

THE 26th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY AND GLORIOUS GREAT MARTYR DEMETRIUS
THE MYRRH-GUSHER OF THESSALONICA
COMMEMORATION OF THE GREAT AND DREADFUL EARTHQUAKE AT
CONSTANTINOPLE IN 740 A.D.

If the pastor or abbot so desireth, he holdeth vigil.

AT LITTLE VESPERS

At "Lord, I have cried ...," four stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

O God, Who dost shake the foundations of the whole earth, * Who alone dost make the seabed tremble * as the Creator of all: * deliver us from the earthquake of Thy righteous wrath, O Lover of mankind, * being ever entreated in Thy lovingkindness. (Twice)

Thessalonica doth hold chorus on the day of thy commemoration, * O thrice-blessed Demetrius, * and doth call upon all the surrounding cities * to keep thy splendid festival, * and we, assembling with them, * praise thy struggles in song.

Come, ye faithful, * and, assembling, let us praise the soldier of Christ, * the valiant luminary Demetrius, * who trampled down all the might of the enemy, * and with faith let us cry out to him: * Entreat Christ in our behalf, O martyr!

Glory ..., in Tone VI:

Today is the whole universe illumined with the passion-bearer's rays; and the Church of God, adorned with flowers, doth cry out to thee, O Demetrius: O favorite of Christ and most fervent intercessor, cease thou never to pray for thy servants!

Now and ever ..., Theotokion:

O Theotokos, thou art the true vine which hast budded forth for us the Fruit of life. We entreat thee, O Mistress: pray thou with the holy apostles, that He have mercy on our souls.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O House of Ephratha ...":

Thee have we * as a bestower of many gifts, * O favorite of Christ, * for thou dost ever fulfill * the requests which we have.

Stichos: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

O blessed Demetrius, * accept these offerings, * sweet hymns, * praises of thy sufferings, * and thanks for thy graces.

Stichos: They that are planted in the house of the Lord, in the courts of the Lord they shall blossom forth.

O comeliness of sufferers, * splendor of martyrs, * protector of kings: * accept thou now the praise * of them that with love do glorify thee.

Glory ..., Now and ever ..., Theotokion, in the same tone:

O thing of comeliness divine! * O Virgin, who remained so after giving birth! * God the Word, Who hath been born, * taketh human nature upon Himself * and revealeth material things!

Troparion to the Great Martyr, in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, who conquered the pagans, O passion-bearer. Therefore, as thou didst cast down the pride of Lyaeus and didst appoint the bold Nestor for the struggle, thus, O Demetrius, beseech Christ God to grant us great mercy.

Glory ..., Now and ever, Troparion of the earthquake, in Tone VIII:

O Christ our God, Who lookest on the earth and makest it tremble: deliver us from the dreadful threat of earthquake, and send down upon us thy rich mercies and save us, through the prayers of the Theotokos.

AT GREAT VESPERS

We chant "Blessed is the man ...," the first antiphon.

At "Lord, I have cried ...," eight stichera, four in Tone II:

Spec. Mel.: "When from the Tree ...":

O glorious martyr Demetrius, like a radiant star dost thou ever illumine thy native land; for thou dost ever protect it from lies and destruction wrought by the foe, and dost deliver it from misery and every tempest. Wherefore, blessed one, it doth joyously offer praise unto thee, keeping thy yearly commemoration, hymning with faith and love the Lord who hath glorified thee. (Twice)

O martyr and passion-bearer of Christ, holy Demetrius, thou dost illumine the world with miracles like the sun. Wherefore, on the day of thy commemoration we all delight in thy wonders, O blessed one, keeping festival with faith. Thus, as thou hast boldness before the Lord, beseech Him to save thy servants from corruption and tribulations.

Thy side was pierced by spears for the sake of the Savior Whose side was pierced on the Cross; for with love didst thou emulate Him in thy wounds, O passion-bearer Demetrius, revealing unto all the steadfastness of thy witness. Wherefore, the tyrant fell wounded, receiving the shaft of thy confession, O athlete of Christ.

And four in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

O most glorious wonder! * Today, on the commemoration of the martyr Demetrius, * joy hath shone forth in heaven and on earth. * He is crowned with praises by the angels * and receiveth hymns from men. * O, how he suffered! * How well he fought the fight! * Thereby was the evil foe felled * when Christ conquered him. (Twice)

O most glorious wonder! * With rays of miracles brighter than the sun * doth Demetrius ever enlighten the ends of the earth, * he that is illumined with the never-fading light * and delighteth in the Light unwaning. * By his rays have clouds of barbarians been dispelled, * infirmities driven away, * and the demons vanquished.

O most glorious wonder! * The thrice-blessed Demetrius, * pierced for the sake of Christ, * hath ever shown himself to the foe as a two-edged sword, * mowing down the uprisings of the enemy * and casting down the audacity of the demons. * Let us cry out to him: * O holy Demetrius, * save us that ever faithfully honor thee with love!

Glory ..., in Tone VI, the composition of the holy Emperor Leo VI:

Today the universal festival of the passion-bearer doth call us together. Come, then, ye that love the feasts of the Church, and let us radiantly celebrate his commemoration, saying: Rejoice, thou that didst rend the garment of impiety with faith and didst robe thyself in manliness of spirit! Rejoice, thou that didst wreck the schemes of the alien one with the might given thee by the One God! Rejoice, thou that with thy pierced limbs didst spiritually portray the suffering of Christ for us! Him do thou entreat, O Demetrius, adornment of athletes, that we be delivered from enemies, visible and invisible, and that our souls be saved!

Now and ever ..., the Dogmatic Theotokion "Who doth not bless thee ...," in the same tone:

Entrance. Prokimenon of the day. Three lessons:

READING FROM THE BOOK OF THE PROPHET ISAIAH

Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou earnest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Thou, meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

READING FROM THE BOOK OF THE PROPHET JEREMIAH

Moreover the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and

the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priest said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chitin, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

READING FROM THE WISDOM OF SOLOMON

But though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was loved of him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness, doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

*At the Litia, the sticheron of the temple, and these stichera for the Great Martyr, in
Tone I: The composition of George:*

Be thou glad in the Lord, O city of Thessalonica! Rejoice and hold chorus, splendidly arraying thyself with faith, for thou dost have as a treasure within thy bosom Demetrius, the most glorious passion-bearer and witness to the truth. Delight thou in his miracles, see the -healing he doth accomplish, and behold him that casteth down the audacity of the aliens; and cry out in thanksgiving unto the Savior: O Lord, glory to Thee!

The composition of Anatolius: With the comeliness of hymns let us brighten this day, and let us proclaim the struggles of the martyr; for the great Demetrius doth move us to praise. For, having manfully put down the assaults of the demons, he zealously entered the stadium and, having gloriously carried off the trophies of victory, he doth entreat the Savior, that our souls be saved.

In Tone II, the composition of Germanus: O wise Demetrius, Christ God hath blamelessly set thy soul in the dwellings on high; for thou wast a champion of the Trinity and, hard as adamant, thou didst manfully suffer in the stadium; and pierced in thine incorrupt sides, O most honored one, emulating Him that was pierced on the Tree for the salvation of the whole world, thou didst receive the gift of working miracles, richly bestowing healings upon men. Wherefore, today we celebrate thy repose as is meet, glorifying the Lord Who hath glorified thee.

Glory, in Tone V:

Spec. Mel.: "Let us trumpet forth":

Let us make haste with faith and love, and let us cry out hymns of festivity, and let us all clap our hands during this festival of our chief leader. Let the armies of heaven rejoice over him that was pierced for the King and Lord Who was pierced with a spear, and who boldly cast down the audacity of Lyaeus. Let the earth and the sea marvel at the most glorious signs wrought by the radiant luminary. Let the young praise, as is fitting, the bridler of youth, the staff of old age, the intercessor amid misfortunes, the enricher of the destitute, the guide on the good path, the ally in war, O city of Thessalonica, and in prayer let us say: O most glorious Demetrius, go thou before us and rescue us from every need, and save thy servants by thy prayers.

Now and ever ..., Theotokion, in the same tone, the composition of Patriarch Germanus:

Let us sound forth with the trumpet of hymns, for, the Virgin Mother, the Queen of all, bending down from on high, with blessings doth crown them that hymn her. Let kings and princes make haste hither, and let them clap their hands in hymns to the Queen who gaveth birth unto the King Who, in His love for mankind, was well pleased to loose them that afore were held fast by death. O pastors and teachers, assembling, let us praise the all-pure Mother of the Good Shepherd, the golden candle-stick, the Light-bearing cloud, who is more spacious than the heavens, the animate tabernacle, the fiery throne of the Master, the golden jar that held the Manna, the door of the Word, the refuge of all Christians, and praising her with divinely eloquent hymns, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly, for naught is impossible to thy mediation.

At the Aposticha, these stichera for the earthquake, the composition of Symeon of the Wondrous Mountain: In Tone II:

When the earth trembled with fear at Thy wrath, the mountains and hills did quake, O Lord; but, regarding us with the eye of Thy compassion, be Thou not wroth with us in Thine anger, but, taking pity on the works of Thy hands, free us from the dreadful threat of earthquake, in that Thou art good and the Lover of mankind.

Stichos: He looketh on the earth and maketh it tremble.

In Tone IV: Awesome art Thou, O Lord, and who can abide Thy righteous wrath? Who can entreat Thee? Who can render Thee mild concerning Thy sinful and despairing people, O Good One? The ranks of heaven: the angels, authorities, principalities, thrones, dominions, cherubim and seraphim, cry out to Thee in our behalf: Holy, holy, holy art Thou, O Lord! Disdain not the works of Thy hands, and in the compassion of Thy mercy save Thou Thine imperiled city.

Stichos: Thou madest the earth to quake and troubled it.

The Ninevites, because of their offenses, heard the threat of destruction by earthquake; ye, through the resurrection of Jonah in the intermediate sign of the whale, cried out in appeal. Thus, taking pity on Thy people and their babes and cattle, Thou didst accept their cry. So also take pity and have mercy on us that are being chastised, for the sake of Thine own Rising on the third day.

Glory ..., in Tone VIII, the composition of Anatolius:

O ever-memorable Demetrius, thy most blessed and immaculate soul doth have the heavenly Jerusalem as a dwelling place, whose walls have been adorned by the all-pure hands of the invisible God. And on earth this most eminent temple doth possess thy most precious and much-suffering body as an inviolate treasury of miracles, a medicine for infirmities; arid having recourse thereto we draw forth healings. O all-praised one, from the obstacles of the adversary keep thou this city which doth magnify thee, for thou hast boldness before Christ, Who hath glorified thee.

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

O unwedded Virgin, who ineffably gavest birth unto God in the flesh, Mother of God Most High: accept thou the entreaties of thy servants, O all-immaculate one, bestowing upon all cleansing from transgressions. And now, receiving our supplications, do thou pray that we all be saved.

At the Blessing of the Loaves, the Troparion to the Great Martyr, in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, who conquered the pagans, O passion-bearer. Therefore, as thou didst cast down the pride of Lyaeus and didst appoint the bold Nestor for the struggle, thus, O Demetrius, beseech Christ God to grant us great mercy. (Twice)

And "Virgin Theotokos, rejoice ..." , once.

AT MATINS

At "God is the Lord ...," the Troparion for the Earthquake, in Tone VIII:

O Christ our God, Who lookest on the earth and makest it tremble: deliver us from the dreadful threat of earthquake, and send down upon us thy rich mercies and save us, through the prayers of the Theotokos. (Twice)

Glory ..., that of Demetrius in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, who conquered the pagans, O passion-bearer. Therefore, as thou didst cast down the pride of Lyaeus and didst appoint the bold Nestor for the struggle, thus, a Demetrius, beseech Christ God to grant us great mercy.

Now and ever ..., that for the earthquake.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Today we piously celebrate the feast of the passion-bearer Demetrius, for he entreateth Christ unceasingly to grant peace and mercy unto all. (Twice)

Glory ..., Now and ever ..., Theotokion:

O ye faithful, let us bless the Theotokos, the fervent succor of them that are amid misfortunes, our helper and deliverance before God, for by her have we been delivered from corruption.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Thy memorial hath rendered the Church of Christ splendid, O glorious martyr Demetrius, and hath brought all together to praise thee fittingly with hymns as a true warrior and destroyer of the enemy, O divinely wise one. Wherefore, by thy supplication deliver us from temptations. (Twice)

Glory ..., Now and ever ..., Theotokion:

We hymn thee, O Bride of God, Mother of Christ God, glorifying thine unapproachable birthgiving, whereby we have been delivered from the deception of the devil and from all misfortunes, O Mistress Theotokos; and we faithfully cry out: Have mercy on thy flock, O thou that alone art all-hymned!

The Polyeleos and Magnification: We magnify thee, O holy passion-bearer Demetrius, and we honor thy precious sufferings, which thou didst endure for Christ.

The Selected Psalm:

A: Our God is refuge and strength. A helper in afflictions which mightily befall us.

B: Therefore shall we not fear when the earth is shaken.

Glory ...Now and ever ...Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:
Spec. Mel.: "Of the Wisdom ...":

As with rays of the radiance of miracles thou dost illumine and enlighten all the ends of the earth like a most luminous star. And like another paradise thou dost make fragrant and dost gladden souls, and dost cause infirmities to cease. Wherefore, we hymn thee as is meet, O most blessed one, and with love we honor thy precious memory. O passion-bearer Demetrius, entreat Christ God, that He grant remission of offenses unto them that honor thy holy memory with love. (Twice)

Glory ..., Now and ever ..., Theotokion:

All we, the generations of humanity, bless thee as the Virgin who, alone among women, hast given birth without seed to God in the flesh; for the Fire of the Godhead made His abode within thee, and thou dost give suck unto thy Creator and Lord as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet, and together we cry out to thee: Beseech Christ God to grant remission of offenses unto them that worship thine all-holy birthgiving with faith.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.
Stichos: In the saints that are in His earth hath the Lord been wondrous;
He hath wrought all His desires in them.

Let every breath praise the Lord ...,

THE GOSPEL ACCORDING TO ST. MATTHEW [10:16-22]

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and gentle as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

After Psalm 50, this sticheron, in Tone VI:

Today the universal festival of the passion-bearer doth call us together. Come, then, O ye that love the feasts of the Church, and let us radiantly celebrate his commemoration, saying: Rejoice, thou that didst rend the garment

of impiety with faith and didst robe thyself in manliness of spirit! Rejoice, thou that didst wreck the schemes of the alien one with the might given thee by the One God! Rejoice, thou that with thy pierced limbs didst spiritually portray the suffering of Christ for us! Him do thou entreat, O Demetrius, adornment of athletes, that we be delivered from enemies, visible and invisible, and that our souls be saved!

Three canons: one for the Earthquake, with six troparia, including its Irmos; and two for the Great Martyr, with four troparia each.

ODE I

Canon for the Earthquake, in Tone VI, the acrostic whereof is:

"O Christ, quickly put an end to the quaking of the earth!" the composition of St. Joseph:

Irmos: Israel, having traversed the deep on foot as on dry land, beholding the tyrant Pharaoh drowned, cried out: Let us chant unto God a hymn of victory!

As Thy wrath is dreadful, Thou hast delivered us therefrom, O Lord, not having buried all our creation in the ground. Wherefore, we ever glorify Thee with thanksgiving.

O Master, Thou dost shake the whole earth like a dry leaf, confirming the faithful in the fear of Thee, and we ever rejoice at our unending correction, O Lord.

Deliver us all from the earthquake which doth weigh down greatly upon us, O Lord, and grant not that Thine inheritance perish utterly which hath angered Thy longsuffering with many evils.

Theotokion: **A**s servants we cry to thee, O Mother of God: rescue us from the most oppressive earthquake and from corruption, mercifully showing forth thy wonted mercies upon this city and people.

Canon I to the Great Martyr Demetrius, in Tone IV, the acrostic whereof is:

"I address the right victorious Demetrius!" the composition of St. Theophanes:

Irmos: Israel of old, having traversed the depths of the Red Sea with dryshod feet, conquered the might of Amalek in the wilderness through Moses' hands stretched forth in the form of a cross.

Crowned with a divine crown of martyrdom, thou dost dance in the presence of God, shining with splendors therefrom and filled with radiance, O right wondrous great martyr.

The Master hath received thee who art a witness to the truth, who struggled patiently even to the shedding of thy blood, and steadfastly showed forth opposition to the tyrants, O blessed one.

The author of evil didst thou cast to the earth, O Demetrius, slaying him with the spear of thy martyrdom, strengthened therefore with divine grace and power which passeth understanding, O blessed one.

Theotokion: **H**e that, as God, was first begotten without mother hath come among us, receiving flesh and uniting Himself thereto through thee without father, O all-hymned Theotokos, which transcendeth comprehension and recounting.

Canon II to the Great Martyr, in Tone VIII, the acrostic whereof is:

"I honor the grace of the myrrh of Demetrius," the composition of George of Skilitza:

Irmos: **T**he staff of Moses once, working a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel, who fled on foot chanting a hymn unto God.

O Demetrius, thou open wellspring of fragrant and precious myrrh, who washest my heart clean of the filth of the passions, having shown me to be the fragrance of Christ through the exercise of the virtues, fill my mind with grace, that I may hymn thy divine graces.

Rivers of living water flow from the midst of the faithful, saith the word of God. Wherefore, the ever-flowing springs of thy myrrh are poured forth, whose streams gladden the city of God, which doth glorify thy martyr's boldness.

Of old, the staff of Moses, striking the rock in the desert land, disclosed gushing streams of water; and thy body, O Demetrius, pierced by a spear, hath shown forth a wellspring of myrrh, refreshing the new Israel

O Demetrius, who hast received a recompense for the wounds of thy martyrdom such as eyes have not seen, nor ear heard, thou dost now pour forth a sea of myrrh, the rewards of purity, upon the ends of the earth, washing away the passions of our souls.

Theotokion: **O** all-pure one, the Word of God, finding thee to be an all-undefiled dwelling, made His abode in thy womb; and having anointed with His divinity that which He took from thee, He came forth with both alone and called Himself flowing Myrrh, for Christ is both God and man.

Katavasia: **I** shall open my mouth, and with the Spirit shall it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear radiantly keeping festival; and, rejoicing, I shall hymn her wonders.

ODE III

Canon for the Earthquake

Irmos: **N**one is holy as Thee, O Lord my God, Who hast exalted the horn of thy faithful, O Good One, and hast established us on the rock of Thy confession.

The earth is wounded because of us that conceal ourselves evilly and ever move Thine anger against us, O compassionate King of all. But take pity on Thy servants, O Master.

Having shaken it, Thou hast made the earth firm again, O Lord, chastising and converting our weaknesses, wishing to make us steadfast through godly fear of Thee, O Most Blessed One.

O brethren, let us flee sin which hath given birth to bitter death, most oppressive earthquakes and unbearable plagues; and let us please God with repentance.

Theotokion: **O** pure Theotokos, who alone art good, we beseech thee: earnestly entreat the all-good Word, that we may all be delivered from earthquake and wrath.

Canon I to the Great Martyr

Irmos: **Thy Church doth rejoice in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!**

Thou didst account the tyrant's command but naught, for thou didst honor the word of God above all, O passion-bearer.

A splendid candlestick in the midst of the tabernacle of martyrdom wast thou, shining with divine light, O Demetrius, martyr and athlete.

Thy city, having acquired thee as a sacred and wondrous fountain of healings and an inviolable treasure, hath been enriched with all gladness.

Theotokion: **O** all-pure one, healing the corrupted image of the earthborn, the Lover of mankind clothed Himself therein with flesh taken from thee, yet remaining as He was before.

Canon II to the Great Martyr

Irmos: **O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.**

Begotten from on high by God, thou wast an heir of divine blessings, being called His son, a co-heir with Christ; and thou dost reign with Him, for thy myrrh is a token thereof, O Demetrius.

Planted by flowing waters like the tree mentioned by David, O glorious one, thou didst put forth the great fruit of martyrdom, and art now shown to be a wellspring of myrrh, which floweth unto the ends of the earth.

Drawing forth the grace of Christ, from Whose side flowed forth blood and water, thou didst shed thy blood, pierced for His sake, and now thou dost pour forth fragrant myrrh like water upon our hearts, O Demetrius.

Theotokion: O all-pure one, thy sacred and spiritual vessels are full of fragrance and the myrrh of the divine Spirit Who descended upon thee. For, having given birth unto God, thou hast rescued the faithful from the stench of the passions.

Katavasia: O Theotokos, thou living and abundant fountain, in thy divine glory establish them that hymn thee and that spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Kontakion for the Earthquake, in Tone IV:

Deliver us all from the grievous trembling of the earth, O Lord, and from plagues unbearable on account of our sins. Take pity on the Orthodox people which Thou hast purchased with Thy blood, O Lord and Master, and deliver not this city un to destruction by dreadful earthquake; for we know none other God than Thee, and unto them that hymn Thee hast Thou exclaimed: I am with you, and no one is against you!

Sedalion for the Great Martyr, in Tone IV:

Spec. Mel.: "Joseph was amazed ...":

With psalms do we cry out to the valiant athlete, the mighty warrior of Christ, Who reigneth over all: Rejoice, adornment and comeliness of martyrs! Rejoice, radiant star of the Church! Rejoice, rampart and refuge of them that have recourse to thee! O glorious great martyr Demetrius, from every wound and affliction of the alien save all that hymn thee. (Twice)

Glory ..., Now and ever ..., that for the Earthquake, in the same tone:

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

Thou hast not despised them that have greatly sinned against Thee, but, chastising them, Thou hast mercifully corrected them. Thou didst cause the earth to quake with Thy divine gaze, O longsuffering Master, in no wise harming all Thy servants, in Thy great lovingkindness. Wherefore, we sing Thy glory with thankful voices and glorify Thee in fear.

ODE IV

Canon for the Earthquake

Irmos: Christ is my power, my God and my Lord, the honored Church doth chant in godly manner, crying out from its pure mind, keeping festival in the Lord.

Thou dost shake the earth, O Lord, desiring to make steadfast with true fear all of us that are shaken by the assaults of the lying enemy, O Master.

Thou dost cause all things to quake by thy divine command, and Thou dost strike terror into the hearts of them that live on earth, O Master. Wherefore, calm thou the waves of Thy righteous wrath, O Lord!

Them that have no fear of Thee in their minds dost Thou terrify by the shaking of the whole earth, O Thou that alone art merciful. Yet show forth the wonder of all Thy mercies upon us, as is Thy wont.

Theotokion: Knowing thee to be a temple of God, O Mistress, in supplication we stretch forth hands of compunction in thy holy church. Behold our affliction, and grant us aid!

Canon I to the Great Martyr

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood in her place, crying out as is meet: Glory to Thy power, O Lord!

Beholding thee, the vanquisher of the deception of impiety, the most exalted Word of God hath crowned thee with glory, O Demetrius, who chantest: Glory to Thy power, O Lord!

Having won a victory over delusion, thou didst receive a victor's crown of righteousness, O Demetrius, crying out to Thy Creator: Glory to Thy power, O Lord!

Guided by God's life-bearing hand, thou didst attain unto the harbors most tranquil, where, rejoicing, O Demetrius, thou dost now cry out: Glory to Thy power, O Lord!

Theotokion: As the most sacred of all created beings, thou alone wast vouchsafed to become the Mother of God; for, having given birth unto Him, thou hast illumined the world with the grace of divine knowledge.

Canon II to the Great Martyr

Irmos: Thou art my strength, O Lord; Thou art my power. Thou art my God; Thou art my joy, Who didst not leave the Father and hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Lover of mankind!

Having done away with all the defilement of thy birth through the laver of regeneration, thou didst show thyself to be one who preserved his purity even unto the end. Wherefore, Christ hath transformed thy natural goodness into myrrh, as He changed water into wine.

As the nature of fire is bestowed upon all, preserving its whole power, so thy myrrh is drawn forth by all, yet remaineth undiminished, O sufferer. Wherefore, bowing down in worship, we piously hymn God, Who hath given thee grace.

Who can render Thee audible praises, O Christ, Thou Word of God, beholding the graces which Thou hast bestowed upon Thy sufferers? For, lo, the myrrh of the martyr Demetrius floweth like a fountain, and his fragrance wafteth forth, and he dispelleth the gloom of wickedness.

A fountain springing up from the earth gave thee to drink before watering all the face thereof; and having been hidden beneath the earth, thou hast been shown to be a wellspring of fragrant myrrh, O martyr Demetrius; for a multitude of spears opened thy veins, and thou dost now water the ends of the earth.

Theotokion: **O** Theotokos, we know thee to be the Bride and Mother of God, for the Word of God, finding thee as a fragrant rose blossoming amid the lowly valley of humanity, desired thy beauty and, having come forth from thee, He hath perfumed the faithful.

Katavasia: **Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!**

ODE V

Canon for the Earthquake

Irmos: **With Thy divine light, O Good One, illumine the souls of them that with love rise at dawn unto Thee, I pray, that they may know Thee as the true God, O Word of God, Who calleth all forth from the darkness of sin.**

O heart, tremble thou now, beholding the threat that hangeth over thee, and cry out: Take pity on thy people, O Lord and Master, and cause Thy righteous wrath to cease, O Compassionate One.

"O Jesus, give not this people and city, whom Thou hast purchased with Thy blood, over to destruction by troubling the earth with fearsome earthquake", the choir of the apostles doth entreat Thee.

Having turned away and departed in spirit from Thy straight ways, we have moved Thee, Who art merciful and rememberest not offenses, to displeasure, O Master. Yet be Thou merciful and compassionate unto Thy servants.

Theotokion: **N**ow hath the time for aid arrived, O pure one, now is deliverance needed. Pray thou to thy Son and God, that He spare us sinners and deliver us from the wrath which lieth upon us.

Canon I to the Great Martyr

Irmos: **Thou hast come into the world as a Light, O my Lord, a holy Light which turneth from the gloom of ignorance them that hymn Thee with faith.**

Receiving the fire of divine love in thy heart, thou didst quench the fire of the impious madness of idolatry, O glorious Demetrius.

Thou hast shown thyself to be one that delivereth us from misfortunes, O Demetrius, protecting by thy prayers them that praise thee with faith and love.

They that earnestly have recourse unto thy temple in faith, O Demetrius, are quickly delivered from infirmities and soul-destroying passions.

Theotokion: The Word of God, Who is one in essence with the Father, O Mother of God, hath, in a manner transcending comprehension and recounting, become thy Son, of one essence with thee.

Canon II to the Great Martyr

Irmos: Why hast Thou thrust me from Thy presence, O Light never-waning? Why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I pray.

Thou wast a cistern collecting the mercy of Him that descended from the heavens, as it were rain or dew; and thou didst gush forth with mystical gifts, and now thou dost put forth a wellspring of myrrh from thy tomb, O Demetrius.

Following the rule of athletes, thou didst strip thyself naked, but of all earthly love, O martyr; and thou didst anoint thyself with the oil of grace, and, having vanquished the prince of darkness, thou didst receive the reward of pouring forth sweet-smelling myrrh, O Demetrius.

Thou wast shown to be a rose blooming in the midst of the Master's meadow, O Demetrius, empurpled with the blood of thy torment and with the wounds of thy lincings, and with thy pangs of suffering.

Lo! the martyr's temple is again seen to be a divine ark wherein is a lamp, his tomb, which holdeth myrrh and oil, and around which we leap in spirit; and, holding chorus, we praise

Wounded with zeal for the love of Christ, like a new Elijah thou didst denounce the emperor and didst give thyself over unto death. Yet thou livest and hast shown thy tomb to be a wellspring of myrrh, like unto the inexhaustible ewer of oil.

Theotokion: Of old thy forefather, chanting, described thy mystery and all the glory within the daughter of the King, glorifying thee as her that is blessed among men. Rejoice, thou restoration of the whole world.

Katavasia: All things are filled with awe at thy divine glory, for thou O Virgin that hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

ODE VI

Canon for the Earthquake

Irmos: Beholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O most Merciful One!

Lacking the boldness to entreat Thine exaltedness, O Master, we, the lowly, move Thy chosen angels to fervent prayer. For their sake take away Thy wrath from us.

Now have we realized how Thou hast desired us great sinners with our grievous transgressions. Wherefore, we thankfully glorify Thee.

Thou commandest that the foundations of the earth be moved, that we, the lowly, cease not to be moved by the virtues of a better state, and that we be made steadfast through fear of Thee, O Word.

Theotokion: O holy Bride of God, with thy maternal prayers take pity now upon thy troubled people, and quickly alter the displeasure of God in our regard, we beseech thee.

Canon I to the Great Martyr

Irmos: I shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Assembling together, we chant thy glorious and luminous memorial which is full of wonders and of gifts of the honored and holy Spirit, O most blessed one.

By thy prayers loose thou the bonds of mine offenses, for, as an invincible martyr, thou hast boldness before the Master; and be thou my refuge and protection, O Demetrius.

Theotokion: Finding thee, O pure one, as a most pure lily, a lily of the valley, among the thorns, the Bridegroom, the Word, made His abode in thy womb, O Mother of God.

Canon II to the Great Martyr

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray Thee; for to Thee have I cried, and Thou hast heard me, O God of my salvation!

Thou didst flourish spiritually, like a fruitful olive tree, and wast forcibly pressed by the hands of soldiers. But now thou dost comfort the faithful, O Demetrius, pouring forth myrrh from thy divine tomb.

Like a bee, thou didst show thyself to be a cultivator of all the virtues wrought by God, O blessed one, keeping thine immaculate soul like a honeycomb; and now thou pourest forth myrrh, delighting our souls.

Thou didst love Christ with all thy soul and didst follow Him to the myrrh of sweet fragrance; and thou didst partake thereof through a better union. And now thou dost pour forth unending streams of myrrh, O Demetrius.

The droplets of the blood of thy sufferings, falling upon the ground, have made it a wellspring of fragrant myrrh. And now thou dost continually pour it out for them that draw it forth, O Demetrius.

Drenched with the flow of thy blood, O wise one, like another, new, wellspring, like a river, thou dost richly put forth thy myrrh for the healing of them that ask it and that earnestly approach, O blessed one.

Theotokion: Beholding the golden and ever burning lamp of the Light, we that have darkened our souls with a multitude of sins draw nigh, for she giveth us illumination and driveth away all darkness.

Katavasia: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Kontakion of the Great Martyr, in Tone II:

He that gaveth thee invincible strength, O Demetrius, hath dyed the Church in the streams of thy blood, and hath kept thy city unharmed, for thou art its confirmation.

Ikos: Assembling in faith, let us all hymn the great Demetrius as a warrior and martyr of Christ, crying out together in hymns and songs unto the Master and Creator of the universe: Deliver us from earthquake and want, O Lover of mankind, through the prayers of the Theotokos and of all Thy holy martyrs, for in Thee do we all place our trust, that we be delivered from misfortunes and tribulations. For Thou art our confirmation.

ODE VII

Canon for the Earthquake

Irmos: The Angel made the furnace put forth dew for the venerable children, and the command of God, consuming the Chaldeans, compelled the tyrant to cry out: Blessed art Thou, O God of our fathers!

All-hymned art Thou, O long-suffering Lord, for Thou hast not slain Thy servants by the quaking and dreadful shaking of the earth, but hast frightened them, seeking to turn us all from evils unto life.

Let us give vent to groaning from the depths of our hearts, and let us pour forth tears, that we may dissuade Christ, the merciful Master, Who doth threaten us because of the increase of our sins, from destroying us all by earthquake.

Let us cry: Alas! Let us stretch forth our hands unto God Most High, and let us cease to do evil any longer, for, lot the Savior, in His displeasure, doth shake the whole earth, wishing to make us steadfast.

Theotokion: **O** pure one, look down and save all that hymn thee, for we shall be destroyed in the wrath of God and by the great and dreadful anger, for His threatening hath now come upon us because of our many sins.

Canon I to the Great Martyr

Irmos: **The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

All adorned with divine glory and grace, O martyr and passion-bearer, thou hast shone forth brilliantly and illuminest them that cry out: Blessed art Thou in the temple of Thy glory, O Lord!

Arrayed in thy blood as in a purple cloak, and holding the Cross instead of a scepter, O glorious one, thou dost now reign with Christ, O martyr Demetrius, crying out: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **O** all-glorious and radiant Mother of God: Protect all that honor thee as the Theotokos, for blessed art thou among women, O all-immaculate Mistress.

Canon II to the Great Martyr

Irmos: **The Hebrew children boldly trampled down the flame in the furnace and transformed the fire into dew, crying aloud: Blessed art Thou, O Lord God, forever!**

Isaiah doth in prophecy command the thirsting to draw forth water, O Demetrius. And if he had seen thy tomb, he would certainly have cried: Come ye to the wellspring of myrrh and draw forth salvation!

Thou wast born of earth and hast made thine abode in the land of the meek, where the water of sweetness is found; and having drunk thy fill thereof, thou dost now pour forth an ever-flowing wellspring of myrrh, O Demetrius.

Thou dost grow like the branch of a vine, remaining joined to God, without being cut off. And filled with the ineffable sap thereof, thou dost now pour forth myrrh in streams upon all, O Demetrius.

O, thy new struggles! O, the strange sufferings of thy martyrdom! For, accepting the drops of sweat which thou didst pour forth for Him, Christ hath shown thee to be a wellspring of myrrh, O blessed one.

Pouring forth the stream of thy myrrh, O Demetrius, thou hast spread out a great abyss of miracles and dost drown therein the infirmities of our bodies and souls, calming every tempest of temptation.

Theotokion: **W**ith thy milk didst thou nourish thy God, Who was born of thee incarnate, that He might lighten the affliction in Hades of Adam, who ate of the tree of knowledge and transgressed God's commandment.

Katavasia: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, O all-hymned Lord and God of our fathers!

ODE VIII

Canon for the Earthquake

Irmos: From the flames didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou willest. Thee do we exalt supremely for all ages.

When this, Thy righteous wrath, descended upon us, O Lover of mankind, we were confounded and seized by boundless despair, beholding Thee, Who wast displeased with us.

O ye faithful, let us stretch forth our hands and direct our gaze toward our only Master, Who can save us, and let us cry: O Christ, avert Thine anger quickly from us, as Thou art the Lover of mankind.

Thousands of angels, the company of martyrs, prophets and apostles, and the holy choir of the venerable and hierarchs entreat Thee, O Master: Spare Thy lowly people!

O Compassionate One, Who knowest our weakness and that which doth easily fall and is uncorrected within us, let Thine anger abate; calm this turmoil, and spare the world in Thy mercy.

Theotokion: O merciful Theotokos, who gavest birth to the merciful Savior, behold the affliction and the groaning of thy people, and haste thou to offer supplication, that He have pity on them.

Canon I to the Great Martyr

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, O ye works of the Lord!

Thou didst eclipse all the wrath of the enemy, O glorious one, arrayed for battle with the indelible power of Christ, and as a victor thou didst cry out, O martyr Demetrius: Bless the Lord, all ye works of the Lord!

Having shown the steadfastness of the martyrs, thou didst inherit the eminence of the martyrs, O martyr, being washed in the holy laver which is not defiled by further attacks of sin; and, pierced by a spear, thou didst cry out: Bless the Lord, all ye works of the Lord!

The multitude of thy miracles and the gifts that Christ gave thee, which surpass comprehension, are evident to all, O glorious one, and the grace of healings, which transcendeth recounting, clearly proclaimeth thy grace unto us that cry: Bless the Lord, all ye works of the Lord!

Theotokion: Let us hymn the pure Theotokos, who, alone among all generations, is a Virgin Mother; for she is the mediatrix of our salvation, in that she gaveth birth unto the Word, the Deliverer of the world, to Whom we cry out: Bless the Lord, all ye works of the Lord!

Canon II to the Great Martyr

Irmos: Madly the Chaldean tyrant heated the furnace sevenfold for the pious ones; but, beholding them saved by a better power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

May God reveal thee to them that are in this world, O Demetrius, as one who hath kept the lamp of thy soul alight, ever filled with the oil of good works. Doors, as of a chamber, have been opened unto thee, and He showeth thee to be an ever-flowing wellspring of divine myrrh, imparting grace thereto as the reward of thy purity.

Not of blood, nor of the lust of the flesh, O Demetrius, wast thou born, as the Gospel saith, but of God; for thou dost honor the incarnate God, and zealously exhausting thyself for His sake, thou didst receive wondrous grace from on High, and dost pour forth divine myrrh, perfuming souls.

Thou art shown to be an animate ladder firmly anchored to the ground by pillars of flesh, but reaching to the heavens; for thou wast enriched by God, Who was established within thee, O martyr. And having been shown to be a pillar anointed with the oil of the struggles of martyrdom, thou dost now pour forth a wellspring of divine myrrh upon them that approach with faith.

David, chanting prophetically, O Demetrius, described thee as the river of God filled with waters; for, lo! the flow of thy myrrh is inexhaustible. Wherefore, the watery multitude of rivers lift up their voices and clap their hands to the glory of God, Who hath glorified thee by all of these.

Thou alone art the thrice-holy Lord, O Almighty God, of Whom the sufferer Demetrius theologized when locked in prison, having slain the noetic serpent with a tangible knout and cast down the audacity of Lyaeus through the divine Nestor; and he was pierced by a spear, and now myrrh floweth forth from his tomb.

Theotokion: In place of Adam, the Lord; in place of Eve, thee O all-pure one; instead of the lying serpent, Gabriel; instead of the tree; the Cross; instead of Eden, the garden of the tomb; Rejoice! instead of grief; the spear instead of the fiery sword, and the purple robe instead of the fig leaves. Therefore, we hymn thee, O maiden, as the cause of these things.

Katavasia: Thou, the Offspring of the Theotokos, hast saved the pious youths in the furnace: then in figure, but now in deed; and she hath moved all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

ODE IX

Canon for the Earthquake

Irmos: It is not possible for men to see God, upon Whom the hosts of angels dare not gaze; but through thee, O all-pure one, the incarnate Word hath appeared to men, and, magnifying Him, we bless thee with the heavenly hosts.

Behold, we have all sinned, but the earth, which hath not sinned, doth suffer dreadfully; for the Lover of mankind, chastising us, doth shake it all. Let us come to our senses and take care for our salvation.

As Thou art the Lord of times and seasons, O Master, wishing to lay Thy servants low in the twinkling of an eye, Thou didst yet restrain Thyself according to Thy great compassion. And we who are without excuse give Thee thanks, O Thou that alone lovest mankind.

O Christ, from earthquake, the sword, bitter bondage, pagan invasion, defeat, famine, pestilence, and every other affliction deliver Thou Thy city and every land that doth hymn Thee in faith.

Groaning, the earth crieth out wordlessly: Wherefore do ye pollute me with many evils, all ye men? For, sparing you, the Master woundeth me alone. Come, then, to your senses, and move God to mercy by repenting!

Theotokion: O Virgin, who in thy birthgiving received no defilement, thou hast rescued us from corruption and the most grievous earthquake and tribulation, allaying the Master's displeasure by thy maternal deliverance, O divinely joyous one.

Canon I to the Great Martyr

Irmos: Christ, Who united the two disparate natures, the Chief Cornerstone uncut by human hands, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Loose the bonds of the transgressions of them that hymn thee, O passion-bearer; put an end to the assaults of the passions; cause the tumult of heresies to cease, and calm the tempest of temptations by thy prayers.

O crowned martyr Demetrius, guide thou thy most sacred flock to the straight paths of the kingdom of heaven, to the pasture of salvation, to the eternal fold.

O martyr Demetrius, entreat the Lord, the Bestower of life and King of hosts, that they that hymn thee may obtain crowns of glory and the kingdom of heaven.

Theotokion: Trusting in thee, O Virgin, all we, the faithful, honor thee as the root, the wellspring and cause of incorruption; for thou hast poured forth upon us the hypostatic Immortality.

Canon II to the Great Martyr

Irmos: Heaven is struck with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Thou didst receive a soul like unto an alabaster box filled with the divine myrrh of virtue, and Christ bowed His head toward thee, O martyr; for thy life was calmed by the brilliance of purity. Wherefore, thou wast blessed and filled with the grace to pour forth myrrh upon the ends of the earth.

Behold the radiant types of ineffable rewards that await thee! Behold the wellspring of ever-flowing myrrh, O sufferer! Wherefore, standing before God with the boldness of a martyr, beg thou victory for Orthodox Christians over their adversaries.

With the sign of the Cross of the Victor thou didst vanquish the savagery of Lyaeus, setting over him as victorious thy fellow contender Nestor. And now, do thou subject every barbaric nation to holy Orthodoxy, O Demetrius.

Us that have recourse with fervent love from the depths of our hearts to the coffer of thy relics, which poureth forth rivers of myrrh, O martyr of Christ, do thou deliver from soul-destroying deeds and from the deluge of the stench of the passions by thy prayers; and show them forth as sweet fragrances before the Lord.

We celebrate a day of spiritual joy, O Demetrius, beholding the wellspring of thy myrrh, which floweth unceasingly. Driving away the gloom of the passions as one filled with divine light, do thou grant that we walk nobly, as in daylight, that we may behold the unapproachable light of God.

Theotokion: **T**hou, O all-pure one, art a golden dove which beareth the Word of God like an olive sprig, anointing thy flesh with the oil of divinity. And the sufferer, having accepted Him into his heart, as in a coffer, doth pour forth myrrh from his tomb and doth anoint the faces of the faithful.

Katavasia: **L**et every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God; and let them cry aloud: **Rejoice, O most blessed Theotokos, pure ever-Virgin!**

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

Thou didst arm Nestor with the Cross, destroying the audacity of Lyaeus through him in the stadium, O Demetrius; like Christ, thy side was opened by a spear, and with it thou hast preserved thy flock. *(Twice)*

Glory ..., Now and ever ...,

O Lord, Who lookest down upon the earth from heaven and makest all things to tremble: Deliver us from earthquake through the prayers of the Theotokos, whom Thou hast given to Christians as an intercessor.

At the Praises, six stichera to the Great Martyr; three in Tone IV:

Spec. Mel.: "As valiant among the martyrs ...":

Having been pierced, * thou didst wound the Adversary with thy spears * and didst render him dead and of no effect; * deliver us from his malice, O Demetrius, * rendering us ever strong * against the tormenting passions * by thy sacred prayers, * piercing our hearts and souls * with divine fear, O holy one.

Beholding thee to be a river full of spiritual waters, O holy one, * we pray thee: * In thy great goodness * sacredly bedew our souls, * which have wasted away * through offenses of the passions, * and them that are amid defilement do thou wash clean, * and deliver from manifold misfortunes * and eternal torment.

As a most radiant star * hast thou shone forth upon the earth * in the splendor of miracles; * and thou dost ever enlighten the earth, * O glorious Demetrius, * driving away the gloom of darkness from our souls by thy prayers. * Heal thou the infirmities * of them that celebrate thy memory with love, * O glory and boast of the martyrs.

And three in Tone V: Spec. Mel.: "Rejoice ...":

O martyr of Christ, come thou to us that beseech thy merciful visitation, and deliver them that are afflicted with threats of torment and the mad raging of heresy. For as captives and naked are we persecuted by them, moving often

from place to place and straying into the caves and mountains. Therefore, spare us, O all-praised one, and grant us liberty; calm the tempest and dampen the displeasure which is directed against us, entreating God, Who granteth great mercy to the world.

O thou that didst not fear the bondage of the enemy, thou hast been given to us as a rampart, setting at naught incursions of barbarians and easing infirmities. An indestructible base and unassailable foundation, a governor, a citizen and champion of thy city wast thou, O Demetrius. O all-blessed one, by thy prayers save it, which now is in grievous danger and is wretchedly oppressed, beseeching Christ, Who granteth the world great mercy.

The choir of passion-bearers hath appeared, possessed of every virtue, by which the great martyr hath worthily inherited the enjoyment of incorruptible and blessed life. Adorned therein, O right wondrous Demetrius, revered for thine emulation of Christ and praised for the spear which also pierced thee, pray thou yet more earnestly that He deliver us that honor thee from suffering and grievous circumstances, fervently entreating Him Who granteth the world great mercy.

Glory ..., in Tone II, the composition of St. Andrew of Jerusalem:

Let us honor him who, through spears, hath inherited the grace of the Savior's side, which was pierced by a spear and whence the Savior poureth forth upon the waters of life and incorruption, Demetrius, most wise in teachings and crowned amid torments, who completed the course of suffering with the shedding of his blood and hath shone forth upon the whole world with miracles, who loved the Master and mercifully loved the poor, the intercession for the Thessalonians amid many and exceeding grievous misfortunes. And honoring his yearly memorial, let us glorify Christ God, Who for his sake worketh healings for all.

Now and ever ..., Theotokion:

Deliver us from our wants, O Mother of Christ God, thou who gavest birth unto the. Creator of all, that we may all cry out to thee: Rejoice, thou that alone art the intercessor for our souls!

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III of the canon for the earthquake, and four from Ode VI of the 2nd canon to the great martyr.

The earth is wounded because of us that conceal ourselves evilly and ever move Thine anger against us, O compassionate King of all. But take pity on Thy servants, O Master. (Twice)

Having shaken it, Thou hast made the earth firm again, O Lord, chastising and converting our weaknesses, wishing to make us steadfast through godly fear of Thee, O Most Blessed One.

O brethren, let us flee sin which hath given birth to bitter death, most oppressive earthquakes and unbearable plagues; and let us please God with repentance.

Thou didst love Christ with all thy soul and didst follow Him to the myrrh of sweet fragrance; and thou didst partake thereof through a better union. And now thou dost pour forth unending streams of myrrh, O Demetrius.

The droplets of the blood of thy sufferings, falling upon the ground, have made it a wellspring of fragrant myrrh. And now thou dost continually pour it out for them that draw it forth, O Demetrius.

Drenched with the flow of thy blood, O wise one, like another, new, wellspring, like a river, thou dost richly put forth thy myrrh for the healing of them that ask it and that earnestly approach, O blessed one.

Theotokion: Beholding the golden and ever burning lamp of the Light, we that have darkened our souls with a multitude of sins draw nigh, for she giveth us illumination and driveth away all darkness.

Troparion to the Great Martyr, in Tone III:

The whole world hath found thee to be a great champion amid misfortunes, who conquered the pagans, O passion-bearer. Therefore, as thou didst cast down the pride of Lyaeus and didst appoint the bold Nestor for the struggle, thus, a Demetrius, beseech Christ God to grant us great mercy.

Troparion of the earthquake, in Tone VIII:

O Christ our God, Who lookest on the earth and makest it tremble: deliver us from the dreadful threat of earthquake, and send down upon us thy rich mercies and save us, through the prayers of the Theotokos.

Kontakion for the Earthquake, in Tone IV:

Deliver us all from the grievous trembling of the earth, O Lord, and from plagues unbearable on account of our sins. Take pity on the Orthodox people which Thou hast purchased with Thy blood, O Lord and Master, and deliver not this city un to destruction by dreadful earthquake; for we know none other God than Thee, and unto them that hymn Thee hast Thou exclaimed: I am with you, and no one is against you!

Kontakion of the Great Martyr, in Tone II:

He that gaveth thee invincible strength, O Demetrius, hath dyed the Church in the streams of thy blood, and hath kept thy city unharmed, for thou art its confirmation.

Prokimenon, in Tone VI: O Lord, save Thy people, and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

For the Great Martyr, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

FOR THE EARTHQUAKE: THE EPISTLE TO THE HEBREWS [12:6-13, 25-27]

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is fame be turned out of the way; but let it rather be healed. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

FOR THE MARTYR: THE EPISTLE OF PAUL TO TIMOTHY [2:1-10]

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding

in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: O God, Thou hast cast us off and hast destroyed us; Thou hast been wroth and hast had pity on us.

Stichos: Thou madest the earth to quake and troubled it.

For the Great Martyr: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

FOR THE EARTHQUAKE: THE GOSPEL OF ST. MATTHEW [8:23-27]

And when [Jesus] was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying: What manner of man is this, that even the winds and the sea obey him!

FOR THE MARTYR: THE GOSPEL OF ST. JOHN [15:17-16:2]

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Communion Verse for the Earthquake: Praise the Lord from the heavens,
praise Him in the highest.

Communion Verse for the saint: In everlasting remembrance shall the right-
eous be; he shall not be afraid of evil tidings.