

THE 12th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS MARTIN,
BISHOP OF TOURS
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera of the holy hierarch, in Tone I:

Come, ye assemblies of Orthodox Christians and ye multitudes of the faithful, and let us glorify the holy hierarch, who hath shone forth from antiquity; and with fervor let us cry aloud: Rejoice, O blessed Martin, thou sacred adornment of the Church of Christ! (**Thrice**)

O wise pastor of the city of Tours, intercessor for the lands of the West, and mighty bulwark of the kingdom of Christ: by thy supplications, as with shield and buttress, protect thy people who call upon thee with faith. (**Thrice**)

Behold, Christ meeteth Martin in the guise of a beggar, testing his loving-kindness; and Martin cutting his own robe in twain, clothed the Beggar’s nakedness, cutting off love of self, arraying himself in the robe of brotherly love, and rejoicing in spirit. (**Twice**)

Glory ..., in Tone VI:

Even before receiving the baptismal robe, O blessed one, thou didst clothe Christ in thy robe; wherefore, receiving grace in token of gratitude, thou didst work great and wondrous miracles, healing the sick, restoring the dead to life, kissing lepers and cleansing them, taking pity of men and beasts, and having the angels serving with thee. Pray thou for our souls, O most marvelous worker of wonders!

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

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 PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in

them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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 lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time, for his soul pleased the Lord: therefore hasted 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 doth visit His chosen.

At Litiya, the Sticheron of the temple, and these Stichera:

In Tone VIII: **T**ell us, O Martin, how thou manfully endured the cold, how thou received reproach for the cloak thou hadst cut in twain! Wherefore, thou dost rejoice, saying: “I am warmed by the warmth of the Spirit; I am clothed with brotherly love as with a robe; and I consider reproach for the sake of Christ to be an honor! Wherefore, I rejoice in Him!”

Desiring to deceive the blessed Martin, the most wicked enemy of the human race assumed the guise of Christ and sought to deceive the holy one into worshipping him; yet, recognizing this delusion, and protecting himself with humility of mind, he refused to believe the false one, and cried aloud: “Where are the wounds of the nails in my Lord? Where are the glorious marks of the suffering of the Redeemer? Thou shalt not deceive me, for I know thee, who art a liar from of old! Depart from me!”

Emulating the great Elijah and the glorious Elisha, O Martin most bold, most fervent servant of Christ, thou didst raise up the dead and cause their souls to return solely by thy mighty prayer to the Master of life and death. Pray thou for us also, O holy hierarch.

In Tone VII: **O**f old, the wicked disciple betrayed the Savior by a kiss and sold his own soul to the devil; but with a kiss Martin honored Christ in the guise of a leper and purchased life everlasting, healing the incurable ailment by divine love. Wherefore, come, let us venerate his struggles and, glorifying his honored memory, let us cry aloud: O merciful and holy hierarch, remember thy flock before the throne of Him Who is without beginning!

In Tone II: **“W**herefore dost thou lie upon the ground, in that thou art weak and infirm?” the brethren asked the blessed Martin, seeking to persuade him to lie upon a bed. And he answered them, saying: “Let me be now, for I desire to recline at the banquet of Christ, in His kingdom.”

Come, ye faithful, and today let us praise Martin, the adornment of pastors, the faithful servant of Christ, the most glorious wonderworker, and unashamed advocate for the whole world.

Glory ..., in Tone VIII:

Seeing thee to be a humble man, lacking in form and beauty, vainglorious people held thee in disdain, O blessed one; but, emulating Christ, thou didst endure their reproach, sweetly rejoicing therein. Yet thy struggles could not be hidden, for thy virtue shone forth more brightly than the sun; wherefore, those who before despised thee glorified thee. Then didst thou cry out, O wise one: “O Christ, King of all, protect my humble-minded soul, that I may not utterly stumble!”

Both now ..., in Tone VIII:

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

On the Aposticha, these Stichera of the holy hierarch, in Tone II:

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

The day of thy beauteous memorial hath dawned today, O most sacred one. And we rejoice in godliness, magnifying thee.

Verse: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

O blessed Martin, was it not to a pauper by the wayside that thou gavest thy robe? How is it that thou beholdest Christ the Master clothed therein?

Verse: The mouth of the righteous shall meditate wisdom * and his tongue shall speak of judgment.

Lo! the invincible Martin cometh to the battle, heeding the call of an earthly king, showing true courage, and praying that peace be granted to the world.

Glory ..., in Tone III:

Children and youths now hasten together, joyously lighting torches, and weaving hymns of praise into a wreath for the right glorious Martin, glorifying his sacred memory and splendid festival, and asking his help on the day of wrath.

Both now ..., in Tone III:

We sinners dare to hymn the Virgin Theotokos, who is more honorable and splendid than the ranks of the incorporeal ones, who is glorified by all creation, who truly shineth forth near God, and with love helpeth the whole world.

After the blessing of the loaves, this Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch Martin our father, ** entreat Christ God, that our souls be saved. (Twice)

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

But if a vigil is not served, then after the Troparion:

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 MATINS

On “God is the Lord ...,” the Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch Martin our father, ** entreat Christ God, that our souls be saved. (Twice)

Glory ..., Both now ..., the 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 IV:

Full of apostolic zeal, thou didst crush the idols to dust, and make a vile pagan temple into a church of God, guiding the heathen to the true Faith, O Martin, preacher of grace; wherefore, thou wast deemed worthy to behold in a vision the apostle of the gentiles with the preeminent Peter, receiving the power of their spirit as Elisha did from Elijah, to fish for men and lead a new people to Christ. (Twice)

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

O ye faithful, let us bless the Theotokos, * our helper, the fervent aid of those amid misfortune, ** by whom we have been delivered from foreign bondage.

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

Teaching all piously to venerate the tree of the Cross, thou didst cut down at the root the oak-trees mindlessly worshipped by the heathen and didst overthrow the temple of their idols, for which thou wast dragged away to be slain, O long-suffering Martin; but the swordsman who was to execute thee suddenly fell at thy feet, paralyzed by an invisible power. And the people, beholding this, were filled with fear, and cried out to thee fervently: “Great is the God Whom thou dost preach! Teach us also to worship Him, and save our souls!”

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

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

Polyeleos, and this magnification: We magnify thee, O holy hierarch Martin, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

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

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

Seeing the heathen languishing in the darkness of ignorance, wholly lacking in knowledge of the one true God, thou didst preach unto them Christ God, Who said “I am the Light!”, and didst call upon Him in prayer to destroy their abominable place of sacrifice. And, lo! that very day the Lord sent a tempest, which leveled the druidic temple and crushed their vile idols, bearing witness to the power of thine entreaty and to thy fervent Christian love. (Twice)

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

We ever thank and magnify thee, O most pure Theotokos, * and bowing down, we hymn thy birthgiving and unceasingly cry aloud, * O thou who art full of grace: do thou Save us, * O most merciful Virgin, * in that thou art good, do thou snatch us from the demons * at the hour of trial, and the dread sentence, ** that we, thy servants, may not be put to shame.

Song of ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35 FROM THE MIDPOINT (JN. 10: 1-8)

The Lord said to the Jews that came to Him: “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.

After Psalm 50, this Sticheron, in Tone VI:

Full of courage and the omnipotent grace of God’s priesthood, thou didst travel through the land of Gaul, preaching salvation unto the darkened people and exposing the impotence of their abominable religion. And the heathen, perceiving the divine power which abode in thee, forsook their false deities and cleaved unto Christ, Who through thee most gloriously saved their souls from death.

Canon of the supplication to the most holy Theotokos (the Paraclisis), with 6 Troparia, including the Irmos, in Tone VIII. And this canon of the holy hierarch, with 8 Troparia, in Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Illumined by divine radiance and dancing in the light of the thrice-righteous Monarchy, O wise Martin, enlighten those who with piety honor thy luminous memory.

The Creator of all, Who knoweth all things before they happen, foreseeing the uprightness of thy heart, took thee from an earthly army and enlisted thee among the choirs of angels, O blessed one.

My soul is slain by the sting of sin, O rather, yet by thy life-bearing supplications move the Life of all to raise me up to hymn thy godly memory.

Theotokion: O Maiden and Sovereign Lady most favored by God, who didst bear the Bestower of light Who enlighteneth the earth which hath been cast into darkness by many passions: illumine mine accursed soul!

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Since thou didst mount to the summit of most noble deeds, O wise one, Christ hath raised thee up to sit upon a throne in the highest, from whence in a sacred manner thou dost enlighten all creation with the brilliance of thy wonders.

As a child of the day and of the light, O holy hierarch, when thou didst behold as a naked beggar Him Who covereth Himself with light as with a garment, thou didst cut thy cloak in twain and cover Him.

The carnal passions faded out in thee, and thou didst thus become a most pure abode of the Trinity. Wherefore, I beseech thee, O holy hierarch: By thine intercessions quench the passions of my soul.

Theotokion: O pure palace of God, most holy Virgin, I entreat thee: Cleanse and enlighten my wretched soul, which hath been sullied by carnal pleasures and imaginings.

Sessional hymn of the holy hierarch, in Tone IV:

When the emperor of the West heard report of thy virtues and wondrous works, he would fain have met with thee; but his consort clung to the vile heresy of Arius, and confounded her husband's goodly desire. Then, for the sake of thy flock and the ruler's salvation, thou didst resort to fasting and fervent prayer, O holy hierarch, and our merciful Savior opened unto thee the doors which had been shut. Then the Sovereign, greeting thee as was meet, hearkened unto thy wise counsel and received edification from thee.

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

As he contemplated that which was beyond nature * Joseph was struck with wonder O Theotokos, at thy conception without seed. * He contemplated the mysterious dew upon the fleece, * the bush un-burnt by fire, * Aaron's rod which budded. * Thus thy Betrothed and guardian bore witness and cried unto the priests saying: * A Virgin beareth a child, ** and after child-birth remaineth yet a virgin.

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Delighted by thy godly life, the Most High bestowed upon thee the grace of most glorious wonders, O wondrous hierarch, whereby thou hast been revealed unto the ends of the earth as marvelous.

Resurrected by thine intercessions, the dead man who had been slandered beheld his accuser struck dead, O holy hierarch; and he magnified thy grace, O father.

Accept us who hymn thy divine memory, O holy hierarch, and deliver us from sufferings, perils and temptations; for with faith we now have recourse unto thy protection.

Theotokion: **W**ith drops of thy loving-kindness, O immaculate one, sprinkle thou my soul, which is withering in the burning heat of sin; and grant that I may produce the fruits of repentance.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Having forsaken earthly riches and transitory glory which fadeth away, O blessed Martin, thou hast acquired heavenly riches and eternal and immutable glory, wherein be thou mindful of us.

One who had endured a cruel death by hanging was raised up from the dead as from sleep by thy life-giving supplication; and he won this life and that which is to come.

Thou didst restore to life him who - O the horror! - had been struck dead by a serpent, O father. So also by thy supplications restore life even unto me, who have been slain by the sting of sin.

Theotokion: **S**hining from afar, thou wast revealed unto Moses as a burning bush, O Lady; and having given birth unto the divine Fire, thou wast shown to be unconsumed even after giving birth. Wherefore, do thou burn up the roots of my passions.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

O Martin, thy relics pour forth healings upon those who reverently approach them, and the legions of the demons are put to flight; but the choirs of the faithful who fervently raise up hymns unto thee are bedewed with grace.

Full to overflowing with the vivifying waters of the Most holy Spirit Who accomplisheth all things, O Martin, thou dost give life unto those who were slain by the deception of the evil one, purifying them with the healing waters of the Savior.

The woman whom thou didst free from everlasting punishment blessed the Lord, O Martin, and, dispensing with her wealth, she exchanged it for the bliss of heaven.

Theotokion: O most pure one, in that thou didst bear the hypostatic Wisdom and Power of the Father, with godly wisdom and divine power fill thou the hearts of all who hymn thee with faith.

Kontakion of the holy hierarch, in Tone II:

Thou didst flourish in the virtues like a palm tree, * and in thy miracles didst multiply like a cedar, O wondrous father, * bedewing the ends of the world, * and burning up legions of the demons. ** Wherefore, entreat the Lord on our behalf.

Ikos: In proclaiming the glad tidings of man's salvation, O most merciful hierarch, thou wast not daunted by the threats of the Druids and their deluded followers; but, having armed thyself with the pure confession of Christ, thou didst courageously show their vile graven images to be common stones, powerless against the might of the Most High, and thereby thou didst bring multitudes of the heathen to the knowledge of God. Wherefore, mindful of thine apostolic zeal, we beseech thee: Entreat the Lord on our behalf.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

Shining forth more brightly than the sun, thy memory, O all-hymned Martin, dispelleth the night of the passions, enlightening the faithful, who chant unto Christ: O God of our fathers, blessed art Thou!

As an emulator of thy Lord, O father, thou didst save the harlot who had recourse unto thee with faith, and didst present her to Christ as a pure bride who chanted with faith: O God of our fathers, blessed art Thou!

Blessing thee, the ends of the world give utterance to thy praises, O all-hymned Martin, and celebrate thy memorial, chanting with faith unto Christ Who hath made thee wondrous: O God of our fathers, blessed art Thou!

Theotokion: **O** thou who art full of divine grace, thou art a new heaven more spacious than the other, for thou didst contain the Creator of heaven and earth. Entreat Him, that we who honor thee may be deemed worthy of the good things of heaven.

ODE VIII

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For **T**hou alone, **O** Christ, dost do all as **T**hou wilt, * **T**hee do we supremely exalt throughout all ages.

Of old, Christ transformed water into wine by His divine power; and by His energy, **O** wise Martin, thou didst transform a living dove into one of gold. **O** awesome wonder!

Beholding a dead ass restored to life by thy supplications, **O** glorious one, he who did not trust in the resurrection believed on God Who is risen from the dead, now liveth eternally.

O father, by thy supplications free from all want and difficulty, temptations and perils, those who in memory of thee piously chant: Thee, **O** Christ, do we supremely exalt throughout the ages!

Theotokion: **D**ry up the raging flood of my passions, **O** Virgin Lady, and rain down upon me streams of tears, freeing me from the punishment of eternal fire, that I may glorify thee throughout the ages.

ODE IX

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, **O** all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Arraying thyself in the might and power of Christ, thou didst repel the impotent strength of the enemy, **O** glorious Martin, and art therefore called a most powerful defender of the faithful, freeing them from tribulations, perils, temptations and difficulties.

Adorning the temple of heaven like a sacred and divine treasure, **O** holy hierarchy, thou standest before the great Light, chanting with the incorporeal beings: Holy, Holy, Holy art Thou, **O** consubstantial Trinity, Thou Creator of all!

Triadicon: **T**he Way, the Truth and the Resurrection, the Light and Life art Thou, and the joy of the saints. Wherefore, through their intercession lead all along the narrow way, and grant unto them life and the never-waning light, **O** Thou only Lover of mankind.

Theotokion: **T**hou art shown to be the most beautiful temple and the most pure palace of the Word, **O** pure one. And hastening to thy holy temple we praise thee with love, and cry aloud: Fulfill our entreaties which are for the good, **O** Sovereign Lady.

Exapostilarion of the holy hierarch:

Hearken, ye who love the feasts of the Church, and rejoice with the faithful of the city of Tours and the land of France, in the memory of the merciful hierarch Martin, by whose tireless labors and steadfast faith, God hath been fittingly glorified.

Glory ..., Both now ..., Theotokion:

O Virgin Mother of the Lord, thou delight of the angels, joy of holy hierarchs and the venerable, intercessor for all Christians: Help us and deliver us from everlasting torment.

On the Praises, 4 Stichera of the holy hierarch, in Tone VIII:

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

O most glorious wonder! * Though born and reared in a pagan household, * the most holy Martin the chosen vessel of God’s mercy, * was filled with zeal and love for Christ * when he beheld the lives and virtues of the Christians; * and though forcibly enrolled in the army of an earthly king, * the blessed one did not fail to declare his allegiance * to the King of heaven in the font of holy baptism. ** By his supplications, O Lord may our souls be saved. (Twice)

O most glorious wonder! * When yet a catechumen unenlightened by divine grace, * thou, O Martin, didst see a naked pauper by the side of the road, * all but dead in the winter’s cold; * and, taking pity on his wretchedness, * thou didst cut thy cloak in twain to clothe him. * Then those who passed by mocked thine appearance; * but Christ God appeared to thee in a vision and declared to thee ** that it was Him Whom thou hadst so clothed.

Long didst thou, in thy humility, refuse sacred ordination, * O most blessed father Martin, * preferring the life of a simple monk: * yet a lamp is not hidden, but set on a stand to give light unto all. * Wherefore, desiring to have a man of such sanctity as their bishop, * the faithful of Tours brought thee to their city by subterfuge, * and compelled thee to accept hierarchal consecration. * And, bowing to the will of God and His people, ** thou didst serve them with great holiness and zeal.

Glory ..., in Tone VIII:

Having foretold the hour of thy departure from this life, O holy hierarch Martin our father, confident of the mercy and love of the Savior, thou didst drive away the primeval foe of the human race, crying: “Thou hast no share in me! The bosom of Abraham will receive me!” Since thy repose the Lord hath glorified thy precious body with incorruption and a countless multitude of signs and wonders and healings have poured forth therefrom in torrents without end. Wherefore, with hymns we glorify thee as the favorite of God who as a faithful servant hast manifestly entered into the joy of thy Lord.

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

○ Sovereign Lady, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

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

Since thou didst mount to the summit of most noble deeds, O wise one, Christ hath raised thee up to sit upon a throne in the highest, from whence in a sacred manner thou dost enlighten all creation with the brilliance of thy wonders. (Twice)

As a child of the day and of the light, O holy hierarch, when thou didst behold as a naked beggar Him Who covereth Himself with light as with a garment, thou didst cut thy cloak in twain and cover Him.

The carnal passions faded out in thee, and thou didst thus become a most pure abode of the Trinity. Wherefore, I beseech thee, O holy hierarch: By thine intercessions quench the passions of my soul.

O Martin, thy relics pour forth healings upon those who reverently approach them, and the legions of the demons are put to flight; but the choirs of the faithful who fervently raise up hymns unto thee are bedewed with grace.

Full to overflowing with the vivifying waters of the Most holy Spirit Who accomplisheth all things, O Martin, thou dost give life unto those who were slain by the deception of the evil one, purifying them with the healing waters of the Savior.

The woman whom thou didst free from everlasting punishment blessed the Lord, O Martin, and, dispensing with her wealth, she exchanged it for the bliss of heaven.

Theotokion: O most pure one, in that thou didst bear the hypostatic Wisdom and Power of the Father, with godly wisdom and divine power fill thou the hearts of all who hymn thee with faith.

Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch Martin our father, ** entreat Christ God, that our souls be saved.

Kontakion of the holy hierarch, in Tone II:

Thou didst flourish in the virtues like a palm tree, * and in thy miracles didst multiply like a cedar, O wondrous father, * bedewing the ends of the world, * and burning up legions of the demons. ** Wherefore, entreat the Lord on our behalf.

Prokeimenon, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

THE 1st EPISTLE OF PAUL TO THE CORINTHIANS §151 (I COR. 12: 7-11)

Brethren: The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits, to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will.

Alleluia, in Tone II: Give heed, O my people, to my law; incline your ear unto the words of my mouth.

Verse: I will open my mouth in parables, I will utter dark sayings which have been from the beginning.

THE GOSPEL ACCORDING TO ST. JOHN §36 (10:9-16)

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

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