

THE 10th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE MOTHER, ISADORA OF TABENNA
AT VESPER

On “Lord, I have cried ...,” 3 Stichera of the venerable one, in Tone VIII:

Having mystically acquired the mind of Christ, thou wast called a fool by the world, O most wise Isadora; for assuming the guise of slothfulness and indifference, while in truth, at night undertaking ineffable labors and struggles, thou didst voluntarily accept reproaches and abasement, finding mystic consolation in the grace of God. Wherefore, O blessed one, be thou mindful of us who celebrate thy most joyous memorial.

Thou didst hide thyself from the eyes of mankind, diligently fleeing earthly glory, O venerable Isadora, when the Lord was pleased to disclose thy struggles; yet the glory of heaven hath overtaken thee, for now thou canst not escape it, in that the whole world doth unanimously glorify thee, praising thy patience and humble-mindedness. Wherefore, O blessed one, be thou mindful of us who celebrate thy most joyous memorial.

As of old on the day of Pentecost, when the ignorant who beheld the coming of the Spirit mistook His activity for drunkenness, so did the senseless ones call drunkenness the activity of the Spirit of Christ which dwelt within thee, O all-praised and venerable mother Isadora, mocking and reproaching thee; but thou, mystically filled with divine gladness, didst cry aloud with joy: “I glorify Thee, O Christ my King, for Thou hast vouchsafed me to receive dishonor for Thy sake! Wherefore, accept me into Thine eternal mansions, and in Thy kingdom remember me with the honest thief.”

Glory ..., in Tone I:

O blessed Isadora, who can tell of thy wondrous humility of mind? Who doth not marvel at thy great patience? Who doth not declare the majesty of thy comely soul? O thou who art divinely wise, entreat Christ God on behalf of those who honor thy holy memory with love.

Both now ..., from the Pentecostarion.

On the Aposticha, the Stichera from the Pentecostarion; and Glory ..., in Tone VI:

Desiring the honors of a higher calling, thou didst partake of dishonor as it were water, O venerable one, thereby satisfying thy spiritual thirst and in nowise knowing satiety; wherefore, when Christ God desired to glorify thee, thou didst hide from the eyes of all. Yet the whole world hath learned of thy struggles, and we all now cry out to thee: Rejoice, thou who hast been crowned with a heavenly diadem! Rejoice, O faithful handmaid of Christ! Rejoice, thou who among the wise art most wise! Forget us not in thy sure supplications.

Both now ..., from the Pentecostarion.

Troparion of the venerable one, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Isadora.

Glory ..., Both now ..., Troparion from the Pentecostarion.

AT MATINS

Canon of the venerable one, the acrostic whereof is: “Teach us wisdom, O thou who art wise in Christ”, the composition of Valerian, in Tone IV:

ODE I

Irmos: **O** Thou who wast born of the Virgin, * drown I implore Thee, in the depth of dispassion * the triune nature of my soul, * as Thou didst the mighty strongholds of the warriors, * that in the mortality of my flesh * as on a timbrel * I may chant a hymn of victory.

Thou didst put the wise and the most wise of this age to shame, O thrice blessed mother, having assimilated the foolishness of the preaching of Christ, thereby casting down the most prideful prince of darkness and this world, and chanting to the Savior a hymn of victory.

Thou didst amaze the ranks of the angels with thy humility of mind, O mother; and having thereby opened the gates of heaven as with a key, thou didst sow with many tears, but now reapst the joy of life everlasting, chanting to Christ God a hymn of victory.

Thou wast truly shown to be a wise virgin, ever preserving the oil of mercy and love in thy heart; yet thou wast foolishly called a fool by all, zealously fleeing earthly glory, but mystically rejoicing and chanting a hymn of victory.

Theotokion: **O** most hymned Theotokos, thou most beauteous garden of paradise, the dwelling-place of God, all-adorned and gilded by the Spirit, truly the hymnody offered to thy glory surpasseth all hymnody.

ODE III

Irmos: **N**ot in wisdom, nor in power do we glory, * but we glory in Thee **O** Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, **O** Lover of mankind.

“O Christ, Thou hypostatic Wisdom of the Father, for Thy sake I reject the understanding of the wise. Yet grant that I never be parted from Thee!” didst thou cry, O blessed one.

Full of the grace of the Holy Spirit, and mystically heeding His voice in thy heart, thou didst assume the appearance of drunkenness before men, O venerable one, willingly enduring their reproaches.

Who can tell of thine all-night labors, O mother? Who can count thy tears? Who doth not marvel at thy boundless humility of mind, whereby thou hast laid up eternal good things as treasure?

Theotokion: **W**e confess thee to be the true Theotokos, more exalted than all creation, whose beauty the King and Lord of all truly desired, calling thee His Mother.

Kontakion of the venerable one, in Tone II:

Having acquired the mind of Christ, O divinely wise one, * thou didst reject the wisdom of this world, * showing the appearance of drunkenness to all mankind, * but worshiping God with divine understanding, * and filled with the Holy Spirit thou didst meditate on His wisdom every hour. * Wherefore, we all cry aloud: ** Rejoice, O Isadora, thou boast of Tabenna!

Ikos: Vouchsafed a revelation from God, the elder asked: “Where is she who hath pleased God more than all others? Where is she who is wiser than her peers? Behold, I have come to look upon her honored countenance and to delight in her conversation, not so much to give her a blessing as to do her homage. Why is she so humble of mind that she fleeth from our eyes? For a city which standeth on the summit of a mountain cannot be hid! Wherefore, we all now truly cry out to thee: Rejoice, O Isadora, thou boast of Tabenna!

Sessional Hymn of the venerable one, in Tone VII:

“I am the reproach of all mankind!” didst thou cry aloud, O blessed one. “By all who see me I am mocked! They speak with their lips and wag their heads, and they array their fallen souls against me, desiring to inflict pain upon my heart! Yet, O my Joy, deliver me from those who surround me, establishing me upon the rock of humble-mindedness. Grant me a word of consolation, and save me!”

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.

ODE IV

Irmos: I have heard of Thy glorious Dispensation, * O Christ our God: * how Thou wast born of the Virgin, * that Thou mightest deliver from error * those who cry aloud to Thee: * Glory to Thy power, O Lord.

Laboring and struggling at night, thou didst most wondrously walk upon the waves, illumining the darkness with thy prayer as with a pillar of fire, and crying aloud: Glory to Thy power, O Lord!

Hell, that place of great evil, gnashed its teeth at thee, stirring up a storm of blasphemy and reproach against thee; yet, wounding its head with thy humility of mind, thou didst cry aloud: Glory to Thy power, O Lord!

The holy elder, hearing report of thy struggles, was amazed, and greatly desired to behold thine honored face; yet, unable to see thee with the eyes of his body, he perceived thy spiritual exaltation and cried aloud: Glory to Thy power, O Lord!

Theotokion: Thou didst issue forth, born of the all-immaculate Virgin, to save mankind, O Christ. Having chosen her beforehand from among all of creation from ages past. Glory to Thy power, O Lord!

ODE V

Irmos: Shine upon me, O Lord, * the light of Thy commandments, * for my soul riseth early to Thee and hymneth Thee: * For Thou art our God, * and unto Thee do I flee, O King of peace.

“Even though I walk amidst the shadow of death, I will no fear evil, for ‘Thou art with me, O my Savior and mine enlightenment!’ didst thou cry aloud, O venerable one, setting forth at night to undertake thine activities.

When the material sun had set, thou didst issue forth to meet Christ, the Sun of righteousness, shedding thy guise of foolishness as it were a garment, arraying thyself in the majesty of holiness.

“For the unbelieving, night is devoid of light, O Christ, but the enlightenment of the faithful is in the sweetness of ‘Thy words,’ thus didst thou reason, O blessed Isadora, offering thy nocturnal labors to the Savior as a gift.

Theotokion: **R**ejoice, O deliverance of Adam, palace of the Word radiant in majesty! Enlighten thou our darkened hearts, dispelling the darkness of despondency.

ODE VI

Irmos: **I** have reached the depths of the sea * and the tempest of my many sins hath engulfed me; * but do ‘Thou raise up my life from the abyss * O Greatly-merciful One.

“Behold, those close to me have hated me!” didst thou cry aloud, O mother; “I am mocked and reviled by all! But do ‘Thou accept me, O Christ God, and save me!”

“I endure reproaches as is meet because of my wickedness,” didst thou reason, O blessed one, crucifying the arrogance of Adam.

Wounded with spiritual wounds and beset by the assaults of the enemy, like Peter upon the deep, thou didst stretch forth thy hands to the Savior, O mother.

Theotokion: **C**ome thou to our salvation, O blessed Theotokos! For, lo! we who sail the sea of life are in distress, Rebuke thou the tempest, as once did thy Son.

Kontakion & Ikos from the Pentecostarion.

ODE VII

Irmos: **T**he three youths in Babylon, * regarded the tyrant’s command as foolishness, * and cried aloud in the midst of the flame: * **Blessed art Thou, O Lord God of our fathers!**

Cast into the furnace of temptations like the three children in Babylon of old, thou didst bring to Christ a contrite heart and an humble spirit, crying out with them: Blessed art Thou, O Lord God of our fathers!

Magnificently adorning thy bridal-chamber of thy soul, but neglecting the temple of thy body, and lighting inextinguishable lamps of love, O wise virgin Isadora, thou didst cry aloud: Blessed art Thou, O Lord God of our fathers!

Giving to all mankind the appearance of negligence and foolishness, but unceasingly serving the triune God in spirit, tried by the fire of evil mockery like gold in a crucible, O mother, thou didst cry aloud: Blessed art Thou, O Lord God of our fathers!

Theotokion: Offering Thee Thy blessed Mother as a gift, O Christ, all of us mortals set her before Thee to make supplication. Be merciful to us, O Lord God of our fathers!

ODE VIII

Irmos: In wisdom hast Thou fashioned all things, O Master, * Thou didst establish the earth firmly upon the fathomless depths of the waters, * in accordance with Thy knowledge, * wherefore we hymn Thee chanting: * Unceasingly bless ye the Lord all ye works of the Lord.

With the ears of thy soul, which were enlightened by God, thou didst hear all of creation and every breath glorifying God, O divinely wise and venerable one, day and night didst thou cry aloud with the mouth of thy heart: Unceasingly bless the Lord, O ye works of the lord!

Thy works were not hidden from the most radiant eyes of God, and thy struggles were revealed to all mankind; wherefore, recognizing in thee the chosen vessel of God, the people rejoiced, glorifying God Who is wondrous in His saints, and cried aloud: Unceasingly bless the Lord, O ye works of the lord!

Do thou ever rejoice, O righteous Isadora, having grieved on earth, willingly emulating Christ. And be thou comforted, O blessed one, by the gaze of Him Who is more comely than the children of humanity, crying out to Him in thanksgiving: Unceasingly bless the Lord, O ye works of the lord!

Theotokion: Hearing of the Virgin Who gave birth to the promised Savior, Eve, our first mother, hath come to her senses and shaken off her gloom, magnifying the Theotokos and crying aloud: “Who is this who hath trampled underfoot the most wicked serpent, wounding his head? Behold, our deliverance hath truly been revealed! Unceasingly bless the Lord, O ye works of the lord!”

ODE IX

Irmos: The ineffable hidden mystery of God hath been revealed in thee, * O most pure Virgin; * for in His tender compassion * God become incarnate of thee. * Wherefore, we magnify thee as the Theotokos.

Neither afflictions’, nor mockery, nor reproaches troubled thee or were able to separate thee from the love of God, for ascending therewith, as by a ladder, thou didst safely reach the mansions on high; wherefore, with love we magnify thee.

Having now shed the appearance of foolishness, O most wise Isadora, thou dost shine in glory with the saints amid the never-waning day, chanting unceasing praise to God; wherefore, with love we magnify thee.

Though in thine earthly life thou didst flee from those who honored thee, yet, O blessed one, never cease to look down upon them from the heavens, granting them speedy aid, fervently delivering them from misfortunes, that with love they may magnify thee.

Theotokion: Thou hast revealed to us the Sun of righteousness, the Savior of the world, Who was proclaimed of old by the prophets; and thereby thou hast wiped all sorrow from the face of the earth. Wherefore with heart and mouth, O blessed Theotokos, we magnify thee.

Exapostilarion of the venerable one:

To those who faithfully honor her memory the blessed Isadora crieth out: “Come, my friends, and learn of me! I have suffered a little in this transitory life and have humbled myself, I have nourished my soul with my tears and have clothed myself in abasement as in a robe. Yet Christ the word hath now rent asunder my hair-shirt and girt me about with divine gladness; He hath crowned me with glory and honor, wherefore, be ye of good courage and strengthen yourselves with hope, for our Savior, Who hath great mercy, shall soon transform your sorrows into joy.”

Glory..., Both now ..., Exapostilarion from the Pentecostarion.

AT LITURGY

Troparion of the venerable one, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Isadora.

Kontakion of the venerable one, in Tone II:

Having acquired the mind of Christ, O divinely wise one, * thou didst reject the wisdom of this world, * showing the appearance of drunkenness to all mankind, * but worshiping God with divine understanding, * and filled with the Holy Spirit thou didst meditate on His wisdom every hour. * Wherefore, we all cry aloud: ** Rejoice, O Isadora, thou boast of Tabenna!