

THE 13th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF OUR VENERABLE FATHER MARTINIAN
AT VESPERS

On “Lord, I have cried ...,” these Stichera, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Come ye, and with hymns let us crown * the struggler of Christ, * the Lamb of the Orthodox, * as with lilies of the field * and the full-grown godly blossoms of paradise; * for he hath been revealed to the world * as the comeliness of purity, * the sacrifice of faith, and the glory of abstinence. ** Wherefore, he hath received an immutable crown in the kingdom.

Having the fire of the divine Spirit * within thy heart, * O Martinian blessed of God, * thou didst burn up the scheming of the impure woman * and wound the adversary with his own sword, * without injuring thyself, * truly putting the most vile one to shame * and making him an object ** of derision.

Thou didst kindle a material fire * against the attacks of the enemy, O most blessed one, * having acquired the constant remembrance of the everlasting fire, * causing thereby the burning of the pleasures * to utterly wither away. * Setting thy feet upon a rock, O venerable one, * thou didst build a hut for thyself thereon; * and wandering about many lands, ** thou hast received a crown for thine endurance.

Glory ..., in Tone II:

Rejoice, O honored and most wondrous boast of Palestine, for thou hast shone forth upon us like a supremely radiant sun! Burning up all the power of the enemy, thou didst consume thy members with fire, O blessed one; for in the mountains and the wastelands, and among the islands, he brought many a temptation to bear upon thee. In the desert, he set a woman before thee; and even on a rock in the midst of the sea, the tempter tested thee, O wise one. O thrice-blessed Martinian, cease thou never to entreat Christ on behalf of us who keep thy memory with faith.

Both now ..., Theotokion, or this in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: **U**pon beholding the ripe Cluster, * Whom thou didst bear in thy womb without being tilled, * hanging upon the Tree, O pure one, * thou didst exclaim lamenting and crying aloud: * ‘I beseech Thee O my Child, * pour forth that sweetness * by which the drunkenness of the passions is taken away, * for my sake, O Benefactor, ** who didst bear Thee in Thy tender compassion!

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

Arroyed in the vesture of purity and illumined with divine prayer, and having Christ, Who was born of the Virgin, dwelling within thee, thou wast not captivated by the woman’s beauty, nor didst thou consent to carnal pleasures; but entering with zeal into the fire, thy fellow-slave, and having the divine fire within thy heart, thou didst

consume with a material and transitory fire, the fire of the passions and quench the flame of Gehenna. Wherefore, pray thee, O blessed Martinian, may we also be delivered from the all-devouring and everlasting fire.

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

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: Thy pure Virgin Mother was wounded within, * as Symeon foretold, * beholding the most iniquitous of people ** nailing Thee unjustly to the Tree.

Troparion of the saint, in Tone VIII:

With the torrents of thy tears thou didst quench the flame of temptations, O blessed one, * and taming the billows of the sea and the raging of wild beasts, thou didst cry aloud: ** Most glorious art Thou, O Almighty, Who hast saved me from fire and tempest!

AT MATINS
The Canon, in Tone II
ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Come ye, and together let us faithfully praise today with mystic hymns Martinian, the faster who fasted well and lawfully; for which cause he hath received from Christ a crown of victory.

Kept unwavering by the fear of Christ, O father, like lightning thou didst dispel the terror of the foes; for thou wast fearful to them in thine endurance of abstinence, remaining unshaken by their illusions, O all-famed one.

By the saving power of Christ didst thou pass easily through the demonic temptation inflicted upon thee by the visitation of the woman, O father; and, saving her, thou didst through her, wound the author of evil.

Theotokion: Having conceived the Son of God in thy womb by the Holy Spirit and become pregnant without the aid of a man, O pure one, thou alone amongst women wast both Virgin and Mother; and with the blessing of the Father thou hast given birth unto Him without seed.

ODE III

Irmos: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

By abstinence from flesh thou didst wash away the wickedness of abomination like mire, and by purity of mind didst discover the paths of the righteous, avoiding the smooth ways of sin, O venerable and wise one.

Enlivening thy heart and setting it afire with the fear and love of the Lord, thou didst consume thy flesh willingly with material fire, O wise one, thereby illustrating for us the unquenchable fire of Gehenna, O venerable one.

Wounding thy body with an all-devouring fire, thou didst show thyself to be a conqueror and victor, wounding the adversary by thy patience, washing away the defilement of evil thoughts, cleansing thyself in spirit and keeping thy flesh virginal.

Theotokion: Thy conceiving kneweth no participation of a man, and thy divine birthgiving was ineffable; for God was born of thee in a manner transcending nature. O thy birthgiving! O thy purity! For through thee hath God appeared to me in the guise of a servant.

Sessional Hymn, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

By his great zeal Thy venerable one, O Lord Christ our God, showed forth struggles in his asceticism; for, possessed of Thy might, he overcame the demons and by his word cut down their feeble audacity. Wherefore, we entreat Thee: save Thou our souls.

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

O most immaculate Virgin * who hast given birth to the transcendent God: * do thou unceasingly entreat Him with the incorporeal ones, * that He grant forgiveness of transgressions * and correction of life before the end, * to us who, as is meet, hymn thee with faith and love, ** O thou who alone art all-hymned.

Stavrotheotokion: **O** all-hymned Virgin, Mother of Christ God, * Mary, Bride of God who knewest not wedlock, * intercession for the faithful, * O Sovereign Lady Theotokos: * from every misfortune and all want deliver those who with faith and love * flee unto thy protection, ** O thou who alone art the Bride of God.

ODE IV

Irmos: **F**rom a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

The instrument of the tyrant of delusion was mortified, receiving defeat; for he expected to vanquish thee through her, but was instead cast down by her and trampled mightily and valiantly underfoot.

With the valiant character of the Lord thou didst endure and make straight His ways, making thine abode on the rock of a little island, and lying exposed to the elements, as one who had ascended to heaven.

Thou didst apply thy valiant and beautiful feet to the race, passing from land to land, O all-famed one; for thou didst flee the city of the passions and attain unto dispassion.

Theotokion: **T**hou didst remain a Virgin even after giving birth, O all-hymned one; for the beginningless God manifested Himself, passing through thee. And, as He hath become a man, we worship the image of His likeness.

ODE V

Irmos: **O** Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Thou didst find the portal of virtue, O venerable one, setting at naught the wiles of the enemy, showing thyself to be an intercessor for my life and a guide for my soul, which hath been cruelly engulfed by the tempest of life.

Receiving as a gift from God the power of prayer, thou didst most gloriously accomplish all things, O wise one; saving our souls from the depths thou dost deliver them from the storm of the passions.

Theotokion: **T**hou wast a perfect man, in one Hypostasis, but in two natures, O Lord and Word; and when Thou didst become incarnate neither Thine image nor Thy form suffered loss.

ODE VI

Irmos: **F**rom within the sea monster Jonah cried unto the Lord: * “Lead me up from the abyss of Hades, I pray Thee; * for with a voice of praise as to my Redeemer, * in the spirit of truth * I offer myself to Thee.”

Shielded by hope, and having strengthened thy soul with the power of God, O all-famed one, thou wast not afraid to traverse the impassable deep; indeed, thou wast saved, borne up by dolphins.

Thy life truly astonished the angels, put the demons to shame, and enlightened mortals, even saving the woman and leading her upon the path of asceticism.

As is meet, thy passage was truly a likeness of thy labors and honorable struggles, O wise one; wherefore thou didst win the victory of chastity over the enemy, slaying the serpent by thine abstinence.

Theotokion: **T**ruly the laws of nature did not apply to thee, O pure Virgin; for, giving birth to the Word, God and man, Who is co-enthroned with the Father and the divine Spirit, thou didst remain a Virgin.

Kontakion of the venerable one, in Tone II:

Spec. Mel.: “The steadfast ...”:

As one skilled in ascetic piety, * an honored spiritual athlete by volition, * and an inhabitant and citizen of the desert, * we praise the ever-honorable Martinian in hymns, as is meet; ** for he hath trampled underfoot the serpent.

Ikos: **F**rom one end of the earth to the other the report of thy beautiful virtues and divine struggles hath passed. While a child in stature, thou didst desire to dwell in the wilderness, ever sending up hymns, psalms and prayers unto Christ; and growing day and night in pangs and tears, thou didst finish thy life in purity and didst put the author of evil to shame, O wise one, for thou didst trample the serpent underfoot.

ODE VII

Irmos: **W**hen the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

Cease thy material life, become a monastic, flee zealously, go about all the cities and lands, as is meet; for Martinian doth teach all to chant without grief: Blessed is the God of our fathers!

In thy constant travels thou wast an image of Paul, driven by love; and thou didst attain to it by means of thine abstinence; wherefore, as a stranger to the world thou didst make thyself known to the King of heaven, O all-famed one, and wast glorified by faith.

Finishing the course of his asceticism, as a disciple of Christ, and knowing beforehand, through the divine Spirit, the hour of his departure from the body, he chanted with unwavering soul: Into Thy hands, O Master, do I now commit my spirit and soul!

Theotokion: Bestowing living water, Christ poured it forth from His wellspring; and, remaining uncommingled, He made His abode within thy holy womb, O most glorious one, granting all to drink of incorruption who cry out with faith: Blessed art thou who hast given birth to God in the flesh!

ODE VIII

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

Having sensibly shed the garments of carnal weakness and put on the vesture and understanding of manliness, the woman cried out, fasting: Thee do I supremely exalt, O Jesus, throughout all ages!

Established firmly upon the rock of Christ, and having armed herself mightily with fasting and faith, the maiden rejoiced with true zeal and cried out in hymns: Thee do I supremely exalt, O Jesus, throughout the ages!

Having transcended corruptible things, and received a share of the incorruption of the Most High, and finished the divine race, O God-bearer, thou didst cry aloud, receiving thy crown: Thee do I supremely exalt, O Jesus, throughout the ages!

Theotokion: Descended from heaven in Thy tender compassion and born of the Virgin, O Compassionate God of all, save those who chant: Hymn the Lord all ye works, and supremely exalt Him throughout all ages!

ODE IX

Irmos: How great and most glorious are thy mysteries, * the daughter of Adam and Mother of the Most High, * the only sure bridge leading the faithful to God? * Thee do we, the faithful, with unceasing hymnody * magnify as the Theotokos.

Having transcended the laws of fasting, O father, thou didst shine forth in all manner of abstinence, keeping vigil in prayer, and by fasting, keeping purity and reverence. Wherefore, Christ, Who hath crowned thee, declared thee victorious at the end of thy contest.

Revealed to be worthy of God, thou didst struggle well; for, having cast off every burden, thou didst easily sail across the great and treacherous deep of life, O wise father, and didst arrive at the calm haven, having completed thy course.

Theotokion: **T**hou alone, O Ever-virgin Theotokos, art truly the guide of Christians and the intercessor for sinners; for from thee hath deliverance shone forth in piety. And therewith do we finish our hymnody in faith, as is meet.

Exapostilarion in Tone III:

Spec. Mel.: “The heaven with stars ...”:

Desiring an angelic life, thou didst withdraw to the deserts; and having subjected the passions of the flesh, thou didst reveal thyself to be equal to the angels, O God-bearing Martinian.

Theotokion, in the same melody:

Thou art shown to be the mountain which the divine Habbakuk foresaw of old as overshadowed and densely wooded, and which David called a mountain of butter and curds.

AT LITURGY

Troparion of the venerable one, in Tone VIII:

With the torrents of thy tears thou didst quench the flame of temptations, O blessed one, * and taming the billows of the sea and the raging of wild beasts, thou didst cry aloud: ** Most glorious art Thou, O Almighty, Who hast saved me from fire and tempest!

Kontakion of the venerable one, in Tone II:

As one skilled in ascetic piety, * an honored spiritual athlete by volition, * and an inhabitant and citizen of the desert, * we praise the ever-honorable Martinian in hymns, as is meet; ** for he hath trampled underfoot the serpent.