

THE 28th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS ISAAC THE SYRIAN,
BISHOP OF NINEVEH
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Receiving in thy heart the immaterial fire of the love of Christ, O father, thou didst follow Christ the Savior from thy youth, rejecting the passionate attachments of the world, O most blessed Isaac. Wherefore, thou wast shown to be a God-bearing monk, severing the offshoots of the passions by extreme asceticism.

When thy soul was devoured by the holy love of stillness, O godly-minded one, thou didst make thine abode in a desert place, and, illumined by the effulgence of the Spirit, wast truly shown to be an angel in the flesh. Wherefore, by word and deed thou hast shown thyself to be an instructor and God-bearing teacher of monks.

When thou wast ordained by the Holy Spirit to be bishop of Nineveh, O father Isaac, as a most divine shepherd thou didst transmit the saving law of grace to the faithful, and dedicating thyself unto them, O blessed one, thou wast revealed to be a model of sublime ways and a fulfiller of the divine commandments of the Gospel.

Thou wast shown to be an initiate of the mysteries and a guide for monastics toward perfection, O God-bearer; for, adorned by the splendor of thy life, thou didst set forth divine teachings and discourses of wisdom, by which we are guided along the path of the virtues; for by thy manner of life, O father Isaac, thou wast revealed to be a vessel of dispassion and a fragrant meadow.

Glory ..., in Tone IV:

Withdrawing from fellowship with what is material, with most fervent love thou didst give thyself over to ascetic labors, O Isaac; and conversing with the immaterial angels while yet in a material body, thou wast deemed worthy of immaterial visions, and by active discourse didst teach all to acquire that which is higher. Wherefore, preserve unharmed by the assaults of the wicked, those who celebrate thy memory, ask of thee great mercy for all.

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

Preserve thou thy servants from all misfortunes, * O blessed Theotokos, * that we all may glorify thee, ** the hope of our souls.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Rejoice, O godly-minded Isaac, * thou radiant lamp * of hesychasts * and most divine luminary ** for all monastics.

Verse: Precious in the sight of the Lord * is the death of His saints.

Wholly devoted to the Lord * from thy childhood, * through hesychia thou wast shown forth * as a sanctified vessel of the Paraclete, ** O venerable one.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

By thine entreaties, O father, * impart understanding to my mind, * that I may comprehend * thy divine teachings, ** the knowledge which is salvific.

Glory ..., in the same melody:

O Isaac who treasured up * mystical radiance * from the supremely * divine Trinity, set us afire ** with divine teachings.

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

Deliver my life * from the spirit of despondency, * indolence and all ignorance, * O most pure Maiden, ** and save me.

Troparion of the venerable father, in Tone V:

Illumined by rays of the virtues, * O God-bearer Isaac, * in spirit thou wast shown to be a most radiant beacon * of the life which is in Christ; * and by thy divinely inspired teachings, O father, * thou dost guide safely to the way of salvation * those who bless thee ** as a godly servant of Christ.

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

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

AT GREAT VESPERS

After the Introductory Psalm, “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 4 in Tone IV:

Spec. Mel.: “Called from on high ...”:

Inflamed by the love of the Savior from thy youth, thou didst hasten with fervor to abandon all passionate attachments to the world and follow the Lord. Wherefore, mortifying carnal-mindedness by ascetic struggles, thou wast shown to be a most excellent vessel of dispassion. For this cause we call thee blessed, O our God-bearing father Isaac, as one who guideth us to the perfection of the virtues. (Twice)

Consumed by a divine yearning for stillness, thou didst take up thine abode in the wilderness; and rejoicing therein didst hold converse with God, uniting thyself to Him in purity of heart, O father. Wherefore, filled with godly rapture and divine illumination surpassing understanding, thou didst become a wise teacher of solitaries, O God-bearing father Isaac, initiating into the mysteries of the higher life those who receive the splendor of thy teachings with faith.

As a luminary of hesychasts, a seer of thoughts and a sublime example, thou dost bear our thoughts aloft, O blessed one, unto the life of perfection. For like the dew which descendeth from Hermon upon the mountains of Sion, O holy one, and like the divine manna and immaterial nectar, thy wise and divinely inspired discourses ever gladden our souls, leading them to the Lord, O Isaac who art most blessed.

And 4 Stichera in the same tone:

Spec. Mel.: “Thou hast given a sign ...”:

Giving the desire of thy heart to thy Creator, thou didst direct all the movements of thy mind toward Him, O godly minded one; and through temperance and a life equal to that of the angels thou wast raised up to the utmost dispassion, and, becoming full of the radiance of the Paraclete, thou hast pleased God, O most blessed Isaac. (Twice)

Like a most fragrant meadow, the book of thy discourses doth delight the perception of our minds with the flowers of thy teachings, O blessed One, and by the divine Spirit doth dispell from our souls the stench of the passions, and aridity of spirit; for in that thou didst live like an angel, O Isaac, thou dost guide our minds to a more sublime life.

Having been wholly filled with God through ascetic labor, thou wast shown to be a divinely elect hierarch and shepherd, the presiding bishop of Nineveh, O most blessed Isaac. Yet having tasted of the divine blessings of hesychia, O father, thou didst make thine abode in the desert; and having cleansed thy mind by visions and actions, thou didst hold converse with God.

Glory ..., in Tone VIII:

Having vanquished the thorns of the passions by the fire of asceticism, thou didst cultivate the fruits of virtue, O venerable one; for, presenting to God a mind divorced from material things, thou didst receive in thy soul the gifts of the divine energy, becoming thereby wholly divine; showing forth by word and deed the grace of a life in Christ, by personal example revealing thyself to be a teacher of monastics. And now, O father Isaac, cease not to intercede with Christ, that He illumine our minds with the light of divine knowledge.

Both now ..., Dogmatic Theotokion, in the same tone:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. Those who put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming

thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations: For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

A READING FROM THE WISDOM OF SOLOMON

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 hastened 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 Litiya, these Stichera:

In Tone I: Rejoice in the Lord, O ye company of monastics, for having shouldered the divine yoke, ye have now been enriched by a most skilled guide in the ways of ascetic labor: the God-bearing Isaac! For, as a husbandman of perfect virtue, he hath taken us by the hand and led us to noetic ascents, that we might harvest the fruit of the Tree of Life, trampling underfoot the temptations of the evil one. Wherefore, spiritually celebrating his holy memory, let us glorify Christ Who hath granted us divine mercy.

In Tone II: **H**aving engaged in the ascetic way of life, with an all-consuming desire thou didst love the beauty of stillness, O blessed Isaac; for devoting thyself wholly thereto, thou didst cast off every earthly burden, and transcending the world and the flesh through steadfast vigilance and prayer, thou wast united unto God, receiving thereby the first-fruits of the good things to come; for, discoursing in the divine light, as a true servant of God, thou hast dispelled the darkness of the passions, inflaming our minds to desire and seek things sublime.

In Tone III: **T**hou wast led by God from the ascetic life to the pastoral care of men's souls, O most blessed Isaac, and when thou didst become a shepherd of the Church in Nineveh, reverently and righteously didst thou excel as a most faithful husbandman of the Gospel. Thou didst reveal thyself to the flock entrusted to thy care, as a model of all righteousness, and having been tested as both a venerable hierarch and a God-bearing ascetic; and having finished well thy course, thou didst receive the reward of thy labors. In that thou hast boldness, pray for those who honor thee.

In Tone IV: **H**aving cut off every offshoot of the passions with the pruning of the Word, O venerable father, thou dost cultivate the seed of virtue in fertile hearts; for the Bestower of wisdom, Who dwelt within thee, gave thee words of everlasting life, making thee resplendent in wisdom through godly works; for thou dost instruct us to be modest, and strict in our manner of life, O divinely wise Isaac, that we may become partakers of Christ.

Glory ..., in Tone IV:

Let us, the choirs of monastics, honor Isaac of blessed memory, the hierarch and God-bearer among ascetics, as one full of divine grace; for having rendered his mind pure through most exalted hesychia, he became an instrument of the Holy Spirit, encouraging all to seek the goodly Pearl, and to disdain that which is an illusion. And delighting now in glory on high, he doth ever intercede on behalf of our souls.

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

Preserve thou thy servants from all misfortunes, * O blessed Theotokos, * that we all may glorify thee, ** the hope of our souls.

On the Aposticha, these Stichera, in Tone V:

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

Rejoice, O sacred Isaac, emulator of the angels in thy manner of life! For, undertaking their way of life, with understanding thou didst please God in righteousness. Wherefore, suppressing the uprisings of the passions thou didst acquire the radiance of dispassion, shining forth as a heavenly luminary. For this cause we bless thee as a divine teacher of the way of Christ and a most excellent judge of the contest, who asketh remission, salvation and divine mercy for all.

Verse: Precious in the sight of the Lord * is the death of His saints.

Rejoice, O sacred Isaac, divinely wise preacher of hesychia! For, exercising thyself in asceticism, thou didst cleanse thyself of all dross, thereby avoiding all earthly stumbling-blocks, and wast revealed to be exalted in heart, having ineffably received the immaterial light, for while yet in the body thou didst pass through the darkness which surpasseth light, holding converse with the Creator in perfect purity of mind. Intercede with Him, O father, that we also may be granted the light of divine grace.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Rejoice, O sacred Isaac, instructor and shining example of monastics, model of abstinence and noetic prayer, and of every form of sublime life! For having done as our Savior hath said, O venerable one, thou didst instruct mankind in purity, and modesty and perfection of life. Wherefore, do thou ever send down upon us strength from on high, O father, that we may be well-pleasing unto our God, and inherit the kingdom of Christ.

Glory ..., in Tone II:

With hymns and songs let us praise Isaac the God-bearer, who by asceticism became the peer of the angels and in the virtues became divine; for like a lofty palm-tree, watered with showers of tears, by the power of the Spirit he produceth most sweet fruit for the Church of Christ, and without ceasing intercedeth with Christ, the Bestower of light, that He grant us cleansing and remission of sins.

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

All of my hope do I place on thee, * O Mother of God; ** keep me under thy protection.

At the blessing of the Loaves, the Troparion of the venerable father, in Tone V:

Illumined by rays of the virtues, * O God-bearer Isaac, * in spirit thou wast shown to be a most radiant beacon * of the life which is in Christ; * and by thy divinely inspired teachings, O father, * thou dost guide safely to the way of salvation * those who bless thee ** as a godly servant of Christ. (Twice)

And “Virgin Theotokos, rejoice! ...,” (Once).

AT MATINS

On “God is the Lord ...,” the Troparion of the saint, in Tone V:

Illumined by rays of the virtues, * O God-bearer Isaac, * in spirit thou wast shown to be a most radiant beacon * of the life which is in Christ; * and by thy divinely inspired teachings, O father, * thou dost guide safely to the way of salvation * those who bless thee ** as a godly servant of Christ.

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

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

As a radiant star shining forth out of Syria, enlightening the choir of monastics by thy discourse, thou hast delivered us from the moonless night of the passions, O Isaac, for thou hast been shown to be a son of the light and of the day; wherefore, rejoicing, we celebrate thy splendid memorial with the chanting of hymns unto thee.

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

By marvelously giving a body unto God, O Maiden, thou hast delivered the world from the ancient curse, and exalted to their original splendor all who glorify thine inexpressible birthgiving, and who hymn thee as the Mother of the Lord, O most pure Virgin.

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

Spec. Mel.: “Of the divine Faith ...”:

The immaterial Light which dwelt within thee, O God-bearing Isaac, hath revealed thee to be an inextinguishable lamp of hesychia; wherefore, having set our minds afire with the divine enkindling of thy teachings. O venerable father, entreat Christ God, that we be granted great mercy.

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

He Who brought into being that which is, from non-existence, took flesh of thy most pure blood, yet remained unchanged; and hath saved from the ancient curse those who with doubting hearts cry out to thee: Rejoice, O most pure Virgin Theotokos, the salvific cleansing of mankind!

Polyeleos, and this Magnification: We bless thee, O venerable father Isaac, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

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

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

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

Having wholeheartedly offered thyself unto God, and been well-pleasing unto Him, and having cleansed thy mind with ascetical labors, O God-bearer, thou wast shown to be a precious vessel of divine radiance, rewarding each according to his sacrifice. Wherefore, celebrating thy memorial as an instructor and teacher of piety, we acclaim thee in sanctity, O venerable father Isaac. Intercede with Christ God, that forgiveness of sins be granted to those who celebrate thy holy memory.

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

In so far as thou hast ineffably given birth in the flesh to the Savior and Fashioner of all things, O most pure one, preserve me from the fury of the enemy, and mortify the carnal-mindedness of my flesh, directing the yearning of my soul to that which is heavenly; for thou, O Theotokos, art the protection, shelter and deliverance of us who cry out to thee with faith, O pure one: Rejoice, O joy of mortals and glory of the angels, thou queen who dost pray on behalf of the faithful, for the remission of sins.

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. MATTHEW, §43

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and my burden is light."

After Psalm 50, this Sticheron, in Tone VI:

Becoming an experienced practitioner of the precepts of God, thou didst truly renounce the comfort of the flesh, and strip thyself naked for ascetic struggles; and having restored the splendor of thy soul to the image of God, thou wast deemed worthy of a multitude of gifts, O venerable father Isaac; wherefore, strengthen us, that we may walk the path of virtue and become heirs to life everlasting.

Canon of supplication to the Theotokos (the Paraklisis), with 6 Troparia, including the Irmos; and that of the venerable one, with 8 Troparia, the composition of Gerasimus of the skete of Saint Anna, in Tone VIII:

ODE I

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.

Give strength and words to my lips, O Word of God and God, that I may hymn the venerable Isaac, who hath radiantly glorified Thee with a perfect life and instructed the ranks of monastics with divinely inspired discourse.

Having from thy youth hated all carnal luxury, O blessed Isaac, and been wounded by divine love, thou didst take the Cross of the Lord upon thy shoulders, and with thy brother choose a life of asceticism.

Borne aloft by the love of Christ the Bestower of life, O venerable one, thou didst soar to the heavenly life, and through ascetic labors wast shown to be a stranger and sojourner on the earth, O most blessed father Isaac.

Theotokion: Without knowing wedlock, thou didst conceive God Who for our sake became immutably incarnate as we are, through thy pure blood, O most pure Mary Theotokos. Wherefore, deliver us from changing to the worse.

ODE III

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.

In that thou didst rid thy heart of the bonds of the passions, thou wast shown to be a receptacle of dispassion and a vessel fit for the effulgence of spiritual life, O blessed Isaac, dweller with the angels.

Full of the graces of heaven, O venerable one, who emulated the angels in thy conduct, at all times pouring forth from thy mouth discourse of salvation, as it were the sweetness of incorruption.

Putting off the burden of the flesh, O father, thou didst elect to make thine abode in the wilderness, uniting thyself unto God with great stillness, prayer and fasting. Wherefore, thou didst become the dwelling-place of the divine Spirit.

Theotokion: O all-hymned Maiden who hast given birth unto God and destroyed the ancient sin, by thy grace do thou restore my mind, which hath been marred by the decadence of the passions which sorely afflict me.

Sessional Hymn, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

As a divinely radiant lamp of stillness thou shinest the never-waning light of a virtuous life upon the ends of the earth, O wise one; wherefore, we, the choirs of monastics, hymn thee as a divine luminary, O God-bearer Isaac, and we study thy radiant discourses with love.

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

O pure Virgin Mother, unceasingly beseech Christ our God, Who in His ineffable tender compassion became incarnate of thee, that He grant us forgiveness of sins, O Maiden, and deliverance from the grievous woes of life; for unto thee, O Mother of God, do we have recourse in faith.

ODE IV

Irmos: **T**hou, 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!’

Irrigated with the streams of thy sacred teachings, O wise Isaac, multitudes of monastics splendidly produce abundant fruit: the purity of abstinence, prayerful contemplation, and the grace of dispassion, chanting: Glory to Thy power, O Lover of mankind!

With thy whole mind conversing and uniting thyself with the one God, the sight of Whom is beyond comprehension, O venerable one, thou wast filled past understanding with enlightenment, and wast shown to be a light-bearer, a tower of stillness and a most radiant beacon for monastics.

Living in the flesh like an incorporeal being, thou didst serve God in stillness, O God-bearer Isaac, and wast granted many graces by Christ, of which do thou grant, if only a small portion, unto me who doth cry aloud: Glory to Thy power, O Lover of mankind!

Theotokion: **O** Theotokos, having given birth unto God in the flesh, without seed, without corruption, in a manner beyond understanding and comprehension, thou hast annulled the condemnation of Eve, at the hour of my judgment do thou also free me from the dread sentence.

ODE V

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why has 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.

Lifting thy mind to the undefiled good, O saint of Christ, thou didst reveal thyself by thy way of life, to be alien to the things that are in the world, O Isaac, teaching all to disdain that which is corruptible, and in nowise to desire those things that are temporal.

Thou wast shown to be a scribe and model of the angelic life, O divinely wise Isaac; wherefore, the grace of the Spirit hath revealed thee to be a divine pastor and a God-bearing hierarch of the Church of Christ.

Having been inducted into the divine mysteries because of the purity of thy way of life, O God-bearer, thou didst attain to yet greater deeds, O divine Isaac, archpastor of Nineveh, explaining the words of the Gospel to all, and cleansing the wounds of their souls.

Theotokion: **S**lain by the deception and delusion of the serpent, O most pure one, I flee unto thee who hast given birth to eternal Life. Enliven my mind by thy vivifying help, and guide me to a blameless life.

ODE VI

Irmos: **C**leanse 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 brighten thy hierarchal vestments through strict observance of the commandments of God, O divinely-inspired Isaac; wherefore, the Savior hath received thee as one of His own.

Directing thy life towards the uttermost Judge, thou didst show thyself to be a true and venerable hierarch, O Isaac, revealing the commandments of the laws of grace unto all.

Adorned with the spiritual wisdom which cometh from doing good works, thou wast revealed to be a pious teacher of monastics, O Isaac, guiding them to perfection by thine instructions and deeds.

Theotokion: **O** most pure one, who hast given birth in the flesh to the transcendent God, from the fall hast thou raised the nature of mortals to the heights of their former nobility; wherefore, we glorify thee.

Kontakion of the venerable father, in Tone VIII:

Spec. Mel.: “To thee, the champion leader ...”:

By thine angelic way of life thou wast shown to be a divine instrument of the Comforter, * and a model for monastics in all things, O blessed Isaac. * As the habitation of divine grace, ask thou grace and heavenly light for us ** who cry out to thee: Rejoice, O divinely wise father!

Ikos: **T**hou wast revealed to be an angel in the flesh in thine ascetic labors, O God-bearing Isaac, and by thine angelic voice hast thou set before us the words of salvation, whereby guided to a higher life, we cry out to thee: Rejoice, star coming forth from Syria; rejoice, lamp of stillness! Rejoice, thou who art more sublime than earthly thoughts; Rejoice, partaker of heavenly enlightenment! Rejoice, divinely inscribed pillar of hesychasts; Rejoice, mouth flowing with the honey of spiritual teachings! Rejoice, for thou wast filled with God-given wisdom; Rejoice, for thou deliverest from the evil of the passions! Rejoice, most fervent of the servants of Christ; Rejoice, our godly teacher! Rejoice, wise God-bearer Isaac; Rejoice, our instructor, guided by God! Rejoice, O divinely wise father!

ODE VII

Irmos: **O**nce in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Having shone forth like a most radiant sun among the choirs of monastics, O father, thou dost illumine with the radiance of thine instructions, as with beams of light, all who cry out with faith: Blessed is the God of our fathers!

O father, the honorable choirs of monastics know thee to be a divinely-wise describer and guide to the higher life, and as is fitting, celebrate thy memory, O wise father Isaac, thou rule of hesychasts.

Caught up by the Spirit to the vision of the mystical mysteries of a higher glory, which passeth understanding, and deified by partaking thereof, thou didst cry aloud: Blessed is the God of our fathers!

Theotokion: **W**ith the rich streams of thy mercy purify my heart, which hath been defiled by the passions of the enemy, O Maiden; and dispel the darkness of my mind, that I may gaze upon the Light which shone forth from thee.

ODE VIII

Irmos: **I**n 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'.

Thou didst live an angelic life, O most blessed Isaac, and through stillness and the mortification of the passions didst bring forth the first-fruits of the life to come. And now thou dost cry aloud with the angels in the highest: Ye, children, bless! Ye priests, hymn! Ye people, supremely exalt Christ forever!

Offering up most earnest prayers and supplications, thou didst unite thyself unto God through purity of mind, and wast shown to be blessed and full of divine grace while yet amid the threefold waves of the flesh. And now in the highest, freed from material things, thou dost manifestly enjoy things ineffable.

Having been sacredly arrayed in the vesture of a bishop, O God-bearer, by thy venerable labors and virtuous struggles thou rendered it yet more splendid. And now, O Isaac, with the holy hierarchs and the choirs of the venerable thou dost offer up the mystical sacrifice of immaterial praise unto the Lord.

Theotokion: **P**reserving the seal of thy virginity intact after birthgiving, thou gavest suck to the Lord to Whom thou hadst given birth, bearing him as a babe, O Virgin Sovereign Lady, Mary Theotokos. Him do thou beseech, that He grant the cleansing of offenses unto those who hymn thine ineffable glory.

ODE IX

Irmos: **H**eaven 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.

Let Isaac, great among the venerable ascetics, the scion of Syria, the God-bearing initiate of the life which is in Christ, the most excellent recorder of the mysteries and the enlightener of monastics, be worthily hymned as one who entreateth God, for he prayeth that great mercy be granted unto us.

Thou didst engage in the pious struggle of holy asceticism, O venerable one, and thereby piously learn the mysteries of all the wisdom of asceticism, that wisely teaching us to avoid the sophistries of the enemy, we may live virtuously, O God-bearer.

Thou hast passed over to the true glory, whose revelation thou didst acquire beforehand; and face to face thou dost gaze upon the effulgence of Christ which is beyond comprehension, O Isaac, adornment of the venerable. Cease not to pray for us who praise thee with love.

Theotokion: **O** unwedded Virgin Mother who ineffably gave birth to God in the flesh, deliver me from diseases of the flesh, redeem my greatly sinful soul from grievous insensitivity, and illumine my mind with the light of repentance, that I may hymn thee, O greatly hymned one.

Exapostilarion in Tone III: Spec. Mel.: “Hearken, ye women ...”:

Having freed thy mind from the clasp of the passions by the struggle of asceticism, thou wast filled with immaterial light, illumining all with the rays of thy words; for having accomplished the will of the Lord, O venerable one, thou teachest us that which is more sublime.

Theotokion: **I**n so far as thou didst wondrously conceive the Author of creation in human essence, and remained an undefiled virgin after childbirth, O Virgin Theotokos, do thou in thy great tender compassion, deliver me from the corruption of the passions, and save me, thy servant.

On the Praises, 4 Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O blessed father Isaac, * from thy youth thou wast seen to be * a most pious lover of the blessed life, * having spurned all that is in the world; * by abstinence thou didst * mortify carnal-mindedness, * and was thereby revealed to be a precious vessel of the Spirit, * dispelling the moonless night of the soul ** by the grace-filled discourses bestowed upon thee.

O divinely eloquent father Isaac, * by denying thyself and by great inner stillness, * thou didst furnish thy mind with wings to soar aloft * toward heavenly love, * and by divine visions * and deeds thou dost lead us * toward perfection; * wherefore, we honor thee as a wise teacher and guide, ** celebrating thy holy memory.

O God-bearing father Isaac, * by the goodwill of God * thou didst serve as a godly hierarch, * the shepherd and hierarch of Nineveh; * commanding that the commandments * of the law of grace be kept, * instructing all by thine example * to submit with faith to the salvific words ** of the Almighty One.

O all-famed father Isaac, * in completing well the desert life * which revealed thee to be * a peer of the angels, * thou didst glorify God * by mighty ascetic struggles, * and didst ascend to the heavenly and ultimate goal; * wherefore, we beseech thee to pray for us ** who celebrate thy most radiant memorial.

Glory ..., in Tone VIII:

Living thy life in awe of that which is higher, thou didst blot out corrupt images from thy soul, O venerable one; for by great stillness, abstinence and vigilance of mind, thou didst inscribe thereon the image of the ascetic way of life, and from the richness of thy heart thou hast granted thy salvific teachings unto all. And now, O Isaac our father, who standest before the three-Sunned light: deliver us from the nether-darkness of the passions.

Both now ..., Theotokion in Tone VIII:

O Sovereign lady, * accept the supplications of thy servants, ** and deliver us from all want and grief.

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia from the canon of the saint: 4 from ODE III and 4 from ODE VI.

In that thou didst rid thy heart of the bonds of the passions, thou wast shown to be a receptacle of dispassion and a vessel fit for the effulgence of spiritual life, O blessed Isaac, dweller with the angels. (Twice)

Full of the graces of heaven, O venerable one, who emulated the angels in thy conduct, at all times pouring forth from thy mouth discourse of salvation, as it were the sweetness of incorruption.

Putting off the burden of the flesh, O father, thou didst elect to make thine abode in the wilderness, uniting thyself unto God with great stillness, prayer and fasting. Wherefore, thou didst become the dwelling-place of the divine Spirit.

Thou didst brighten thy hierarchal vestments through strict observance of the commandments of God, O divinely-inspired Isaac; wherefore, the Savior hath received thee as one of His own.

Directing thy life towards the uttermost Judge, thou didst show thyself to be a true and venerable hierarch, O Isaac, revealing the commandments of the laws of grace unto all.

Adorned with the spiritual wisdom which cometh from doing good works, thou wast revealed to be a pious teacher of monastics, O Isaac, guiding them to perfection by thine instructions and deeds.

Theotokion: **O** most pure one, who hast given birth in the flesh to the transcendent God, from the fall hast thou raised the nature of mortals to the heights of their former nobility; wherefore, we glorify thee.

Troparion of the venerable father, in Tone V:

Illumined by rays of the virtues, * O God-bearer Isaac, * in spirit thou wast shown to be a most radiant beacon * of the life which is in Christ; * and by thy divinely inspired teachings, O father, * thou dost guide safely to the way of salvation * those who bless thee ** as a godly servant of Christ.

Kontakion of the venerable father, in Tone VIII:

By thine angelic way of life thou wast shown to be a divine instrument of the Comforter, * and a model for monastics in all things, O blessed Isaac. * As the habitation of divine grace, ask thou grace and heavenly light for us ** who cry out to thee: Rejoice, O divinely wise father!

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

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

EPISTLE TO THE GALATIANS, § 213

Brethren: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VIII: Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO ST. MATTHEW, § 43

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye who labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and my burden is light."

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