

THE 29th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY MARTYR PARAMON, COMMEMORATION OF
THE VENERABLE ACACIUS, WHO IS MENTIONED IN “THE LADDER”
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy martyr, in Tone IV:

Spec. Mel.: “Called from on high ...”:

Manifestly illumined * with the effulgence of the divine Spirit, * O all-blessed Paramon, * thou didst utterly revile * the utter darkness of polytheism, * and, receiving a convenient time, O all-blessed one, * with valiant mind thou didst approach the sufferings * which lay before thee; * and, revealed to be victorious, * thou didst cast down the prideful foe of all mortals, * magnifying Christ. * Him do thou entreat, ** that He save and enlighten our souls.

Having witnessed * a great multitude slaughtered * for the King and God of all, O Paramon, * thou didst burn with divine zeal and cry aloud: * “I am ever a true servant of Christ! * Understand, ye all-iniquitous tyrants, * for, summoned, lo! I have now come * to be slain like an innocent lamb! * Wherefore, be ye not mistaken. * I am defenselessly become * an acceptable sacrifice * to Him Who was slain in the flesh ** for my sake, of His own will.”

The honored choir of spiritual athletes, * three hundred seventy in number, * with faith cast down the delusion * of the polytheism of the all-iniquitous; * and with them thou also wast crowned, * having struggled with valiant mind, * O Paramon, * and, rejoicing, didst join * the choirs of the incorporeal ones. * With them do thou pray, * that we who honor and ever bless thee * may be delivered ** from all sorrow and perils.

But if Alleluia is to be chanted at Matins instead of “God is the Lord ...,” we sing first the following Stichera of the Theotokos, in the same melody:

In his condescension and for the salvation of mankind, * God the Son, Who was begotten timelessly * from the beginningless Father, * became a man, * that He might grant paradise again to the first-formed: * and that all nature may be delivered * from the delusion of the serpent, * and, as One easily placated, * He saveth His fallen image. * Wherefore, He hath made His Mother * a pure virginal Bride, undefiled. * Her do we all bless ** as our anchor and haven.

In thy womb, O blessed of God, * thou didst bear the Creator of all, * Who, becoming incarnate, hath restored mankind * who before had fallen through the temptation of the serpent. * For unto us thou ineffably hast given birth * to God in the flesh, * and by thy birthgiving, * freed from corruption * our whole nature, which hath grown old. * Wherefore, we hymn and glorify thy grace, * O Virgin who knewest not wedlock. * Cease thou never to pray, ** that our souls be saved.

That thou mayest disclose to us all * the magnitude of thy mercy * and the boundless depths of thy goodness, * wash away all the sins of thy servants; * for, as Mother of God, * O all-immaculate one, * thou hast the authority to form, * and thou directest all things as thou desirest, * by thy power; * for the grace of the Holy Spirit * which dwelt within thee * ever aideth with thee in all things, ** O thou supremely blessed one.

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

The Son who together with the Father and the Spirit * is glorified in the highest by the Seraphim, * wishing to refashion the First-formed man, * ineffably emptied His entire being into thy womb, * O all-praised Theotokos. * Dawning forth from thee * He hath enlightened the whole world * by His Godhead, * delivering it from the deception of idolatry, * and by this He hath rendered * the race of mankind divine, * having raised it on high to the heavens; ** Christ God the Savior of our souls.

Stavrotheotokion, in the same melody:

Stavrotheotokion: “**L**ament not for Me, O Mother, * beholding Me thy Son and God hanging upon the Tree, * Who hath suspended * the earth upon the waters unsupported, * and hath fashioned all creation; * for I shall arise and be glorified, * and shall crush the kingdoms of Hades with strength; * destroying its power * and delivering those in bondage * from its wickedness, * for I am compassionate; * and I shall bring them to My Father, ** in that I am the Lover of mankind.”

AT COMPLINE

Canon of the venerable Acacius, the acrostic whereof is: “With songs do I hymn Acacius, the chosen and obedient one”, the composition of Theophanes, in Tone IV:

ODE I

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.

Clothed in a character of innocence, thou didst acquire the noble beauty of the virtues, emulating the willing obedience of Christ even unto death, O all-blessed one.

By thy guilelessness thou didst put to shame the author of evil, O father, and by thine endurance of temptations thou didst humble to the ground his arrogant and vaunted malice.

Having first learned patient asceticism, O venerable one, cutting down the beginnings of the passions, thou wast later arrayed in the vesture of dispassion, covered with divine grace.

Having strengthened the state of thy soul with steadfast patience and a valiant mind, O all-blessed one, thou didst endure the struggle of martyrdom all thy days, and wast shown to be crowned.

Theotokion: As Isaiah announced prophetically, O most pure one, the God and Lord Who for our sake became incarnate and was born from thee, is our creative hope and song.

ODE III

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

Offering thyself wholly to thy Creator and God, O venerable one, thou didst endure tyrannical maltreatment.

Thou didst lawfully show forth a spiritual athlete's endurance on earth, O ascetic; wherefore, heavenly gladness hath been granted thee.

O most blessed one, thou didst strictly maintain true humility, long-suffering, patience, abstinence and obedience.

Theotokion: The Creator of all Who for our sake took on our form, O most pure and most holy Bride of God, received animate flesh from thee.

ODE IV

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 mortified carnal-mindedness, O father Acacius, thou didst enliven thy soul, and received a crown of righteousness, crying aloud: Glory to Thy power, O Lord!

Undertaking lengthy struggles, O father, thou didst show forth patient opposition all thy days; wherefore, after death thou didst cry out like one alive: Glory to Thy power, O Lord!

With steadfast mind thou didst endure tyrannical treatment for Christ, O blessed Acacius, mindful of how He was nailed to the Cross for the salvation of our race.

Theotokion: Thou art more pure than the heavens and the noetic hosts, O most pure one, having given birth to their Creator; wherefore, we cry out to thee: Rejoice, O all-hymned Theotokos!

ODE V

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.

Manfully bearing the infliction of stripes and mightily enduring beatings all thy days, O venerable one, thou didst repose in holiness.

Having finished the good race, O guileless Acacius, thou hast received rest, free of toils and sufferings.

Nourishing thy mind with pure thought, O God-bearing Acacius, thou didst hasten well to the Cause of all.

Theotokion: Neither the mind of an angel nor that of a man can describe thy birthgiving; for it transcendeth every rational attainment.

ODE VI

Irmos: The 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.

Thou hast slept a blessed sleep, O blessed father, and after death revealed thyself to hearken unto those who queried thee, for thou didst possess undying obedience.

Having finished thy good struggles, O divinely wise namesake of incorruption, thou wast truly deemed worthy of immortality, where, rejoicing, thou hast received crowns of victory.

The divine, goodly and God-pleasing asceticism of thy life, O blessed Acacius, maketh many steadfast by fear of God and the expectation of the good things which are to come.

Theotokion: With faith do we glorify thee as the true Theotokos, who didst conceive God and hast given birth without knowing wedlock to Him Who of thee fashioned a pleasing holy temple.

Sessional Hymn, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

By the radiance of faith and active light thou wast truly shown to be angelic on earth, O all-wise Acacius, manfully showing forth the strength of thy mind and by fasting putting down the assaults of the passions. Wherefore, even after thy repose thou wast shown to be like one alive, O invincible one.

ODE VII

Irmos: In 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.

Proceeding toward the Master with all thy desire, O venerable one, thou didst endure vexation, dishonor and stripes, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Setting thy thoughts on the sufferings and crucifixion of thy Master, and being mindful of death, wounded thou didst chant: Blessed art Thou in the temple of Thy glory, O Lord!

Lying in the grave, dead, bereft of breath, according to the law of those who die, in a manner transcending nature thou didst answer him who spoke to thee, as though thou hadst not died, crying: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: O virgin who hast given birth to our true Life, thou hast restored mortals who have been held fast under the law, and who cry: Blessed art thou among women, O all-immaculate Lady!

ODE VIII

Irmos: Having 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.

With mighty abstinence thou didst break the bonds of thy body and lay waste to thy flesh, and joined thyself unto God through active vision, O father, crying aloud: Bless the Lord, all ye works of the Lord!

Numbered and enrolled among the martyrs of Christ, O venerable one, thou dost hymn the Lover of mankind without ceasing, praying on behalf of us who praise thee and cry aloud: Bless the Lord, all ye works of the Lord!

Having suffered lawfully on earth, O venerable one, thou hast found heavenly rest with the saints, finding a share in their gladness and joy, and crying aloud: Bless the Lord, all ye works of the Lord!

Theotokion: He Who before was incorporeal became incarnate, the Creator hath been formed from thee, O all-immaculate one; for the Unapproachable One, entering into thy most pure womb, desired to be encompassed by flesh. Wherefore, we all bless thee, O Mary, Bride of God.

ODE IX

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.

Thou didst mercifully pass over to the Benefactor of all, O father, adorned with the beauty of innocence and shining with the comeliness of the virtues. Wherefore, we all call thee blessed.

Submitting to the law of the Master, thou didst incline thy neck for the struggle of monasticism, O all-blessed father, and as victor attained unto perfect guilelessness.

Thou wast deemed worthy to send up hymnody to God with the incorporeal ones, having preserved their manner of life and purity; and through patience thou hast received the glory of the martyrs' feats.

Acept from us this hymnody which we offer to thee from a pure heart, O God-bearer, and through thine entreaties grant us remission of offenses and salvation, O all-honored one.

Theotokion: **A**ll of us, the faithful, honor thee with praises as the true root of incorruption and confirmation, O Virgin; for thou hast given birth for us to the hypostatic Immortality.

Stichera of the venerable one, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

By abstinence thou didst mortify carnal-mindedness, * and by fasting and the perfection of the virtues * thou didst enliven thy soul. * Wherefore, thou hast truly appeared * as one alive even after thy repose; * for death was reckoned as but sleep * by thee who hast passed over to God * and placed thy soul in His hands, ** O glorious Acacius.

Thou didst lull to sleep * the desires of the passions, O Acacius, * having acquired all-night vigilance in prayer, * obedience and humility, * study of the divine Scriptures, * a pure heart and an untroubled mind. * Wherefore, thou didst become a receptacle of the Holy Spirit, * shining forth rays of miracles ** upon the ends of the earth.

Having utterly spurned * the passionate attachments of the world, * thou didst become a vessel of dispassion; * and through the active ascent of the love of knowledge, * O glorious one, * mounted on high to thine uttermost Desire, * beholding with mystic vision * the inconceivable and divine beauties of invisible things, ** O all-wise and blessed Acacius.

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

From thy pure blood thou gavest flesh * to Him Who is consubstantial with the Father * and co-enthroned with the Spirit, * and in a manner past all telling hast given birth * to Him Who is truly known * in two active natures and wills. * Him do thou entreat, O most holy Virgin, * as thy Son and God, ** that He save those who with pure faith call thee blessed.

Stavrotheotokion: Upon beholding Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who bore Thee lamented, * and maternally exclaimed to Thee: * “O most desired Son, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thine arms and legs are nailed * by the iniquitous ones, O long-suffering Word, ** and that Thou hast shed Thy blood, O Master?”

AT MATINS

Both canons from the Oktoechos, and that of the holy martyr, with 4 Troparia, the acrostic whereof is: “Grant now that I may hymn thy grace, O martyr”, the composition of Joseph, in Tone IV:

ODE I

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.

With the illumining rays of the Spirit enlighten the heart of me who hymn thy radiant memory, O martyr Paramon, and strengthen me to abide in the laws of God.

Thou wast radiantly enriched with martyric glory, having shone forth in the beauties of martyrdom and been adorned with beauteous wounds, O Paramon. Wherefore, with faith we call thee blessed.

Full of the life-creating waters of the Spirit, thou didst shed dew upon those grievously withering under the burning heat of ungodliness, O glorious one, and didst lead them to the water of peace.

Theotokion: Thou hast given birth in time to the Timeless One Who became a man, O pure one. Him do thou earnestly beseech as thy Son and Lord, that He heal the temporal sufferings of my soul, O all-immaculate one.

ODE III

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

Having humbled the uprising of the enemy for Christ's sake, thou didst destroy him and cut down his legions with the sword of patience.

Thou didst destroy the counsel of the evil one against our Faith, and suffered mightily, O martyred spiritual athlete Paramon.

As a powerful warrior thou wast strengthened by divine grace, O martyr, reckoning cruel tortures to be like a dream.

Theotokion: Strengthen my mind which is beset by many passions, O most pure Mother of God, that I may glorify thee as is meet.

Sessional Hymn of the holy martyr, in Tone IV:

Spec. Mel.: “Having been lifted up ...”:

With the patience called for by the divine precepts thou didst cleanse thy soul of defilement and attain to the perfection of spiritual athletes; for thou didst renounce sacrifice to false graven images and, emulating Christ, wast slain with a spear. Him do thou earnestly entreat on behalf of the world, O all-blessed Paramon.

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

O Theotokos, fleeing to thy divine protection after God, * I humbly fall down and beseech thee: * Have mercy, O most pure one, * for my sins have submerged my being, * and trembling O Lady, I fear the torments to come, * O pure one, entreat thy Son, ** that I may be delivered from them.

Stavrotheotokion: **S**he who in the latter days * gave birth in the flesh unto Thee O Christ, * Who wast begotten of the beginningless Father, * upon seeing Thee hanging upon the Cross, cried aloud: * “Woe is me, O Jesus, most beloved Christ! * How is it that Thou Who art glorified as God by the angels * dost now consent to be crucified by iniquitous men O my Son? ** I hymn Thee, O Thou Long-suffering One!”

ODE IV

Irmos: **B**eholding 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!

Thy heart, protected by courage and set afire with boldness, O glorious one, considered the many and cunning tortures to be like the darts of children, O valiant minded martyr.

Seeing the sufferers slain at the command of the tyrant, the martyr Paramon received divine zeal like unto theirs, and went forth to suffering.

O blessed Paramon, Christ, the Judge of the contest, crowned thee who wast mightily lacerated, mercilessly pierced with spears, and who vanquished the wiles of the enemy.

Marveling at the endurance of the martyrs and amazed by their perfection, O glorious one, thou didst share in their zeal of faith and their all-honorable suffering.

Theotokion: **O** Virgin Mary, by thy Life-bearing birthgiving thou hast brought life to all mankind slain by disobedience; wherefore, we glorify and in godliness call thee blessed.

ODE V

Irmos: **T**hou hast come, O my Lord, * as a light into the world, * a holy light turning from the gloom of ignorance * those who hymn Thee with faith.

Thou didst offer thyself to thy Creator as a precious gift, having suffered and vanquished falsehood, O thou adornment of the martyrs.

Thou didst demolish graven images and the temples of demons, O wise Paramon, having acquired a steadfast resolve on the rock of divine faith.

Thou didst manfully wound a multitude of the demons with the wounding of thy flesh, O valiant-minded spiritual athlete. Wherefore, we call thee blessed.

Theotokion: **T**he Lord Who is equal in honor with the Father and the Spirit became incarnate from thy pure blood, O pure one, becoming a man.

ODE VI

Irmos: **The 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.**

Thou wast not slothful during thy struggles, but wast surpassingly diligent and valiant amid thy divine suffering; wherefore, thou hast received a crown of glory.

Thou didst join the assembly of the martyrs who reached the end of their lives with zeal before thy contest, O ever-memorable one, and with them thou hast been deemed worthy to enter the heavenly bridal-chamber.

Spears made thee an emulator of Christ, for, pierced thereby, O martyr, thou didst hasten to Him as one crowned, having slain the foolish with the sword of patience.

Theotokion: **O** most immaculate one, from the temptations of life deliver me who am held fast in the night of ignorance with unseemly thoughts and am ever darkened by the malice of the enemy.

After ODE VI, the martyricon from the Oktoechos.

ODE VII

Irmos: **In 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.**

Splendidly enriched by God with the grace of healings and miracles, O wise martyr, thou dost heal those who cry aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Placing all thy care in the heavens, O right glorious one, thou didst disdain the tortures inflicted upon thee, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

With the fire of thy blood thou didst consume all the wicked tinder of ungodliness, O glorious spiritual athlete; and with the dew of thy miracles bedewest those who are in the burning heat of evils, crying aloud, O right glorious one: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **R**ejoice, thou who alone hast given birth to the Joy of mankind! Rejoice, O heaven and throne of the cherubim, most glorious palace of Him Who reigneth throughout all ages, O all-immaculate Lady!

ODE VIII

Irmos: **Having 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.**

We all have been enriched, having acquired thee as a vigilant guardian of our souls, O much suffering one, ever lulling to sleep demonic fantasies and stilling the raging waves of the flesh and the storm of evil thoughts of those who cry aloud: Bless the Lord, all ye works of the Lord!

With the streams of thy sacred blood thou didst dye for thyself a purple robe which will never grow old, and, splendidly adorned, thou dwellest in the heavens, O blessed one, crying aloud: Bless the Lord, all ye works of the Lord!

As a pure lamb, as an unblemished sacrifice, as a whole-burnt offering consumed by the embers of suffering, O wise martyr, thou didst bring thyself to Christ, the Judge of the contest, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **The** shadow of the law and the proclamations of the prophets foreordained thee, O pure one full of the grace of God, as her who would ineffably become the Mother of our God. To Him do we all chant: Bless the Lord, all ye works of the Lord!

ODE IX

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.

Behold! the splendid memory of the radiant passion-bearer hath shone forth, illumining with the divine Spirit the hearts of all the faithful who joyfully join chorus and bless him with faith.

Having joined thyself to the three hundred and seventy invincible martyrs, thy body doth lie with them, O martyr of Christ. With them pray thou, that we be saved.

Having passed through the arena of pain which is full of many and varied torments, and overcoming them splendidly with Christ Who conquered the world, ye dwell now in the heavens, O crowned martyrs.

Thou wast taken up from the earth and received honors for thy struggles; and now pourest forth rivers of miracles upon us who honor thee and piously celebrate thy memory, O Paramon.

Theotokion: **Enlighten** the eyes of my soul which have been darkened by the blindness of corrupting sin, O most pure Lady, Birthgiver of God; for thou art the help and enlightenment of the faithful, O pure one.

Exapostilarion of the holy martyr:

Spec. Mel.: “Hearken, ye women ...”:

With the wisdom of piety let us hymn the invincible multitude of warriors, the divine and unvanquished company of martyrs which hath the wondrous Paramon as its leader, who denounced the tyrant and received a crown of glory with all the martyrs.

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

Rejoice, O palace of God! Rejoice, O mountain overshadowed! Rejoice, O bush unburnt! Rejoice, O throne of glory! Rejoice, O divine table! Rejoice, O golden jar! Rejoice, O candle-stand all golden! Rejoice, O Mary, Virgin and Mother, thou light cloud!