THE 3rd DAY OF THE MONTH OF AUGUST

COMMEMORATION OF OUR VENERABLE FATHERS ISAACIUS, DALMATUS & FAUSTUS

AT VESPERS

On "Lord, I have cried ...," 3 Stichera of the venerable fathers, in Tone VIII:

Spec. Mel.: "Thy martyrs, O Lord ...":

Making themselves like unto the incorporeal ones, O Lord, with prayer and abstinence Thy saints dispelled the passions of the flesh and, shining with wondrous works, they illumine the hearts of all. By their supplication grant Thy people great mercy.

Taking up zeal for the virtues, Dalmatus and Isaacius manifestly set at naught the heresy of Arius and Nestorius, and as champions of the Orthodox have received the acclaim of all. Through their prayers, O Christ, grant Thy people great mercy.

Having shown yourselves to be stars of the firmament of abstinence, O venerable fathers, ye have illumined the monastics, driving away the darkness of the demons. Wherefore, even after your repose ye are called blessed, praying that all who celebrate your godly memory may be saved.

But if Alleluia be chanted instead of "God is the Lord ..." at Matins, then we chant first the following Stichera of the Theotokos, in the same tone and melody:

From the hands of the serpent who hath brought death to mankind, and who wageth war utterly to slay me with deception, do thou wrest me for the Master. Crush his jaws, I pray, and set at naught his wiles, that delivered from his talons, I may magnify thy power.

I am like the barren tree, devoid of the fruit of salvation, O all-immaculate one. Wherefore, I tremble at the thought of the visitation, lest I be cast into the unquenchable fire, wretch that I am. Therefore I fall down before thee, crying aloud: Deliver me, and by thy mediation show me forth to thy Son as fruitful, O pure one.

My thoughts are defiled, my lips false, and all my deeds impure. What, then, shall I do? How shall I meet the Judge? O Virgin and Lady, entreat the Lord, thy Son and Creator, that He accept my spirit in repentance, in that He alone is compassionate.

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

Woe is him who hath angered his God! and woe is me for I ever abide in despondency, slothfulness and ignorance! O Virgin and Lady; help me who am darkened, and entreat thy Son and Creator to grant me forgiveness of mine offenses.

Stavrotheotokion: **T**he unblemished heifer, beholding her Bullock * willingly nailed upon the Tree, * cried out aloud, lamenting piteously: * "Woe is me, O my most beloved Child! * How hath the ungrateful assembly of the Jews rewarded Thee, * desiring to leave me childless and bereft of Thee, ** O my most beloved Child?"

Troparion of the venerable fathers, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

AT MATINS

Both canons from the Oktoechos, and the canon of the saints, with four Troparia, the acrostic whereof is: "I hymn the radiant stars of the monks", in Tone VIII:

ODE I

Irmos: That which had been hewn down divided the undivided, * and land unseen was seen by the sun; * water engulfed the cruel enemy, * and Israel traversed the impassable, chanting a hymn: * Let us sing unto the Lord, * for gloriously hath He been glorified!

Standing radiantly before the divine Light, ever filled with the splendor of the three-fold Sun and deified in the true communion thereof, O blessed one, illumine those who celebrate your most sacred memory with faith and sing unto the Lord in a godly manner.

Directing your gaze to those things which alone are lasting, ye did in every way repulse the assaults of fleeting things, cleaving unto the Lord with all your mind and rejecting the pleasures of the flesh, O most honored fathers. Wherefore, ye have passed on to the unwaning radiance.

Winged with sacred doctrines, O wise father Dalmatus, and adorned with the divine teachings of the godly Isaacius, thou didst manifestly ascend to the heights of the virtues and become a pillar and ground for monks. Wherefore, we call thee blessed.

Theotokion: **O** most glorious one who hast given birth unto God: deliver me from the dishonor of the passions, and bestow upon me the thought of compunction, O Virgin. O pure one, shine forth the effulgence of repentance within my mind, that I may magnify thee who hast uplifted us all.

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.

O venerable father Isaacius, we have all known thee to be a true star which sped from the East, destroying the bitter darkness of heresies and illumining the faithful with thy words.

Noetically shining forth in the pure splendors of thy struggles, O father Faustus, thou didst become light, illumining all who beheld thee and faithfully followed thy life, O blessed one.

Having lulled all the passions of your bodies to sleep with unceasing prayers and hymns, O venerable ones, ye received from God inviolate riches and unfailing grace, O most blessed ones.

Theotokion: **O** Virgin, we have known thee to be a noetic and splendid lamp-stand who received within thyself the unbearable Fire; and we know thee also to be a divine palace, and the lofty throne whereon the Transcendent One hath rested.

Sessional Hymn of the venerable fathers, in Tone VIII:

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

Shining radiantly with the light of the Trinity, O fathers, ye have radiantly driven away the thick darkness of the pleasures, illumining the hearts of the faithful with divine works. Wherefore, we reverence your light-bearing and honored memory today and cry out in unison: O most noetically rich Godbearers, entreat Christ God, that He grant forgiveness unto those who honor your holy memory with love.

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

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

Stavrotheotokion: **U**pon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * "The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!"

ODE IV

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

As most fruitful branches of the true Vine, O venerable ones, ye have poured forth upon all the pure wine of compunction.

O venerable Dalmatus, we have all known thee to be one who was in accord with the Council, who makest firm the pious and cuttest down the prideful.

O blessed one, the godly Council commanded thee beforehand, as one who shone forth more than all others, and who was adorned with divine virtues, to undertake the care of all.

Theotokion: **W**ith the slumber of slothfulness the sleep of sin overcome me hath, O pure one. But by thy diligent prayer raise me up now to repentance.

ODE V

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

Thou wast one who journeyed from the East to the Imperial City, and with divine seed, increased its harvest, uprooting all the wicked harm wrought by Arius, O sacred father Isaacius.

Thou wast a disciple unto Isaacius, as Elisha was unto Elijah, O sacred Dalmatus, parting the waters of the evil harm of the demons with the mantle of the gifts of the Spirit, and pointing the way for the faithful.

Having submitted to the laws of God, and turned utterly away from the laws of sin, thou wast revealed to be a pillar going before the divine Council, a role and model for monks, and an unshakable foundation for the faithful, O God-bearing Faustus.

Theotokion: **T**he generations of generations all glorify thee as the true Theotokos, who art manifestly more holy than the angels, O most holy Virgin. Wherefore, I cry out: Sanctify my soul which hath been defiled by the passions.

ODE VI

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Thou wast revealed to be a converser with the angels; for, traveling thy way and weakening thy body by abstinence, thou didst emulate their life while yet upon the earth, O Dalmatus, guide and most eminent rule of monastics.

Aflame with zeal for the love of the Lord as was Elijah, O blessed Isaacius, and with boldness thou didst denounce, as he did Ahab, the champion of darkness who was infected with the wicked heresy of the foolish Arius.

Ye have been revealed to be guides for those astray and havens for those who are saved by faith, O God-bearing and wonder-working fathers Faustus and Dalmatus and godly Isaacius, ye servants of Jesus and most radiant beacons for monastics.

Theotokion: **O** most holy Virgin, with thy saving haste and visitation, visit thou my soul which hath fallen ill through sins and all the temptations of the enemy; and in that thou art good, heal it, O all-hymned Theotokos, my hope.

Kontakion of the venerable fathers, in Tone II:

Spec. Mel.: "In supplications ...":

With hymns let us praise Isaacius, Dalmatus and Faustus, * who shone forth like beacons through fasting * and turned away heresies with faith; * for they are saints of God ** who ever entreat Him on behalf of us.

Ikos: **W**ho among mortals is able to recount the splendid virtues of the venerable fathers, their struggles and labors, divine zeal and pure boldness of life, and the godly works which they accomplished upon the earth, like angels? Yet, honoring them, we hymn the Trinity with faith; for, standing radiantly with the angelic choirs before Him, they ever pray on our behalf.

ODE VII

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

Ye have been shown to be embers aflame with the divine fire of the Comforter, burning up the fuel of malice and enlightening the faithful throughout the ages, O God-bearers.

Having mortified thy body with fasting, thou didst subject it to thy spirit, O Dalmatus, and with the torrents of thy spiritual tears thou didst drown the malice of the enemy throughout the ages, O God-bearer.

Having found a blessed end, ye dwell in the kingdom of heaven and have joined the choirs of the venerable. O fathers, with them cry aloud: O Lord God, blessed art Thou!

Theotokion: **T**hou didst block the stream of death, having given birth unto the immortal God, O thou who alone art the pure Theotokos. To Him do we now chant with faith: Blessed art Thou, O Lord God, throughout the ages!

ODE VIII

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

Parting the sea of the passions with the rod of the Cross, ye destroyed all the might of the noetic pharaoh, O venerable fathers, and have saved a sacred multitude of monks, leading them to the land of dispassion, as they chant unceasingly: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

The exaltation of the heretical didst thou manifestly cast down, foreseeing their destruction from afar. Thou didst help the poor, and wast a guide for the blind, a staff for the aged and the consolation of widows, O Dalmatus, crying aloud: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

For forty-three days didst thou fast, and straightway didst thou fall asleep for as many days, in a manner surpassing nature, keeping the eye of thy heart in vigilance, illumined by the radiance of God, O wise one. And to Him dost thou cry, O Dalmatus: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

Theotokion: **T**he Lord, having made His abode within thine undefiled womb, showed thee forth as pure and radiant. Wherefore, O Virgin, cleanse me who am defiled by bitter habits and the harmful assaults of the adversary, and grant that I may chant: Ye people supremely exalt Him throughout all ages!

ODE IX

Irmos: Every ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

Strengthened by the power of Christ, the monastic instructors of heavenly wisdom were enabled to vanquish the feeble audacity of the foe. And now, adorned, they have entered the noetic courts, rejoicing.

O thrice-rich fathers, ye have been shown to be thrice-radiant lamps emitting unwaning radiance, and unfading flowers of paradise which perfume the thoughts of the faithful. Wherefore, with faith we celebrate your most festive memory.

Adorned with dispassion as with a magnificent crown and arrayed in the accomplishments of divine love, O most wise ones, ye have entered, rejoicing, into the banquet hall of Christ, reclining and receiving the reward of your pangs.

Your divine memory, O blessed Dalmatus, Faustus and Isaacius, hath shone forth with noetic splendor, illumining the assemblies of the faithful, O universal beacons and instructors of monastics. Wherefore, enlighten also our spiritual senses.

Theotokion: **E**nlighten my heart which hath been blinded by malice, O portal of the Light, and permit me not to fall now into the sleep of death, for I am ever darkened by impure thoughts. But let me glorify thee in thanksgiving, O all-hymned Theotokos.

AT LITURGY

Troparion of the venerable fathers, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Kontakion of the venerable fathers, in Tone II:

With hymns let us praise Isaacius, Dalmatus and Faustus, * who shone forth like beacons through fasting * and turned away heresies with faith; * for they are saints of God ** who ever entreat Him on behalf of us.