

The 29th Day of November

The Commemoration of the Holy Martyr Paramon and 370 Martyrs in Bithynia; the holy Martyr Philumēnus of Ancyra; and of the Venerable Acacius (*pronounced Akácius*) of Sinai, who is mentioned in “The Ladder.”

Vespers

At “Lord, I call...,” 3 stichera, Tone 4: *To the melody, “Called from above....”*

Clearly illumined by the radiance of the Holy Spirit, /
O most blessèd Paramon, /
Thou didst utterly detest the pagan darkness /
And in due time thou didst achieve thine end /
By casting down the prideful enemy of mortal men. /
And for thy suffering thou didst receive thy crown, O blessed one, /
Achieving thy victory by magnifying Christ. ///
Beseech Him now to save our souls.

Beholding the great multitude being slaughtered /
For the sake of God, the King of all, /
Thou wast enflamed with divine zeal, O Paramon, /
And thou didst cry out exclaiming: /
Know this, ye lawless tormentors, /
That I have always been a true servant of Christ, /
Who was led like a lamb to the slaughter. /
And now I willingly follow Him. /
Do not delay, for I am eager to become an acceptable sacrifice ///
For Him who was voluntarily slaughtered in the flesh for my sake.

By faith, the three-hundred and seventy martyrs, /
Cast down the transgressing tyrant’s pagan deceptions. /
And having courageously struggled together with them /
Thou didst receive thy martyr’s crown, O Paramon. /
Now, rejoicing together with the bodiless angels /
With them thou dost ever pray for us /
That we, who bless and honor thy holy memory ///
May be delivered from every misfortune and danger.

Note: *If the Superior so wishes, and we sing “Alleluia” at the morning service instead of “God is the Lord,” then the following 3 stichera to the Theotokos are sung at the evening service, at “Lord I call,” before the above stichera of the saints, in the same Tone and melody:*

The Son, who before all ages, /
 Was begotten of the unoriginate Father /
 And as God became man for the salvation of all mankind, /
 That all nature may be delivered from the deception of the serpent, /
 That our fallen nature may be saved /
 And that the first-formed man may again return to paradise. /
 Therefore, He made His Mother a pure and blameless bride,
 In that He is gracious, ///
 And her do we all bless as our sure anchor and safe haven.

Thou hast given birth to the Creator of all /
 Who made His dwelling place within thy womb, /
 O most blessed Lady and the Mother of God, /
 Who by becoming man hath restored the race of Adam, /
 Who had fallen through the deceit of the serpent in ancient times; /
 Thou hast ineffably given birth to God in the flesh /
 And by thy birth-giving hast delivered our whole human nature, /
 Which had fallen into decay, from corruption. /
 Therefore, we hymn and glorify thy loving-kindness, /
 O Virgin, who knewest not wedlock: ///
 Cease not to pray that our souls may be saved.

Wash away all the sins of thy servants /
 That the magnitude of thy mercy may be revealed to all, /
 For being the most pure Mother of God, /
 Thou hast authority over all things /
 And thy desire is thy command by thy power /
 For the grace of the Holy Spirit resideth within thee /
 Ever aiding thee in all things ///
 O most blessed Lady.

Glory..., now and ever..., Theotokion, in Tone 4:

The Son who with the Father and the Spirit /
 Is glorified in the highest by the seraphīm, /
 In His humility, ineffably made His dwelling in thy womb /
 Desiring to restore the first-created race of Adam, /
 O most praised Lady Theotokos; /
 And shining forth from thee, /
 He illumed the whole world by His divinity /
 That mankind may be delivered from the deception of idolatry /

And deifying them Himself, Christ God, the Savior of our souls, ///
Hath raised mankind up into the heights of heaven.

Or the Stavrotheotokion, in the same Tone:

Lament me not, O Mother, /
Seeing thy Son and God hanging on the tree, /
Who suspended the earth upon the waters /
And fashioned all creation. /
For I shall arise and be glorified, /
And shall crush the kingdom of Hades, /
Destroying all its power, /
In that I am compassionate ///
And the Lover of mankind.

Or on a Friday or Saturday Evening, the Dogmatic Theotokion in the Tone of the Week.

The Aposticha from the Octoechos.

The General Troparion of the Martyrs, in Tone 4: *(None given in the Menaion)*

Thy holy martyrs, Paramon and Philumēnus, O Lord, /
Through their sufferings received their incorruptible crowns from Thee, our God' /
For having Thy strength they laid low their enemies /
And shattered the powerless boldness of demons. ///
Through their intercessions, O Christ God, save our souls.

Note: The service to Venerable Acacius is sung at Compline — *incomplete 11/10/15.*

Matins

Both Canons from the Octoechos and
the Canon of the Martyr Paramon, with 4 Troparia, in Tone 4,
having the acrostic: "Grant that I may forever praise thy grace, O holy martyr,"
the composition of Joseph — incomplete as of 11/10/15

After the Sixth Ode, the Kontakion of the Martyrs in Tone 8:

You shine as radiant lamps, O holy martyrs, /
You enlighten the whole creation with the bright rays of your miracles, /
You release us from all sickness, and you drive darkness away, ///
And you ceaselessly pray to Christ God for the salvation of our souls.

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