

THE 14th DAY OF THE MONTH OF APRIL
COMMEMORATION OF OUR FATHER AMONG THE SAINTS MARTIN THE
CONFESSOR, POPE OF ROME
AT VESPERS

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

Spec. Mel.: “What shall we call you ...”:

What now shall we call thee, O Martin? * All-glorious instructor in Orthodox doctrine, * sure leader of the chorus of priests * of the precepts of God, * most true denouncer of falsehood, * most valiant companion of the Word, * most sacred performer of the sacred mysteries, * most honored wonder-worker. ** Pray thou that our souls be saved.

What now shall we call thee, O Martin? * River full of spiritual waters, * ever watering souls * for noetic fertility, * lamp shining with the light of piety, * mountain pouring forth divine joy, * revealer of the words of God, * denouncer of every heresy. ** Pray thou that our souls be saved.

What now shall we call thee, O Martin? * all-praised prelate of the true tabernacle, * godly mediator * between God and creation, * cup pouring forth divine drink, * beacon possessing the Word of life, * proceeding from the West * and manifesting thyself in the East. ** Pray thou that our souls be saved.

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

Whom hast thou emulated, O wretched soul, * who in no wise dost rouse thyself to repentance * nor fearest the fire * which awaiteth the wicked? * Arise, and cry aloud, * calling upon her who alone is quick to help: * O Virgin Mother, * entreat thy Son and our God, ** to deliver me from the snares of the deceiver!

Stavrotheotokion: **T**he ewe-lamb, as she beheld the Lamb * stretched out of His own will * upon the Tree of the Cross, * cried out maternally, in pain with her weeping: * O my Son, what is this strange sight? * O Longsuffering One, how is it that Thou art slain, * Who, as Lord, bestoweth life upon all, * granting resurrection to mortals? ** I glorify Thy great condescension, O my God!

AT MATINS

Canon of the holy hierarch, the composition of Joseph, in Tone VIII:

ODE I

Irmos: That which had been hewn down divided the undivided, * and land unseen was seen by the sun; * water engulfed the cruel enemy, * and Israel traversed the impassable, chanting a hymn: * Let us sing unto the Lord, * for gloriously hath He been glorified!

Thou didst endure many sufferings for Christ God, O Martin, and now hast departed unto the life which is devoid of pain, having struggled well; wherefore, ease thou the cruel pangs of my soul, that, enlightened by thy supplications, I may chant unto thee.

Thou didst teach that Christ is transcendent God, One of the adored Trinity, of two natures, two wills and two activities; and all who do not worship Him thus thou didst cast forth, O blessed and most sacred Martin.

Adorned with true understanding and faith, O Martin, thou didst openly denounce those who were mindless and inclined to irrationality, reasoning that there is but one will in Christ; and, rejoicing, thou didst cry out: Let us chant unto the Lord, for gloriously hath He been glorified!

Theotokion: He Who is invisible in His divine nature became a visible Babe through thee, becoming man and truly possessing two wills and activities within one Hypostasis. Him do thou entreat, O most immaculate one, that He save all who hymn thee with love.

ODE III

Irmos: Thy fear, O Lord, do Thou plant * in the hearts of Thy servants * and be Thou the confirmation of us * who in truth call upon Thee.

Full of divine zeal, O all-blessed Martin, thou didst convoke a council of priests confirming the doctrine of the Church.

In the midst of the council thou didst anathematize Pyrrhus, Sergius, Theodore and Cyrus, and all heretics who uttered foolish things like them, O father.

Exiled from Rome by force, like the sun thou didst make a circuit, shedding thy radiant beams and illumining all the Orthodox, O venerable one.

Theotokion: O all-holy maiden, in a manner past all telling thou hast given birth to Him. Who is equally worshipped and co-enthroned with the Father, and Who possesseth two activities and two wills.

Sessional Hymn, in Tone IV:
Spec. Mel.: “Having been lifted up ...”:

Adorned with sacred confessions, and having completed a martyric life, O wise Martin, hastening to the heavens thou hast been crowned by God with a never-fading wreath. Wherefore, we celebrate thy holy memory, crying aloud: Remember us, O sacred and blessed one, as thou standest before Christ!

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 Sovereign Lady, I fear the torments to come, * O pure one, entreat thy Son, ** that I may be delivered from them.

Stavrotheotokion: She who in latter times gave birth to Thee in the flesh, * O Christ Who wast begotten of the beginningless Father, * when she saw Thee hanging upon the Cross, cried out: * “Woe is me, O Jesus most beloved! * How is it that Thou Who art worshipped as God by the angels, * art now crucified by iniquitous men? ** I hymn Thee, O Long-suffering One!”

ODE IV

Irmos: Thou didst mount Thy steeds O Lord, * Thine apostles, * and taking their bridles in Thy hands, * Thy chariot became salvation unto those who sing with faith: * Glory to Thy power, O Lord!

Unjustly driven from thy see, O wise and righteous father, thou wast well-pleased to suffer at the hands of unjust men, that thou mightest preserve intact the right doctrine of the Church.

Standing in the midst of the all-iniquitous ones as a lawful spiritual athlete, O God-pleasing hierarch, and afflicted, mocked, and dragged about by them in vain, thou didst remain steadfast of mind.

Thou didst consider the darts of those who vainly afflicted thee to be but the arrows of children, O Martin, and, suffering patiently, persecuted in vain and bound, thou wast imprisoned in a dungeon.

Theotokion: O most immaculate virgin, thou hast given birth to One of the Trinity Who, as both God and man, is known in two natures and Who possesseth wills in agreement with His two natures.

ODE V

Irmos: Guide me out of the night of ignorance * with the light of Thine understanding, O Lord, * for I am lost on the path that ensnares the soul, * and direct me to the way of Thy commandments.

With thy most sacred discourse thou didst manifestly confirm the most sacred doctrine and didst cast down the hordes of the heretics, O father, enduring banishment, prison and many tribulations.

Thou gavest not slumber to thine eyelids, O venerable one, until thou didst become a habitation for God; and had scattered all the falsehoods of heresy like dust, while enduring the struggles of martyrdom.

With hostility thine enemies led thee along, weighed down with chains, O wise one, and bound thee for mockery in the midst of the city, insulting and blaspheming thee, and shamelessly assaulting thee.

Theotokion: O Virgin who hast given birth in the flesh to the infinite Word without knowing wedlock, slay thou the passions of my flesh and enliven my soul which hath been slain by transgressions.

ODE VI

Irmos: The abyss of my sins and the storm of my transgressions * disquieten me and thrust me down * into the depths of despondency; * but do Thou stretch forth Thy mighty arm, * unto me as Thou didst to Peter, * and save me, O my Guide.

The wicked one was broken asunder by thy sacred feet, O God-bearer; the unrestrained mouths of wicked men have been shut by thy discourse, and shining forth, thy divine doctrine hath been revealed to be brighter than the sun.

Those in deception stretched thee forth without pity and bound thee, who bindeth all falsehood, and rendeth asunder the fetters of heresy with the bond of thy divine doctrines, O most sacred hierarch, father Martin.

Thou didst stand before the tribunal of judges, condemning the deception of those who preach that there is but one will in Christ, O divinely blessed and wise father Martin, manifestly adorned with crowns of martyrdom.

Theotokion: In thee have the laws of nature been abolished; for thou hast given birth ineffably unto the Creator of all as God and man, possessing two wills and activities, O all-hymned Theotokos, Virgin Mother.

ODE VII

Irmos: The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: ‘O God of our fathers, blessed art Thou.’

Those who would deprive Christ of His two activities and wills deprived thee of thy see, O father, giving thee over to remote exile, who criest: O God of our fathers, blessed art Thou!

Passing through a long incarceration as a preserver of the unadulterated Faith, thou didst diminish the darkness of heresy and illumine the faithful to chant: O God of our fathers, blessed art Thou!

Trusting like a lion in thy strength, O father, thou didst boldly lay hold of the iniquitous Theodore, Cyrus, Sergius and Pyrrhus, separating them from the holy Churches of God, which are of like mind.

Theotokion: He Who was ineffably born of thee with two wills and two activities, O most immaculate one, doth save those who believe thus in Him and cry aloud: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: Treading down the fiery flame in the furnace, * the divinely eloquent children sang: * 'Bless the Lord, ye works of the Lord'.

Oppressed by affliction and cruel exile, and by multifarious tortures, O father, as a martyr thou hast received the crown of martyrdom.

Persecuted, thou wast deemed worthy of the blessedness of the elect of God, O Martin, and, having driven unrighteous heresy from the midst of the Church, thou wast shown to be a friend of righteousness.

Adorning the divine see of Peter and having preserved the Church unshaken upon his rock of confession, O Martin, thou hast been glorified with him.

Theotokion: O Mother of God, who art more holy than the armies of heaven and art more exalted than the cherubim, exalt me above the passions of the flesh.

ODE IX

Irmos: Thou hast passed the limits of nature, * having conceived the Maker and the Lord, * and didst become a door of salvation * unto the world; * wherefore we unceasingly magnify thee, O Theotokos.

As a most sacred performer of the sacred mysteries and a confessor and martyr, O Martin, with the choirs of the patriarchs thou dost ever rejoice as is meet; wherefore, we bless thee with faith.

From the West didst thou shine forth upon the East like the radiant sun, illumining all the land with the rays of piety and dispelling the deep darkness of heresy, O blessed one.

We stand in the house of our God, proclaiming the sufferings, afflictions and confessions of Martin, our father of heavenly wisdom; and we bless him with love.

Theotokion: Obedient to the words of the fathers, O pure one, with faith we confess Him Who was born of thee to be One of the Trinity, possessing two natures and wills; and we magnify thee without ceasing.