

THE 29th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYR, ANASTASIA THE ROMAN
COMMEMORATION OF OUR VENERABLE FATHER, ABRAMIUS THE RECLUSE
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the holy martyr, in Tone VIII:
Spec. Mel: “What shall we call thee ...”:

O all-praised martyr and spiritual athlete, * having cast down carnal passions by abstinence, * thou didst slay the serpent foe by thy contest, * astonishing the angels with thy suffering, * and causing all to rejoice in thine ordeal, * O adornment of monastics, * vessel of virginity. * Pray that Christ God ** save and enlighten our souls!

What shall we name thee, O glorious one? * Bride of Christ who shone forth in the virtues of virginity, * chosen daughter of the heavenly Jerusalem, * dweller and converser with angels, * one who delighteth in the noetic bridal chamber, * O much-suffering Anastasia, * thou adornment of monastics. * Pray that Christ God ** save and enlighten our souls!

Thou didst endure the extraction of thy teeth, * the severing of thy hands, feet and breasts, * thy limbs being cut off by iniquitous torturers; * yet thou didst lift up thine eyes * to the comeliness of thy Bridegroom, * enduring pain in a manner past nature. * O much-suffering Anastasia, * incorrupt Bride of Christ, ** pray that He save and enlighten our souls!

And 3 Stichera of the venerable one, in Tone VIII:
Spec. Mel: “O most glorious wonder ...”:

O divinely wise father Abramius, * being like unto Abraham in spirit, * thou didst move * from thy father’s land, O blessed one, * rejecting the desires of the flesh; * and, joyfully enclosing thy body * in a small hut, * thou didst furnish thy soul with wings to fly to the heavens, ** where thou hast manifestly found thy life.

O venerable father Abramius, * who, in accordance with thy name, didst acquire the soul of Abraham, * thou didst endure temptations, * strengthened by divine love; * and united to God by love, * thou didst inherit the promised land, * adorned with the splendors of the virtues. * Wherefore, rejoicing, ** we celebrate thy memory.

O venerable father Abramius, * by divine providence didst thou draw forth * the woman who was cruelly devoured by the serpent * through deception, * and who was dragged down * into the pit of destruction; * and thou didst present her, saved, to God. * All marveled at her repentance, ** piously glorifying the supremely good God.

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

Rejoice, bearer of the divine Light, most bright star, * and tabernacle of sanctity! * From thy most pure womb * Light hath shone upon us, * illumining the ends of the earth, * and enlightening them with His grace. * Rejoice, O most pure one, origin of salvation! * Rejoice, report and saying ** awesome to those who trust in thee!

Stavrotheotokion: **“**What is this sight which I see, * which mine eyes behold, O Master? * How is it that Thou Who dost sustain all creation, * art lifted up upon the Tree and diest, * granting life unto all? * thus said the Theotokos weeping, * upon seeing God and man * Who had shone forth ineffably from her ** hanging upon the Cross.

Troparion of the holy martyr, in Tone IV:

Thy ewe-lamb Anastasia, O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls.

Troparion of the venerable one, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Abramius.

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AT MATINS

One canon from the Oktoechos, with six Troparia, including the martyria; and two canons for the saints, with 8 Troparia.

ODE I

Canon of the holy martyr, the acrostic whereof is: "I praise thy manly passion, O martyr," the composition of Joseph, in Tone VIII:

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

O divinely wise one, grant thou enlightenment to me who honor this thy light-bearing commemoration, driving darkness from my soul.

From childhood thou didst offer thyself wholly to thy Creator, and with the fire of abstinence thou didst utterly consume the passions of thy body.

Thou didst ascend the heights of torment, O martyr, without pitying thy flesh, and as a virgin wast deemed worthy of the noetic bridal chamber.

Theotokion: We honor thee, O Maiden, as the ladder reaching to heaven, whereon God Who hath made mortals heavenly established Himself.

Canon of the venerable one, the acrostic whereof is: "I honor thy most splendid life, O blessed one," the composition of Joseph, in the same tone:

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Resplendent with divine brilliance, O all-blessed Abramius, by thy supplications deliver those who celebrate thy light-bearing feast from the gloom of the passions.

Divine desire set thy soul afire and quenched the burning of the flesh, O blessed father, causing thee to live on earth immaterially.

Having mortified thy members on earth with fasting and all manner of sore afflictions, O wise father, thou wast deemed worthy of a better life in the heavens, O God-bearing Abramius.

Theotokion: The Word of God the Father becometh supra-naturally incarnate of thy sacred blood, O Virgin Mary. Him do thou entreat, that He mortify the movements of my flesh.

ODE III

Canon of the holy martyr

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Thou didst stand before the tribunal of the tyrant, preaching Christ, the Word of God, the Maker and Master of all, O glorious one.

When thou wast given over to be a spectacle, O glorious one, the beauty of thy heart revealed thee to those who looked on as most comely.

Christ gaveth thee inexhaustible riches of healing, O maiden, for thou didst willingly love His poverty.

Theotokion: **W**ith the fire of thy prayers consume thou the tinder of my sins, O Mother of the Light, bringing to me the divine dew of remission.

Canon of the venerable one

Irmos: **O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.**

Desiring the End of all desire in every way, O God-bearer, thou wast beyond the world and the flesh. Wherefore, thou hast received transcendent glory and everlasting delight, O father.

A living temple of the all-accomplishing Spirit wast thou revealed to be, O father, having shut thy body up in a hut, O venerable one. Wherefore, thou wast resplendent with rays of the virtues, being deified in a sacred manner, O blessed Abramius.

By the husbandry of hardship thou didst harvest the ripe grain of the virtues an hundredfold, wherewith those who celebrate thine honored repose with reverence are fed.

Theotokion: **I**n thee, O all-holy one, the Cause of all made His abode as He so desired in the great abundance of His tender compassion; and He hath sanctified human nature which in the beginning fell headlong through transgression.

Kontakion of the holy martyr, in Tone III:

Spec. Mel.: “Today the Virgin ...”:

Cleansed by the waters of virginity, O venerable Anastasia, * and crowned with the blood of martyrdom, * thou dost grant healing of infirmities * and salvation unto those in need * who have recourse to thee with their whole heart; * for Christ granteth might to thee, ** pouring forth ever-flowing grace.

Sessional Hymn of the holy martyr, in Tone VIII,

Spec. Mel.: “Of the Wisdom ...”:

With the dew of abstinence thou didst quench the flame of the passions in thy youth, and with the fire of thy blood thou didst reduce all deception to ashes, bringing thy precious virginity and valiant suffering to the Word, thy Bridegroom, as a dowry. Wherefore He lead thee, into the bridal chamber of glory as one who wast splendidly courageous and trampled the serpent underfoot, O much-suffering Anastasia. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Sessional Hymn of the venerable one, in Tone I:

Spec. Mel: "Thy tomb, O Savior ...":

Emulating Abraham of old, O father Abramius, thou didst depart from thy kinsmen in the flesh, submitting to the calling of our God. Wherefore, having fasted, thou didst show thy soul to be more brilliant than the rays of the sun, O divinely wise and all-blessed one.

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

Do thou guide to the path of repentance, * us 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: **U**pon 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

Canon of the holy martyr

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

The most iniquitous ones condemned thee, who from thy youth didst bear the most easy yoke of Christ, O martyr, to bear also a yoke of Iron.

With drops of thy blood thou didst quench the embers of polytheism; and with the rays of thy miracles thou didst utterly consume the tinder of the passions.

The most wicked one, having stripped thy body naked, could not strip thee of grace; and he became the cause of thy receiving a most wonderfully woven seamless garment from on high.

Theotokion: **E**ven after giving birth thou didst remain a pure virgin, as thou wast before birthgiving; for thou didst bear a young babe Who is known to exist from before the ages.

Canon of the venerable one

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Having washed away defilement of soul with the streams of thy tears, thou didst become a divine and honorable habitation of the Spirit, O all-blessed father.

Thou didst keep to all-night vigil, unceasing prayer, avoidance of any passionate attachment, love unfeigned and perfect faith.

As a most true favorite of God, O venerable Abramius, thou didst receive the grace to heal sufferings and to drive out unclean spirits.

Theotokion: **O** Theotokos, Mother and ever-Virgin, by thy supplications deliver me who am held fast by despondency and am now drowning in sin.

ODE V

Canon of the holy martyr

Irmos: **Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.**

Thou wast revealed to be unconsumed by the material fire, O martyr Anastasia, for the fire of the heart of divine love bedewed thee.

Adorned by blows to thy face, O martyr, thou didst repel the vile ignorance of the enemy.

Stretched out on the tree, O divinely wise Anastasia, thou didst emulate the divine suffering of thy Bridegroom with love.

Theotokion: **We** hymn thee, O all-hymned Lady Theotokos, for thou hast given birth in the flesh unto the all-hymned God, O most pure one.

Canon of the venerable one

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.

Like a fruitful branch thou didst put forth the grapes of the divine virtues, O father Abramius, pouring forth the wine of compunction, dispelling the drunkenness of the passions from the souls of men, and making glad the hearts of the faithful.

Divers temptations did the most wicked serpent raise against thee, O God-bearing father, but thou didst slay him with the sword of the Cross; and by righteous judgment thou didst receive from God a crown of victory, O divinely wise Abramius.

Having become through faith a house of the sanctity of the divine Spirit, O father, thou didst erect a sacred house; and having with thine instructions converted the unhallowed council of unholy falsehood, thou didst consecrate them all to God.

Theotokion: **E**nlightened by the divine Spirit, O most pure one, with sacred voices the hallowed prophets proclaimed thee beforehand to be the Virgin maiden from whom God the Word became incarnate in His infinite tender compassion, in a manner beyond cause and understanding.

ODE VI

Canon of the holy martyr

Irmos: **O** Thou that putteth on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

Thy body, wracked with wounds, revealed the rightness of thy conscience to Christ our God, O spiritual athlete.

Thou wast suspended aloft, O right laudable martyr, enduring wounds and preserving thy nobility of thy soul unharmed.

Thou didst endure the removal of teeth, hands and feet, O much-suffering martyr, lifting thine eyes unto Christ thy Bridegroom.

Theotokion: **H**aving given birth unto God Who is the Lover of mankind, O right loving Sovereign Lady, entreat Him, that we be delivered from the fire of Gehenna.

Canon of the venerable one

Irmos: **I** will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Those who were in the darkness of deception, found thee to be a beacon guiding them straight to the paths of life, O God-bearing Abramius, putting away the darkness of ignorance, and were then revealed to be luminous by the divine Faith.

Having vigilantly entreated God, thou didst send the enlightenment of salvation upon those who were held fast in the night of the madness of idolatry, O divinely wise Abramius; and through grace showed them all forth as children of the light and the day.

Having peacefully come to the end of thy life amid a life of threefold tumult, O all-blessed Abramius, with godly hope thou didst pass on and attain unto the calm haven of the heavenly kingdom and divine splendor.

Theotokion: **T**hrough thy mediation, O Mother of God, raise me up who am heavy with the slumber of despondency, and grant that I sleep not the sleep of death, O Virgin, for I hold thee to be the intercessor and guide of my life.

Kontakion of the venerable one, in Tone III

Spec. Mel: "Today the Virgin ...":

On earth thou wast revealed to be an angel in the flesh, * and through fasting thou didst become like a planted tree, * thriving on the waters of abstinence, * and washing defilement away with the torrents of thy tears. ** Wherefore, thou hast been revealed as a divine dwelling of the Spirit, O Abramius.

Ikos: **H**aving spurned corruptible things, thou didst receive incorruptible beauty; disdaining the pleasures of the flesh, thou didst come to love purity from thy childhood, O wise one. Wherefore, fleeing a worldly bridal-chamber, and rejecting a noble spouse and thy parents, thou didst manifestly desire the one, loving God, truly loving Him with all thy soul and heart, O father; for which cause thou hast been revealed as a divine dwelling place of virginity and of purity of spirit, O Abramius.

ODE VII

Canon of the holy martyr

Irmos: The 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’.

With the virgins thou dost rejoice where the sounds of the voices of those who keep festival are, O spiritual athlete, chanting to God the Creator: Blessed art Thou, O Lord our God, throughout the ages!

Beholding thy limbs broken and enduring the rending away of thy nails, thou didst offer thyself to God as a sacrifice, chanting: Blessed art Thou, O Lord our God, throughout the ages!

Thou wast shown to be like a vine, thy hands and feet pruned like branches, O divinely wise one, pouring forth for us noetic wine which consoleth our hearts, dispelling the drunkenness of the passions.

Theotokion: The Undeified One, having clad Himself in all of man save sin, issued forth from thy womb as a mortal, O pure one. Him do thou entreat, that He save those who honor thee with faith.

Canon of the venerable one

Irmos: The 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’.

That thou mightest receive the kingdom on high and ineffable glory, O wise one, as one intelligent and knowledgeable thou didst wisely despise downtrodden and corruptible glory.

When the wicked wolf deceitfully rent thy ewe-lamb apart, O wise one, thou didst break his jaws; and as a most exemplary shepherd thou didst bring her to life.

O obeying the Master’s laws, thou didst seek that which had gone astray, and, having found it, like a shepherd thou didst take it upon thy shoulders, and didst lead it into the fold of repentance.

Theotokion: Thou alone, O Virgin, hast given birth to One of the Trinity, Who is seen in two natures and one hypostasis. To Him do we chant: Blessed art Thou, O Lord our God, throughout the ages!

ODE VIII

Canon of the holy martyr

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.

Having prevailed like a youth, O most laudable spiritual athlete, thou didst win a victory over deception; for thou didst endure the deprivation of hands and feet and the removal of thy breasts and teeth, chanting with joy, O martyr: Ye people supremely exalt Christ throughout all ages!

Resplendent as the sun in the radiance of virginity, with the beauty of torment thou didst shine forth and didst illumine the world with the brilliant effulgence of thine endurance, O spiritual athlete, crying out: Ye children bless; ye priests hymn; ye people supremely exalt Christ throughout all ages!

By thine entreaties, O bride of God, cleanse thou my soul, which hath been defiled by the passions and darkened by the assaults of the serpent of evil, and with thy radiant overshadowing, O martyr Anastasia, illumine it, that I may cry out: ye priests hymn; ye people supremely exalt Christ throughout all ages!

Theotokion: **T**he virgin Anastasia, desiring thee, the pure and unblemished one, kept her body and soul untainted, reducing to ashes the burning of the passions with patience; and having endured the temptation of many torments, she now rejoiceth with thee in the mansions of heaven, in gladness throughout all ages.

Canon of the venerable one

Irmos: **B**y 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!

The serpent malefactor cast thy pure dove into the pit of perdition; but thou didst all-wisely buy her out, O father, chanting: Bless the Lord, ye works, and supremely exalt Him throughout the ages!

As thou didst make thy rounds in this life, O father Abramius, so after thine end thou hast been shown by the divine grace of the Spirit to be a physician of the sick, chanting: Bless the Lord, ye works, and supremely exalt Him throughout the ages!

Shining forth in guilelessness, righteousness, chastity and faith, O blessed and venerable one, thou wast reckoned among the angels, chanting: Bless the Lord, ye works, and supremely exalt Him throughout the ages!

Theotokion: **T**hou hast been revealed to be the all-holy dwelling of the Stream of life, from whence drinking, we who have been dead inherit life, crying out: Bless the Lord, ye works, and supremely exalt Him throughout the ages!

ODE IX

Canon of the holy martyr

Irmos: **H**eaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Thou wast hung upon a tree, bringing to mind the blessed suffering of the Word of God, and endured the cutting off of thy hands and feet, the uprooting of thy teeth, and the severing of thy tongue and breasts, O pure Anastasia, glory of monastics and adornment of martyrs.

Like a bride wast thou adorned with comeliness, having betrothed thyself to the Bridegroom by well accomplished sufferings, and as one chosen thou dost rejoice within His splendid chambers, bearing the lamp of virginity. And now thou reignest throughout the ages in splendor with Him Who liveth, O Anastasia.

Thy pangs let fall a sweetness which taketh away the bitterness of sin, and thy shrine poureth forth rivers of healings drowning all sufferings and cruel afflictions, unto the glory of the Savior Who glorifieth thee as is meet, O honored Anastasia.

Strengthened by Thy Cross, O almighty Christ, women have become brave and have manfully crushed the head of the exceedingly crafty foe, O Word of God. And having received a dwelling place of joy in paradise, they have attained wondrous deification, hymning Thee.

Theotokion: **T**hy martyr, O Lord, adorned with rays of virginity and wearing the purple vesture of the blood of her torment, in that she knew Thee to have taken flesh from a woman, hath been gloriously brought before Thee, our God Who reignest over creation, in the entourage of Thy mother.

Canon of the venerable one

Irmos: **S**aved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

O God-bearing father, because of thy hope thou wast deemed worthy to behold things which have been longed for from of old, which eye hath not seen, nor ear heard.

Thou hast appeared shining and comely with the divine rays of the virtues, O Abramius, and, rejoicing, thou standest before the comely Master.

Thou hast joined thyself to the choirs of the venerable; and having received deification with them, O venerable one, pray thou that we all be saved.

Honoring thy life and thy sacred repose, O Abramius, the Church joyously introduceth a day of gladness.

Theotokion: **O** right loving Virgin, bless thou my soul which hath been afflicted by sin, and make me a partaker of the good things of heaven.

AT THE LITURGY

Troparion of the holy martyr, in Tone IV:

Thy ewe-lamb Anastasia, O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls.

Troparion of the venerable one, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Abramius.

Kontakion of the holy martyr, in Tone III:

Cleansed by the waters of virginity, O venerable Anastasia, * and crowned with the blood of martyrdom, * thou dost grant healing of infirmities * and salvation unto those in need * who have recourse to thee with their whole heart; * for Christ granteth might to thee, ** pouring forth ever-flowing grace.

Kontakion of the venerable one, in Tone III:

On earth thou wast revealed to be an angel in the flesh, * and through fasting thou didst become like a planted tree, * thriving on the waters of abstinence, * and washing defilement away with the torrents of thy tears. ** Wherefore, thou hast been revealed as a divine dwelling of the Spirit, O Abramius.

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.

THE GOSPEL ACCORDING TO ST. MATTHEW (11 :27-30)

The Lord said unto 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: The righteous shall be had in everlasting remembrance; he will not be afraid of any evil tidings.