

THE 11th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF OUR VENERABLE FATHER DANIEL THE STYLITE OF
CONSTANTINOPLE

Alleluia, or “God is the Lord ...,”

AT VESPERS

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

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

What shall we proclaim thee to be, O Daniel? * An uprooter of the passions * and planter of the virtues, * a true wonderworker, an intercessor for sinners, * a most valiant exorcist of demons, * a beacon radiant with piety, * a dwelling place of the Spirit and champion of the Church. ** Pray thou that our souls be saved.

What shall we name thee, O Daniel? * A faster, * for thou didst subject the passions to thy mind; * a sufferer, * for thou didst endure all manner of discomfort, * lifted high above the ground on thy pillar; * a most diligent spiritual athlete and a most skilled physician. ** Pray thou that our souls be saved.

What shall we now call thee, O Daniel? * A model for monastics and teacher of abstinence, * an adornment of the faithful * and worker of healings, * a beacon shining forth light upon those who are in darkness, * a fellow citizen of the angels, equal in honor to them, * and an inhabitant of paradise and a heavenly man. ** Pray thou that our souls be saved.

But if Alleluia be chanted at Matins instead of “God is the Lord ...,” we chant the following Stichera of the Theotokos before the foregoing, in the same melody:

Strange and awesome is the mystery * of thy seedless birthgiving, * surpassing all of man's thought in majesty, O pure Virgin. * For thou hast given birth in the flesh * unto Him Who is ever of the Father's essence, * upon Whom the many-eyed cherubim dare not gaze * and before Whom all the ranks of angels tremble. * We glorify thee who gavest Him birth, ** O Bride of God!

To whom hast thou likened thyself, * in no wise rousing thyself to repentance, * O my wretched soul, * neither fearing the fire * which awaiteth the wicked? * Arise, and call upon her who alone is quick to help, and cry aloud: * O Virgin Mother, entreat thy Son and our God, ** that He deliver me from the snares of the deceiver!

O pure and undefiled one, * who hast given birth unto the unbearable Fire * which utterly consumeth sins * and bedeweth the faithful: * By thy supplications burn up the tinder of my countless offenses, * and with dew cool thou my soul * which withereth because of the passions, ** that I, thy servant, may magnify thy mercy and power.

Glory ..., Both now ..., Theotokion, in the same melody:

O Lady, help of all, * send down a drop of the oil of thy mercy upon me * who am tempest-tossed upon the sea of darkness * and ever compassed about by the billows and waves * of the evils of this life; * and give me a helping hand, * and grant unto me the portion of the elect and the righteous, ** for thou hast given birth unto the Lover of mankind.

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!

If “God is the Lord ...” is to be chanted at Matins, then we chant:

Glory ..., in Tone V, the composition of the Studite:

Having made good the talent entrusted thee by Christ, O venerable father, even after death thou hast been revealed to be an exorcist of demons and a physician for those suffering from divers ailments, a pillar and foundation, and a holy mountain of the Church of Christ. Wherefore, we beseech thee, O wonderworker Daniel: Ask thou that our souls find peace and great mercy!

On the Aposticha, the Stichera from the Oktoechos.

Troparion of the venerable one, in Tone I:

Thou wast a pillar of patience, O venerable one, * emulating the forefathers: * Job in sufferings, Joseph in temptations, * and the life of the bodiless ones while yet in the body. * O Daniel, our father, ** entreat Christ God that our souls be saved!

AT MATINS

Both canons from the Oktoechos; and that of the venerable one, with 4 Troparia, the acrostic whereof is: “With hymns I honor Daniel the Stylite,” the composition of Joseph, in Tone VIII:

ODE I

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

O blessed Daniel, send down a luminous ray of light from heaven upon me who with hymns desire to praise thy memory.

As a truly great sun, O father, thou didst shine forth to the ends of the earth, illumining the assemblies of the faithful with the splendor of thy virtues.

Submitting to the laws of the Master, O father, thou didst mortify the flesh with abstinence, and subject it to the Spirit.

Theotokion: **T**he immutable Lord Who was born from thee, O Theotokos, appeared as a whole man, even though after incarnation He remained as He had been.

ODE III

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.

Having parted the sea of the passions with the rod of abstinence, O father, thou didst traverse it without drowning, and attained unto the mountain of true dispassion, conversing with God in purity of mind.

Having ascended to the heights of the virtues, thou didst become known to the world; for thou didst stand lifted aloft upon thy pillar, illumining those who came to thee with faith with the splendor of most glorious wonders.

Founded upon the rock of the knowledge of God, thou wast revealed to be unmoved by all the wiles of the demons; wherefore, thou didst raise up thy body on a pillar above the earth, and didst let thy soul soar to the heavens.

Theotokion: **D**eliver me from the assault of the passions, O Lady, and do thou now vanquish the enemies that war against me; establish me upon the rock of the will of God, and enlighten my soul, O portal of the Light divine.

Sessional Hymn of the venerable one, in Tone I:

Spec. Mel: “Thy tomb, O Savior ...”:

Having lifted thyself up upon a pillar, thou didst lay waste to thy flesh through abstinence, O father Daniel. Wherefore, thou wast deemed worthy to become a vessel of the Spirit, and having received divine grace, O thrice-blessed one, thou dost drive away every ailment from those who with faith honor thy memory.

Glory ..., Both now ..., Theotokion:

O most holy Virgin, hope of Christians, with the hosts on high do thou unceasingly beseech God to Whom, in a manner surpassing understanding and all telling, thou hast given birth, that He grant forgiveness of all our sins and correction of life unto those who with faith and love ever glorify thee.

Stavrotheotokion: Upon 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

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

O ever-memorable father, thou didst behold Simeon, the servant of God, shining forth like the radiant sun upon his pillar; and divinely illumined by the divine splendors which issued forth from him, O Daniel, thou didst follow his manner of life.

Thou didst vanquish the demonic legions with the sword of faith and drown them in the torrents of thy prayers, causing the destruction they wrought upon those at sea to cease; and thereby save those who chanted with faith unto God: Glory to Thy power, O Lover of mankind!

Having ascended thy pillar, O all-blessed father, thou didst stand whole nights like one of the bodiless ones, having acquired an humble spiritual eye; and, as a shining mirror of the Spirit, received radiance and divine manifestations with a pure mind.

Theotokion: The laws of nature are renewed in thee, O most pure one, for thou hast given birth, in a manner truly beyond cause and telling, unto the Word, the Giver of the Law, Who hath delivered from ignorance the race of mankind which faithfully chants: Glory to Thy power, O Lover of mankind!

ODE V

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.

That thou O father mightest receive immortal glory, thou didst slay the desires of thy flesh, and bridle the urgings of the passions with the labors of abstinence; and hast thereby been revealed to be a river of miracles and a wellspring of healings. O ever-memorable one.

The wondrous Simeon appeared to thee who wast struck with fear, O blessed father, and with two angels he pointed out the path which thou wast to tread upon the earth, crying aloud: Come and stand by me, borne aloft to God by grace!

Illumined by unwaning radiance and divine effulgence, O father, thou didst dispel the gloom of the passions and wast revealed to be a pillar of light and a stairway truly leading the faithful up to God.

Theotokion: O Maiden Bride of God, who hast given birth unto the Master, thou hast been revealed to be more exalted than the heavenly hosts, and hast deified the nature of the earthly; wherefore, with soul and tongue, O Virgin, we the faithful glorify thee as her who is most truly the Theotokos.

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.

Thy mind, O father, illumined through drawing nigh unto God, remained unconsumed by the fire of pleasures and above the passions, and higher than passionate attachments to the flesh.

Thy soul was filled with the Spirit's gifts of life-creating waters, O divinely wise and all-blessed one; and thou didst truly pour forth rivers of healing which quench the torrents of the passions.

Theotokion: All we, the faithful, have acquired thee as an intercessor and a helper in the deep of evil and the billows and waves of tribulation which ever pass over us, O Theotokos, for thou alone art the refuge of mortals.

Kontakion of the venerable one, in Tone VIII,

Spec. Mel: "As first fruits ...":

Having ascended thy pillar like a star of great radiance, * thou didst illumine the world with thy venerable deeds, * and didst dispel the gloom of deception O father, * wherefore, we beseech thee: Shine forth even now in the hearts of thy servants ** the unwaning light of knowledge.

Ikos: Flawed is the hymn which I now offer in praise of thy struggles, O father; for my heart is impure, in that I have shamefully defiled it. But grant me the words, O holy one, to hymn in a pure manner thy life at which even the angels marveled, for thou wast like an incorporeal one, having received the unwaning light of knowledge.

ODE VII

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'.

The ranks of angels marveled at thy standing upon thy pillar, O all-blessed God-bearer; for having assumed their manner of life while yet in the body, thou didst cry aloud: Blessed art Thou, O Lord God, throughout the ages!

Luminous with the loftiness of an immaterial way of life and with the splendor of prophecy, thou hast shone forth rays of healing upon us who piously honor thee, O wondrous Daniel.

With the radiance of thy prayers disperse thou the gloom of my passions, O all-blessed one, and guide me to the path of life who chant: Blessed art Thou, O Lord God, throughout the ages!

Theotokion: Be thou merciful unto me, O Virgin, and with the healing power of thy prayers cure me who have been wounded by the sting of sin and who cry aloud: Blessed is the Fruit of thy womb!

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’.

O God-bearing father, in renowned manner thou didst attain unto the ultimate desire, the greatest good, soaring aloft on the wings of thy virtuous deeds; and with the bodiless ones, O Daniel, thou dost cry aloud: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout the ages!

The power of God manifestly strengthened thee and enabled thee to endure the bitter cold of winter, the burning heat of the sun, the decay of thy flesh and the discomfort caused by the worms which issued forth therefrom; and thou didst cry: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout the ages!

Thou wast revealed to be a new Job, O right wondrous Daniel, beset by a multitude of temptations and tribulations; and emulating the meekness of David, the guilelessness of Jacob and the chastity of Joseph, thou didst cry aloud in thanksgiving: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout the ages!

Theotokion: O all-hymned and all-holy Lady, fulfilling thy words by acknowledging thee to be the Theotokos, we now bless thee, in that thou hast given birth unto God for us. And hymning Him in two natures and one Hypostasis, we cry aloud: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout the ages!

ODE IX

Irmos: Every 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.

Lo! when thou didst repose, having finished thy course, the gates of heaven were opened unto thee, and the ranks of angels received thee; and Christ, the Bestower of crowns, crowned thee with the glory of righteousness. We, the faithful, magnify Him in song.

Like a lily of the valley didst thou blossom in the paradise of abstinence, and like a cypress didst thou rise to the heights of perfection; like the olive tree of the Psalms hast thou been shown to be, anointing our faces and hearts with the oil of thine asceticism.

Creation knoweth thee to be a pillar firmly grounded upon the rock of the virtues, an unbreachable rampart, a foundation of miracles, a right calm haven, a treasury of healing and the dwelling place of the Spirit. Wherefore, we celebrate thy memory today, O Daniel.

Today thy divine memory hath shone forth upon us more brightly than the sun, illumining the hearts of the faithful with the light of righteousness, and dispelling the darkness of the soul-destroying passions. And celebrating it, we piously hymn thee.

Theotokion: O Thou that wast born of her whom Thou didst preserve incorrupt even after birthgiving, have pity upon me when Thou sittest to judge my deeds, and overlook mine iniquities and my sins; for Thou, Who only art without sin, a merciful God and the Lover of mankind.

Exapostilarion from the Oktoechos, and Glory ...

Spec. Mel: "O immutable Light ...":

With wordless utterance, thy pillar proclaimeth the ascetic feats of thee who suffered, standing unprotected at the mercy of the adverse elements. Wherefore, thou didst shine forth as a luminous beacon, enlightening all creation, O father.

Both now ..., Theotokion:

With unceasing hymns we bless thee, O Virgin, for thou hast given birth unto One of the Trinity and didst bear in thy divine arms the transcendent Word, immutably and without change.

Aposticha from the Oktoechos.

AT LITURGY

Troparion of the venerable one, in Tone I:

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