

THE 20th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYR THALALEUS
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy martyr, in Tone IV:
Spec. Mel.: “As one valiant among the martyrs ...”:

When the great turbulence of the lands under heaven * laid hold of thee, * and a storm smote thy soul, O all-glorious one, * steered by thine exalted name as with a rudder * thou didst traverse unharmed * the abyss of greatly painful tortures; * and having attained unto the harbors of the Most High, * thou wast filled with everlasting calm, ** O martyr Thalaleus.

Lifted up upon a tree, * thy side lacerated * by the savagery of the torturers, * thou didst emulate the suffering * of the Master of creation, O glorious one; * and denounce their erroneous thought, * reviling the delusion of idolatry * and manifestly strengthening piety, ** O great-martyr Thalaleus.

At the command of the tyrant * thou wast committed to the depths of the sea, * yet through divine grace * remained un-drowned, O most wise one; * and with the torrents of thy blood * drowned the noetic Pharaoh * and his army, O divinely wise one, * wherefore, strengthened greatly by Christ, ** thou didst commit him to utter destruction.

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:

O most holy Bride of God, * deliver my lowly soul * from condemnation and grievous transgressions, * and by thy supplications rescue me from death * and grant that on the day of trial * I may receive the justification * which the assemblies of the saints have received; * and show me to be cleansed before the end ** by repentance and the outpourings of tears.

With the showers of the most holy Spirit, O most pure one, * bedew thou my mind, * O thou who hast given birth to Christ, * the Drop Who by His compassions * hath utterly washed away the countless iniquities of men; * and dry up the well-spring of my passions, * and ever grant unto me * a torrent of living sustenance ** by thy supplications.

O Virgin who hast given birth to God my Savior, * by thy supplications grant unto me * the excellent and saving cure of repentance, * torrents of tears, * the thought of the dread and awesome hour * and the inexorable judgment, * that I may escape * terrifying torment ** and receive divine grace.

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

Tens of thousands of times have I promised * to repent of mine offenses, O most pure one, * yet the cherished habits of mine evil ways * will not depart from me; * wherefore, I cry unto thee * and fall down, praying: * O Sovereign Lady, rescue me from such tyranny, * guiding me to things that are higher, ** which are nigh unto salvation.

Stavrotheotokion: **U**pon 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

Canon of the holy martyr, in Tone VIII:

ODE I

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.

The Church of Christ, right beautifully arrayed with a robe empurpled in the blood of the martyrs, doth boast in, and is beautified, by the passion-bearers.

Receiving invincible power from God, O passion-bearer Thalaleus, thou didst battle alone against myriads of enemies in the struggles of martyrdom.

Having cast aside the matter of the flesh and lived the life of the immaterial ones on earth, O Thalaleus, thou hast been numbered among the angelic choirs.

Theotokion: By thy birthgiving, O pure Theotokos, we earthborn mortals have truly been borne up from earth to the heights of heaven and numbered among the angelic choirs.

ODE III

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.

The unction of Christ anointed thy head, O glorious Thalaleus; wherefore, thou couldst not bear the unction of falsehood, but poured forth thy blood as a healing laver upon all, washing away the blood of ungodliness from the earth.

Thou didst make thy flesh subject to Him Who accepted the Cross for thy sake, O blessed martyr of Christ, and hast therefore been deemed worthy of the life of incorruption.

The tyrant fell beneath thy feet, O glorious Thalaleus, felled by thy patient opposition.

Theotokion: Thy birthgiving hath loosed the debts of our offenses, and bound all the faithful to righteousness.

Sessional Hymn, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Shown to be radiant, O passion-bearer, thou didst dispel the darkness of ungodliness, and didst set thyself apart for torments and death. Wherefore, having finished thy great struggles, thou hast received a great inheritance and glory which is nowise passeth away, O valiant spiritual athlete, glorious Thalaleus.

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

After God, it is to thy divine protection that I, the lowly one, flee, O Theotokos, and falling down, I pray: Have mercy, O most pure one, for my sins have engulfed me, and I fear torments and tremble. O pure Lady, entreat thy Son, that He deliver me them.

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

In the tribunal of suffering, as in a bridal-chamber, Christ received thee, O glorious one, illumined with the radiance of the virtues; and He hath glorified thee.

The Master hath given thee to all the faithful as a source of healing, O Thalaleus, and by thy divine supplications thou dost heal the sufferings of our souls.

The torrents of thy blood pour forth the myrrh of healing upon all, driving away the stench of infirmities and sorrows, O Thalaleus.

Theotokion: Possessing thee as an inexhaustible treasury, O Lady, we all receive abundant gifts of miracles through thee.

ODE V

Irmos: Illumine us O Lord with Thy commandments, * and with Thine arm raised on high * grant us Thy peace, * O Lover of mankind!

The cloud of pain and torments did not cover the radiance of thine endurance; for thou didst shine forth more brightly than the sun, O passion-bearer.

O most glorious Thalaleus, having grown noetically in the Lebanon of the Faith, thou didst breathe forth all the sweet fragrance of martyrdom.

Arrayed in the armor of suffering, O wise Thalaleus, thou didst ascend to the divine heights of grace, mounting aloft on the air.

Theotokion: Having cleansed my defiled soul of passionate thoughts by thy supplications, O Bride of God, set me before God, purified.

ODE VI

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Worshiping the living God, the Fashioner of all creation, thou didst reject the worship of the earthly, O Thalaleus; wherefore, the Judge of the contest hath glorified thee in sufferings and miracles.

Thou didst put forth offshoots like a fruitful olive-tree, O wise one, stretching forth thy mind to the heights of patience; wherefore, thou hast poured forth the oil of miracles upon the faithful, O martyr Thalaleus.

Noetically providing the lamp of thy soul with the oil of the virtues, O glorious martyr Thalaleus, thou didst light it with the fire of suffering. Wherefore, thou hast attained unto the divine bridal-chamber.

Theotokion: We mortals have been rendered immortal through the divine grace of thy birthgiving; and delivered from the primal corruption, O most pure Theotokos, we have been adorned with the vesture of incorruption.

Kontakion of the holy martyr, in Tone III: Spec. Mel.: “Today the Virgin ...”:

Shown forth to be a fellow sufferer and warrior with the martyrs, * thou wast an excellent warrior of the King of glory, * and by trials and torture didst trample underfoot the arrogance of the idolaters. * Wherefore, we hymn thine honored memory, ** O wise Thalaleus.

Ikos: With songs and laudations let us all now hymn and piously praise the brave servant of the truth of Christ as a steadfast spiritual athlete and preacher of the Faith, who cast down the wiles of the enemy and denounced all the soul-destroying madness of the idols; for having stood before the most iniquitous ones, like a lamb in the midst of wolves, he piously proclaimed the law of the Lord; and having piously kept it in oneness of mind, let us hymn the honored memory of the most wise Thalaleus.

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.’

Having ascended to the heights of Christ’s piety, O martyr Thalaleus, thou didst revile the falsehoods of idolatry which drag men down, ceaselessly crying aloud: O God of our fathers, blessed art Thou!

Founded firmly upon the rock of the Creator’s love and His divine Faith, O martyr Thalaleus, thou didst remain unshaken by the threefold billows of tortures, hymning Him in thanksgiving as thy Benefactor.

Drawing forth abundant waters of the miracles of the grace of the Spirit, thou dost distribute them in abundance unto all who ask, O Thalaleus, crying: O God of our fathers, blessed art Thou!

Theotokion: That He might draw all to the glory of heaven, O Theotokos, the Creator of all things was well-pleased to be born from thee, and to mingle with us in the flesh, as our beneficent God, Who is the Lover of mankind.

ODE VIII

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 put aside the temporal wisdom of the Greeks who boast in their subtleties, O glorious martyr, thou didst draw down from thyself an understanding which faileth not, the unshakable discourse of the Master and God of all, crying out to Him unceasingly: O ye Youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages!

Carried above earthly things by the Spirit, O Thalaleus, beholding the Creator and Redeemer in purity of mind, thou didst endure pangs, suffering with valiant soul, and crying aloud: O ye Youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages!

Having dyed thy vesture with the blood of martyrdom, thou didst noetically clothe thyself therein, adorned as with a royal garment, and joining chorus with all the spiritual athletes and martyrs in the mansions of heaven, thou dost unceasingly cry aloud: O ye Youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages!

Theotokion: **L**et the only Immortal One, Who by His word brought all things into being from nothingness, and Who, in His loving-kindness as God and Benefactor, assumed human flesh from thee, O pure one, renewing all who chant: O ye Youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages!

ODE IX

Irmos: **E**very ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

With the flowers of the virtues thou didst adorn the noetic and woven wreath of suffering as with precious stones, O passion-bearer Thalaleus, beautifying it with thy comely wounds. And arrayed therewith, thou hast entered into the heavenly bridal-chamber.

Thou wast wounded with the noetic arrow of patience, yet by wounding thy body the enemy, the author of evil, grew weak and fell to the ground. But thou, strengthened in spirit, O Thalaleus, wast taken up to the heights of heaven, hymning the Lord Who strengthened thee.

The drops of thy blood have been shown to be healing for the faithful, O Thalaleus, washing away infirmities, pouring forth miracles of healing, extinguishing the burning of evils by the grace of Christ, the Bestower of crowns, and bedewing those who glorify thee in hymns.

The rewards thou hast received for thy sufferings have become known to all mankind, O Thalaleus; for they pour forth gifts far surpassing our hopes, and therewith do thou visit us who piously and faithfully honor thy struggles, petitioning thee with all our heart.

Theotokion: **O** pure Lady, to the most radiant and divine desire of thy Son and God do thou elevate the understanding of my soul, which tendeth to look downward, that ever enkindled and captivated by His love, I may draw nigh unto Him through virtue.

AT LITURGY

Kontakion of the holy Martyr, in Tone III:

Shown forth to be a fellow sufferer and warrior with the martyrs, * thou wast an excellent warrior of the King of glory, * and by trials and torture didst trample underfoot the arrogance of the idolaters. * Wherefore, we hymn thine honored memory, ** O wise Thalaleus.