

THE 18th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF OUR FATHER AMONG THE SAINTS CYRIL,
ARCHBISHOP OF JERUSALEM
AT VESPERS:

At "Lord, I have cried ...," these Stichera, in Tone IV:

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

Having shone forth like a star, * thou didst illumine the faithful * with the sacred splendors of thy dogmas, * darkening the error of heresies. * Victorious to the end, * as a servant thou didst increase the talent given thee; * and having been well-pleasing unto God, * thou didst surrender thy spirit into His hands, ** O Cyril blessed of God.

In the wisdom of thy words * and the splendor of thy life * didst thou shine forth like a most luminous star * amid the council of the Fathers, O right wondrous one, * choking with the cords of grace * the godless Macedonius * who madly blasphemed * and manifestly worked iniquity * against the holy Spirit of God ** Who giveth life unto all.

The pernicious mind of the most mindless Manes * didst thou put to shame, * denouncing most wisely and well * the vile teachings of his foolishness, * O chief among teachers, * splendor of priests, * godly champion of the Church of Christ. * Wherefore, in gladness ** we celebrate thy holy repose.

Glory ..., Now & ever ..., Theotokion, in Tone IV, and the same melody:

O Virgin who hast given birth to God my Savior, * by thy supplications, * grant me escape from impending torment * and to receive divine grace, * excellent repentance, * saving healing, * streams of tears, * and thought of the dread and terrible hour ** and the impartial judgment.

Stavrotheotokion: **B**eholding Thee * nailed to the Cross, O Lord, * the ewe-lamb Thy Mother marveled * and cried out: "What is this that I see, * O my Son most desired? * How hast Thou been rewarded * by the unfaithful and iniquitous assembly * which hath enjoyed Thy many miracles? ** Yet glory to Thine ineffable condescension, O Master!"

AT MATINS:

Canon to St. Cyril, the acrostic whereof is: "I hymn Cyril the primate of Jerusalem,"
the composition of St. Theophanes the Branded, in Tone IV:

ODE I

Irmos: **O** Thou who wast born of the Virgin, * drown I implore Thee, * in the depth of dispassion * the triune nature of my soul, * as Thou didst the mighty strongholds of the warriors, * that in the mortality of my flesh * as on a timbrel * I may chant a hymn of victory.

Having adorned thy soul with types of virtues, thou didst make it receptive to the grace of the Holy Spirit; hence thou hast let gush an abyss of wisdom which drieth up the depths of heresy, O Cyril.

Thou didst cause thy mind to transcend material things, showing thyself to be a colleague of the immaterial servants of God, and with the fire of thy words thou didst utterly consume heresy, O Cyril, ever-vigilant beacon of the Church.

As the perfume of Christ, with the sweetly wafting fragrance of thy words, O most wise one, thou didst dispel the unbearable stench of all the heresies of Manes, the namesake of insanity, and as a pastor most true didst drive him far away.

Theotokion: **F**rom the mire of the passions, from the threefold waves of evil thoughts, from the darts of the wicked one, from every assault of the adversary, save the souls of those who hymn thine ineffable birthgiving, O pure and all-immaculate Theotokos.

ODE III

Irmos: **L**ikened to a barren woman * the Church from among the nations hath given birth, * and the assembly abundant in children, hath grown weak. * Let us cry out to our wondrous God: * Holy art Thou, O Lord!

Radiant with the splendors of spiritual wisdom, O father, thou didst splendidly make clear the doctrine of the thrice-luminous Godhead of the Trinity to those on earth, by Whom we have been delivered from the darkness of deception.

Thou wast shown to be a harp of the most holy Spirit, O divinely wise one, sounding forth a hymn of the manifestation of Christ; and proclaiming Him to be in two natures, delighting our souls.

Thou didst show forth thy soul as a habitation of sanctity, wherein the Father, the Son and the life-creating Spirit supra-naturally made their abode, to Whom we chant: Holy art Thou, O Lord!

Theotokion: **N**ot even a heavenly intelligence can describe thy birthgiving which surpasseth understanding, O Maiden; for thou didst conceive in thy womb the Word, the primal Intelligence Who fashioned all things by His word.

Sedalion, in Tone VIII: Spec. Mel.: "Of the wisdom ...":

Enriched with the wisdom of discourse, thou didst pour forth living rivers of teaching, watering every thought of the pious therewith, and with the staff of God didst pasture the flock in the green meadows, nurturing it with divine understanding. Wherefore, as a pastor, great teacher and helper of the faithful, we praise thee, O holy hierarch Cyril, crying aloud: Entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory!

Glory ..., Now & ever ..., Theotokion in Tone VIII:

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

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

ODE IV

Irmos: **T**hy virtue hath covered the heavens, * and the earth is full of Thy glory, O Christ; * wherefore, we cry out with faith: * Glory to Thy power, O Lord!

Thy heart, which received an abyss of teaching, which drowneth the minds of the impious, hath given rise unto a stream of heavenly wisdom, O venerable one.

Thou didst preach the Godhead of three Hypostases: One Power, One Essence, One Will, and didst dry up the torrent of the deception of polytheism, O Cyril.

Possessed of a mind instructed by God, O blessed one, thou didst openly denounce the most foolish mind of clay of Manes.

Theotokion: **A**s one more exalted than all other creatures, O pure one, thou didst conceive the Creator of creation, giving birth supra-naturally unto Him Who hath renewed our nature.

ODE V

Irmos: **T**hou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

With the staff of thy precious wisdom, O blessed and holy hierarch, thou didst guide thy flock to the waters of Orthodox worship.

Thy discourse made radiant with the divine light, O Cyril, dispersed the gloom of the ignorance of those who were enlightened in Jerusalem.

Theotokion: **T**he night of the passions and the gloom of evils covereth my soul. Illumine me, I pray thee, O most pure one who hast given birth to the Bestower of light.

ODE VI

Irmos: **P**refiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.

A river full of the life-bearing waters of the Spirit, thou didst issue forth as from another Eden, O holy hierarch, watering the furrows of the Church.

With the beam of thy words dost thou save us, as from the tempest of the sea of impiety, O most sacred one, calling them to the calm haven of Orthodoxy.

Theotokion: **T**hou hast made man's earthly nature heavenly, O all-immaculate Maiden, and hast fashioned anew that which was corrupted. Wherefore, we glorify thee with unceasing cries.

Kontakion, in Tone I:

With thy tongue and through divine inspirations * didst thou enlighten thy people to honor the One Trinity * indivisible in essence and divided in Hypostases. * Wherefore, rejoicing, * we celebrate thy most holy memory, ** setting thee before God as an intercessor.

ODE VII

Irmos: **T**he three youths in Babylon, * regarded the tyrant's command as foolishness, * and cried aloud in the midst of the flame: * Blessed art Thou, O Lord God of our fathers!

Having the fire of the fear of God within thy mind, O father, thou didst reduce the fuel of pleasures to ashes, chanting: Blessed art Thou, O Lord God of our fathers!

Having quenched the flame of the passions with tears, O blessed one, thou didst maintain the luster of thy soul undimmed, crying out: Blessed art Thou, O Lord God of our fathers!

Possessing a living stream with thy soul through the grace of the Spirit, O divinely wise father, thou hast poured forth rivers of doctrine which give drink unto the Church which piously honoreth thee.

Theotokion: **O**ur holy Lord, the living God Who dwelleth among the saints and borrowed flesh for Himself from thy flesh, O Theotokos, hath wholly sanctified thee.

ODE VIII

Irmos: **O** almighty Redeemer of all, * having descended and bedewed the children in the midst of the flame, * Thou didst teach them to sing: * All ye works bless and hymn the Lord,.

Having chased the slumber of indifference from the eyelids of thy soul, O blessed one, thou hast now fallen into the sleep which is fitting for the righteous and passed on to the day of the never-setting light.

With the lightning flashes of thy words thou hast utterly consumed the undergrowth of heresy, O ever-memorable one, and hast enlightened the faithful to honor the One Trinity of Hypostases which is a Unity of nature.

Having sanctified thyself with fasts, thou didst offer up sacrifice in an un-bloody manner unto Him Who became mortal for thy sake, O Cyril, as a godly hierarch and minister of the ineffable mysteries.

Theotokion: **D**elivered from the curse of our foremother by thee, O pure Mother of God, blessed Sovereign Lady, we bless thy most holy birth-giving, O most glorious and all-pure Virgin.

ODE IX

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Desiring to behold the ineffable glory of Christ, O holy hierarch, thou didst endeavor to slay the soul-destroying passions, and make thy heart a receptacle of the greater and higher wisdom. Wherefore, with faith we bless thee.

In the firmament of the Church Christ the Sun hath set thee as a most radiant star, O Cyril, illumining the hearts of those who faithfully keep thy splendid memory, O venerable one.

Thou art one who hast conversed and ministered with angels; for, having lived on earth as if incorporeal, O father, thou wast revealed to be a friend of the venerable and of equal standing with the holy hierarchs. And as thou hast joined them in chorus, remember us.

Theotokion: **O** most pure Virgin Theotokos, who wast born of a barren woman at the behest of Him Who with His will transformeth all things, show forth my heart, which is barren of godly virtues, to be fruitful, that I may hymn thee, O all-hymned one.