

THE 4th DAY OF THE MONTH OF MARCH
COMMEMORATION OF OUR VENERABLE FATHER, THE RIGHT-BELIEVING
GREAT PRINCE DANIEL ALEXANDROVICH OF MOSCOW
AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the venerable one, in Tone IV:
Spec. Mel.: “Called from on high ...”:

Called from on high, from the dwelling-place of heaven, thou didst lift up the radiant eye of thy mind and, spurning the fleeting beauties of this world, thou didst prefer those of eternity; and taking the fire of divine love into thy heart, thou didst prepare thyself for the angelic life, causing thy pure mind to soar aloft unto Christ. Standing before Him today, O blessed Prince Daniel, pray thou that our souls be saved. (Twice)

Thou didst reject kingdom, glory and thyself, and followed after Christ with joy, and taking the cross upon thy shoulder thou didst ascend unto Him, even to the eternally incorrupt glory of His kingdom. Standing today before Him, O Daniel favorite of Christ, pray that our souls be saved.

The desire which thy name signifieth set thy heart on fire for the path which leadeth to the city of heaven, and traveling thereon to meekness and humility, in accordance with thy desire thou didst reach the heavenly abodes. Joining chorus there with the angels today, O most blessed Prince Daniel, pray thou that our souls be saved.

Glory ..., in Tone VI:

Thou wast a right fruitful scion of the root of Alexander, producing the fruit of the virtues; for in holiness, righteousness and humility, in almsgiving and purity of zeal, thou didst emulate thy father, and, splendidly adorned therewith, didst become a spacious dwelling-place of the Holy Trinity. Standing now before God with thy father, pray that thy city and monastery find peace, and that all the children of Russia may be saved.

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

No one that fleeth unto thee, O most pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

On the Aposticha, these Stichera, in Tone II:

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

Thou wast shown to be * the abode of the Holy Trinity, * O blessed Daniel; * wherefore, hymning thee, ** we all cry out to thee: Rejoice!

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

O ye hierarchs and priests, * ye elders and youths, * leap up in splendor today, * and let us magnify in hymns ** the memory of the blessed one.

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

Let us all praise today * the boast of the princes of Russia, * the blessed Prince Daniel, * who by his supplications ** preserveth his homeland unharmed.

Glory ..., in Tone VIII:

Today the temple of our God is filled with gladness, wherein the right-believing Prince Daniel, our great helper, doth rest in holiness in his relics, and sanctifieth all who with faith have recourse unto his precious shrine; and, granting healing, he prayeth for our souls.

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

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

Troparion of the venerable one, in Tone IV:

Illumined by divine grace, * thou didst set aside the glory of thy principality, * O divinely wise Prince Daniel, * and in thy heart away from this vain world * unwaveringly placing thine understanding upon the Creator, * thou didst shine forth like a star in the east of the Russian realm, * finishing the good race well by thy chaste and angelic life, * having kept the faith in purity. * Wherefore, even after thy repose God hath glorified thee with miracles, * pouring forth healing upon those who with faith have recourse unto thy precious shrine: * for this cause we, thy people, glorify thee today. * As thou hast boldness before Christ, ** pray that thy homeland be saved, and that our land find peace.

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera of the venerable one: 4 in Tone VI:

Spec. Mel.: “Having set aside ...”:

Having put away the fleeting glory of the world, O divinely wise Daniel, illumined by the effulgence of the Holy Spirit thou didst cause the uprisings of the passions to wither away through abstinence, and taking up the cross, the light burden of the Gospel, and following after Christ the Master, thou didst find the ladder leading to heaven, where ascending thou didst reach the heavenly Jerusalem; and wast revealed to be a fellow heir to the kingdom of Christ, wherefore rejoicing with the angels, thou delightest in the divine vision of His countenance. Him do thou beseech, that He grant peace and great mercy to our souls.

Having wholly set aside the rule of thy princely realm, and made steadfast by meekness of character, burning with a most ardent desire for God, thou didst take up the monastic life, O Prince Daniel, emulator of God; and having withered all carnal desires, thou didst reveal thyself to be a pillar of chastity; and being humble of mind, thou didst raise thyself up to the heavenly dwelling-place. Standing there continually before Christ God, pray that He grant our souls peace and great mercy.

Having set aside all delight in earthly things for the sake of a higher delight, thou wast zealous for abstinence, striving to quench the flame of the passions with the tearful torrents of thy prayers, thou didst nurture thy soul with abstinence and fasting as with most nutritious food. Wherefore, having lived a blameless and righteous life, thou didst reach the throne of the Master; and illumined by the splendors thereof, entreat Christ the King, that He grant peace and great mercy to our souls.

Having set all thy hope on the Judge of the contest and having forsaken the broad path of the world, thou didst tread the narrow and difficult path of the monastic life; and, considering purple and fine linen, royal vesture, glory and riches to be transitory and of no worth, thou wast deemed worthy to receive the riches of heaven and everlasting glory. And abiding now in life incorruptible, beseech Him before Whom thou standest, that He grant our souls peace and great mercy.

And 4 Stichera, in Tone II:

With what divine hymns shall we praise the Great Prince Daniel, the lover of abstinence and fasting, the merciful ruler in governance, the protector of widows and orphans, the feeder of the poor, the comforter of the sorrowful and strangers, the champion of the Orthodox, the dispeller of enmity, the helper of the oppressed, for whose sake Christ hath granted the Russian land peace and great mercy?

With what most festive praises shall we bless the blessed Daniel, the industrious husbandman of the garden of Christ, the pure reflection of humility of mind, the adornment of monks, the joy of the venerable, converser with the angels, the fellow heir with the inhabitants of heaven, the glory of the Russian land, the vanquisher of visible foes, for whose sake Christ hath granted peace and great mercy to the Russian people?

With what wreaths of praise shall we crown the most wise Daniel, the boast of the princes of Russia, the inexhaustible well-spring of divine healings, the pure and undefiled habitation of the Holy Trinity, the river of miracles which never runneth dry, the rule of the virtues, the emulator of the life of the bodiless ones, the citizen of heaven, for whose sake Christ, Who hath peace and great mercy, hath set at naught the hordes of the barbarians?

With mouths giving joyful utterance let us magnify Daniel, the radiant star shining forth in the noetic firmament of Russia, the fervent helper of our city, the speedy aid of those amid tribulations, the redeemer of all who have recourse to him, the man invincible in battle, for whose sake Christ, casting down all the arrogance of the enemy, hath granted peace and great mercy to His people.

Glory ..., in Tone VI:

Come, ye assemblies of those who love the feasts of the Church, ye hierarchs and priests ordained by God, and ye monks, together with the Christ-loving multitude, and forming a splendid choir, let us chant the hymnody of David to the right fruitful offspring of Alexander, the divinely blessed Prince Daniel. For, lo! planted in the blessed house of his father, like a lofty palm-tree he hath flourished in the virtues, and even unto his day of repose, was a faithful emulator of all the works of his father. And joining chorus with him now in the heavens, he prayeth unceasingly, that his homeland and our realm be preserved, granting victory over the adversary by his supplications.

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

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:

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. They that 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

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 beloved 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 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.

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 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 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 by the Lord, and sovereignty from the Most High.

At Litiya, these Stichera, in Tone III:

Thou wast a divinely chosen scion of the ranks of the nobility of Russia and the heir to the throne of its realm, O divinely wise Prince Daniel. For, living on earth, thou didst lift up thy noetic eyes to God Who dwelleth in the heavens; and abiding now with gladness in the courts of heaven, thou dost direct the noetic eye of thy blessed soul upon the land of Russia, watching over thy realm, thy city and thy holy monastery, wherein thy much-healing holy relics are preserved by the goodness of Christ.

Having adorned the divinely fashioned temple of thy blessed soul with the priceless pearls of comely virtues, and made the lower understanding of thy body subject to thy higher soul, created in the image of God, thou hast made thine abode in the city of Jerusalem on high, and illumined therein with beams of radiant everlasting blessedness, thou dost keep festival with the angels. Entreat the divine Trinity, O saint, that all those Orthodox who honor thy holy memory be saved, and that they be deemed worthy to dwell in the abodes of the righteous.

Loving the meek and humble Christ with all thy heart, thou didst despise pretension; and having walked the spiritually profitable path of humility, forsaking thy princely authority and the worldly life full of vanity, thou didst make thine abode in a monastery of God-pleasing monastic struggle, O most glorious wonderworker Prince Daniel; and becoming a good novice therein, with god-speed thou didst enter the habitations of heaven by humbleness of mind. Beseech Christ Jesus our God, that we may also be deemed worthy thereof.

Glory ..., in Tone IV:

Rejoice and be glad, O mighty city of Moscow, and let thy children leap up within thee, keeping splendid festival in memory of the right-believing Prince Daniel who issued forth from the root of Alexander: the feeder of widows, orphans and the poor, comforter of the sorrowful, speedy helper and aid of those who have recourse unto him. Standing today before his precious shrine, and reverently bowing down, let us cry aloud: O divinely blessed Prince Daniel, by thy supplications grant peace and great mercy unto thy people!

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

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

On the Aposticha, these Stichera, in Tone IV:
Spec. Mel.: “As one valiant among the martyrs ...”:

O divinely wise Prince Daniel, thou didst earnestly follow the call of Christ thy Master, Who said: “Follow Me!”; for, taking up thy cross, the invincible weapon, and manfully fortifying thyself against the baneful passions, thou didst vanquish hordes of enemies visible and invisible. And having dwelt here in a God-pleasing fashion, thou dost now rest peacefully in the heavens.

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

Having acquired great patience, thou didst prevail against all the perils encountered by thee from those who hated thy homeland, O right-believing Prince Daniel, and by mighty fasting and God-pleasing prayer thou didst receive from Christ the heavenly gift of healing all manner of illnesses. Wherefore, grant that we also may be freed from all misfortunes.

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

Strengthened by the Orthodox Faith, thou didst remain firm in the commandments of God through divinely wise understanding, O Prince Daniel blessed of God, and mightily following the precepts of the Lord, thou didst live a life of chastity in fasting, amazing thy people with God-pleasing prayers, whereby ask of Christ God great mercy on our behalf.

Glory ..., in Tone VI:

Today the joyous memorial hath shone forth upon all people, but all the more on the mighty city of Moscow, wherein lie the holy relics of the all-blessed Prince Daniel, whose precious shrine they approach with faith; and he delivereth from misfortunes, repelling all the assaults of the enemy, and bringing peace to his homeland, unceasingly entreating the supremely good God on behalf of all the Russian people, that delivered from all tribulations and dangers, we may all receive the kingdom of heaven through his prayers.

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

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation for our souls!

After the Blessing of the loaves, the Troparion of the venerable one, in Tone IV:

Illumined by divine grace, * thou didst set aside the glory of thy principality, * O divinely wise Prince Daniel, * and in thy heart away from this vain world * unwaveringly placing thine understanding upon the Creator, * thou didst shine forth like a star in the east of the Russian realm, * finishing the good race well by thy chaste and angelic life, * having kept the faith in purity. * Wherefore, even after thy repose God hath glorified thee with miracles, * pouring forth healing upon those who with faith have recourse unto thy precious shrine: * for this cause we, thy people, glorify thee today. * As thou hast boldness before Christ, ** pray that thy homeland be saved, and that our land find peace. (Twice)

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

AT MATINS

On “God is the Lord ...,” the Troparion of the venerable one, in Tone IV:

Illumined by divine grace, * thou didst set aside the glory of thy principality, * O divinely wise Prince Daniel, * and in thy heart away from this vain world * unwaveringly placing thine understanding upon the Creator, * thou didst shine forth like a star in the east of the Russian realm, * finishing the good race well by thy chaste and angelic life, * having kept the faith in purity. * Wherefore, even after thy repose God hath glorified thee with miracles, * pouring forth healing upon those who with faith have recourse unto thy precious shrine: * for this cause we, thy people, glorify thee today. * As thou hast boldness before Christ, ** pray that thy homeland be saved, and that our land find peace. (Twice)

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

Spec. Mel.: “The co-beginningless Word ...”:

With divine wisdom thou didst desire to bear the easy yoke and light burden of the commandments of the Gospel, O right wondrous Prince Daniel, and, trampling underfoot the evil machinations of Belial with such labor and struggle, thou wast not weighed down by sins, but wast beautifully adorned with the virtues; wherefore, thou didst easily pass over to the mansions of heaven.

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

Thee, the Queen of heaven, the Virgin and Theotokos, do we, the generation of mankind, bless. Since thou alone art a mighty and fervent intercessor for the human race, unceasingly entreat the Word of God, to Whom thou hast given birth supernaturally, that He free us from the burden of grievous sin and show us forth as heirs to His kingdom.

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

Spec. Mel.: “Joseph marveled ...”:

Possessed of a nobility of a soul divinely created according to the image of God, O venerable father and wonderworker Daniel, with divine wisdom, throughout all thy life, thou didst unceasingly soar aloft to the divinely creative Cause of all things, the one Godhead in Trinity; wherefore, with all worthiness thou wast perfectly adorned with piety according to His likeness. Entreat our Lord and Creator, that He save us sinners and make us also pious according to His likeness.

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

All the ranks of heaven and of mankind living on earth were astonished at thee, O Sovereign Lady, Mother of God, for thou wast deemed worthy to give birth in the flesh, in a manner transcending nature, unto the hypostatic Word of God the Father. Thou art like a noetic ark, containing within thee not the divinely inscribed tablets of Moses, but the very Hypostasis of the effulgence of the Trinity, Jesus Christ our Lord, the Giver of the Old and the New Covenants, by Whom thou hast passed in the flesh into the dwelling-places on high. Him do thou entreat, O most pure Virgin, that He save our souls.

Polyeleos, and this magnification: We bless thee, O right-believing Prince Daniel, and we honor thy holy memory, for thou dost entreat Christ God on our behalf.

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 lived thy life in piety and holiness, thou wast shown to be the God-pleasing ruler of the eminent city of Moscow, possessed of a throne and governing the realm of thine authority with the law of God; and believing in the true God, and defending the Holy Church and all the people from all enemies, thou wast shown to be invincible, O ever memorable Daniel our father. And having adorned thyself with the angelic life and lived angelically in thy monastery with humility of mind, thou didst ascend to the heights of the virtues, receiving the inheritance of the most beauteous paradise. Entreat Christ the Lord, that He grant forgiveness of transgressions unto those who honor thy holy memory.

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

Rejoice, O Virgin Theotokos, all-pure Mother, immaculate reflection of eternal life, the good pleasure of God the Father, dwelling-place of God the Son, activity of God the Holy Spirit, beautifully adorned and perfect habitation of the purity of the one Godhead in three Hypostases! Rejoice, key to the kingdom of heaven, who hast granted entry unto all who have recourse unto thee and cry: Rejoice, O Sovereign Lady! Grant unto all a healthful and proper sojourn and an inheritance of everlasting paradise with all the saints!

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 MATTHEW, § 43 (MT. 11: 27-30)

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.”

After Psalm 50, this Sticheron, in Tone VI:

O people of the reigning city of Moscow, come ye today unto the monastery of the great and wondrous Prince Daniel, rejoicing on the day of his celebration, and let us enter the temple of our God and, approaching the shrine of the relics of His favored one, let us form a spiritual choir and chant hymns of praise, saying: Rejoice, earthly angel who emulated the life of the angels by thy pure life! Rejoice, citizen of heaven and heir to everlasting joy, who took up the light yoke of Christ thy Master and bore it lightly! And now, O most blessed Prince Daniel, since thou hast received the reward of thy labors and entered into the joy of thy Lord, and hast boldness before Him, pray that all who honor thy holy memory in an Orthodox manner, abide in peace and receive from Christ God great mercy.

Canon of supplication to the Theotokos (the Paraclysis), with 6 Troparia, including the Irmos; and two canons of the venerable one, with a total of 8 Troparia.

ODE I

Canon I of the venerable one, the acrostic whereof is “Send me Thy grace, O Christ, that I may glorify Thy favored one”, (the composition of Metropolitan Platon of Moscow), in Tone IV:

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.

Enlighten my mind and illumine my senses, driving the gloom of sins from my soul, O Christ God, that with a pure conscience I may be able to compose hymnody and magnify Thy favored one, the blessed Prince Daniel.

Illumined by the radiant effulgence of the Holy Spirit, thou wast revealed to be a most radiant luminary of the Russian land, O divinely wise Prince Daniel; wherefore, standing now before the brilliant Light of the Trinity, pray for thy native land.

From childhood thou didst dedicate thyself to God, and throughout all thy life thou wast a true emulator of the Gospel of Christ; wherefore, thou hast been recognized as an heir to the kingdom of heaven, O ever-memorable Prince Daniel.

Theotokion: Thou alone, O Bride of God, hast been deemed worthy to bear in thine arms the Creator Who sitteth upon the cherubim; and by all generations thou hast been acknowledged as the worthy receptacle of God the Word

Canon II of the venerable one, in Tone VIII:

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

Always contemplating the kingdom of heaven, thou didst forsake thine earthly power, loving God the King of all alone. Dwelling now with Him in the mansions of heaven, entreat Him on behalf of those who honor thee, O right-wondrous Daniel.

The Master chose thee from earliest infancy, sanctifying thy soul as an honorable and immaculate temple and preparing it to be a dwelling-place for Himself; and He hath glorified thee with miracles, O divinely blessed Daniel, thou favorite of Christ.

Bereft of thy godly father as an infant upon his repose, thou wast raised and guided by God, revealing thyself to be a true reflection of all thy father's works, O blessed one.

Theotokion: All of us, the generations of mankind, bless thee as the Virgin who, alone among women, hast seedlessly given birth to God in the flesh. Setting our hope on thee, we are saved, and fleeing unto thee, we are freed from all tribulations.

Katavasia: I will open my mouth ...,

ODE III

Canon I

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

Submitting to the law of the Savior, O all-glorious Daniel, thou didst reject the sweet passions of the flesh, and, splendidly illumined by thy virtuous soul, thou didst attain unto the kingdom of heaven.

Thou wast the great adornment of the Church, wherein thou wast shown to Christ, the King of glory, as an heir of the heavenly temple, O blessed one, where thou hast been deemed worthy to hymn the Trinity together with the angels.

With patience thou didst wait upon the Lord, and He heard thee and hearkened to the voice of thy ceaseless supplications, calling thee to everlasting gladness, making thee an heir to paradise.

Theotokion: O good Sovereign Lady who didst conceive the Creator of all in thy womb and hast given birth to the Savior and Lord for the world: Him do thou beseech, that He deliver us from all temptations and preserve us in purity of life.

Canon II

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Adorned with fruitful virtues, thou didst manifestly cut off every corrupting pleasure of life, unceasingly looking toward the beauty of God.

Ever arrayed in an adornment of miracles, thou wast revealed to be a wonderworker; wherefore, deliver us from earthly harm, O blessed one, that we may continually hymn God Who hath glorified thee.

Having preserved thy chastity, and being adorned with the understanding of the Gospel, with humility of mind thou didst contemplate Christ; and now thou dost rejoice with Him eternally.

Theotokion: **O** pure Virgin Mother, thou hast given birth to the unapproachable Light Who illumineth the whole world with the brilliant rays of His divinity.

Sessional Hymn, in Tone IV:

Thou didst spring forth as an all-comely branch of a goodly root, and like a fragrant lily thou wast adorned with the virtues, mercifully regarding the poor and destitute and all the people under thy rule, O blessed and ever-memorable Prince Daniel; and moving obstinate heretics and enemies to love and humility, thou didst live a God-pleasing life in vigils and labors, receiving from thy Lord a worthy reward.

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

Thou wast the divine tabernacle, O only most pure Virgin Mother, who hast surpassed the angels in purity and conceived in thy womb the all-beginningless Word Who with the Father is equally without beginning, and for the whole world thou hast given birth to the Redeemer. With the water of thy divine supplications cleanse me who more than all others am defiled by carnal transgressions, granting my soul peace and great mercy.

ODE IV

Canon I

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.**

Having purified thy precious body by abstinence, like gold by fire, O most sacred one, thou didst present it to the Creator as comely; wherefore, He hath given thee an incorrupt robe of eternal blessedness.

Forsaking family, riches and power for the sake of Christ, and taking up thy cross, thou didst struggle in a godly manner; wherefore, thou dost now rejoice with the choirs of the venerable.

Emulating the divinely wise fathers in the virtues, thou didst plant the evangelical seed of the word of God in thy heart, producing fruit for the Master, and receiving from Him a worthy reward.

Theotokion: **O** most pure one, thou hast given birth within time to the Timeless One Who became the God-man; wherefore, earnestly beseech Him, that He free from everlasting torment and save mankind, who was created according to His image.

Canon II

Irmos: With noetic eyes the Prophet Habbakuk * foresaw Thy coming, O Lord; * wherefore he cried aloud: * ‘God shall come out of Theman!’ Glory to Thy power! * Glory to Thy condescension!

Thou didst mortify all the deadly passions of the flesh by the grace of Christ; wherefore, with the life-creating applications of thy miracles enliven those who are suffering, delivering them from the gates of death.

Protected by the shield of piety, O blessed one, thou wast a model of princely governance and the monastic life for the people of the Lord; wherefore we all bless thee.

Thou wast shown to be a well-spring of miracles, O divinely blessed Prince Daniel. And those who with faith approach thee and bow down before thy precious shrine receive the healings they seek.

Theotokion: We all know thee to be the Mother of God, the Virgin who was shown to be incorrupt even after giving birth; wherefore, entreat Him Who was born of thee, that, He deliver from everlasting corruption those who hymn thee with faith.

ODE V

Canon I

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.

Unceasingly aflame with the fire of the love of God, O most honored one, having left the world thou didst elect to live as a monk in a monastery; wherefore, enriched by the gifts of the Holy Spirit, thou savest the people by thy working of miracles.

Lo! thy temple is most beautifully adorned with miracles as with radiant stars, and, rejoicing, it is ever blessed, piously celebrating thy most honored memory, O great wonderworker Daniel.

Thou dost repel the onslaught of divers periods and tribulations by thy supplications, O divinely blessed Prince Daniel. Ask thou forgiveness of sins for all who diligently celebrate thy most festive memorial.

Theotokion: We have thee alone, after God, as the intercessor of our race; wherefore, we pray: since thou hast boldness before thy Son and our God, entreat Him, that we be saved.

Canon II

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

Disdaining that which is transitory and corrupt, thou wast deemed worthy to behold that which is incorrupt. Continually glorifying Christ there, beg Him, that He show us forth as inheritors of His eternal glory.

Thou didst live virtuously and morally in thy principality, and emulating the life of the angels, making thine abode in the monastery thou didst found; and having lived a pure life therein, thou dwellest now in the mansions of heaven.

God hath shown thee forth as the intercessor and helper of thy city, thy monastery and all the Russian people; wherefore, defending thy city, bring great peace in all things unto thy monastery, and mediate salvation for thy people.

Theotokion: **O** most immaculate, incorrupt Maiden, Sovereign Lady Mother of God, mercifully regard thy servants, who with faith flee unto thy protection, and entreat thy Son, that He deliver us from all misfortunes.

ODE VI

Canon I

Irmos: **T**he 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.

Ever standing before the throne of the grace of the Trinity, rejoicing with all the angels and bestowing upon the world a wealth of miracles, save us all by thy supplications.

The gates of Eden were opened unto thee, and the inhabitants of heaven received thee with great joy and gladness. Rejoicing there with them, continually visit with mercy all who honor thee with faith.

Thou hast been shown to be a fervent intercessor for thy people, a helper of widows and orphans, the feeder of the poor, the consolation of the sorrowful, and the confirmation of thy city and monastery.

Theotokion: **T**hou hast been shown to be the redeemer of the human race, O Mother of our God; wherefore, with faith we fall down before thee, praying: Entreat thy Son, O all-immaculate one, in that thou art good, that He deliver us from all misfortunes and temptations.

Canon II

Irmos: **O** Thou that putteth on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

Thou hast been given unto Russia as the desired gift of God, resplendent with the rich gifts of miracles; wherefore, continually shining with the effulgence of the Trinity, thou hast been deemed worthy to join chorus with the multitude of the choirs of the saints.

The shrine wherein thy precious and holy relics lie, O divinely blessed Prince Daniel, poureth forth a spring of miracles upon those who with faith approach and bow down before them.

Blessed is the city, and blessed is the monastery wherein thou didst deign to struggle in thy lifetime; and leaving thy relics behind as a priceless gift after thy repose, thou dost mercifully regard all who live therein.

Theotokion: **H**aving fallen into many misfortunes and dangers, I am beset by a storm of countless sins; wherefore, I flee unto thee, O Virgin, as to my fervent intercessor. Entreat God Who became incarnate of thee, that He grant forgiveness of sins unto thy servant.

Kontakion of the venerable one, in Tone IV:

Chosen by God from thy parents' loins, * raised from infancy in the law of the Lord to be a perfect man, * and having received the famed city of Moscow as thine inheritance * by the providence of God, * thou wast revealed to be a faithful steward for thy pious people, * O divinely blessed Daniel. * And instructing them by thine example, * and continually teaching them the commandments of the Lord, * ever walking the path which leadeth to everlasting life, * thou didst attain unto the kingdom of heaven, * where, dwelling with the angelic choirs, * thou chantest unto God: ** Alleluia!

Ikos: **O**n earth thou didst reveal thyself to be an angel in the flesh, O divinely wise Prince Daniel, unceasingly glorifying the Creator of heaven and earth; for in every way thou didst strive throughout all thy life to fulfill His will, doing good unto all, receiving from Christ the gift of working miracles. Wherefore, we cry out to thee: Rejoice, for thou wast chosen by God from thine infancy; rejoice, for by Him wast thou called to the citizenship of heaven! Rejoice, for with piety and righteousness thou didst adorn the reign of thy power; rejoice, for thou didst receive from God victory over heretical foes and the creators of enmity! Rejoice, for, having forsaken this deceptive world, thou didst hasten to the calm haven of the angelic life, wherein thou didst provide an example of abstinence for all; rejoice, for thou wast deemed worthy by Christ of gifts of grace and miracles for thy great struggles! Rejoice, for in heaven thou dost gaze with all the saints upon the life-creating Trinity and dost chant unto Him continually: Alleluia!

ODE VII

Canon I

Irmos: **I**n 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.**

Rising early unto God from thy childhood, O spiritually rich one, thou didst flee the darkness of the passions of the body, enriched by abstinence and the gift of miracles, O venerable one. And dwelling now with the heavenly choirs, thou chantest unto the Trinity: Blessed art Thou in the temple of Thy glory, O Lord!

The fame of thy miracles went forth into all of Russia, O blessed one, enlightening thy people, who, delivered by thy wonderworking from all tribulations and perils, chant unto the Trinity: Blessed art Thou in the temple of Thy glory, O Lord!

With hymns and spiritual songs we praise thee, O blessed one, and standing round about thy precious and much-healing reliquary, we cry out to the Trinity Who hath glorified thee: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **E**ven after birthgiving thou didst remain a Virgin, as thou wast before giving birth; for thou hast given birth to God the Word, Who hath delivered us by thy mediation. To Him, O ye faithful, let us chant unceasingly: Blessed art Thou in the temple of Thy glory, O Lord!

Canon II

Irmos: **T**he 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’.

Manifestly following the steps of Thine all-blessed father Alexander, O divinely wise and ever-memorable Daniel, thou didst receive the principality of Moscow as thine inheritance; and having afterwards lived the monastic life, thou didst pass over to the mansions of heaven, where thou dost continually hymn the blessed God of our fathers. (Twice)

With divine wisdom thou didst live in fasting and vigilant prayer, unceasingly glorifying thy Creator, and chanting unto Him: O God of our fathers, blessed art Thou!

Theotokion: **A**s one beautiful, thou hast given birth to the Comely One Who hath transformed our ugliness back to its pristine form, O all-immaculate Maiden. To Him do we chant: O God of our fathers, Blessed art Thou!

ODE VIII

Canon I

Irmos: **H**aving 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.

As is meet, the reigning city of Moscow doth celebrate today on the day of thy repose, and as is meet, and the honored monastery which thou didst found, and wherein thy holy relics reside, doth bless thee, crying out to the Creator: Bless the Lord, all ye works of the Lord!

In thy merciful compassion thou didst feed the poor and destitute, and hast received eternal mercy from Christ. And ever standing before Him, thou chantest with the angels: Bless the Lord, all ye works of the Lord!

Mindful of thy great aid and intercession, O divinely blessed Prince Daniel, and having assembled on the day of thy commemoration, we render praise unto thee, as to the common helper of us all, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **H**e Who beareth all things by His almighty power was clothed in human flesh through thee, O all-immaculate Virgin, for the benefit of those who chant: Bless the Lord, all ye works of the Lord!

Canon II

Irmos: **T**reading down the fiery flame in the furnace, * the divinely eloquent children sang: * 'Bless the Lord, ye works of the Lord'.

Today the people of the great city of Moscow, hastening together to the monastery of the right-believing Prince Daniel on the festive day of his memorial, chant unto the Trinity: Bless the Lord, all ye works of the Lord!

O all ye hierarchs and ye assemblies of priests, come ye to the temple of our God, where the relics of the Great Prince Daniel lie; and kissing them, let us cry out to the Creator: Bless the Lord, all ye works of the Lord!

Today, celebrating in God the festival of the holy Daniel, the Church of Christ calleth all the faithful to praise the favorite of Christ, who poureth forth healing upon those who approach him with faith and chant unto the Creator: Bless the Lord, all ye works of the Lord!

Theotokion: **F**ollowing the words of Isaiah the prophet, we confess thee to be the Theotokos; for thou hast given birth to the Child who is called Emmanuel, Who is older than time. To Him do we cry aloud: Bless the Lord, all ye works of the Lord!

ODE IX

Canon I

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.

Hastening today to thy monastery and the temple of our God, O right-believing Prince Daniel, we earnestly beseech thee: Grant unto thy people peace and health and joyous consolation amid sorrows, that with faith we may bless thee, our speedy defender.

The Lord hath shown thee to be the founder and first leader, the prince of the city of Moscow, O divinely blessed Prince Daniel. And praying unceasingly unto Him, mercifully visit thy city and monastery, and save them from all tribulations.

Praising the memory of thy feast, all thy people, together with a multitude of monastic fasters, bow down before thee, and seeing the most glorious miracles given thee by God, ask mercy of thee. Disdain not their entreaties.

Theotokion: **O** Virgin Mother of God, who hast given birth to Jesus Christ, the Light Who enlighteneth every man, we beseech thee: Deliver thy people from all misfortunes and perils, that we may ever magnify thee as the helper of our race.

Canon II

Irmos: O ye people, with glory let us honor the pure Theotokos, * who received the fire of the Divinity in her womb * yet remained unconsumed, * let us magnify her with hymns.

In thy life thou didst ever magnify the one Godhead in three Hypostases, the divine and all-creating Cause. Wherefore, standing before Him, pray for thy people, that they may be saved from all misfortunes and dangers.

Thou didst show great zeal for piety, O blessed Daniel, becoming an excellent example for all thy people; wherefore, standing now before the Creator of all, pray that all may be delivered from tribulations and trials, and that we may be shown to be inheritors of God's kingdom.

As great as thou wast in thine Orthodox principality, O divinely wise Prince Daniel, to the same extent thou didst humble thyself; wherefore, the supremely good God hath supremely exalted thee and given thee a heavenly inheritance, and the grace of miracles, which do thou mercifully grant unto thy faithful people, praying to the Lord on our behalf.

Theotokion: Thou hast given birth to our Redeemer and Savior, O all-immaculate Virgin; wherefore, beseech Him to deliver us from our transgressions and make us heirs to His kingdom, that we may ever magnify thee, our intercessor.

Exapostilarion in Tone III:

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

Illumined by the light of the deifying and most divine Trinity, thou wast revealed to all Russia as a light shining with the goodly radiance of the grace of Jesus Christ, O right noble Prince Daniel. Wherefore, entreat the life-creating Trinity that we may be illumined with the most divine light, that inheriting everlasting joy with thee, we may hymn God Who hath glorified thee.

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

All our hope of salvation do we place in thee, O Mother of God who knewest not wedlock, and we ever invoke thine aid: Save us from the assaults of the enemy and from grief, loosing the sinful bonds of our evils, and snatch us from ever lasting fire, that we may ever magnify thee, the intercessor of our race.

On the Praises, 4 Stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

O Christ God, thou hast given the godly Daniel to the land of Russia as a most glorious wonderworker, a speedy aid for all amid tribulations, a helper of widows and orphans, a liberator of captives and feeder of the poor, a splendidly radiant luminary, who enlighteneth the whole Russian land delivering his people from all misfortunes. By his prayers grant confirmation unto his city and monastery, and great mercy to Thy people.

○ Christ God, Thou hast given the blessed Daniel, Thy favored one, as an unshakable pillar, a revealer of piety, a dispeller of ungodliness and enmity, the confirmation of the Orthodox Faith, a mighty bulwark of chastity, a pure reflection of the angelic life, an emulator of the purity of the incorporeal beings, and instructor of piety. By his supplications preserve Thou his city and monastery unharmed, and grant great mercy to Thy people.

○ Christ God, Thou hast given the all-blessed Daniel to Thy far-famed city of Moscow as a mighty defender, the boast and confirmation of princes, a most glorious victor over enemies, the invincible champion of Christians, who preserveth his homeland in peace, the common intercessor and helper of all. By his supplications grant victory over the enemy, and send down great mercy upon Thy people.

○ Christ God, Thou hast given the most praised Prince Daniel as an unfathomable abyss of miracles to all Thine Orthodox peoples, and a well-spring of healings unto all who approach him, an intercessor for all the sorrowful, a most wondrous physician for the sick, a comfort for those in sorrow and grief and a hope unashamed for the despairing. By his prayers set at naught all the arrogance of the enemy, and grant great mercy to Thy people.

Glory ..., in Tone VI:

○ people of Moscow, come ye today and let us praise the original founder of your city and its first leader, the right-wondrous Prince Daniel Come ye, and let us clap our hands in psalmody, celebrating his spiritual festival today and glorifying him as our wondrous helper! Come, let us fall down before his precious reliquary, kissing his much-healing relics; and reverently rendering honor, let us cry out to him, saying: Rejoice, thou mighty confirmation of all thy people and champion of all Christians! Pray thou unceasingly to Christ for them, that He grant them peace and great mercy!

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

○ 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.

Great Doxology. Troparion. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from Ode III of Canon I of the venerable one; and 4 from Ode VI of Canon II.

Submitting to the law of the Savior, O all-glorious Daniel, thou didst reject the sweet passions of the flesh, and, splendidly illumined by thy virtuous soul, thou didst attain unto the kingdom of heaven. (Twice)

Thou wast the great adornment of the Church, wherein thou wast shown to Christ, the King of glory, as an heir of the heavenly temple, O blessed one, where thou hast been deemed worthy to hymn the Trinity together with the angels.

With patience thou didst wait upon the Lord, and He heard thee and hearkened to the voice of thy ceaseless supplications, calling thee to everlasting gladness, making thee an heir to paradise.

Thou hast been given unto Russia as the desired gift of God, resplendent with the rich gifts of miracles; wherefore, continually shining with the effulgence of the Trinity, thou hast been deemed worthy to join chorus with the multitude of the choirs of the saints.

The shrine wherein thy precious and holy relics lie, O divinely blessed Prince Daniel, poureth forth a spring of miracles upon those who with faith approach and bow down before them.

Blessed is the city, and blessed is the monastery wherein thou didst deign to struggle in thy lifetime; and leaving thy relics behind as a priceless gift after thy repose, thou dost mercifully regard all who live therein.

Theotokion: **H**aving fallen into many misfortunes and dangers, I am beset by a storm of countless sins; wherefore, I flee unto thee, O Virgin, as to my fervent intercessor. Entreat God Who became incarnate of thee, that He grant forgiveness of sins unto thy servant.

Troparion of the venerable one, in Tone IV:

Illumined by divine grace, * thou didst set aside the glory of thy principality, * O divinely wise Prince Daniel, * and in thy heart away from this vain world * unwaveringly placing thine understanding upon the Creator, * thou didst shine forth like a star in the east of the Russian realm, * finishing the good race well by thy chaste and angelic life, * having kept the faith in purity. * Wherefore, even after thy repose God hath glorified thee with miracles, * pouring forth healing upon those who with faith have recourse unto thy precious shrine: * for this cause we, thy people, glorify thee today. * As thou hast boldness before Christ, ** pray that thy homeland be saved, and that our land find peace.

Kontakion of the venerable one, in Tone IV:

Chosen by God from thy parents' loins, * raised from infancy in the law of the Lord to be a perfect man, * and having received the famed city of Moscow as thine inheritance * by the providence of God, * thou wast revealed to be a faithful steward for thy pious people, * O divinely blessed Daniel. * And instructing them by thine example, * and continually teaching them the commandments of the Lord, * ever walking the path which leadeth to everlasting life, * thou didst attain unto the kingdom of heaven, * where, dwelling with the angelic choirs, * thou chantest unto God: ** Alleluia!

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 (GAL 5: 22-6: 2)

Brethren, the fruit of the Spirit is love, joy, peace, longsuffering, 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 VI: 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, § 47 (MT. 12: 30-37)

The Lord said: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad. Wherefore I say unto you: All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

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