

THE 11th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF OUR VENERABLE FATHER DANIEL THE STYLITE OF
CONSTANTINOPLE

Alleluia, or "God is the Lord ..."

AT VESPERS

At "Lord, I have cried ...," 3 Stichera for the venerable one, in Tone VIII,

Spec. Mel: "What shall we call you ...":

What shall we proclaim thee to be, O Daniel? An uprooter of the passions and planter of the virtues, a true wonderworker, an intercessor for sinners, a most valiant exorcist of demons, a beacon radiant with piety, a dwelling place of the Spirit and champion of the Church. Pray thou that our souls be saved.

What shall we name thee, O Daniel? A faster, for thou didst subject the passions to thy mind; a sufferer, for thou didst endure all manner of discomfort, lifted high above the ground on thy pillar; a most diligent athlete and a most skilled physician. Pray thou that our souls be saved.

What shall we now call thee, O Daniel? A model for monastics and teacher of abstinence, an adornment of the faithful and worker of healings, a beacon shining forth light upon them that are in darkness, a fellow citizen of the angels, equal in honor to them, and an inhabitant of paradise and a heavenly man. Pray thou that our souls be saved.

And three stichera for the Theotokos, in the same tone and melody.

If Alleluia be sung, these stichera are chanted first:

Strange and awesome is the mystery of thy seedless birthgiving, surpassing all of man's thought in majesty, O pure Virgin. For thou gavest birth in the flesh unto Him Who is ever of the Father's substance, upon Whom the many-eyed cherubim dare not gaze and before Whom all the ranks of angels tremble. We glorify thee who gavest Him birth, O Bride of God!

To whom hast thou likened thyself, in no wise rousing thyself to repentance, O my wretched soul, neither fearing the fire which awaiteth the wicked? Arise, and call upon her who alone is quick to help, and cry out: O Virgin Mother, entreat thy Son and our God, that He deliver me from the snares of the deceiver!

O pure and undefiled one, who gavest birth unto the unbearable Fire which utterly consumeth sins and bedeweth the faithful: By thy supplications burn up the tinder of my countless offenses, and with dew cool thou my soul which withereth because of the passions, that I, thy servant, may magnify aloud thy mercy and power.

Glory ..., Now and ever ..., Theotokion, in the same tone and melody:

O Mistress, help of all, send down a drop of the oil of thy mercy upon me who am tempest-tossed upon the sea of darkness and ever compassed about by the billows and waves of the evils of this life; and give me a helping hand, and vouchsafe unto me the portion of the elect and the righteous, for thou gavest birth unto the Lover of mankind.

If it be Wednesday or Friday: Glory ..., Now and ever ...,
Stavrotheotokion, in the same tone and melody:

When she beheld the Lamb stretched out upon the Tree of the Cross, the ewe-lamb cried out maternally, weeping and in pain: O my Son, what is this strange thing that I see? How is it that Thou diest, Who as Lord givest life to all, O Longsuffering One, granting resurrection to mortals? I glorify Thy great condescension, O my God!

If "God is the Lord ..." is to be sung at Matins, then we chant:

Glory ..., in Tone V: the composition of the Studite:

Having made good the talent entrusted thee by Christ, O venerable father, even after death thou hast been shown to be an exorcist of demons and a physician for those suffering from divers ills, a pillar and foundation, and a holy mountain of the Church of Christ. Wherefore, we beseech thee, O wonderworker Daniel: Beg peace and great mercy for our souls!

At the Aposticha, the stichera from the Oktoechos.

Troparion, in Tone I:

Thou wast a pillar of patience, O venerable one, emulating the forefathers: Job in sufferings, Joseph in temptations, and the life of the bodiless ones while yet in the body. O Daniel, our father, entreat Christ God that our souls be saved!

AT MATINS

Both canons from the Oktoechos; and that for the venerable one, with four troparia, the acrostic whereof is: "With hymns I honor Daniel the Stylite, " the composition of Joseph, in Tone VIII:

ODE I

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

O blessed Daniel, send down a luminous ray of light from heaven upon me who with hymns desire to praise thy memory.

As a truly great sun, O father, thou didst shine forth to the ends of the earth, illumining the assemblies of the faithful with the splendor of thy virtues.

Submitting to the laws of the Master, O father, thou didst mortify the flesh with abstinence and didst subject it to the Spirit.

Theotokion: The immutable Lord Who was born of thee, O Theotokos, appeared as a whole man, though even after incarnation He remained as He had been.

ODE III

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!

Having parted the sea of the passions with the rod of abstinence, O father, thou didst traverse it without drowning, and didst attain unto the mountain of true dispassion, and didst converse with God in purity of mind.

Having ascended to the heights of the virtues, thou didst become known to the world; for thou didst stand lifted aloft upon thy pillar, illumining them that came to thee with faith with the splendor of most glorious wonders.

Founded upon the rock of the knowledge of God, thou wast shown to be unmoved by all the wiles of the demons; wherefore, thou didst raise up thy body on a pillar above the earth, and didst let thy soul soar to the heavens.

Theotokion: Deliver me from the assault of the passions, O Mistress, and do thou now vanquish the enemies that war against me; establish me upon the rock of the will of God, and enlighten my soul, O portal of the Light divine.

Sedalion, in Tone I, Spec. Mel: "Thy tomb, O Savior ..." :

Having lifted thyself up upon a pillar, thou didst lay waste to thy flesh through abstinence, O father Daniel. Wherefore, thou wast accounted worthy of being a vessel of the Spirit, and having received grace divine, O thrice-blessed one, thou dost drive away every ailment from them that with faith honor thy memory.

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

O all-holy Virgin, thou hope of Christians, unceasingly beseech God, to Whom thou gavest birth in manner past understanding and telling, in behalf of us that hymn thee, that He grant remission of all our sins, and correction of life to us who ever glorify thee with faith and love.

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

ODE IV

Irmos: **T**hou 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 lowliness. Wherefore, with the prophet Habbakuk I cry: **G**lory to Thy power, O Lover of mankind!

O ever-memorable father, thou didst behold Simeon, the servant of God, shining forth like the radiant sun upon his pillar; and thou wast divinely illumined by the divine splendors which issued forth from him, O Daniel, and didst follow his manner of life.

Thou didst vanquish the demonic legions with the sword of faith and didst drown them in the torrents of thy prayers, causing the destruction they wrought upon those at sea to cease; and thou didst save them that chanted with faith unto God: **G**lory to Thy power, O Lover of mankind!

Having ascended thy pillar, O most blessed father, thou didst stand whole nights like one of the incorporeal ones, having acquired an humble spiritual eye; and, as a shining mirror of the Spirit, received radiance and divine manifestations with a pure mind.

Theotokion: **T**he laws of nature are renewed in thee, O all-pure one, for thou gavest birth, in manner truly beyond cause and telling, unto the Word, the Giver of the Law, Who hath delivered from ignorance the human race which faithfully chanteth: **G**lory to Thy power, O Lover of mankind!

ODE V

Irmos: **W**herefore hast Thou thrust me from Thy countenance, O never-waning Light? 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.

That thou mightest receive immortal glory, thou didst slay the desires of thy flesh, O father, and didst bridle the urgings of the passions with the labors of abstinence; and thou hast been shown to be a river of miracles and a wellspring of healings. O ever-memorable one.

The wondrous Simeon appeared to thee who wast struck with fear, O blessed father, and with two angels he pointed out the path which thou wast to tread upon the earth, crying out: Come and stand by me, borne aloft to God by grace!

Illumined by unwaning radiance and divine effulgence, O father, thou didst dispel the gloom of the passions and wast shown to be a pillar of light and a stairway which truly leadeth the faithful up to God.

Theotokion: **O** Maiden Bride of God, who gavest birth unto the Master, thou hast been shown to be more exalted than the heavenly hosts, and hast deified the nature of the earthly; wherefore, with soul and tongue, O Virgin, we the faithful glorify thee as her that is most truly the Theotokos.

ODE VI

Irmos: **C**leanse me, O Savior, for many are my sins, and bring me up from the depth of evil, I pray, for unto Thee have I cried, and Thou heardest my voice, O God of my salvation.

Thy mind, O father, illumined through drawing nigh unto God, remained unconsumed by the fire of pleasures and above the passions, and higher than passionate attachments to the flesh.

Thy soul was filled with the Spirit's gifts of life-creating waters, O divinely wise and most blessed one; and thou didst truly pour forth rivers of healing which quench the torrents of the passions.

Theotokion: **A**ll we, the faithful, have acquired thee as an intercessor and a helper in the deep of evil and the billows and waves of tribulation which ever pass over us, O Theotokos, thou who alone art the refuge of mortal men.

Kontakion, in Tone VIII, Spec. Mel: "As first fruits ...":

Having ascended thy pillar like a star of great radiance, thou didst illumine the world with thy venerable deeds and didst dispel the gloom of deception, O father; wherefore, we beseech thee: Shine forth even now in the hearts of thy servants the unwaning light of knowledge.

Ikos: **A** flawed hymn it is which I now offer in praise of thy struggles, O father; for my heart is not pure, in that I have shamefully defiled it. But grant me the words, O holy one, to hymn in a pure manner thy life at which even the angels marveled, for thou wast like an incorporeal one, having received the unwaning light of knowledge.

ODE VII

Irmos: **I**n the furnace the Hebrew children boldly trod upon the flame and transformed it into dew, crying out: Blessed art Thou, O Lord God, for ever!

The ranks of angels marveled at thy standing upon thy pillar, O most blessed God-bearer; for having assumed their manner of life while yet in the body, thou didst cry out: Blessed art Thou, O Lord God, for ever!

Luminous with the loftiness of an immaterial way of life and with the splendor of prophecy, thou hast shone forth rays of healing upon us who piously honor thee, O wondrous Daniel.

With the radiance of thy prayers disperse thou the gloom of my passions, O most blessed one, and guide me to the path of life who chant: Blessed art Thou, O Lord God, for ever!

Theotokion: Be thou merciful unto me, O Virgin, and with the healing power of thy prayers cure me who have been wounded by the sting of sin and who cry out: Blessed is the Fruit of thy womb!

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but seeing 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!

O God-bearing father, in renowned manner thou didst attain unto the ultimate desire, the greatest good, soaring aloft on the wings of thy virtuous deeds; and with the bodiless ones, O Daniel, thou dost cry out: Ye children, bless; ye priests, hymn; ye people, exalt Him above all for ever!

The power of God manifestly strengthened thee and enabled thee to endure the bitter cold of winter, the burning heat of the sun, the putrefaction of thy flesh and the discomfort caused by the worms which issued forth therefrom; and thou didst cry: Ye children, bless; ye priests, hymn; ye people, exalt Him above all for ever!

A new Job wast thou shown to be, O right wondrous Daniel, beset by a multitude of temptations and tribulations; and thou didst emulate the meekness of David, the guilelessness of Jacob and the chastity of Joseph, crying out in thanksgiving: Ye children, bless; ye priests, hymn; ye people, exalt Him above all for ever!

Theotokion: O all-hymned and most holy Mistress, fulfilling thy words in acknowledging thee to be the Theotokos, we now bless thee, in that thou gavest birth unto God for us. And hymning Him in two natures and one hypostasis, we cry out: Ye children, bless; ye priests, hymn; ye people, exalt Him above all for ever!

ODE IX

Irmos: Every ear is awestruck to hear of the ineffable humility of God, that the Most High did willingly condescend even to take flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos!

Lo! when thou didst repose and didst finish thy course, the gates of heaven were opened unto thee, and the ranks of angels received thee; and Christ, the Bestower of crowns, crowned thee with the glory of righteousness. We, the faithful, magnify Him in song.

Like a lily of the valley didst thou blossom in the paradise of abstinence, and like a cypress didst thou rise to the heights of perfection; like the olive tree of the Psalms hast thou been shown to be, anointing our faces and hearts with the oil of thine asceticism.

Creation knoweth thee to be a pillar firmly grounded upon the rock of the virtues, an unbreachable rampart, a foundation of miracles, a right calm haven, a treasury of healing and the dwelling place of the Spirit. Wherefore, we celebrate thy memory today, O Daniel.

Today thy divine memory hath shone forth upon us more brightly than the sun, illumining the hearts of the faithful with the light of righteousness, and dispelling the darkness of the soul-destroying passions. And celebrating it, we piously hymn thee.

Theotokion: O Thou that wast born of her whom Thou didst preserve incorrupt even after parturition, have pity upon me when Thou sittest to judge my deeds, and overlook mine iniquities and my sins; for Thou, Who only art without sin, art a merciful God and the Lover of mankind.

Exapostilarion from the Oktoechos, and Glory ...,

Spec. Mel: "O immutable Light ...":

With wordless utterance, thy pillar shouteth forth the ascetic feats of thee who suffered, standing unprotected at the mercy of the adverse elements. Wherefore, thou didst shine forth as a luminous beacon, enlightening all creation, a father.

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

With unceasing hymns we bless thee, O Virgin, for thou gavest birth unto One of the Trinity and didst bear in thy divine arms the transcendent Word, immutably and without change.

Aposticha from the Oktoechos.