

THE 30th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE FATHER ISAACIUS OF THE
MONASTERY OF DALMATUS
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the venerable one, in Tone I:
Spec. Mel.: “Joy of the ranks of heaven ...”:

Beholding the beauties of paradise, * and richly delighting in the flowers of incorruption, * thou didst pour forth for the world the knowledge of God, * partaking whereof with spiritual love, * O venerable Isaacius, ** we cause our souls to grow.

Protecting thy body with abstinence, O father, * with thy prayers and vigils * thou didst mortify * the uprisings of the passions. * Wherefore, the power of the Spirit within thee, covering thee, ** showed thee to be a noetic and universal luminary.

Shining forth upon the city from the desert * like unto the sun, O father, * thou didst adorn the monastic life; * wherefore, with thy teachings thou hast enlightened the faithful * to bless the Father and the Son, ** and the consubstantial Spirit.

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:

Though we are beset by hopeless falls, O pure Virgin, * yet do we have thee alone as our intercessor, * and we cry aloud in thanksgiving: * Cleanse us, O most holy Bride of God, * for thou art the refuge of the world ** and the help of our race.

With the rod of thine intercession, * O pure Birthgiver of God, * quickly drive the bestial passions * away from my wretched soul, * guiding my life in peace; ** and reckoning me among the holy flock of thy chosen sheep.

Drowning in the abyss of sins, * yet fleeing to the calm haven * of thy most pure prayer, O Theotokos, * I cry out to thee: Save me, * giving unto thy servant ** thy mighty right hand, O most immaculate one!

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

Having stumbled through my corrupt character, I lie prostrate, * yet do I hasten to thy tranquility, O Virgin. * Deliver me from the adverse tempest * and multifarious temptations, * that I may unceasingly hymn thy grace, * O Ever-virgin Mother and Theotokos.

Stavrotheotokion: **S**tanding before the Cross of thy Son and God, * and beholding His long-suffering, O pure Mother, * thou didst say, weeping: * “Woe is me, O my Child most sweet! * How is it that Thou dost suffer unjustly, O Word of God, ** that Thou mightest save mankind?”

AT MATINS

Canon of the venerable one, in Tone VIII:

ODE I

Irmos: With Thy mighty right hand * didst thou deliver Israel * from bondage, O Lord; and as Thou didst save them, * so now save us.

Having arrived from the confines of the wilderness, O venerable and holy one, thou didst make firm the Faith of Christ, scattering the assembly of heretics.

Thou wast in nowise ashamed to address the emperor as Nathan did David, O glorious one, desiring to make steadfast the Church of Christ.

Cast into the mire by the deceived, O most praised and glorious one, thou didst shine forth like a pearl lustrous with the splendor of the Spirit.

Theotokion: Having conceived the Timeless Son Who was begotten of the Father, O most pure and immaculate Virgin, thou hast given birth to Him as a babe.

ODE III

Irmos: O Thou Who established the heavens by Thy word, * establish our mind and heart, * that we may hymn and glorify Thee * unto the salvation of our souls.

Thou wast shown to be a noetic clarion, O father, summoning all as to battle, to stand against the hordes of the enemy with the help of Christ the Savior.

Thou wast shown to be a noetic ladder, O God-bearer, leading to the kingdom on high those who enter upon it with faith and are made steadfast in the Spirit by thy teachings.

Thou wast revealed as a mountain of doctrine by the love of the Master, O God-bearer, gathering into the Church of Christ all who have cleaved unto Him through the virtues.

Theotokion: Thou wast truly shown to be a Mother, O Virgin, giving birth to Emmanuel, God the Word. Him do thou beseech unceasingly, O Bride who knewest not man, O blessed and pure Theotokos.

Sessional Hymn of the venerable one, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Thou wast shown to be a shower-laden cloud of the Spirit for those on earth, O most blessed one, watering the hearts of the faithful as though they were furrows; and, going about the ends of the earth in thy divine discourses, thou didst pour forth a rain of doctrines, O allwise one. Wherefore, with divine wisdom thou didst give rise to the sweet savor of the Spirit in torrents for the hearts of all. O God-bearing Isaacius, entreat Christ God, that He grant forgiveness of sins unto those who honor thy holy memory with love.

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

As the all-immaculate Bride of the Creator, * Mother of the Redeemer, who knewest not a man, * and as the receptacle of the Comforter O all-hymned one, * hasten thou to deliver me, * the vile abode of iniquity and noetic plaything of the demons, * from their evil machinations; * and make me the bright dwelling-place of the virtues, * O thou incorrupt light-bearing one. * Drive away the clouds of the passions and grant that, * by thy supplications, * I may receive a portion on high ** and share in the never-waning light.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: I have heard report of Thy power, * and my heart hath been gladdened in the Lord.

As thou didst show forth thy life on earth as angelic, thou dost dance with the heavenly hosts.

Having first been a leader of monks from the desert, O divinely wise and glorious one, thou didst provide a model for those in the city.

Thy memory now doth truly gladden the hearts of those who hymn thee, O father Isaacus.

Theotokion: O Theotokos, now as ever, by thy supplications free thy servants from the iniquitous foe.

ODE V

Irmos: Thou hast enlightened * with the knowledge of God * the ends of the universe * that lay in the night of ignorance, * do Thou also, O Lord, illumine me * with the dawning of Thy love for mankind.

Thou didst truly shine forth from the desert like a radiant star, and with thy doctrines didst drive away the night of heresy.

Holding the horse of Valens by the bridle, O most praised one, thou didst denounce his bestial understanding, openly putting him to shame.

Thou didst expose thy head to the blows of a staff, O father, noetically holding Christ God to be the head of thy faith.

Theotokion: O all-hymned Virgin who hast been shown to be higher in honor than the cherubim, entreat thy Son, that He save the souls of those who hymn thee.

ODE VI

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

Through the knowledge of the Spirit thou didst foretell an abominable death for Valens, O wise one, and wast truly shown to be a glorious prophet.

With the winnowing-fan of the Faith thou didst gather the faithful in like wheat, O wise one, and by thy supplications thou didst burn up Valens like weeds in a bonfire.

Thou hast smoothed the tablets of the hearts of those who heed thee with faith, O divinely wise Isaacius, engraving the image of Orthodoxy upon them.

Theotokion: **O** thou who alone, at the word of the archangel, didst give birth to the Word in the flesh, we pray thee to deliver our souls from the snares of the enemy.

Kontakion of the venerable one, in Tone VIII:

Spec. Mel.: “As first-fruits ...”:

Burning with zeal in the Church of Christ as a faithful favorite of God, * thou didst hold the reins of Valens, O venerable one, * and didst speak to him in prophecy concerning the captivity of the Church and his abominable death. ** Wherefore, ever pray for us who honor thee, O venerable Isaacius.

ODE VII

Irmos: **O** Thou who in the beginning founded the earth * and by Thy word made the heavens firm, * blessed art Thou throughout the ages, * **O Lord God of our Fathers.**

O Lord God of our fathers, Who granted thy venerable one the words to upbraid the tyrant for his wickedness, blessed art Thou throughout the ages!

Dwelling gloriously in the splendid mansion of the righteous, O father, thou criest out to the Creator: Blessed art Thou O Lord God of our fathers, throughout the ages!

O honored father, cease thou never to entreat the Savior constantly on our behalf, that thy flock may be delivered from every misfortune and may receive life which cannot be taken away.

Theotokion: **O** Lord God of our fathers, Who dwelt within the Virgin’s womb and in her restored Adam, blessed art Thou throughout the ages!

ODE VIII

Irmos: **T**he Beginningless King of glory, * before Whom tremble all the hosts of heaven, * ye priests hymn, and ye peoples * supremely exalt throughout all ages.

Him Who showed forth Isaacius as a champion of the Orthodox Faith, ye priests hymn, and ye peoples supremely exalt throughout all ages.

Thou didst come forth from the wilderness as a noetic lamb, driving the wild beasts from the flock of Christ, and expelling them to dwell in empty places.

In thy meekness of spirit thou wast not daunted by the cruel and wicked wrath of Valens, O father, for the Spirit of truth was working within thee.

Theotokion: The Stone of life was cut from thee without the aid of the hand of man, as is written, O most holy and pure one: God Whose good pleasure it was to dwell within thee.

ODE IX

Irmos: Thee, the Theotokos, and Mother of the Light, * do we magnify In hymns.

Thou didst mightily crush the powers of the ungodly with the strength of the divine Spirit.

With the bond of faith thou didst bind with bonds the heretical hordes.

O divinely wise Isaacius, cease thou never to cause God to be mindful of our salvation.

Theotokion: O Virgin, thy birth giving hath transformed the birthgiving of Eden, which was in grief.

AT LITURGY

Kontakion of the venerable one, in Tone VIII:

Burning with zeal in the Church of Christ as a faithful favorite of God, * thou didst hold the reins of Valens, O venerable one, * and didst speak to him in prophecy concerning the captivity of the Church and his abominable death. ** Wherefore, ever pray for us who honor thee, O venerable Isaacius.