THE 26th DAY OF THE MONTH OF OCTOBER

COMMEMORATION OF THE HOLY AND GLORIOUS GREAT MARTYR DEMETRIUS THE MYRRH-GUSHER OF THESSALONICA

COMMEMORATION OF THE GREAT AND DREADFUL EARTHQUAKE AT CONSTANTINOPLE IN 740 A.D.

If the pastor or abbot so desireth, a vigil may be served.

AT LITTLE VESPERS

On "Lord, I have cried ...," 4 Stichera of the holy great-martyr, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

O God, Who dost shake the foundations of the whole earth, * Who alone dost make the seabed tremble * as the Creator of all: * deliver us from the earthquake of Thy righteous wrath, O Lover of mankind, ** being ever entreated in Thy tender compassion. (Twice)

Thessalonica doth hold chorus on the day of thy commemoration, * O thrice-blessed Demetrius, * and doth call upon all the surrounding cities * to keep thy splendid festival, * and we, assembling with them, ** praise thy struggles in song.

Come, ye faithful, * and, assembling, let us praise the soldier of Christ, * the valiant luminary Demetrius, * who trampled down all the might of the enemy, * and with faith let us cry out to him: ** Entreat Christ on our behalf, O martyr!

Glory ..., in Tone VI:

Today the whole universe is illumined with the rays of the passion-bearer; and the Church of God, adorned with flowers, doth cry out to thee, O Demetrius: O favorite of Christ and most fervent intercessor, cease thou never to pray for thy servants!

Both now ..., Theotokion in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: Pray thou, O Lady, with the holy apostles, ** that He have mercy upon our souls.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: "O House of Ephratha ...":

Thee do we have * as a bestower of many gifts, * O favorite of Christ, * for thou dost ever fulfill ** the requests which we have.

Verse: The righteous man shall flourish like a palm tree, * and like a cedar in Lebanon shall he be multiplied.

O blessed Demetrius, * accept these offerings, * sweet hymns, * praises of thy sufferings, ** and thanks for thy graces.

Verse: They that are planted in the house of the Lord, * in the courts of the Lord they shall blossom forth.

O comeliness of sufferers, * splendor of martyrs, * protector of kings: * accept thou now the praise ** of those who with love glorify thee.

Glory ..., Both now ..., Theotokion, in the same melody:

O wondrous and divine doing! * A Virgin, remained so even after giving birth! * to God the Word, * Who hath taken human nature upon Himself ** and appeared materially!

Troparion of the holy great-martyr, in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, * who conquered the pagans, O passion-bearer. * Therefore, as thou didst cast down the pride of Lyaeus * and didst appoint the bold Nestor for the struggle, ** thus, O Demetrius, beseech Christ God to grant us great mercy.

Glory ..., Both now ..., Troparion of the earthquake, in Tone VIII:

O Christ our God, Who lookest on the earth and makest it tremble: * deliver us from the dreadful threat of earthquake, * and send down upon us thy rich mercies and save us, ** through the prayers of the Theotokos.

AT GREAT VESPERS

We chant "Blessed is the man ...," the first antiphon.

On "Lord, I have cried ...," 8 Stichera of the holy great-martyr, 4 in Tone II:

Spec. Mel.: "When from the Tree ...":

O glorious martyr Demetrius, * like a radiant star thou dost ever illumine thy native land; * for thou dost ever protect it from lies and destruction * wrought by the foe, * delivering it from misery and every tempest. * Wherefore, blessed one, it doth joyously offer praise unto thee, * keeping thy yearly commemoration, * hymning with faith and love ** the Lord who hath glorified thee. (Twice)

O martyr and passion-bearer of Christ, * holy Demetrius, * like a sun thou dost illumine the world with miracles. * Wherefore, on the day of thy commemoration we all delight in thy wonders, * O blessed one, * keeping festival with faith. * Thus, as thou hast boldness before the Lord, * beseech Him to save thy servants ** from corruption and tribulations.

Thy side was pierced by spears * for the sake of the Savior * Whose side was pierced on the Cross; * for with love didst thou emulate Him in thy wounds, * O passion-bearer Demetrius, * revealing unto all the steadfastness of thy witness. * Wherefore, the tyrant fell wounded, * receiving the shaft of thy confession, ** O spiritual athlete of Christ.

And 4 in Tone VIII:

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

O most glorious wonder! * Today, on the commemoration of the martyr Demetrius, * joy hath shone forth in heaven and on earth. * He is crowned with praises by the angels * and receiveth hymns from men. * O, how he suffered! * How well he fought the fight! * Thereby was the evil foe felled ** when Christ conquered him. (Twice)

O most glorious wonder! * With rays of miracles * brighter than the sun * Demetrius doth ever enlighten the ends of the earth, * he who is illumined with the never-fading light * and delighteth in the Light unwaning. * By his rays have the clouds of barbarians been dispelled, * infirmities driven away, ** and the demons vanquished.

O most glorious wonder! * The thrice-blessed Demetrius, * pierced for the sake of Christ, * hath ever shown himself to the foe as a two-edged sword, * mowing down the uprisings of the enemy * and casting down the audacity of the demons. * Let us cry out to him: * O holy Demetrius, save us ** who ever faithfully honor thee with love!

Glory ..., in Tone VI, the composition of the holy Emperor Leo VI:

Today the universal festival of the passion-bearer doth call us together. Come, then, ye who love the feasts of the Church, and let us radiantly celebrate his commemoration, saying: Rejoice, thou who didst rend the garment of impiety with

faith and didst robe thyself in manliness of spirit! Rejoice, thou who didst wreck the schemes of the alien one with the might given thee by the One God! Rejoice, thou who with thy pierced limbs didst spiritually portray the suffering of Christ for us! Him do thou entreat, O Demetrius, adornment of spiritual athletes, that we be delivered from enemies, visible and invisible, and that our souls be saved!

Both now ..., the Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

READING FROM THE BOOK OF THE PROPHET ISAIAH

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains bowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Thou, meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

READING FROM THE BOOK OF THE PROPHET JEREMIAH

The Lord spake the following: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that

was not sown. Israel was holiness unto the Lord, and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priest said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chitin, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

READING FROM THE WISDOM OF SOLOMON

But though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was loved of him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness, doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hasted he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

At the Litiya, the Sticheron of the temple, and these Stichera of the Great Martyr, The composition of George, in Tone I:

Be thou glad in the Lord, O city of Thessalonica! Rejoice and hold chorus, splendidly arraying thyself with faith, for thou dost have as a treasure within thy bosom Demetrius, the all-glorious passion-bearer and witness to the truth. Delight thou in his miracles, see the healing he doth accomplish, and beholding him who casteth down the audacity of the aliens, cry out in thanksgiving unto the Savior: O Lord, glory be to Thee!

The composition of Anatolius: **W**ith the comeliness of hymns let us brighten this day, and let us proclaim the struggles of the martyr; for the great Demetrius doth move us to praise. For, having manfully put down the assaults of the demons, he zealously entered the stadium and, having gloriously carried off the trophies of victory, he doth entreat the Savior, that our souls be saved.

In Tone II, the composition of Germanus: O wise Demetrius, Christ God hath blamelessly set thy soul in the dwellings on high; for thou wast a champion of the Trinity and, hard as adamantine, thou didst manfully suffer in the stadium; and pierced in thine incorrupt sides, O all-honored one, emulating Him Who was pierced on the Tree for the salvation of the whole world, thou didst receive the gift of working miracles, richly bestowing healings upon all. Wherefore, today we celebrate thy repose as is meet, glorifying the Lord Who hath glorified thee.

Glory, in Tone V:

Spec. Mel.: "Let us trumpet forth ...":

Let us make haste with faith and love, and let us cry out hymns of festivity, and let us all clap our hands during this festival of our chief leader. Let the armies of heaven rejoice over him who boldly cast down the audacity of Lyaeus and was pierced for the King and Lord, Who Himself was pierced with a spear. Let the earth and the sea marvel at the most glorious signs wrought by the radiant luminary. Let the young praise, as is fitting, the bridler of youth, the staff of old age, the intercessor amid misfortunes, the enricher of the destitute, the guide on the good path, the ally in war, O city of Thessalonica, and in prayer let us say: O most glorious Demetrius, go thou before us and rescue us from every need, and save thy servants by thy prayers.

Both now ..., Theotokion, by Patriarch Germanus, in Tone V:

Let us sound the trumpet of hymnody! For the Queen of all, who is both Mother and Virgin, hath been revealed from on high, and with blessings crowneth those who hymn her. Let those who exercise dominion assemble and in hymns praise the Queen who hath given birth unto the King Who before was well-pleased, in His love for mankind, to deliver those held fast by death. Ye pastors and teachers, assembling, let us praise the most pure Mother of the good Shepherd, the golden lamp-stand, the Light-bearing cloud, her who is more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which received the Manna, the gate of the Word which was shut, the refuge of all Christians; and praising her with divinely eloquent hymns, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly, for naught is impossible for thy mediation.

On the Aposticha, these Stichera of the earthquake, the composition of Symeon of the Wondrous Mountain: In Tone II:

When the earth trembled with fear at Thy wrath, the mountains and hills did quake, O Lord; but, regarding us with the eye of Thy compassion, be Thou not wroth with us in Thine anger, but, spare the works of Thy hands, and free us from the dreadful threat of earthquake, in that Thou art good and the Lover of mankind.

Verse: He looketh on the earth * and maketh it tremble.

In Tone IV: **A**wesome art Thou, O Lord, and who can abide Thy righteous wrath? Who can entreat Thee? Who can render Thee mild concerning Thy sinful and despairing people, O Good One? The ranks of heaven: the angels, authorities, principalities, thrones, dominions, cherubim and seraphim, cry out to Thee on our behalf: Holy, holy, holy art Thou, O Lord! Disdain not the works of Thy hands, and in the compassion of Thy mercy save Thou Thine imperiled city.

Verse: Thou madest the earth to quake * and troubled it.

The Ninevites, because of their offenses, heard the threat of destruction by earthquake; yea, through the resurrection of Jonah in the intermediate sign of the whale, cried out in appeal. Thus, taking pity on Thy people and their babes and cattle, Thou didst accept their cry. So also take pity and have mercy on us who are being chastised, for the sake of Thine own arising on the third day.

Glory ..., the composition of Anatolius, in Tone VIII:

O ever-memorable Demetrius, thy most blessed and immaculate soul hath the heavenly Jerusalem as a dwelling place, whose walls have been adorned by the most pure hands of the invisible God. And on earth this most eminent temple doth possess thy most precious and much-suffering body as an inviolate treasury of miracles, a medicine for infirmities; and having recourse thereto we draw forth healings. O all-praised one, from the obstacles of the adversary keep thou this city which doth magnify thee, for thou hast boldness before Christ, Who hath glorified thee.

Both now ..., Theotokion, in Tone VIII:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

At the Blessing of the Loaves, Troparion of the holy great-martyr, in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, * who conquered the pagans, O passion-bearer. * Therefore, as thou didst cast down the pride of Lyaeus * and didst appoint the bold Nestor for the struggle, ** thus, O Demetrius, beseech Christ God to grant us great mercy. (Twice)

And "Virgin Theotokos, rejoice ..." , (Once)

But if a vigil is not served, then after the Troparion:

Glory ..., Both now ..., Troparion for the Earthquake, in Tone VIII:

O Christ our God, Who lookest on the earth and makest it tremble: * deliver us from the dreadful threat of earthquake, * and send down upon us thy rich mercies and save us, ** through the prayers of the Theotokos.

AT MATINS

On "God is the Lord ...," the Troparion of the Earthquake, in Tone VIII:

O Christ our God, Who lookest on the earth and makest it tremble: * deliver us from the dreadful threat of earthquake, * and send down upon us thy rich mercies and save us, ** through the prayers of the Theotokos. (Twice)

Glory ..., that of the holy great-martyr in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, * who conquered the pagans, O passion-bearer. * Therefore, as thou didst cast down the pride of Lyaeus * and didst appoint the bold Nestor for the struggle, ** thus, O Demetrius, beseech Christ God to grant us great mercy.

Both now ..., that of the earthquake.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Today we piously celebrate the feast of the passion-bearer Demetrius, for he unceasingly entreateth Christ to grant peace and mercy unto all. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

O ye faithful, let us bless the Theotokos, * our helper, the fervent aid of those amid misfortune, ** by whom we have been delivered from corruption.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Thy memorial hath rendered the Church of Christ splendid, O glorious martyr Demetrius, and hath brought all together to praise thee fittingly with hymns as a true warrior and destroyer of the enemy, O divinely wise one. Wherefore, by thy supplication deliver us from temptations. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

We hymn thee, O Bride of God, Mother of Christ God, glorifying thine unapproachable Offspring, by Whom we have been delivered from the deceit of the devil and from all misfortune, O Sovereign Lady Theotokos; and we faithfully cry out: Have mercy on thy flock, O thou who alone art all-hymned!

The Polyeleos and Magnification: We magnify thee, O holy passion-bearer Demetrius, and we honor thy precious sufferings, which thou didst endure for Christ.

The Selected Psalm:

A: Our God is refuge and strength, a helper in afflictions which mightily befall us.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

As with rays of the radiance of miracles thou dost illumine and enlighten all the ends of the earth like a most luminous star. And like another paradise thou dost make fragrant and gladden souls, causing infirmities to cease. Wherefore, we hymn thee as is meet, O all-blessed one, and with love we honor thy precious memory. O passion-bearer Demetrius, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Both now ..., Theotokion, in Tone VIII:

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: Wondrous is God in His saints, * the God of Israel.

Verse: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Let every breath ...,

THE GOSPEL ACCORDING TO ST. MATTHEW (10:16-22)

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and gentle as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

After Psalm 50, this Sticheron, in Tone VI:

Today the universal festival of the passion-bearer doth call us together. Come, then, O ye who love the feasts of the Church, and let us radiantly celebrate his commemoration, saying: Rejoice, thou who didst rend the garment of impiety with faith and didst robe thyself in manliness of spirit! Rejoice, thou who didst wreck the

schemes of the alien one with the might given thee by the One God! Rejoice, thou who with thy pierced limbs didst spiritually portray the suffering of Christ for us! Him do thou entreat, O Demetrius, adornment of spiritual athletes, that we be delivered from enemies, visible and invisible, and that our souls be saved!

Three canons: one of the earthquake, with 6 Troparia, including its Irmos; and two of the holy great-martyr, with 4 Troparia each.

ODE I

Canon of the Earthquake, in Tone VI, the acrostic whereof is: "O Christ, quickly put an end to the quaking of the earth!" the composition of St. Joseph:

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

As Thy wrath is dreadful, Thou hast delivered us therefrom, O Lord, not having buried all our creation in the ground. Wherefore, we ever glorify Thee with thanksgiving.

O Master, Thou dost shake the whole earth like a dry leaf, confirming the faithful in the fear of Thee, and we ever rejoice at our unending correction, O Lord.

Deliver us all from the earthquake which doth weigh down greatly upon us, O Lord, and grant not that Thine inheritance perish utterly for it hath angered Thy longsuffering with many evils.

Theotokion: **A**s servants we cry to thee, O Mother of God: rescue us from the most oppressive earthquake and from corruption, mercifully showing forth thy mercies upon this city and its people.

Canon I of the holy great-martyr, in Tone IV, the acrostic whereof is:
"I address the right victorious Demetrius!" the composition of St. Theophanes:

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Crowned with a divine crown of martyrdom, thou dost rejoice in the presence of God, shining with splendors therefrom and filled with radiance, O right wondrous great martyr.

The Master hath received thee who art a witness to the truth, who struggled patiently even to the shedding of thy blood, and steadfastly showed forth opposition to the tyrants, O blessed one.

The author of evil didst thou cast to the earth, O Demetrius, slaying him with the spear of thy martyrdom, strengthened therefore with divine grace and power which passeth understanding, O blessed one.

Theotokion: **H**e Who, as God, was first begotten without a mother hath come among us, receiving flesh and uniting Himself thereto through thee without a father, O all-hymned Theotokos, which transcendeth comprehension and all telling.

Canon II of the holy great-martyr, in Tone VIII, the acrostic whereof is: "I honor the grace of the myrrh of Demetrius," the composition of George of Skilitsa:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

O Demetrius, thou open wellspring of fragrant and precious myrrh, who washest my heart clean of the filth of the passions, having shown me to be the fragrance of Christ through the exercise of the virtues, fill my mind with grace, that I may hymn thy divine graces.

Rivers of living water flow from the midst of the faithful, saith the word of God. Wherefore, the ever-flowing springs of thy myrrh are poured forth, whose streams gladden the city of God, which doth glorify thy martyr's boldness.

Of old, the staff of Moses, striking the rock in the desert land, disclosed gushing streams of water; and thy body, O Demetrius, pierced by a spear, hath shown forth a wellspring of myrrh, refreshing the new Israel

O Demetrius, who hast received a recompense for the wounds of thy martyrdom the likes of which eyes hath not seen, nor ear heard, for thou dost now pour forth a sea of myrrh, the rewards of purity, upon the ends of the earth, washing away the passions of our souls.

Theotokion: **O** all-pure one, the Word of God, finding thee to be an exceedingly undefiled dwelling, made His abode in thy womb; and having anointed with His divinity that which He took from thee, He came forth with both alone and called Himself flowing Myrrh, for Christ is both God and man.

Katavasia: I shall open my mouth ...,

ODE III

Canon of the earthquake

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

The earth is wounded because of us who conceal ourselves evilly and ever move Thine anger against us, O compassionate King of all. But take pity on Thy servants, O Master.

Having shaken it, Thou hast made the earth firm again, O Lord, chastising and converting our weaknesses, wishing to make us steadfast through godly fear of Thee, O supremely good One.

O brethren, let us flee sin which hath given birth to bitter death, most oppressive earthquakes and unbearable plagues; and let us please God with repentance.

Theotokion: **O** pure Theotokos, who alone art good, we beseech thee: earnestly entreat the supremely good Word, that we may all be delivered from earthquake and wrath.

Canon I of the holy great-martyr

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Thou didst account the tyrant's command but naught, for thou didst honor the word of God above all, O passion-bearer.

A splendid candlestick in the midst of the tabernacle of martyrdom wast thou, shining with divine light, O Demetrius, martyr and spiritual athlete.

Thy city, having acquired thee as a sacred and wondrous fountain of healings and an inviolable treasure, hath been enriched with all gladness.

Theotokion: **O** most pure one, healing the corrupted image of the earthborn, the Lover of mankind clothed Himself therein with flesh taken from thee, yet remaining as He was before.

Canon II of the holy great-martyr

Irmos: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Begotten from on high by God, thou wast an heir of divine blessings, being called His son, a co-heir with Christ; and thou dost reign with Him, for thy myrrh is a token of this, O Demetrius.

Planted by flowing waters like the tree mentioned by David, O glorious one, thou didst put forth the great fruit of martyrdom, and hast been revealed to be a wellspring of myrrh, flowing unto the ends of the earth.

Drawing forth the grace of Christ, from Whose side flowed forth blood and water, thou didst shed thy blood, pierced for His sake, and now thou dost pour forth fragrant myrrh like water upon our hearts, O Demetrius.

Theotokion: **O** most pure one, thy sacred and spiritual vessels are full of fragrance and the myrrh of the divine Spirit Who descended upon thee. For, having given birth unto God, thou hast rescued the faithful from the stench of the passions.

Kontakion of the earthquake, in Tone VI:

Deliver us all from the grievous trembling of the earth, O Lord, * and from plagues unbearable on account of our sins. * Take pity on the Orthodox people * which Thou hast purchased with Thy blood, O Lord and Master, * and deliver not this city unto destruction by dreadful earthquake; * for we know none other God than Thee, * and unto those who hymn Thee hast Thou exclaimed: ** I am with you, and lo! no one is against you!

Sessional Hymn of the holy great-martyr, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

With psalms do we cry out to the valiant spiritual athlete, the mighty warrior of Christ, Who reigneth over all: Rejoice, adornment and comeliness of martyrs! Rejoice, radiant star of the Church! Rejoice, rampart and refuge of those who have recourse to thee! O glorious great martyr Demetrius, from every wound and affliction of the alien save all who hymn thee. (Twice)

Glory ..., Both now ..., that for the earthquake, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Thou hast not despised those who have greatly sinned against Thee, but, chastising them, Thou hast mercifully corrected them. Thou didst cause the earth to quake with Thy divine gaze, O longsuffering Master, in no wise harming all Thy servants, in Thy great tender compassion. Wherefore, we sing Thy glory with thankful voices and glorify Thee in fear.

ODE IV

Canon of the earthquake

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Thou dost shake the earth, O Lord, desiring to make steadfast with true fear all of us who are shaken by the assaults of the lying enemy, O Master.

Thou dost cause all things to quake by thy divine command, and Thou dost strike terror into the hearts of those who live on earth, O Master. Wherefore, calm thou the waves of Thy righteous wrath, O Lord!

Those who have no fear of Thee in their minds dost Thou terrify by the shaking of the whole earth, O Thou Who alone art merciful. Yet show forth the wonder of all Thy mercies upon us, as is Thy desire.

Theotokion: **K**nowing thee to be a temple of God, O Lady, in supplication we stretch forth hands of compunction in thy holy church. Behold our affliction, and grant us aid!

Canon I of the holy great-martyr

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord!

Beholding thee, the vanquisher of the deception of impiety, the most exalted Word of God hath crowned thee with glory, O Demetrius, who chantest: Glory to Thy power, O Lord!

Having won a victory over falsehood, thou didst receive a victor's crown of righteousness, O Demetrius, crying out to Thy Creator: Glory to Thy power, O Lord!

Guided by God's life-bearing hand, thou didst attain unto the most tranquil harbors, where, rejoicing, O Demetrius, thou dost now cry aloud: Glory to Thy power, O Lord!

Theotokion: **A**s the most sacred of all created beings, thou alone wast deemed worthy to become the Mother of God; for, having given birth unto Him, thou hast illumined the world with the grace of divine knowledge.

Canon II of the holy great-martyr

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'

Having done away with all the defilement of thy birth through the laver of regeneration, thou didst show thyself to be one who preserved his purity even unto the end. Wherefore, Christ hath transformed thy natural goodness into myrrh, as He changed water into wine.

As the nature of fire is bestowed upon all, preserving its whole power, so thy myrrh is drawn forth by all, yet remaineth undiminished, O sufferer. Wherefore, bowing down in worship, we piously hymn God, Who hath given thee grace.

Who can render Thee audible praises, O Christ, Thou Word of God, beholding the graces which Thou hast bestowed upon Thy sufferers? For, lo!, the myrrh of the martyr Demetrius floweth like a fountain, and his fragrance wafteth forth, dispelling the gloom of wickedness.

A fountain springing up from the earth gave thee to drink before watering all the face thereof; and having been hidden beneath the earth, thou hast been revealed to be a wellspring of fragrant myrrh, O martyr Demetrius; for a multitude of spears opened thy veins, thou dost now water the ends of the earth.

Theotokion: **O** Theotokos, we know thee to be the Bride and Mother of God, for the Word of God, finding thee as a fragrant rose blossoming amidst the lowly valley of mankind, desired thy beauty and, having come forth from thee, He hath perfumed the faithful.

ODE V

Canon of the earthquake

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

O heart, tremble thou now, beholding the threat that hangeth over thee, and cry out: Take pity on thy people, O Lord and Master, and cause Thy righteous wrath to cease, O Compassionate One.

"**O** Jesus, give not this people and city, whom Thou hast purchased with Thy blood, over to destruction by troubling the earth with fearsome earthquakes", the choir of the apostles doth entreat Thee.

Having turned away and departed in spirit from Thy straight ways, we have moved Thee, Who art merciful and rememberest not offenses, to displeasure, O Master. Yet be Thou merciful and compassionate unto Thy servants.

Theotokion: **N**ow hath the time for aid arrived, O pure one, now is deliverance needed. Pray thou to thy Son and God, that He spare us sinners and deliver us from the wrath which lieth upon us.

Canon I of the holy great-martyr

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Receiving the fire of divine love in thy heart, thou didst quench the fire of the impious madness of idolatry, O glorious Demetrius.

Thou hast shown thyself to be one who delivereth us from misfortunes, O Demetrius, protecting by thy prayers those who praise thee with faith and love.

Those who earnestly have recourse unto thy temple in faith, O Demetrius, are quickly delivered from infirmities and soul-destroying passions.

Theotokion: **T**he Word of God, Who is one in essence with the Father, O Mother of God, hath, in a manner transcending comprehension and all telling, become thy Son, of one essence with thee.

Canon II of the holy great-martyr

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Thou wast a cistern collecting the mercy of Him Who descended from the heavens, as it were rain or dew; and thou didst gush forth with mystical gifts, and now thou dost put forth a wellspring of myrrh from thy tomb, O Demetrius.

Following the rule of spiritual athletes, thou didst strip thyself naked of all earthly love, O martyr; and didst anoint thyself with the oil of grace, and, having vanquished the prince of darkness, thou didst receive the reward of pouring forth sweet-smelling myrrh, O Demetrius.

Thou wast shown to be a rose blooming in the midst of the Master's meadow, O Demetrius, empurpled with the blood of thy torments, the wounds of thy lancings, and thy pangs of suffering.

Lo! the martyr's temple is again seen to be a divine ark in which there is a lamp, his tomb, which holdeth myrrh and oil, and around which we leap in spirit; and, holding chorus, we praise.

Wounded with zeal for the love of Christ, like a new Elijah thou didst denounce the emperor and give thyself over unto death. Yet thou livest and hast shown thy tomb to be a wellspring of myrrh, like unto an inexhaustible container of oil.

Theotokion: **O**f old thy forefather, chanting, described thy mystery and all the glory within the daughter of the King, glorifying thee as her who is blessed among mortals. Rejoice, thou restoration of the whole world.

ODE VI

Canon of the earthquake

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Lacking the boldness to entreat Thine exaltedness, O Master, we, the lowly, move Thy chosen angels to fervent prayer. For their sake take away Thy wrath from us.

Now have we realized how Thou hast desired us great sinners with our grievous transgressions. Wherefore, we thankfully glorify Thee.

Thou commandest that the foundations of the earth be moved, that we, the lowly, cease not to be moved by the virtues of a better life, and that we be made steadfast through fear of Thee, O Word.

Theotokion: **O** holy Bride of God, by thy maternal prayers take pity now upon thy troubled people, and quickly alter the displeasure of God in our regard, we beseech thee.

Canon I of the holy great-martyr

Irmos: The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Assembling together, we chant thy glorious and luminous memorial which is full of wonders and of the gifts of the honored and holy Spirit, O all-blessed one.

By thy prayers loose thou the bonds of mine offenses, for, as an invincible martyr, thou hast boldness before the Master; and be thou my refuge and protection, O Demetrius.

Theotokion: **F**inding thee, O pure one, as a most pure lily, a lily of the valley, among the thorns, the Bridegroom, the Word, made His abode within thy womb, O Mother of God.

Canon II of the holy great-martyr

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Thou didst flourish spiritually, like a fruitful olive tree, and wast forcibly pressed by the hands of soldiers. But now thou dost comfort the faithful, O Demetrius, pouring forth myrrh from thy divine tomb.

Like a bee, thou didst show thyself to be a cultivator of all the virtues wrought by God, O blessed one, keeping thine immaculate soul like a honeycomb; and now thou pourest forth myrrh, delighting our souls.

Thou didst love Christ with all thy soul and didst follow Him to the myrrh of sweet fragrance; and thou didst partake thereof through a better union. And now dost pour forth unending streams of myrrh, O Demetrius.

The droplets of the blood of thy sufferings, falling upon the ground, have made it a wellspring of fragrant myrrh. And now thou dost continually pour it out for those who draw it forth, O Demetrius.

Drenched with the flow of thy blood, O wise one, like another new wellspring, like a river, thou dost richly put forth thy myrrh for the healing of those who ask it and who earnestly approach, O blessed one.

Theotokion: **B**eholding the golden and inextinguishable lamp of the Light, we who have darkened our souls with a multitude of sins draw nigh, for she giveth us illumination and driveth away all darkness.

Kontakion of the holy great-martyr, in Tone II:

He that gaveth thee invincible strength, * O Demetrius, * hath dyed the Church in the streams of thy blood, * and hath kept thy city unharmed, ** for thou art its confirmation.

Ikos: **A**ssembling in faith, let us all hymn the great Demetrius as a warrior and martyr of Christ, crying out together in hymns and songs unto the Master and Creator of the universe: Deliver us from earthquake and want, O Lover of mankind, through the prayers of the Theotokos and of all Thy holy martyrs, for in Thee do we all place our trust, that we be delivered from misfortunes and tribulations. For Thou art our confirmation.

ODE VII

Canon of the earthquake

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

All-hymned art Thou, O long-suffering Lord, for Thou hast not slain Thy servants by the quaking and dreadful shaking of the earth, but hast frightened them, seeking to turn us all from evils unto life.

Let us give vent to groaning from the depths of our hearts, and let us pour forth tears, that we may dissuade Christ, the merciful Master, Who doth threaten us because of the increase of our sins, from destroying us all by earthquake.

Let us cry: Alas! Let us stretch forth our hands unto God Most High, and let us cease to do evil any longer, for, lo! the Savior, in His displeasure, doth shake the whole earth, wishing to make us steadfast.

Theotokion: **O** pure one, look down and save all who hymn thee, for we shall be destroyed in God's wrath, and by His great and dreadful anger, for His threatening hath now come upon us because of our many sins.

Canon I of the holy great-martyr

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

All adorned with divine glory and grace, O martyr and passion-bearer, thou hast shone forth brilliantly illumining those who cry aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Arrayed in thy blood as in purple vesture, and holding the Cross instead of a scepter, O glorious one, thou dost now reign with Christ, O martyr Demetrius, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **O** exceedingly glorious and radiant Mother of God: Protect all who honor thee as the Theotokos, for blessed art thou among women, O all-immaculate Lady.

Canon II of the holy great-martyr

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * 'Blessed art Thou, O Lord our God, throughout the ages'.

Isaiah doth in prophecy command the thirsting to draw forth water, O Demetrius. And if he had seen thy tomb, he would certainly have cried: Come ye to the wellspring of myrrh and draw forth salvation!

Thou wast born of earth and hast made thine abode in the land of the meek, where the waters of sweetness are found; and having drunk thy fill thereof, thou dost now pour forth an ever-flowing wellspring of myrrh, O Demetrius.

Thou dost grow like the branch of a vine, remaining joined to God, without being cut off. And filled with the ineffable sap thereof, thou dost now pour forth myrrh in streams upon all, O Demetrius.

O, thy new struggles! O, the strange sufferings of thy martyrdom! For, accepting the drops of sweat which thou didst pour forth for Him, Christ hath shown thee to be a wellspring of myrrh, O blessed one.

Pouring forth the stream of thy myrrh, O Demetrius, thou hast spread out a great abyss of miracles drowning therein the infirmities of our bodies and souls, and calming every tempest of temptation.

Theotokion: **W**ith thy milk didst thou nourish thy God, Who was born of thee incarnate, that He might lighten the affliction in Hades of Adam, who ate of the tree of knowledge and transgressed God's commandment.

ODE VIII

Canon of the earthquake

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

When this, Thy righteous wrath, descended upon us, O Lover of mankind, we were confounded and seized by boundless despair, beholding Thee, Who wast displeased with us.

O ye faithful, let us stretch forth our hands and direct our gaze toward our only Master, Who can save us, and let us cry out: O Christ, avert Thine anger quickly from us, as Thou art the Lover of mankind.

Thousands of angels, the company of martyrs, prophets and apostles, and the holy choir of the venerable and hierarchs entreat Thee, O Master: Spare Thy lowly people!

O Compassionate One, Who knowest our weakness and that which doth easily fall and is uncorrected within us, let Thine anger abate; calm this turmoil, and spare the world in Thy mercy.

Theotokion: **O** merciful Theotokos, who hast given birth to the merciful Savior, behold the affliction and the groaning of thy people, and hasten thou to offer supplication, that He have pity on them.

Canon I of the holy great-martyr

Irmos: Having spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Thou didst eclipse all the wrath of the enemy, O glorious one, arrayed for battle with the indelible power of Christ, and as a victor thou didst cry aloud, O martyr Demetrius: Bless the Lord, all ye works of the Lord!

Having shown the steadfastness of the martyrs, thou didst inherit the eminence of the martyrs, O martyr, being washed in the holy laver which is not defiled by further attacks of sin; and, pierced by a spear, thou didst cry aloud: Bless the Lord, all ye works of the Lord!

The multitude of thy miracles and the gifts that Christ gave thee, which surpass comprehension, are evident to all, O glorious one, and the grace of healings, which transcendeth all telling, clearly proclaimeth thy grace unto us who cry out: Bless the Lord, all ye works of the Lord!

Theotokion: **L**et us hymn the pure Theotokos, who, alone among all generations, is a Virgin Mother; for she is the mediatress of our salvation, in that she hath given birth to the Word, the Redeemer of the world, to Whom we cry aloud: Bless the Lord, all ye works of the Lord!

Canon II of the holy great-martyr

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

May God reveal thee to those who are in this world, O Demetrius, as one who hath kept the lamp of thy soul alight, ever filled with the oil of good works. Doors, as of a chamber, have been opened unto thee, and He showeth thee to be an ever-flowing wellspring of divine myrrh, imparting grace thereto as the reward of thy purity.

Not of blood, nor of the lust of the flesh, O Demetrius, wast thou born, as the Gospel saith, but of God; for thou dost honor the incarnate God, and zealously exhausting thyself for His sake, thou didst receive wondrous grace from on High, and pouring forth divine myrrh, and perfuming souls.

Thou art shown to be an animate ladder firmly anchored to the ground by pillars of flesh, but reaching to the heavens; for thou wast enriched by God, Who was established within thee, O martyr. And having been shown to be a pillar anointed with the oil of the struggles of martyrdom, thou dost now pour forth a wellspring of divine myrrh upon those who approach with faith.

David, chanting prophetically, O Demetrius, described thee as the river of God filled with waters; for, lo! the flow of thy myrrh is inexhaustible. Wherefore, the watery multitude of rivers lift up their voices and clap their hands to the glory of God, Who hath glorified thee by all of these things.

Thou alone art the thrice-holy Lord, O Almighty God, of Whom the sufferer Demetrius theologized when locked in prison, having slain the noetic serpent with a tangible lash and cast down the audacity of Lyaeus through the divine Nestor; and pierced by a spear, he now floweth forth with myrrh from his tomb.

Theotokion: **I**n place of Adam, the Lord; in place of Eve, thee O most pure one; instead of the lying serpent, Gabriel; instead of the tree; the Cross; instead of Eden, the garden of the tomb; Rejoice! instead of grief; the spear instead of the fiery sword, and the purple robe instead of the fig leaves. Therefore, we hymn thee, O maiden, as the cause of all these things.

ODE IX

Canon of the earthquake

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Behold, we have all sinned, but the earth, which hath not sinned, doth suffer dreadfully; for the Lover of mankind, chastising us, doth shake it all. Let us come to our senses and take care for our salvation.

As Thou art the Lord of times and seasons, O Master, wishing to lay Thy servants low in the twinkling of an eye, Thou didst yet restrain Thyself according to Thy great compassion. And we who are without excuse give Thee thanks, O Thou Who alone lovest mankind.

O Christ, from earthquake, the sword, bitter bondage, pagan invasion, defeat, famine, pestilence, and every other affliction deliver Thou Thy city and every land that doth hymn Thee in faith.

Groaning, the earth crieth out wordlessly: Wherefore do ye pollute me with many evils, all ye? For, sparing you, the Master woundeth me alone. Come, then, to your senses, and move God to mercy by repentance!

Theotokion: **O** Virgin, who in thy birthgiving received no defilement, thou hast rescued us from corruption and the most grievous earthquakes and tribulations, allaying the Master's displeasure by thy maternal deliverance, O divinely joyous one.

Canon I of the holy great-martyr

Irmos: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Loose the bonds of the transgressions of those who hymn thee, O passion-bearer; put an end to the assaults of the passions; cause the tumult of heresies to cease, and calm the tempest of temptations by thy prayers.

O crowned martyr Demetrius, guide thou thy most sacred flock to the straight paths of the kingdom of heaven, to the pasture of salvation, to the eternal fold.

O martyr Demetrius, entreat the Lord, the Bestower of life and King of hosts, that those who hymn thee may obtain crowns of glory and the kingdom of heaven.

Theotokion: **T**rusting in thee, O Virgin, all we, the faithful, honor thee as the root, the wellspring and cause of incorruption; for thou hast poured forth upon us the hypostatic Immortality.

Canon II of the holy great-martyr

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Thou didst receive a soul like unto an alabaster box filled with the divine myrrh of virtue, and Christ bowed His head toward thee, O martyr; for thy life was calmed by the brilliance of purity. Wherefore, thou wast blessed and filled with the grace to pour forth myrrh upon the ends of the earth.

Behold the radiant types of ineffable rewards that await thee! Behold the wellspring of ever-flowing myrrh, O sufferer! Wherefore, standing before God with the boldness of a martyr, beg thou victory for Orthodox Christians over their adversaries.

With the sign of the Cross of the Victor thou didst vanquish the savagery of Lyaeus, setting over him as victorious thy fellow contender Nestor. And now, do thou subject every barbaric nation to holy Orthodoxy, O Demetrius.

Us who have recourse with fervent love from the depths of our hearts to the coffer of thy relics, which poureth forth rivers of myrrh, O martyr of Christ, do thou deliver from soul-destroying deeds and from the deluge of the stench of the passions by thy prayers; and show them forth as sweet fragrances before the Lord.

We celebrate a day of spiritual joy, O Demetrius, beholding the wellspring of thy myrrh, which floweth unceasingly. Driving away the gloom of the passions as one filled with divine light, do thou grant that we walk nobly, as in daylight, that we may behold the unapproachable light of God.

Theotokion: **T**hou, O all-pure one, art a golden dove which bore the Word of God like an olive sprig, anointing thy flesh with the oil of divinity. And the sufferer, having accepted Him into his heart, as in a coffer, doth pour forth myrrh from his tomb, anointing the faces of the faithful.

Exapostilarion of the holy great-martyr:

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

Thou didst arm Nestor with the Cross, destroying the audacity of Lyaeus through him in the stadium, O Demetrius; like Christ, thy side was opened by a spear, and with it thou hast preserved thy flock. (Twice)

Glory ..., Both now ...,

O Lord, Who lookest down upon the earth from heaven and makest all things to tremble: Deliver us from earthquake through the prayers of the Theotokos, whom Thou hast given to Christians as an intercessor.

On the Praises, 6 Stichera of the holy great-martyr, 3 in Tone IV:

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

Having been pierced, * thou didst wound the Adversary with thy spears * and didst render him dead and of no effect; * deliver us from his malice, O Demetrius, * rendering us ever strong * against the tormenting passions * by thy sacred prayers, * piercing our hearts and souls ** with divine fear, O holy one.

Beholding thee to be a river full of spiritual waters, O holy one, * we pray thee: * In thy great goodness * sacredly bedew our souls, * which have wasted away * through offenses of the passions, * and those who are amid defilement do thou wash clean, * and deliver from manifold misfortunes ** and eternal torment.

As a most radiant star * hast thou shone forth upon the earth * in the splendor of miracles; * ever enlightening the earth, * O glorious Demetrius, * and driving away the gloom of darkness from our souls by thy prayers. * Heal thou the infirmities * of those who celebrate thy memory with love, ** O glory and boast of the martyrs.

And 3 Stichera, in Tone V:

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

O martyr of Christ, come thou to us who beseech thy merciful visitation, and deliver those who are afflicted with threats of torment and the mad raging of heresy. For as captives and naked we are persecuted by them, moving often from place to place and straying into the caves and mountains. Therefore, spare us, O all-famed one, and grant us liberty; calm the tempest and dampen the displeasure which is directed against us, entreating God, Who granteth great mercy to the world.

O thou that didst not fear the bondage of the enemy, thou hast been given to us as a rampart, setting at naught incursions of barbarians and easing infirmities. An indestructible base and unassailable foundation, a governor, a citizen and champion of thy city wast thou, O Demetrius. O all-blessed one, by thy prayers save it, which is now in grievous danger and is wretchedly oppressed, beseeching Christ, Who granteth the world great mercy.

The choir of passion-bearers hath appeared, possessed of every virtue, by which the great martyr hath worthily inherited the enjoyment of incorruptible and blessed life. Adorned therein, O right wondrous Demetrius, revered for thine emulation of Christ and praised for the spear which also pierced thee, pray thou yet more earnestly that He deliver us who honor thee from suffering and grievous circumstances, fervently entreating Him Who granteth the world great mercy.

Glory ..., in Tone II, the composition of Andrew:

Let us honor him who, through spears, hath inherited the grace of the Savior's side, which was pierced by a spear and from whence the Savior poureth forth the waters of life and incorruption, Demetrius, most wise in teachings and crowned amid torments, who completed the course of suffering with the shedding of his blood and hath shone forth upon the whole world with miracles, who loved the Master and mercifully loved the poor, the intercession for the Thessalonians amid many and exceeding grievous misfortunes. And honoring his yearly memorial, let us glorify Christ God, Who for his sake worketh healings for all.

Both now ..., Theotokion:

Deliver us from our needs, * O Mother of Christ God, * thou who hast given birth to the Creator of all, * that we all may cry out to thee: ** Rejoice, O thou who alone art the intercessor for our souls!

Great Doxology, Troparia, Dismissal. First Hour

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the canon of the earthquake, and 4 from ODE VI of the 2nd canon of the holy great-martyr.

The earth is wounded because of us who conceal ourselves evilly and ever move Thine anger against us, O compassionate King of all. But take pity on Thy servants, O Master. (Twice)

Having shaken it, Thou hast made the earth firm again, O Lord, chastising and converting our weaknesses, wishing to make us steadfast through godly fear of Thee, O supremely good One.

O brethren, let us flee sin which hath given birth to bitter death, most oppressive earthquakes and unbearable plagues; and let us please God with repentance.

Thou didst flourish spiritually, like a fruitful olive tree, and wast forcibly pressed by the hands of soldiers. But now thou dost comfort the faithful, O Demetrius, pouring forth myrrh from thy divine tomb.

Like a bee, thou didst show thyself to be a cultivator of all the virtues wrought by God, O blessed one, keeping thine immaculate soul like a honeycomb; and now thou pourest forth myrrh, delighting our souls.

Thou didst love Christ with all thy soul and didst follow Him to the myrrh of sweet fragrance; and thou didst partake thereof through a better union. And now dost pour forth unending streams of myrrh, O Demetrius.

Theotokion: **B**eholding the golden and inextinguishable lamp of the Light, we who have darkened our souls with a multitude of sins draw nigh, for she giveth us illumination and driveth away all darkness.

Troparion of the holy great-martyr, in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, * who conquered the pagans, O passion-bearer. * Therefore, as thou didst cast down the pride of Lyaeus * and didst appoint the bold Nestor for the struggle, ** thus, O Demetrius, beseech Christ God to grant us great mercy.

Troparion of the earthquake, in Tone VIII:

O Christ our God, Who lookest on the earth and makest it tremble: * deliver us from the dreadful threat of earthquake, * and send down upon us thy rich mercies and save us, ** through the prayers of the Theotokos.

Kontakion of the earthquake, in Tone VI:

Deliver us all from the grievous trembling of the earth, O Lord, * and from plagues unbearable on account of our sins. * Take pity on the Orthodox people * which Thou hast purchased with Thy blood, O Lord and Master, * and deliver not this city unto destruction by dreadful earthquake; * for we know none other God than Thee, * and unto those who hymn Thee hast Thou exclaimed: ** I am with you, and lo! no one is against you!

Kontakion of the holy great-martyr, in Tone II:

He that gaveth thee invincible strength, * O Demetrius, * hath dyed the Church in the streams of thy blood, * and hath kept thy city unharmed, ** for thou art its confirmation.

Prokeimenon, in Tone VI: O Lord, save Thy people, * and bless Thine inheritance.

Verse: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Of the holy great-martyr, in Tone VII: The righteous man shall be glad in the Lord, * and shall hope in Him.

FOR THE EARTHQUAKE:
THE EPISTLE TO THE HEBREWS (12:6-13, 25-27)

Brethren: Those whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is fame be turned out of the way; but let it rather be healed. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

FOR THE HOLY GREAT-MARTYR:
THE EPISTLE OF PAUL TO TIMOTHY (2:1-10)

My child Timothy: be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say;

and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: O God, Thou hast cast us off and hast destroyed us; Thou hast been wroth and hast had pity on us.

Verse: Thou madest the earth to quake and troubled it.

Of the holy great-martyr: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

FOR THE EARTHQUAKE:
THE GOSPEL OF ST. MATTHEW (8:23-27)

At that time: Jesus entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying: What manner of man is this, that even the winds and the sea obey him!

FOR THE HOLY GREAT-MARTYR:
THE GOSPEL OF ST. JOHN (15:17-16:2)

The Lord said unto His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Communion Verse, of the earthquake: Praise the Lord from the heavens, praise Him in the highest.
Communion Verse, of the holy great-martyr: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.