

**THE 29<sup>th</sup> DAY OF THE MONTH OF SEPTEMBER**  
**COMMEMORATION OF OUR VENERABLE FATHER CYRIACUS THE ANCHORITE**  
**AT VESPERS**

On “Lord, I have cried ...,” 6 Stichera of the venerable one, in Tone VIII:  
Spec. Mel.: ‘What shall we call you ...’:

**H**aving curbed the passions with the bridle of abstinence, O wonderworker Cyriacus, thou didst robe thyself in the radiant garment of dispassion, and having laid bare all the malice of him who of old stripped our first parents naked; thou dost now make thine abode in paradise, ever rejoicing. Pray thou that our souls be saved. (Twice)

**B**earing the Cross upon thy shoulders, thou didst follow after Christ, scorning the pleasures of life with unrelenting contemplation, and having slain the passions of the flesh with intense vigils and prayers, thou hast been granted the grace to heal infirmities, O venerable one. Pray thou that our souls be saved. (Twice)

**T**hou didst abide in the desert, O venerable Cyriacus, making bitter herbs thy food, thereby embittering thy senses, and uprooting the passions of thy soul, O blessed one. Wherefore, having lived angelically, thou wast granted heavenly delight after thy repose. Pray thou that our souls be saved. (Twice)

Glory ..., in Tone VIII:

**W**e honor thee, O our father Cyriacus, instructor of a multitude of monks, for we have truly come to know the straight way by following thy steps. Blessed art thou; for, having labored for Christ, thou didst triumph over the power of the enemy, O thou who dost converse with angels, companion of the venerable and the righteous. With them entreat thou the Lord to have mercy upon our souls.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VIII:  
Spec. Mel.: “O most glorious wonder ...”:

**Stavrotheotokion:** **T**he ewe-lamb, as she beheld the Lamb \* stretched out of His own will upon the Tree of the Cross, \* cried out maternally, \* in pain with her weeping: \* O my Son, what is this strange sight? \* O Longsuffering One, how is it that Thou art slain, \* Who, as Lord, bestoweth life upon all, \* granting resurrection to mortals? \*\* I glorify Thy great condescension, O my God!

On the Aposticha, Glory ..., in Tone VI:

**O** venerable father, report of thy corrections hath gone forth throughout all the earth. Wherefore, in the heavens hast thou found the reward of thy labors; having destroyed hordes of demons and attaining unto the ranks of the angels, whose life thou didst emulate blamelessly. As thou hast boldness before the Lord, beg thou peace for our souls.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

**Stavrotheotokion:** Upon seeing Thee crucified, O Christ, \* she who gaveth birth to Thee cried aloud: \* “What is this strange mystery that I see, \* O my Son How is it that Thou diest?, \* suspended upon the Tree, \*\* O Bestower of life?”

**Troparion of the venerable one, in Tone I:**

**A** desert dweller, an angel in the flesh and a wonder-worker \* wast thou revealed to be, O our God-bearing father Cyriacus \* Receiving heavenly gifts through fasting, vigils and prayers, \* thou healest the infirm and the souls of those who with faith have recourse unto thee. \* Glory to Him Who hath given thee strength! \* Glory to Him Who hath crowned thee! \*\* Glory to Him Who through thee worketh healings for all!

## AT MATINS

Both canons from the Oktoechos, without the martyria; and the canon to the saint, in Tone VIII, with 6 Troparia, the composition of Stephen the Sabbaite, the acrostic whereof is: "O Cyriacus, be thou an intercessor before God!"

### ODE I

**Irmos:** Let us, O ye people, send up a hymn \* unto our wondrous God \* Who hath freed Israel from bondage, \* chanting a hymn of victory \* and crying aloud: \* We sing unto Thee, O only Master.

**G**rant me grace and the glory of divine knowledge, O Christ, that by the prayers of the venerable Cyriacus I may fittingly hymn him, for Thou art the ineffable Treasury of wise teachings.

**O** blessed Cyriacus, compassionately accepting me who now offers thee a hymn, entreat Christ, that I may partake of divine radiance and illumination and receive salvation.

**F**irmly established by the power of the Master, and following in His footsteps, O father, thou didst vanquish the princes of darkness and attain unto the resting place on high, O all-blessed Cyriacus:

**H**aving subjected all the wisdom of thy flesh to the life-bearing Spirit, on earth thou didst show forth a life like unto that of the bodiless ones. Wherefore, with them thou dost now hold chorus in the courts of heaven, O God-bearer.

**Theotokion:** With hymns, O ye faithful, let us praise the most pure Mary, the grace-endowed Mother of God, the divine shelter, the calm haven, the salvation of all the faithful

### ODE III

**Irmos:** There is none as holy as the Lord, \* and none as righteous as our God, \* Whom the whole of creation doth hymn: \* There is none more righteous than Thee, O Lord.

**U**nceasingly traveling along the path of life, from childhood thou didst love thy Creator, O venerable one, and, thirsting for Him, thou didst run like a hart unto streams of water and find Him.

**O** divinely eloquent one, having received, like a living book, texts on the tablet of thy heart, inscribed by the finger of the Spirit, thou didst verily preserve the living commandments of Christ.

**O** venerable one, having restrained thy stomach in fasting, thou didst slay carnal pleasure and gluttonous desires, living all thy life in purity, O father.

**I**n gladness didst thou make thyself a rational temple for the Trinity, cleansing thy mind, body and soul, O thrice-blessed one; and thou didst become a receptacle of the light of the threefold Sun.

**Theotokion:** **O** Mary Theotokos, O Virgin who knewest not wedlock, thou didst give birth, and, unwedded, remained a Virgin, O Mother. Entreat Christ our God that we be saved.

**Kontakion of the venerable one, in Tone VIII:**

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

**T**he sacred Lavra, ever honoring thee as a mighty champion and defender, \* doth yearly celebrate thy commemoration. \* But, as thou hast boldness before the Lord, \* preserve us from assailing enemies, that we may cry aloud: \*\* Rejoice, O thrice-blessed one!

**Sessional Hymn, in Tone V:**

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

**T**hou didst adorn thy life with abstinence and, having slain thy members, didst vanquish the assaults of the enemy, O venerable father, and wast shown to be a desert dweller and a noetic beacon unto the world. Wherefore, beseech the Lord, that He have mercy on our souls. **(Twice)**

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

**F**inding thee to be a haven, a bulwark, a refuge, our hope, protection and fervent help, we, the faithful, hasten to thee and cry out earnestly, exclaiming with faith: Have mercy upon those who place their trust in thee, O Theotokos, and deliver us from transgressions.

**Stavrotheotokion:** **T**hrough the Cross of thy Son, \* O thou who art full of the grace of God, \* hath the deception of idolatry been utterly vanquished, \* and the might of the demons hath fallen; \* wherefore, we, the faithful, ever hymn and bless thee as is meet, \*\* confessing thee to be the true Theotokos.

#### **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!’

**T**he sun shuddered at thine abstinence and strength, and was in no wise saw thee angered through many years, O venerable one, for thou didst not partake of food by day, but right mightily kept vigil, chanting: Glory to Thy power, O Lover of mankind!

**T**aught by the knowledge of men wise in the new, and the old covenant, O wise one, and acquiring the qualities of every virtue, and emulating the wise bee, thou didst become a chosen vessel, and cry aloud: Glory to Thy power, O Lover of mankind!

**O** Christ God, Thou art a wealth of sweetness, and the glory and joy of the venerable. Therefore, Cyriacus, loving Thee, reckoned all consolations in the world but dung. Therefore he lovingly delighted in Thy beauty, living in impassible deserts.

**I** know of the most sweet waters of Marah of the prophet of old; and thou, O Cyriacus, who transformed the bitter poison of grasses into sweet food, hast manifestly shown similar boldness before the Lord, Who doth truly glorify His servants with divine power.

**As** a disciple and emulator of Christ the Master, O father, thou didst heal the lunatic son of the slave with prayer, having received the grace to drive away infirmities and to cast down hordes of demons with the sign of the divine Cross.

**Theotokion: O** unwedded one, thou art the boast of the faithful! Thou art our intercessor! Thou art the refuge, rampart and haven of Christians, for thou dost bear entreaty to thy Son, O all-immaculate one, and dost save from misfortunes those who with faith and love glorify thee as the pure Theotokos.

### 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.

**Receiving** from Christ the invincible grace of the Spirit, thou didst mightily cast down the cruel ruler of this world, and, restraining the passions of thy soul, O Cyriacus, thou wast crowned with a crown of dispassion.

**Thou** didst show thyself to be strong, steadfastly enduring the pangs of fasting, remaining unyielding even unto the most profound old age, living with much gladness in the deserts as if in the chamber of a royal palace, O venerable one.

**Keeping** all-night vigils and approaching God lacking all pride, thou didst converse in prayer with the immaterial Mind, O Cyriacus, and received brilliant rays of light, being radiantly illumined in mind.

**Full** of splendor and the gift of prophecy, O venerable one, thy pure tongue foretold of old the nearly complete destruction of the error of Origen, that deranged and soul-destroying man.

**Theotokion: T**he company of prophets came to know thy mysteries, O pure one, for the Master hath shown thee to be the portal of heaven; and the Sun of righteousness, Who was incarnate of thee, O Virgin, hath shone forth upon those who are in darkness.

### 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.

**Becoming** a god by adoption through deification by Christ, Who is God in essence, O blessed one, thou didst set aright the sufferings of natural disability, healing infirmities and straightway curing the demonized with divine grace.

**T**hou didst flee the multitude of peoples who approached thee, and didst seek out yet more remote ravines, avoiding the empty praises of human glory.

**L**ooking upon all the glory of the corrupt world as a dream, thou didst love the better glories of the only living God, O wise one, and wast rightly deemed worthy to be a partaker thereof.

**Theotokion:** **A**s an animate ark thou didst receive the beginningless Word; as a holy sanctuary thou didst contain the Creator; as a fiery throne thou dost bear the Master of all creation, O Mother of God.

**Kontakion of the venerable one, in Tone II:**

**Spec. Mel.: “Seeking the highest ...”:**

**H**aving divinely armed thyself with spiritual purity \* and having mightily taken up unceasing prayer as a spear, \* thou didst mow down legions of demons, \* O Cyriacus our father. \*\* Pray thou unceasingly on behalf of us all.

**Ikos:** **H**ow shall I praise thy struggles, wretch that I am, O venerable father? How shall I pour forth a torrent of tears? For, soaring aloft in thy life, thou didst reach the choirs of angels. Truly thou didst slay all the passions by abstinence, O wise one, and, having enslaved thy flesh, subjected it to thy spirit. And, possessed of the sword of prayer, thou didst set at naught the prince of darkness. Pray thou unceasingly on behalf of us all.

## **ODE VII**

**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’.

**T**hy most faithful favorite delighted himself with the teaching of divinely inspired laws and words more than with honey, chanting: Blessed art Thou, O Lord God, throughout the ages!

**O** divinely eloquent and blessed one, thou dost lead to Christ those who hymn thee, O Cyriacus, and cleansed of the filth of the passions by thy prayers, they cry aloud saying: Blessed art Thou, O Lord God, throughout the ages!

**D**aniel, escaping the ferocity of the lions, was glorified; but Cyriacus, commanding them, had them as servants, and he cried to Thee: Blessed art Thou, O Lord God, throughout the ages!

**A**ll the grace of the Spirit didst thou cause to dwell in Cyriacus, for he became an adorer of Thy most pure beauty, crying out to Thee with all his soul: Blessed art Thou, O Lord God, throughout the ages!

**Trinitarian:** **A**ugmenting contemplation with action, thou didst preach the Essence in three Hypostases: the Father, the Son and the Holy Ghost, O God-pleasing Cyriacus, crying aloud: Blessed art Thou, O Lord God, throughout the ages!



**Theotokion:** **O** Mother of God, quench the flame of my passions and subdue the tempest of heresies; for we Christians have thee as our intercessor and champion, and thee do we hymn with faith throughout the ages.

### ODE VIII

**Irmos:** **By Thy grace the children became vanquishers \* of both the tyrant and the flames, \* carefully observing Thy commandments, \* wherefore they cried aloud: \* Bless the Lord, all ye works of the Lord!**

**W**ith streams of tears didst thou water thy sacred soul, O blessed one, and didst show it forth as fertile, chanting: All ye works, bless the Lord and supremely exalt Him throughout the ages!

**T**he Tishbite of old dried up the showers of rain with drought; but thou, O all-blessed one, didst call down a downpour of rain for the growth of crops, chanting: All ye works, bless the Lord and supremely exalt Him throughout the ages!

**T**he inglorious disciples of Origen, the trifler and recounter of fables, didst thou denounce by thy mighty struggles, chanting: Bless ye the Lord in Orthodox manner, and supremely exalt Him throughout the ages!

**Trinitarian:** **O** father, thou didst piously teach the one Essence of the Trinity in three Suns as a single ray and radiance, saying: Bless ye the Lord in an Orthodox manner, and supremely exalt Him throughout the ages!

**Theotokion:** **O** Virgin, thou art shown to be a daughter of fallen Adam and the Mother of God, Who hath renewed my being. O all ye works hymn and supremely exalt Him as Lord 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.**

**O** wise one, a cave received thee, who had received the fountain of grace from the divine father Chariton, who of old worked wonders like Moses; and thou wast an immovable pillar and a most steadfast protector of thy flock.

**V**erily taking the Cross upon thy shoulders with the love of the divine life, O Cyriacus, thou didst make life an exercise in dying. Wherefore, now, having passed on to the incorrupt delight that waneth not, thou dost ever hold chorus with the heavenly choirs in the light of God's presence.

**R**esplendent with brilliance kindled by the Spirit, thou wast revealed to be a luminary of the choirs on high. Illumine my mind with the noetic and thrice-radiant light of the Godhead by thy prayers, O blessed one, and save me from passions and transgressions.

**C**rowned with a diadem of victory, O divinely eloquent Chariton and blessed Cyriacus, ye stand in the highest before Christ. Paternally delivering us from misfortunes, mercifully regard your flock as it celebrates your memory.

**Theotokion:** **D**raw Thy bow, and prosper, and reign, O Son of the Mother of God, subjecting the Ishmaelite foe, which doth battle against us, to all Christ-loving believers, we pray, through the prayers of her who gave birth to Thee without having known a man, in that Thou art God and the Lover of mankind.

**Exapostilarion of the venerable one:**

**Spec. Mel.: “By the Spirit in the sanctuary ...”:**

**H**aving cleansed thy soul of the darkness of the passions by intense fasting and unceasing prayer, O father, thou didst become a mirror of divine splendors, sending exaltations upon us now, O God-bearing Cyriacus, beacon of monks.

**Theotokion:** **S**aved by thee, O Lady, we confess thee to be truly the Theotokos, for thou didst give birth ineffably unto God, Who destroyed death by His Cross and hath drawn to Himself the assemblies of the venerable. With them do we praise thee, O Virgin.

**On the Aposticha: Glory ..., in Tone V:**

**O** venerable father, thou gavest neither sleep to thine eyes, nor slumber to thine eyelids, until thou didst free soul and body from the passions and didst prepare thyself as a dwelling place for the Spirit. For, when Christ was come with the Father, He made of thee an abode. As thou wast a favorite of the Trinity, one in Essence, O great preacher, Cyriacus our father, pray thou on behalf of our souls.

**Both now ..., Theotokion, or this Stavrotheotokion, in Tone V:**

**Spec. Mel.: “Rejoice ...”:**

**W**hen she beheld the unplanted Cluster, which she had put forth as a Shoot, hanging upon the Tree, His divine side pierced by a spear, she said: “What is this, O my Son and God? How is it that Thou dost accept suffering, Who hast healed all infirmities and passions, being in Thy divinity dispassionate by nature? What have these ungrateful people rendered unto Thee, their Benefactor, for all the good Thou hast done them?” the most pure one cried aloud. But pray thou unceasingly that He deliver me from my passions by His sufferings, that I may glorify thee.



## AT LITURGY

On the Beatitudes, 4 Troparia from the Oktoechos; and 4 from ODE III of the canon of the venerable one.

Unceasingly traveling along the path of life, from childhood thou didst love thy Creator, O venerable one, and, thirsting for Him, thou didst run like a hart unto streams of water and find Him.

O divinely eloquent one, having received, like a living book, texts on the tablet of thy heart, inscribed by the finger of the Spirit, thou didst verily preserve the living commandments of Christ.

O venerable one, having restrained thy stomach in fasting, thou didst slay carnal pleasure and gluttonous desires, living all thy life in purity, O father.

**Theotokion:** O Mary Theotokos, O Virgin who knewest not wedlock, thou didst give birth, and, unwedded, remained a Virgin, O Mother. Entreat Christ our God that we be saved.

### Troparion of the venerable one, in Tone VIII:

A desert dweller, an angel in the flesh and a wonder-worker \* wast thou revealed to be, O our God-bearing father Cyriacus \* Receiving heavenly gifts through fasting, vigils and prayers, \* thou healest the infirm and the souls of those who with faith have recourse unto thee. \* Glory to Him Who hath given thee strength! \* Glory to Him Who hath crowned thee! \*\* Glory to Him Who through thee worketh healings for all!

### Kontakion of the venerable one, in Tone II:

Having divinely armed thyself with spiritual purity \* and having mightily taken up unceasing prayer as a spear, \* thou didst mow down legions of demons, \* O Cyriacus our father. \*\* Pray thou unceasingly on behalf of us all.

**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?

## THE EPISTLE OF ST. PAUL TO THE GALATIANS (5:22-6:2)

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that 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 which 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.

READING FROM THE GOSPEL ACCORDING TO ST. LUKE (6:17-23)

**A**t that time: Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

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