

THE 19th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE FATHER MACARIUS THE EGYPTIAN
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Desiring blessedness which passeth understanding, * O wondrous one, * thou didst consider abstinence to be food, * poverty to be riches, * non-acquisition to be true prosperity, * and humility to be glory; * wherefore, thou hast received thy desires * according to thine understanding, ** dwelling in the habitations of the saints, O Macarius. (Twice)

Steadfastly thou didst finish * the course of asceticism, * and didst keep the Faith; * hence thou hast also received * the crown of righteousness, O father, * which Christ prepared for thee, * granting rewards and bestowing honors * and rewards for pangs, as is meet. ** Pray thou, O glorious one, that He grant them to us as well. (Twice)

Subduing thy body, * thou didst reject every passionate attachment, * O divinely wise one, * embittering thy senses * with mighty feats of abstinence and a hard life, * with the endurance of perils * and the bearing of evil circumstances, * for which thou hast received never-ending delight, ** eternal nourishment and ineffable joy. (Twice)

Glory ..., the composition of Anatolius, in Tone VIII:

Be glad, O Egypt, who hast budded forth such a citizen as Macarius amongst thy saints! For, lo! adorned with the wisdom of the Holy Spirit, he prefigured every aspect of ascetic endeavor in his virtuous life. And we, setting him before us as mediator, ask that he beseech Christ, that our souls be saved.

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

Spec. Mel.: “Thy martyrs, O Lord ...”:

The unblemished heifer, beholding her Bullock * willingly nailed to 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, ** my most beloved Child?”

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

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of demons and attained the ranks of the angels, whose life thou didst faultlessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

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

Spec. Mel.: “On the third day ...”:

Upon beholding our Life suspended upon the Tree, * O all-immaculate Theotokos, * thou didst cry out, lamenting maternally: * “O my Son and my God, ** save those who hymn Thee with love!”

Troparion of the venerable one, in Tone I:

Thou wast revealed to be a desert-dweller, an angel in the body and a wonder-worker, * O our God-bearing father Macarius. * Having received heavenly gifts through fasting, vigil and prayer, * thou dost heal the infirm and the souls of those who have recourse unto thee in faith. * Glory to Him Who hath given thee strength! * Glory to Him Who hath crowned thee! ** Glory to Him Who worketh healings for all through thee!

AT MATINS

Both canons from the Oktoechos, without the martyria, with 8 Troparia, including the Irmos; and that of the venerable one, with 6 Troparia.

ODE I

Canon of the venerable one, the acrostic whereof is “I glorify Macarius who is most excellent among ascetics”, the composition of Theophanes, in Tone IV:

Irmos: The choirs of Israel passed dry-shod across the watery deep of the Red Sea * and beholding the riders and captains of the enemy * swallowed by the waters, they cried out for joy: * ‘Let us chant unto our God, for He hath been glorified.’

Shining with divine light, and dwelling now with the angels, O father, by thy supplications save those who celebrate thy most sacred memory and cry out in joy: Let us sing unto our God, for He hath been glorified!

Treading without wavering, O most blessed one, thou didst reach the end of the path which leadeth to life, fleeing the tumults, and thou didst put down the uprisings of the demons, crying out with joy: Let us sing unto our God, for He hath been glorified.

Having mortified carnal mindedness with ascetic struggles, O father, thou didst make thyself obedient to the divine Spirit; and, guided by His divine power, didst cry out in joy: Let us sing unto our God, for He hath been glorified!

Thou didst forsake all beautiful things, loving the eternal beauty in the house of the Lord, O father, wherein is the sound of those who keep pure festival, crying out in joy: Let us sing unto our God, for He hath been glorified!

Theotokion: Having conceived in thy womb the timeless Son of the beginningless Father, Who became flesh for the sake of mankind, thou didst ineffably give birth to Him in time; and, rejoicing, we cry out to Him: Let us sing unto our God, for He hath been glorified!

ODE III

Irmos: The bow of the mighty hath been rendered impotent * and the infirm are now girded with strength; * wherefore my heart is established in the Lord.

Thou didst submit to the law of the Spirit, girding thyself about with His armor, O venerable one, and didst not subject thy will to the law of sin.

Having thine understanding directed to God on high, O God-bearer, thou didst forsake all things on earth, being unceasingly made light by the pangs of abstinence.

Having burst asunder the bonds of nature by thy supra-natural and pure life, O God-bearer, thou didst receive the ability to work things which transcend nature.

That thou mightest converse with God in stillness, O blessed father, thou didst resolve to dwell in the desert, withdrawing from tumult.

Theotokion: Desiring to save mankind for his benefit, He Who is the Lover of mankind made His abode within thy womb without being circumscribed, O Mother of God, in that He is our Benefactor.

Kontakion of the venerable one, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

The Lord hath truly set thee in the house of abstinence * like a star which wandereth not, * guiding the ends of the earth with light, * O venerable Macarius, ** father of fathers.

Sessional Hymn of the venerable one, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Tried by the fire of abstinence like gold in the crucible, O wise one, thou wast shown to shine with great luster; for which cause thou hast passed over to the kingdom of heaven. Wherefore, praising thee with faith, we cry aloud: Ask thou for grace, mercy and the cleansing away of our transgressions, O father! **(Twice)**

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

Do thou guide to the path of repentance, * we who have ever wandered away into the trackless wastes of evil * and have angered the supremely good Lord, * O blessed Mary who knewest not wedlock, ** thou refuge of despairing men and dwelling-place of God.

Stavrotheotokion: Upon seeing the Lamb and Shepherd hanging dead upon the Tree, * the unblemished ewe-lamb, cried aloud, weeping * and exclaiming maternally: * “How is it that Thou dost willingly endure abasement and sufferings * which surpass all telling, ** O my Son, and supremely good God?”

ODE IV

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * **Glory to Thy power, O Christ.**

By true abstinence thou didst straightway put off the corrupt old man and sinful passions, O father; and didst put on Christ, the new Man, O most honored one.

Thy life was shown to be most radiant, as a most excellent standard of every divine virtue, O father, in prayers and fasting, vigils and supplications to Christ, Who is the Lover of mankind.

Thou gavest no slumber to thine eyelids, O divinely wise father, until thou didst make thyself a most beautiful abode for the Master Who seeth all things; and to Him thou didst cry: **Glory to Thy power, O Christ!**

In thy youth thou didst show forth chastity, in old age, understanding, and throughout thy life, endurance and long-suffering, and love for all who cry: Glory to Thy power, O Christ!

Theotokion: O all-pure one, thou hast brought life to all the noetically dead and hast raised up those who have fallen into corruption, having given birth to the Bestower of life, Who delivereth those who cry: Glory to Thy power, O Christ!

ODE V

Irmos: Do Thou O Lord send down upon us * Thine enlightenment, and free us * from the gloom of transgression, O Good One, * granting us Thy peace.

Extending the intelligence of thy soul, and directing thy senses, O wise and glorious one, thou didst become a most honored temple dedicated to God.

Ruining the machinations of the most perverse serpent, thou didst blunt his bitter wiles, ever setting thy soul firmly in divine law.

Thou didst adorn the three parts of thy soul, O venerable one, and, having made thy mind master, didst have Christ guiding thee to the path of heaven.

Theotokion: The Virgin gave birth to our most pure God, Who hath appointed purity as the law for all, and declareth the holiness of piety unto all on earth.

ODE VI

Irmos: Prefiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.

Thou didst ardently love to dwell in the desert, O God-bearer, therein receiving God Who delivered thee and guarded thy steps.

Thou didst remain unshaken in asceticism, O divinely wise one, maintaining such strictness even to the end, and thereby thou hast manifestly been vouchsafed incorrupt delight.

Thou didst live an angelic life on earth, and hast received angelic honor as is meet, standing before the God of all with the angels.

Theotokion: In thy womb, O Mother of God, thou didst conceive the Word of the beginningless Father, Who for our sake immutably became a man like us, and is known in two natures.

Kontakion of the venerable one, in Tone I:

Spec. Mel.: “The choir of the angels ...”:

Having in life reached the end of a blessed life * thou dwellest in the land of the meek with the choirs of the martyrs, as is meet; * O God-bearing Macarius, * having populated the desert as though a city, * thou hast received from God the grace of miracles. ** Wherefore, we honor thee.

Ikos: As a zealous disciple of the God-bearing Anthony, O father, pliable as wax, thou didst truly take the form of his every virtue and struggle. Wherefore, like Elijah

to another Elisha, he gave the grace of miracles in twofold measure to thee, who hast also received the effulgence of the foreknowledge of the truth. The great activity of thy life hath been established throughout the world, awakening those who sleep in the abyss of perdition. Wherefore, we honor thee.

ODE VII

Irmos: **Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O God of our fathers, * supremely praised above all, and blessed art Thou O Lord.**

Casting down the enemy with the help of God and assistance from on high, thou didst become a victor, crying aloud: O all-hymned Lord God of our fathers, blessed art Thou!

Having purged away the gloom which cometh from the passions, thou wast illumined with the enlightenment of dispassion, a blessed one, crying: O all-hymned Lord God of our fathers, blessed art Thou!

Having adorned thy soul with magnificent virtues and become beautiful for God with comeliness, thou didst chant, rejoicing: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: **M**aking His abode within thy womb, O Virgin, the Lord Who is the Lover of mankind, the blessed God of our fathers, became incarnate, calling us who had fallen into captivity, that we might become what we were in the beginning.

ODE VIII

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

Receiving the words of eternal life in thy heart, O all-blessed one, thou didst cause thy body to wither; and thou didst die to the world, clothing thyself in life-bearing immortality, crying aloud: Hymn the Lord, and supremely exalt Him throughout all ages!

O God-bearer, entreat our only Benefactor, that He be merciful unto those who celebrate thy most sacred memory, asking forgiveness of sins for them. Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Heeding God with constant inclination, and thus receiving the radiance of effulgence, like a mirror thou didst send forth luminous reflected light upon those who chant: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Ever advancing with divine ascents, thou didst mount the ladder which stretcheth up to the heavens, whereon the Lord had appeared, O father, until thou didst reach those who chant: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Theotokion: We hymn thee, O divinely joyous one, for thou hast given birth for us to God incarnate. Wherefore, we all call thee the Theotokos, the God-receiving table, the beauty of Jacob, crying: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

ODE IX

Irmos: Eve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Thou didst water the field of thy heart with tears of fasting; and, rejoicing, O God-bearing father, and like sheaves, thou dost now joyously gather up the honors of thy struggles. Wherefore, we all bless thee.

The never-waning light shone upon thee, and thou hast received everlasting gladness; and, joining chorus with the angels around the King and Lord, be thou mindful of those who celebrate thy memory with faith, O all-blessed father.

Thou didst succeed in eluding the arrows of the demons and their wicked machinations; thy soul was saved, O blessed one, and stood forth, pure and undefiled, and thou hast been vouchsafed the inheritance of heaven. Wherefore, be thou mindful of those who hymn thee.

Thou didst contend according to the law of asceticism, as is meet, O father, and didst triumph. Wherefore, the only Benefactor hath honored thee with a crown of glory and hath granted thee divine effulgence and blessed delights.

Theotokion: As thou hast given birth to the Creator of all creatures, O Mother of God, thou hast surpassed every creature in divine glory, holiness and grace, and in the perfection of every virtue. Wherefore, we all magnify thee.

Exapostilarion of the venerable one, in Tone III:

Spec. Mel.: "Heaven with stars ...":

Desiring the life of the angels, thou didst withdraw into the deserts; and having subdued the passions of the flesh, thou wast shown to be angelic, O our God-bearing father.

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

By thy mighty protection, O pure one, * preserve all of us, thy servants unharmed, * by the attacks of enemies; ** for thee alone do we have as our refuge in need.

On the Aposticha, the Stichera of the Oktoechos, and Glory ..., in Tone IV:

Thy good works have shone forth like the sun on earth and in heaven, O Macarius, thou favorite of Christ; for thou hast proclaimed to us the true and unadulterated Faith of Christ in Orthodox manner. Wherefore, pray thou, O venerable and God-bearing father, that He grant us great mercy on the day of thy commemoration.

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

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

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 LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos, and 4 from ODE VI of the canon of the venerable one.

Thou didst ardently love to dwell in the desert, O God-bearer, therein receiving God Who delivered thee and guarded thy steps.

Thou didst remain unshaken in asceticism, O divinely wise one, maintaining such strictness even to the end, and thereby thou hast manifestly been vouchsafed incorrupt delight.

Thou didst live an angelic life on earth, and hast received angelic honor as is meet, standing before the God of all with the angels.

Theotokion: In thy womb, O Mother of God, thou didst conceive the Word of the beginningless Father, Who for our sake immutably became a man like us, and is known in two natures.

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Kontakion of the venerable one, in Tone I:

Having in life reached the end of a blessed life * thou dwellest in the land of the meek with the choirs of the martyrs, as is meet; * O God-bearing Macarius, * having populated the desert as though a city, * thou hast received from God the grace of miracles. ** Wherefore, we honor thee.

Prokeimenon, in Tone VIII: The saints shall boast in glory, * and they shall rejoice upon their beds.

Verse: O sing unto the Lord a new song, for the Lord hath wrought wondrous things.

THE EPISTLE TO THE GALATIANS §213 (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.

GOSPEL ACCORDING TO MATTHEW, §43 (MT. 11: 27-30)

The Lord said to His disciples: all things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.