen and obedient one", the composition of Theophanes, in Tone IV:

ODE I

Irmos: Israel of old, traversing the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms upraised in the form of the Cross.

Clad in an innocent character, thou didst acquire the noble beauty of the virtues, emulating the willing obedience of Christ even unto death, O most blessed one.

By thy guilelessness thou didst put to shame the author of evil, O father, and by thine endurance of temptations thou didst humble to the ground his arrogant and vaunted malice.

Having first learned patient asceticism, O venerable one, cutting down the beginnings of the passions, thou wast later arrayed in the vesture of dispassion, covered with divine grace.

Having strengthened the state of thy soul with steadfast patience and a valiant mind, O most blessed one, thou didst endure the struggle of martyrdom all thy days, and wast shown to be crowned.

Theotokion: As Isaiah announced prophetically, O all-pure one, the God and Lord Who for our sake became incarnate and was born of thee, is our creative hope and song.

ODE III

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

Offering thyself wholly to thy Creator and God, O venerable one, thou didst endure tyrannical maltreatment.

Thou didst lawfully show forth an athlete's endurance on earth, O ascetic; wherefore, heavenly gladness hath been given thee.

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

Theotokion: The Creator of all for our sake taketh on form, O all-pure and all-holy Bride of God, receiving animate flesh from thee.

ODE IV

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

Having mortified thy carnal-mindedness, O father Acacius, thou didst enliven thy soul, and hast received a crown of righteousness, crying out: Glory to Thy power, O Lord!

Undertaking lengthy struggles, O father, thou didst show forth patient opposition all thy days; wherefore, after death thou didst cry out like one alive: Glory to Thy power, O Lord!

With steadfast mind thou didst endure tyrannical treatment for Christ, O blessed Acacius, mindful of how He was nailed to the Cross for the salvation of our race.

Theotokion: **T**hou art more pure than the heavens and the noetic hosts, O all-pure one, having given birth to their Creator; wherefore, we cry out to thee: Rejoice, O most hymned Theotokos!

ODE V

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

Bearing the infliction of stripes manfully and mightily enduring beatings all thy days, O venerable one, thou didst repose in holiness.

Having finished the good race, O guileless Acacius, thou hast received rest, free of toils and pangs.

Nourishing thy mind with pure thought, O God-bearing Acacius, thou didst hasten well to the Cause of all.

Theotokion: **N**either the mind of an angel nor that of man can describe thy birthgiving; for it transcendeth every mental attainment.

ODE VI

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 hast slept the sleep of the blessed, O blessed father, and even after death wast shown to hearken unto those who questioned thee, for thou didst possess obedience which dieth not.

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

The divine, goodly and God-pleasing asceticism of thy life, O blessed Acacius, maketh many steadfast by fear of God and the expectation of the good things which are to come.

Theotokion: With faith do we glorify thee as the true Theotokos, who didst conceive God and gavest birth without knowing wedlock to Him Who of thee fashioned a pleasing holy temple.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

By the radiance of faith and active light thou wast truly shown to be angelic on earth, O most wise Acacius. Thou didst manfully show forth the strength of thy mind and by fasting didst put down the assaults of the passions. Wherefore, even after thy repose thou wast shown to be like one alive, O invincible one.

ODE VII

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

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

Setting thy thoughts on the sufferings and crucifixion of thy Master, and being mindful of death, wounded thou didst chant: Blessed art Thou in the temple of Thy glory, O Lord!

Lying in the grave, dead, bereft of breath, according to the law of those who die, in manner transcending nature thou didst answer him who speak to thee, as though thou hadst not died, crying: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: O virgin who gavest birth to our true Life, thou hast restored mortals who have been held fast under the law, and who cry: Blessed art thou among women, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut 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: Bless the Lord, all ye works of the Lord!

When with mighty abstinence thou didst break the bonds of thy body and lay waste to thy flesh, thou didst join thyself unto God also with active vision, O father, crying aloud: Bless the Lord, all ye works of the Lord!

Numbered and enrolled among the martyrs of Christ, O venerable one, thou hymnest the Lover of mankind without ceasing, praying for us who praise thee and cry: Bless the Lord, all ye works of the Lord!

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

Theotokion: He Who before was incorporeal becometh incarnate, the Creator is formed of thee, O most immaculate one; for the Unapproachable One, entering into thine all-pure womb, desired to be encompassed by surrounding flesh. Wherefore, we all bless thee, O Mary, Bride of God.

ODE IX

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.

Thou didst mercifully pass over to the Benefactor of all, O father, adorned with the beauty of innocence and shining with the comeliness of the virtues. Wherefore, we all call thee blessed.

Submitting to the law of the Master, thou didst incline thy neck for the struggle of monasticism, O most blessed father, and as victor didst attain unto perfect guilelessness.

Thou wast vouchsafed to send up hymnody to God with the incorporeal ones, having preserved their manner of life and purity; and through patience thou hast received the glory of the martyrs' feats.

Accept from us this hymnody which we offer to thee from a pure heart, O God-bearer, and through thine entreaties grant us remission of offenses and salvation, O most honored one.

Theotokion: All of us, the faithful, honor thee with praises as the true root of incorruption and confirmation, O Virgin; for thou gavest birth for us to the hypostatic Immortality.

Stichera of the venerable one, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

By abstinence thou didst mortify carnal-mindedness, * and by fasting and the perfection of the virtues * thou didst enliven thy soul. * Wherefore, thou hast truly appeared * as one alive even after thy repose; * for death was reckoned as but sleep * by thee who hast passed over to God * and placed thy soul in His hands, * O glorious Acacius.

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

Having utterly spurned * the passionate attachments of the world, * thou becamest a vessel of dispassion; * and through active ascent of the love of knowledge, * O glorious one, * thou didst mount on high to thine uttermost Desire, * and didst behold with mystic vision * the inconceivable and divine beauties of invisible things, * O most wise and blessed Acacius.

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

From thy pure blood thou gavest flesh * to Him Who is consubstantial with the Father * and equally enthroned with the Spirit, * and thou gavest birth in manner past recounting * to Him Who is truly known in two active natures * and in volitions. * Him do thou entreat, O all-holy Virgin, * as thy Son and God, * that He save those who with pure faith call thee blessed.

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

AT MATINS

Both canons from the Oktoechos, and that of the martyr, with 4 troparia, the acrostic whereof is: "Grant now that I may hymn thy grace, O martyr", the composition of Joseph, in Tone IV:

ODE I

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

With the illumining rays of the Spirit enlighten the heart of me who hymn thy luminous memory, O martyr Paramon, and strengthen me to abide in the laws of God.

Thou wast all-radiantly enriched with martyric glory, having shone forth in the beauties of martyrdom and been adorned with beautiful wounds, O Paramon. Wherefore, with faith we call thee blessed.

Full of the life-creating waters of the Spirit, thou didst shed dew upon those grievously withering under the burning heat of ungodliness, O glorious one, and didst lead them to the water of peace.

Theotokion: **T**hou gavest birth in time to the Timeless One Who became man, O pure one. Him do thou earnestly beseech as thy Son and Lord, that He heal the temporal sufferings of my soul, O most immaculate one.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: thou art my strength, O Lord, my refuge and confirmation!

Having brought low the uprising of the enemy for Christ's sake, thou didst destroy him and cut down his legions with the sword of patience.

Thou didst destroy the counsel of the evil one against our Faith, and didst suffer mightily, O martyred athlete Paramon.

As a powerful warrior thou wast strengthened by divine grace, O martyr, and didst reckon cruel tortures to be like a dream.

Theotokion: **S**trengthen my mind which is beset by many passions, O all-pure Mother of God, that I may glorify thee as is meet.

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

With the patience urged by the divine precepts thou didst cleanse thy soul of defilement and didst attain to the perfection of spiritual athletes; for thou didst renounce sacrifice to false graven images and, emulating Christ, wast slain with a spear. Him do thou earnestly entreat in behalf of the world, O most blessed Paramon.

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

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

Stavrotheotokion: She who in latter times gave birth in the flesh to Thee 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, O my Son? I hymn Thee, O Long-suffering One!"

ODE IV

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!

Thy heart, protected by courage and set afire with boldness, O glorious one, considered the many and cunning tortures to be like the darts of children, O valiant minded martyr.

Seeing the sufferers slain at the command of the tyrant, the martyr Paramon received divine zeal like unto theirs, and went forth to suffer.

O blessed Paramon, Christ, the Judge of the contest, crowned thee who wast mightily lacerated, mercilessly pierced with spears, and who vanquished the wiles of the enemy.

Marveling at the endurance of the martyrs and amazed by their perfection, O glorious one, thou didst share in their zeal of faith and their all-honorable suffering.

Theotokion: O Virgin Mary, by thy Life-bearing birthgiving thou hast brought life to all men slain by disobedience; wherefore, we glorify and in godliness call thee blessed.

ODE V

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

Thou didst offer thyself to thy Creator as a precious gift, having suffered and vanquished falsehood, O thou adornment of the martyrs.

Thou didst demolish graven images and temples of the demons, O wise Paramon, having acquired a steadfast resolve on the rock of divine faith.

Thou didst manfully wound a multitude of the demons with the wounding of thy flesh, O valiant-minded athlete. Wherefore, we call thee blessed.

Theotokion: **T**he Lord Who is equal in honor with the Father and the Spirit was incarnate of thy pure blood, O pure one, becoming man.

ODE VI

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 wast not slothful during thy struggles, but wast surpassing diligent and valiant amid thy divine suffering; wherefore, thou hast received a crown of glory.

Thou didst join the assembly of the martyrs who reached the end of their lives with zeal before thy contest, O ever-memorable one, and with them thou hast been vouchsafed to enter the heavenly bridal-chamber.

Spears made thee an emulator of Christ, for, pierced thereby, O martyr, thou didst hasten, crowned, to Him, having slain the foolish with the sword of patience.

Theotokion: **O** all-immaculate one, from the temptations of life deliver me who am held fast in the night of ignorance with unseemly thoughts and am ever benighted by the malice of the enemy.

After Ode VI, the martyricon from the Oktoechos.

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, afire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Splendidly enriched by God with the grace of healings and miracles, O wise martyr, thou healest those who cry: Blessed art Thou in the temple of Thy glory, O Lord!

Placing all thy care in the heavens, O right glorious one, thou didst disdain the tortures inflicted upon thee, crying out: Blessed art Thou in the temple of Thy glory, O Lord!

With the fire of thy blood thou didst consume all the wicked tinder of ungodliness, O glorious athlete; and with the dew of thy miracles thou bedewest those who are in the burning heat of evils, crying out, O right glorious one: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **R**ejoice, thou who alone gavest birth to the Joy of men! Rejoice, O heaven and throne of the cherubim, all-glorious palace of Him Who reigneth for all ages, O most immaculate Mistress!

ODE VIII

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: Bless the Lord, all ye works of the Lord!**

We are become rich, having acquired thee as a vigilant guardian of our souls, O much suffering one, ever lulling to sleep demonic fantasies and stilling the raging waves of the flesh and the storm of evil thoughts of those who cry: Bless the Lord, all ye works of the Lord!

With the streams of thy sacred blood thou didst dye for thyself a purple robe which will never grow old, and, splendidly adorned, thou dwellest in the heavens, O blessed one, crying: Bless the Lord, all ye works of the Lord!

As a pure lamb, as an unblemished sacrifice, as a whole-burnt offering consumed by the embers of suffering, O wise martyr, thou didst bring thyself to Christ, the Judge of the contest, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **T**he shadow of the law and the proclamations of the prophets designated thee beforehand, O pure one full of the grace of God, as her who would ineffably become the Mother of our God. To Him do we all chant: Bless the Lord, all ye works of the Lord!

ODE IX

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

Behold! the splendid memory of the radiant passion-bearer hath shone forth, illumining with the divine Spirit the hearts of all the faithful who joyfully join chorus and bless him with faith.

Having joined thyself to the three hundred and seventy invincible martyrs, thy body lieth with them, O martyr of Christ. With them pray thou, that we be saved.

Having passed through the arena of pain which is full of multifarious torments, and overcome them splendidly with Christ Who conquered the world, ye dwell in the heavens, O crowned martyrs.

Thou wast taken up from the earth and received honors for thy struggles; and now thou pourest forth rivers of miracles upon us who honor thee and piously celebrate thy memory, O Paramon.

Theotokion: **E**nlighten the eyes of my soul which have been darkened by the blindness of corrupting sin, O all-pure Mistress Theotokos; for thou art the help and enlightenment of the faithful, O pure one.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

With the wisdom of piety let us hymn the invincible multitude of warriors, the divine and unvanquished company of martyrs which hath the wondrous Paramon as its leader, who denounced the tyrant and hath received a crown of glory with all the martyrs.

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

Rejoice, O palace of God! Rejoice, O mountain overshadowed! Rejoice, O bush unburnt! Rejoice, O throne of glory! Rejoice, O divine table! Rejoice, O golden jar! Rejoice, O candle-stand all golden! Rejoice, O Mary, Virgin and Mother, thou light cloud!