

The 13th of October

✠ **Commemoration of our Father among the Saints Martin, Bishop of Tours.**

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera,

3 stichera, in Tone 1:

Come, ye assemblies of Orthodox Christians /
And all ye multitudes of the faithful, /
Let us glorify the holy hierarch /
Who hath shone forth in olden times; /
And let us fervently cry aloud to him: /
Rejoice, O blessèd father Martin, ///
Thou sacred adornment of the Church of Christ. *(thrice)*

O wise pastor of the city of Tours, /
Thou intercessor for all the lands of the West; /
O mighty bastion of the kingdom of Christ, /
By thy holy prayers and supplications, ///
Protect thy people who call upon thee with faith. *(thrice)*

Christ, clothed in the guise of a beggar /
Appeared to Martin to test his kindness, /
And Martin took off his own robe and cut it in two /
And he clothed the nakedness of the Beggar. /
Disregarding his own self-love, he arrayed himself in brotherly love. ///
Thus he rejoiced in the Spirit. *(twice)*

Glory..., in Tone 6:

Thou didst clothe Christ in thine own robe, O blessèd one; /
Before wearing thine own baptismal robe, /
Thereby thou didst receive the grace of Christ in token of His gratitude, /
And didst come to work great and wondrous miracles, /
Healing the sick, restoring life to the dead, and cleansing lepers by thy kiss, /
Taking pity on all men and beasts, and having the angels serving with thee. ///
Pray now for our souls, O most marvelous worker of wonders!

Now and ever... , Dogmatic Theotokion, in the same Tone:

Who will not bless thee, O Most Holy Virgin? /
Who will not sing of thy most pure childbearing? /
The Only-begotten Son shone timelessly from the Father, /
But from thee He was ineffably incarnate; /
God by nature, yet man for our sake; /
Not two persons, but one in two natures. /
Entreat Him, O pure and all-blessèd Lady, ///
To have mercy on our souls.

Or the Dogmatic Theotokion in the Tone of the Week if a Resurrection service.

The Entrance and the Prokeimenon of the Day.

Three Readings:

The Reading from Proverbs (Composite 2, from Chapters 10 and 8):

^{10:7}The memory of the just is blessed, and the blessing of the Lord is upon the head of the righteous. ¹³Blessed is the man that hath found wisdom, and the man that knoweth discernment. ¹⁴For it is better to traffick in her than in treasures of gold and silver. ¹⁵She is more precious than precious stones; and nothing that is precious is equal to her worth. ¹⁶For length of days and years of life are in her right hand, and in her left hand are riches and glory; out of her mouth proceedeth righteousness, and on her tongue she carrieth law and mercy. ^{8:32}Now therefore hearken unto me, O my son, for I will speak of solemn things. Blessed are they that keep my ways; ³⁵For mine outgoings are the outgoings of life, and in them is prepared the favor of the Lord. ⁴“Therefore, O men, do I exhort you, and

I lift up my voice unto the sons of men. ¹²For I, Wisdom, have dwelt with counsel and have called upon understanding. ¹⁴Counsel is mine and safety; prudence is mine, strength also is mine. ¹⁷I love them that love me, and those that seek me shall find grace. ^{8:5}O ye simple, understand subtlety, and ye that are untaught, take heart. ⁶Hearken unto me, for I will speak of solemn things and bring forth that which is right out of my lips. ⁷For my throat shall speak truth, and false lips are an abomination in my sight. ⁸All the words of my mouth are with righteousness; there is nothing contrary or perverse in them. ⁹They are all plain to them that understand and upright to them that find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

The Reading from Proverbs (10:31-11:12):

^{10:31} Thus saith the Lord Almighty: The mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. ³² The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. ^{11:1} False balances are an abomination to the Lord, but a just weight is acceptable to Him. ² Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. ³ When a righteous man dieth, he leaveth regret, but the destruction of the ungodly is hard at hand, and bringeth joy. ⁴ The integrity of the righteous shall guide them, but the perverseness of transgressors shall destroy them. ^{4a} Riches shall not profit in the day of wrath, but righteousness delivereth from death. ⁵ The

virtue of the righteous makes straight their paths, but unrighteousness leadeth to deceit. ⁶ The righteousness of the upright delivereth them, but transgressors are caught in their own destruction. ⁷ When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. ⁸ A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. ⁹ A hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the righteous be delivered. ¹⁰ In the prosperity of the righteous a city doth prosper, ¹¹ but it is overthrown by the mouth of the ungodly. ¹² A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

The Reading from the Wisdom of Solomon (4:7-15)

^{4:7} The righteous man, though he die early yet shall he be at rest. ⁸ For old age is not honored for length of time, nor is it measured by number of years; ⁹ but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰ There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹ He was caught up lest evil change his understanding or guile deceive his soul. ¹² For the fascination of wickedness

obscures that which is good, and roving desire perverts the innocent mind. ¹³ Being so perfected in a short time, he fulfilled long years; ¹⁴ for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵ Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, the stichera of the Temple, and these of the Saint, in Tone 8:

Tell us, O **Martin**, /

How thou didst courageously endure the cold /

And how thy cloak reproached thee when it was cut in two. /

For now thou dost rejoice saying: /

“I am warmed by the warmth of the Spirit; /
I am clothed now with the robe of brotherly love; /
I consider reproach for the sake of Christ as an honor!
And now I rejoice in Him!”

Desiring to deceive the blessed Martin, /
The wicked enemy of the human race assumed the guise of Christ /
And sought to deceive the holy one to worship him; /
Yet, recognizing this delusion, and protecting himself with humility of mind, /
He refused to believe the deceiver, and he cried aloud: /
“Where are the wounds of the nails of my Lord? /
Where are the glorious marks of the Redeemer’s suffering? /
Thou shalt not deceive me, for I know thee, O liar of old! ///
Go now and depart from me!”

Emulating the great Elijah and the glorious Elisha of old, /
Thou didst raise up the dead /
And cause their souls to return by thy mighty prayer to the Master of life and death. /
O holy hierarch Martin, the bold and most fervent servant of Christ, ///
Pray now on behalf of our souls.

In Tone 7:

Once, the wicked disciple betrayed the Savior by a kiss /
And sold his own soul to the devil; /
But Martin honored Christ while He was in the guise of the leper /
And cured an incurable ailment by a divine kiss of love /
Thus, he purchased for himself everlasting life. /
Therefore come and let us venerate his glorious accomplishments, /
And glorify his honored memory; /
Let us cry aloud to him: “O merciful and holy hierarch, /
Remember thy flock before the throne ///
Of Him who is without beginning.

In Tone 2:

“**W**hy art thou lying upon the ground, /
Art thou weak or infirm?” /
So the brethren asked the blessed Martin, seeking to persuade him to lie
upon a bed. /
And he answered them, saying: /

ST. MARTIN OF TOURS

“Let me be, for I desire to recline at the banquet of Christ, ///
When I come in His kingdom.”

Come, all ye faithful, /
And today let us praise Martin, the holy hierarch, /
The adornment of pastors, the faithful servant of Christ, /
The most glorious worker of wonders, ///
And the unashamed advocate for all the world.

Glory..., in Tone 8:

Being a simple man lacking in beauty, O blessed one, /
The vainglorious held thee in contempt and disdain; /
But thou didst endure their reproaches and sweetly rejoiced by emulating Christ, /
And thy virtues shone forth more brightly than the sun; /
Therefore those who once before despised thee now glorified thee. /
As thou didst cry out, O divinely-wise one: ///
“O Christ, the King of all, protect my humble soul, that I may not stumble and fall!”

Now and ever..., Theotokion, in the same Tone:

Acept, O Sovereign Lady, /
The prayers of us, thy servants, ///
And deliver us from every danger and necessity.

At the Aposticha, these stichera, in Tone 2: To the melody “O house of Ephratha...”

The day of thy glorious memorial hath dawned today, /
Most holy father Martin, ///
And we rejoice in thy godliness and we magnify thee.

Verse: My mouth shall speak wisdom and the meditation of my heart shall be understanding.

O blessèd Martin, /
Was it not to a pauper by the wayside that thou didst give thy robe? ///
How didst thou recognize Christ the Master clothed in the rags of a beggar?

Verse: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Behold, as the invincible Martin /
Cometh to the battle, heeding the call of an earthly king, ///
Showing true courage and praying that peace may be granted the world.

Glory..., in Tone 3:

Children and youths now hasten together, /
Joyously lighting torches and weaving hymns of glory
And wreaths of praise for the righteous Martin. /
They are glorifying his sacred memory on his splendid feast, ///
Beseeching his help in the coming Day of wrath.

Now and ever..., Theotokion, in the same Tone:

We sinners dare to hymn the Virgin Theotokos, /
Who is more honorable and splendid than the ranks of the angels; /
Who is glorified by all creation; /
And is truly radiant standing before the throne of God, ///
As with love she doth help the entire world.

After the Blessing of the loaves, the Troparion of the Saint, in Tone 4:

In truth thou wast revealed to thy flock as a rule of faith, /
A model of humility and teacher of abstinence, /
So thou didst win the heights of humility, riches by poverty; /
O holy hierarch, father Martin, /
Intercede with Christ our God to save our souls. *(twice)*

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

The mystery of all eternity /
Unknown even by angels /
Through thee is revealed on earth, O Mother of God /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross, /
By it He resurrected the first-created Adam ///
And saved our souls from death.

Note: If the Vigil service is not served, then after the Troparion:

Glory..., now and ever..., Theotokion: “Rejoice, O Virgin Theotokos...”

Matins

At “God is the Lord...” the Troparion of the Saint, in Tone 4: Thou wast revealed to thy flock... *(twice)*; **Glory..., now and ever, the Theotokion, in Tone 4:** The mystery of all eternity....

After the 1st Kathisma, the Sessional Hymn, in Tone 4: *To the melody, “Of Wisdom...”*

Full of apostolic zeal, /
Thou didst crush the idols into to dust, and made a vile pagan temple into a church
of God, /
And thou didst guide the heathen to the true Faith, O Martin, preacher of grace; /
Therefore, thou wast deemed worthy to behold in a vision /
Paul, the apostle to the gentiles together with Peter, the chief of the apostles, /
Receiving the power of their spirit as did Elijah from Elisha, ///
To fish for men and lead a new people to Christ. *(twice)*

Glory..., now, and ever..., Theotokion, in the same Tone: *(and melody)*

Let us bless the Theotokos, O ye faithful, /
Our speedy deliverance in time of trouble and misfortune, /
And our helper and fervent intercessor before God, ///
For through her we have been delivered from corruption.

After the 2nd Kathisma, the Sessional Hymn, in Tone 5:

Teaching all to piously venerate the Tree of the Cross, /
Thou didst cut down to the root the oak-trees worshipped by pagans /
And overthrew the temple of their idols. /
For this, thou wast dragged away to be slain, O long-suffering Martin; /
But the swordsman who was to execute thee suddenly fell at thy feet, /
Paralyzed by an invisible power. /
The people, beholding this, were filled with dismay, and cried aloud in fear: /
“Truly great is the God whom thou dost preach! ///
Teach us also to worship Him, that He may save our souls!”

Glory..., now and ever..., Theotokion, in the same Tone: *(and melody)*

Rejoice, O impassible gate of the Lord! /
Rejoice, O wall and protection of those who run to thee! /
Rejoice, O unshakeable refuge! /
Rejoice, O Virgin Mother of thy God and Creator! ///
Cease not to pray for those who praise and worship Thy Son!

Polyeley and Magnification:

We magnify thee, // O holy hierarch father Martin, / and we honor thy holy memory, /
for thou dost pray to Christ our God for us!

Selected Psalm verses:

Hear this, all nations! Give ear, all inhabitants of the earth!

My mouth shall speak wisdom and the meditation of my heart shall be understanding.

After the Polyeley, the Sessional Hymn, in Tone 8:

Seeing the pagans languishing in the darkness of ignorance, /
Lacking all knowledge of the one true God, /
Thou didst preach to them Christ our God, who said “I am the Light!” /
Thou didst call upon Him in prayer to destroy their vile place of sacrifice. /
That very day the Lord sent a tempest, which leveled the druids’ temple /
And destroyed all their despicable idols, ///
Bearing witness to the power of thy prayers and Christian love. (*twice*)

Glory..., now, and ever..., Theotokion, in the same Tone:

We thank thee, O pure Theotokos, full of grace /
And bowing down, we magnify thee, /
And ceaselessly we praise thy birthgiving, /
Crying: Save us in thy goodness, O merciful Lady, /
And rescue us from the dread demons awaiting our trial, ///
That we, thy servants, may not be put to shame.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth...”

The Prokeimenon, in Tone 4:

My mouth shall speak wisdom and the meditation of my heart shall be understanding.

Verse: **H**ear this, all nations! Give ear, all inhabitants of the earth!

Let every breath praise the Lord! ...

Gospel: (36-ctr) John 10:1-8

After Psalm 50 (51), the Post-Gospel sticheron, of the Saint, Tone 6:

Full of courage and the omnipotent grace of God, /
O holy father Martin, /
Thou didst traverse the land of Gaul, /
Preaching salvation to the people /
And exposing the impotence of their pagan faith. /
Perceiving the divine power which abode in thee, /

ST. MARTIN OF TOURS

The people renounce their false gods and cleaved unto Christ the Lord, ///
Who through thee gloriously saved their souls from death.

The Canon

The Supplicatory Canon to the Theotokos (*Paraklesis*), with 6 troparia,
including the Irmos, and the Canon of the Saint, with 8 troparia.

Ode 1

The Supplicatory Canon to the Theotokos, Tone 8

Irmos: *Having crossed the water as though it were dry land and escaped from the wickedness of the Egyptians, the children of Israel cried aloud: Let us sing to our Redeemer and our God.*

Refrain: Most Holy Theotokos, save us!

Distressed by many temptations, I flee to thee, seeking salvation. O Virgin and Mother of the Word, deliver me from my burdens and afflictions.

The increase of passions troubles me and fills me with great distress. Calm my soul, O Maiden, by the peace of thy Son and God, O all-blameless one.

I implore thee who gavest birth to our Savior and God, O Virgin: deliver me from perils, for, fleeing now unto thee for refuge, I lift up both my soul and my thoughts before thee.

Ailing am I in body and soul; do thou vouchsafe me the divine visitation and thy care, O thou who alone art the Mother of God, for thou art good and the Mother of the Good One.

The Canon of Saint Martin, Tone 6

Irmos: *When Israel passed on foot over the deep as if it were dry land, and beheld their pursuer Pharaoh drowning in the sea, they cried aloud: Let us sing to God a song of victory!*

Refrain: Holy hierarch, father Martin pray to God for us!

Illumined by divine radiance and rejoicing, bathed in the light of the Thrice-holy Trinity, O wise father Martin, enlighten those who piously honor thy radiant memory.

The Creator of all, who knoweth beforehand the advent of all things, beheld the uprightness of thy heart, and taking thee from the ranks of an earthly army He enlisted thee among the choirs of angels, O blessed one.

Glory...

My soul is slain by the arrow of sin, but by thy life-saving prayers, O holy father

Martin, move the Life of all to raise me up, that I may ever praise thy holy memory.

Now and ever..., Amen

Theotokion: **O** maiden and sovereign Lady most favored by God, thou didst bear the Giver of light who dost enlighten the world that was cast into darkness. Illumine thou mine accursèd soul!

Katavasia: "I shall open my mouth..."

Ode 3

The Supplicatory Canon to the Theotokos

Irmos: **O** Lord, Creator of the vault of heaven and Founder of the Church, strengthen me in Thy love, for Thou art our supreme desire and the support of the faithful, O Thou who lovest mankind.

I have thee as the protection and intercession of my life, O Virgin, Mother of God. Pilot me to thy haven, O giver of blessings, O support of the faithful, O thou only all-praised one.

I pray thee, O Virgin, to dispel the tumult of my soul and the storm of my grief; for thou, O Bride of God, hast given birth to Christ, the Prince of Peace, O only immaculate one.

Pour forth on us from the wealth of thy generosity, O thou who hast brought forth the Benefactor and Cause of all good; for thou canst do all things, O blessèd one of God, since thou didst bear Christ, the One mighty in power.

I am tortured by grievous sicknesses and morbid passions. Help thou me, O Virgin, for I know thee, O all-blameless one, to be an inexhaustible treasury of unailing healing.

The Canon of the Saint

Irmos: *There is none as holy as Thou, O Lord my God, who hast exalted the power of Thy faithful, O Blessèd One, and hast established us upon the rock of thy confession..*

Having ascended the summit of noble deeds, O wise hierarch, Christ hath raised thee up to sit upon a throne in the heights of heaven, from whence thou dost enlighten all the world with the brilliance of thy wonders.

As a true child of the day and of the light, O holy hierarch, thou didst cover Him, who clothes Himself with light as with a garment, with thy cloak when thou didst behold Him naked in the guise of a bagger.

Thou didst let all the carnal passions fade out from within thee, thus making thyself

into a fitting and pure abode of the Holy Trinity. Therefore, I beseech thee, O holy hierarch father Martin: extinguish the passions of my soul by thy holy intercessions.

Theotokion: **O** pure palace of God, thou most holy Virgin, I entreat thee: cleanse thou and enlighten my wretched soul, which hath been sullied by my carnal passions and my sinful inclinations.

Katavasia: “O Theotokos, living and abundant fountain...”

The Sessional hymn, in Tone 4:

When the emperor of the West heard of thy virtues and wondrous deeds, /
He sought to meet with thee; /
But his consort clung to the vile heresy of Arius, /
And opposed her husband’s good desire. /
Then, for the sake of thy flock and the ruler’s salvation, /
Thou didst take to fasting and prayer, /
And our merciful Savior opened unto thee, the doors which had been shut.
And the emperor, greeted thee, O holy hierarch Martin, ///
And he hearkened to thy wise counsel and received enlightenment from thee.

Glory..., now, and ever..., Theotokion, in Tone 4: To the melody, “Joseph was amazed...”

Joseph was amazed, O Theotokos, /
When he beheld thy seedless conception /
Which, like the rain upon the fleece, the rod of Aaron that budded forth /
And the burning bush that was not consumed, /
Was beyond all nature understanding. /
And thy betrothed protector witnessed and cried ot to the priests: ///
The Virgin gives birth and after childbirth remains a virgin!

Ode 4

The Supplicatory Canon to the Theotokos

***Irmos:** I have heard the mystery of Thy dispensation, O Lord; I have considered Thy works and glorified Thy Godhead.*

O Bride of God, who gavest birth to the Lord and Master, still thou the turmoil of my passions and the stormy seas of my sins.

O, bestow thy compassion on me, thy servant, out of the depths of thy tender mercy; for thou didst give birth to the Compassionate One, the Savior of all those who praise thee.

While delighting in thy gifts, O immaculate one, we sing a song of thanksgiving to thee, knowing thee to be the Mother of God.

As I lie on the bed of my pain and infirmity, do thou help me, as thou art a lover of goodness, O Ever-virgin Mary Theotokos.

Having thee as our staff and hope, and as our salvation's unshakable defense, we are then delivered from all adversity, O thou all-praised one.

The Canon of the Saint

***Irmos:** Christ is my strength, my God and my Lord, the sacred Church sings in a manner befitting God, with a pure mind, keeping festival unto the Lord.*

Delighted by thy godly life, God Most High bestowed upon thee the grace of working glorious wonders, O wondrous hierarch, by which thou hast been revealed to the ends of the earth.

Raised by thine intercessions, the dead man who had been slandered beheld his accuser struck dead, O holy hierarch; and he magnified thy grace, O father.

Acept us who praise thy divine memory, O holy hierarch Martin, and deliver us from sufferings, perils and temptations; for with faith we now have recourse unto thy protection.

***Theotokion:** O immaculate Lady, sprinkle my soul, which is withering in the burning heat of sin, with drops of thy loving-kindness; and grant that I may produce the fruits of repentance.*

Ode 5

The Supplicatory Canon to the Theotokos

***Irmos:** Enlighten us by Thy commandments, O Lord, and by Thine uplifted arm grant us Thy peace, O Lover of mankind.*

Fill my heart with gladness, O pure Lady, with thine incorruptible joy, for thou didst bear the Cause of all Joy.

Deliver us from dangers, O pure Theotokos, who gavest birth to Eternal Redemption, and to the Peace that passes all understanding.

Dispel the darkness of my sins by the radiance of thy splendor, O Bride of God, for thou didst bear the divine and pre-eternal Light.

Heal the infirmity of my soul, O pure Lady, when thou hast deemed me worthy of thy visitation, and grant me health by thy blessed intercessions.

ST. MARTIN OF TOURS

The Canon of the Saint

Irmos: With Thy divine light, O Good One, illumine, I ask Thee, the souls of those who in love keep vigil that they may know Thee, O Word of God as the true God who recalls them from the darkness of sin.

Having forsaken transitory riches and glory on the earth, O blessed Martin, thou didst acquire heavenly riches and eternal and immutable glory. O holy father Martin, pray now that our souls may be saved.

Thou didst raise the man who had endured a cruel death by hanging as if from sleep by thy life-giving prayers, O holy father Martin, granting him life both in this world and in that which is to come

O, the amazing wonder! Thou didst restore to life the man struck dead by a serpent, O father. So restore, by thy holy prayers, life unto me who has been slain by the sting of sin.

Theotokion: **S**hining from afar, thou wast revealed to Moses to be a burning bush, O Lady; and having given birth to the divine Fire, like that burning bush, thy virginity was not consumed even after giving birth. So now, O Lady, burn up the roots of my passions.

Ode 6

The Supplicatory Canon to the Theotokos

Irmos: I will pour out my prayer before the Lord; I will make known to Him my sorrow, for my soul has been filled with afflictions, and my life has drawn near to hell, and like Jonah I will pray: O God, raise me up from corruption.

My nature, held by corruption and death, hath He saved out of death and corruption; for unto death hath He submitted Himself. Wherefore, O Virgin, do thou intercede with Him Who is thy Lord and Son, to deliver me from the wickedness of the enemy.

I know thee as the protection of my life, and most safe fortress, O Virgin; disperse the horde of temptations, and drive away demonic vexation. Unceasingly I pray to thee: Deliver me from the corruption of passions!

We have acquired thee as a wall of refuge, and the perfect salvation of our souls, and a relief in afflictions, O Maiden, and we ever rejoice in thy light. O Sovereign Lady, do thou also now save us from passions and dangers.

Bedridden, I lie supine with sickness now and there is no healing for my flesh; but to thee, O good one who gavest birth to God, the Savior of the world and the Healer of infirmities, I pray: Raise me up from the corruption of illness.

The Canon of the Saint

Irmos: Beholding the sea of life surging high with the storm of temptations, I have fled to Thy tranquil haven and cry out unto Thee: Raise up my life from corruption, O greatly Merciful One!

O holy hierarch father Martin, thy relics pour healings upon those who reverently approach them, and legions of the demons are put to flight; and the choirs of the faithful, who fervently raise their voices in singing praises unto thee, are bedewed with grace.

Thou art truly filled to overflowing with the life-giving waters of the Holy Spirit, O Martin, for thou restoreth back to life those who had been slain by the deception of the evil one, purifying them with the healing waters of the Savior.

The woman whom thou didst free from everlasting punishment blessed the Lord, O Martin, and, dispensing with her wealth, she exchanged it for the eternal bliss of heaven.

Theotokion: **O** most pure Lady, in that thou didst bear the Triune Wisdom and Power of the Father, fill now our hearts with godly wisdom and divine power, as we praise thee with faith and love.

Katavasia: “Let us clap our hands in gladness...”

The Kontakion of the Saint, in Tone 2: To the melody “When Thou didst descend to death ...”

Thou didst flourish with the virtues like a palm tree in the desert /
And thy miracles multiplied like the cedars of Lebanon. /
O wondrous father Martin, /
Thou didst bedew the ends of the world with the grace of God /
And truly, thou didst burn and destroy countless legions of demons. ///
Therefore, entreat the Lord that our souls may be saved.

Ikos: In proclaiming the glad tidings of man’s salvation, O most merciful hierarch, thou wast not daunted by the threats of the Druids and their deluded followers; but, having armed thyself with the pure confession of Christ, thou didst courageously show their vile graven images to be but common stones, powerless against the might of the Most High, and thereby bringing multitudes of people to the knowledge of God. Therefore, mindful of thine apostolic zeal, we beseech thee: Entreat the Lord on behalf of our souls.

Ode 7

The Supplicatory Canon to the Theotokos

Irmos: *The children of Judæa who dwelt of old in Babylon trampled underfoot the flames of the furnace by their faith in the Trinity, as they sang: Blessed art*

ST. MARTIN OF TOURS

Thou, O God of our fathers.

Having willed to accomplish our salvation, O Savior, Thou didst dwell in the womb of the Virgin, and didst show her forth unto the world as its intercessor. Blessèd art Thou, O God of our fathers.

Pray to Him, the dispenser of mercy Whom thou didst bear, O pure Mother, and implore Him to deliver from all transgressions and defilements the souls of those who with faith cry out: Blessèd art Thou, O God of our fathers.

A treasury of salvation and a fountain of incorruption is she who gave Thee birth; a tower of safety, and a gate of repentance hast Thou proved her to those who cry: Blessèd art Thou, O God of our fathers.

Grant healing from physical weakness and spiritual infirmities to those who with love draw near to thy protection, O Virgin Theotokos, for thou gavest birth to Christ our Savior.

The Canon of the Saint

Irmos: *An angel made the furnace moist with dew for the godly children and the command of God consuming the Chaldeans made the tyrant cry out: Blessèd art Thou, O God of our fathers!*

Shining brighter than the sun, thou all-praised Martin, doth truly dispel the dark night of the passions, enlightening all the faithful, who sing to Christ: Blessèd art Thou, O God of our fathers!

Thou didst emulate thy Lord, O father Martin, by saving the harlot who had come unto thee with faith, and didst present her to Christ as a pure bride who sang aloud with faith: Blessèd art Thou, O God of our fathers!

Blessing thee, the faithful of all the ends of the world give utterance to thy praises, O all-hymned Martin, and they celebrate thy memorial, crying aloud with faith to Christ who hath so glorified thee: Blessèd art Thou, O God of our fathers!

Theotokion: **O** thou who art full of divine grace, thou art a new heaven that is more spacious than the heavens we now behold, for thou didst contain the Creator of heaven and earth. Entreat Him, that we who honor thee may be deemed worthy of the good things of paradise.

Ode 8

The Supplicatory Canon to the Theotokos

Irmos: *The King of heaven whom the hosts of angels praise, let us praise and exalt throughout all ages.*

Disdain not those who need thy help, O Virgin, and who hymn and supremely exalt

thee unto all ages.

Thou healest the infirmity of my soul and the pains of my body, O Virgin, that I may glorify thee, O pure one, unto all ages.

Thou pourest forth a wealth of healing, on those who with faith sing praises unto thee, O Virgin, and who supremely exalt thine ineffable Childbearing.

Thou drivest away the assaults of temptations, and the attacks of the passions, O Virgin; Therefore, we sing thee hymns unto all ages.

The Canon of the Saint

Irmos: *Out of the flames Thou didst drop dew on the godly ones, and with water didst kindle the sacrifice of the righteous one, for Thou dost do all things as Thou dost will, O Christ; we exalt thee throughout all ages!*

O awesome wonder! Christ once transformed water into wine by His divine power; and now, O godly-wise father Martin, thou didst transform a living dove into one of gold by the action of His power.

Beholding a dead ass restored to life by thy prayers, O glorious hierarch, the man who did not trust in the resurrection, believed at once in God who is risen from the dead. Now he abideth in everlasting life.

O father Martin, free, by thy holy prayers, from every want and difficulty, temptation and peril, those who piously cry aloud to the Lord: We exalt Thee, O Christ, throughout all ages!

Let us bless the Father and the Son and the Holy Spirit, the Lord!

Theotokion: **D**ry up the raging flood of my passions, O Virgin Lady, and rain down upon me streams of thy cleansing tears, that being freed from the punishment of eternal fire, I may glorify thee throughout all ages.

We praise, bless, and worship the Lord singing and exalting Him throughout all ages!

Katavasia: “The Offspring of the Theotokos...”

The Magnificat is sung: “My soul magnifies the Lord...”

Ode 9

The Supplicatory Canon to the Theotokos

ST. MARTIN OF TOURS

Irmos: *Saved through thee, O pure Virgin, we confess thee to be truly Theotokos, and with the choirs of angels we magnify thee.*

O Virgin, who didst give birth to Christ, Who doth wipe away every tear from every face: turn not away from the torrent of my tears.

O Virgin, who didst receive the fullness of joy, and didst banish the grief of sin: fill my heart with joy.

Be thou the haven and protection, the unshakable wall, the refuge, the shelter, and the joy of those who flee to thee, O Virgin.

Illuminate with the rays of thy light, O Virgin, those who piously confess thee to be the Theotokos, and banish from them the darkness of ignorance.

I am brought low by mine afflictions and infirmities, but do thou, O Virgin, heal me, bringing me from illness into health.

The Canon of the Saint

Irmos: *It is not possible for men to see God upon whom the ranks of angels dare not gaze, but through thee, O All-pure One, was the Word incarnate revealed unto men, whom magnifying together with the heavenly hosts, we call thee blessed!*

Strengthening thyself with the might and power of Christ, thou didst repel the feeble power of the enemy, O glorious Martin. Therefore, thou art truly a most powerful Defender of the faithful, freeing us all from tribulations, perils, troubles and temptations.

Adorning the temple of heaven like a sacred and divine treasure, O holy hierarch, thou standest now before the great Light, singing together with the bodiless powers: Holy, Holy, Holy art Thou, O consubstantial Trinity, Thou Creator of all!

Triadicon: **T**hou art the Way, the Truth and the Resurrection, the Light and the Life of all, and the joy of the saints, O Holy Trinity. Therefore, through their holy intercessions, lead us all along the narrow way, and grant unto all eternal life in the presence of the never-waning light, O Thou only Lover of mankind.

Theotokion: **T**hou art revealed as the most beautiful temple and the most pure palace of the Word, O immaculate Lady; and hastening to thy holy temple we praise thee with love, and cry aloud: Fulfill thou our prayers which are for the good, O Sovereign Lady Theotokos.

Katavasia: “Let every earth-born exult...”

The Exapostilarion of the Saint:

Hearken, ye who love the feasts of the Church, and rejoice with the faithful of the city of Tours and the land of France, in the memory of the merciful hierarch Martin, by whose tireless labors and steadfast faith, God hath been rightly glorified.

Glory..., now and ever..., Theotokion:

O Virgin Mother of the Lord, thou delight of the angels, joy of holy hierarchs and all the saints, and the intercessor for all Christians: Help us and deliver us from everlasting torment.

At the Praises, 4 stichera, in Tone 8:

O most glorious wonder! /
Though born and raised in a pagan house, /
The most holy Martin was a chosen vessel of the mercy of God; /
He wast filled with zeal and the love for Christ /
When he beheld the lives and the virtues of the Christians; /
And although he was enrolled in the army of an earthly king, /
Martin, the blessèd, did not fail to declare his allegiance /
To the King of heaven in the font of holy baptism. ///
By his prayers, O Lord, save our souls. *(twice)*

O most glorious wonder! /
As a catechumen yet unenlightened by divine grace /
Thou, O Martin, beheld a naked pauper by the side of the road, /
All but dead in the winter's cold; thou didst take pity on him, /
And cut thine own cloak in two and clothed him. /
Then those passing by mocked thine appearance;
But Christ God appeared to thee in a vision and said: ///
“O Martin, It is Me that thou hadst clothed.”

Long didst thou, in thy humility, refuse to be ordained, /
O most blessèd father Martin, /
Preferring to live the life of a simple monk: /
Yet a lamp is not hidden, but set on a stand to give light to all. /
Therefore, desiring to have a man of such sanctity as their bishop, /
The faithful of Tours brought thee to their city by a ruse, /
And convinced thee to accept hierarchal consecration. ///
And, bowing to the will of God and His people, ///
Thou didst faithfully serve them with great holiness and zeal.

Glory..., in Tone 8:

ST. MARTIN OF TOURS

Having foretold the hour of thy departure from this life, O Martin, /
Thou, being confident of the Savior's mercy and love, /
Drove away the primeval foe of the human race, crying aloud to him: /
"Thou hast no share in me! For I will be received in the bosom of Abraham!" /
And so, at thy repose the Lord didst glorify thy precious body with incorruption /
From which countless, healings, and wonders flow /
Upon the faithful in ceaseless streams. /
Therefore, with hymns we glorify thee as a favorite of God ///
Who as a faithful servant hast entered into the joy of his Lord.

Now and ever... Theotokion, in the same Tone:

Acccept, O Sovereign Lady, /
The prayers of us, thy servants, ///
And deliver us from every danger and necessity.

The Great Doxology, Troparia, Litanies, and the Dismissal.

Liturgy

At the Beatitudes, 8 troparia: 4 from the Third and 4 from Sixth Odes of the Canon of the Saint.

1-2. Having ascended the summit of noble deeds, O wise hierarch, Christ hath raised thee up to sit upon a throne in the heights of heaven, from whence thou dost enlighten all the world with the brilliance of thy wonders. *(twice)*

3. As a true child of the day and of the light, O holy hierarch, thou didst cover Him, who clothes Himself with light as with a garment, with thy cloak when thou didst behold Him naked in the guise of a bagger.

4. Thou didst let all the carnal passions fade out from within thee, thus making thyself into a fitting and pure abode of the Holy Trinity. Therefore, I beseech thee, O holy hierarch father Martin: extinguish the passions of my soul by thy holy intercessions.

5. O holy hierarch father Martin, thy relics pour healings upon those who reverently approach them, and legions of the demons are put to flight; and the choirs of the faithful, who fervently raise their voices in singing praises unto thee, are bedewed with grace.

6. Thou art truly filled to overflowing with the life-giving waters of the Holy Spirit, O Martin, for thou restoreth back to life those who had been slain by the deception of the evil one, purifying them with the healing waters of the Savior.

7. The woman whom thou didst free from everlasting punishment blessed the Lord, O Martin, and, dispensing with her wealth, she exchanged it for the eternal bliss of heaven.

8. Theotokion. O most pure Lady, in that thou didst bear the Triune Wisdom and Power of the Father, fill now our hearts with godly wisdom and divine power, as we praise thee with faith and love.

The Troparion of the Saint, in Tone 4:

In truth thou wast revealed to thy flock as a rule of faith, /
A model of humility and teacher of abstinence, /
So thou didst win the heights of humility, riches by poverty; /
O holy hierarch, father Martin, /
Intercede with Christ our God to save our souls.

The Kontakion of the Saint, in Tone 2:

Thou didst flourish with the virtues like a palm tree in the desert /
And thy miracles multiplied like the cedars of Lebanon. /
O wondrous father Martin, /
Thou didst bedew the ends of the world with the grace of God /
And truly, thou didst burn and destroy countless legions of demons. ///
Therefore, entreat the Lord that our souls may be saved.

The Prokeimenon, in Tone 1: My mouth shall speak wisdom / and the meditation of my heart shall be understanding. *Verse:* Hear this all nations! Give ear, all inhabitants of the earth!

The Epistle: (151) 1 Cor. 12:7-11

The Alleluia, in Tone 2: Give heed, O my people, to my law. *Verse:* Incline your ears to the words of my mouth.

The Gospel: (36) John 10:9-16

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings.