



HYMN FOR THE VENERATION OF SAINT MARON IN THE ROMANIAN ORTHODOX TRADITION

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The Maronite Research Institute (MARI)

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Cover photo

Fig. 1- Holy Venerable Auxentius; Saint Venerable Maron; Saint Venerable Abraham; Saint Martyr Nicholas of Corinth; Saint New Martyr Damian, n.d., Proto-Cathedral of St. Mary Byzantine Catholic Church, Sherman Oaks, CA, USA, <https://byzantinela.com/feb-14-2022>.

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Author's Note

Engaging with these prayers through reading, translating, and editing became an emotionally stirring journey, particularly when considering their dedication to the patron saint of my people—the Maronites—and my mother's family. The lyrical content's historical accuracy was so pronounced that it transported me back to the time when Saint Maron lived, allowing me the privilege of envisioning his life in vibrant detail as narrated by Theodoret. The process of composing this



article evolved into a deeply personal act of prayer, gratitude, and optimism. As we collectively commemorate Saint Maron's feast day on February 9th in the Catholic Church and on February 14th in various Orthodox traditions, along with the observance on the 17th and 18th of August at his church in Volperino and in the region of Umbria, Italy, my sincere aspiration is that the profound impact of these prayers and hymns resonates deeply with readers, echoing the genuine effect they had on me. May these reflections on Saint Maron inspire spiritual contemplation and foster a deeper connection to the rich traditions surrounding this revered figure, enriching the collective observance of his legacy.

Author's Biography

Dr. Guita G. Hourani holds degrees in History of Lebanon and the Middle East, Urban and Regional Planning, and Global Studies. She specializes in Maronite history and culture. Currently, she serves as an Affiliate Researcher at the Institute of Religion and Society of the Ukrainian Catholic University in Lviv, Ukraine, and as a Senior Research Fellow at the Phoenix Center for Lebanese Studies, located at the Holy Spirit University in Kaslik, Lebanon. Dr. Hourani has been actively involved in various Maronite Patriarchal Committees and has served as a migration expert for the Maronite Synod. Additionally, she was a consultant to the Maronite Bishop of Cyprus. She is the founder of the Maronite Research Institute and the Journal of Maronite Studies. Previously, she held a fellowship at the Institute of Christian Oriental Research (ICOR) at the Catholic University of America in Washington D.C., USA. Dr. Hourani has been honored with the Order of the Maronite Patriarchate Medal, conferred upon her by His Beatitude Mar Béchara Bourtos Raï, Patriarch of Antioch and all the East for the Maronites.

Disclaimer

The opinions expressed in this article are those of the author and do not necessarily reflect the views of the Maronite Research Institute.

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❖ INTRODUCTION

This essay offers a broad exploration of the veneration of Saint Maron within the rich tapestry of the Romanian Orthodox Church. Focusing on online resources, including prayers and icons, it endeavors to illuminate the healing attributes associated with Saint Maron, particularly within the esteemed Romanian Orthodox tradition. The discussion unfolds by presenting the saint's hagiography and delving into prayers accompanied by English translations. A notable centerpiece of this exploration is the Akathist of Venerable Saint Maron—an eloquent hymn that bears witness to the saint's life and deeds.

The thematic sections of this essay traverse various facets, beginning with an examination of the healing powers attributed to Saint Maron. The subsequent section delves into the saint's presence in the Orthodox Romanian tradition, shedding light on the unique ways in which Saint Maron is revered within this specific cultural and religious context. Included are prayers dedicated to Monk Maron, the Syrian Hermit, providing a glimpse into the spiritual practices associated with seeking the intercession of this revered figure.

Central to this exploration is the analysis of the Akathist or Hymn of Venerable Saint Maron, a poetic and reverential composition that captures the essence of the saint's life and virtues. The decoding of this hymn becomes a focal point, unraveling the potential authorship and shedding light on the intricate layers of its composition.

Furthermore, this essay explores the iconographic representation of Saint Maron and the distinct position he holds within the Romanian Orthodox tradition.

Essentially, this essay serves as an introduction to the veneration of Saint Maron within the Romanian Orthodox tradition. It offers readers insights into the prayers, hymns, and cultural expressions that contribute to the lasting reverence for this esteemed saint.

❖ CHRONICLES OF SANCTITY: THE SPIRITUAL LEGACY OF SAINT MARON

The earliest extant account detailing the life and actions of Saint Maron¹ (d. 410 AD) is found in [Theodoret, Bishop of Cyrrhus](#) (393–466 AD)'s work titled "Historia

¹ Also referred to as Maron of Cyrrhus, Maron the Syrian Hermit, Maron the Anchorite, Maron the Ascetic, and Maron the Hermit.



Religiosa,"² written in Greek circa 440 AD. This historical text comprises concise hagiographies³ profiling thirty distinguished ascetics who resided in the vicinity of Antioch and Cyrrhus during Theodoret's era.

Theodoret, an esteemed contemporary writer, is renowned for his literary contributions. His magnum opus, the "Historia Religiosa," stands as a primary reservoir of information pertaining to early Syriac monastic and ascetic lifestyles. Within this compendium, Theodoret meticulously chronicles the illustrious lives of thirty ascetics, including the revered Saint Maron. In Chapter 16 of this historical work, Theodoret offers a comprehensive narrative concerning the accomplishments and virtues of Saint Maron.

"After him [Acephsimas] I shall recall Maron, for he too adorned the godly choir of the saints. Embracing the open-air life, he repaired to a hill-top formerly honored by the impious. Consecrating to God the precinct of demons on it, he lived there, pitching a small tent which he seldom used. He practiced not only the usual labors, but devised others as well, heaping up the wealth of philosophy.

The Umpire measured out grace according to his labors: so the magnificent one gave in abundance the gift of healing, with the result that his fame circulated everywhere, attracted everyone from every side and taught by experience the truth of the report. One could see fevers quenched by the dew of his blessing, shivering quieted, demons put to flight, and varied diseases of every kind cured by a single remedy; the progeny of physicians apply to each disease the appropriate remedy, but the prayer of the saint is a common antidote for every distress.

He cured not only infirmities of the body, but applied suitable treatment to souls as well, healing this man's greed and that man's anger, to this man supplying teaching in self-control and to that providing lessons in justice, correcting this man's intemperance and shaking up another man's sloth. Applying this mode of cultivation, he produced many plants of philosophy, and it was he who planted for God the garden that now flourishes in the region of Cyrrhus.⁴ A product of his planting was the great James, to whom one could

² Theodoret of Cyrrhus (1985). A History of the Monks of Syria. Translated by R. M. Price. Kalamazoo, Michigan: Cistercian Publications, p. 117-118. The original is known as *Ekklesiastike Historia* and *Historia Religiosa*.

³ Theodoret's *Historia Religiosa* falls under what he labels the "informal of hagiographical genre," which "tends to be more informal than that of full-length vitae." Harvey, S. A. (1990). *Asceticism and Society in Crisis: John of Ephesus and The Lives of the Eastern Saints*. Amsterdam University Press, UC Press E-Books Collection, (2018), pp. 34-35. <https://publishing.cdlib.org/ucpressebooks/view?docId=ft3d5nb1n1&chunk.id=d0e1226&toc.depth=100&toc.id=d0e982&brand=ucpress>.

⁴ Cyrrhus, Cyr, Quoros, or Hagioupolis, is now Huru Pegamber in Eastern Turkey. The Oxford Dictionary of Byzantium, vol. I, (Oxford, 1991), pp. 574-575.



reasonably apply the prophetic utterance, 'the righteous man will flower as the palm tree, and be multiplied like the cedar of Lebanon',⁵ and also all the others whom, with God's help, I shall recall individually.

Attending in this way to the divine cultivation and treating souls and bodies alike, he himself underwent a short illness, so that we might learn the weakness of nature and the manliness of resolution, and departed from life. A bitter war over his body arose between his neighbors. One of the adjacent villages that was well-populated came out in mass, drove off the others and seized this thrice desired treasure [Saint Maron wished to be buried with the hermit Zebinas]⁶ building a great shrine, they reap benefit therefrom even to this day, honoring this victor with a public festival. We ourselves reap his blessing even at a distance; for sufficient for us instead of his tomb is his memory."⁷

Diseases, ranging from typhoid fever to the plague, were prevalent in antiquity, prompting individuals to seek solace in the supernatural realm for meaning and relief from their suffering.⁸ The prevailing belief that "spirituality and religion played an important role in the healing of diseases" was deeply ingrained in various civilizations and endures in contemporary society.⁹

This enduring belief finds resonance with how people in antiquity coped with diseases, reflecting a parallel with recent experiences amid the COVID-19 pandemic.¹⁰ Despite advancements in medicine, the recourse to prayers and appeals to holy figures, such as saints, for intercession, cure, and miracles persists.

The quest for healing often involves religious beliefs, where Christians engage in fervent prayers and acts of devotion directed towards God, Christ, the Holy Spirit, the Blessed Virgin Mother, and the Saints. The practice of seeking recovery through saints has roots in early Christianity, exemplified in Theodoret's account of Saint Maron and other saints within his "Historia Religiosa."¹¹ Many saints acquired renown as bearers of healing power, some becoming patron saints

⁵ Psalm 92:12.

⁶ Theodoret (1985, p. 119, note #3).

⁷ Theodoret (1985, pp. 117-118).

⁸ Norrie, P. (2016). Common Diseases in Ancient Times. In: A History of Disease in Ancient Times. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-319-28937-3_2.

⁹ Romeo, N., Gallo, O., & Tagarelli, G. (2015). From Disease to Holiness: Religious-based health remedies of Italian folk medicine (XIX-XX century). Journal of Ethnobiology and Ethnomedicine, 11, 50. <https://doi.org/10.1186/s13002-015-0037-z>

¹⁰ Bentzen, J. S. (2021). In crisis, we pray: Religiosity and the COVID-19 pandemic. Journal of Economic Behavior & Organization, 192, 541-583. <https://doi.org/10.1016/j.jebo.2021.10.014>.

¹¹ Panteleakos, G. (2021). Miraculous Treatment of Plague in the Island of Corfu from Saint Spyridon: Contribution to the History of Medicine. Journal of Clinical and Medical Images, 05(11). <https://doi.org/10.47829/jcmi.2021.51103>.



associated with specific medical specializations and the treatment of particular diseases. This healing ability was ascribed to the circumstances of the saints' martyrdom or their actions during their earthly existence.¹²

As witnessed in Theodoret's narrative, God performed miracles through the intercession of Saint Maron, both during his lifetime and posthumously. The Eastern Orthodox Churches, the Roman Catholic, and Eastern Catholic Churches universally acknowledge and embrace the intercession and invocation of saints. Among the followers of these traditions, it is a common practice to seek the help of saints through prayer. Saint Maron, esteemed for his reputed healing abilities in addressing ailments such as [fever, ague, and dark forces](#)¹³ [toothaches](#),¹⁴ occupies a significant position in the beliefs of adherents within these churches.

In addition to his recognized healing attributes, Saint Maron is invoked for the safeguarding of land and country. This practice holds particular prominence in Lebanon, where both the Antiochian Syriac Maronite Church and the nation of Lebanon trace their origins to the followers of St. Maron, known as the Maronites. Remarkably, among the 26 Eastern Catholic Christian rites, only one bears the name of Saint Maron, the Maronite Church. Analogous invocations occur in Russia, exemplified in the prayer "Miraculous Icon of Valamo, Holy (Divine) Saint Maron," and in the Umbria region of Italy, specifically in Volperino, where Saint Maron holds the esteemed position of the patron saint of the village.

Within the Orthodox tradition, a repertoire of prayers is dedicated to soliciting the intercession of Saint Maron, with one particularly intriguing example inscribed directly on the saint's icon. This specific icon, known as the "[Miraculous Icon of Valamo, Holy \(Divine\) Saint Maron](#),"¹⁵ holds distinctive significance. Originating in the late 18th century, the icon features a prayer seeking the saint's assistance, accompanied by a troparion in the 4th tone and a kontakion in the 6th tone.

Transported from the original Valaam Monastery in Russia to [New Valamo](#) when the monks relocated to the territory of Finland, this icon now embellishes one of the sanctuary walls within the Church of the Orthodox Monastery of the Transfiguration of Christ New Valamo in Heinavesi, Southern Savonia, Finland. The presence of the icon, along with its embedded prayers, exemplifies the enduring spiritual connection and devotion to Saint Maron within the Orthodox tradition.

¹² Panteleakos (2021).

¹³ Valevicius, A., & Hourani, G. (2015). Saint Maron the Anchorite and His Tradition in Russia. The Journal of Maronite Studies, <https://www.academia.edu/94986085/> or <http://maronite-institute.org/St-Maroon.pdf>.

¹⁴ Hourani, G. (2011). Russian Icons of Saint Maron in Finland. The Journal of Maronite Studies, <https://www.academia.edu/94986666/> or http://maronite-institute.org/St_Maron2.pdf.

¹⁵ Hourani (2011).



As evidenced, the veneration of Saint Maron extends beyond the specific geographical confines of his birthplace and ministry. In the upcoming section, we embark on an exploration of several prayers and a hymn dedicated to Saint Maron, attributed to the Romanian Orthodox tradition. This examination seeks to elucidate the unique expressions of devotion and reverence that characterize the Romanian Orthodox perspective on Saint Maron.

❖ **TRANSCENDING BORDERS: SAINT MARON'S VENERATION IN ROMANIAN ORTHODOXY TRADITION**

Influenced significantly by the Byzantine spirit and heritage, the Romanian Orthodox Church¹⁶ has adopted the commemoration of Saint Maron's feast day on February 14. This date also coincides with the feast days of other esteemed figures within the Orthodox tradition, namely Holy Venerable Auxentius, Saint Venerable Abraham, Saint Martyr Nicholas of Corinth, and Saint New Martyr Damian. The visual representation of these five holy saints collectively adorns the cover image, as depicted in Figures 2 and 3 below, emphasizing the interconnectedness of their celebrations on February 14.

According to [Doxologia](#), a Romanian Orthodox portal, the life of the Venerable Maron reads as follows:

“Holy Venerable Maron, embracing life under the open sky, went to the top of a mountain that was especially honored by the ancient lines. And the man, who was a man who embraced life under the free heaven, went up to the top of a mountain, which was honored in a manner distinct from the ancient lines, and found there a temple of demons built by them. He sanctified it to God, dwelt there, and made a small tent under which he seldom entered. [He lived] a happy life with great labor, but he was not satisfied, so God gave him the measure of his gift in proportion to the measure of his labor. One could see diseases being cured, an earthquake occurring, and demons being expelled simply through Maron's prayers. He made many monasteries, bringing many to God out of necessity. Doing the Divine's

¹⁶ “The Romanian Orthodox Church is unique among the churches of Byzantine Orthodoxy, being shaped by a Romance language and culture, which gives it a special bridging function with the Latin Church of the West. Despite its early Christian roots in the area of modern-day Romania and the vigorous development of the Orthodox Church in the two Romanian principalities of Wallachia and Moldova, the independent Romanian Orthodox Church came into being after the unification of the two principalities into one state in the middle of the 19th century. In 1885, the Ecumenical Patriarchate of Constantinople recognized the autocephaly of the Romanian Church. In 1925, the Romanian Orthodox Church was elevated to the rank of patriarchate after Romania's territory had almost doubled in size after World War I when it incorporated Transylvania, Bessarabia, and Bukovina.” The Patriarchate of Romania. (2022). PRO ORIENTE. <https://www.pro-oriente.at/en/easternchurches/the-orthodox-church/patriarchate-of-romania>.



*work and healing the souls as well as the bodies in this way, he transitioned from life to peace after a brief illness."*¹⁷

According to the Basilica News Agency of Romania:

*"Saint Maron was born in the fourth century near the city of Cyrrhus in Syria. He spent almost all his time beneath the open sky in prayer, vigil, ascetical works, and strict fasting. He obtained from God the gift of healing the sick and casting out demons. He counseled those who turned to him for advice to be temperate, to be concerned for their salvation, and to guard against avarice and anger. Saint Maron, a friend of Saint John Chrysostom, died before 423 at an advanced age. Some of Saint Maron's disciples were [James the Hermit](#) (November 26), [Limnaeus](#) (February 23), and [Domnina](#) (March 1). Saint Maron founded many monasteries around Cyrrhus, and converted a pagan temple near Antioch into a Christian church."*¹⁸

The diverse biographical accounts of Saint Maron, whether in Syriac, Arabic, Russian, or Romanian, converge upon Theodoret's Greek hagiography from the 5th century AD. Despite the linguistic variations, these accounts exhibit a remarkable consistency in depicting the life and deeds of Saint Maron.

In the pursuit of scholarly inquiry for this article, a preliminary examination has identified supplications dedicated to Saint Maron in the Romanian language. However, the definitive origins of these prayers, whether originally composed in Romanian or translated from another language, remain inconclusive based on presently available authenticated sources. Thankfully Deacon Dr. Ioan Dura of Ovidius University of Constanta in Romania reviewed the Romanian text and affirmed the enduring tradition of venerating St. Maron in the Romanian Orthodox tradition. Honestly, the inclusion of these prayers is motivated by their aesthetic and theological resonance with the life and convalescent narrative associated with Saint Maron.

Subsequent sections of this essay will meticulously present these prayers in both Romanian and English translations. Noteworthy is the specific contextual application of Prayers 1 and 2, intended for invocation during maladies associated with afflictions such as cold, flu, fever, and ague. Conversely, Prayer 3 assumes the format of an Akathist or hymn, broadening the spectrum of devotional expressions dedicated to Saint Maron.

¹⁷ As a first step, the translation from Romanian into English was initially done electronically using various cloud-based professional translation tools. The second step included the review of the context and the content of the English translation. The third step required editing the material.

¹⁸ Dumitrașcu, L. (2022). Sts. Auxentius, Maron, and Abraham. Basilica.Ro News Agency. <https://basilica.ro/en/sts-auxentius-maron-and-abraham-17th-sunday-after-pentecost-canaanite-woman/>.

**PRAYER-1- Prayers to Monk Maron, Syrian Hermit****Romanian**

“O, iubit și sfânt cap, cuvios și purtător de Dumnezeu părinte Marone! Nazir cu milostivire de deasupra noastră, păcătoșii, și roagă-te Atotgeneratorului Stăpân și toate cele bune Dătătorului lui Dumnezeu pentru păzirea puterii noastre, și să fie mântuit de toți vrăjmașii intacti și intacte, în Domnul nostru Iisus Hristos. Trezește o carte de rugăciuni pentru noi nevrednicii. Întindeți cinstita mâna către Domnul Atotbun și cere milă și har de la El, mântuiește-ne de toate necazurile și bolile înverșunate și de toate patimile libertății, deci izbăvește-ne de focul nesuferit și de nestins și de scuturarea cu rugăciunile tale și din atacul demonilor; ferește-ne de vrăjmașii văzuți și nevăzuți și cere iertare pentru păcatele noastre și prezintă-ne mântuiți lui Hristos, într-un aici, în ziua cumplitei judecăți, cu bucurie de a sta înaintea slavei Sale nespuse, și auziți chemarea plină de har către Împărăția Cerurilor de la El și, într-o bucurie de nedescris, vedeți bunătatea glorioasă a feței Sale, prin harul și dragostea omenirii Domnului Dumnezeu și Mântuitorului nostru Iisus Hristos: ca și cum puterea Lui este binecuvântată și slăvită, cu Tatăl Său fără Început și cu Duhul Preasfânt și Bun și făcător de viață, acum și pururea și în vecii vecilor.”¹⁹

English

"O beloved and holy head, our revered and God-bearing Father Maron, merciful leader, gaze upon us, sinners, and entreat the Almighty God, the giver of all good things, for the preservation of our strength and our intact salvation from all enemies in our Lord. Follow with a series of prayers for us, who are undeserving. Extend your honest hands to the all-powerful Lord and implore Him for mercy and grace. Deliver us from all sorrows and diseases, as well as from all temptations to turn away from God. Save us from the unbearable and unquenchable fire, from ineffective prayers, and from the attack of demons. Shield us from both visible and unseen enemies. Seek forgiveness for our sins and present us to be saved by Christ on the last day, so that we may stand with joy before His astounding glory. Hear His merciful call to the Kingdom of Heaven and see the glorious goodness of His face, for His is the kingdom, power, and glory of the Eternal Father, the Holy Spirit giver of life, now and forever."

¹⁹ Rugăciune pentru raceli și gripa (Prayer for colds and flu), <https://mazdacity.ru/ro/lada/zagovor-ot-prostudy-i-grippa-molitva-ot-prostudy-krasnaya.html> and Effective spells for colds. Spells against colds. Spells against colds. Rugăciune către Maron din Siria pentru vindecare de o răceală, <https://ussur-ds106.ru/ro/effektivnye-zagovory-ot-prostudy-zagovory-ot-prostudy-zagovor/>. The websites state that these articles include powerful prayers for colds, fever, and other ailments. The information provided has been gathered from around the world, online networks, and spiritual individuals. Through these Orthodox prayers, you can seek the intercession of saints for relief from colds, fever, and various maladies.

**PRAYER- 2- Another Prayer to Saint Maron****Romanian**

“Nu doar în acest sfânt templu, creat în numele tău, ci și în orice alt loc, te rugăm să ne ascuți, Sfinte Cuvioase Maron. Venim către tine cu credință, nădejde și râvnă. Ai trăit fără adăpost în deșert și ai trecut prin multe boli; totuși, prin puterea lui Dumnezeu, ai fost vindecat și ai primit harul Domnului. Cu rugăciunile tale, ai vindecat febra și alte boli. De aceea, vă rugăm, Cuvioase Maron, cei care suferă de febră și alte boli vă roagă: vindecă-i, vino în ajutorul lor și adu-le alinare, slăbind boala. Știi, Sfinte Maron, că uneori boala poate să abată un bolnav de la pocăință, pierzându-și cunoștința sau abandonând faptele bune când zace nemișcat pe patul său bolnav. Te rugăm, venerabilule, să rogi pentru ca Domnul să le dea sănătate, astfel încât, vindecați în suflet și trup, să fie vrednici să intre în Împărăția Sa. Acolo, împreună cu tine, să vadă Treimea dătătoare de viață și consubstanțială: Tatăl, Fiul și Duhul Sfânt, în vecii vecilor. Amin.”²⁰

English

“Not only in this sacred temple named after you but also wherever we are, hear our prayers, Holy Venerable Maron, as we approach you with faith, hope, and zeal. You endured a life without shelter in the wilderness, facing numerous afflictions, yet through the divine power, you found healing and received the grace of the Lord. You cured fevers and other maladies solely through your prayers. As a result, those severely afflicted by fever and illness turn to you in prayer: heal them, come to their assistance, and provide solace by weakening the grip of their ailments. You understand, Holy Maron, that illness can sometimes lead a person away from repentance, be it through loss of consciousness or hindrance to performing good deeds while lying motionless on the sickbed. Pray, venerable one, that the Lord may grant them health so that, restored in both soul and body, they may reveal themselves as worthy to enter His Kingdom. There, alongside you, they will witness the life-giving and consubstantial Trinity—the Father, the Son, and the Holy Spirit—throughout the ages. Amen.”

Prayer-2 is complemented by a troparion, a succinct hymn presented in rhythmic prose, traditionally chanted liturgically during Saint Maron's feast day. The text of the troparion is as follows:

TROPARION- Tone 8

“With a flood of tears, you rendered the desert fertile, and your yearning for God yielded abundant fruits.

²⁰ Rugaciune pentru raceli si gripa.



*Through the brilliance of miracles, you illuminated the entire universe!
O Holy Father Maron, pray to Christ our God to grant salvation to our souls.*²¹

❖ THE AKATHIST/HYMN OF VENERABLE SAINT MARON

Prayer-3, titled “Acatistul Sfântului Cuvios Maron, sihastrul Siriei, doctorul fără de arginți al călugărilor”²² (“Hymn of Venerable Saint Maron, the Syrian Hermit, and the ‘Silver-Free Doctor’ or ‘penniless’ of the Monks”),²³ is an Akathist—a profound, devotional hymn of elaborate praise.²⁴ The term “Akathistus” is derived from the Greek words “ἀ-” (a-), meaning “without” or “not,” and “κάθισις” (káthisis), meaning “sitting.” The congregation is expected to remain standing in reverence during the chanting of the hymn or the entire service.²⁵

Akathists hold a significant place in Eastern Orthodox Church traditions, sung in honor of Christ, the Virgin Mary, or saints. The Akathist hymn dedicated to the Blessed Virgin Mary is particularly prominent, being the only official one featured in the Byzantine Church’s liturgy.²⁶ It was composed by [St. Romanos the Melodist](#) in the 6th century, setting the archetype for writing Akathists.

Structurally, Akathists are divided into Kontakia and oikoi. Kontakia often present short narratives concluding with a joyful proclamation of ‘Alleluia’ or a triple ‘Alleluia.’ The icos, or oikos, typically list reasons for joy in the person to whom the Akathist is dedicated, characterized by the expression “Rejoice...” or a similar refrain at the end of each icos/oikos.²⁷ When dedicated to a specific saint, the Akathist recounts the life and deeds of that saint.

The Akathist of Saint Maron comprises 13 Kontakia and 12 oikoi, starting with a troparion in the 4th voice and a kontakion in the 5th voice. Each kontakion ends with “Alleluia,” and each icos begins with “Rejoice.” Following tradition, kontakion 13 is read three times, followed by the first kontakion and the first oikos, concluding with a prayer.

²¹ Dumitrașcu (2022).

²² Acatistul Sfântului Cuvios Maron, sihastrul Siriei, doctorul fără de arginți al călugărilor (14 februarie). (2022). Acoperământul Maicii Domnului. <https://acoperamantulmaiciidomnului.wordpress.com/2022/02/18/acatistul-sfantului-cuvios-maron-sihastrul-siriei-doctorul-fara-de-arginti-al-calugarilor-14-februarie/>.

²³ The title “silver-free doctors” or “penniless ones” finds its origins in the Greek term “anargyroi.” This term specifically refers to Saints Cosmas and Damian, who earned this designation due to their steadfast refusal to accept payments for healing the sick. These saints are alternatively known as “unmercenary doctors” or “unmercenary physicians,” a title bestowed upon various Christian saints who, in the spirit of selflessness, declined to receive payment for their benevolent deeds. “Anargyros.” Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/anargyros>.

²⁴ “Akathistus.” Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/Akathistus>.

²⁵ Pankovskiy, I. (2011). ACATHISTUS Gratitude to God for Everything. TranscUlturAl: A Journal of Translation and Cultural Studies, 1(4), 91. <https://doi.org/10.21992/t9js86>.

²⁶ Ladouceur, P. (1948). Les Acathistes et les Canons dans la liturgie et la prière orthodoxes. Reproduit Dans Le Messager Orthodoxe, N° 113, 1990. <https://www.pagesorthodoxes.net/liturgie/acathistes-canons.htm>.

²⁷ Ladouceur (1948).

**Romanian****Troparul Sfântului Cuvios Maron, glasul 4:**

Viața ta binecuvântată, Părinte Maron, i-a surprins pe Îngeri și a înspăimântat oștirile demonice, căci ai împodobit cu strălucirea Duhului Sfânt adunările credincioșilor. Cel ce acum viețuiești în locașul Ceresc al lui Hristos, roagă-te pentru noi să ne scape de ispite și de necazuri, iar noi cu prin credință îți sărbătorim preacinstita amintire.

Condac Sfântului Cuvios Maron, glasul 5:

Cuptorul patimilor l-ai stins cu roua înfrânării iar pentru aceasta Dumnezeu te-a îmbogățit cu darul vindecării, Sfinte Cuvioase Maron, vindecând boli grave și alungând armatele demonilor. Din acest motiv, te slăvim cu bucurie. Roagă-te lui Hristos Dumnezeu pentru noi!

Condac²⁸ 1

Ales sfânt al lui Hristos și făcător de minuni, Cuviosul nostru Părinte Maron, îți aducem cântări de laudă, cu dragoste cinstindu-ți faptele și ostenelele căci ai fost ai plăcut lui Dumnezeu și de la El ai primit și darul tămăduirii bolilor. Având îndrăzneală la Dătătorul de sănătate, te rugăm vindecă-ne de toate bolile și salvează-ne de necazuri, căci noi te chemăm: Bucură-te, Sfinte Cuvioase Maron, doctorul fără de arginți al călugărilor și duhovnicul celor îndurerăți!

English**Troparion of the Holy Virgin Maron, 4th voice:**

Your blessed life, Father Maron, has amazed the Angels and struck fear into the demonic hosts. With the radiance of the Holy Spirit, you adorned the gatherings of the faithful. Now residing in the heavenly sanctuary of Christ, intercede for us, that we may be spared from temptations and troubles. With unwavering faith, we celebrate your most venerable memory.

Kontakion of the Holy Venerable Maron, 5th voice:

You quenched the furnace of passions with the dew of self-restraint, and for this, God enriched you with the gift of healing, Holy Venerable Maron, curing severe illnesses and dispersing the armies of demons. Therefore, with joy, we glorify you. Continue to intercede to Christ God on our behalf!

Kontakion 1

As a chosen saint of Christ and a miracle worker, our Venerable Father Maron, we offer you songs of praise, expressing our love and honoring your works and labors. You were pleasing to God, and from Him, you received the gift of healing diseases. With confidence in the Giver of Health, we beseech you to heal us from all illnesses and save us from trouble. Therefore, we call out to you: Rejoice, Holy Merciful Maron, the silver-free healer of monks and the confessor of the grieving!

²⁸ A poetic stanza, in honor of a saint.

**Icos²⁹ 1**

Primind de la Dumnezeu fire
îngerească, Sfinte Cuvioase Maron, ai
trăit o viață curată, lăsându-ne o
minunată icoană a desăvârșirii
duhovnicești. Noi, dorind să imităm
virtuțile tale, te strigăm:

Bucură-te, cel ce din tinerețe L-ai iubit
din toată inima pe Domnul
Bucură-te, renunțând la plăcerile
lumești
Bucură-te, trup înfrânat prin post și
priveghere cu rugăciune
Bucură-te, vas imaculat al harului lui
Dumnezeu
Bucură-te, cămin al Duhului Sfânt,
împodobit cu curăție
Bucură-te, cel ce ai trăit doar pentru
Dumnezeu
Bucură-te, cel sfințit de dreapta Celui
Prea Înalt
Bucură-te, ocrotitorul tăcerii
Bucură-te, cel ce urăști zvonurile
deșarte
Bucură-te, cel cu gândurile înălțate la
Cer
Bucură-te, rod sfânt al Siriei
Bucură-te, frumusețea și lauda
Bisericii
Bucură-te, Sfinte Cuvioase Maron,
doctorul fără de arginți al călugărilor
și duhovnicul celor îndurerați!

Condac 2

Văzând Domnul sufletul tău fiind un
câmp bun de cultivat rodnicia

Ode 1

*Receiving from God angelic nature,
Holy Maron, you lived a pure life,
leaving us a wonderful icon of spiritual
perfection. We, wishing to emulate your
virtues, cry out to you:*

*Rejoice, you who, from youth, loved the
Lord with all your heart
Rejoice, renouncing worldly pleasures
Rejoice, body disciplined through
fasting and vigilant prayer
Rejoice, immaculate vessel of God's
grace
Rejoice, abode of the Holy Spirit,
adorned with purity
Rejoice, one who lived solely for God
Rejoice, sanctified by the right hand of
the Most High
Rejoice, guardian of silence
Rejoice, despiser of empty rumors
Rejoice, one with thoughts lifted to the
heavens
Rejoice, holy fruit of Syria
Rejoice, beauty and praise of the
Church
Rejoice, Holy Venerable Maron, the
silver-free doctor³⁰ of monks and the
confessor of the grieving*

Kontakion 2

*The Lord saw that your soul is a fertile
field for spiritual cultivation, He*

²⁹ Icosul (Abbr. Icos) is a hymn that shows more broadly the way or significance of the celebrated feast. Măndiță, N. (n.d.). Ce este condacul și icosul? Copyright (C) CrestinOrtodox.ro. <https://www.crestinortodox.ro/religie/ce-este-condacul-icosul-157747.html>

³⁰ "Unmercenary doctors" or "unmercenary physicians" is a term applied to various Christian saints who refused payment for their benevolent deeds. Likewise, the title "silver-free doctor" is an epithet bestowed upon saints who abstained from charging fees for their treatments or healings. Sanidopoulos, J. (2017, October). Synaxis of All Holy and Wonderworking Unmercenarys. Mystagogy Resource Center. <https://www.johnsanidopoulos.com/2017/10/synaxis-of-all-holy-and-wonderworking.html>



duhovnicească, ți-a îndreptat gândurile spre căutarea Adevărului Unic, Hristos Mântuitorul iar tu, Sfinte Părinte Maron, din dragoste pentru El ai părăsit lumea și te-ai eliberat de toate dependențele deșarte, sălășluindu-te în pustiul Cirului din Siria, lângă Eufrat, trăind ca monah și chemând neîncetat numele lui Dumnezeu pentru a te mântui: Aliluia.

Icos 2

Cu mintea luminată de Duhul Sfânt ai cunoscut deșertăciunea acestei lumi în care bucuria este înlocuită cu tristețe, bunăstare cu necazuri neașteptate, sănătatea cu boala. Dorind să ai binecuvântarea veșnică a lui Dumnezeu, Sfinte Cuvioase Maron, ai renunțat la lume și ai luat asupra ta sărăcia, îndemnându-ne să te chemăm:

Bucură-te, iubitor de tăcerea pustiei
Bucură-te, sânguitor în dobândirea smereniei și stăpânirii de sine
Bucură-te, icoană a adevăratei lepădări de sine
Bucură-te, trăind viața monahală ca un înger
Bucură-te, stăpânire a credinței și a evlaviei
Bucură-te, oglindă a ascultării răbdătoare
Bucură-te, căpătând lacrimi duhovnicești
Bucură-te, renunțând la fericirea vremelnică dar câștigând-o pe cea veșnică
Bucură-te, zdrobind cu rugăciuni neîncetate uneltirile vrăjmașului

directed your thoughts to the search for the One Truth, Christ the Savior. And you, Holy Father Maron, out of the love for Him, have forsaken the world and freed yourself from all fleeting dependencies, dwelling in the solitude of the Syrian wilderness near the Euphrates, living as a monk, and calling upon the name of God for salvation: Alleluia.

Ode 2

With a mind enlightened by the Holy Spirit, you perceived the vanity of this world, where joy is replaced by sadness, prosperity by unforeseen troubles, and health by illness. Desiring the eternal blessing of God, Holy Venerable Maron, you forsook the world, embracing poverty, urging us to call upon you:

*Rejoice, lover of the silence of the wilderness
Rejoice, diligent in acquiring humility and self-control
Rejoice, icon of true ascetics
Rejoice, living the monastic life as an angel
Rejoice, dominion of faith and godliness
Rejoice, mirror of patient obedience
Rejoice, gainer of spiritual tears
Rejoice, renouncer of temporary happiness but gainer of eternal happiness
Rejoice, crusher of enemy's schemes with incessant prayers
Rejoice, conqueror of body by watchfulness and labor
Rejoice, hinderer of desires by fasting and restraint*



Bucură-te, cel ce ți-ai supus trupul
prin priveghere și osteneală
Bucură-te, cel ce ai împlânzit patimile
prin post și înfrânare
Bucură-te, gândindu-te mereu la
judecata veșnică a lui Dumnezeu și la
chinul veșnic
Bucură-te, Sfinte Cuvioase Maron,
doctorul fără de arginți al călugărilor
și duhovnicul celor îndurerăți!

Condac 3

Umbrit și întărit de puterea Celui
Atotputernic, ai depus jurămintele
monahale tăindu-ți părul capului,
Sfinte Cuvioase Maron, ai lăsat
deoparte toată înțelepciunea
trupească și ca un războinic priceput,
dobândind armura mântuirii prin
haina monahală, te-ai înarmat cu
armă nebiruită a Crucii lui Hristos.
Te-ai luptat cu putere împotriva
dușmanului nevăzut, diavolul, și cu
smerenie adâncă biruind mândria lui
înălțată ai strigat către Domnul:
Aliluia.

Icos 3

Dorind să renunți de tot la ispitele
acestei lumi, te-ai dus în pustiu
aspru sirian, Sfinte Părinte Maron, și
ai găsit acolo un munte înalt unde se
afla un templu vechi și părăsit al
slujirii la idoli, și, sfințindu-l lui
Dumnezeu ai locuit în el, având cerul
ca acoperire și pământul ca pat de
odihnă. Purtați un veșmânt vechi,
având trupul muncit, pârlit de
căldură și înghețat de frig, dar nu ți-ai
îngăduit să renunți la osteneală
pentru a-ți birui patimile trupului,
arzând de dragoste pentru Domnul.
Noi te chemăm:

*Rejoice, thinker of God's eternal
judgment and eternal torment
Rejoice, Holy Venerable Maron, the
unmercenary doctor of the monks and
the confessor of the afflicted!*

Kontakion 3

*In the radiance of the Almighty's
strength, you, Holy Merciful Maron,
embraced the monastic vows,
symbolized by the cutting of your hair.
Forsaking the wisdom of the flesh, you,
like a seasoned warrior, donned the
armor of salvation through the
monastic garment and armed yourself
with the victorious weapon of the Cross
of Christ. With strength, you battled the
unseen adversary, the devil, and in
profound humility, overcoming his lofty
pride, you cried out to the Lord,
Alleluia.*

Ode 3

*Seeking to renounce the temptations of
this world entirely, Holy Father Maron,
you ventured into the rugged Syrian
wilderness. There, you discovered a
lofty mountain hosting an ancient,
forsaken temple dedicated to idol
worship. Choosing to consecrate it to
God, you made it your dwelling, with
the heavens as your canopy and the
earth as your humble resting place.
Clad in worn attire, your body endured
the toil of labor, scorched by heat and
chilled by cold. Yet, you persevered in
your commitment to overcoming the
passions of the flesh, ablaze with love*



for the Lord. We reverently address you as:

Bucură-te, cel ce ai sfințit pustiul cu
faptele tale
Bucură-te, trecător vremelnice prin
viața crudă a deșertului
Bucură-te, slăvind pe Dumnezeu prin
cântări tăcute
Bucură-te, aducând rugăciuni
neîncetate Domnului
Bucură-te, căci nu ai slăbit postul
Bucură-te, harnic lipsit de fățarnicie,
care disprețuiești lenevia
Bucură-te, purtător de haine vechi și
cusute
Bucură-te, prosperitate în răbdare și
smerenie
Bucură-te, înger pământesc
Bucură-te, disprețuind slava
omenească
Bucură-te, zdrobind mrejele
deșertăciunii și mândria fariseilor
Bucură-te, vindecând farmecul
sufletesc al aroganței
Bucură-te, Sfinte Cuvioase Maron,
doctorul fără de arginți al călugărilor
și duhovnicul celor îndurerați!

Condac 4

Furtuna ispitelor și năzuințele
diavolului nu a putut să zdruncine
templul sufletului tău, Cuvioase
Părinte, căci el se întemeia pe piatra
solidă a credinței în Hristos și se
păstra prin cumpătare, osteneală și
rugăciuni neîncetate, iar tu cu ele te-ai
împotrivit neîncetat vrăjmașului
neamului omenesc. Acum viețuiești în
Raiul cel liniștit al celor răscumparați
de Mântuitorul Hristos care a biruit
lumea, și strigi către El: Aliluia.

*Rejoice, O one who sanctifies the
wilderness through thy sacred deeds
Rejoice, transient sojourner in the
harsh life of the desert
Rejoice, glorifier of God with silent
hymns
Rejoice, incessant offerer of prayers to
the Lord
Rejoice, for you have not broken your
fast.
Rejoice, diligent one without pretense,
who spurned idleness
Rejoice, donned in old and patched
garments
Rejoice, cultivator of patience and
humility
Rejoice, earthly angel!
Rejoice, disdainer of human glory.
Rejoice, dismantler of the snares of
vanity and the pride of the Pharisees
Rejoice, healer of the soul's arrogance
Rejoice, Holy Venerable Maron, the
unmercenary physician of the monks
and the confessor of the afflicted!*

Kontakion 4

*The tempest of temptations and the
devil's aspirations could not sway the
temple of your soul, Holy Father, for it
stood firm on the unyielding rock of
faith in Christ. It was preserved by
unwavering temperance, tireless toil,
and ceaseless prayer, as you
steadfastly resisted the adversary of
the human race. Now, you dwell in the
serene paradise of those redeemed by
the Savior Christ, who conquered the
world, and you lift your voice to Him in
unison with the heavenly chorus:
Alleluia.*

**Icos 4**

Auzind mulți despre viața ta
îmbunătățită, Sfinte Părinte Maron,
au venit să asculte învățăturile tale
binefăcătoare de suflet și s-au
îmbrăcat și ei în haina monahală în
mănăstirea ta din pustie, iar tu i-ai
primit cu dragoste părintească, i-ai
călăuzit calea cea dreaptă spre
mântuire, iar noi te chemăm:

Bucură-te, adevărat stâlp al credinței
Bucură-te, blândețe duhovnicească
Bucură-te, om al lui Dumnezeu,
împodobit cu evlavie
Bucură-te, războinicul lui Hristos,
biruind armatele dușmanilor nevăzuți
Bucură-te, înțeleptîndu-i pe rătăcitori
Bucură-te, vrednic monah al lumii
cerești
Bucură-te, ascet iscusit în virtuți
Bucură-te, numărat printre marii
pustnici
Bucură-te, înțelept conducător al
multor călugări sirieni
Bucură-te, aducând multe suflete la
Hristos
Bucură-te, cel ce ai întemeiat multe
mănăstiri prin ucenicii tăi în pustiu
sirian
Bucură-te, mare duhovnic al multor
stareți
Bucură-te, Sfinte Cuvioase Maron,
doctorul fără de arginți al călugărilor
și duhovnicul celor îndurerăți!

Condac 5

Fiind tu însuși o lumină ce străluceai
de sfințenie, i-ai călăuzit pe toți spre
Soarele Adevărului Hristos, robul lui
Dumnezeu Maron, fiind un exemplu
cu cuvântul și cu fapta căci totul în
viața ta era închinat slujirii lui

Ode 4

*Hearing about your improved life, Holy
Father Maron, many came to listen to
your soul-enriching teachings. They,
too, donned the monastic garb in your
desert monastery, and you warmly
received them with paternal love.
Guiding them on the righteous path to
salvation, we call upon you:*

*Rejoice, true pillar of faith
Rejoice, O spiritual gentleness
Rejoice, O man of God, adorned with
piety
Rejoice, warrior of Christ, for you have
overcome the armies of unseen
enemies
Rejoice, wise guide of the wanderers
Rejoice, worthy monk of the heavenly
world
Rejoice, you who are wise in virtue;
Rejoice, you who have been counted
among the great hermits
Rejoice, wise ruler of many Syrian
monks
Rejoice, bringing many souls to Christ
Rejoice, you who founded many
monasteries through your disciples in
the Syrian wilderness
Rejoice, great confessor of many
abbots
Rejoice, Holy Venerable Maron, the
unmercenary doctor of the monks and
the confessor of the afflicted!*

Kontakion 5

*Being Maron the servant of God, a light
shining with holiness, you guided
everyone towards the Sun of Truth,
Christ. You were an example in both
word and deed, as every aspect of your
life was dedicated to serving God and
your neighbor. Therefore, you have*



Dumnezeu și aproapelui tău. Pentru aceasta, ai moștenit binecuvântarea veșnică a Raiului împreună cu sfinții și cu ei Îi cântați în veci un cântec de laudă Mântuitorului Dumnezeu: Aliluia.

Icos 5

Văzând îngerii viața ta asemenea unui înger, binecuvântat de Dumnezeu Părinte Maron, adâncimea ta de smerenie, stăruința în rugăciune, fermitatea înfrânării și marea râvnă a duhului tău pentru curăție, au fost mirați și L-au slăvit pe Dumnezeu pentru tine, căci El te-a ajutat întărindu-ți firea slabă. Ne bucurăm și te laudăm:

Bucură-te, luminează a pustiei,
luminând țara Siriei cu strălucirea
virtuților tale
Bucură-te, minunată podoabă a
călugărilor
Bucură-te, floare parfumată a
deșertului
Bucură-te, pom roditor al sădirii
cerești
Bucură-te, îmbrăcat în dreptate
Bucură-te, rodind în tine mănunchi
de virtuți
Bucură-te, cel purtător de Duh Sfânt
Bucură-te, vas ales al harului lui
Dumnezeu
Bucură-te, slujitor bun și credincios al
lui Hristos
Bucură-te, adevărat slujitor al
Domnului
Bucură-te, împlinind poruncile
Domnului și învățându-i pe ucenicii
tăi să facă asemenea
Bucură-te, mare duhovnic al
călugărilor iubitori de pustie

inherited the eternal blessings of Heaven along with the saints, and together with them, you sing a perpetual hymn of praise to the Savior God: Hallelujah.

Ode 5

Beholding the angels, your life akin to an angel, blessed Father Maron, your profound humility, steadfastness in prayer, firmness in self-discipline, and the fervent spirit of your pursuit for purity amazed them. They praised and glorified God for you, as He strengthened your frail nature. We rejoice and extol you:

*Rejoice, light of the wilderness,
illuminating the land of Syria with the
radiance of your virtues
Rejoice, beautiful adornment of the
monks
Rejoice, fragrant flower of the desert
Rejoice, fruit tree of the heavenly seed
Rejoice, cloaked in justice
Rejoice, O you who is endowed with
virtues!
Rejoice, bearer of the Holy Spirit
Rejoice, chosen vessel of the grace of
God
Rejoice, faithful and devoted servant of
Christ
Rejoice, true servant of the Lord
Rejoice, keeping the commandments of
the Lord and teaching your disciples to
do the same
Rejoice, great confessor of the desert-
loving monks
Rejoice, Holy Venerable Maron, the
unmercenary
doctor of the monks and the confessor
of the afflicted!*



Bucură-te, Sfinte Cuvioase Maron,
doctorul fără de arginți al călugărilor
și duhovnicul celor îndurerați!

Condac 6

Ai fost propovăduitorul virtuților
evangelice pentru frații tăi, Cuvioase
Părinte Maron, iar pe fii tăi
duhovnicești i-ai condus cu
credincioșie în Sionul cel mai înalt,
unde este locuința tuturor celor
mântuiți prin mila lui Hristos
Dumnezeu, iar tu, iubindu-L cu inima
curată ai avut priceperea de a-I cânta:
Aliluia.

Icos 6

Strălucind în pustia ta ca o flacără
sfântă, Sfinte Părintele nostru Maron,
cu lumina faptelor tale bune ai
luminat sufletele și inimile oamenilor
care au căutat călăuzire de la tine
pentru mântuire, căci ei te știau că
viețuiești ca un înger și veneau la tine
să audă cuvintele tale pentru viața
veșnică. Ție, învățătorul sfânt al
adevărului ceresc, cu umilință te
lăudăm:

Bucură-te, propovăduitor tăcut al
Evangeliei lui Hristos
Bucură-te, păzitorul zelos al tradițiilor
apostolice
Bucură-te, cel ce ai sădit în suflete
sfintele dogme ale Ortodoxiei
Bucură-te, mulțumind lui Dumnezeu
prin dreptate, credință și fapte bune
Bucură-te, ducând după tine ucenicii
la Hristos
Bucură-te, căci acum împreună cu ei,
ca un tată cu copii lui, primești slava
cerească de la Domnul Înălțat

Kontakion 6

*You were the herald of Gospel virtues
to your brethren, Venerable Father
Maron, and faithfully led your spiritual
children to the highest Zion, where
resides all those saved by the mercy of
Christ God. Loving Him with a pure
heart, you had the wisdom to sing
praises unto Him: Hallelujah.*

Ode 6

*Shining in the wilderness like a sacred
flame, our Holy Father Maron, with the
brilliance of your virtuous deeds, you
have illuminated the souls and hearts
of those seeking guidance for
salvation. Recognizing you as a living
angel, they approached to hear your
words for eternal life. To you, holy
teacher of heavenly truth, we offer our
humble praise:*

*Rejoice, silent herald of the gospel of
Christ;
Rejoice, zealous guardian of apostolic
traditions
Rejoice, cultivator of holy dogmas
within your souls!
Rejoice, gratitude to God for
righteousness, faith, and good works
Rejoice, guiding your disciples towards
Christ
Rejoice, for you have received heavenly
glory from the exalted Lord, akin to a
father with his children*



Bucură-te, cel plin de harisme
neascunse primite de la
Atotputernicul Dumnezeu
Bucură-te, căci prin aceste harisme ai
cumpărat mântuirea sufletelor
Bucura-te, că ai placut lui Dumnezeu
învățând pocăința în locul păcatului
Bucură-te, căci prin călăuzirea ta cei
greșiți au găsit calea cea dreaptă a
mântuirii
Bucură-te, cel iubit sincer de toți;
Bucură-te, slujind cu sârguință la
mântuirea lor
Bucură-te, Sfinte Cuvioase Maron,
doctorul fără de arginți al călugărilor
și duhovnicul celor îndurerați!

Condac 7

Ai avut o singură dorință,
Preacuvioase Părinte Maron, să-I
mulțumești lui Dumnezeu și să slujești
cu evlavie pentru mântuirea celor din
jur, făcând din sfântul tău sălaș un
adăpost pentru fiecare om obosit de
marea vieții. Tu, ca un bun cărmaci, i-ai
învățat pe toți ucenicii tăi și oamenii
care au venit la tine cu cuvântul și
exemplul să se îndepărteze de lume, și
cu inima și gura să vestească în tăcere
lui Dumnezeu: Aliluia.

Icos 7

Ai răsărit ca o nouă stea pe bolta
Bisericii lui Hristos, de Dumnezeu
binecuvântat Părinte Maron, trăind
singur în pustie în rugăciuni,
strălucind în neîncetate osteneli, și
văzând Domnul Cel Atotvăzător râvna
ta, a adunat în jurul tău o turmă de
călugări iubitori de pustie, care vroiau
să trăiască cu tine și să își zidească
propria mântuire. Așa încât acolo, în

*Rejoice, filled with the unholy graces of
Almighty God!*

*Rejoice, for through these gifts, you
have obtained the salvation of souls*

*Rejoice, pleasing God by teaching
repentance instead of sin.*

*Rejoice, as the wronged find the path
to salvation through your guidance*

Rejoice, sincerely loved by all.

*Rejoice, and diligently strive for their
salvation*

*Rejoice, Holy Venerable Maron, the
unmercenary physician of the monks
and the confessor of the afflicted!*

Kontakion 7

*Your singular aspiration, Most
Reverend Father Maron, was to
express gratitude to God and to serve
with piety for the salvation of those
around you. You transformed your holy
sanctuary into a refuge for every soul
weary of life. As a wise guide, you
instructed all your disciples and those
who sought you, both through your
words and your deeds, to withdraw
from the world and to proclaim God
with their heart and mouth, saying,
Alleluia.*

Ode 7

*Father Maron, you emerged as a new
star in the celestial expanse of Christ's
Church, divinely blessed. Living in
solitude amid the wilderness,
immersed in prayers, and radiating
unwavering diligence, your fervor
caught the gaze of the All-Seeing Lord.
Acknowledging your devotion, He
assembled a flock of monks enamored
with the desert, eager to share their
lives with you and construct their*



mijlocul stăpânirii nimicite a închinătorilor la idoli, ai întemeiat biserica Unicului Dumnezeu adevărat, locuința ta, ca un crin în deșert înflorit duhovnicește. De asemenea, te slăvim cu aceste vrednice laude:

Bucură-te, cuvioase, împodobit cu sfințenie și curăție
Bucură-te, purtător de Dumnezeu, înzestrat cu daruri dumnezeiești de sus
Bucură-te, păstor bun al turmei de oi adunate de tine
Bucură-te, că prin ostenele tale ai transformat pustiul nepătruns într-o grădină duhovnicească
Bucură-te, cel ce ai rușinat cu rugăciunile tale toate temerile și duhurile vrăjmașului
Bucură-te, sărac cu duhul, dar bogat în multe harisme
Bucură-te, podoaba chipului postirii
Bucură-te, stea strălucitoare în adunarea sfinților
Bucură-te, că ai iubit calea cea strâmtă și întristată mai mult decât pe cea lungă
Bucură-te, distrugând toate patimile prin înfrânare
Bucură-te, omorând prin asta și păcatul
Bucură-te, cel ce cu înțelepciune ți-ai supus trupul și duhul
Bucură-te, Sfinte Cuvioase Maron, doctorul fără de arginți al călugărilor și duhovnicul celor îndurerăți!

Condac 8

Toți cei care alergau la tine se bucurau de darurile primite de tine de la Domnul, Cuvioase Sfinte Maron, căci

individual paths to salvation. Amid the subdued dominion of idol worshipers, you, like a spiritually flourishing lily in the desert, established the Church of the One True God, a sacred abode. With these venerable hymns, we extend our praises to you:

*Rejoice, venerable one, adorned with holiness and purity
Rejoice, God-bearer, endowed with divine gifts from above
Rejoice, good shepherd of the flock gathered by you
Rejoice, through your labors transforming the untouched wilderness into a spiritual garden
Rejoice, who with your prayers have dispelled all fears and the spirits of the enemy
Rejoice, poor in spirit, yet rich in numerous graces
Rejoice, ornament of the ascetic life
Rejoice, shining star in the assembly of the saints
Rejoice, for you loved the narrow and sorrowful path more than the long one
Rejoice, destroying all passions through self-discipline
Rejoice, putting to death sin thereby
Rejoice, who wisely subjected your body and spirit
Rejoice, Holy Venerable Maron, the unmercenary doctor of the monks and the confessor of the afflicted!*

Kontakion 8

All those who sought refuge in you rejoiced in the gifts bestowed upon you by the Lord, Holy Maron. From Him, you received the abilities to cast out



ai primit de la El darul de a alunga demonii, de a vindeca bolile, de a-i mângâia pe cei întristați și de a înmuia inimile împietrite, și ei Îi cântau Domnului care facea minuni prin tine: Aliluia.

Icosul 8

Te-ai muncit toată viața, Prea binecuvântat și purtător de Dumnezeu Părinte Maron, să alungi grija și să te lupți cu răul vrăjmașului creștinilor, călcând în picioare răutatea lui mândră cu armele minunate ale smereniei, postului, ascultării, al trudei duhovnicești, ridicând din genunchi rugăciuni neîncetate, vărsând lacrimi de pocăință, iar prin aceasta ai dobândit biruința împotriva potrivnicilor și darul de la Dumnezeu de a-i ajuta pe toți cei chinuiți de diavol. Ajută-ne cu rugăciunile tale, Sfinte Cuvioase Părinte, să rezistăm ispitelor vrăjmașului și să te imităm în biruința patimilor noastre, iar noi te chemăm: Bucură-te, îndreptând prin smerenie mândria distrugătoare de suflete
Bucură-te, că ai stins cu blândețe flacăra mâniei în tine

Bucură-te, îndreptând prin smerenie mândria distrugătoare de suflete
Bucură-te, că ai stins cu blândețe flacăra mâniei în tine
Bucură-te, că ți-ai păzit curat sufletul și trupul prin înfrânare și priveghere
Bucură-te, nimicind mândria diavolească
Bucură-te, exorcist al demonilor
Bucură-te, stingând puterea vrăjmașului

demons, heal ailments, console the grieving, and soften hardened hearts. With gratitude, they sang praises to the Lord, who performed miracles through you: Alleluia.

Ode 8

Most blessed and God-bearer, Father Maron, throughout your earthly journey, you toiled tirelessly to cast out and confront the adversaries of Christianity. You trampled upon the proud wickedness of evil, wielding the remarkable weapons of humility, fasting, obedience, spiritual toil, and constant prayers offered on bended knees, accompanied by tears of repentance. In the wake of your unyielding efforts, you not only achieved triumph over your adversaries but also received the divine gift to aid all those tormented by the devil. Oh, Holy Father, with humility, we beseech your prayers to fortify us against the temptations of the enemy and grant us the strength to mirror your conquest over our own passions. We earnestly implore your intercession:

*Rejoice, corrector of soul-destroying pride through humility
Rejoice, for you have gently extinguished the flame of wrath within you
Rejoice, for you have kept your soul and body pure through abstinence and vigor
Rejoice and destroy the pride of the devil
Rejoice, exorcist of demons.
Rejoice; quench the power of the enemy*



Bucură-te, cel întărit de puterea lui Dumnezeu
 Bucură-te, îndepărtând minciuna
 Bucură-te, rușinând ispititorul demonic
 Bucură-te, având putere asupra duhurilor necurate
 Bucură-te, prigonind diavolul care a ieșit din cei stăpâniți de el
 Bucură-te, că la tine se aduc demonizații ca să îi faci sănătoși, scoțând diavolul din ei
 Bucură-te, Sfinte Cuvioase Maron, doctorul fără de arginți al călugărilor și duhovnicul celor îndurerăți!

Condac 9

Toți cei care au venit la tine pentru rugăciuni și binecuvântări, dragul nostru Cuvios Părinte, s-au minunat să te vadă umblând în haine sărăcăcioase și cusute, dormind sub un copac și doar în zilele de boală într-o peșteră. Tu i-ai primit cu dragoste deopotrivă pe bogați și săraci, pe nobili și simpli, și le-ai rostit cuvânt spre folosul sufletului. Ne rugăm ție și noi cu umilință în zilele de necaz, de ispite, de nedumerire și de îndoială, să rostești un cuvânt de mângâiere, de învățătură și de încurajare și să cântăm cu mijlocirea ta Domnului care face minuni pentru noi: Aliluia.

Icos 9

Ai fost desăvârșit în înțelepciune întrecând ritorii acestei lumi, Sfinte Cuvioase Maron, aducându-i pe păcătoși la pocăință prin ungerea plină de har a cuvintelor tale, i-ai întărit pe cei care se luptă în virtute și le-ai arătat calea mântuirii lui Hristos. Ai mers neclintit pe această cale până

*Rejoice, you who have been strengthened by God's power
 Rejoice, you who takes away lies
 Rejoice, shamer of the demonic tempter
 Rejoice, wielder of power over unclean spirits
 Rejoice, persecutor of the devil who has taken possession of souls
 Rejoice, for the demon-possessed are brought to you to be made well, as you cast the devil out of them
 Rejoice, Holy Venerable Maron, the unmercenary doctor of the monks and the confessor of the afflicted!*

Kontakion 9

All those who came to you for prayers and blessings, dear Venerable Father, marveled to see you walking in humble and patched garments, sleeping under a tree, and only in days of illness, in a cave. You welcomed both the rich and the poor, the noble and the simple, expressing words for the benefit of the soul. We also humbly pray to you in days of trouble, temptation, perplexity, and doubt, to speak a word of comfort, instruction, and encouragement, and to sing with your intercession to the Lord who works wonders for us: Alleluia.

Ode 9

You have been perfected in wisdom, transcending the ways of this world, Holy Venerable Maron. By leading sinners to repentance through the gracious anointing of your words, you have fortified those who strive for virtue and illuminated for them the path of Christ's salvation. Unwaveringly, you tread this path until



la moartea ta binecuvântată, te rugăm
primește aceste vrednice laude:

*your blessed departure. Please accept
these worthy praises."*

Bucură-te, lumină vie a Bisericii
Ortodoxe Siriene

*Rejoice, living light of the Syrian
Orthodox Church*

Bucură-te, fiind pentru noi un
tămăduitor și un sfânt drept din cele
mai vechi timpuri

*Rejoice, healer and righteous saint
from ancient times*

Bucură-te, căci în zilele vieții tale pe
pământ și păgânii erau binecuvântați

*Rejoice, for in the days of your earthly
life, even the pagans were blessed*

Bucură-te, mângâiere veșnică a
neamului creștin

*Rejoice, eternal comfort of the Christian
people*

Bucură-te, mijlocind mântuirea
sufletelor și sănătatea trupurilor
pentru cei ce te iubesc și te cinstesc

*Rejoice, intercessor for the salvation of
souls and the health of bodies for those
who love and honor you*

Bucură-te, cetățean al deșertului,
umplând orașele cu slava isprăvilor
tale

*Rejoice, dweller of the desert, whose
deeds fill cities with heavenly glory*

Bucură-te, măslinul binecuvântărilor
lui Dumnezeu, ale cărui roade ne
hrănesc cu credincioșie

*Rejoice, olive tree of God's blessings,
whose fruits faithfully nourish us*

Bucură-te, aducând la Hristos pe
ucenicii tăi care au izbutit în virtuți

*Rejoice, bringing disciples to Christ
who excel in virtues*

Bucurați-vă, că ai fost duhovnicul
unor asceți desăvârșiți

*Rejoice, spiritual guide to perfected
ascetics*

Bucură-te, stareț iscusit

Rejoice, wise abbot

Bucură-te, văzător cu duhul,
conducător al pustnicilor

*Rejoice, for you are seer of the spirit
and leader of ascetic life*

Bucură-te, căci biserica închinată
numelui tău are ocrotirea lui
Dumnezeu

*Rejoice, for the church dedicated to
your name has the protection of God*

Bucură-te, Sfinte Cuvioase Maron,
doctorul fără de arginți al călugărilor
și duhovnicul celor îndurerați!

*Rejoice, Holy Venerable Maron, the
unmercenary doctor of the monks and
the confessor of the afflicted!*

Condac 10

I-ai călăuzit spre mântuire pe mulți
care au alergat la tine, care nu doar au
vrut să se călugărească dar și să
găsească drumul spre desăvârșire, i-ai
mângâiat, i-ai ferit de nenorociri și
întristări, fiind ca un părinte care își
alină copilul în întristări și în boală,

Kontakion 10

*You guided many who sought you
towards salvation, with the aspiration
not just to become monks but also to
tread the path of perfection. You
provided solace, rescuing them from
misfortunes and sorrows, akin to a
compassionate parent consoling
children in times of distress and*



prin dragoste de tată ușurându-le povara durerilor. Pentru așa binecuvântare păgânii au devenit credincoși, cei nelegiuți s-a făcut cuvioși, fiind binecuvântați de tine și cântând cu mulțumire lui Dumnezeu: Aliluia.

Icos 10

Rugăciunea ta a devenit zid sfânt și făcător de minuni, ajutându-i pe cei care cu credință veneau la tine în toată întristarea, căci de dragul curăției inimii tale, Sfinte Maron, Dumnezeu ți-a dat darul de vindeca bolnavi și neputința omenească, iar noi slăvim măreția lui Dumnezeu manifestată în tine și te lăudăm:

Bucură-te, vas plin de untdelemnul milei lui Dumnezeu
 Bucură-te, izvor dătător de viață, revărsând râuri de vindecare
 Bucură-te, grabnic vindecător al sănătății în slăbiciunea mintală
 Bucură-te, tămăduitorul tuturor bolilor, mai ales a aprinderii trupesti și sufletești
 Bucură-te, cel ce aduci sănătate celor paralizați, epileptici și cu boli de plămâni
 Bucură-te, mângâietorul celor întristați
 Bucură-te, grăbindu-te să îi ajuți pe cei nevoiași
 Bucură-te, milostiv întăritor al celor slăbiți
 Bucură-te, doctor fără de arginți al bolilor sufletului și trupului
 Bucură-te, dătătorule de vindecare tuturor celor ce vin la tine cu credință
 Bucură-te, făcător de multe minuni minunate

sickness with paternal love, alleviating their burdens and pains. Through your blessings, pagans embraced faith, and the ungodly found sanctity. Bless us, and let us praise God: Alleluia.

Ode 10

Your prayer has become a sacred wall and a source of miracles, offering assistance to those who, in faith, approached you with all their sorrows. For the sake of the purity of your heart, O Holy Maron, God has granted you the gift of healing the sick and human infirmity. We glorify the magnificence of God manifested in you and praise you.

*Rejoice, vessel filled with the oil of God's mercy
 Rejoice, life-giving spring, pouring forth rivers of healing
 Rejoice, swift healer of mental frailty
 Rejoice, healer of all diseases, especially the inflammation of body and soul
 Rejoice, one who brings health to the paralyzed, epileptic, and those with lung diseases
 Rejoice, comforter of the sorrowful
 Rejoice, hastening to aid the needy
 Rejoice, merciful strengthener of the weak
 Rejoice, unmercenary doctor of the ailments of soul and body
 Rejoice, giver of healing to all who come to you in faith
 Rejoice, performer of many wondrous miracles
 Rejoice, receiving abundance from the grace of God!*



Bucură-te, primind belșugul harului
lui Dumnezeu

Bucură-te, Sfinte Cuvioase Maron,
doctorul fără de arginți al călugărilor
și duhovnicul celor îndurerăți!

Condac 11

Cântarea de iubire ai adus Preasfinte
Treimi la plecarea ta, Sfinte Cuvioase
Părintele nostru Maron, căci precum
grâul copt secerat la vreme bună ai
avut o scurtă dar gravă boală și cu
sfârșit creștinesc te-ai mutat de pe
pământ la locașul cerului, primind
răsplata din mâinile dreptului Iisus
Hristos care ți-a așezat sufletul cu
duhurile sfinților, iar acum și tu
vestești în tăcere înaintea Tronului
Slavei cântecul biruitor: Aliluia.

Icos 11

Ai fost lumină strălucitoare a harului
lui Dumnezeu luminând țara siriană,
Cuvioase Părinte, luminând pustiu
cu strălucirea duhovnicească a
faptelor și a minunilor tale, temeluind
în el multe mănăstiri și dând dovadă
de smerită ascultare, iar noi te
chemăm așa:

Bucură-te, cel ce ai sfințit locul
profanat de jertfe păgâne la idoli prin
jertfa euharistică fără sânge

Bucură-te, vrednic semănător de
Dumnezeiasca jertfă liturgică

Bucură-te, cuvios slujitor al Altarului
Domnului

Bucură-te, părinte, ridicând mâinile
cu multă îndrăzneală către Domnul

*Rejoice, Holy Venerable Maron, the
unmercenary doctor of the monks and
the confessor of the afflicted!*

Kontakion 11

*The song of love you brought upon your
departure, Holy Venerable Father
Maron, resembles the ripe wheat
harvested at the right time. You
experienced a brief yet profound
illness, and with a Christian ending,
you transcended from the earthly
realm to the abode of heaven. There,
you received your reward from the
hands of the virtuous Jesus Christ,
who placed your soul among the spirits
of the saints. Now, in silent
proclamation before the throne of glory,
you join in the victorious song: Alleluia.*

Ode 11

*You were a radiant light of God's grace,
illuminating the Syrian land, Holy
Father. You brightened the wilderness
with the spiritual brilliance of your
deeds and miracles, establishing many
monasteries within it and exemplifying
humble obedience. Thus, we call upon
you:*

*Rejoice, sanctifier of the place once
desecrated by heathen sacrifices to
idols through the blood-free Eucharistic
sacrifice*

*Rejoice, worthy participant in the
divine liturgical offering*

*Rejoice, venerable servant at the Lord's
altar*

*Rejoice, Father, lifting your hands with
boldness unto the Lord*



Bucură-te, înălțând cele mai calde și curate rugăciuni din inimă către Tronul Celui Atotputernic
 Bucură-te, cap uns cu untdelemnul preoției
 Bucură-te, conducător priceput al războinicilor duhovnicești
 Bucură-te, lumânare nestinsă în rugăciune către Dumnezeu
 Bucură-te, măslin care ai făcut prin rugăciunile tale să izvorască untdelemnul îndurărilor lui Dumnezeu
 Bucură-te, că ai dat de băut celor însetați de mângâiere și de vindecare
 Bucură-te, binecuvântat cu darul facerii de minuni
 Bucură-te, binecuvântată vindecare dată de Dumnezeu trupurilor noastre și mijlocire primită pentru sufletele noastre
 Bucură-te, Sfinte Cuvioase Maron, doctorul fără de arginți al călugărilor și duhovnicul celor îndurerăți!

Condac 12

Ai înmulțit Harul dat Dumnezeu, Cuvioase Părinte Maron. Noi cu bucurie ne aducem aminte de numele tău și cu râvnă caldă alergăm spre chipul tău cel preacinstit, rugându-te cu sârguință să faci și pentru noi minuni ca dar de la Domnul Cel slăvit: dă vindecare tuturor celor care sunt bolnavi, mai ales cei care suferă de aprindere trupească și sufletească, și zguduie credința celor care vin alergând la tine, izbăvește-ne pe toți de orice nevoie și întristare, iar noi îi cântăm lui Dumnezeu: Aliluia.

Rejoice, exalting the warmest and purest prayers in your heart to the throne of the Almighty
Rejoice, head anointed with the oil of priesthood
Rejoice, skillful leader of spiritual warriors
Rejoice, the unquenched candle in God's service
Rejoice, O olive tree, yielding the oil of God's mercies through your prayers
Rejoice, provider of comfort and a healing drink to the thirsty
Rejoice, blessed recipient of the gift of miracles
Rejoice, O blessed healer of our bodies and intercessor for our souls before God
Rejoice, Holy Merciful Maron, the silver-free doctor of the monks and the confessor of the grieving!

Kontakion 12

Holy Father Maron, you have multiplied the grace bestowed upon you by God. Your name is remembered with joy, and with fervent zeal, we approach your most holy image, praying earnestly for the miracles you may perform for us as a gift from the exalted Lord: Grant healing to all the sick, especially those enduring physical and spiritual afflictions, and fortify the faith of those who seek refuge in you; free us all from every need and sorrow, and we sing to God: Alleluia.

**Icos 12**

Cântând moartea ta slăvită, s-au adunat la mormântul tău mulți călugări și credincioși și ridicând cu evlavie moaștele tale sfinte, au construit o biserică mare în numele tău, Cuvioase Părinte, în care au fost așezate moaștele tale multvindecătoare. Iar noi, rugându-ne în această biserică închinată numelui tău, stând înaintea chipului tău întreg purtător de vindecări și parte din sfintele tale moaște, știm că faci minuni înmiresmate și cu sânguință ție ne rugăm: ascultă-ne mereu cerând mijlocirea ta pentru cei îndurerați, bolnavi și suferinzi care strigă spre tine:

Bucură-te, sfânt plin de minuni ale tămăduirii
 Bucură-te, aducând bucurii celor îndurerați
 Bucură-te, doctor al celor slabi
 Bucură-te, izvor nesecat de generozitate și milă
 Bucură-te, îmbrățișare plină de iubire și compasiune
 Bucură-te, vindecarea dată de Dumnezeu trupurilor noastre
 Bucură-te, mijlocire favorabilă pentru sufletele noastre
 Bucură-te, bunul nostru duhovnic
 Bucură-te, puternic mijlocitor pentru mântuirea noastră a păcătoșilor
 Bucură-te, milostiv ajutor al tuturor celor ce te pomenesc cu evlavie
 Bucură-te, vindecatorul nostru grabnic
 Bucură-te, caldul nostru mijlocitor
 Bucură-te, Sfinte Cuvioase Maron, doctorul fără de arginți al călugărilor și duhovnicul celor îndurerați!

Ode 12

Singing of your glorious death, many monks and faithful gathered at your tomb. Piously lifting up your holy relics, they built a great church in your name, most holy Father, in which your healing relics were placed. As we are praying in this church, which is dedicated to your name, standing before your miraculous image and your holy relics, knowing that you work miracles of mercy, we pray to you with diligence: Hear us always asking your intercession for the sorrowful, sick, and suffering who cry out to you:

*Rejoice, saint filled with miraculous healing wonders
 Rejoice, source of joy for the afflicted
 Rejoice, physician of the weak
 Rejoice, unfailing fount of generosity and mercy
 Rejoice, compassionate embrace full of love
 Rejoice, God-given healer of our bodies
 Rejoice, favorable intercessor for our souls
 Rejoice, our compassionate spiritual guide
 Rejoice, mighty mediator for our sinful salvation
 Rejoice, merciful helper for all who mention you with reverence
 Rejoice, swift healer of our afflictions
 Rejoice, warm mediator for our needs
 Rejoice, Holy Venerable Maron, the silver-free doctor of the monks and the confessor of the grieving!*

**Condac 13**

O, Cuvioase și purtător de Dumnezeu
 Părinte Maron, Făcătorule de Minuni!
 Primește acest cântec de laudă de la
 noi nevrednicii și nu înceta să te rogi
 pentru toți cei bolnavi și îndurerăți
 care aleargă la mijlocirea ta cu
 credință și cu rugăciunile tale plăcute
 lui Dumnezeu ne dăruiește nouă
 tuturor tot ce este de folos în aceasta
 viață vremelnică și pentru mântuirea
 veșnică, ca împreună cu tine să Îi
 cântăm neîncetat lui Dumnezeu:
 Aliluia. (Acest Condac se spune de 3
 ori).

Icos 1

Primid de la Dumnezeu fire
 îngerească, Sfinte Cuvioase Maron, ai
 trăit o viață curată, lăsându-ne o
 minunată icoană a desăvârșirii
 duhovnicești. Noi, dorind să imităm
 virtuțile tale, te strigăm:

Bucură-te, cel ce din tinerețe L-ai iubit
 din toată inima pe Domnul
 Bucură-te, renunțând la plăcerile
 lumești
 Bucură-te, trup înfrânat prin post și
 priveghere cu rugăciune
 Bucură-te, vas imaculat al harului lui
 Dumnezeu
 Bucură-te, cămin al Duhului Sfânt,
 împodobit cu curăție
 Bucură-te, cel ce ai trăit doar pentru
 Dumnezeu
 Bucură-te, cel sfințit de dreapta Celui
 Prea Înalt
 Bucură-te, ocrotitorul tăcerii
 Bucură-te, cel ce urăști zvonurile
 deșarte

Kontakion 13

*O Merciful and Lord-bearer Father
 Maron, Doer of Wonders! Accept this
 song of praise from us, the unworthy,
 and cease not to intercede for all the
 sick and grieving who come to you in
 faith. With your pleasing prayers to
 God, grant us all that is beneficial in
 this temporal life for our eternal
 salvation. So that together with you,
 we may sing unceasingly to God:
 Alleluia. (This Condac should be
 repeated three times).*

Ode 1

*Gracious Father Maron, blessed by
 God with an angelic nature, your life
 unfolds as a pure and radiant
 testament of spiritual perfection. As we
 yearn to mirror the virtues bestowed
 upon you, we humbly implore your
 intercession:*

*Rejoice you who from your youth have
 loved the Lord with all your heart
 Rejoice in giving up worldly pleasures
 Rejoice O body of fasting and prayer
 vigilance
 Rejoice O pure immaculate vessel of the
 grace of God
 Rejoice home of the Holy Spirit adorned
 with purity
 Rejoice you who have lived only for
 God
 Rejoice blessed one who is seated on
 God's right side
 Rejoice protector of silence
 Rejoice you who despise false rumors
 Rejoice you who have been exalted to
 heaven
 Rejoice holy fruit of Syria*



Bucură-te, cel cu gândurile înălțate la Cer
Bucură-te, rod sfânt al Siriei
Bucură-te, frumusețea și lauda Bisericii
Bucură-te, Sfinte Cuvioase Maron,
doctorul fără de arginți al călugărilor
și duhovnicul celor îndurerați!

Condac 1

Ales sfânt al lui Hristos și făcător de minuni, Cuviosul nostru Părinte Maron, îți aducem cântări de laudă, cu dragoste cinstindu-ți faptele și ostenelele căci ai fost plăcut lui Dumnezeu și de la El ai primit și darul tămăduirii bolilor. Având îndrăzneală la Dătătorul de sănătate, te rugăm vindecă-ne de toate bolile și salvează-ne de necazuri, căci noi te chemăm :
Bucură-te, Sfinte Cuvioase Maron,
doctorul fără de arginți al călugărilor
și duhovnicul celor îndurerați !

Rugăciune

O, iubit și Sfânt stareț, Cuvios și purtător de Dumnezeu Părinte Maron! Privește cu milostivire asupra noastră, păcătoșii și roagă-te Domnului Cel milostiv și atotdarnic să ne trimită toate binecuvântările pentru păzirea țării noastre. Înaltă rugăciuni pentru noi, păcătoșii, la Stăpânul Oștirilor Domnul nostru Iisus Hristos, cere milă și bunătate de la El, mântuiește-ne de toate necazurile și bolile înverșunate și de toate patimile și de aprinderea trupească și sufletească și izbăvește-ne cu rugăciunile tale de atacul demonilor, de vrăjmașii văzuți și nevăzuți.

Rejoice in the beauty and praise of the church

Rejoice Holy Venerable Maron the unmercenary doctor of the monks and the confessor of the afflicted

Kontakion 1

Chosen saint of Christ and miracle worker, our Venerable Father Maron, we bring you songs of praise, honoring your deeds and labors with love, for you were pleasing to God, and from Him, you received the gift of healing. With confidence in the Giver of health, we implore you to heal us from all illnesses and save us from troubles, for we call upon you: Rejoice, Holy Venerable Maron, the unmercenary doctor of the monks and the confessor of the afflicted!

Prayer

O beloved and Holy Abbot, Venerable and God-bearer Father Maron! Look upon us with mercy, we sinners, and pray to the Lord, the Merciful and All-powerful, to send us all blessings for the protection of our country. Lift up prayers for us, the sinners, to the Commander of the Hosts, our Lord Jesus Christ, ask for mercy and goodness from Him, save us from all stubborn troubles and diseases, from all passions and bodily and spiritual fervor, and deliver us with your prayers from the attack of demons, from visible and invisible enemies.



Cere iertare pentru păcatele noastre și mântuiește-ne pe noi ca Hristos să ne fie milostiv la Judecata în ziua de pe urmă, așa încât cu bucurie să stăm înaintea slavei Sale nespuse și să ascultăm chemarea plină de milă a lui Dumnezeu pentru noi în Împărăția Cerurilor și într-o bucurie de nedescris să ne desfătăm de bunătatea feței Sale, căci El este binecuvântat și slăvit împreună cu Tatăl Său fără Început și cu Preasfântul Duh cel Bun și de Viață Dătător, acum și în vecii vecilor. Amin.

Pray for forgiveness of our sins and save us, so that Christ may be merciful to us on the Day of Judgment. May we joyfully stand before His unspeakable glory and listen to the full and merciful call of God for us in the Kingdom of Heaven. In indescribable joy, let us delight in the goodness of His countenance, for He is blessed and glorified together with His Father without beginning and with the Holy Spirit, the Good and Life-giving One, now and forever. Amen.

Cuvine-se, cu adevărat, să te ferim pe tine, Născătoare de Dumnezeu, cea pururea fericită și prea nevinovată și Maica Dumnezeului nostru. Ceea ce ești mai cinstită decât Heruvimii și mai slăvită, fără de asemănare, decât Serafimii, care, fără stricăciune, pe Dumnezeu Cuvântul ai născut, pe tine, cea cu adevărat Născătoare de Dumnezeu, te mărim.

It is indeed fitting to bless you, O Mother of God, the ever-blessed, most pure, and Mother of our God. You are more honorable than the Cherubim and beyond compare more glorious than the Seraphim, for without corruption, you gave birth to God the Word. Truly, as the Mother of God, we magnify you.

Doamne, Iisuse Hristoase, Fiul lui Dumnezeu, pentru rugăciunile Preacuratei Maicii Tale și ale tuturor Sfinților, miluiește-ne și ne mântuiește pe noi! Amin!

Lord Jesus Christ, Son of God, through the prayers of Your Most Pure Mother and all the Saints, have mercy on us and save us! Amen!

❖ DECODING THE HYMN: UNRAVELING THE AUTHORSHIP

Decoding the hymn dedicated to Venerable Saint Maron reveals a composition intricately blending praise and supplication. The text adheres to the conventional liturgical structure prevalent in Eastern Christian traditions, seamlessly incorporating troparia, kontakia, and odes to convey veneration for the saint and solicit his intercession. Our examination of the hymn entails an analysis of its structure and themes, an exploration of its symbolism and theology, ultimately culminating in an interpretation of the likely authorship.



While delving into the structural intricacies of the hymn, meticulous attention was devoted to exploring its thematic underpinnings. The verses unfold a narrative that encapsulates various elements, commencing with the invocation of Saint Maron and the portrayal of his virtuous life, captivating the awe of celestial beings, and triumphing over malevolent forces. The role of the Holy Spirit in embellishing the gatherings of the faithful is notably emphasized.

The ensuing troparia and kontakia acknowledge Saint Maron's proficiency in healing diverse afflictions, both physical and spiritual, symbolized by quenching the furnace of passions and dispersing demonic adversaries. The subsequent odes extol virtues and actions attributed to Saint Maron, including his renunciation of worldly pleasures, ascetic practices, commitment to humility, silence, and prayer, as well as the sanctification of the wilderness and the establishment of monastic life.

The narrative unfolds Saint Maron's spiritual journey, accentuating his enlightenment by the Holy Spirit, renunciation of worldly temptations, and the establishment of a monastic life in the Syrian wilderness. His battles against the devil, dedication to a life of prayer and fasting, and role as a wise guide and teacher are highlighted. The hymn underscores Saint Maron's ability to heal the sick, cast out demons, and perform miracles, portraying him as a compassionate and merciful figure.

Acknowledging the lasting impact of Saint Maron, the hymn cites the establishment of churches, monasteries, and his recognition as a beacon of God's grace, presenting his departure to heaven as a triumphant transition. The closing prayers include a supplication to Saint Maron for continued intercession, seeking protection, healing, and guidance, expressing confidence in his ability to advocate for the faithful before the Lord.

While exploring the symbolism and theology embedded in the hymn, we aim to elucidate the theological and spiritual significance of these symbols. The quenching of the furnace symbolizes the triumph over passions and temptations, while the emphasis on desert monasticism highlights asceticism, humility, and detachment from worldly distractions. The recurring themes of healing and miracles reflect the belief in the saint's intercessory power and the manifestation of God's grace through him. The hymn's portrayal of Saint Maron's spiritual journey illustrates the transformative process of a soul dedicated to God, and the emphasis on legacy and establishments emphasizes the enduring impact of the saint on the Christian community.

In unraveling the likely authorship of the hymn, a comparative analysis of the decoding, alongside Theodoret's hagiography, suggests that the author possesses a profound understanding of liturgical matters, hagiography, and the



traditions of the Christian faith. The hymn demonstrates familiarity with the Orthodox Christian liturgical structure through the use of specific terms such as "Kontakion," "Ode," and "Prayer." Furthermore, the seamless integration of details from Theodoret's account of Saint Maron's life indicates a nuanced comprehension of the saint's narrative.

The author's deployment of a reverent and devotional tone throughout the hymn suggests a personal connection to the spiritual dimensions of the subject matter. This level of knowledge and expression aligns with individuals well-versed in religious traditions, theology, and liturgical practices within the context of Eastern Christianity. Thus, based on the results of our analysis, it is posited that the author of the hymn is an individual well-acquainted with the intricacies of liturgical composition, hagiographic traditions, and the theological tenets of Eastern Christian faith.

In delving into the veneration of Saint Maron, this essay navigated through diverse dimensions, initially exploring historical narratives via Theodoret's Greek hagiography. The global reverence for Saint Maron across various traditions was then elucidated. Subsequently, the focus shifted to the presentation of Romanian prayers and the hymn dedicated to Saint Maron. This was accompanied by an analysis of the structure, themes, symbolism, and theological significance inherent in these compositions, culminating in the identification of a likely author. The succeeding section of this essay now directs attention towards the iconographic representation of Saint Maron within the Romanian tradition.

❖ ST. MARON'S ICONOGRAPHIC REPRESENTATION IN THE ROMANIAN ORTHODOX TRADITION

Religious iconographic representation is a unique form of artistic expression intricately intertwined with religious traditions, frequently taking the form of religious icons, and involving prayers and contemplation. These icons function as visual depictions of sacred figures, events, or concepts within specific faiths.³¹ Grounded in symbolism and tradition, religious iconography communicates spiritual meanings through meticulously crafted images, colors, and symbols. The figures portrayed, whether saints, religious leaders, or divine entities, are depicted with particular attributes and gestures carrying profound theological significance. Iconographic representations play a pivotal role in religious observances, serving as aids for contemplation, prayer, and meditation.

The nuanced details of religious iconography are conceived not only to convey religious teachings but also to instill a sense of reverence and connection to the

³¹ Tradigo, A. (2006). *Icons and Saints of the Eastern Orthodox Church*. Los Angeles: J. P. Getty Museum.



divine, establishing a visual and contemplative nexus between believers and the sacred tenets of their faith.

In Orthodox Christianity, an icon is deemed "a sign of the presence of God," classically illustrating Christ, the Blessed Mother, a saint, biblical scenes, or sacred events. The significance of an icon resides in its capacity to "express the Christian faith and to 'iconize'—that is, to make present, albeit not fully and perfectly—the Kingdom of God already in the course of history."³²

The writing of an icon is characterized by the painter's meticulous attention and a sense of reverence.³³ Icons, akin to the cross or Holy Scripture in Christian traditions, are accorded a similar veneration. While the Scripture articulates Christian faith through words, icons achieve this through visual elements.³⁴



Fig. 2: Holy Venerable Auxentius; Saint Venerable Maron; Saint Venerable Abraham; Saint Martyr Nicholas of Corinth; Saint New Martyr Damian, n.d., anonymous, https://basilica.ro/sf-cuv-auxentie-maron-si-avraam/?__cf_chl_tk=QTrr9G.fQ04CwpmLhqWz2o5YaujjuobqLQpDXxmQpL1674502799-0-gaNycGzNCT0. Image size: 463 × 650, Romania

³² Džalto, D. (2019). Icons: The Orthodox Understanding of Images and the Influence on Western Art. EGO -- Europäische Geschichte Online. <http://ieg-ego.eu/en/threads/european-media/media-of-religious-transfer/davor-dzalto-icons>

³³ Cannon, M. E., & Vollrath, K. (2021). Spiritual Synchronicity: Icon Veneration in Evangelical and Orthodox Religious Practices in the 21st Century. *Religions*, 12(7), 463. <https://doi.org/10.3390/rel12070463>.

³⁴ Džalto, Icons: The Orthodox Understanding of Images and the Influence on Western Art, Op. cit.



In the course of my online research, I encountered two icons that are prevalent among the Romanian Orthodox populace, featuring Saint Maron alongside other revered saints within the church.³⁵

Illustrated in Figure 2,³⁶ a lithograph showcases five saints commemorated on February 14. Positioned centrally in the icon is [Saint New Martyr Damian](#), flanked by [Saint Auxentius of the Mountain](#) on the right and Venerable [Saint Abraham Bishop of Carrhae](#) on the left. At the top right stands Saint Venerable Maron the Hermit, and at the top left is [Saint Martyr Nicholas of Corinth](#). Each saint is distinguished by a nimbus, symbolizing their holiness. The icons incorporate vertical inscriptions near the saints' halos, accompanied by an abbreviation denoting "Venerable Saint" or "Holy Saint."³⁷

In Fig. 2, Saint Maron is depicted wearing a monastic cowl, and his countenance is marked by hallowed cheeks, indicative of a life devoted to asceticism. His visage is adorned with a short beard, aligning with the traditional representation of monks. Clad in an ankle-length tunic or chiton, a loose mantle symbolizing truth, purity, and virtue, he also wears an *analavos*, a distinctive cloak worn by monks to signify the highest level of monastic commitment in Eastern Orthodox Christianity. The cloak is adorned with a cross, symbolizing their total devotion to the Savior. In his right hand, Saint Maron likely forms a gesture known as the "hand blessing." This particular posture involves folding the fingers in a manner resembling the Latin letters I and X, or gathering them in a triple configuration.

Iconographers utilize this portrayal to depict religious figures who, during their lives, bestowed blessings and engaged in a sacred ministry. It serves as a visual representation of the divine grace and spiritual authority associated with such individuals.³⁸

In Fig. 3,³⁹ another lithograph portrays the same five saints with some notable variations. Here, Venerable Saint Abraham Bishop of Carrhae takes the central position, flanked by Saint Auxentius of the Mountain to his right and Saint New Martyr Damian to his left. Positioned at the top left is Venerable Saint Maron the Hermit, while Saint Martyr Nicholas of Corinth occupies the top right. Similar to Fig. 2, all saints in Fig. 3 are adorned with halos, signifying their sacred status.

³⁵ I was not able to confirm the whereabouts of these two representations.

³⁶ Holy Venerable Auxentius; Saint Venerable Maron; Saint Venerable Abraham; Saint Martyr Nicholas of Corinth; Saint New Martyr Damian, n.d., anonymous, https://basilica.ro/sf-cuv-auxentie-maron-si-avraam/?_cf_chl tk=OTrr9G.f004CwpmLhqgWy2o5YaujiuobqLQpDXxmQpI-1674502799-0-gaNvcGzNCT0.

³⁷ "Romanian written in the Cyrillic alphabet or in a mixture of Cyrillic and roman letters [were used] before the official adoption of the roman alphabet in 1860s." Romanian (in Cyrillic). (n.d.). The Library of Congress. <https://www.loc.gov/catdir/cpsa/romanization/romanian.pdf>.

³⁸ Religious Hand Gestures and Their Sacral Meaning. (2021, August 12). Russian Icon Collection. <https://russianicon.com/religious-hand-gestures-and-their-sacral-meaning/>.

³⁹ Saint Auxentius of the Mountain, Venerable Saint Abraham Bishop of Carrhae, Saint New Martyr Damian, Saint Venerable Maron the Hermit, and Saint Martyr Nicholas of Corinth, n.d., anonymous, Image size: 327 × 431,



Fig. 3: Holy Venerable Auxentius; Saint Venerable Maron; Saint Venerable Abraham; Saint Martyr Nicholas of Corinth; Saint New Martyr Damian, n.d., anonymous, Greek Icon

A distinctive feature in this icon is the arrangement of the saints and the absence of titles for most as names are inscribed vertically near the saints' nimbus, with the exception of Auxentius and Damian, whose names are written in a vertical manner. The inscriptions, like in Fig. 2, are in the vernacular Romanian Cyrillic language, adding a cultural and linguistic dimension to the religious artwork. The variations in the arrangement and details between Fig. 2 and Fig. 3 offer unique perspectives on the veneration of these saints within the Romanian Orthodox tradition.

In Fig. 3, Saint Maron maintains the distinctive features seen in the previous lithograph, with hollowed cheeks and a short beard, attired in a tunic or chiton, accompanied by a loose

mantle and an *analavos*. Notably, his hands are prominently visible, conveying symbolic elements central to his veneration.

In his right hand, Saint Maron carries a cross, emblematic of the profound sacrifice embodied in Christ's crucifixion—a poignant symbol of devotion within Christian iconography. Meanwhile, his left hand cradles a parchment scroll, symbolizing his role as the founder of a monastic order, highlighting his contributions to the establishment of spiritual communities.

The juxtaposition of the iconographic details with the exploration of prayers and hymns not only enhances our understanding of Saint Maron's enduring reverence within the Romanian Orthodox Church but also highlights the interconnectedness of visual and textual elements in the religious tradition. The convergence of these various dimensions provides a holistic view of the spiritual,



cultural, and artistic facets that shape the veneration of Saint Maron, emphasizing the rich mosaic of beliefs and practices within the Romanian Orthodox tradition. As we conclude this exploration, it becomes evident that Saint Maron's presence transcends mere historical remembrance, extending into the realms of devotion, artistry, and theological reflection within this vibrant religious tradition.

❖ **Epilogue: Echoes of Faith**

In the hallowed expanse of Romanian Orthodoxy, the veneration of Saint Maron transcends the boundaries of historical chronicles, echoing through the chambers of faith in the form of poignant prayers and an eloquent hymn. These spiritual expressions, as uncovered and analyzed in this essay, unfold not merely as perfunctory devotions but as profound echoes resonating with the core tenets of Saint Maron's hagiography.

The prayers, woven with linguistic artistry, serve as soulful bridges between the supplicant and the revered saint. They beseech not only the alleviation of bodily ailments but also the healing touch for the afflictions of the soul, mirroring the multifaceted nature of Saint Maron's intercessory prowess. The supplicant, enveloped in the cadence of these prayers, taps into a tradition that harks back to the ascetic recluse atop a sacred hill, consecrating it to God and emanating healing grace to all in need.

Central to this symphony of devotion is the Akathist or Hymn of Venerable Saint Maron – a lyrical masterpiece that traverses the contours of the saint's life with a grace befitting its subject. As we unravel the verses, a profound harmony emerges, aligning seamlessly with the hagiographic narrative of Theodoret. The author, immersed in the spiritual hues of Maron's journey, crafts a hymn that not only narrates but embodies the virtues, struggles, and triumphs of the revered hermit.

What captivates the discerning observer is the resonance between the hymn's themes and the ethos of Saint Maron's life. The troparia, kontakia, and odes weave a rich tapestry, depicting not just a historical figure but a spiritual luminary. The author's intimate familiarity with the intricacies of Eastern Christian liturgy and the nuances of hagiography becomes apparent. This is not a mere recounting; it is a melodic proclamation of faith, a heartfelt ode to a saint whose life becomes a conduit for the divine.

In this profound exploration, we encounter an author whose connection with Saint Maron transcends the academic or liturgical. It is an intimate affinity that pulsates with the heartbeat of genuine admiration. The author, versed in the



sacred nuances of the Eastern Christian tradition, paints a portrait of Saint Maron not as a distant historical figure but as a spiritual companion, a guide through the realms of prayer, asceticism, and divine communion.

As we draw the curtain on this exploration, the prayers and hymn emerge as more than textual expressions. They become whispers in the sacred spaces of Romanian Orthodoxy, resonating with the heartbeat of a saint whose legacy continues to breathe life into the devotions of the faithful.
