

## July 1

# Unmercenary Physicians Cosmas & Damian, martyred at Rome

## Vespers

*At Lord I call to you... 6 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

With rays of miracles \* dispel every infirmity of our sicknesses, \* freely extending grace to us, \* and enrich us with the gifts of the Master \* who has taken on his shoulders \* the afflictions of mortals on earth.

Having first been trained well as physicians, \* you cleansed away the illnesses of all with faith; \* and in later times, \* having armed yourselves spiritually, \* you divinely dispel \* the symptoms of spiritual sickness.

Having received grace freely from Christ our God, \* you heal the ailments of all without fee, \* O unmercenary ones, \* and cleanse not only our infirmities, \* but even properly treat cattle, \* in that you are merciful.

*And 3 verses tone 4,  
to the Special Melody You have given a sign...*

Like rivers in full flood \* and overflowing \* with spiritual waters, \* you irrigate creation \* with divine signs and the glorious gifts of healing, \* dry up soul-corrupting passions, \* heal infirmities, \* and expel evil spirits, \* O God-bearing unmercenaries, \* intercessors for our souls.

Having subdued the irrational passions, \* O holy ones, \* with spiritual powers, \* you impart well-being \* to men and cattle, \* having been enriched by Christ \* with the gift of healing. \* Celebrating your sacred and radiant festival, \* we ask cleansing for our souls.

Your divine church \* appears as a splendid heaven of salvation, \* which now displays \* salvific miracles like stars, \* and the divine working of healings \* like a radiant sun, \* O blessed Cosmas and glorious Damian, \* servants of the Lord \* and intercessors for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody Having laid aside...*

## July 1

Seeing you crucified, O Christ, \* she who gave you birth cried out: \* What is this strange mystery \* which I behold, O my Son? \* How can you die, suspended bodily upon the tree, \* O giver of life?

*Aposticha from the Octoechos, with Glory be to the Father... tone 6*

The lamb and mother, our immaculate Lady, of old beheld the Lamb upon the tree of the cross, and exclaiming maternally, she cried out, marvelling: O my most sweet child, what is this strange yet glorious sight? How is it the ungrateful gathering has given you over to the judgement seat of Pilate, and condemns to death the life of all? I hymn your ineffable compassion, O Word.

Both now and for ever... *Theotokion, or this Theotokion of the Cross, to the Special Melody On the third day...*

Seeing you crucified, O Christ, \* she who gave birth to you cried out: \* What is this strange mystery \* which I behold, O my Son? \* How is it that you die, suspended bodily upon the tree, \* O giver of life?

*Troparion, tone 8*

O holy unmercenaries and wonder-workers Cosmas and Damian, visit our infirmities: as you have freely received, so freely give to us.

## Matins

*At God is the Lord... the Troparion of the saints, twice;*  
Glory be to the Father... Both now and for ever... *Theotokion, or Theotokion of the Cross.*

*Both Canons from the Octoechos, excluding the martyrica;*  
*and the Canon of the saints, tone 4*

*Ode 1*

*Irmos* O virgin-born, I pray you, drown the three parts of my soul<sup>1</sup> in the depths of dispassion, as of old you drowned the mighty commanders; that in the immortality of my body, as on a timbrel, I may sing a hymn of victory.

Standing with the elect before the adorable Trinity, O two radiant and wise unmercenaries, pray that those who keep your illustrious memory may be enlightened by the divine splendour of the Spirit.

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<sup>1</sup> This term deserves clarification. The three aspects or parts of the soul described by Plato in *The Republic* and accepted by the Greek fathers were: (1) the intelligent aspect, the *logistikon*; (2) the insensive aspect, the force providing vehement feelings; and (3) the appetive aspect, the soul's desiring power.

Elevated in mind high above material things, O wise saints, you have received the immaterial radiance of the Spirit: O unmercenaries, ever dispel the darkness of infirmity by your divine visitation.

With vigilant spiritual eyes, in divine fulfillment of the commandments of God, O glorious, merciful and Godbearing unmercenaries, by grace you rouse to goodly health those who sleep in infirmity.

*Theotokion* O most pure Lady, by your pure blood you gave flesh to the Saviour and God who, through the Spirit, has given us physicians for our souls, our saving and fervent helpers, the honourable unmercenaries.

*Ode 3*

*Irmos* Let us not boast of wisdom, power and wealth, but of you O Christ, the incarnate wisdom of the Father, for none is holy but you, O lover of mankind.

Your divine church sacredly pours forth in spiritual streams the fragrant myrrh of healings, ever washing away the stench of passions.

Ever dwelling in the mansions of heaven, O wise ones, through the grace of the Almighty you ever show your tabernacle to be a fountain of healings.

Curbing the passions of the flesh with the reins of abstinence, you have most richly received spiritual radiance; therefore, you enrich the world with healings.

*Theotokion* God chose you as the most beautiful among women, O pure one, and he who rests in his saints was pleased to be incarnate of you.

*Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

Through the grace of the Spirit you are revealed to all as bestowers of healing, wonder-workers and radiant beacons; for by faith you cool the flame of the passions and warm the minds of those who believe in him. With spiritual healing we flee to your divine church and cry out: O God-bearing unmercenaries, entreat Christ our God, that he grant remission of offences to those who with love celebrate your holy memory.

Glory be to the Father...

Shining with rays of healings for those on earth, O godly wonder-workers, you drive away the infirmities of men, holding within yourselves the never-waning sun, Christ our God. Assembling as is meet, O holy and God-bearing unmercenaries, we venerate your honourable memory. Entreat Christ our God, that he grant remission of sins to those who with love honour your holy memory.

Both now and for ever...

## July 1

*Theotokion* All of us, the generations of mankind, bless you, the Virgin who alone among women gave seedless birth to God incarnate; for the fire of the divinity made his abode within you, and you nurtured the creator and Lord with milk as an infant; and so we, the race of angels and men together sing to you: Entreat Christ our God, that he grant remission of offenses to those who with faith worship your most holy maternity.

*Theotokion of the Cross* At the sight of you, the lamb, shepherd and Saviour of the world upon the cross, she who gave birth to you said with weeping: The world rejoices, for it receives deliverance, but inwardly I burn, seeing your crucifixion suffered for all mankind in your merciful compassion. O long-suffering Lord, abyss and inexhaustible fount of mercy, have pity, and grant remission of offenses to those who with faith hymn your divine sufferings.

### Ode 4

*Irmos* He who sits in glory upon the divine throne amidst the clouds of the air, Jesus the Most High came with a strong hand to save those who loudly cry: Glory to your power O Lord.

With life-bringing deeds you heal the mortal sufferings of men, O light-bearing pillars, immovable ramparts, divine branches of the true vine.

Let the unmercenaries, as breasts of the Church flowing with healing milk, nurturing all with the divine food of enlightenment, be praised with joyful hymns.

Your church, O saints, is a place of healing and a calm and saving harbour for the storm-tossed, and through it we all attain tranquility and deliverance from evils.

*Theotokion* O Virgin who alone gave birth to the merciful Word who alone gave the merciful saints, the healers and wonder-workers, to the ends of the earth: grant me the mercy which is within you.

### Ode 5

*Irmos* The entire world is amazed at your divine glory, for you, O unwedded Virgin, held in your womb the God of all and gave birth to the eternal Son who rewards with peace those who sing your praises.

Illumined with divine splendour, you travelled the world enlightening all, dispelling the darkness of the passions and expelling demons, O God-bearing unmercenaries.

Like two lamps you illumine the world, O God-bearers, moved by the Spirit to go about all creation, visiting those on their bed of pain and rescuing them from misfortunes.

Healing the infirm without fee and delivering from the passions, O God-bearing unmercenaries, you are great intercessors for all, and assistants to all.

*Theotokion* You gave birth to the incarnate Wisdom of God, O most pure Virgin Mother of our God who has made the saints to be most wise. Through them the arrogance and evil machinations of the wicked-minded one have been made to fall.

*Ode 6*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

Not by human skill, but by divine grace do you cleanse men of infirmities, O glorious ones. Therefore, having assembled, we fittingly call you blessed.

Bound with love for Christ, O God-bearers, you destroy all the malice of the demons with divine grace. Therefore, we celebrate your festival.

As shoots of the divine vine flowing the wine of healings upon us who are in the grief of infirmities, you fill us with gladness, O unmercenaries.

*Theotokion* O Lady, you were made a most pure temple by the most pure Word, who has ever magnified in miracles and signs the divine church of the unmercenaries.

*Kontakion, tone 2*

Having received the grace of healings, you extend health to those in need, O most glorious physicians and wonder workers. By your visitation, cast down the audacity of the enemy and heal the world with miracles.

*Ikos* The discourse of the wise physicians surpasses all reason and wisdom and imparts understanding to all; for, having received the grace of the Most High, they invisibly grant health to all. Grace been given even to me to sing the narrative of how the God-bearing favourites and ministers of Christ bestow a multitude of healings; for they deliver all from sickness, and heal the world with miracles.

*Ode 7*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

Opening a God-given fountain, O holy ones, you pour rivers of pure healings upon all, washing away the defilement of the passions and the vile evil of the demons.

## July 1

Strengthened by the grace of the omnipotent Spirit, your two wondrous unmercenaries ever grant health to the sick, O Word, the Wisdom and Power of God.

You alone are holy, who glorifies your saints; for you deliver the world from misfortune for their sake and enlighten those who sing: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* In putting forth Christ, O Mary, you budded forth a rod from the root of Jesse, who has adorned his favoured unmercenaries with miracles, like flowers.

### *Ode 8*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

Shown by the divine Spirit to be devoid of all evil, O saints, you are the vesture of salvation, the cause of remission, and the avoidance of evils for us who sing: Bless the Lord, all you works of the Lord.

Becoming sons through divine communion, O Cosmas and Damian, through faith you have truly acquired your Father's portion, the heavenly delight and the radiant activity of miracles; and you sing: Bless the Lord, all you works of the Lord.

With the divine drops of your blood, O saints, you wash away the spiritual defilement of our souls, drive away the suffering of pain, and repel the assaults of the demons, as our intercessors and merciful healers.

Adorned by the Spirit like a lily, like noetic flowers, O saints, like roses emitting sweet fragrance and dispelling the stench of the passions, you are revealed to us who sing: Bless the Lord, all you works of the Lord.

*Theotokion* Death been slain by you, O most pure one, for you gave birth to Christ our God, the Life, who has shown the unmercenaries to be intercessors for our life and physicians for us who sing: Blessed is the fruit of your womb.

### *Ode 9*

*Irmos* Eve, through weakness, lived under the curse of disobedience; but O Virgin Mother of God, you have put forth a blessing for the world through the fruit of your childbearing; therefore we all magnify you.

Behold, how good and beautiful, as it is written, for the brethren, whom we now fittingly bless, to dwell in oneness of mind, in a place of splendour, in the mansions of heaven, in never-fading glory.

How great is the church, ever adorned with miracles, which you visit, O wondrous Cosmas and Damian, granting health to those in need: therefore, you are fittingly blessed.

Today the angels, the divine apostles, the prophets, the venerable and the righteous rejoice with us in your memory, O blessed ones; for, dwelling joyfully with them, you pray for all the world.

May you, the divine and radiant unmercenary and honourable God-bearers ask remission of sins, amendment of life and deliverance from evil for us who ever praise you.

*Theotokion* O pure and most pure ever-virgin, you became the abode of the light who has shone upon all, making the saints most radiant, dispelling the darkness of soul-corrupting passions by the Spirit.

*Exapostilarion,*  
*to the Special Melody* Adorning the heaven with stars...

What speech is able to describe the unmercenaries' grace of healing? For, after God, they are the saving physicians of the whole world.

*Theotokion* With your mighty protection, O pure one, preserve all of us, your servants, unharmed by the assaults of the enemy; for we have you alone as our refuge amid tribulations.

*Praises: 6 verses, idiomela*

*Tone 1* Having received the grace of healing from God, O most comely unmercenaries, you fervently heal without fee the passions of our souls and bodies. Bestowing health upon the faithful through you, Christ reveals to the universe as steadfast luminaries: implore him that our souls be saved.

Drawing an abyss of healings from the mind of the Most High, O unmercenaries, you pour forth healings upon the faithful; for, supernaturally drawing saving remedies for bitter ailments from the treasures of the Spirit, with mystical therapy you heal the afflicted. Having become temples of the life-creating Trinity, the divinity dwelt within you. Pray to the Trinity, that our souls be saved.

*Composed by Theophanes, tone 2*

Living actively with divine love and desire for the things to come, you made straight the ways of salvation. Having preserved the purity of your souls unsullied, you stood fast against material things until the end; and made golden by the divine Spirit, without fee you granted healing to the infirm, O sacred pair, radiant company, enlightened and godly unmercenaries, who visit us in our tribulations and pain and freely heal the afflictions of our souls.

*Composed by Germanus, in the same tone*

Granted great gifts, O exalted ones, you lived a humble life on earth; and going about everywhere, freely healing the sufferings of the sick, you became conversors with the angels. O wise Cosmas and Damian, comely brethren, heal also our sufferings through your supplications.

*Verse* As for the holy ones in the land, they are the noble, in whom is all my delight.

The healing pool cured only one person every year, but the church of the unmercenaries heals a great multitude of the infirm; for inexhaustible and unmovable are the riches of the saints: through their supplications, O Christ, have mercy upon us.

*Verse* Behold how good and how lovely it is, when brothers live together in unity.

*Composed by Germanus, in the same tone*

The choir of the saints rejoices for ever, for they have inherited the kingdom of heaven. And the earth which received their relics emitted a sweet fragrance, for they were servants of Christ, who have made their abode in everlasting life.

Glory be to the Father... *composed by Theophanes, tone 4*

The holy unmercenaries, with a fount of healings grant healing to all in need, for they have been granted great gifts by Christ the Saviour, the ever-flowing fountain. For the Lord told you, as you are emulators of the apostles: Behold, I have given you authority over unclean spirits and every disease. Having lived well in his commandments, you received freely. May you freely give also, healing the sufferings of our souls and bodies.

Both now and for ever...

*Theotokion, or this Theotokion of the Cross,  
to the Special Melody* As one valiant among the martyrs...

Beholding Christ, who loves mankind, crucified, \* his side pierced by a spear, \* the most pure one cried out: \* What is this, O my Son? \* How can the ungrateful people rewarded you thus \* for the good things you did for them? \* How can you hasten to leave me childless, O most beloved? \* I marvel, O compassionate one, \* at your voluntary crucifixion.

*Aposticha from the Octoechos,  
with* Glory be to the Father... *tone 8*

Who will not marvel, who will not render glory, who will not hymn with faith the miracles of the wise and glorious unmercenaries? For even after their holy repose they richly impart healings to all who have recourse to them with faith, and their precious and



holy relics pour forth the grace of healings. O holy and honoured pair. How great is the wisdom and glory which comes from the grace given you by God; and so we cry out in hymns to God our benefactor, who has given them to us for the healing of our souls and bodies.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody* O most glorious wonder...

The unblemished lamb and mother, \* seeing her lamb upon the tree, \* willingly crucified, \* cried out, lamenting pitiably: \* Woe is me, \* O my most beloved child. \* How can the ungrateful assembly of the Jews reward you thus, \* desiring to leave me bereft of you, O most beloved?

## **Liturgy**

*Beatitudes, 8 Troparia:*

*4 from the Octoechos, and 4 from Ode 3 of the canon of the unmercenaries.*

*Prokimenon, tone 4*

As for the holy ones in the land, they are the noble, in whom is all my delight.

*Verse* I have set the Lord always before me: he is at my right hand and I shall not fall.

*Epistle to the Corinthians, number 153*

*[I Cor 12: 27-13: 8]*

*Alleluia*

Behold how good and how lovely it is, when brothers live together in unity.  
For there the Lord has commanded his blessing which is life for evermore.

*The Gospel of Matthew, number 34 from the middle [10:1, 5-8]*

*Communion*

Rejoice in the Lord you righteous, for it befits the just to praise him.

## July 2

# Deposition of the Robe of the Mother of God in the Church of Vlachernae

*On the same day, Juvenal the Patriarch of Jerusalem,  
whose service is printed after this*

## Vespers

*At Lord, I call to you... six verses,  
tone 4, to the Special Melody you have given a sign...*

In your compassion, O lover of mankind, you have given your Mother to your servants as an aid, and through her you have wrought your ineffable and awesome dispensation and have restored our pristine and divine estate. Therefore, honouring her glorious festival, we hymn your might, O almighty Jesus, Saviour of our souls. *twice*

O exalted Lady, with your precious robe you protect the city which fittingly honours you, from godless barbarians, famine and earthquake and civil strife, O pure unwedded Virgin; and so it glorifies you, O most holy Bride of God. *twice*

O Lady, full of divine grace, you have given your precious robe to your city as a treasure which cannot be taken away, a protection and glory, an impregnable rampart, a treasury of healings, and ever-flowing fount of miracles and an ever-saving haven for the storm-tossed. Therefore, we hymn you, O exalted and pure Lady.

O people, elicit here healing of soul and body, for before all stands the shrine where the precious robe of the ever-virgin has been placed, which pours upon us streams of wonders, washing away the darkness of our hearts and the defilement of the passions, and sanctifying the souls of the faithful with grace divine.

Glory be to the Father... Both now and for ever... *tone 2*

Having cleansed mind and thought, let us celebrate with the angels, radiantly beginning the hymn of David to the maiden Bride of Christ our God and king of all, saying: Arise, O Lord, into your resting place, you and the ark of your holiness. Having adorned her as a comely palace, you appointed her to your city, O Master, to strengthen and protect it by your mighty power from barbarian foes, through her supplications.

*Aposticha, tone 1,  
to the Special Melody O all-praised martyrs...*

## July 2

You alone became the animate palace of God, O Mother of God, and your precious robe, preserved in your holy abode, is given to the faithful as sanctification and an unassailable rampart. Through it your city is saved, which hymns your divine might.

*Verse* Arise O Lord into your resting place; you and the ark of your might.

Your precious robe which covered your honoured and holy body, O pure one, is given to all as a vesture of glory and a fountain flowing with the immortal waters of grace. We celebrate its deposition, honouring you, O Mother of God, the most honoured of all of God's creation.

*Verse* The richest among the people shall entreat your favour with gifts.

Your temple, O Lady, which holds your sacred robe as a treasure of sanctity, ever sanctifies all who have recourse to it with faith, and who there fittingly bless you, the hope, steadfast protection and might of our souls.

Glory be to the Father... Both now and for ever... *tone 2*

The Church of God, covered by your precious robe as with a most splendid crown, today adorns itself, rejoicing, and mystically dances, crying out to you, O Lady: Rejoice, precious diadem and crown of divine glory; rejoice, sole perfection of glory and eternal gladness; rejoice, haven and deliverance of those who have recourse to you, our salvation.

*Troparion, tone 8*

Ever virgin Mother of God, the protection of mankind, who gave your city a mighty legacy, the robe and cinture of your most honoured body, which remained incorrupt through your seedless birth giving which renewed nature and time. Therefore we beseech you to grant peace to your people and great mercy to our souls.

## Matins

*At God is the Lord... the troparion to the Mother of God, thrice.*

*After the first reading of the Psalter, this Sessional Hymn, tone 3,  
to the Special Melody Awed by the beauty of your virginity...*

Having given birth to the most comely Word in the beauty of your virginity, you wrapped him in your robe, O pure one. This robe have you given to your servants as a protection, aid and sanctification, the deposition of which, we faithfully celebrate.

Glory be to the Father... Both now and for ever... *repeat*

*After the second reading of the Psalter, this Sessional Hymn, tone 3,*

*to the Special Melody* Awed by the beauty of your virginity...

In you are found virginity and birthgiving free from corruption, O blessed one; and as a vesture of salvation have you given mankind your holy robe, which even now remains incorrupt, O Bride of God: through it we your servants receive from God great mercy.

Glory be to the Father... Both now and for ever... *repeat*

*We sing two Canons of the feast*

*The first canon to the Mother of God, tone 4,  
composed by Joseph upon the acrostic* I honour the robe of the most pure Virgin

*Ode 1*

*Irmos* O virgin-born, I pray you, drown the three parts of my soul in the depths of dispassion, as of old you drowned the mighty commanders; that in the immortality of my body, as on a timbrel, I may sing a hymn of victory.

To those who honour you, you have given your precious robe, O virgin Mother of God, as a sacred defence against all the evil of the adversary, by the power of the Spirit.

You hallowed your sacred robe by the touch of your body and the touch of him who for us revealed himself on earth incarnate through your pure blood; and through it you sanctify your servants who hymn you, O Virgin.

For all who honour you, O good Virgin, you have bestowed your honourable robe which enriches all with the gifts of the divine Spirit and the working of miracles.

O unblemished lamb, beyond nature you gave birth to the Lamb of God, and have given us your robe which truly washes away the blemishes of those who honour you.

*The second canon, in the same tone, also composed by Joseph*

*Irmos* Traversing the depth of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of a cross.

Having acquired her precious robe, the temple of the most pure one, as a luminous heaven, a radiant and inextinguishable lamp, sanctifies the world with rays of grace.

Your city, having acquired your divine robe, has invincible might and strength and a bond of confirmation. Therefore, it boasts in you, O most pure one.

## July 2

Truly your most precious shrine has appeared on earth as the ark of old, O Mother of God, bearing its signs, but protecting the faithful in the true knowledge of God.

*Katavasia* I shall open my mouth...

### *Ode 3*

#### *The first Canon*

*Irmos* Like a barren woman the Church of the gentiles has given birth, and she can scarcely bear the great assembly of children who came forth from her. Let us cry out to our wondrous God: Holy are you, O Lord.

Let us hymn the Mother of God, the beauteous adornment and portal of Heaven, as well as her robe which we lovingly venerate, for it pours forth divine gifts.

By your incorrupt birthgiving, you clothe with the garment of incorruption all who were made bare by corruption, giving them your precious robe, an inviolable treasure.

Him who clad all of Heaven in clouds you wrapped in your robe, O most pure one; and faithfully bowing down before it, we glorify you, O protection of our souls.

For the afflicted, this divine temple is a priceless treatment, O pure one; for it has your robe as a fountain unceasingly pouring forth healings, O immaculate one.

#### *The second Canon*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

O faithful, let us honour today, as a bond of our union with God, the robe of the pure one, venerating it with faith.

Through grace the most precious robe of the pure one today pours forth healings upon us, the faithful.

Like the morning dew your ever-flowing joy quenches the furnace of the passions of those who hymn you.

*Sessional Hymn, tone 4,  
to the Special Melody* Having been lifted up...

Streams of miracles from your most precious shrine as from Eden, water the face of the earth, pouring grace upon those who faithfully honour you, O Mother of God. We hymn you and ever thankfully cry out: Rejoice, the sure hope of those who sing to you.

*Ode 4*

*The first Canon*

*Irmos* As an example of mercy and love, you mounted the cross and the nations were scattered before you: you are the lover of mankind, my strength and my praise.

Let us exalt her that alone is blessed, and let us touch her robe in faith, that we may draw the grace of the Spirit.

The city that honours you, O Maiden, having acquired your robe as a priceless treasure, venerates it in faith and receives grace.

We honour your robe, O immaculate Lady, for it is a vesture of glory that pours forth incorruption upon all who praise you in hymns.

O immaculate one, who is truly blessed and shown to be more holy than the cherubim: from every evil circumstance save the souls of those who honour you in faith.

*The second Canon*

*Irmos* Seeing you hanging on the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

Having established you as a honoured firmament, O Mother of God, the creator and fashioner has adorned you with shining rays whereby you adorn the ends of the earth.

From earth to heaven your divine robe draws us, fervently enkindled with love for it, O pure Mother of God: we glorify you as the cause of him who is greater than all.

Come, lovers of the feasts of the Church, behold inexhaustible grace, and with contrite heart draw from the divine streams which flow abundantly from the precious shrine of the exalted Lady.

*Ode 5*

*The first Canon*

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from the darkness of ignorance those who sing to you with faith.

To us your servants, O pure Lady, you have given your robe and precious cincture as a divine foundation and a wall of defense.

O most pure one, you have made the temple which enshrines your robe to be a beautiful paradise emitting the fragrance of the Spirit.

## July 2

O most holy one, sanctify the souls and bodies of us who with faith honour your holy robe as most precious.

O Mother of God, may we who faithfully bless you in your divine temple become temples of God who dwelt within you.

### *The second Canon*

*Irmos* You have come as a light into the world...

You have magnified your Mother, O Lord; beyond compare have you exalted her glory above all the noetic powers.

O most pure Mother of God, you are the one who abundantly pours forth the grace of God from your holy shrine upon those who bow down before you with love.

Faithful kings are girded with your power; and your city, having you as a bond between it and heaven, is honoured by your robe.

### *Ode 6*

### *The first Canon*

*Irmos* The prophet Jonah in the belly of the whale prefiguring your burial for three days cried out and prayed: Deliver me from corruption, O Jesus king of hosts.

You, the giver of birth to the king and Lord of all, have made your precious and holy robe to be an indestructible rampart for the city which rules over all.

Rejoicing, let us glorify the grace of the Virgin, and let us honour her most holy robe which flows with health for the afflicted.

We know you to be a fountain pouring forth living water, and we honour your divine robe, from which we, the faithful, ever draw healing.

O Mother of God, the Lord who was with you took upon himself human nature; and all the evils of him that is alien to our race he has driven away.

### *The second Canon*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

The Lord has glorified and adorned you in manner surpassing nature, O maiden Mother of God, with your cincture, robe and their divine shrine.



The faithful, with you as their strength and boast, are robed in glory through your precious robe, O Mother of God, having you as an honourable and splendid adornment.

Of old the prophets divinely strove to behold your ineffable glory, O Mother of God; and in times past he who transcends time revealed himself to us through you.

*Kontakion, tone 4,  
to the Special Melody Having been lifted up...*

O pure one and protector of mankind, full of divine grace, you have given your sacred robe, a garment of incorruption for all the faithful. With love we celebrate its deposition and cry out to you with fear: Rejoice, O Virgin, the boast of Christian people.

*Ikos* With faith let us who are saved by her maternity bless Mary, the Mother of God, the pure vesture and tabernacle of the Word of God, the animate cloud and jar of manna; and let us touch the precious robe which held the Master as she bore as a infant him who arrayed himself in our flesh. Through him human nature was caught up to the life and kingdom above all; and so we sing with joy: Rejoice, O Virgin, the boast of Christians.

*Ode 7*

*The first Canon*

*Irmos* Once in Babylon, the children of Abraham trampled upon the flames of the furnace, crying out in hymns: Blessed are you, the God of our fathers.

With elevated mind and contrite heart let us glorify the most exalted throne of the king, the most holy and highly favoured Maiden.

O chosen abode of God, your robe which rests in your honoured abode we honour as the holy ark and protection of the pious.

Every man is renewed who approaches to kiss the holy shrine which contains your splendid robe, O pure Virgin.

O pure Mother of God, save from famine, earthquake, affliction, foreign invasion and the malice of the adversary the city that honours you.

*The second Canon*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

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O good one, you alone, as the Sun of righteousness, have divinely adorned with your various gifts the church of the pure one, where she emits brilliant rays from her robe.

That which held you truly pours the grace of miracles upon the faithful, O most pure one, and from your shrine noetic streams flow abundantly as from another Eden upon those who honour you.

O immaculate Virgin, having clad your precious body in a protecting mantle, your shrine is cleansed of all spiritual defilement.

Your shrine cries mystically: Draw near with gladness; come, you that are on earth, and embrace the Lady's most glorious robe which is laid up as a treasure within me.

### *Ode 8*

#### *The first Canon*

*Irmos* O almighty deliverer of all, descending into the midst of the flame, you bedewed the pious youths and taught them to sing: Bless the Lord all you works of the Lord.

With thankful voices we hymn you, the mediator of all that is good for us; and, kissing your precious robe, O Maiden, we sing: Bless the Lord all you works of the Lord.

Having the sacred garment of the most pure Virgin set as a noetic candle upon the candlestick of the altar, we ever illumine the eyes of our hearts.

In no way have you left your unworthy servants bereft of your sacred touch, O Virgin; for in place of your living body you have given your robe to all.

With divine hymns we honour the spacious dwelling-place of God, the most pure among mothers, the portal of heaven whereby the gate that leads to death has been shut.

#### *The second Canon*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

The angels sing in your honoured church, O pure one, and surround your precious robe with joy and love: we rejoice to bow down and hymn you, the glory of our race.

O most pure one, you are the most honoured joy of all, the staff which budded the flower of life, the phial of the myrrh of the Spirit, the treasury of good things, the fount of fragrance, and myrrh of healing which your divine shrine pours forth.

The spiritual armies hymn your mighty works, O pure Lady; and the patriarchs, prophets and apostles, with the choir of martyrs and the venerable proclaim the fullness thereof: with them we also bow down before you.

*Ode 9*

*The first Canon*

*Irmos* Eve, through weakness, lived under the curse of disobedience; but O Virgin Mother of God, you have put forth a blessing for the world through the fruit of your childbearing: therefore we all magnify you.

With hymns of joy we honour you, the resting place of Solomon; and around your precious robe as if a second ark of holiness, we receive salvific healings, O ever-virgin.

The divine shrine of your precious robe is seen as a source of light, emitting rays of healing and dispelling the darkness of infirmities, O Virgin, and we venerate it with love.

Today the powers of heaven rejoice with us at the veneration of your robe, as do all the apostles, prophets, martyrs, the righteous and the venerable, O ever-virgin Lady.

You have bestowed your robe as a radiant garment and a wall of defence upon the city that reigns over all cities and honours you as queen of all creation, O Mother of God, Mother and Virgin.

*The second Canon*

*Irmos* From you O Virgin, the unquarried mountain, was hewn Christ, the cornerstone not cut by man, who joined in himself the separate natures. Therefore with rejoicing we magnify you, O Mother of God.

Your shrine has become an honoured chamber, O Mother of God, for it contains your precious robe, your virginal and bridal garment, and preserves it as a treasury of life.

Having come to the Church which displays the celestial adornment of the Virgin, O faithful, illumined with rays of wonders as if by the stars, we are enlightened with splendour and grace.

O Mother of God, your city has your precious vesture as a rampart, the bond of unity of divine teachings, the pride of the Orthodox and the hymn of victory of kings.

We hymn your glory and boundless grace, for you are the source of wisdom from which the Word comes to all who honour you and magnify your maternity, O pure Lady.

*Exapostilarion,*

*to the Special Melody O Light immutable...*

O mortals, come and let us honour with hymns the robe of the divine Maiden, Mary the Mother of God, which sheltered Christ, that we may ever be blessed by the grace thereof.

Glory be to the Father... Both now and for ever...

You have renewed nature and time, O Mother of God; for your birthgiving was incorrupt, and likewise your robe, with which you protect your city and uphold the sceptres of piety.

*At the Praises, four verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

The shrine holding your robe is daily acknowledged as an ark of sanctification, a sacred wall of defense, and the boast and glory of your servants, O most pure one. Having gathered together there in a sacred manner, we hymn your many mighty works and the extent of your wonders. *twice*

Behold, a most glorious place; behold, an ever-splendid house wherein a treasure has been laid up by grace: the precious robe of the divine Maiden. Draw near, O people, and draw healing and enlightenment therefrom, and with thankful heart cry out: O most holy Virgin, we who are saved by your birthgiving bless you.

We have gladly reached the feast of the deposition of your robe, O Lady; for on this day you gave your sacred vesture to your city, as an inviolate treasury, a precious gift, a wealth that cannot be taken away, a river of healing full of the gifts of the Spirit.

Glory be to the Father... Both now and for ever... *tone 2*

Having cleansed mind and thought, let us celebrate with the angels, radiantly beginning the hymn of David to the maiden Bride of Christ our God and king of all, saying: Arise, O Lord, into your resting place, you and the ark of your holiness. Having adorned her as a comely palace, you appointed her to your city, O Master, to strengthen and protect it by your mighty power from barbarian foes, through her supplications.

*Great Doxology, Litanies and Dismissal.*

## **Liturgy**

*At the beatitudes, eight verses, from Ode 3 of the first canon and Ode 6 of the second.*

*Prokimenon, tone 3, the Hymn of the Mother of God*

My soul magnifies the Lord, and my spirit rejoices in God my Saviour.

*Verse* For he has looked with favour on his lowly servant: from this day all generations will call me blessed.

*Epistle to the Hebrews, number 320 (Heb 9:1-7)*

*Alleluia, tone 8*

Arise O Lord into your resting place; you and the ark of your might.  
The Lord has sworn to David an oath which he will not break.

*Gospel of Luke, number 54 (Luke 10:38-42)*

*Communion*

I will receive the cup of salvation, and call upon the name of the Lord.

## **On the same day, Juvenal, Patriarch of Jerusalem**

### **Vespers**

*At Lord I call to you... verses, tone 1*

With hymns let us honour the praiseworthy Juvenal, young in soul but an elder in understanding, a pastor and teacher, the impregnable rampart of Orthodoxy, the radiant star of the Church, the father and patriarch of the mother of the Churches.

You proclaimed to the world the three-sunned light of Orthodoxy, thundered greatly against the heretics, and suffered for the sake of the truth, O divinely wise Juvenal; therefore, we fittingly praise you.

Having honed the sword of the Word of God to sharpness, you shamed the impiety of Nestorius, denounced the false teaching of Evseвий, and made clear the dogmas of Orthodoxy, O sacred father Juvenal: make us steadfast in the apostolic faith.

*Glory be to the Father... tone 6*

When the winds of contrary doctrines blew and storms of heresies rose up against the Church, you were like an unshakable pillar, O wondrous Juvenal; for, rejecting the false teaching of Eutyches, you confessed Christ to be truly God incarnate, and putting the impiety of Nestorius to shame, you declared to the world that the ever-virgin Mary is the true Mother of God. Instructed by you, we cry out to God: Through the intercession of the Mother of God, have mercy on us.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* Having set all aside...

Of old, when the unblemished lamb and mother, \* the immaculate Lady, \* beheld her lamb \* uplifted on the cross, \* she exclaimed maternally \* and, marvelling, cried out:  
\* O my child most sweet, \* what is this new and glorious sight? \* How is it that the

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ungrateful assembly has betrayed you to the judgment of Pilate \* and condemns you, the life of all, to death? \* Yet O word, I hymn \* your ineffable condescension.

*Aposticha from the Octoechos; and Glory be to the Father... tone 8*

Heir to the apostle who was the brother of the Lord, you shepherded well his flock, O Juvenal, hierarch of Christ. Armed with the divine fathers against the heretics, the cruel wolves, you denounced their convoluted reasoning and proclaimed the truth to the world, as a new Athanasius in discourse and writing. Deprived like him of your episcopal see, you rejoiced to accept disgrace for Christ's sake and cried to him: O king of all, shine your truth upon all, burning up the notions of the impious with the Spirit of your mouth.

Both now and for ever... *Theotokion, or this Theotokion of the Cross  
to the Special Melody* O all-glorious wonder...

Seeing you nailed to the cross \* and willingly accepting suffering, O Jesus, \* your virgin Mother \* cried aloud, O Master: \* Woe is me, O my sweet child. \* How is it that you endure unjust wounding, \* O physician who has healed man's affliction \* and delivered all from corruption \* in your loving-kindness?

*Troparion, tone 4*

Truly you were revealed to your flock as a standard of faith, a model of humility and a teacher of abstinence. Thus you reached the heights through lowliness and wealth through poverty. Holy hierarch Juvenal, pray to Christ our God for the salvation of our souls.

## Matins

*Canon of the holy hierarch, tone 2  
upon the acrostic* I praise the wondrous champion of Orthodoxy *composed by Valerian*

*Ode 1*

*Irmos* Come, O you people, let us sing a hymn to Christ our God, who divided the sea and guided the people whom he had led forth from the bondage of Egypt, for he has been glorified.

Come, glorify your patriarch and father, O children of the city of God, and with us chant hymns of beauty divine now, celebrating his annual commemoration.

Afire with apostolic zeal, you thundered against the heretics, O Juvenal, as a servant of the mysteries and a conversor with the God-bearing fathers, who confessed the Son of God in Orthodox manner.

As heir to the apostle and brother of the Lord, you shepherded his flock well, O holy hierarch; and, receiving the blessedness of those persecuted for the truth, you proclaimed the dogmas of Orthodoxy to the world.

*Theotokion* On this day in Vlachernae, as a precious treasure your robe was enshrined, O most pure Mother of God, with which you mercifully overshadow and protect us, saving us from all misfortune and peril.

*Ode 3*

*Irmos* Established upon the rock of faith, I may boast over my enemies, and my spirit rejoices and sings: There is none as holy as our God, and none righteous but you, O Lord.

Glorious Juvenal, companion of the God-bearing fathers, denouncer of the false wisdom of the heretics, golden trumpet proclaiming truth to the world: establish us in the Orthodox faith.

O sacred head of Sion, the mother of Churches, opposing the impiety of Nestorius you cried out to the Mother of God: O Virgin, stop the mouths of the ungodly, for there is none besides you, who contained God.

You rejected the artfully contrived reasonings of falsehood, O holy hierarch, and explained the divine truth to the wise and the simple, who sing together: There is none as holy as you, O Lord.

*Theotokion* Righteous Anna, join chorus with us, for you gave birth to her who is more glorious than the seraphim and more spacious than the heavens, whose sacred robe we reverently greet today, more precious than the purple vesture of kings, inwoven with gold, the protection and bulwark of the Christian people.

*Sessional Hymn, tone 5*

O Juvenal, sacred intercessor for the earthly Jerusalem, blessed dweller in the heavenly Jerusalem, partaking of life which ages not: instruct young and old, that they keep unadulterated the tenets of Orthodoxy, and stand even to death for the faith of the fathers, honouring Mary, the Mother of God, to whom may you pray for our souls.

Glory be to the Father... Both now and for ever...

*Theotokion* O pure ever-virgin, fervent and invincible intercessor, excellent and reliable hope, rampart, protection and refuge of those who have recourse to you: with the angels entreat your Son and God that he grant peace, salvation and great mercy to the world.

*Theotokion of the Cross* Beholding you hanging of your own will upon the cross between the thieves, O Christ, your Mother said maternally, her innermost being rent with pain: O

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my sinless Son, how is it that you are unjustly nailed as a malefactor to the cross, desiring to bring life to the human race in your compassion?

### *Ode 4*

*Irmos* You have come forth from the Virgin, neither a mediator nor an angel, but the Lord himself incarnate, and have saved me entirely, a man. Therefore I cry to you: Glory to your power O Lord.

In the city of David you confirmed your flock in the apostolic faith: in Ephesus you denounced the teachings of heretics, and in Chalcedon as thunder you declared the truth to the world, O holy hierarch Juvenal: now in heaven you minister to the truth himself.

O sacred hierarch Juvenal, contending for the truth you suffered bravely and received the blessedness of those persecuted for Christ; and, deprived of your hierarchical throne, you are now seated on a throne of incorruption in the Jerusalem on high.

Openly you proclaimed the truth, and preached the dogmas of Orthodoxy from the rooftops, O father Juvenal: fasting and making supplication day and night, you cried out in the inner chamber of your soul: Glory to your power O Lord.

*Theotokion* With splendour we celebrate your robe, O Lady, enshrined in a church of the imperial city. In you we hope, for you hold the Christian race in your merciful heart, ever raising your pure hands to your Son to whom we cry: Glory to your power, O Lord.

### *Ode 5*

*Irmos* O Christ my Saviour, the enlightenment of those who lie in darkness, and the salvation of the despairing, I rise early to you: enlighten me with your shining radiance, for I know no other God than you.

O holy hierarch, you preached to the world Christ the Saviour, God the Word begotten by God, who came, a perfect man, from the divine maiden Mary. Through you we cry out to him: We know none other God and God made man than you.

Divinely wise Juvenal commands us to call Mary the true Mother of God; and with him we cry out unceasingly: We know none other Mother of the Most High than you.

The great Patriarch Juvenal commands: Keep the eye of your mind pure and the faith unadulterated, O brethren, in no way let yourselves be buffeted by the winds of adverse teachings, lest darkness be found within you instead of light.

*Theotokion* Grant to us a robe of salvation, and array us in the vesture of gladness, O Mother of God, for we zealously honour the deposition of your robe, and fall down before you, crying out: We know none other fervent helper than you, O Virgin.



Ode 6

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

Taught by you, O wise Juvenal, in Orthodox manner we confess there to be two natures in Christ the Lord, unconfused, immutable, indivisible and inseparable.

The voice which issued from Ephesus like thunder correctly proclaimed to the world: Understand that the pure Mother of God gave birth to Christ without corruption, and be saved through her intercession.

Bearing your cross, you followed Christ, enduring persecution and tribulation for his sake: by your supplications, O good shepherd, raise us from the abyss of sin.

*Theotokion* The insatiable maw of hell already gapes wide to swallow those besotted with sin: O exalted Mother of God, stretch forth your robe over it and, closing off the entrance to the abyss, grant us time to repent.

*Kontakion, tone 2*

Gathering today, let us honour with hymns Juvenal, the namesake of youth and the boast of Jerusalem, who has been translated to the life which ages not. He is an heir of the apostles, fellow servant of the mysteries with the God-bearing fathers, instructor in the tenets of Orthodoxy, denouncer of false doctrines and a universal teacher of the truth.

*Ikos* You did not emulate Pilate, who asked: What is truth? O holy hierarch Juvenal; rather, you clearly proclaimed to the world that Christ, God incarnate, is truth and life, and command all to honour his most pure Mother as the Mother of God. Gathering today, with hymns we honour you as the denouncer of false doctrines and a universal teacher of the truth.

Ode 7

*Irmos* When the golden image was worshipped on the plain of Dura, your three youths spurned the ungodly command; and, cast into the fire, bedewed they sang: Blessed are you, the God of our fathers.

With you, O Juvenal, we honour two natures in Christ the Saviour, immutably God and perfect man, crying out unceasingly: Blessed are you, the God of our fathers.

O Juvenal, faithful servant of the Lord, you command that we honour Mary as truly the Mother of God: adorned by her, we join to sing: Blessed are you, O pure Lady.

You fought fearlessly for the truth, O blessed father, true mouth of Chalcedon and radiant voice of Ephesus, rejoicing in the three-sunned light of Orthodoxy, and crying out: Blessed are you, the God of our fathers.

*Theotokion* Your pure body which held God, you covered with your robe, O Virgin: with it defend us who sing to you with love: Blessed are you, Mary, Mother of God.

*Ode 8*

*Irmos* God who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

In the heavenly Sion you now stand in glory with many others before the Lamb of God, with the name of the heavenly Father written upon your forehead, O hierarch of God, singing a new hymn before his throne and rejoicing for ever.

You were a venerator and faithful custodian of the tomb of the Lord, O holy hierarch father Juvenal, and in the church of Gethsemane you unceasingly sent prayers to the Mother of God for all the world, and emulated her glory in your life.

By your word and life you command all to confess the Father, Son and Holy Spirit, O blessed one who, standing before the life-creating Trinity, glorifies God for ever.

*Theotokion* We cherish your robe as the apple of our eye, O Lady, for with it you covered your most pure body which contained God, and it is enshrined with honour in the church, as we cry: Protect us thereby from misfortune and peril, for ever.

*Ode 9*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

You battled steadfastly for the faith, O Juvenal, and the peace of God which passes all understanding you preserved in your heart; and now you have been crowned by the hand of the Almighty: therefore we all earnestly magnify you.

You tended the lambs and sheep of the flock of Christ well, and wounded the cruel wolves with the sword of your discourses, O beacon of Orthodoxy and truly good shepherd; therefore, the world honours you.

We who celebrate your memory with love, O holy hierarch of Christ, ask your aid before the throne of the king of glory; we learn righteousness in your discourses, and magnify you as the friend of God.

*Theotokion* The Mother of God and Mother of the unoriginate one, whom you were zealous to glorify rightly, O Juvenal, may you unceasingly entreat for those who honour your memory with faith, that we may fervently magnify your intercession.

*Exapostilarion*

O pastor of the city of God, with the pipes of your discourse and writings call your sheep together, that, following you, they may attain the fold of the Lord.

Glory be to the Father... Both now and for ever...

*Theotokion* Come, O faithful, and with sacred Juvenal let us honour the Bearer of God as the Mother of God, whose precious robe, enshrined on this day in Vlachernae, is within the hearts of those who piously place their hope of salvation in her sure intercession.

## July 3

### Holy martyr Yakinthos (Hyacinth)

#### Vespers

*At Lord I call to you... 3 verses, tone 8  
to the Special Melody All glorious wonder...*

The chosen chief cornerstone \* has been set up in Sion, \* the immovable foundation \* on which the ranks of the martyrs are founded. \* Among them victorious Yakinthos \* shines with heavenly lustre. \* How great is your ineffable loving-kindness, O Master, \* Thereby, save our souls, O Christ, \* as you alone are merciful.

You flew through Jerusalem, \* the splendid city of God, \* like a stone dyed with blood, \* clad in the purple robe of suffering. \* Now you greatly pray for us, \* dancing and rejoicing: \* by your supplications save those who celebrate \* your glorious and sacred memory, O blessed one.

Possessed of truly acceptable boldness \* before Christ the Master, \* as an invincible martyr, and his well-given grain, \* an athlete ground under the law, \* cease not in your entreaties, O wondrous one, \* delivering from temptations and evil circumstances \* those who, keeping your memory, \* hymn you faithfully.

Glory be to the Father... Both now and for ever...

*Theotokion* The pre-eternal God, \* receiving flesh through your blood, \* has made you to be an intercessor for mankind, \* O most pure Lady. \* Deliver us from every misfortune and evil circumstance, \* and from the wiles of the wicked enemy. \* And grant that all who glorify and bow down before you \* may receive some of the splendour of the elect.

*Theotokion of the Cross* What is this sight before my eyes? \* Lifted upon the tree, O Master \* you die, the sustainer of all creation, \* as you grant life to all. \* Thus spoke the Mother of God \* when, weeping, she saw him who is God and man \* who ineffably shone forth from her \* suspended upon the cross.

*Troparion, tone 4*

In his suffering, O Lord, Yakinthos your martyr  
received an imperishable crown from you, our God.  
Armed with your might, he cast down tyrants  
and crushed the feeble audacity of demons.  
By his intercessions, save our souls.

## Matins

*Canon of the Martyr, tone 8*  
*upon the acrostic* I hymn you as brilliant stone, O martyr

### *Ode 1*

*Irmos* Having traversed the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried out: Let us sing to our deliverer and our God.

I invoke you, a precious stone<sup>2</sup> of the Church of God, who shone with the splendour of martyrdom, to help me sing your praises.

Forsaking earthly glory, you inherited the glory of heaven, O glorious and crowned martyr who is now with the Master of all.

Valiantly opposing deception, O martyred athlete, you showed courage of mind for Christ, though you were young of age.

*Theotokion* The creator of all, making his dwelling within you, O Mother of God, became incarnate for the salvation of man, for us assuming human substance.

### *Ode 3*

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the light of those in darkness; and my spirit sings to you.

Though a youth, O wise martyr of Christ, you were seen to possess the understanding of an elder and to be adorned with wisdom.

Speedily running the course of martyrdom, you attained the martyrs' valour and crown of honour.

*Theotokion* By your supplications, O joyous one, guide to the entrance of heaven those who piously believe you to be the Mother of God.

*Sessional Hymn, tone 3*  
*to the Special Melody* Of the divine faith...

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<sup>2</sup> The martyr's name is the same as that of a blue gemstone, perhaps sapphire; or an orange-red variety of zircon. In Greek mythology, Yakinthos (known in English as Hyacinth) is the flower that sprang from the blood of a youth of the same name who was accidentally killed by Apollo. In both England and Greece, the wildflower of the same name is blue.

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You were a precious stone of the Church, O Yakinthos,  
laid up in the treasuries of heaven.  
You denounced those who worship stones  
and drained the cup of suffering, O glorious martyr.  
Entreat God, that he grant us great mercy.

Glory be to the Father... Both now and for ever...

*Theotokion* Though he became flesh within you,  
he was not separated from the divine essence.  
He remained God though he became man,  
the one Lord who preserved your virginity  
even after you gave birth, just as you were before.  
Earnestly entreat him,  
that he grant us great mercy.

*Theotokion of the Cross* The unblemished lamb, the virgin mother of the Word,  
seeing him who came forth from her without pain  
suspended upon the cross, cried out, maternally lamenting:  
Woe is me, O my child.  
How is it that you suffer so willingly,  
desiring to deliver man  
from the dishonour of the passions?

### *Ode 4*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

You became a lawful athlete, invested with the pangs of piety, O most rich, and you did not fear the savagery of the torturers.

Receiving in heaven a crown studded with Yakinthos stones, O divinely wise one, you were brought to join chorus with the inhabitants of heaven, as one who is heavenly.

With a courageous and pious mind you taught the Word, and with invincible resolve you denounced the tyrant, O blessed one.

*Theotokion* O divinely blessed Lady, who alone received almighty God within yourself, deliver those who hymn you from every evil circumstance.

### *Ode 5*

*Irmos* Waking at dawn we call to you to save us, O Lord; for you are our God and we know no other than you.

You denounced the raging tyrant, O athlete, having been invested by God with invincible power.

Accepting death voluntarily for Christ, O crowned one, you acquired immortal piety.

*Theotokion* May we who honour your ineffable birthgiving be delivered from the snares of the enemy by your supplications, O most pure Lady.

*Ode 6*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

Suffering torments inflicted by the impious, the martyr rejoiced, strengthened in mind by the suffering of the dispassionate one; and, undaunted by the mindless, he was brought to the judge of the contest.

As a brilliant gemstone you give lustre to the temple of God; and as a choice cloth, purple in the blood of your suffering, you are placed in the Church of the firstborn, O glorious one.

*Theotokion* May we be delivered from evil transgressions by your supplications, O pure Mother of God, and may we receive the divine splendour of the Son of God ineffably incarnate of you.

*Kontakion, tone 6*

Having acquired your faith, O Christ,  
in the midst of his soul like a tree of life,  
your martyr became more honourable than the Garden of Eden,  
boldly destroying the tree of the serpent's deception by his spirit,  
and he was crowned with glory,  
O most merciful one.

*Ode 7*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

With a pious mind as ruler of your passions, O blessed one, you spat out the food of the iniquitous; for you were nurtured with the divine word, crying out: Blessed are you, the God of our fathers.

### July 3

With purity of soul and radiance of mind, O wise one most dear to the Lord, you offered yourself as a sacred sacrifice, crying out: Blessed are you, the God of our fathers.

*Theotokion* The human race having fallen, O pure and blessed Virgin, you brought peace with the God of our fathers, in conceiving him who is the fountain of immortality and life incorruptible, for the sake of mortal corruption.

#### *Ode 8*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

Through vile duress and imprisonment you attained the vast and beauteous spaciousness of paradise, seeing the luminous splendour of the saints and gazing upon the choirs of the angels; and standing earnestly before God, you sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

With all your heart you loved God, even to the shedding of your blood, contending against sin and mightily slaying the foe; and, adorned with wreaths of victory, you sing with zeal: You priests praise and you people exalt him above all for ever.

As a superb ornament, a jewel of utmost brilliance, and as a sacred robe of purple you adorn the Church of heaven. Gracing the Holy of Holies with the splendour of martyrdom, you sing: You priests praise and you people exalt him above all for ever.

*Theotokion* Ineffably you gave birth to the unoriginate Word of God, for the benefit of rational nature; and thereby are we delivered from corrupt mortification and have received the life-creating Spirit: we ever glorify you as the true Mother of God, O Virgin.

#### *Ode 9*

*Irmos* The unwedded mother of God the Most High God, who truly gave birth to God the Word in a manner beyond understanding, who is more exulted than the most pure powers; with never silent hymns of glory, we magnify you.

By your entreaties may the Master be merciful to all who with faith hymn your invincible suffering, whereby you abolished the delusion of idolatry, making clear the message of piety.

Appearing to the army of the angels as one most beautiful, O Yakinthos, stained with blood as a heavenly dye, you were adorned with the crown of your martyrdom for your confession and faith in Christ.



As a most sacred dwelling-place of God, you dedicated your body and soul to untiring opposition to the warfare of the iniquitous tyrant: we all call you blessed.

*Theotokion*     O Lady, slay the sin which lives within me; and transform to life the spiritual mortification of those who piously magnify you, through the activity of him who is truly the life, born of you in his ineffable loving kindness.

## July 4

# **Hierarch Andrew of Crete, and our venerable mother, Martha, mother of St Simeon of the Wondrous Mountain**

**and on the same day, the Royal Passion-bearers of Russia,  
whose service is printed after this**

## **Vespers**

*At Lord I call to you... 6 verses,  
beginning with these of the hierarch, tone 1  
to the Special Melody Joy of the heavenly hierarchies...*

Hating the earthly authority of the body, \* with pure disposition and simple heart  
\* you cleaved to the Lord, O wise father, \* and became a divinely inspired instrument of  
the Advocate, \* playing the psalmody of salvation for us.

Finding the Mother of the Lord \* to be the subject of great exaltation, O Andrew,  
\* you also hymned with gracefully flowing discourses \* the sacred apostles and the  
company of the blessed martyrs. \* With them be mindful of us who honour you.

We know you to be a pillar of Orthodoxy, \* a model of chastity, an example of  
meekness, \* and a godly hymnographer illumining the Church of Christ, \* father  
Andrew, servitor of sacred mysteries. \* Therefore we celebrate your festival.

*And 3 verses of the venerable one, tone 4,  
to the Special Melody As one valiant among the martyrs...*

In fasting and tears you set yourself apart \* for painful ascetic endeavour \* and  
courageous battle \* against the hordes of the enemy \* who have crippled human nature, \*  
sparing not your flesh for the sake of God's love. \* Therefore, you underwent godly  
struggles, \* casting down the mind of the adversary, \* O honoured and glorious Martha.  
*twice*

You spurned transitory things, \* and avoided the love of what is corruptible. \* You  
desired that which is heavenly and eternal, \* which is fitting for the righteous and  
incorrupt, \* and never-ending life, O pure one. \* Celebrating your radiant and splendid  
memory with faith, \* O glorious Martha, \* we honour you with divine hymns.

Glory be to the Father... *idiomelon, same tone*

Relieving ailments with the grace of the Spirit, you drive away evil spirits, heal sufferings and enlighten the faithful with the radiance of your miracles, O glorious Martha; and so we honour your splendid, radiant and wondrous memory with hymns.

Both now and for ever... *Theotokion, or this Theotokion of the Cross*

When she beheld you, \* the lamb and shepherd, upon the cross, \* the lamb who gave you birth lamented \* and called out to you maternally: \* O my Son most desired, \* how is it that you are suspended upon the tree of the cross, O long-suffering one? \* How is it, O Word, that your hands and feet \* are pierced with nails by the iniquitous, \* and you shed your blood, O Master?

*Aposticha of the Octoechos,  
with Glory be to the Father... tone 8*

We honour you, O Andrew our father, as the instructor of a multitude of monks; for through you have we truly come to know how to walk your path aright. Blessed are you, for, labouring for Christ, you denounced the power of the enemy, O conversor with angels, and companion of the venerable and righteous. Pray with them to the Lord, that our souls find mercy.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody O all-glorious wonder...*

The Mother, as an unblemished heifer, \* seeing her sacrificial calf \* nailed to the tree of his own will, \* cried out, lamenting piteously: \* Woe is me, most beloved child, \* for how can the ungrateful gathering of the Jews reward you thus, \* desiring to leave me bereft of you, \* my child, most beloved.

*Troparion of Andrew of Crete,  
tone 4*

Truly you were revealed to your flock  
as a standard of faith, a model of humility and a teacher of abstinence.  
Thus you reached the heights through lowliness  
and wealth through poverty.  
Holy hierarch Andrew, pray to Christ our God for the salvation of our souls.

*Another troparion of Andrew,  
tone 5*

Like the Prophet David,  
you sang a new song in the assembly of the righteous.  
As a servant of the Holy Spirit,  
you thundered forth your hymns of grace,  
and the word of righteousness for our salvation,  
O Andrew glory of the Fathers.

*Troparion of the venerable Martha,  
tone 8*

That which was created in the image of God was preserved in you, O Mother;  
for taking up the cross you followed after Christ.  
By your deeds you have taught us to reject the flesh for it passes away,  
but to care for the soul as a thing immortal.  
Therefore O venerable Martha your soul rejoices with the angels.

## **Matins**

*One canon from the Octoechos, and the two canons for the saints.*

*Ode 1*

*Canon of the Holy Hierarch, tone 5  
upon the acrostic Let us weave manly hymns for Andrew*

*Irmos* Halting the battle with his upraised arm, Christ shook the horse and rider into the Red Sea, while he saved Israel singing a hymn of victory.

Casting off sleep from your eyelids, by virtue you splendidly prepared yourself as a habitation and place of divine rest for the Master, O venerable one revealed by God.

Moving your harp to play melodiously, you adorned the Church of Christ with your hymnody, O wondrous Andrew, instructed by the divine grace of the Holy Spirit.

Wisely submitting to the law written by God, with fasting you mortified the bodily passions and raised your mind with mighty longing, singing hymns to God, O wise one.

*Theotokion* Your Son and God is utmost desire and pure delight, the fulfillment of good things, O pure Lady. Entreat him to deliver those who have recourse to you with faith.

*Canon of venerable Martha, tone 8*

*Irmos* Having traversed the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried out: Let us sing to our deliverer and our God.

Wounded with divine desire for eternal good things, you spurned corruptible glory and food, and thus, in a godly manner you lived the angelic life, O venerable one.

Aflame with divine zeal and having lived a godly and manly life, you gave birth to a beacon and rampart for the faithful, a second Samuel, a comely offspring of the desert.

As a scion of abstinence shone upon us a sun of great splendour, the great and wise healer Simeon, the intercessor and bulwark of the lands of the East.

*Theotokion* We, the children of the earth, become children of God through divine grace and your ineffable birthgiving, hymn you earnestly, the beginning of our salvation.

*Ode 3*

*Canon of the Holy Hierarch*

*Irmos* By your ordinance you established the earth upon nothing, and suspended its weight unsupported: build your Church upon the immovable rock of your commandments, O Christ who alone is good and loving to mankind.

Directing your life with virtue, O venerable one, and uniting yourself to God by divine desire, you were a reason-endowed instrument, illuminating the world with hymns and drawing forth divine treasures.

Full of heavenly wisdom, you opened the mouth of your soul, O venerable one, receiving the brilliant radiance of the threefold sun, as a sacred minister.

Making firm the powers of your soul and restraining your flesh by abstinence, O venerable one, you became a radiant star, adorning the Church with your Orthodox teachings and tuneful hymnody.

*Theotokion* I implore you, the immaculate Mother of God, to deliver me from the captivity of the passions and to cleanse every wound of my sins, for you gloriously gave birth to him who takes away the sin of the world.

*Canon of the Venerable One*

*Irmos*: There is none as holy as the Lord, and none as righteous as our God, whom all creation hymns: There is none more righteous than you, O Lord.

Offering the honoured fruit of your womb to the Master, O Martha, you offered yourself as a perfect sacrifice on the fire of abstinence, singing hymns to him.

You offered a truly acceptable sacrifice to your immortal Christ, him who was born of you, O venerable God-bearer, confirmation, wall and rampart of the faithful.

You gave wings to soul and body to fly to the heights of heaven, and made your abode with the wise virgins, a divine model for those who with faith have recourse to God.

*Theotokion* O most pure one, set the aspirations of my soul upon the rock of my hope which remains ever immovable, that I may praise and glorify you, my only helper.

*Kontakion of Martha, tone 2*

Standing before the Lord and the most pure virgin Mother of God in prayer,  
O honoured Martha,  
and offering hymnody and praises,  
you gave birth to a sacred child,  
most wondrous Simeon, the beacon of the whole world.  
With him, may you ever pray for us all.

*Sessional Hymn of the holy hierarch, tone 4,  
to the Special Melody Go quickly before*

Adorning the crown of the Church as with precious stones,  
through your discourses wise Andrew, the sacred minister.  
After manifold labours in this life,  
you received glory and the kingdom which ages not.  
Therein, O father, remember those who commemorate you.

Glory be to the Father...

*Sessional Hymn of the venerable one, same tone*

Keeping ceaseless vigil in prayer,  
pleasing God with almsgiving,  
going often to the divine churches,  
and praying with tears, faith and fasting,  
O praiseworthy Martha, you received a sacred child:  
with him pray that we who honour you with love  
be saved from misfortunes.

Both now and for ever... *Theotokion*

Immaculate Virgin who gave birth to the transcendent God,  
entreat him unceasingly with the bodiless ones,  
that, before the end, he grant to us  
remission of transgressions and amendment of life  
who with faith and love hymn you fittingly.

*Or this Theotokion of the Cross*

Immaculate Virgin Mother of Christ our God,  
a sword pierced your most holy soul  
when you saw your Son and our God voluntarily crucified:  
therefore, most blessed one, pray without ceasing t  
hat he grant forgiveness of our transgressions.

Ode 4

*Canon of the Hierarch*

*Irmos* Perceiving your divine condescension O Christ, Habakkuk with prophetic eyes cried to you in fear: You have come for the salvation of your people, to save your anointed ones.

Openly proclaiming the glory of the exalted Trinity, your discourse adorned by your manner of life, O wondrous one, you were an excellent model of theology.

Wise and divinely eloquent Andrew, with visionary aspirations, your activity and manner of life were as one embraced by foresight.

Fighting like a shepherd, as a hierarch of God you repelled the attacks of lions from the Church, O Andrew, namesake of manliness.

Finding the Mother of God to be a great subject for praise, you showed redoubled zeal, O wise one, honouring her who is above praise with many and various praises.

*Theotokion* Without physical union you conceived and gave birth without pain; and, giving birth to God in the flesh, you remained a virgin even after giving birth.

*Canon of the Venerable One*

*Irmos* With divine vision the prophet perceived that you alone, O Word, would become incarnate from the overshadowed mountain, the Mother of God; and with fear he glorified your power.

Having Christ ever in your mind, you spurned desires and the love of things corruptible; and glorifying him, O Martha, you were granted spiritual gifts.

Utterly quelling the stormy waves of the passions, O Martha, you put down the assaults of wild beasts; and you eluded the complex snares of the noetic Amalek.

You were a rampart and wall for the faithful who honour you with pure love and keep your holy memory, O blessed of God, helper of the faithful.

*Theotokion* You were as a noetic cloud, O Mother of God, bearing the very Sun of glory incarnate, who illumines all creation with the light of divine grace.

Ode 5

*Canon of the Hierarch*

*Irmos* I come early in the morning to you, who is clothed with light as with a garment, and I sing to you: Enlighten my darkened soul O Christ as you alone are compassionate.

Adorned by your teachings, and in a sacred manner delighting in your divinely inspired hymns, we honour your memory, O blessed Andrew.

Illumined by the splendour of the Spirit, in a holy manner you praised the choirs of the saints, among whom you now rejoice, O blessed Andrew.

You now see the divine, not with the senses of a mortal body, nor by illusion, but spiritually, O wise one, having united yourself to higher things by the activity of your soul.

*Theotokion* With tears I fall down before you, praying intensely that I be delivered from my offences, O immaculate one, and be granted eternal joy.

*Canon of the Venerable One*

*Irmos* From the night of ignorance, let the day of divine knowledge shine in our hearts with the light of your face O Christ, for your morning praises.

Beholding your child uplifted to heaven on a pillar by his divine activities, O Martha, you hymned Christ the Most High.

Receiving an answer from heaven, O Martha, and according to the revelation of God you conceived his great servant.

Venerable Martha, the city of Antioch appoints your child as a fervent intercessor, a rampart and refuge for those in tribulation.

*Theotokion* We who place our trust in you, O Bride of God, with you as a staff of power, vanquish the hordes of the adversary.

*Ode 6*

*Canon of the Hierarch*

*Irmos* O Master Christ, calm the sea of the passions raging like stormy waters which destroy the soul, and lead me up from corruption in your compassion.

With your splendid mouth you denounced the ungodly disputants, as you truly explained the veneration of the precious icons, O servitor of sacred mysteries.

In a sacred manner you adorned your life, O glorious father; for you quelled the tumult of the passions and hastened to a life of dispassion.

All the faithful rejoice, piously delighting in the beauties of your discourses and teachings, vanquishing the blasphemies of the heretics.



*Theotokion* By his incarnation from you, O immaculate Bride of God, he who shone forth without beginning from the Father enters into full fellowship with us.

*Canon of the Venerable One*

*Irmos* Bestow upon me a robe of light, O most merciful Christ our God, who covers yourself with light as with a garment.

Desiring the queen of all with all your soul, you adorned yourself with purity, O Martha, and for her sake received spiritual gifts.

The angels marvelled at your mature wisdom, O honoured one, and men hymn the creator of all who has glorified you.

You adorned yourself like a beautiful and well-planted tree, and you were a clear mirror reflecting the manifestation of the Holy Spirit.

*Theotokion* Ever looking to you for calm in the midst of the tempest of passions and misfortunes, O Lady, I hasten to the haven of salvation.

*Kontakion of the holy hierarch, tone 2,  
to the Special Melody Seeking the highest...*

Trumpeting forth hymns of divine sweetness, O venerable Andrew,  
you were seen to be a most radiant beacon for the world,  
shining with the light of the Trinity.  
Therefore we all cry out to you:  
May you never cease to pray for us all.

*Ikos* Though a wretch, I desire to praise your life, O father; but as one now informed through your teachings and enhanced through singing your praises, through these, I seek, with the gift of your adornment, O Andrew, to weave a precious crown for you, whom the angels sing as I cry out: May you never cease to pray for us all.

*Ode 7*

*Canon of the Hierarch*

*Irmos* The supremely exulted Lord of our fathers extinguished the flame and sprinkled the children with dew as they sang together: Blessed are you O God.

That you might behold the splendour of the saints, O venerable one, with the splendour of your works you illumined your life, crying: Blessed are you, O God.

Clad in a body, you emulated the ranks of the bodiless, O venerable one, and, rejoicing with them, you sing: Blessed are you, O God.

## July 4

Jerusalem now rejoices in splendour, having shone you forth upon the world as a beacon of great radiance, O blessed one, singing: Blessed are you, O God.

*Theotokion* He who before was incorporeal was incarnate of you in his boundless loving kindness, O most pure Lady: to him we all sing: Blessed are you, O God.

### *Canon of the Venerable One*

*Irmos* In the beginning you founded the earth, and established the heavens by your word: Blessed are you for ever O Lord, the God of our fathers.

Shedding the robe of the passions, you arrayed yourself in the vesture of dispassion, O venerable one; in purity betrothing yourself to Christ, and were pleasing to him.

O honoured Martha, your offspring was as a pillar of fire illumining the world and cleansing those in the world of dark ignorance and wrath.

You extinguished the uprisings of the flesh, despised the machinations of the noetic foe, O venerable Martha, and cast their snares to the ground.

*Theotokion* Full of the grace of God, pray earnestly, that we who hymn and desire you may behold the glory of your Son and enjoy it in purity.

### *Ode 8*

### *Canon of the Hierarch*

*Irmos* The children in the furnace weaving a universal chorus, sang to the creator of all: Praise the Lord all you works of the Lord and exult him above all for ever.

You greatly gladden the Church of the new ark, O Father, having formed choirs, singing: Praise the Lord all you works of the Lord and exult him above all for ever.

In holiness you uttered new hymnody to the creator in the Church: Praise the Lord all you works of the Lord and exult him above all for ever.

Labouring in a godly manner with virtue, you hymned the sufferings of the saints who of old were made wondrous and perfect by Christ for ever, O wise Andrew.

*Theotokion* Come, let us hymn the divine Maiden with hymns: Rejoice, most blessed Virgin, for whose sake joy is given to human nature.

### *Canon of the Venerable One*

*Irmos* Sing to the Lord who was glorified on the holy mountain, who revealed to Moses the mystery of the Ever-virgin through the burning bush; and exalt him above all for ever.

Through poverty in transitory things you acquired eternal riches and glory, O Martha; and so you sang with love: Praise the Lord and exalt him above all for ever.

Knowing your heart and desire, venerable Martha, God divinely crowned your son, who with heartfelt faith sings to him for ever.

The radiant day of your festival illumines the minds of the faithful and enlightens the world like the morning star, shining even to the ends of the earth.

*Theotokion* He who fashioned our nature, O Mother of God, having clad himself in it through you, transforms and restores those who truly hymn and glorify you as the Mother of God, as he loves mankind.

*Ode 9*

*Canon of the Hierarch*

*Irmos* Isaiah dance for joy, for the Virgin has carried in her womb and given birth to a Son, Immanuel, he is both God and man, his name is Orient, and magnifying him we hail the Virgin as blessed.

The proclamation of your words, and the beauty and splendour of your doctrines have passed around the world, blessed Andrew; therefore Christ, the king of all, has crowned you with a crown of magnificence.

Enjoying the thrice-radiant light through a higher union, O Andrew, participant in supernatural mysteries, by your supplications preserve from trials those who in a sacred manner lovingly keep your memory.

With the bodiless ranks you now rejoice in heaven; for, having continually lived their life on earth, O divinely eloquent and wondrous one, you became an excellent teacher of the Orthodox faith.

*Theotokion* Having given birth in manner past understanding to him who is eternal life incarnate, you have halted the unremitting onslaught of death; and in striking it, you abolished bitter hell, O most holy virgin Mother.

*Canon of the Venerable One*

*Irmos* We glorify you, the virgin Mother of God, as the one who gave birth to the Saviour of our souls, and we magnify you, the Mother of God.

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Joining chorus with your Son, O Martha, entreat Christ our God for those who honour you.

Having lived piously amid toil, you struggled bravely, and so you have discovered heavenly riches.

We venerate the shrine of your relics, O honoured Martha, from where we draw waters of healing.

*Theotokion* Your prayer, emitting rays surpassing those of the sun, illumines those who magnify you, O most pure Lady.

*Exapostilarion,*  
*to the Special Melody* Adorning heaven with stars...

Desiring the life of the angels, O venerable one, you therefore manfully subdued the carnal passions, becoming angelic, O God-bearing father.

*Theotokion* We sinners have you as an intercessor, O most holy Virgin. By your supplications move your Son to clemency.

*Aposticha of the Octoechos,*  
with Glory be to the Father... *tone 6*

Venerable father Andrew,  
word of your teaching has gone out into all the earth;  
therefore you have found the reward for your labours in heaven,  
having destroyed hordes of demons  
and attained the angelic ranks whose life you blamelessly emulated.  
As you are foremost before Christ our God,  
implore peace for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody* On the third day...

Pondering your seedless conception and ineffable birthgiving,  
I marvel greatly:  
How is it that it is your will  
to die as a malefactor, O my Son?  
Thus the most holy Lady cried out, weeping.

## Liturgy

*Prokimenon, tone 7*

Let his faithful ones exult in his glory, let them sing for joy upon their beds.  
*Verse* Praise the Lord, and sing to the Lord a new song; praise him in the assembly of the faithful.

*Epistle to the Hebrews, number 318 from the midpoint [Heb 8: 3-6]*

*Alleluia, tone 2*

Let your priests be clothed with righteousness and let your faithful ones shout for joy.

For the Lord has chosen Zion for himself, he has desired it for his habitation.

*Gospel of Matthew, number 21 [7: 12-21]*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## July 4

### The Royal Martyrs of Russia,

**Tsar Nicholas, Alexandra his wife,  
their children Alexis, Olga, Tatiana, Maria and Anastasia,  
with the venerable Elizabeth and Barbara,  
and their faithful servants slain with them**

### Great Vespers

*We sing Blessed is the man... the first antiphon.*

*At Lord I call to you... 8 verses, beginning tone 6,  
to the Special Melody Having set all aside...*

When Russia, once holy of old, began to apostatize from its creator and God, the long-suffering Lord sent many holy men and prophets, of whom the last was righteous John, the pastor of Kronstadt, who called sinners to repentance and proclaimed that the wrath of God would fall upon the unrepentant. Great persecutions of the faith arose, through which God would bring sinners to their senses and exalt and glorify the faithful through their endurance, suffering and death for Christ, revealing a multitude of holy martyrs, among whom were the great passion-bearer, the martyred Tsar Nicholas, with his spouse, children and servants, who now pray for our souls. *twice*

*Further verses, tone 2,  
to the Special Melody When from the tree...*

Imprisoned by those who contended against God, O martyred Tsar, you had great joy with your family when the minister of God visited you to perform the divine services. Such a pious Tsar and anointed of God was rejected by so many of the people, for they were not mindful of the words of God which call all to honour their rulers, so the wrath of God came upon them. In repentance we cry out: O Lord, through the intercession of the passion-bearer, the martyred Tsar, grant the suffering Russian land deliverance from those who contend against God.

We raise a hymn to you, O martyred Tsar, much-suffering passion-bearer, for you made a place for all in your heart, as did the Apostle Paul: feeding the hungry, comforting the sorrowful, sympathizing with the suffering, grieving over the lost, showing clemency to condemned malefactors, meekly enduring slander and injustice, zealous for the faith and for piety, holding the glory and wealth of this world to be but naught and, what is more, feeling them to be a burden, having concern for the peace of the whole world, aflame with love for all. Take us also into your heart, O passion-bearer, and

entreat the merciful God that he take pity on us and grant that we may emulate you with strength.

*Further verses, tone 6,  
to the Special Melody Having set all aside...*

Divinely-crowned Tsaritsa Alexandra, who can recount your truly evangelical life? You came to the Orthodox faith from another, and embraced it wholeheartedly, coming to love prayer, the Church, the holy Mysteries and the teaching of the Fathers; raising your children in piety and preparing them for martyrdom for Christ, meekly enduring the slander of those who had forgotten God and who misunderstood your true piety. Entreat Christ our God whom you loved, that he save our souls.

Great was your faith, O martyred Tsaritsa Alexandra, when imprisoned unjustly by those who contended against God; for knowing of your death to come, you said: Let us prepare ourselves to meet the heavenly bridegroom: God has filled and illumined my soul with indescribable joy and tranquility; my soul dances for joy, knowing that the bridegroom is coming; my soul trembles, for God is near; so let us ask of the Lord forgiveness of sins for us and the world; and let us pray for those who forget to pray and for all people. O holy martyr, pray for the forgiveness of our sins and for great mercy.

The holy martyred Tsarevich Alexis loved the power of the cross. And this faith helped him to bear without murmuring the cross of the suffering of an incurable affliction throughout his brief life, and to accept with hope and patience a martyr's death for Christ. Now in heaven, pray for us who with faith and love keep your memory, that the Lord may also grant us faith, patience and love.

O martyrs for Christ Olga, Tatiana, Maria and Anastasia: Christ has revealed you as angels in the land of Russia, as models of purity, love and sympathy taught by your pious parents, possessed of great love for all, and especially for the suffering, whom you served in accordance with the commandment of Christ: I was sick and you visited me. When persecution, imprisonment and mockery began, you showed the great virtues of faith, meekness, patience and the forgiveness of all, singing your prayers and placing your trust in God, crying out to the Lord before the many icons which you placed before you, praying for the enemies who were unjustly to vex and murder you; and thus you melted the hearts of the malefactors. Great were your virtues on earth: great also is your glory in heaven, O holy brides of Christ.

Glory be to the Father... *tone 8*

Divinely elect and venerable martyred Grand Duchess Elizabeth, when the fury of godlessness fell upon the land of Russia, you spoke thus: As in a natural storm these things take place: certain ones escape, others are struck down and the spiritual eyes of others are opened to behold the mighty works of God; likewise they occur amid the storm winds of life. In misfortune, your soul beheld the right hand of God: the cruel murder of your husband<sup>3</sup> led you to the service of God and neighbor; you ministered to the poor,

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<sup>3</sup> The Great Prince Sergius Alexandrovich, murdered by terrorists in Moscow, 1905.

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the bereft and the crippled with humility and love. Moreover, you embraced the monastic life, and refused to flee from those who contend with God, fearlessly receiving a martyr's death for Christ. Honouring your fragrant relics<sup>4</sup>, we earnestly entreat you: Pray for us who honour your struggles and sufferings.

Both now and for ever... *Dogmaticon tone 8*

The king of heaven in his love for man,  
appeared on earth and dwelt with mankind.  
He came forth from the pure Virgin,  
with the flesh he had received from her:  
he is the only Son,  
twofold in nature but not in persons.  
In proclaiming him truly to be perfect man and perfect God,  
we confess Christ our God.  
Beseech him, O unwedded Mother,  
to have mercy on our souls.

*Entrance, Prokimenon, Readings:*

A reading from the Wisdom of Solomon.

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect. (Wisdom 3: 1-9)

A reading from the Book of the Kings

Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands to heaven. He said, "O Lord, God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant and steadfast love for your servants who walk before you with all their heart. .. "But will God indeed dwell on the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built! Regard your servant's prayer and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may

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Note: these footnotes are from the Slavonic edition of this service published in 1982 by Monastery Press, Montreal, Canada.

<sup>4</sup> The fragrant relics of Sts Elizabeth and Barbara were transferred from China to Jerusalem, to the Church of St Mary Magdelene at Gethsemani Convent in 1921.



be open night and day toward this house, the place of which you said, 'My name shall be there,' that you may heed the prayer that your servant prays toward this place. Hear the plea of your servant and of your people Israel when they pray toward this place; O hear in heaven your dwelling place; heed and forgive. (1 Kings 8:22-23, 27-30)

A reading from the prophecy of Isaiah

The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favour, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion; to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit.

They will be called oaks of righteousness, the planting of the Lord, to display his glory. They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. Strangers shall stand and feed your flocks, foreigners shall till your land and dress your vines; but you shall be called priests of the Lord, you shall be named ministers of our God; you shall enjoy the wealth of the nations, and in their riches you shall glory.

Because their shame was double, and dishonour was proclaimed as their lot, therefore they shall possess a double portion; everlasting joy shall be theirs. For I the Lord love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them. Their descendants shall be known among the nations, and their offspring among the peoples; all who see them shall acknowledge that they are a people whom the Lord has blessed.

I will greatly rejoice in the Lord, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring up before all the nations.

For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give.

You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. (Isaiah 61:1-62:5)

*Entreaty, the verse of the church,  
and these to the martyrs, tone 3*

True glory is suffering, for thus said the Lord: Now the Son of Man is glorified, calling the passion on the cross his glory. And the royal martyrs were granted this glory,

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through emulating the sufferings of the Saviour. Christ has come to love them, and has exalted them in heaven, where they pray for our souls.

Glory be to the Father... *tone 8*

The ways of men are not like the ways of God, says the Lord, for he humbles one and exalts another, the Lord brings death and gives life, he impoverishes and enriches, he raises the pauper from the earth, giving him a throne of glory. The Lord prepared a throne of glory for his beloved servant, the glorious martyr Nicholas, rewarding him for his piety and the path of the cross which he trod; he has brought him to dwell in heaven, that he might pray for his people, that we may take care for the kingdom of heaven and the salvation of our souls.

Both now and for ever... *same tone*

*Theotokion* O Virgin unwedded,  
who inconceivably conceived God in the flesh;  
receive the prayers of your servants.  
Immaculate Mother of God the Most High  
who grants cleansing of transgressions to all:  
receive our entreaty that we all may be saved.

*Aposticha, tone 8,*  
*to the Special Melody* O most glorious wonder...

You cared not for the glory of an earthly kingdom, O Nicholas, when you received coronation to the realm and the anointing with oil; but you pondered the glory of God and the heavenly kingdom, saying in God-pleasing prayer before the people: O Master and Lord, direct me in this great ministry that your divine wisdom may be with me; for your glory and for the spiritual benefit of the people you have entrusted to me. And now, as a martyr, cease not to pray to God for the spiritual benefit of your people, that he be merciful to them, granting us remission of sins, peace and great mercy.

*Verse* I have raised up one chosen out of my people.

Like an innocent lamb the passion-bearing Tsar was led to the slaughter, with his spouse, their children and faithful servants. With a pure soul, entrusting himself and his household to God, never murmuring, he meekly accepted death for Christ. Now, standing with the angels and with the great company of new martyrs in heaven, he prays for the salvation of his land, that all who have fallen away from God might return to him; that the fear of God may be established in their hearts, and that the faith of Christ may once more shine forth.

*Verse* I have anointed him with my holy oil.

The royal martyrs professed Christ before they were undeservedly put to death for his sake, repeating the testimony of the holy Fathers: the ancient martyrs went to death as

to a feast, furnishing their mind and heart with wings of faith: condemned, they possessed a spirit of peace, as peacefully they went to death, trusting that they would enter another, spiritual life beyond the grave. Having put these words to the test in deed, the holy royal martyrs now rejoice with Christ in heaven, praying with boldness for our souls.

Glory be to the Father... *tone 6*

Who can recount your labours and sufferings? O passion-bearing Nicholas, you assumed the grievous burden of authority, not for the sake of glory, but as a Christian king and servant of Christ; as one concerned for the good of his people, enduring a multitude of tribulations. This, the Lord permitted because of the sins of the people; that he might reveal your piety, showing the world your patience which was like that of much-suffering Job, that you might receive a glorious martyr's crown in heaven, like that of Abel. Now joining chorus there with the angels, you intercede for us before God, praying for the salvation of our souls.

Both now and for ever...

*Theotokion* Christ the Lord, my creator and redeemer  
 proceeded from your womb, O most sanctified Virgin;  
 clothed with my flesh, he released Adam from the original curse.  
 Therefore most pure one, truly the Mother of God and Virgin,  
 we sing unceasingly to you the greeting of the angel:  
 Rejoice, O Lady,  
 intercessor, protection and salvation of our souls.

*Troparion, tone 5*

Meekly you endured the loss of your earthly kingdom,  
 the bonds and sufferings inflicted upon you by those opposed to God,  
 and witnessed for Christ even to death, O passion-bearer Nicholas;  
 therefore, Christ our God has crowned you in heaven with a martyr's crown,  
 together with your spouse, your children and your servants.  
 Entreat him, that he have mercy  
 upon the Russian land and save our souls.

Glory be to the Father... Both now and for ever...

*Theotokion* Rejoice, gateway of the Lord  
 through which none may pass:  
 rejoice, wall and protection of those who flee to you:  
 rejoice, haven untroubled by storms:  
 rejoice, for you have not known wedlock  
 and have borne in the flesh your maker and God.  
 Do not fail in your intercession  
 for those who praise and worship your giving of birth.

## Matins

*At God is the Lord... the Troparion of the martyrs, twice;*  
Glory be to the Father... Both now and ever... *and the Theotokion* Rejoice, gateway...

*After the first reading from the Psalter,  
the Sessional Hymn, tone 7*

Peter thrice denied the Lord, yet wept tears of repentance and was pardoned.  
The passion-bearer Nicholas, surrounded by treason, fear and deceit,  
though rejected by the military commanders and people,  
never renounced Christ or his love for his people;  
but meekly he endured all and accepted death for Christ,  
like his kinsmen, the right-believing princes Boris and Gleb.  
We entreat you, O royal passion-bearer: Implore Christ our God,  
that he grant remission of transgressions  
to those who celebrate your memory with love.

Glory be to the Father... Both now and for ever... *Theotokion*

Accepting this supplication from us who flee to your protection,  
O pure Virgin, cease not to pray to the lover of mankind,  
that your servants be saved.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 7*

With great love for graceless men, you offered yourself,  
as a sacrifice for your people, O passion-bearer:  
For you said: If a sacrifice is required for the people, let me be that sacrifice.  
There can be no greater love than to lay down one's life for one's friends.  
Standing before Christ, entreat him for us who honour your memory with love.

Glory be to the Father... Both now and for ever... *Theotokion*

Awesome is the wonder of the conceiving and ineffable the manner of your  
birthgiving, O pure ever-Virgin. My mind is struck with awe, for your glory is the joy of  
all, for the salvation of our souls.

*Polyeleos and this Magnification*

We magnify you, O holy royal passion-bearers, and we praise your honoured  
sufferings, which you endured for Christ.

*Verse* God is our refuge and strength, a present help in trouble.

*After the Little Litany, the Sessional Hymn, tone 7*

Accepting the throne, O Nicholas, you did not ask of God rich estates or glory,  
or the lives of those opposed to you, or length of days;  
but with all your heart you asked, as did wise Solomon:  
O Lord God, grant me wisdom and understanding.  
The Lord heard you and granted your request;  
and he crowned you for your piety with a glorious heavenly crown,  
as by the throne of God you pray for the Orthodox people.

Glory be to the Father... Both now and for ever... *Theotokion*

O most pure Virgin, have mercy on us who with faith flee to your loving kindness  
and that ask your fervent aid. As the mother of God the Most High, entreat your Son,  
Christ our God, that your servants be saved.

*The Hymn of Degrees, the first antiphon of tone 4*

*Prokimenon, tone 4*

For your sake, O Lord, we are slain all the day long.  
*Verse* We are counted as sheep for the slaughter.

Let everything that has breath... *and the rest,*  
*with the Gospel of Matthew, number 36 (10:16-22).*

*After the Psalm Have mercy... the verse, tone 6*

You acquired great faith and wondrous patience  
and love for your enemies, O holy Tsar Nicholas,  
trusting in God amid your trials,  
with patience in your sufferings,  
you forgave those who slew you, asking that they not be punished;  
for you said that evil cannot conquer evil, but love alone.  
Thus you meekly accepted death for Christ;  
and so Christ has exalted you in heaven:  
entreat him for those who with faith and love honour you.

*Canon of Supplication [the Paraclisis] to the Mother of God;*  
*and this Canon, the lamentation<sup>5</sup> of the passion-bearing Tsar, tone 2,*  
*upon the acrostic Take pity, O God, upon people who have sinned.*

*Ode 1*

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<sup>5</sup> This Canon follows the form of "The weeping of the Prophet Jeremiah" who mourned the destruction of Jerusalem and the captivity of the nation of Israel by the Babylonians.

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*Irmos* Come, you people, let us sing a hymn to Christ our God, who divided the sea and guided the people whom he had led forth from the bondage of Egypt, for he has been glorified.

*Refrain* Holy passion bearers, pray to God for us.

The pious Tsar, beholding the mockery and ruin of his Godly land by the Godless, wept from the depths of his heart like the Prophet Jeremiah, praying for the sinful people and groaning bitterly: O merciful Lord, forsake us not.

The Russian land, once prosperous and glorious in the world, was enslaved by those who contend against God; those who were her friends abandoned her: behold, O Lord, look down and have mercy.

Knowing the abyss of the compassion of the Lord, who takes pity on the humbled and penitent in accordance with the multitude of his mercies, we pray that he deliver his people as of old he delivered Israel from the bondage of Egypt.

*Theotokion* O Lady, heed the cry of prayer of those who with faith and love have recourse to you and hymn you with fear.

*Katavasia* I shall open my mouth...

### *Ode 3*

*Irmos* Established upon the rock of faith, I may boast over my enemies, and my spirit rejoices and sings: There is none as holy as our God and none righteous but you, O Lord.

The guardian angel seemed to abandon Russia because of the impieties of what before was a pious nation: reject not utterly your suffering people, O Lord, but turn and establish them on the rock of your commandments.

How long, O Lord, will the way of the wicked prosper? How long will the land weep because of the evil of those there? Hierarchs, priests, princes and faithful people have been cast down and slain: have mercy, deliver us all and save our souls.

Bereft of deliverance, the land which before was called Christian was filled with tribulation and groaning, saying in its suffering: We have sinned and transgressed, falling away from you, O Lord, not heeding your precepts. Turn us to repentance, O God, and establish us upon the immovable rock of your commandments.

*Theotokion* You are our hope and trust, O most holy Lady: save the suffering Russian homeland and your people who entreat and call upon your name.

*Kontakion to the holy passion bearer Elizabeth, tone 4*

Taking up the cross of Christ,

you passed from royal glory to that of heaven,  
praying for your enemies,  
O holy martyred Princess Elizabeth;  
and with the martyr Barbara  
you found everlasting joy,  
where you pray for our souls.

*Sessional Hymn, tone 8*

O holy passion-bearer Elizabeth, cast alive into the mine shaft at Alapaevsk,  
together with the holy passion bearers of royal blood<sup>6</sup>,  
princes Sergius, John, Konstantine, Igor and Vladimir, with the nun Barbara  
and Theodore.

Though bitterly weakened through wounding, and barely alive,  
you consoled the dying with holy hymns heard by those nearby.  
We implore you: Entreat Christ our God, that he grant remission of transgressions  
to those who celebrate your holy memory with love.

Glory be to the Father... Both now and for ever...

*Theotokion* When I stand before my creator on the day of his righteous judgment,  
O Lady, stand before me and deliver me from eternal torment, that I go  
not down to Hades,  
but be saved by your assistance, O most holy Mother of God.

*Ode 4*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself  
incarnate, and have saved me and the whole of mankind. Therefore I cry to you: Glory  
to your power O Lord.

The godless foe defiled and razed your sanctuaries: knowing this, we repent and  
turn to you, that your wrath may cease and that we may prevail over those who assail us  
and say: Glory to your power, O Lord.

How greatly have the iniquities of your people increased, O Lord, for our strength  
is taken away and we are delivered into the hands of transgressors and made slaves. Only  
you can liberate us when we turn to you, our creator, and glorify you.

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<sup>6</sup> These are, in order  
Great Prince Sergius Michailovich, third son of Great Prince Konstantin Konstantinovich;  
Prince John Konstantinovich;  
Prince Konstantin Konstantinovich;  
Prince Igor Konstantinovich;  
Prince Vladimir Pavlovich Palyei, son (morganatic) of Great Prince Pavel Alexandrovich;  
Nun Barbara Yakovleva, of Martha-Mary Convent (friend of Grand Duchess Elizabeth);  
Theodore Michailovich Remez, secretary of Great Prince Sergius Michailovich.

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In God alone is there blessed eternal life, but narrow is the way which leads to that life. Your people, O Lord, forgetting these things, have taken the wide path of sin, thus bringing perdition and violence upon themselves and even exile and death: O Saviour, return us to glorify you.

*Theotokion* You are our refuge and consolation, O most pure Mother: implore your Son and our God to grant us salvation and the remission of sins.

### Ode 5

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of your commandments, for we know no other God than you.

Tsar, prince and priest were rejected, and even churches and holy things were laid waste. Thus my heart is troubled within me; I sigh, but there is no one to console me. O Lord, look down and take pity; enlighten us with your commandments that we may turn to you and serve you.

Your people tried to escape the violence of the foe; some wandered among alien peoples; false leaders spoke vain and foolish things. Arise and cry out in your night, pour forth prayer to the Lord and reach out your hands to him and say: Behold our destruction, O Lord; look upon us, and have mercy.

Youths and virgins, elders and innocent babes have been slain; the enemy has humbled my life to the earth, yet my hope is in the Lord. Be mindful, Lord, of my poverty and bitterness. These things I utter within my heart; but I endure suffering, that the Lord may regard my humility.

*Theotokion* O most pure Mary, entreat God to whom you gave birth, that he grant your servants remission of sins.

### Ode 6

*Irmos* I am held fast in the depths of sin, O Saviour, and overwhelmed by the sea of life; but as you brought out Jonah from the belly of the whale, bring me out from the passions and save me.

The Lord has granted consolation and his compassion has not ended; they are renewed with each passing day. Let us trust in God; let us hope in him who is able to deliver us from every misfortune, as he delivered Jonah from the sea monster.

It is good to seek God, who is gracious to those who trust in him: it is good for the soul to wait in patience for the salvation of God, to give one's face to the smiter and accept abuse; for the Lord does not utterly reject us but delivers from destruction the humble who trust in him.



Woe has come upon us but the Lord has mercy according to his great goodness, for it is not his will to smite and render bitter the lot of his children. Let no mortal complain, but rather be downcast in repentance and lament until he sinks down in death and beholds the Lord above.

*Theotokion* I flee to you, O most pure Lady: save me by your supplications and protect me: what you wish you can do, as the Mother of the Almighty.

*Kontakion, tone 6*

You strengthened the hope of the dying Tsar and his family  
as they took flight to your love;  
proclaiming beforehand their future rest:  
through their prayers, O Lord, have mercy on us.

*Ikos* Beholding the faith of Christ, mighty throughout the land of Russia, and unable to endure it, the enemies of God pondered how they might destroy the Christ-loving Tsar Nicholas, and they gave him over to an undeserved death with his pious spouse, children and servants, and with all the royal race; yet were they deceived, for the way of the iniquitous perishes, but the righteous live for ever. Instead of destruction and harm, they made them glorious passion bearers and intercessors before God. Through their blood and that of all the new martyrs, the land of Russia, oppressed by those who contended against God, shall be saved; for this blood is the seed of new life in Christ. Through their prayers, O Lord, have mercy on us.

*Ode 7*

*Irmos* When the golden image was worshipped on the plain of Dura, your three youths spurned the ungodly command; and cast into the fire, bedewed they sang: Blessed are you, the God of our fathers.

Turn us to you, O Lord, as we repent; for you are just in all you do for us. With contrite heart and humble soul, let us say: Blessed are you, the God of our fathers.

Blessed are you, O Lord God, who with true judgement sees these our sufferings, for we have sinned and transgressed: but may we glorify your sacred and glorious name which is exalted above all for ever.

O Lord, grant the grace of forgiveness to the land of Russia, humbled with bitter wounds. Not in your wrath, but according to the multitude of your compassion, cleanse this Orthodox land of the godless foe; grant peace to the Church and salvation to your people: thus the countless new martyrs entreat you, the blessed God of our fathers.

*Theotokion* O virgin Mother, who in a manner past recounting gave birth to the Word: with the passion bearing Tsar, the Tsaritsa, their children, servants and the other royal martyrs, with all the new martyrs and passion bearers of Russia, entreat him that he have mercy on our souls.

*Ode 8*

*Irmos* God who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

Deliver us from standing at your left hand, O Lord who orders all things for our good and sends fiery purification, that we may sing unceasingly: Bless the Lord, all you works of the Lord.

Our great treasure is the faith given by Christ; and we cherish it in prosperity and in suffering, as the great assembly of new passion-bearers cherished the faith even to death. Let us sing with them: Hymn the Lord and exalt him above all for ever.

The supremely good God, desiring to reveal the strength of the faith and the power of the patience of the royal martyrs, gave them a cup of bitter sufferings to drink and a martyr's death to suffer. With patience and joy they endured all, singing: Hymn the Lord and exalt him above all for ever.

*Theotokion* O Mother who gave birth to the Saviour of all, given to us as the vehicle of our salvation: we implore you to intercede that the bitterly suffering land of Russia be delivered from the godless, that we may faithfully hymn you for ever.

*Ode 9*

*Irmos* God the Word who came from God in his ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and who ineffably was incarnate of the holy Virgin for us; with oneness of mind, O faithful, let us magnify in hymns.

Wide is the path which leads to perdition, and many enter it, said the Lord. The people of Russia did not heed this, and the wrath of God overtook them. Deliver us therefrom, O Christ: thus prayed holy Nicholas and those slain with him.

Christ our God, in your mercy turn to us and we shall be saved; look down from heaven with mercy and love, and behold, for we on earth are humbled because of our sins; but we shall follow you and fear you: put us not to shame, but save our souls, through the supplications of the holy royal passion-bearers.

Show forth your power, the passion-bearing Tsar entreats you: rescue us from the godless foe by your wonders and deal with us according to the multitude of your mercies. Let all who act with evil against your servants be disgraced and their might be cast down, that they may know you, the glorious Lord God of all, who saves our souls.

*Theotokion* You are our strength, our boast and joy, our preserver, aid, refuge, invincible intercessor and protection, O Mother of God: with the martyred Tsar and the great multitude of the new martyrs, pray that your servants be saved.

*Exapostilarion*

The royal passion bearers, who suffered for your sake, O Christ, underwent many torments and have received crowns of glory in heaven: may they pray for our souls.

Glory be to the Father... Both now and for ever...

*Theotokion* After God we place all our hope in you, the most pure Mother of God, and we pray to you: Entreat him who was born of you, that he grant peace and great mercy to all the world.

Let everything that has breath...  
*and the Praises, with 4 verses, tone 3*

O royal passion-bearers and martyrs,  
you were led as pure lambs before the Master:  
implore him to save our souls. *twice*

O glorious royal martyrs,  
your wounds and scars heal the wounds of sin of the faithful,  
teaching great patience,  
O holy ones who suffered for the Lord.

Tormented with bitter wounds and sufferings,  
O holy royal passion-bearers,  
you did not reject the true life of our Lord,  
nor were you afraid of those who contended against God:  
by your supplications strengthen us all.

Glory be to the Father... *tone 6*

By the prayers of your holy martyrs  
who were slain for their faith in you, O Christ:  
the Grand Dukes Michael, Paul, Dimitri and George,  
and the faithful royal servants Elias, Basil and Evgeni,  
Anastasia, Catherine and Anna,  
Alexis, John, Clement, John and Nicholas<sup>7</sup>,

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<sup>7</sup> In order, these are:

Great Prince Michael Alexandrovich, brother of the Tsar-martyr;  
Great Prince Paul Alexandrovich;  
Great Prince Dimitri Konstantinovich;  
Great Prince George Michailovich;  
Adjutant-general Elias Leonidovich Tatishev;  
Hofmarshal Prince Basil Alexandrovich Dolgorukov;  
Physician Evgeni Sergievich Botkin;  
Lady in Waiting Princess Anastacia Basilevna Hendrikova;  
Tutor to the Royal Family Ekaterina Adolfovna Schneider;  
Chambermaid Anna Stepanovna Demidova;  
Footman Alexei Igorovich Trupp;  
Povar Ivan Michaelovich Charitonov;

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have mercy and save our souls,  
as you are gracious and loving to mankind.

Both now and for ever... *same tone*

*Theotokion* O Mother of God, you are the true vine which has blossomed forth for us the fruit of life. We implore you, O Lady, to intercede together with the holy apostles that our souls may find mercy.

*Great Doxology and the rest.*

# Liturgy

*Beatitudes, 8 verses: 4 from Ode 3, and 4 from Ode 6.*

*Prokimenon, tone 4*

For your sake, O Lord, we are killed all the day long.

*Verse* We are counted as sheep for the slaughter.

*The Epistle to the Romans, number 99 (8:28-39).*

*Alleluia, tone 1*

God is our refuge and strength, a very present help in trouble.

O Lord, save the king and hear us when we call upon you.

*The Gospel of John, number 52 (15:17-16:2).*

*Communion Verse*

Rejoice in the Lord, you righteous, for it befits the just to praise him.

## July 5

### Venerable Martyrs Elizabeth and Barbara, and the other holy Martyrs of Alapaevsk

#### Vespers

*At Lord I call to you... 6 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Venerable martyr Elizabeth,  
having taken your cross upon your shoulder,  
and obedient even to death for him who loved you, you said:  
No one shall separate me from his love. *twice*

The venerable martyr Barbara,  
loyal to her abbess during this transitory life,  
remained faithful even to her end,  
following Christ, the judge of the contest who said:  
He who is faithful very little is faithful also in much. *twice*

O martyred kinsmen, offshoots of a goodly root,  
Subdeacon John, Constantine and Igor,  
who suffered well and received your crowns:  
Pray to the Lord that we also may offer him spiritual fruit.

Today we celebrate the feast of venerable Sergius  
in honour of the translation of his relics,  
and the martyred Grand Duke Sergius together with faithful Theodore  
is translated to the eternal mansions,  
where they all make supplication for us.

Glory be to the Father... *tone 4*

Revealed as sheep of the true shepherd,  
O passion-bearers and venerable martyrs Elizabeth and Barbara,  
Princes John, Constantine, Igor and Sergius,  
and martyrs Theodore and Vladimir,  
you remained steadfast amidst savage wolves;  
and having finished well your course, O divine ones,  
you have been brought to dwell in the heavenly fold.

Both now and for ever... *Theotokion, or this Theotokion of the Cross, in the same tone,  
to the Special Melody* On the third day...

The Virgin, your pure Mother,  
beholding the most iniquitous people  
unjustly nailing you to the tree, O Saviour,  
was wounded inwardly, as Simeon foretold.

*Aposticha from the Octoechos;  
and Glory be to the Father... tone 8*

O most praiseworthy martyrs of Christ,  
who considered as nothing the assaults of the persecutors and violent death,  
boldly armed for battle with heroic mind,  
and clothed with the glory of victory,  
you are numbered among the righteous.  
Ever praising you with them, we call you blessed.

Both now and for ever... *Theotokion, or this Theotokion of the Cross, in the same tone,  
to the Special Melody* O most glorious wonder...

Beholding you, O Jesus,  
nailed to the cross and accepting voluntary suffering,  
your virgin Mother cried out:  
Woe is me, O my sweet child.  
How is it that you endure wounds unjustly inflicted,  
who heals human infirmities and delivers all from corruption  
in your loving kindness?

*Troparion of the martyrs, tone 4*

With meekness, humility and love dwelling in your soul,  
you earnestly served the suffering,  
and with faith endured sufferings and death for Christ,  
O holy passion-bearer Elizabeth  
together with the martyr Barbara:  
with her pray for all  
who honour your holy memory with love.

## Matins

*At God is the Lord... the troparion of the saints, twice;*  
Glory be to the Father... Both now... *Theotokion, or Theotokion of the Cross*

*Both canons from the Octoechos, without the martyria;  
and this canon of the holy martyrs, tone 8*

*Ode 1*

*Irmos* Having traversed the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried out: Let us sing to our deliverer and our God.

*Refrain* Holy passion bearers, pray to God for us.

Placing your hope not in princes or the sons of men, but in God alone, O holy ones, you truly served him in holiness and righteousness.

The iniquitous children of darkness deprived you of life and a transitory kingdom; yet they made you children and heirs of the kingdom of heaven.

Great are your sufferings, and even greater are your gifts: entreat the king of heaven that those who keep your memory with faith may be delivered from corruption and dangers.

*Theotokion* Having no salvific works, I heap sin upon sin and wickedness upon wickedness: in your supplications, O pure Lady, have compassion and save me.

*Ode 3*

*Irmos* Lord the fashioner of heaven's vault and founder of the Church, establish me upon your love, O summit of desire and confirmation of the faithful, who alone is the lover of mankind.

Like Ruth of old you loved God's people, O Elizabeth, saying: Let holy Russia not perish; for you wished that all be saved and come to the knowledge of the truth.

You were deprived of your earthly spouse, yet you found a heavenly bridegroom, for whose sake you cut yourself off from this world and all in it, saying: There is none more holy than you, O Lord.

Merciful Elizabeth acquired love for her enemies, not only in words but truly in deeds; and emulating Christ our God, she prayed for those who slew her, saying: Forgive them; they know not what they do.

Evil men slandered you, unaware that the devil is a liar; yet as a humble emulator of Christ you endured all in meekness.

*Theotokion* The judgment is at the door; the judgment-seat is ready. Prepare yourself, O lowly soul, and cry: When you come in judgment, O Word, condemn me not, through the supplications of her who gave you birth.

*Sessional hymn, tone 3*

Today, we celebrate with splendour



the memory of the passion-bearers of Alapaevsk,  
who, buried alive in a deep pit, valiantly suffered,  
sending unceasing glorification to Christ.  
They overcame the deception of the devil  
and trampled down death, as they sang:  
Christ is risen from the dead.

Glory be to the Father... Both now and for ever...

*Theotokion* O holy Virgin, Mother of Christ,  
glory of the martyrs and joy of the angels:  
with them beseech your Son,  
that he have pity and save your servants.

*Theotokion of the Cross* Having acquired the cross of your Son  
as a staff of power, O Mother of God,  
we thereby cast down the arrogance of the enemy,  
as we unceasingly magnify you with love.

*Ode 4*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your  
works, and I glorify your divinity.

As one zealous in obedience to your fathers, you acquired a most profound  
humility which is the mother of immaculate prayer.

Martha served Jesus, while Mary sat at his feet: you were a model of both, O  
venerable martyr, for in deeds you found ascent to divine vision in your monastery.

Their hearts purified by prayer and tears, venerable Elizabeth and her companion  
Barbara now see the light amid the unapproachable light.

You gave neither sleep to your eyes nor slumber to your eyelids until you had  
attained love of the good, ever teaching your children thus: Love one another.

*Theotokion* Grasping the fruits of sin I am as if dead, and offering you a barren soul, I  
cry: Let it be fruitful, O Lady who has destroyed corruption by your fruit.

*Ode 5*

*Irmos* Enlighten us through your commandments, O Lord; and with your upraised arm  
grant us your peace, O lover of mankind.

You were feeders of the hungry, comforters of travellers, and visitors of the  
incurably ill; therefore, you have inherited the things of heaven.

## July 5

Compassionate Elizabeth strove to seek the lost sheep, emulating the good shepherd, who said: I have come to save the perishing.

You acquired constant meekness, exalted humility, unfeigned love and spiritual wisdom; therefore, we call you blessed.

Lamentation and inconsolable sorrow overtook your peaceful convent when the wicked took you from among your faithful disciples; but you comforted them all.

*Theotokion* Having you, O exalted Lady, as our hope and confirmation and an immovable wall of salvation, we are delivered from every vexation.

### *Ode 6*

*Irmos* Bestow upon me a robe of light, O most merciful Christ our God, who covers yourself with light as with a garment.

Bearing the wounds of the Lord Jesus upon your bodies, in patience you subdued the power of Hades.

Protected by the breastplate of faith, O invincible martyrs, you did not reject him who sacrificed himself for you, but offered yourselves to him as an unblemished sacrifice.

The house of your souls was founded upon the rock of the commandments of God; therefore you remained unmoved, O eight holy martyrs.

Blessed are those who on earth were persecuted for Christ's sake, for they now rejoice as eternal dwellers of heaven.

*Theotokion* O Lady hymned by all, indescribably you gave birth to him who rests among the saints; therefore, we honour you with hymns.

### *Kontakion of the martyr Elizabeth, tone 4*

Taking up the cross of Christ,  
you passed from royal glory to that of heaven,  
praying for your enemies,  
O holy martyred Princess Elizabeth;  
and with the martyr Barbara  
you found everlasting joy,  
where you pray for our souls.

*Ikos* When your spouse was slain, O glorious martyr Elizabeth, you betrothed yourself to Christ the heavenly bridegroom; and, forsaking your royal palaces and putting away riches and luxuries, you took to yourself the poor and infirm as children. The enemy of man's salvation hated you and moved wicked men to slay you; but the merciful Saviour

brought down their vile machinations, receiving you and your companions into his heavenly mansions, where you pray for our souls.

*Ode 7*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

The holy ones, slaughtered like lambs for the transgression of their people, were led, mute, to the struggle awaiting them, lifting their eyes to Jesus, the author of our faith.

Cast into the shaft, like the three children in the furnace, the holy martyrs sang the hymn of victory over death: Blessed are you, O God our deliverer.

Blessed are those who die in the Lord, they shall find rest from their labours, as was said in the Holy Spirit, which commands us to sing: Blessed are you, O God our deliverer.

It is fitting that we honour those who suffered mightily for the Lord, who cast down the machinations of the enemy and sing: Blessed are you, O God our deliverer.

*Theotokion* May those who heard the angel's greeting Rejoice, grant us unexpected joy, that we may sing with great voice: Blessed are you, O God our deliverer.

*Ode 8*

*Irmos* O children equal in number to the Trinity, bless God the Father and creator, hymn the Word who came down and transformed the fire into dew, and the most holy Spirit who gives life to all; exalt him above all for ever.

Christ-loving soldiers, removing your holy bodies from the earth, reverently placed them in coffins, singing as a funeral hymn: Sing, you priests, and you people, exalt the Lord above all for ever.

Having loved Sion, the dwelling-place of God, and having desired to see the good things of Jerusalem all the days of her life, holy Elizabeth received burial there, where priests hymn and the people exalt Christ above all for ever.

The earth was hallowed by the deposition of the sacred relics of the martyrs; for it acquires them like a spring pouring forth all manner of healings, unceasingly curing the bodily and spiritual sufferings of those who exalt Christ above all for ever.

*To the Trinity* O God in three persons, accept the cry of pain of us sinners arising from our hearts. Look upon the Russian land, that there priests may hymn and people exalt you above all for ever.

## July 5

*Theotokion* O Lady, portal of the light, enlighten the eyes of our heart and dispel the clouds of deep darkness, that priests may hymn and people exalt you above all for ever.

### *Ode 9*

*Irmos* We who are saved by you, O pure Virgin, confess you to be the true Mother of God, and with the bodiless choirs we magnify you.

O eight passion-bearers, in the expectation of the eighth day you remained unshaken until the end of your transitory life.

O praiseworthy royal offshoots who received nobility of soul in place of worldly nobility, you have become heirs of the kingdom on high where you reign with Christ.

God is the God of the living, said the Lord; therefore, forget not your children in exile and in Russia, we pray, that we be delivered from our cruel enemies.

Before your holy relics in the earthly Jerusalem I pray thus: Let me not perish before the end, but help me and lead me into the heavenly Sion.

*Theotokion* Before your mighty icon, O Lady, the holy passion-bearers prayed: Take not your protection from us.

*Exapostilarion,*  
*to the Special Melody* Adorning the heavens with stars...

Come, those who love the martyrs, and with those gathered in the Garden of Gethsemane, let us fall down before the precious relics of the passion-bearers, and in fervent supplication ask that they impart to us peace and great mercy.

Glory be to the Father... Both now and for ever...

*Theotokion* God, who clothed himself in me, issued from you; and in the robe of incorruption has clad me, stripped of the divine vesture through my evil ways, O Lady, Mother of God, the refuge of all, confirmation and rampart of the crowned martyrs, and joy of the angels.

*Aposticha from the Octoechos; and* Glory be to the Father... *tone 1*

Suffering bitterly in prison, you offered supplication;  
and cast into the mine shaft,  
with good cheer you sang like Daniel in the lions' den.  
From the pit of our passions deliver us  
who with faith and love keep your memory.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody* O all-praised martyrs...

The Lady, the immaculate lamb and Mother,  
seeing the lamb upon the cross, bereft of form and beauty,  
weeping said: Woe is me;  
for whither has your beauty gone, O Son most dear?  
Where is your magnificence?  
Where is the shining grace of your image,  
O my most beloved Son?

## Liturgy

*At the Beatitudes, 4 verses from the Octoechos, and 4 from Ode 3 of the canon of the martyrs.*

*Prokimenon, tone 4*

Those who are held holy on the earth, the Lord displays them as a fair land.  
*Verse* I have set the Lord always before me: he is at my right hand and I shall not  
fall.

*Epistle to the Romans, number 99 (Rom8: 28-39)*

Brethren, we know that all things work together for good...

*Alleluia, tone 4*

The righteous cry and the Lord hears it, and frees them from all their affliction.  
The trials of the righteous are many but our God delivers them from them all.

*Gospel of Matthew, number 36 (Mat 10: 16-22)*

The Lord said to his disciples: I send you forth as sheep...

*Communion*

Rejoice in the Lord you righteous, for it befits the just to praise him.

## July 6

### Our venerable father, Sisoe the Great

#### Vespers

*At Lord I call to you... 3 verses,  
beginning with these of the hierarch, tone 4  
to the Special Melody You have given a sign...*

Your most festive commemoration \* radiantly shines like the sun, O venerable one, \* illumining the minds of the faithful \* with the splendour of your wonders \* and enlightening them with the rays \* of your virtuous works, O blessed one. \* Celebrating it, we joyously honour and faithfully bless you, \* the boast of monks.

You lived as an earthly angel, \* most rich father, \* and wasted to your body as though it belonged to another, \* ever divinely instructing yourself with vigils and the remembrance of death, O father, \* and growing through great ascents \* to your ultimate desire. \* Thereby you truly approached \* perfection itself.

A wonder past comprehension \* took place at the time of your repose, \* O wondrous one of venerable wisdom, \* when a choir of saints suddenly stood before you; \* for your countenance shone like the sun, O wise one, \* revealing your luminous form \* and the purity of your soul, \* assuring all of the kind of repose \* that you would receive.

Glory be to the Father...

*Tone 8*

We honour you as the instructor of a multitude of monks, our father Sisoe; for, following your steps, we have truly learned how to walk the straight path. Blessed are you who laboured for Christ, and denounced the power of the enemy, O conversor with angels and companion of the venerable and the righteous. With them entreat the Lord, that he have mercy on our souls.

Both now and for ever...

*Theotokion, or this Theotokion of the Cross*

The Mother, as an unblemished heifer, seeing her sacrificial calf nailed to the tree of his own will, cried out, lamenting piteously: Woe is me, most beloved child, for how can the ungrateful gathering of the Jews reward you thus, desiring to leave me bereft of you, my child, most beloved.

*Troparion, tone 1*

Dwelling in the desert as an angel incarnate, | you proved to be a worker of miracles, O God-bearing father, Sisoe. | Having received heavenly gifts through fasting, vigils and prayer, | you heal the infirmities and souls of those who come to you in faith. | Glory to him who gave you strength, ~ | glory to him who crowned you; | | glory to him who through you works healings for all.

## Matins

*Canon, tone 8*

*Ode 1*

*Irmos* Let us sing to the Lord, who led his people through the Red Sea, for he alone has gloriously been glorified.

By your prayers enliven me, slain by the passions, O father, interceding with great boldness now before him who is the life of the living.

Rejecting the love of the flesh, O father, with divine desire you followed him who cries out to you with love, O blessed Sisoe.

Accepting the immaterial radiance within your heart, father, you were illumined and drove away the gloom of the passions.

*Theotokion* O immaculate Lady who gave birth to the Saviour, the tranquility of all: save me, tempest-tossed by the storm of the passions.

*Ode 3*

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the light of those in darkness; and my spirit sings to you.

Mightily you subjected your flesh to your mind, O venerable one, and showed your soul to be free from slavery to the passions.

With your pangs you ploughed well the furrow of your soul, O wise and venerable one, and grew the grain of dispassion and miracles.

Clad in the mortality of Christ, the bestower of life, O venerable one, you followed his steps, and so he gave you the grace to raise the dead.

## July 6

*Theotokion* O pure one, we hymn you as a place of sanctification and the noetic table which received Christ the bread, the life of all.

### *Sessional Hymn, tone 4*

You adorned your life with abstinence;  
and having mortified your members,  
you triumphed over the onslaughts of the passions, O blessed Sisoe,  
and passed over to everlasting life in God, as a worthy heir to his kingdom:  
may you never cease to pray that our souls be saved.

Glory be to the Father... Both now and for ever...

### *Theotokion*

Pure ever-virgin, fervent and invincible intercessor,  
renowned and unashamed hope and rampart,  
shelter and haven for those who have recourse to you:  
with the angels beseech your Son and God,  
that he grant peace to the world, salvation and great mercy.

### *Theotokion of the Cross*

By the cross of your Son, O full of the grace of God,  
the deception of idolatry has been wholly put to shame,  
and the might of the demons has been trampled down.  
As is fitting, we the faithful ever hymn and bless you;  
and confessing you to be truly the Mother of God, we magnify you.

### *Ode 4*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

With a rain of grace, O father, you poured forth rivers of wonders, cleansing from defilement those who with faith have recourse to you, O blessed one.

Having thoroughly cleansed your soul with night-long entreaties and day-long standings, O venerable one, you show it to be a dwelling-place of the Trinity.

In flight, you took yourself to deserted places, O father, waiting upon him who saved you from faint-heartedness and affliction.

*Theotokion* Habbakuk of old foresaw you to be an unquarried mountain, O immaculate Lady, where God appeared who has renewed us who are corrupted.



*Ode 5*

*Irmos* Waking at dawn we call to you to save us, O Lord; for you are our God and we know no other than you.

As a temple of the three-sunned Godhead, you cast down the passions of your soul as though they were graven images.

Having slain the wisdom of your flesh, O God-bearer, you raised the dead through the activity of the Spirit.

You were a dispeller of unclean spirits, O father; for you were a pure abode of the Holy Spirit.

*Theotokion* As you gave birth to the never-setting sun, O Mother of God, enlighten me, wholly darkened by the passions.

*Ode 6*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

You escaped destruction by the noetic whale, O father, having acquired abstinence, prayer, unfeigned love, mighty humility and steadfast love for Christ.

Our mighty God directed your steps toward himself and gave you the strength to trample down serpents and crush the heads of scorpions, O blessed God-bearer.

By your inclination to God, you became as one divine, made bright by your all-embracing love for the Lord, O God-bearing father, earthly angel and heavenly man.

*Theotokion* Mary, the pure vessel of virginity: cleanse my mind of the darkness of the passions, and fill my heart with grace and righteousness, O immaculate one.

*Kontakion, tone 4*

*to the Special Melody* You have appeared today

Having struggled, you are seen to be an angel on earth,  
O venerable father,  
ever illumining with divine signs  
the minds of the faithful,  
and so we honour you with faith, O Sisoe.

*Ode 7*

*Irmos* The Hebrew children in the furnace bravely trampled upon the flames, and transformed the fire into dew as they sang: Blessed are you for ever, O Lord God.

With a pure mind you received all the radiance of the Spirit, and became a beacon for those who cry out with faith: Blessed are you for ever, O Lord God.

With the divine fire of abstinence you utterly consumed the tinder of sin, and you passed over to the noetic light, singing: Blessed are you for ever, O Lord God.

*Theotokion* O Mother of the Saviour: save me, held fast in the abyss of transgressions, and rescue me from all the malice of the enemy, that, saved, I may magnify your aid.

*Ode 8*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

Abiding in unceasing prayers and entreaties, you drove the gloom of the passions from your soul, and cleansed your mind's eye; and were granted to see the future prophetically, O Sisoe, piously singing: You people, exalt the Lord above all for ever.

Like an angel you dwelt in your body, O venerable one vanquishing legions of the adversary: with gladness, you made your abode in immaterial life where the ranks of the angels dwell, and with them you sing: You priests praise and you people exalt him above all for ever.

By your sacred prayers to God cleanse my soul, withered through the passions, and deliver me from the captivity which grasps me, O God-bearing father, that I may cry out in a pure manner: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* Sanctified by the Spirit, you received the creator of human nature and ineffably gave birth to him, O pure Maiden. Praising him unceasingly, we sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Ode 9*

*Irmos* Every ear trembles with fear to hear of the ineffable condescension of God, how the Most High willingly came down and assumed flesh, and became man through the Virgin's womb. Therefore, O faithful, let us magnify the most pure Mother of God.

An awesome wonder took place at the very moment of your repose; for your countenance shone more brightly than the sun, and choirs of angels arrived to receive your soul and bear it to the three-sunned light.

Delighting in divine beauties, and deified in partaking thereof, illumined with the radiant splendour which issues therefrom, O blessed one, by your entreaties deliver from

the dark destruction of the passions those who faithfully honour your light-bearing memory.

Abstaining from all evil, O father, you were righteous, blameless, venerable, guileless, and obedient to God in your holiness. Therefore, the Trinity abode within your heart, in whom you now radiantly delight.

*Theotokion*     There is no salvation for me because of my deeds, O immaculate one; for, having trodden the wrong path, I am filled with darkness. But as you shone forth upon us him who is light from the light, enlighten and save me, and reject me not who is cruelly perishing.

## July 7

### **Venerable fathers Thomas of Mount Maleum, and Akakius of Mount Sinai who is mentioned in *The Ladder***

### **Vespers**

*At Lord I call to you... 6 verses, beginning with these 3 for venerable Thomas, tone 1,  
to the Special Melody Joy of the heavenly hierarchies...*

O father, we have come to know you as a divinely radiant beacon, \* illumining the world with noetic beams \* and dispelling the darkness \* of the wicked tumult of demons. \* With faith we celebrate \* your splendid memory, O blessed father.

Resplendent in riches and power in your former life, \* you arrayed yourself in the monastic habit, \* emulating the poverty of him \* who was incarnate for us. \* Therefore, he has made you rich with many spiritual gifts, \* O venerable father Thomas.

With a pillar of fire, O father, God guided you to salvation, \* to the calm harbour, the mountain of dispassion; \* and by your prayer you made water gush forth, \* you caused the blind to see and the lame to walk.

*And 3 verses for venerable Akakius, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Through abstinence you mortified carnality \* and enlivened your soul with fasting and the exercise of the virtues. \* Therefore, you became truly alive even after your repose; \* for death was as a dream to you \* who has passed over to God \* and placed your soul in his hands, O glorious Akakius.

You lulled to sleep \* the desires of the passions, O Akakius, \* having acquired all-night vigilance, obedience and humility, \* the knowledge of the divine Scriptures, \* a pure heart, and an intellect untroubled. \* Therefore, you became a receptacle of the Holy Spirit, shining rays of miracles to the ends of the earth.

Having utterly rejected worldly attachments, \* you became a vessel of dispassion; \* and in love of wisdom, O glorious one, \* you were exalted to him who was your ultimate desire \* by active ascent and with mystic vision \* you beheld the inconceivable and divine beauties of things unseen, \* O Akakius most wise and blessed.

Glory be to the Father... Both now and for ever...

*Theotokion* O most pure one, \* who contained the uncontainable God \* who in his love for mankind became man, \* receiving from you and deifying our substance \* reject me not in my sorrow, \* but quickly have pity and free me \* from the divers malice and hostility of the evil one.

*Theotokion of the Cross* When the lamb, your mother \* saw you, the lamb and shepherd, upon the tree, \* she lamented maternally and cried to you: \* My most desired Son, how is it that you are suspended upon the tree of the cross? \* Long-suffering Word, how can your hands and feet be pierced by the iniquitous, \* and that you shed your blood, O Master?

*Troparion, tone 4*

O God of our Fathers, deal with us always according to your kindness; take not your mercy from us, but through the intercessions of these holy ones, direct our lives in peace.

## Matins

*We sing the Canon from the Octoechos, and the two canons of the saints.*

*Ode 1*

*Canon of Venerable Thomas, tone 2*

*Irmos* Come, O you people, let us sing a hymn to Christ our God, who divided the sea and guided the people whom he had led forth from the bondage of Egypt, for he has been glorified.

With your soul enlightened by divine grace, O glorious one, you departed from the darkness of the passions as from another Egypt, and received heavenly life.

Being splendid in life, O father, you won countless victories over adversaries; and having lived venerably as a monk, you vanquished hordes of demons.

Wrestling with the enemy through asceticism, O venerable, with the aid of the divine Spirit you brought him low and received from heaven the wreath of victory.

*Theotokion* O Maiden, who alone gave birth to the God of all who is infinite, yet in his goodness confined himself within you: entreat him to save those who hymn you.

*Canon of Venerable Akakius tone 4,*  
*upon the acrostic* With songs I hymn Akakius excellent in obedience

## July 7

*Irmos* Traversing the depth of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of a cross.

Invested with an innocence of character, you acquired the truly noble beauty of the virtues, emulating, even to death, the voluntary obedience of Christ, O blessed one.

With absence of evil you put the author of evil to shame, O father, and by endurance of temptations you brought his prideful and boastful malice to the ground.

Having mastered patient abstinence and severed the root of the passions, O blessed one, covered with divine grace you adorned yourself with the vesture of dispassion.

With strength of soul through steadfast patience, O blessed one, you endured the struggle of martyrdom every day of your life with valiant mind, as one who earned a crown.

*Theotokion* God the Lord, incarnate for us and was born of you, is our creating might and hymn, as Isaiah proclaimed in prophecy.

### *Ode 3*

#### *Canon of Venerable Thomas*

*Irmos* Establish us in you, O Lord, who has slain death by the tree; and plant the fear of you in the hearts of us who sing to you.

Moved by your supplications, God delivered you from bonds by the prophet's hand, and you chose to tread the onerous way of asceticism.

Having forsaken the bitter tumult of life, you approached the haven of abstinence and divine tranquility, father Thomas, full of the grace of the Spirit.

He who once used a pillar to guide Israel across the desert, O blessed one, guided you with the pillar of fire, perceiving the nobility of your soul.

*Theotokion* O Virgin, we truly name you the golden censer, the jar of manna, the divine mountain, and the beautiful palace of God.

#### *Canon of Venerable Akakius*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

Entrusting yourself wholly to your creator and God, O venerable one, you endured abasement at the hands of a tyrant.

You lawfully showed the endurance of suffering on earth, O ascetic; therefore heavenly gladness was given to you.

You observed true humility, long-suffering, patience, abstinence and obedience, O blessed father.

*Theotokion* For our sake, O most pure one, the fashioner of all took physical form, receiving animate flesh from you, the Bride of God.

*Kontakion of venerable Akakius tone 2,  
to the Special Melody Seeking the highest*

Forsaking the world, you followed Christ from childhood, wise and venerable Akakius and, emulating his voluntary humility, you cast down the prideful tyrant. Pray unceasingly in behalf of us all.

*Sessional Hymn of venerable Thomas, tone 4,  
to the Special Melody You appeared today...*

Proven to be truly pleasing by divine actions and a pure life, O venerable father, you have been granted the inheritance of the bodiless ones. Pray that we be saved.

Glory be to the Father...

*Sessional Hymn of venerable Akakius tone 4,  
to the Special Melody Quickly anticipate...*

By the splendour of faith and active light you were truly like an angel on earth, O wise Akakius: you manfully showed fortitude of mind and crushed the uprisings of the passions by fasting; and even after your demise you were as if one alive, O invincible father.

Both now and for ever...

*Theotokion* By your divine birthgiving, O pure one, you restored the mortal nature of man, corrupt in the passions; and you raised all from death to a life of incorruption. Therefore, we all fittingly bless you, the most glorious Virgin, as you foretold.

*Theotokion of the Cross* When your most pure Mother saw you suspended on the cross, O Word of God, she exclaimed, maternally lamenting: What new and strange wonder is this, my Son; for how can you, the life of all, taste of death, desiring to bring life to the dead, as you are compassionate?

*Ode 4*

*Canon of Venerable Thomas*

## July 7

*Irmos* I have heard the report of your dispensation O Lord, and I glorify you, the one who truly loves mankind.

With the divine fire of asceticism you consumed the thorns of sin, O father, and you have shone forth with the splendour of miracles.

Having cleansed the eyes of your soul of the mire of the passions, O father, you open the eyes of the blind.

You withdrew from the tumult of the world, O God-bearer, and have received heavenly tranquility.

*Theotokion* Unwedded Lady who seedlessly conceived God, deliver us from all temptation and grief.

### *Canon of Venerable Akakius*

*Irmos* Seeing you hanging on the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

Having mortified bodily senses, father Akakius you enlivened your soul and received a crown of righteousness, singing: Glory to your power, O Lord.

Undertaking lengthy struggles, O father, you showed patient resistance all the days of your life; and even after death you cry out as one alive: Glory to your power, O Lord.

With steadfast mind you endured oppression for Christ, O blessed Akakius thinking of him who was suspended upon the cross for the salvation of our race.

*Theotokion* Most pure Lady, you are more pure than the heavens and the noetic hosts, having given birth to their creator.

### *Ode 5*

### *Canon of Venerable Thomas*

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of your commandments, for we know no other God than you.

O venerable father, you had Elias the Tishbite piously directing you to the desert, who appeared to you at night and taught you divine mysteries.

You made your dwelling on Mount Maleum as upon another Carmel, O wise and blessed one, delighting in divine visions and gloriously receiving the grace of miracles.



Preferring the narrow path to that which is wide, O father, you joyfully attained the broad expanse of paradise, where in gladness you partake freely of the tree of life.

*Theotokion* As you are compassionate, heal my heart, wounded by the assaults of the enemy, O pure one who ineffably gave birth to him who was nailed to the cross.

*Canon of Venerable Akakius*

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from the darkness of ignorance those who sing to you with faith.

Wounded with whips and beatings all the days of your life, enduring them mightily you venerably achieved rest, O holy one.

Having finished the good race, O innocent Akakius as one free of toil and pangs you have now received rest.

Your mind, nourished with pure thought, God-bearing Akakius hastened fittingly to him who is the cause of all things.

*Theotokion* Neither angelic nor human intelligence can describe your birthgiving; for it surpasses every feat of understanding.

*Ode 6*

*Canon of Venerable Thomas*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

You made your abode in a waterless desert, O venerable one, and with the rain of your prayers you entreated the Master to pour forth water most rich.

Like righteous Abraham of old you journeyed to a far place, drawing close to God and dwelling in the land of the meek.

You were a true monk, father Thomas, and after your burial with spiritual power you pour gifts of healing upon those in need.

*Theotokion* He who created all things by his will, as he so desired, made his abode within her who knew not wedlock, for, in his compassion, he wished to honour with incorruption those afflicted with corruption.

*Canon of Venerable Akakius*

## July 7

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

You fell into blessed sleep, O blessed father, and even after death were obedient to those who called you; for he who has obedience never dies.

Completing the good struggle, divinely wise namesake of innocence, you were truly granted incorrupt immortality, where, rejoicing, you have received a crown of victory.

The divine, goodly and God-pleasing asceticism of your life confirms many in the fear of God and the desire for the good things to come, O blessed Akakius.

*Theotokion* Truly we glorify you, the Mother of God, with faith, as the one who conceived God and, without knowing wedlock, gave birth to him who took form from you and who made of you a holy temple.

*Kontakion of venerable Thomas, tone 4,  
to the Special Melody* Having been lifted up

Truly you showed forth a great victory, | as aflame with divine zeal, | you overcame the corrupt king, | and forsook all beautiful things, | making your abode on Mount Maleum, | from where you ascended to the king of kings in heaven: | | venerable Thomas, pray unceasingly for us all.

### *Ode 7*

#### *Canon of Venerable Thomas*

*Irmos* When the golden image was worshipped on the plain of Dura, your three youths spurned the ungodly command; and, cast into the fire, bedewed they sang: Blessed are you, the God of our fathers.

With the dew of abstinence you quenched the fire of the passions, O father, and shining like the sun in the radiance of your virtues, you illumine the hearts of all who sing: Blessed are you, the God of our fathers.

By the power of Christ giving sight to the blind, the ability to walk to the lame, deliverance to the sorrowful and healing to the sick, father Thomas, you sing: Blessed are you, the God of our fathers.

O blessed father, most rich, you finished your life in stillness, illumined with poverty, adorned with asceticism, and singing to the Master with compunction of heart: Blessed are you, the God of our fathers.

*Theotokion* O pure Virgin, blessed one who knew not wedlock, the setting aright of the fallen, deliverance of the sinful: save me, a prodigal as I cry out to your Son: Blessed are you, the God of our fathers.

*Canon of Venerable Akakius*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

Having endured vexation, dishonour and wounding, O venerable one, you went to the Master with all your desire, singing: Blessed are you, O Lord, in the temple of your glory.

Your wounded mind, pondering the suffering and crucifixion of the Master and learning death, sang: Blessed are you, O Lord, in the temple of your glory.

Lying dead and unbreathing in the grave, as is natural for the dead, you exclaimed in a manner transcending nature, I am not dead; and you sang: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* O Virgin who gave birth to the true life for those who held fast by the Law, you raise up those who sing: Blessed are you among women, O immaculate Lady.

*Ode 8*

*Canon of Venerable Thomas*

*Irmos* God who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

Having reined in the rampant passions of the soul with the bridle of abstinence, you show thyself to be like to the immaterial angels, crying out: Bless the Lord, all you works of the Lord, and exalt him above all for ever.

Following the sacred life of Elias the Tishbite, O blessed one, you ascended a mountain to converse with God, cleansing your mind with fasting, and singing: Bless the Lord, all you works of the Lord.

As one meek and innocent, you live in the land of the meek, O divinely wise one, singing with all the venerable and elect: Bless the Lord, all you works of the Lord.

*Theotokion* As you gave birth to the him who is the fountain of life, O Virgin Mother of God, let my soul drink of the water of life, for it wastes away through the flame of sin; that I may glorify you for all ages.

*Canon of Venerable Akakius*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

Through mighty asceticism and active vision, O venerable father, you joined yourself to God, breaking the bonds of the body and laying waste to the flesh; and you sing: Bless the Lord, all you works of the Lord.

Reckoned and numbered with the martyrs of Christ, O venerable one, unceasingly hymning the lover of mankind, pray for us who praise you and sing: Bless the Lord, all you works of the Lord.

Having suffered on earth, O venerable one, you found heavenly rest with the saints, sharing their gladness and singing Bless the Lord, all you works of the Lord.

*Theotokion* He who before was without a body became incarnate, and the creator took form through you: for the unapproachable one, having descended into your pure womb, was wrapped in a fleshly appearance, as he desired. Therefore we call you blessed, O Mary, Bride of God.

*Ode 9*

*Canon of Venerable Thomas*

*Irmos* God the Word who came from God in his ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and who ineffably was incarnate of the holy Virgin for us; with oneness of mind, O faithful, let us magnify in hymns.

Having become poor in spirit, you received the kingdom of heaven with all the elect, O father Thomas, filled with ineffable glory, receiving the reward for your pangs: with faith and love we call you blessed.

The shrine of your relics flows with rivers of healing for those who approach it with faith, drowning the passions of men's souls and relieving their bodily pains, O blessed Thomas, who ever prays for those who call you blessed.

Joining the splendid choirs of the venerable, O father Thomas, illumined noetically with never-waning radiance, illumine those who with faith keep your divine memory, and grant that, through your supplications, they may receive salvation.

*Theotokion* The shining radiance of all your miracles dispels the gloom of passions and sorrows and shines the noetic light of gladness upon those who magnify you as the Mother of God, O pure and divinely blessed one.

*Canon of Venerable Akakius*

*Irmos* From you O Virgin, the unquarried mountain, was hewn Christ, the cornerstone not cut by man, who joined in himself the separate natures. Therefore with rejoicing we magnify you, O Mother of God.

Adorned with the beauty of innocence and shining with the comeliness of the virtues, O father, you joined yourself to the merciful benefactor of all, and so we bless you.

Obedient to the law of the Master, you bowed your neck under the monastic struggle, O blessed father, and, emerging victorious, you attain perfect guilelessness.

You have been granted to send hymnody to God with the bodiless ones, having emulated their manner of life and purity; and in patiently performing your tasks you have received the glory of the martyrs.

Accept from us this hymnody, O God-bearer, offered to you from our heart, and through your entreaties grant us remission of offences and salvation, O honourable father.

*Theotokion* All of us, the faithful, sing your praises and honour you as our confirmation, O Virgin who is truly the root of incorruption; for you gave birth for us to him who is immortality.

## July 8

### Great Martyr Procopius

**and on the same day the  
Appearance of the Kazan Icon  
of the Mother of God (also October 22),  
whose service is printed after this**

### Vespers

*At Lord I call to you... 6 verses for the martyr, beginning with these 3, tone 4,  
to the Special Melody As one valiant among the martyrs*

Your name was given to you from heaven \* as to a teacher of the nations, \* O glorious Procopius; \* for, illumined in mind, \* you abandoned the darkness of idolatry \* and became a lamp for the faithful, \* illumining the ends of the earth \* with the divine radiance of your honoured struggles, O glory and boast of the martyrs.

Having first subdued the uprisings of the flesh \* with abstinence, \* you later set yourself apart for the contest \* with manly mind, through the power of the Spirit, \* O blessed Procopius, \* not sparing your flesh. \* Therefore, you endured \* all manner of tortures, \* and, crowned, have ascended to the choirs on high.

As an invincible commander, \* armed with the cross, \* you drowned the power of the adversary \* in the streams of your blood, \* and richly poured showers of healing \* from the fount of salvation, \* O truly wondrous one, \* and you water all \* who are held in the flame of the passions, \* O divinely inspired martyr.

*And 3 verses in the same tone,  
to the Special Melody You have given a sign*

Like Paul of old, \* you were called from heaven \* by Jesus the truth, \* O glorious Procopius; \* and, believing in him with all your soul, O blessed one, \* you left the falsehood and ungodly lies \* bequeathed to you by your ancestors, \* and, rejoicing, set yourself apart for painful labours, \* enlightened by the thought \* of perfect suffering.

Lacerated with a trident, \* burned with fire, \* and imprisoned in a dungeon, \* you remained steadfast, \* looking with enlightened mind \* to the divine rewards which lay before you, \* much suffering martyr Procopius. \* Christ, the bestower of crowns, has therefore crowned you, \* for you completed your struggle \* and preserved the faith.

Truly desiring the beauty \* of your divine soul, O Procopius, \* Jesus pursued you \* with the sign of the suffering \* which he endured bodily; \* and your enemies marvelled at your patience and splendour. \* Therefore, O glorious one, \* we call you blessed, with those who suffered with you: \* with them ask remission of sins for those who hymn you.

Glory be to the Father... *tone 6*

Your glorious memorial shines forth today, much-suffering Procopius, summoning us, who love the feasts of the Church, to the praise and glory of Christ our God. Hastening to the shrine of your relics, we receive gifts of healing, and we ever hymn Christ the Saviour, who has crowned you, glorifying him unceasingly.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* Having set all aside

When the unblemished lamb and Mother, \* the immaculate Lady, \* beheld her lamb \* upon the tree of the cross, \* marvelling, she cried out maternally: \* O my child most sweet, \* what is this new and most glorious sight? \* How is it that the thankless gathering \* has betrayed you, the life of all, to the tribunal of Pilate? \* I hymn your ineffable providence, O Word.

*Aposticha from the Octoechos, with* Glory be to the Father... *tone 8,  
composed by Procopius the Chartophylax*

Shining with the mystic radiance of the most radiant Trinity, martyr Procopius of heroic mind, you became Godlike by adoption, and communion. By your supplications save from various perils those who with faith celebrate your luminous festival.

Both now and for ever...

*Theotokion, or this Theotokion of the Cross,  
to the Special Melody* O all-glorious wonder

Seeing you, O Jesus, \* nailed to the cross, \* voluntarily accepting suffering, \* the Virgin, your Mother, cried out, O Master: \* Woe is me, my sweet child; \* how is it that you unjustly endure wounding, \* the physician who has healed men's infirmity \* and delivered all from corruption \* in your loving kindness?

*Troparion, tone 4*

In his suffering, O Lord, Procopius your martyr received an imperishable crown from you, our God; possessed of your might, he cast down tyrants and crushed the feeble audacity of demons. By his intercessions save our souls.

## Matins

*Both canons from the Octoechos, without the martyrica; and that of the martyr, tone 4*

### *Ode 1*

*Irmos* Traversing the depth of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of a cross.

Drenched in the rich radiance of the Spirit, enlightened martyr Procopius, deliver from the darkness of the passions and from dangers those who keep your festival.

Your calling came not from men, O Procopius, but rather Christ pursued you from heaven, as he had Paul of old, making you a true witness to his sufferings.

As one sensible, O wise Procopius, you traded a corrupt army for one which is eternal, and a mortal king for one immortal, who gave you an incorruptible kingdom.

*Theotokion* Exalted Mother of God, you gave birth to the creator of nature, who has deified us by a true union which passes understanding: implore him to enlighten those who hymn you.

### *Ode 3*

*Irmos* Let us not boast of wisdom, power and wealth, but of you O Christ, the incarnate wisdom of the Father, for none is holy but you, O lover of mankind.

Christ appeared to you gloriously from the cross, teaching you of his providence for us, and summoning you to suffering.

Breathing zeal for God, you raised yourself as a temple and tower for the divine Spirit, casting down the demons' temples and graven images bereft of soul, O martyr.

Stripped of the garment of your skin through flaying, you put on the vesture of incorruption, O Procopius; and you have stripped naked the greatly crafty one, O martyr.

*Theotokion* From every assault of the adverse serpent deliver me, O pure Mother and Virgin, and enlighten the heart of me who glorifies you with faith,.

*Sessional Hymn, tone 1,  
to the Special Melody* Your tomb



Like Paul of old, Christ called you to faith from heaven, O wise Procopius, perceiving the divine beauty of your heart. Then you suffered bravely, proclaiming his sufferings and providence toward men, O blessed one.

Glory be to the Father... Both now and for ever...

*Theotokion* O pure unwedded virgin Mother of God, true intercessor and protection of the faithful, from all tribulations, sorrows and evil circumstances deliver those who hope in you, and by your divine supplications save our souls, O Maiden.

*Theotokion of the Cross* Seeing you hanging dead upon the cross, O Christ, your immaculate Mother cried out: O my Son, equally unoriginate with the Father and the Spirit, what is this, your ineffable dispensation, through which you save that which your most pure hands have created, O compassionate One?

*Ode 4*

*Irmos* Seeing you hanging on the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

By your divine visions you cut down the prideful tyrant, arrogant in the might of his ungodliness, crying out to the Master: Glory to your power, O Lord.

The deliverer appeared to you a second time, in the dungeon, O Procopius, filling you with boldness and illumining you with radiance before your going forth.

Those enshrouded in the gloom of unbelief, seeing your countenance illumined by divine grace, received the light of faith at the behest of God.

*Theotokion* By your tireless supplications waken me to the dawn of repentance who is burdened by the sleep of despair; and save me, O Lady who gave birth to the Saviour.

*Ode 5*

*Irmos* The impious do not see your glory, O Christ, as do we who keep watch before you through the night: we praise you, only begotten Son, divine brightness of the Father's glory and lover of mankind.

By the light of your words you brought a godly army to Christ, O Procopius, and through the blood of martyrdom, with you it has inherited the everlasting kingdom.

The women of senatorial rank joined the gathering on high, and, renouncing the splendour of their rank, they chose to die for you, the immortal Word.

Afire with divine zeal, the souls which desired your kingdom, O greatly merciful one, spurned their bodies which were mercilessly burned and consumed.

## July 8

*Theotokion* Conceiving God, you gave birth to Emmanuel, incarnate for the restoration of men, O pure Lady: ever entreat him to save our souls.

### *Ode 6*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

Your melodious tongue, exuding honeyed teachings, has truly delivered from the bitterness of ungodliness those who approach you in submission, O martyr Procopius.

With piety as your mother, O martyr, you divested yourself of impiety and through your martyrdom brought your honoured earthly mother to the heavenly Father.

Though he pierced your cheeks with an iron rod, O martyr, the tyrant could not shake your resolve, made firm by the love of him who endured suffering in the flesh.

*Theotokion* Ineffably you gave birth, O most holy Virgin, to the Holy of Holies, who ever sanctifies the faithful and unites the choirs of the martyrs with those of the angels.

### *Kontakion, tone 2, to the Special Melody Seeking the highest*

Afire with divine zeal for Christ, and protected by the might of the cross, you cast down the audacity and boldness of the enemy, and raised up an honourable Church, O Procopius who excelled in faith and enlightens us.

*Ikos* Grant a mouth of understanding to me who desires to hymn your warrior Procopius, O Christ the unoriginate Word, who in the abyss of your judgments has an incalculable wealth of loving kindness. Purified of darkness of soul and with mind washed of defilement, through your divine working may I become a temple of sanctity, that I may sing worthy hymns to the martyr, who excelled in faith and enlightens us.

### *Ode 7*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

Though your neck was crushed with leaden weights, O martyr, you not feel it, for you desired to bear upon your neck the easy yoke of him who with loving kindness assumed our nature.

Receiving the grace of healing from on high, you dispel infirmities, O martyr, and drive away evil spirits, singing: Blessed are you, the Lord God of our fathers.

Greatly wounded at the hands of the enemy and burned with fire, O blessed one, you burn away ungodliness, singing: Blessed are you, the Lord God of our fathers.

*Theotokion* The Word who by a word created all, was born from the incorrupt Virgin, in his desire to free from irrationality those who glorify his voluntary impoverishment.

*Ode 8*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

Burned with torches, pierced with sharp blades, and convulsed with wounding, O martyr, suffering greatly you cried out: Bless the Lord, all you works of the Lord.

With your right hand you smote the dark face of demons, O blessed one; for you overcame the iniquitous tyrant through the consuming burning embers, O glorious one crying out: Bless the Lord, all you works of the Lord.

Having Christ, the immovable rock, as your foundation, O blessed and glorious Procopius, though cruelly weighted down with stones you rejoiced, and he eased your burden and you attained restful joy, crying out: Bless the Lord, all you works of the Lord.

*Theotokion* As you foretold, all generations call you blessed, O Maiden, who gave birth to the blessed God who makes blessed those who faithfully follow his precepts and cry out: Bless the Lord, all you works of the Lord.

*Ode 9*

*Irmos* From you O Virgin, the unquarried mountain, was hewn Christ, the cornerstone not cut by man, who joined in himself the separate natures. Therefore with rejoicing we magnify you, O Mother of God.

When you received your desired end, you wisely bowed your head before God; and, struck by the sword, you mounted the chariot of your blood and hastened to him.

As a fount of miracles, O wondrous one, you flow streams of healings and quench the flame of passions, drowning hordes of demons by the mighty power of the Spirit,.

By your sacred entreaties to God the Creator, O Procopius, save those who joyously keep your holy memory from every threat, every illness and every misfortune.

*Theotokion* From your light-bearing womb, you shone upon us the light, the fashioner of the sun and the stars and all creation: implore him to enlighten those who hymn you.

*Exapostilarion*

## July 8

Like Paul, your calling was from heaven, O Procopius, and progressing there, in accordance with your name, you led choirs of martyrs to the Lord, with whom pray for those who honour you.

*Theotokion* Ever-virgin Mother, who gave birth to him who is light from the unbegotten light, never cease to guide those who hymn you, by your tireless supplications to the never-waning light.

*At the Praises, 4 verses*

*Tone 2, composed by Byzantius* As one proceeding to God by divinely excellent paths and divine works, O passion-bearer, with those ever standing with boldness before his throne, and who bless him, pray for all, that they also may progress there.

*Composed by Germanus, tone 3* Struggling in the years of your youth, like divine Paul, you received a divine gift from on high; and with the cross as your weapon you cast down the audacity of the cruel foe. Passion-bearer Procopius, boast of the martyrs, pray to the Lord for us, that he save our souls.

*Composed by Cyprian, tone 4* Praises are offered to God by lips of clay on the divine day of your commemoration, much-suffering Procopius; for you were an excellent warrior of the word of faith, vanquishing the faces of idols through your labours. Now you are made brilliant by the light of the Trinity, illumining our minds by your supplications.

*Tone 5* Arrayed in your might, O martyr of Christ, the Church today rejoices; and, honouring you, it renders fitting praise to your most excellent memorial: Rejoice, emulator of Paul, who took up the cross of Christ and crushed the snares of the alien one. Rejoice, much-suffering Procopius, boast of the martyrs and strength of kings. Cease not to pray for us to the Lord, as you are the foremost adornment of athletes.

Glory be to the Father... *tone 4*

The Church of God, adorned in the robe of your martyrdom empurpled with your blood, emits sun-like rays, O much-suffering Procopius; for having armed yourself with the cross, and valiantly desiring to follow Christ in death, you took your stand against the array of the alien, and, putting to shame the plots of the iniquitous, became a victorious warrior of Christ. We entreat you: as you have boldness before him, O adornment of the martyrs, pray that our souls be saved.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* As one valiant among the martyrs

Beholding Christ, the lover of mankind, crucified, \* his side pierced by a spear, \* the most pure one cried out, weeping: \* What is this, O my Son? \* How can the thankless people rewarded you thus \* for the good things you did for them? \* Why do you hasten to leave me childless, O most beloved? \* I marvel, O compassionate one, \* at your voluntary crucifixion.

*Aposticha of the Octoechos, with this verse, tone 6*

*Verse* God is wondrous in his saints, the God of Israel.

Come, all from ends of the earth, let us form a spiritual choir, and, taking up the voice of the trumpet in our hymnody, let us offer songs of thanksgiving, saying: Rejoice, warrior of Christ, blessed martyr Procopius, for you suffer for love of him. Rejoice, martyr who gave your body to cruel tortures for the sake of truly everlasting and blessed life. Rejoice, whose insatiable soul finds constant nourishment as a guest of Christ our God. Pray for those who keep your glorious memory with faith, that we be delivered from all wrath, corruption and torment.

Glory be to the Father... *tone 8*

Having like Paul received your calling from God, O martyr Procopius, and excelling in God through your desire for the cross, you manfully shamed the ungodliness and torments of the tyrants. Therefore you stood forth against sin even to the shedding of your blood, struggling against the invisible foe. Pray unceasingly to God the deliverer, that he grant peace to the world and great mercy to our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* O martyrs of the Lord

I cannot bear to see you asleep upon the tree, who grants vigilance to all, and who gives divine and saving wakefulness to those who, through the fruit of the transgression, fell into the sleep of perdition. Thus spoke the Virgin with weeping, whom we magnify.

## Liturgy

*Beatitudes, 8 verses, 4 from the Octoechos and 4 from Ode 3 of the martyr's canon.*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle to Timothy, number 292 [2 Tim. 2: 1-10]*

*Alleluia, tone 4*

The righteous shall flourish like the palm tree, and shall spread abroad like a cedar in Lebanon.

For they are planted in the house of the Lord, and flourish in the courts of the house of our God.

*Gospel of Matthew, number 39 [Mat 10: 37-42]*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

**Appearance of the Kazan Icon  
of the Mother of God (also October 22),  
whose service is printed after this  
  
Great Vespers**

*We sing Blessed is the man... the first antiphon*

*At Lord I call to you... 8 verses: four tone 4,  
to the Special Melody As one valiant among the martyrs...*

As the beauteous palace of the Word \* and his light-bearing throne, \* you held within you, O Lady, \* the Word who is equally enthroned with the Father. \* In giving birth to the never-waning light, you have brought light to our darkness, \* driven away the falsehood of the serpent and destroyed corruption, \* and by your birthgiving have granted everlasting life to the world. \* You have opened the gates of paradise and bestowed all manner of blessings upon human nature. \* By your entreaties, O Lady, deliver your servants from misfortune.

As mother of the king, \* you are the great queen of the exalted hosts in heaven, \* where, stretching forth your all-pure hands, \* you intercede for us in supplication; \* while on earth, as a mighty helper, \* you dwell with your servants in spirit and in your divine icon, \* and gladly save and deliver from all temptation \* those who piously confess you to be the Mother of God.

As a paradise of golden radiance, \* an all-beauteous palace of divine light, \* a holy tree overshadowed by the Holy Spirit, \* a habitation of the never-waning light, \* shining with divine splendour upon those who know you, \* you illumine all creation through your infant; \* and entreating him, O queen and Mother of God, \* from all misfortune save Orthodox hierarchs \* and people who flee to you.

The Church of God, made splendid \* with the icon of you and your Son, O Mother of God, \* as with royal purple and fine linen, \* is adorned with miracles. \* Today, at the revelation of your image, it calls all to celebrate, \* shining with the grace of the Holy Spirit more brightly than the radiance of the sun, \* pouring streams of healing \* upon the sick and the infirm, \* and granting rich mercy to all.

*And these verses, tone 8*

O Jesus, exalted and unapproachable king, enthroned with the Father and the divine Spirit, who was pleased to be born on earth of the unwedded Virgin: taking pity on

your creation and bestowing ineffable beauties upon human nature, accept the supplications of your Mother offered to you for us: do not call to mind our iniquities, but, as you are compassionate, remember us and save our souls. *twice*

Descending to restore Adam, corrupted through his transgression, the King of Glory bowed down the heavens and made his abode within you, O pure Virgin. He was born without violating the seal of your virginity, and, though king of the archangels, was held in your arms, a lowly infant. Now he accepts your entreaty, and fulfills your petition in all things, as he is your Son and God. Implore him earnestly, that he save our souls, as he is compassionate.

God hallowed you with the Holy Spirit, O Mother of God, more than the tabernacle of Moses, though it was fashioned according to a heavenly plan; and, having dwelt wholly within you, he has given life to all. Likewise, your icon is filled with the grace of God more than the ark of Aaron, and pours sanctification upon souls and bodies. Bowing with love before it, we ask of you great mercy, O blessed helper.

Glory be to the Father... Both now and for ever... *tone 8*

Come, let us rejoice in the mighty helper of our race, the queen and Mother of God. Let us bow down before her serene, wondrous and precious image, which is venerated by the angels. For the Mother of God gives abundant gifts of healing to the faithful, flowing never-failing grace from the inexhaustible spring of her holy icon. She delivers from the darkness of temptations and misfortunes, and from every sin, us who piously and in God-pleasing manner glorify and honour the radiant and wondrous holy icon of the Mother of God. In song we cry out to the prototype thereof: Rejoice, loving help of the world, in the salvation of our souls.

*Entrance, Prokimenon of the Day, Readings:*

A reading from Genesis.

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place, and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." (Genesis 28: 10-17)

A reading from the prophecy of Ezekiel.

Thus says the Lord: When these days are over, then from the eighth day onward the priests shall offer upon the altar your burnt offerings and your offerings of well-being; and I will accept you, says the Lord God. Then he brought me back to the outer gate of the sanctuary, which faces east; and it was shut. The Lord said to me: This gate shall remain shut; it shall not be opened, and no one shall enter by it; for the Lord, the God of Israel, has entered by it; therefore it shall remain shut. Only the prince, because he is a prince, may sit in it to eat food before the Lord; he shall enter by way of the vestibule of the gate, and shall go out by the same way. Then he brought me by way of the north gate to the front of the temple; and I looked, and lo! the glory of the Lord filled the temple of the Lord; and I fell upon my face. (Ezekiel 43:27-44:4)

A reading from the Proverbs.

Wisdom has built her house, she has hewn her seven pillars. She has slaughtered her animals, she has mixed her wine, she has also set her table. She has sent out her servant-girls, she calls from the highest places in the town, "You that are simple, turn in here!" To those without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight."

Whoever corrects a scoffer wins abuse; whoever rebukes the wicked gets hurt. A scoffer who is rebuked will only hate you; the wise, when rebuked, will love you. Give instruction to the wise, and they will become wiser still; teach the righteous and they will gain in learning. The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight. For by me your days will be multiplied, and years will be added to your life. (Proverbs 9:1-11)

*Entreaty, tone 2*

As your icon is truly more venerable than the ark of old before which David danced, having assembled the ranks of Israel, O Mother of God, there now stand before it the councils of hierarchs with the ranks of the angels, kings and princes, and all the multitude of the Christian people; and they bless you, the Mother of God; they glorify you as befits servants, and honour and bow down before you; and after God, they pray to you, that you grant the world peace in Orthodoxy, strengthen the sceptres of kings, and save your servants from all evil.

Before your image, O most pure Mother of God, stand the company of hierarchs, kings and princes, and all the people, monastics and laity, who know you truly to be a powerful and invincible helper; and they are moved to offer you supplication with all their soul, and needful of your aid are impelled to pray to God, that you might stretch forth your God-bearing hands and pray for the world. Hearken, O Lady, and grant consolation to your servants, lest our heavy and grievous sins gain the victory over us; for we are all in need of your assistance.

*Tone 8* When first your icon was painted by the Evangelist of the mysteries of the Gospel, and was brought to you, O Queen, that you might make it your own and impart to it the



strength to save those who honour you, you rejoiced; and as you are the merciful collaborator in our salvation, having conceived God, you sang a hymn to the icon, giving mouth and voice thereto: From this day all generations will call me blessed. And, gazing at it you said with authority: My grace and power are with this image. We truly believe what you said, O Lady, for in this image you are with us. Standing reverently before it, we your servants bow down before you: may you visit us with your maternal compassion.

*Tone 7* Surpassing Mount Sinai you are a great and glorious mountain, O Mother of God, for, unable to bear the descent of the glory of God in types and shadows, it caught on fire and thunder and lightning struck it; but you held God the Word within you as divine light without being burnt, and with the your milk you nurtured him who holds all things in his hand. And now, with maternal boldness toward him, O Lady, help those who faithfully celebrate your honoured festival: visiting us in your mercy, forget us not; for from God you have received the gift of ordering and protecting the Christian flock, your servants.

Glory be to the Father... Both now and for ever... *tone 6*

All the generations of men offer you gifts of praise, and they entreat you as Queen and the Mother of God: the prophets proclaimed you most wisely, the Levites blessed you, the apostles and martyrs confessed you, kings and princes bow down before you, hierarchs proclaim you, monks and layfolk render you reverence, rich and poor, orphans and widows, of every age and station, old and young, flee to your mighty protection with faith. By your prayers, O Lady, protect and preserve us, and save our souls from misfortune.

*Aposticha, tone 8*

O Mother of God, honoured habitation of him who is the most pure light, how can we, your servants, worthily hymn you? For by the revelation of the pure icon of you and the pre-eternal infant all are sanctified.

*Verse* I will make known your name to every generation.

Undefiled Virgin, full of divine joy, what thanks can we ever offer you? For by the brilliant radiance of your blessed birthgiving you have led all up from corruption to life.

*Verse* Hear, O daughter, consider and incline your ear.

Virgin Lady, Mother of the creator, joy of the ranks of heaven and blessed helper of the human race: pray for the salvation of our souls.

Glory be to the Father... Both now and for ever... *tone 5*

O people, let us splendidly sing the hymn of David to the maiden Bride of God, the Mother of Christ the king: At your right hand stands the queen, O Master, arrayed in a vesture of inwoven gold and adorned with divine splendour. Making her more beautiful

than all the world, as she is good and elect among women, you were pleased to be born of her in your great mercy, and have given her as a helper to your people, to save and protect them from misfortunes by your omnipotent and divine power. By her supplications, Christ our God, have mercy on us.

*Troparion, tone 4*

Sincere helper and mother of the Lord, the Most High,  
who entreats Christ, your Son and our God,  
bringing salvation to all who have recourse to your mighty protection;  
O Lady, Queen and Sovereign.  
Help us, burdened with many sins amid temptations, sorrows and sickness,  
who stand before your most pure image with contrite soul and broken heart,  
who with tears pray with unfailing hope in you:  
grant that which is beneficent and deliverance from every evil,  
O Virgin Mother of God, the divine protection of your servants.

## **Matins**

*At God is the Lord... the troparion of the icon, thrice.*

*After the first reading of the Psalter,  
this Sessional Hymn, tone 3*

Pious people, gatherings of Orthodox Christians, all draw near with faith, falling down before the divine image of the Mother of God; for she joyfully grants healing to the ailing, wounds the heretical like a shaft from a bow, makes us all radiantly glad, and illumines us with grace by her supplications.

Glory be to the Father... Both now and for ever...

God made you wholly good and undefiled among women, having prefigured you honourably through the prophets; and having blessed you through his priests, he caused you to dwell in the Holy of Holies and be nurtured by an angel, giving you bread from heaven. The same supremely good one, the only-begotten Word of God, dwelt within you and issued from you incarnate: we worship and honour you, truly the Mother of God.

*After the first reading of the Psalter,  
this Sessional Hymn, tone 4*

Let all the multitude of the faithful radiantly join chorus, and let the army of demons lament, beholding the manifold feasts of the Mother of God shining forth, praising her with divine hymns; for where the blessed Lady, the Mother of God and divinely elect Maiden is glorified in a God-pleasing manner, there is the downfall of wickedness and the mighty confirmation of Christians.

Glory be to the Father... Both now and for ever...

Most blessed Lady, Mother of God and divinely elect Maiden, splendid fulfillment of prophecy, boast of the apostles, crown and confession of the martyrs, greatly hymned one honoured by the angels and the generations of men, longed-for helper of the whole world: deliver your servants from future damnation and the lake of fire, truly blessed one.

*Polyeleos, Magnification, Little Litany,  
and Sessional Hymn, tone 1*

O Mother of God, save those who honour you in the Orthodox manner, who flee to you and lovingly bow down before your holy icon; and give us not as plunder to our adversaries, neither let all the evils which our sins have prepared for us come upon us, nor let our iniquities gain ascendancy over our heads; but may your God-pleasing maternal prayers to God win the victory.

Glory be to the Father... Both now and for ever...

Your pure icon, O virgin Mother of God, is spiritual healing for the whole world; and having recourse to it, we bow down before you, and venerate, kiss and honour it, drawing from it the grace of healing of bodily infirmities and passions of soul; and thus are we freed by your supplications.

*Hymn of Degrees, the first antiphon of tone 4*

*Prokimenon, tone 4*

I will make known your name to every generation.

*Verse* Hear, O daughter, consider and incline your ear.

Let every breath praise the Lord... *and the rest,  
with the Gospel of Luke, number 4 [Luke 1:39-49, 56]*

*After the Psalm* Have mercy... *verse, tone 8*

Come, let us rejoice in the mighty helper of our race, the queen and Mother of God. Come, and bow down before her serene, wondrous and precious image, which is venerated by the angels. For the Mother of God gives abundant gifts of healing to the faithful, pouring never-failing grace from the inexhaustible fount of her holy icon. She delivers from the darkness of temptations and misfortunes, and from every sin, us who piously and in God-pleasing manner glorify and honour her radiant and wondrous holy icon. Therefore we sing to the prototype thereof: Rejoice, loving help of the world, in the salvation of our souls.

*We sing the two Canons of the feast*

*Ode 1*

*Canon to the most holy Mother of God, 'She who indicates the Way' tone 4  
composed by priest-monk Ignatius*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

Joyously I begin my foremost praise: Rejoice. And with gladsome voice I sing to you, the indicator of the way: Fill me with understanding as I begin to hymn you.

Rejoice, O exalted Lady who gave birth to Christ our everlasting joy. Exalted Virgin, Directress and hope of the Orthodox, fill me with the joy which the world desires.

All men and angels join chorus, ever singing together in heaven and on earth, O Directress: Rejoice, O Virgin, for by your birthgiving you have filled all things with joy.

O Directress, give joy to those who with fear cry out to you Rejoice, in that you are the Mother of joy who delivers from all tribulation; and have mercy on all who have recourse to you.

*Another canon of the feast, same tone*

*Irmos* I shall open my mouth...

The leaders of the angels reverence you, O Mother of God; and the ranks of the saints serve you with honour; the righteous adorn themselves and bless you as the mediator of heavenly things; heaven and earth praise you splendidly in gladness. We sinners ask: Illumine our hearts to hymn you on this day of the revelation of your icon.

Come Christian people, and with mystically cleansed minds, gather in the church of the Mother God; for from her holy icon flows inexhaustibly a spiritual spring healing the souls and bodies of those who sing: Blessed is our God who was born of you.

The strange wonder of your divine birthgiving strikes every ear with wonder and awe, O immaculate one: how you conceived the creator of the cherubim; how you carried him who is life, and for the world gave birth to him who is life, both God and Man.

We, the generations of man, flee to your shelter, O virgin Lady. With the light of your birthgiving enlighten us, your sinful servants who earnestly pray, bowing down before your pure icon, asking to receive from you great mercy.

*Katavasia* I shall open my mouth...

*Ode 3*

*First Canon*

*Irmos* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

Rejoice, unshakable, pure and animate palace of Christ the king, the Most High. Rejoice, Directress, Rejoice; for by you our city is kept safe.

In your unwedded womb you actually contained him who creation cannot contain, O virgin Directress. Magnifying you fittingly, we sing: Rejoice.

O exalted joy of the world, ever hymning you with joy, O pure one, we are granted everlasting joy by your maternal supplications to him who was born of you, the Directress.

O Directress, we invoke you as the golden jar, the candlestick, the rod and the table; and we ever raise the cry Rejoice. to you when we use these terms.

*Second Canon*

*Irmos* O Mother of God, the living and abundant fountain...

What worthy praise can our utter infirmity offer? For through the manifestation of your pure and divine icon you pour forth bountiful streams of healing upon your servants who faithfully have recourse to you.

The holy revelation of your divine icon, O virgin Mother of God, has shone upon us like the radiant sun, emitting rays of glorious miracles and dispelling a myriad of evil circumstances by your sacred intercessions, O Lady.

Once you filled your first-painted icon with grace, O virgin Lady Mother of God; and now that same grace speaks truly in the shining of the wonders of faith, as the first one did for the sake of you, depicted there, to those who with faith have recourse to you after God.

We bow down before the pure image of you and your child, Christ the pre-eternal and never-waning light, O Mother of God, by whom you have saved all human nature from cruel evils and mortal corruption.

*Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

The divine apostles of the Word, the clarion-voiced universal heralds of the Gospel of Christ, having founded a divine church in your most holy name, O Mother of God, approached you, entreating you to come to its consecration. But you said, O Mother of

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God: Go in peace, and I shall be with you there. And they found there, on the wall of the church, the likeness of your image depicted powerfully in colours; and seeing it, they rendered homage to you and glorified God. We also, with them, bow down before your divine icon, asking of you great mercy. Grant remission of sins to your servants, O truly blessed Lady.

### *Ode 4*

#### *First Canon*

*Irmos* Seated in glory upon the throne of the divinity, Jesus most divine is come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

Rejoice, O Directress, wonder of wonders. Rejoice, joy of all cities and towns, impregnable fortress and defence for Christians amid misfortune, victory over the enemy.

Rejoice, boast of Orthodox kings, for you, the queen of all, accompanies Christ-loving armies. Rejoice, Directress, the refuge and confirmation of us all.

Rejoice, deliverance for all amid misfortune. Rejoice, ready consolation for the sorrowful. Rejoice, exalted Lady. Rejoice, most blessed Directress, healer of all the infirm.

Rejoice, Lady whose mighty works all creation hastens to glorify; yet it is unable, O Directress, and so it cries out to you. Rejoice, O Lady, dwelling-place of God.

#### *Second Canon*

*Irmos* Seated in glory...

Let us honour the icon of the virgin Mother of God and of the divine infant Christ our God; and let us kiss it and glorify her with fear and trembling; for we honourably venerate the icon and honour even more the pure Mother of God.

David, the divine and wondrous prophet, foreseeing from afar, said: The rich among the people shall entreat your countenance. And we, the faithful, bow down and venerate the precious icon, sanctified in body and soul.

Luke, the divinely eloquent recorder of the Gospel, set down your pure image, O Mother, depicting the pre-eternal infant in your arms: from temptation and misfortune you deliver those who approach it, and you protect and save them all by your image.

You are the boast and crown of all the saints, O queen; after God, you are our hope and help, and on you have we place our hope of salvation. We entreat you as the Mother of God: Rain down your rich and soul-saving mercies upon your sinful servants.

*Ode 5*

*First Canon*

*Irmos* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, held in your womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing your praises.

As an abyss of goodness and compassion, rejoice, O virgin Directress. Rejoice, giver of faith to all. Rejoice, most speedy helper of those in misfortune and sorrow.

Beholding the mighty works of your wonders, we, the faithful, are filled with joy; therefore, in every place we ever sing to you, Rejoice, O Directress.

O rejoice, virgin Directress, dwelling-place of Christ our God and of his ineffable and divine glory. Rejoice, palace all adorned. Rejoice, animate city ever reigning.

Looking upon you as an untiring sea of joy, virgin Maiden Directress, rejoicing we all cry out to you: Rejoice. And in song, we ever look for divine gifts invisibly bestowed.

*Second Canon*

*Irmos* All things are filled with awe...

Every being is at a loss how to hymn you, the most pure one; for you are exalted far above the heavenly intelligences, having given birth to the unapproachable and dread king and God of all. As you are merciful and the ready helper of men, attend to the entreaty of your servants, and grant us your help.

Where your grace overshadows, O Mother of God, demons vanish in fear and their wickedly devised fantasy is destroyed; the dark demons flee and the faithful rejoice, singing a hymn of praise to you from their hearts: Rejoice, divine protection of our souls.

Sweet sight is given to the blind, hearing to the deaf, good speech to the mute, the ability to walk to the lame, cleansing to the leprous, chastity to the demonized, and healing to those who suffer from sicknesses, through the overshadowing of your pure icon, O Mother of God.

O joyous Mother of God, let us never fail to hymn your mighty works with psalms and hymns; for you truly gave birth to the incarnate God, to our universal salvation and deliverance.

*Ode 6*

*First Canon*

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*Irmos* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

Receiving Christ, O pure virgin Directress, you heard the cry: Rejoice. And having given birth to him ineffably, you ever hear from all the salutation Rejoice.

You have filled all with joy, and have united those on high with those below, O Directress. Therefore, with joy heaven and all the earth now cry out to you together.

Rejoice, exalted Directress, consolation of widows and orphans. Rejoice, you that pour forth inexhaustible riches upon the destitute.

Rejoice, Directress, dwelling-place of Christ, more lustrous than gold and more splendid than the dawning of the sun. Rejoice, O Virgin. Rejoice, O Bride unwedded.

### *Second Canon*

*Irmos* As we celebrate this sacred and solemn feast...

O Virgin Lady, by your exclamation of old, you imparted to your pure image the rich grace of your divine birthgiving, so that it work great and glorious miracles in abundance, for the salvation of those who hope in you.

Where the holy name of the joyous Mother of God is glorified, streams of every good thing pour forth. Come in purity, O people, for by the manifestation of the divine icon of the Virgin the presence of the queen is revealed, for the salvation of the faithful.

Approaching with faith, O immaculate Lady and Mother of God, from your pure icon we receive healing of maladies, the dispelling of the passions, salvation which nourishes the soul, forgiveness of sins, and everlasting deliverance.

The generations of the earthborn flee to you, O Lady, asking great mercy; and the infirm receive abundant healing, release from the passions, and consolation amid grief. O Lady, let fall upon me a drop of soul-saving rain, that I also may hymn your magnitude.

### *Kontakion, tone 8, to the Special Melody To you, the champion leader...*

Let us flee to the protection of the Virgin, O people, | that calm and good haven, the speedy helper, the ready and fervent salvation. | Let us hasten to prayer and repentance, before the most pure Mother of God | who pours upon us unfailing mercies as she goes before us to help us; || delivering her goodhearted and God-fearing servants from great misfortunes and evils.

*Ikos* Having cleansed thought and mind, let us hasten to the Mother of God, calling her blessed in splendid hymns; and let us glorify and honour her pure icon, and falling down before it, let us do homage as to herself; for the veneration shown an icon ascends



to the prototype, and he who honours and bows down before it honours the prototype himself, as the divine fathers have said. And if one does not reverence the most holy Mother of God, and does not venerate her icon, let him be anathema. For she shames and destroys those who honour her not, delivering her goodhearted and God-fearing servants from great misfortunes and evils.

*Ode 7*

*First Canon*

*Irmos* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced as they sang: Blessed are you, the supremely exalted Lord God of our fathers.

Rejoice, O Directress, who ever directs the faithful to tread the path to salvation, for by you we are delivered from the present tribulations brought about by the barbarians.

Rejoice, O Mother of God Directress, who keeps watch and prays to God for us, delivering people from every sorrow and from evil by your mediation.

Rejoice, most holy Directress, who fulfills those of our petitions which are for our profit, and ever desires our good and brotherly unity, especially among the leaders.

Rejoice, O Directress of ships at sea, who deliveries the faithful, and quickly releases their various and long-standing ailments, the deliverance from every sorrow.

*Second Canon*

*Irmos* The divinely wise youths...

Let us draw remission from the unfailing fount which flows with sanctity, the all-pure Virgin and her Son, God the Word, incarnate for us. Let us cry out to him: Blessed are you, creator and deliverer, God glorified with the Father and the Spirit.

With ever-vigilant and God-pleasing prayer, O pure one, and an insuperable dominion, crush the audacity of the enemy directed against us, that we, your servants, may rejoice in you, crying out to your Son: Blessed are you, the God of our fathers.

O faithful people, let us rejoice and be glad in the wondrous appearance of the icon of the all-pure Lady, the Mother of God; for it appears as an inexhaustible river flowing with the water of healing, giving sight to the blind, hearing to the deaf, the ability to walk to the lame, and plenteous healing to all in their infirmities.

The unapproachable image of your conception, O Virgin, is an unfathomable abyss, an incomprehensible mystery; for your conception was seedless and you gave birth

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without a husband, as the incorporeal pre-eternal one became incarnate, an infant: the Son of God became your Son, O Virgin; and to him we sing: Blessed are you, O God.

### *Ode 8*

#### *First Canon*

*Irmos* The birth giving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

Rejoice, most blessed Mary, for through you the most blessed God has arrayed himself in all of me; and having arrayed himself in man, he has united man to his divinity in an ineffable union, O virgin Directress. Rejoice, joy of all the world.

Rejoice, dispeller of evil spirits. Rejoice, Mother of God Directress. Rejoice, whom the invisible armies of heaven ever glorify and magnify as the Mother of God. Rejoice, who has joined those who are below with those above.

Rejoice, O Directress who without exception surpasses the heavenly host. Rejoice, O exalted Lady, who gave birth to the God of all creation, and has dominion over it. Rejoice, O pure one, who even after giving birth remains a virgin.

Rejoice, glory of all women, hallowed temple of our God. Rejoice, Directress. Rejoice, who saves the souls of all on earth. Rejoice, protecting cloud broader than the heavens. Rejoice, phial of divine oil of myrrh.

#### *Second Canon*

*Irmos* The birth giving of the Mother of God...

The minds of angels and men are filled with awe, O Mother of God, at how you gave flesh to the God of heaven, holding him in your womb, and how, having given birth to him as an infant, you carried him as a son in your arms. Before him creation stands in awe and the heavenly thrones tremble, crying out unceasingly: Holy, holy, holy are you, O God, hymned and exalted above all for ever.

Rejoice, joy of all the world: with the Archangel Gabriel we sing to you, O Mother of God: Rejoice, for you contained the infinite one. Rejoice, full of grace, bearer of the whole divinity. Rejoice, restoration of Adam, the Lord is with you, saving us through you: him we hymn and exalt above all for ever.

O sanctified root of Jesse, you have plucked out the root of our sin, O rod of Aaron which blossomed, giving rise to a blossom, Christ the giver of life. O jar which received the Manna, you have crushed the power of death, and have brought the human race to him who is life: we hymn you, the cause of that which is good.

O Lady, the boast of Christians, a sword against our enemies and a rampart for those who have recourse to you: we call upon you for aid: do not let foes rise up against your people, for they praise neither you nor your Son, O Mother of God, nor do they bow down before your icon. Vanquish them, and save our souls.

*Ode 9*

*First Canon*

*Irmos* Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers celebrate, honouring the sacred triumph of the Mother of God; and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

Rejoice, lamp who bore the never-waning light, whose birthgiving has destroyed the darkness of polytheism and delivered your people from the abyss of Hades. Rejoice, Mother of God, Directress, the vehicle of all good.

Rejoice, earth from whence the ear of heavenly grain has budded for the faithful; and delivered the world from soul-destroying famine. Rejoice, vine who gave birth to the cluster of life, O pure Mother of God, Directress.

Rejoice, comely paradise of mystic flowers. Rejoice, virgin Mother of God who by purity has strangely routed the invisible foe. Rejoice, Maiden, universal wonder.

By your aid, keep the rest of our life untouched by harm, O virgin Maiden, that we may receive a good end, who hymn you and sing: Rejoice, most blessed and pure Mother of God, Directress.

*Second Canon*

*Irmos* Let all mortal flesh...

The choir of prophets foretold you in many and various ways, O Mary: as the holy tabernacle more spacious than the heavens, the tablet divinely inscribed, the bush unconsumed by fire, the portal through which God passes, the mountain and the ladder, the bridge and the rod which blossomed. And we magnify you as the Mother of God.

The mystery of the depth of your birthgiving moves the mind of the angels to awe, O Virgin, and your all-pure icon expels demons, darkens the countenances of the ungodly, and puts them to shame; for they cannot bear to look upon its power, so they flee and vanish. We lovingly venerate it, and magnify you as the Mother of God.

As a constant intercessor before the Most High, as one with undaunted boldness; found the life of the Orthodox in profound peace, exalt our right-believing hierarchs, and grant your servants all things profitable, that we may magnify you as the Mother of God.

O most merciful helper of Christians, the mind of men or angels cannot hymn you rightly, for you are more honourable than all creation, more glorious than all of heaven and earth; for you gave birth to the creator and God of all. O Lady, mercifully accept this hymn composed for you from the depths of our heart, and ever save us who hope in you.

*Exapostilarion*

Let the all-hymned Mother of God be honoured, who gave birth to Christ our God, our life. She is the opening of the gates of Paradise, the cleansing of the whole world, the restoration to life. And he is the one of whom the prophets spoke, whom we worship as our God, the Saviour of our souls. *twice*

Glory be to the Father... Now and ever...

Come with purity, O faithful, and let us exalt the wondrous icon of the most pure Mother of our God with the divine infant Christ our Saviour. Having given birth to him and carried him in her arms, with boldness before him, she prays unceasingly for us, and bestows upon her servants rich mercies.

*At the Praises, 4 verses, tone 4*

Let us glorify the joyous Mother of God, O faithful,  
for we ever have her holy and blessed name upon our lips more than any other,  
unceasingly fleeing to her all-pure and healing icon;  
for thereby we find all things good and profitable on earth,  
and are delivered from the snares of the demons in the air.  
As the Mother who gave birth to the creator of all,  
she saves our souls from misfortunes. *twice*

Let the throng of the impious eternally lament,  
who do not bow down before your all-pure icon,  
who do not confess you to be the Mother of God pure in your birthgiving.  
But we, your faithful people, rejoicing  
rejoice to confess you the true Mother of God and Virgin,  
for you truly gave birth to Christ our God incarnate,  
and have trampled the corruption of Adam underfoot,  
have cleansed the world of sin, granting never-ending life  
and have opened the gates of paradise to the faithful  
through your divine infant.  
Implore him, that we who hymn your mystery with faith may be saved.

Let the multitude of the pious be glad  
and rejoice with ineffable joy;  
and, falling down, let them do homage and reverence the Mother of God with  
fear,  
giving thanks to her after God,  
for she is the vehicle of such great blessings.

The angels desire to gaze upon those things  
which Christ our God has given the faithful through the Mother of God,  
for he has an abundance of compassion and great mercy.

Glory be to the Father... Both now and for ever... *tone 8*

The holy image of your form, O Virgin Mother of God,  
is by your grace a bounteous fountain  
which pours forth its waters for all the earth  
and enlightens the whole world with the radiance of the Holy Spirit.  
For you ineffably gave birth in the flesh to God the Word,  
hearing such things as these from the Archangel Gabriel:  
Rejoice, O full of grace, the Lord is with you,  
overshadowed by the Holy Spirit at your conceiving.

*Great Doxology and the rest.*

## Liturgy

*Beatitudes, 8 verses: 4 from Ode 3 of the first Canon, and 4 from Ode 6 of the second.*

*Prokimenon, tone 3  
the Canticle of the Mother of God*

My soul magnifies the Lord, my spirit rejoices in God my Saviour.  
*Verse* For he has looked with favour on his lowly servant: from this day all  
generations will call me blessed.

*Epistle to the Philippians, number 240 [Phil 2:5-11]*

*Alleluia, tone 8*  
Hear, O daughter, consider and incline your ear.  
The richest among the people shall entreat your favour with gifts.

*Gospel of Luke, number 54 [Luke 10:38-42; 11:27-28]*

*Communion verse*  
I will take up the cup of salvation and call upon the name of the Lord.

## July 9

### Hieromartyr Pancratius, Bishop of Tavrominia

### Vespers

*At Lord I call to you... tone 2,  
to the Special Melody When from the tree...*

When the pre-eminent among the disciples, went about, confirming the whole world, he found you to be like a precious stone, O blessed one, and placed you as a foundation of the Church, who cast down the pillars and temples of idolatry by the divine power of the Word whose pleasure it was to dwell incarnate with men.

Dispelling the evil spirits of malice by the Word, you made men spiritual by the grace of the Spirit, O martyr Pancratius, working the field of their hearts, and casting there the divine seed, the fruits of which you offered to the heavenly husbandman, praying for those who praise you with faith.

With noetic splendour you made the West like the East, bearing the sun of the knowledge of God who shone upon us from the Virgin in a manner past understanding; and having set in your suffering, O father, you shone to the never-setting light, where you saw, not as a reflection, the desired beauty of the judge of your contest, O Pancratius.

Glory be to the Father... Both now and for ever...

*Theotokion* Without confining him, you held within you God who alone is infinite and who became man in his goodness, O most holy Bride of God. I entreat you to rescue me from the passions which hem me in, that, having trodden the straight and narrow path, I may attain that which leads to life.

*Theotokion of the Cross* Beholding you nailed to the tree of the cross, O Jesus, the unwedded Virgin said, weeping: O my sweet child, why have you abandoned me who alone gave you birth? O unapproachable light of the unoriginate Father, hasten to be glorified, that those who glorify your divine sufferings may receive divine glory.

*Troparion, tone 4*

You shared in the ways of the Apostles and occupied their throne,  
and your deeds were a passage to the divine vision, O divinely inspired one.  
Obedient to the word of truth, you suffered for the faith  
even to the shedding of your blood, O hiero-martyr Pancratius.  
Entreat Christ our God that our souls be saved.

## Matins

*Canon of the Holy Hieromartyr Pancratius of Tavrominia,  
tone 1*

### *Ode 1*

*Irmos* Let us all sing a hymn of victory to God who has wrought wondrous miracles with his upraised arm, and saved Israel, for he has been glorified.

Made firm upon the foundation of your words, Pancratius, the Church knows you as a precious stone; therefore, we honour your memory today.

With the plough of your divine words, Pancratius, you renewed hearts hardened by the darkness of false belief; and you have made them fruitful through their faith.

Proclaiming the threefold unity united in a single nature, you burnt away the gloom of godlessness and enlightened men with teachings of luminous splendour.

*Theotokion* From you, the pure Lady, Jesus the Lord and giver of light shone forth, illumining the ends of the earth; through him those in darkness and shadow see the light.

### *Ode 3*

*Irmos* Let my heart be made firm in your will, O omnipotent Christ our God who established the second Heaven above the waters and founded the earth upon the waters.

Strong in the Spirit, you drove away evil spirits; and by the labour of your prayers you demolished the temples of idols, raising up churches in stead, O wondrous one.

With your sword-like discourse you cut down the thorns of impiety, O venerable one, planting in men's souls the saving teachings of abundantly fruitful virtues.

The pre-eminent apostle Peter found you to be a vessel receiving the pure radiance of the divine Spirit, O honourable one, and sent you to the West to drive away the darkness of ungodliness.

*Theotokion* We the faithful call you, the blessed unwedded Lady, the luminous cloud, the golden ark and jar, the exceeding lofty ladder, more spacious than the heavens.

*Sessional Hymn, tone 4,  
to the Special Melody* You have appeared today...

Proven to be a champion of piety and a victor,  
O sacred Pancratius,  
you now stand before the Lord  
with the bodiless ones in heaven:  
pray that our souls be saved.

Glory be to the Father... Both now and for ever...

*Theotokion* We the faithful bless you.  
O Mother of God,  
the fervent aid of those amid misfortunes,  
our helper and reconciliation with God,  
through whom we are delivered from corruption.

*Theotokion of the Cross*  
Seeing your Son lifted up upon the tree,  
O most pure Lady,  
your inner being rent with pain,  
you cried out in your grief:  
Woe is me; for how is it that you can set, my timeless light?

*Ode 4*

*Irmos* In the Spirit foreseeing the incarnate Word, O prophet Habakkuk, you cried out, saying: You shall be acknowledged when the years draw nigh; you shall be made manifest when the time comes. Glory to your power, O Lord.

Made a fiery spirit by the fire of the Comforter, you consumed falsehood, O wise Pancratius, and, shining like a beacon upon those drowning in the sea of ignorance, you brought them to the haven of the divine will.

Peter, having fully drunk of the unquarried rock, sent you forth as another river, to give drink to hardened souls, O divinely wise one, and to dry up streams of ungodliness with the torrent of divine teaching.

Made luminous by the splendour of the understanding of Christ, the sound of your words went forth, and thereby the wisdom of the Greeks was shown to be foolishness and the malice of the philosophers was consumed, O hieromartyr Pancratius.

Having made your life splendid with beauty, you cast all the assaults of the demons into darkness, and, dispelling the darkness of ungodliness, you made as children of the day those who submitted to your teachings with love.

*Theotokion* You gave birth, O pure Maiden, to the incarnate Word who is in two natures and volitions, who gloriously told those enslaved to falsehood the way to salvation.

*Ode 5*



*Irmos* Grant us your peace, O Son of God, for we know no other God but you. We call upon your name, for you are God of the living and the dead.

Showing wonders you drew people into your net; by your words you cast down the temples of the pagans, and built churches of beauty, for the restoration of men.

With your blood you dyed your sacred vesture, and you dried up the blood offered to demons; and triumphant, you ascended to heaven, receiving a crown of victory.

In your presence a temple of the idolaters broke apart; and a door to salvation was opened to the heathen, as divine grace was given to the hearts of the faithful, O father, keeper of the sacred mysteries of God.

*Theotokion* Christ descend upon you as rain, O pure one, drying up the torrents of polytheism, bringing the water of divine knowledge for those amid the flame of deception.

*Ode 6*

*Irmos* Like the prophet Jonah, I cry out: Free my life from corruption, O good one, and save me, O Saviour of the world, as I sing: Glory to you.

Jesus, the enlightenment and God of all, having filled your mind with grace and richly illumined it, gave deliverance to the people through your words of foolishness.

Having preached the Gospel of God as a hierarch, you splendidly sealed your divine teachings with your blood, O martyred Pancratius, servitor of the mysteries.

You delivered men from the idolatrous sprinklings of vile blood, and, slaughtered like a lamb, O Pancratius, you offered yourself to God as a living sacrifice.

*Theotokion* O immaculate Lady who gave birth to Christ the Saviour, to the light of salvation and life lead me who is oppressed by the assaults of fruitless thoughts.

*Kontakion, tone 4*  
*to the Special Melody* You have appeared...

You were proven to be a brilliant star  
for the people of Tavromenia, O Pancratius,  
and were shown also to be a sufferer for Christ.  
Standing now before him,  
pray for those who honour you, O blessed one.

*Ode 7*

## July 9

*Irmos* The fire did not touch or threaten your youths in the furnace, O Saviour, for the three with one voice then praised and blessed you, saying: Blessed be the God of our fathers.

You were baptized in your own blood, having before baptized people in water; and you pass over to Christ rejoicing. Dwelling with him, you are ever splendidly enriched by sharing in the blessings of heaven, O blessed one.

Those engulfed in the salty sea of evils you drew forth with the hook of your words; and with the pure rain of prayers you dried up the turgid depths of false belief, O sacred servitor of the mysteries of Christ.

The unbroken rock, the teacher of sacred truths, set you as the foundation and ground of the sacred Church; and thereon all the malice of the infantile foe is destroyed.

*Theotokion* The Word of God found you alone to be most pure, O Lady; and born of you, he cleanses the faithful of the defilement caused by not abstaining from evil.

### Ode 8

*Irmos* As their creator and Lord, before whom the angels and all the hosts of Heaven stand in awe, you priests hymn, you children glorify and you people exult above all for ever.

Consumed by the fire of various trials, you remained unharmed; your mind honed by splendid visions, you were a sword cutting down the tinder of polytheism, O wise one.

You worked signs and wonders, bringing people to the knowledge of Christ, like a prophet of God telling that which would come about, through the inspiration of the Comforter, O divinely wise one.

Showing the image of the creator, which he willingly bore when he united himself to us, you thereby worked signs and wonders, driving away the audacity of polytheism.

*Theotokion* Christ, who alone is our benefactor, like rain descended into you, truly giving drink to all creation, having dried up the turgid rivers of idolatry, O Virgin.

### Ode 9

*Irmos* As a fountain ever-flowing which brings life, as the light bearing lamp stand of blessing, the spiritual temple and most pure tabernacle more spacious than Heaven and earth, we the faithful magnify the Mother of God.

Enlightened in mind and soul by the radiant splendour of Peter, you reached the West as a star of great brilliance, illumining with your teachings those deep in the abyss of ignorance, O Pancratius.

Knowing that the honour accorded an icon passes to its prototype, O glorious one, everywhere you set up the precious icon of Jesus our God, for the destruction of the temples of the demons.

Rejoicing, your city and congregation of the faithful keep this your splendid festival, honouring you faithfully, O wondrous Pancratius: never cease to bless them as their pastor, offering prayer for them all.

*Theotokion* Have pity on us who hymn you, O Lord ineffably born of the Virgin, delivering your servants from temptations, passions and tribulations by her prayers, as you alone are our benefactor, the lover of mankind.

## July 10

### **Our Venerable Father Anthony of the Caves of Kiev, first of all the monks of Russia**

#### **Little Vespers**

*At Lord, I call to you... 4 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Father Anthony, you followed in the footsteps \* of the great fathers of the Holy Mountain; \* and struggling in the body like a bodiless being, \* through virtue you became a model for many. \* Therefore, you have been granted gifts of miracles by Christ, \* to heal the various ailments of men. \* Pray that our souls be saved. *twice*

Father Anthony, you were a leader of monastics, \* offering yourself to God first as an unbloody sacrifice \* through the ascetic endeavor of philosophy; \* and by humility, exalted morals and countless struggles \* you put the enemy to shame, O venerable one. \* pray that our souls be saved.

Venerable father Anthony, \* your radiant memorial \* is seen to be full of joy and gladness; \* Therefore, we, your sacred children, gather, \* to hold spiritual festival and glorify the Lord \* who has truly glorified you.

Glory be to the Father... *tone 6*

Today Mount Athos, which received you as a new Abraham the sojourner, rejoices gloriously, O father; and your homeland, having you living again within its bounds, is exceedingly glad; and the cave where you struggled is adorned by you. The splendid city of Kiev, celebrating your memory, sings solemn hymns to the Lord, who has bestowed you upon it as an impregnable rampart. We, your children, instructed by your teaching, now celebrate your glorious repose, and implore you: Pray that our souls be saved.

Both now and for ever... *same tone*

*Theotokion* O Mother of God, you are the true vine which has blossomed forth for us the fruit of life. We implore you, O Lady, to intercede together with the holy apostles that our souls may find mercy.

*Aposticha, tone 2,  
to the Special Melody O house of Ephratha...*

O father, you have gloriously passed \* from earthly things to the heavenly abodes, \* where you have been granted the honours of the venerable. \* With them pray \* that our souls be saved.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

Through asceticism, O father, \* you mortified the senses of the body; \* therefore, you dwelt in a dark cave \* as though in a most splendid bridal-chamber, \* to where you drew a multitude of disciples to Christ.

*Verse* Blessed is the man who fears the Lord; and greatly delights in his commandments.

Delivering from barbarian invasion \* your flock, which honours you, \* and which celebrates your repose, \* O venerable one, \* pray that our souls be saved.

Glory be to the Father... Both now and for ever... *tone 2*

You erected an honourable temple of the Mother of God, as she herself desired, and there you assembled a multitude of disciples, to hymn our Lady the Mother of God. Entreat her, we pray you, O venerable Anthony, that she not forsake your sacred flock, as you promised, delivering and saving it from incursions of adversaries, that we may all unceasingly honour you with hymns as our earnestly interceding father, asking that through you we may receive great mercy from Christ.

*Troparion, tone 4*

Abandoning the tumult of the world, in accordance with the Gospel you followed Christ; and reaching the calm haven of holy Mount Athos you lived an angelic life, from where, with the blessing of the fathers, you went to Mount Kiev; and living there an industrious life, you enlightened your homeland; and showing a multitude of monastics the path which leads to the kingdom of heaven, you brought them to Christ: implore him, O venerable Anthony, that he save our souls.

## Great Vespers

*We sing* Blessed is the man... *the first antiphon.*

*At* Lord I call to you... 8 verses, *beginning with these 4 verses in tone 4, to the Special Melody* Called from on high...

When divine desire \* fell upon you, O venerable one, \* you accounted passionate attachments to the world \* to be deleterious; \* therefore, forsaking your homeland, \* you arrived on the Holy Mountain, \* and there, among the fathers, \* you shone in virtue \* like a beacon, O Anthony. \* Entreat Christ, whom you served from your youth, \* that he save and enlighten our souls. *twice*

When you were set afire \* by the love of Christ, O venerable one, \* the wisdom and glory of this world \* you rejected \* as things which pass away; \* therefore, you made for yourself a cave, \* and there you struggled like an incorporeal being, \* for which you were granted from on high \* the honours of the incorporeal ones. \* Standing with them before the throne of Christ, \* pray that he save and enlighten our souls.

When you received divine love \* into your heart, O father, \* you entered a dark cave \* as though it were a splendid bridal-chamber, \* and there you were enriched \* with the understanding of ineffable things, \* to behold the things of the future \* as though they were present, \* and to speak of them plainly to all. \* Entreat Christ, for whom you laboured from your youth, \* O venerable one, \* that he save and enlighten our souls.

*And 4 verses tone 5,  
to the Special Melody O venerable father...*

O venerable father Anthony, having illumined your mind with the grace of the most holy Spirit, with foresight you therewith prophetically predicted the wrath of God which would fall upon Orthodoxy; and so you entrusted the defense against foes to Simon, and before the construction of the church you foretold to him that he would be laid to rest therein. Therefore, we continually hymn you as a mediator of good things for all, asking that through you we may receive great mercy from Christ. *twice*

O venerable father Anthony, fulfilling the commandments of Christ, the true shepherd and teacher, and showing love even after your departure, by your supplications and appearance you transformed the deadly illness of Erasmus who was living in sloth, pining for possessions; and having given him time for repentance, you guided others to chastity: entreat Christ that our souls be saved.

O venerable father Anthony, with God's help you steered the ship of your mind with chastity, and safely sailed across the passion-fraught deep of the sea of this life: impelled by the sail of the most holy Spirit, you reached the calm haven of paradise, the habitation of the saints and the resting-place of the righteous: with them pray, we implore you, that we also may obtain entry therein.

*Glory be to the Father... tone 6*

Hard was your way of life and your labours for God, as the fathers of the Holy Mountain learned. In accordance with God's providence, they sent you to your homeland, saying: Go, child, that through you God may become known to those ignorant of him there. When you arrived, O venerable one, you enlightened your native land and became a leader of monks, bringing a multitude of them to Christ. Pray that we who celebrate your most splendid repose may be preserved unvanquished by the enemy, and that our souls may be saved.

*Both now and for ever... same tone*

*Dogmatikon* Who would not call you blessed, O most holy Virgin?  
 Who would not hymn your most pure maternity?  
 For the only begotten Son  
 who shone forth from the Father from eternity,  
 came forth, ineffably incarnate from you, O pure one.  
 He who by nature is God,  
 for our sakes assumed the nature of man;  
 not divided into two persons,  
 but known in two natures without confusion.  
 O pure and most blessed Lady,  
 pray to him to have mercy on our souls.

*Entrance. Prokimenon and readings*

A reading from the Wisdom of Solomon.

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect. (Wisdom 3: 1-9)

A reading from the Wisdom of Solomon

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evildoing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

A reading from the Wisdom of Solomon.

The righteous, though they die early, will be at rest. For old age is not honoured for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; for their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*Entreaty, verses idiomela*

*Tone 1* You were named by divine providence, O Anthony, receiving a name in accord with your deeds and your manner of life; for having assembled a multitude of those who followed your teachings, you lead them to God. As one who dwells with the venerable and the righteous, stand with them before the Trinity and pray for all who hymn your glorious repose.

When you fled the passion-fraught darkness of this world, O venerable and wondrous Anthony, you made your abode in a cave, where you penetrate to the depths of divine understanding. You were granted farsightedness, to perceive things which are remote, and to speak plainly of them as though they were near at hand; and suffering pain for the offenses of the people, and for the things which would come to pass because of the sins of men, as a prophet you foretold the invasions of barbarians. Pray, O father, we entreat you, that we be delivered from such a threat, and that our souls may be saved.

*Tone 2* What human understanding or tongue can fittingly recount or praise your life? For the angels themselves marvelled at the life you led on earth, praising Christ who granted you such a victory over the passions, O venerable one. Implore him, O exalted and wondrous Anthony, that we who fashion these praises for you may, as far as possible, be saved.

Blessed is the cave which contained your precious relics, O venerable one, from where healings are poured forth upon the faithful; and blessed are the disciples who acquired such a teacher as you and called themselves children of such a father, O wondrous Anthony, advocate for our souls.

*Tone 4* Now, O venerable Anthony, your most precious and sacred body, which lies in the cave, where you struggled greatly during your lifetime, pours forth healings in abundance upon those who have recourse to it with faith. We entreat you: By your supplications ever grant health of soul to those who call you blessed.

Glory be to the Father... Both now and for ever... *tone 8*



Great is the boldness and faith which you acquired before God, O venerable Anthony; for as the Prophet Gideon tested victory with the fleece, so did you, O father, For you said: If I have found grace before you, let dew cover all this land, but let the place where you desire your church to be built be dry; and afterward, let there be dew upon that place. You received both these things, O father, and there you built the honourable church of the Mother of God. With her entreat Christ, we pray, that our souls be saved.

*Aposticha, tone 1*  
*to the Special Melody O all-praised martyrs...*

You followed the footsteps of Anthony the Great, O venerable one. \* For he made his abode in the desert for the sake of stillness, \* and was granted angels with whom to converse; \* while you secluded yourself within a cave underground, \* and were granted the sight of ineffable light. \* Emulating his way of life, \* you received a name in accordance with your deeds. \* Standing with him before the Holy Trinity, \* pray that our souls be saved.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

You shone forth in a dark place \* like an all-radiant beacon, \* and as the prophet said \* you flourish like a palm-tree in the house of God. \* You offered yourself to the Master \* as a most holy fruit \* and a living, unbloody sacrifice, O father. \* Therefore, assembling with love, \* we all ever bless you as is meet.

*Verse* Blessed is the man who fears the Lord, and greatly delights in his commandments.

The cave where your sacred body rests, \* O venerable Anthony, \* by the power of the most holy Spirit \* heals the various ailments \* of those who approach with faith: \* the demons are expelled from men, \* and paralytics walk away, receiving health. \* Praising the Lord, we say: \* Precious in the sight of the Lord is the death of his holy ones.

Glory be to the Father... *tone 6*

Wondrous is the influence and great the faith which you acquired, O venerable Anthony, emulating the Prophet Elias; for he drew down fire from heaven to consume the sacrifice, while you drew down fire from heaven by your supplication, to consume and cleanse the place where you desired to erect the glorious church of our Lady, the Mother of God. Blessing you as one who dwells with the venerable and who emulates the prophets, we pray: Entreat Christ, that our souls be saved.

Both now and for ever... *in the same tone*

Christ the Lord, my creator and redeemer  
proceeded from your womb, O most sanctified Virgin;  
clothed with my flesh, he released Adam from the original curse.

Therefore O most pure one, truly the Mother of God and Virgin,  
we sing unceasingly to you the greeting of the angel:  
Rejoice, O Lady,  
intercessor, protection and salvation of our souls.

*After the blessing of the loaves, the troparion of the venerable one, tone 4*

Abandoning the tumult of the world, in accordance with the Gospel you followed Christ; and reaching the calm haven of holy Mount Athos you lived an angelic life, from where, with the blessing of the fathers, you went to Mount Kiev; and living there an industrious life, you enlightened your homeland; and showing a multitude of monastics the path which leads to the kingdom of heaven, you brought them to Christ: implore him, O venerable Anthony, that he save our souls. *twice*

*And Virgin Mother of God, rejoice... once*

## **Matins**

*At God is the Lord... the troparion of the saint, twice;*  
Glory be to the Father... Both now and for ever...  
*the resurrectional Theotokion, in the same tone.*

*After the first reading of the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody Quickly anticipate...*

O divinely wise Anthony, your radiant and luminous festival has arrived, summoning a multitude of monks to glorify and hymn your honoured repose, asking of Christ that through your mediation we may receive great mercy. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* You appear to be more exalted than the heavenly hosts, O Mother of God, having given birth to the Master, and you have elevated the nature of mortals, O Bride of God; therefore, with soul and tongue, we, the faithful, glorify you as truly the Mother of God.

*After the second reading of the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody Joseph was amazed...*

You conversed and served with the fathers of the Holy Mountain, O father, and following in their footsteps, you lived on earth as though you were an incorporeal being. Therefore, you have been brought to dwell together with the venerable. Joining chorus with them in the highest, pray that the souls of us who unceasingly glorify you be saved. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* Joseph was amazed to see that which transcends nature, your conceiving without seed, O Mother of God. He remembered the dew upon the fleece, the burning bush which remained intact and the blossoming rod of Aaron. In witness to these things, your spouse and guardian proclaimed to the priests: The Virgin bears a child and after childbirth still remains a virgin.

*Polyeleos, and Magnification*

We bless you, O venerable father Anthony, and we honour your holy memory, O instructor of monks and conversor with the angels.

Psalm verse I waited patiently for the Lord, and he inclined to me, and he hearkened to my supplication.

*After the Polyeleos, Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

You entered subterranean caves, O venerable one, and from there, as a victor over the passions, you mounted the chariot of the virtues, soaring to the heavens above like another Elias, and there you have been crowned with the -radiant crown of righteousness, O blessed one. With us in this life, you grieved and considered goodly things for us, so now also, O father Anthony, entreat Christ our God that he great remission of sins to those who with love honour your holy memory. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* As the immaculate Bride of the creator, the unwedded Mother of the deliverer and the vessel of the Comforter, O exalted Lady, hasten to deliver me from the machinations of the demons who have made me their vile house of iniquity and plaything; and make me a splendid dwelling place of the virtues, O unblemished bearer of the light. Drive away the cloud of the passions by your supplications, that I may share the never waning light of the Most High.

*Hymn of Degrees, tone 4, the first antiphon*

*Prokimenon, tone 4*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

Let every breath praise the Lord *and the rest,*  
*with the Gospel of Matthew, number 43 (Mt. 11: 27-30)*

*After the Psalm* Have mercy on me... *this verse, tone 6*

Hard was your way of life and your labours for God, as the fathers of the Holy Mountain learned. In accordance with God's providence, they sent you to your homeland, saying: Go, child, that through you God may become known to those ignorant of him there. When you arrived, O venerable one, you enlightened your native land and became a leader of monks, bringing a multitude of them to Christ. Pray that we who celebrate your most splendid repose may be preserved undefeated by the foe, and that our souls be saved.

*Canon of Supplication to the Mother of God [the Paraclisis],  
and two canons of the venerable one.*

*Ode I*

*The first Canon of the venerable one, tone 4*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

By intense asceticism, labours and standing in prayer for nights on end, you made your soul ruler over the bodily passions, O father Anthony: rejoicing with the saints, we hymn Christ, who has bestowed upon you such a victory.

Today the honourable day of your repose has dawned, O father Anthony, richly gladdening your children. Commemorating your way of life, angelic and like that of the ancients, we hymn you, celebrating with splendour, O father.

Caught up from dark places, O venerable one, you gloriously passed over to the splendour of heaven, where you were crowned with the saints as a victor over the passions, O father.

*Theotokion* Stretching forth to me your saving hand, O Lady, from the depths of my evils raise up my soul, bitterly engulfed in the abyss of the passions by the storm of wicked circumstances.

*The second Canon,  
of the venerable one, tone 2*

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been greatly glorified.

Even from an early age, O venerable Anthony, you acquired great love for God; and utterly mortified the uprisings and passions of the flesh. Having gloriously furnished yourself with purity, as with wings, you soar aloft to the heavens.

Emulating the Master's love of wandering, it was your pleasure also to wander, O Anthony; and the all-seeing eye, beholding your good intention, enriched you with the gift of miracles, as one who is most glorious.

Your spiritual superior, seeing you adorned with serenity of soul, love for God, and goodly habits and character, O venerable one, prophetically proclaimed to all that glorious things would be wrought by you, O Anthony.

*Theotokion* O Lady, break open the bonds of my transgressions, beseeching your Son and God; and cast down the sin which despoils me, O ever-virgin, that, saved by you, I may ever hymn you.

*Katavasia* I will open my mouth...

*Ode 3*

*First Canon*

*Irmos* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

Your great and sacred Lavra which received its beginning through you, gloriously proclaims you and clarion-like cries out; and the house of the Mother of God boasts greatly saying, if not in words: I have been established through you, O Lord.

You loved the Lord alone, O venerable Anthony, and taking his cross upon your shoulder, you live as a sojourner, providing an example for your disciples in fasting, the keeping of vigils and prayer; therefore, you have been glorified by Christ.

Having spurned carnal desire, O venerable one, you hated pridefulness; and, enriched by humility and poverty, you attained the most exalted abode of the saints.

*Theotokion* Have mercy, have mercy, O only Mother of God, and take pity upon my wretched soul, drowned by the demons and the wicked passions; and before my departure may you purify it.

*Second Canon*

*Irmos* Established upon the rock of faith, I may boast over my enemies, and my spirit rejoices and sings: There is none as holy as our God, and none righteous but you, O Lord.

Looking forward to the rewards to come, O father, you abandoned the transitory things of earth as though they did not exist; and so you received twofold rewards, O venerable one, and hymn your Master unceasingly with the angels.

Never cease to pray for the flock which you acquired through great efforts and labours, O father, that it be delivered from every evil circumstance, from tribulations and sorrows, that we may all hymn you as a solicitous father.

You stand in gladness with the ranks of the saints before God, delighting there in joy and jubilation. May we also may receive joy there, that we may magnify you in gladness, O father Anthony.

*Theotokion* Stretching forth the hand of your compassion, O Mother of God, rescue me from all condemnation, for I flee to you, fall down before you and call upon your aid.

*Sessional Hymn, tone 4,  
to the Special Melody* Joseph was amazed...

Regarding your great asceticism, your spiritual superior marvelled, and pondered the things which you would later accomplish, O Anthony; for he perceived your great and godly life, utterly unshaken by the assaults of the enemy. As the father and guardian of your life, he bore witness, crying out to the fathers of the Holy Mountain: This man now seen to be the least among us will later become a great luminary in Russia.

Glory be to the Father... Both now and for ever...

*Theotokion* Joseph was amazed to see that which transcends nature, your conceiving without seed, O Mother of God. He remembered the dew upon the fleece, the burning bush which remained intact and the blossoming rod of Aaron. In witness to these things, your spouse and guardian proclaimed to the priests: The Virgin bears a child and after childbirth still remains a virgin.

*Ode 4*

*First Canon*

*Irmos* Perceiving the inscrutable purpose of God, that is the incarnation of you, the Most High, from the Virgin, the prophet Habakkuk cried out: Glory to your power, O Lord.

In the place where your precious and sacred body rests, O venerable father Anthony, the faithful receive various healings, crying out to Christ with all their soul: Glory to your power, O Lord.

The length of the onerous path did not daunt you, O venerable one, nor did the threat of brigands along the way; and having arrived at the Holy Mountain, you sang with the fathers there: Glory to your power, O Lord.

The all-good God, seeing your firm and goodly intention, made you glorious among the fathers there in the holy places, and he granted you to sing with them: Glory to your power, O Lord.

*Theotokion* The king of all, the root which sprang forth from your royal womb, desiring you and making you more exalted than the cherubim and seraphim, made his abode within you.

*Second Canon*

*Irmos* I hymn you, O Lord, for I have heard your report and was afraid. You came to me, seeking me who had gone astray. Therefore I glorify your great providence for me, O most merciful one.

By the providence of God you were sent back to your homeland, O blessed one, that there you might guide many to the path of salvation, that they may sing to the creator: Glory to your power, O Lord.

Strengthened by the hope of good things to come, O Anthony, you restrained the onslaught of the flesh, and were a pitiless foe of your flesh; and so you obtain aid from on high.

*Theotokion* I have stripped myself bare of all good things and lie in wickedness. O Bride of God: array me in all the ancient virtues which have fallen away, and adorn me with my former traits; and deliver me from that which is to come.

*Ode 5*

*First Canon*

*Irmos* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, held in your womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing your praises.

As a model and instructor of monastics, O father, you forbade the mighty to plunder, and urged them rather to have pity on the weak. For this, you were glorified, O Anthony, and were seen to be a great teacher.

You acquired a manner of life higher than that of man, O Anthony, for you lived angelically upon the earth. Therefore you were granted to receive honour equal to that of the angels, with whom you hymn your Master.

Your divinely bestowed grace amazed every human ear, O father Anthony, and taught those who considered themselves great on earth to reject that which is small and poor in worth, and to follow your footsteps: pray, O venerable one, that we be saved.

*Theotokion* O most pure Lady, my hope, salvation and boast, I flee to your protection: spurn me not, who is now swallowed up by many sins, pangs and sorrows, but anticipating my needs, and save me.

*Second Canon*

*Irmos* You are the mediator between God and man, O Christ our God, for by you, O Master, we are led up from the night of ignorance to your Father, the author of light.

Strange was your manner of life and the humility which you acquired, O venerable Anthony, for neither the light which is in the world, nor the radiance of the sun, did you account yourself worthy to behold, but enclosed yourself alone in a dark place.

You were the temple and dwelling-place of the most holy Spirit, O father Anthony, adorned with various virtues; and inheriting the exalted heights through humility, you received the riches of heaven through poverty.

From all transgressions, griefs and perils save those who keep your sacred memory, O father Anthony; and standing before the king of all, grant us your divine aid.

*Theotokion* O pure Lady, with that the never-waning light which shone forth from you, illumine my darkened soul, and drive all the gloom from my heart.

*Ode 6*

*First Canon*

*Irmos* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

Through eternal love for God you transcended the flesh and the world, O father Anthony; and you became a habitation worthy of the most holy Spirit, as is said of Christ: In whom you also are built together in the Spirit into a dwelling place for God.

The Holy Mountain, having given rise to you like a sweet vine, O father, is gloriously adorned by you; and, rejoicing, it glorifies Christ who gave you to it.

For you night seemed like day, and day like night, O Anthony; for, as the prophet said, you gave no sleep to your eyes, neither slumber to your eyelids, nor rest to your body, until you presented it pure to God, together with your soul.

*Theotokion* Grant me your aid, and deliver me from misfortunes and tribulations, and from my transgressions, O birth-giver of him who is the eternal deliverance of all.

*Second Canon*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.



Your blessed soul, freed from the tyranny of the flesh and the cruel tyrant Pharaoh, departing this world passed over to the promised land of paradise, where it abides, rejoicing, with the saints.

Your sacred body, which now lies in the cave, pours forth many healings upon those who have recourse to it with faith; therefore, we implore you: By your entreaties grant health of soul to those who glorify you.

Assembling for your honourable memorial, which shines more radiantly than the sun, O Anthony, we glorify your repose and the labours which you endured in this life, asking Christ that through you we may receive remission of sins.

*Theotokion* Grant that I may behold the beauties of your glory when I shall be parted from my flesh, O Lady, my confirmation, that I may hence receive deliverance.

*Kontakion, tone 8,  
to the Special Melody* To you, the champion leader...

Cleaving to God, whom from your youth you loved above all, O venerable one,  
with love you followed him with all your soul;  
and holding the corrupt world to be as naught, you made a cave in the ground.  
Having striven well against the snares of the invisible foe, you shone like the  
radiant sun upon all the ends of the earth,  
and in gladness you passed over to the mansions of heaven,  
where standing with the angels before the throne of the Master, be mindful of us  
who honour your memory, as we cry out to you: Rejoice, O Anthony our father.

*Ikos* You desired to enjoy the eternally undimmed light of the Holy Trinity, and therefore, having enclosed yourself, you remained alone for forty years, not issuing forth until you offer to God your body and soul in a state of purity. Even after your repose you received from the Lord, as though you were alive, gifts of miracles, to heal the various ailments of those who suffer grievously, and to expel demons from those who come to you. We implore you: pray, O father, that your homeland, your city and people be preserved unharmed, as we cry out to you: Rejoice, O Anthony our father.

*Ode 7*

*First Canon*

*Irmos* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced shouting: Blessed are you, O highly praised Lord God of our fathers.

At the command of your spiritual leader, O blessed Anthony, you were sent to your native land to fulfill as though commanded by God that which your spiritual father said to you. Arriving there, O father, you led the souls of many to the Lord.

When you attained the most sacred state, O venerable Anthony, you astonished many with your manner of life; for having received a way of life above that of man, you caused many to spurn worldly things.

When you found the cave of Archbishop Hilarion, in prayer and ascetic labours you dwelt there with all industry, O venerable one, until you made another cave for yourself; and there you were granted heavenly knowledge.

*Theotokion* By your divine supplications bring down the perils and counsels of men, and from sickening transgressions free your servants who bless you as the ever-virgin.

*Second Canon*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

O venerable Anthony, you gained Theodosius as an industrious companion and emulator of your angelic way of life. Abiding with him in the heights, be mindful of us.

We recognize you as a new Moses, a victor over the passions, O father: for when Moses vanquished Amalek of old, he led forth the people; and you, O father, have led forth a multitude of monastics to the promised land of paradise.

You forsook your city and homeland, O father, yet, as witnessed by God's providence, you gloriously returned there, where you received grace from the Lord.

*Theotokion* The furnace prefigured your nativity, O immaculate Lady; for it did not consume the children, just as the unbearable fire did not harm you. Therefore, we entreat you to deliver your servants from the eternal fire.

*Ode 8*

*Fist Canon*

*Irmos* The birthgiving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

O venerable Anthony who emulated the humility of Christ your Master; you loved the hard life of humility, cutting yourself off from passionate earthly attachments. And so you were granted the honour of the saints, with whom you hymn the Lord for ever.

Pray that all who celebrate your glorious repose be delivered from various perils, O blessed Anthony, that we may all glorify you and exalt the Lord above all for ever.

Direct your merciful eye for us to the Master, O venerable Anthony, as our ardent father, and be not parted from us in spirit, as you promised when you were with us, that with you we may all sing to Christ: Bless the Lord, all you works of the Lord.

*Theotokion* Regard my supplication with pity, and grant me joy instead of grief, that I may hymn you, O Lady, singing to your Son: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Second Canon*

*Irmos* In Babylon of old by the command of God, the fiery furnace worked in divided ways: while it burned the Chaldeans, it refreshed the faithful as they sang: Bless the Lord, all you works of the Lord.

O venerable one, grant abundant healing to those who approach your church with faith, and consolation to those in sorrow, that with you we may all cry out to Christ: Bless the Lord, all you works of the Lord.

From on high mercifully watch over those who offer you this hymnody of thanksgiving, O father, and entreat Christ the deliverer that he save all who cry out to him: Bless the Lord, all you works of the Lord.

The multitude of those saved by you, who followed your way of life, O father Anthony, have been offered to the Almighty as a gift: pray that all be saved who cry out with you to Christ: Bless the Lord, all you works of the Lord.

*Theotokion* Who would not marvel at the great mystery of your birthgiving, O Mother of God? What earthly tongue or incorporeal intelligence is able to describe it? For you, O Mother of God, gave birth to the creator, in a manner transcending nature and comprehension.

*Ode 9*

*First Canon*

*Irmos* Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers celebrate, honouring the sacred triumph of the Mother of God; and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

In every way you strove to emulate the life of Anthony who shone forth of old; for he dwelt alone in the desert, while you enclosed yourself alone in a cave, O father, remaining there many years.

You were the founder and leader of the monastic life in the caves, O father, and there you struggled like one of the bodiless; therefore Christ has enriched you with the gift of miracles, O venerable one.

Emulating the goodness of the Master, accept the lifting up of my hands, O venerable one, overlooking our transgressions; for you wounded your soul with the love of Christ and his most pure divine Mother, whom may you implore that she save our souls.

*Theotokion* You gloriously performed miracles by the uplifting of your hands to God, O venerable Anthony; for by your entreaties you called down fire from the sky to purify the site of the church of the most pure one, whom we all magnify with you.

*Second Canon*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

Emulating the way of life of Pachomius the great, who was granted the vision of the angel, O father, you dwelt in the cave like an angel. Therefore you received angelic honour.

Following the path from the Holy Mountain, O father, you reached Kiev, where it was the pleasure of the Mother of God that a church be erected; and there, with blessed Theodosius, you constructed an honourable church to the glory of the Mother of God: we all glorify you with him.

*Theotokion* O Virgin, Mother of the light, drive away the cloud from my soul, and grant that with purity of sight I may see the saving beauty which shone forth ineffably from your most pure womb as a light for the nations, O exalted Lady.

*Exapostilarion*

You mortified the sweet passions of life, O Anthony; and having recognized that glory is fleeting, you quickly turned from it, preferring to walk the narrow path which leads to the broad expanse of paradise. Pray, O Anthony, that those who honour you be saved.

Glory be to the Father... Both now and for ever...

*Theotokion* We who are saved by you confess you to be the true Mother of God, O Lady, for you gave birth to God, who has destroyed death by the cross, and has drawn to himself the councils of the venerable, with whom we praise you, O Virgin.

*Praises, 4 verses, tone 2,  
to the Special Melody* When from the tree...

Desiring to behold the ineffable joy of the saints and the gladness of the righteous who have pleased God, you rejected every joy in the world, and spent your days in fasting

and tears, until you mortified the passions of the body. Therefore, you have been granted the joy of the righteous. pray with them, that our souls be saved. *Twice*

Accept these present hymns of praise in your memory, O Anthony, and with your supplications go before God. Deliver us from standing on his left hand, and pray that we may receive the portion of the elect, as we fittingly bless you as a fervent advocate.

Like a star you shone in a dark place, O wise and venerable one, and put the dark faces of the demons to shame. Therefore, having ascended to heaven, you stand with boldness before the throne of Christ, where may you remember those who celebrate you, O venerable one, that we may find mercy on the day of judgment.

Glory be to the Father... *tone 8*

Having forsaken your homeland, O venerable father Anthony, and accepted voluntary wandering for the sake of the Lord, for Christ's sake you endured the labours of a long journey, hunger and thirst, burning heat and cold. Therefore, you heard: O good and faithful servant, enter the joy of your Lord. Pray, O father, that we also may hear his voice, that we may ever bless your memory with love.

Both now and for ever... *same tone*

*Theotokion* O Lady, accept the supplications of your servants, and deliver us from all want and grief.

*Great Doxology. Troparion. Litanies.*

## Liturgy

*At the Beatitudes, 8 Troparia: 4 from Ode 3 and 4 from Ode 6*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Galatians, number 213 (Gal. 5: 22-6: 2)*

*Alleluia, tone 6*

Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel according to Matthew, number 10 [Mt. 4: 25-5: 12]*

**July 10**

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## July 11

# Martyr Evfemia of Chalcedon, the all-praised, and Olga, princess of Russia

## Vespers

*At Lord I call to you... 6 verses,  
beginning with these 3 of the martyr, tone 8  
to the Special Melody Most glorious wonder...*

O most glorious wonder: \* the lamb and maiden of the Lord, \* emulating his voluntary death \* with pangs of suffering, \* lying in the tomb \* emitted an outpouring of blood \* through the power of the Spirit. \* Taking from it the purification of our souls, \* we offer all praise to God.

O most glorious wonder: \* how, though mortal by nature, \* the all-praised athlete stood on this day, \* holding the divine scroll, \* which she gave not to the adversaries, \* but entrusted to the fathers. \* Glorious martyr, the boast of the world, \* by your entreaties \* save the Church of Christ unshaken.

The assembly of the divine fathers \* placed on your breast the definition of the faith. \* Receiving it, all-praised martyr, \* who kept the divine faith unshaken, \* you overcame all heresy, \* and shamed the defenders of erroneous belief. \* Therefore, we honour \* and ever bless you.

*And three verses for St Olga, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Your glorious commemoration \* has dawned upon us like the sun, O divinely wise Olga, \* mother of the princes of Russia, \* youngest daughter of Christ. \* Nurtured on the teaching of the apostles \* you prevailed over the graven images, \* and over the devil, \* being enlightened by the power of the Holy Spirit; \* and from the darkness of ignorance \* you brought the whole land and its people to God. \* Entreat him for those who keep your memory.

In the spiritual understanding \* with which you shamed the enemy who charmed Eve \* and broke apart his weaponry, \* you built the divinely planted paradise of the Church, \* where you planted the cross, the tree of life, \* having as food the table of God, \* the inexhaustible fountain of the blood of Christ. \* Having imbibed thereof, you remain incorrupt, \* ever praying for us all.

Be spiritually filled with gladness, \* you ends of the Russian land, \* honouring the memory of divinely wise Olga; \* who ever prays ever to Christ \* with the wonder workers and the martyrs, \* having as a helper the holy Mother of God, \* that we who hymn her with faith \* and bow down before the reliquary of her incorrupt body \* be delivered from misfortune and grief.

Glory be to the Father... *tone 6*

The virgin, athlete and martyr Evfemia stood at the right hand of the Saviour, arrayed in the virtues of victory and adorned with the oil of purity and the blood of suffering, crying out to him, joyfully holding her lamp: I hasten to your sweet fragrance, for I am wounded by your love: turn me not aside, O heavenly bridegroom. By her supplications, almighty Saviour, impart to us your mercy.

Both now and for ever... *Theotokion, or this Theotokion of the cross, to the Special Melody* Having set all aside...

A sword passed through your heart, \* O most pure Lady, \* as Simeon said, \* when you saw him, who at his ineffable utterance shone forth from you, \* lifted on the cross as one condemned, among the iniquitous, \* given vinegar and gall to drink, \* his side pierced and his feet and hands nailed. \* Lamenting, you exclaimed, \* crying out maternally: \* What is this new mystery, my child most sweet.

*Aposticha of the Octoechos,  
with the following, tone 3*

*Verse* God is wonderful in his saints, the God of Israel.

Let the martyr of Christ be honoured with hymns; for it is truly fitting to sing to her, as one who has woven a wreath for her head. Truly unshaken and steadfast, she cast down the arrogance of many tormentors, as in her suffering she cried out with joy: Come to my aid, Lord, and forsake me not.

Glory be to the Father... *tone 5*

Clad in the virtues and made radiant by your mind, you pour myrrh upon the hearts of the faithful, shining like a radiant star from the East upon the council of the divine fathers through the coming of the Holy Spirit: cease not to implore Christ for us, O all-praised Evfemia, that our souls be saved.

Both now and for ever... *Theotokion, or this Theotokion of the cross, to the Special Melody* On the third day...

Your pure Virgin Mother was wounded inwardly, as Simeon foretold, when she saw those most iniquitous people nailing you unjustly to the tree.



*Troparion of the martyr Evfemia, tone 4*

Your martyr Evfemia loudly cries to you, O Jesus:  
I love you, my bridegroom,  
seeking you I pass through many struggles;  
in your baptism I am crucified and buried with you:  
I suffer for your sake that I may reign with you;  
I die for you that I may live with you;  
accept me as an unblemished sacrifice  
as I sacrifice myself with love for you.  
By her intercessions save our souls, as you are merciful.

*Troparion of St Olga, tone 4*

Having furnished your mind with wings of divine knowledge, you soared far above the visible creation: seeking God the creator of all, you found him and received rebirth through baptism: delighting in the tree of life, O ever glorious Olga, you remain incorrupt for ever.

## Matins

*One canon from the Octoechos, and these of the saints.*

*Ode 1*

*Canon of St Evfemia, tone 8*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

Shining with the pure rays of the Spirit's radiance, you dispel gloomy darkness, O all-praised martyr and athlete; dispel the night of my boundless evils and grant me enlightenment.

Valiantly you endured pangs of the flesh joyously transforming them into painless delight, O martyr. I entreat you: by your supplications transform the pain of my soul and guide me to salvation.

Honoured and undefiled bride of Christ, cleanse my soul of evil defilement; heal my affliction; cure the incurable sufferings of my heart, that, saved, I may praise you.

*Theotokion* Pure and blessed Lady, heavenly ladder reaching from earth to heaven, whereby God the Word descended to men: O ineffable wonder, incomprehensible to the mind, save those who have recourse to you.

*Canon of St Olga, tone 5*

*Irmos* Let us sing a hymn to Christ, who drowned proud Pharaoh in the sea with weaponry and captains; and who most gloriously saved Israel, leading them across as on dry land.

Divinely wise Olga, our magnitude and boast, by whom we were freed from the falsehood of idolatry, pray for the generations you have brought to God, hymning Christ, for he is glorious.

You drove the arrogant devil from Russia, everywhere smashing ungodly graven images, freeing the people from iniquity and teaching them with wisdom to hymn Christ, for he is glorious.

You washed away the blackness of sin with the laver of baptism, and loved Christ; standing before him, pray for your servants who glorify you with faith.

*Theotokion* Isaiah called you the rod, O most pure one, and David called you the throne of the Lord; Habbakuk referred to you as the mountain overshadowed, and Moses proclaimed you the bush unburnt. But we call you the Mother of God.

*Ode 3*

*Canon of St Evfemia*

*Irmos* Lord the fashioner of heaven's vault and founder of the Church, establish me upon your love, O summit of desire and confirmation of the faithful, who alone is the lover of mankind.

The all-rich Word, seeing you arrayed in the wounds of your contest as with golden vesture, O virgin, led you to the rejoicing of the heavenly habitations of the bodiless ranks.

You zealously hastened to the sweet fragrance of the myrrh which shone forth from the pure Virgin, and poured the myrrh of divine healings upon the world; and so I cry to you: Dispel the rank passions of my heart.

With divine overshadowing heal my soul, sick because of the corrupting passions and falling headlong over the brink of destruction, O all-praised martyr; and strengthen it, that it be not overcome.

*Theotokion* Rejoice, sole birth giver to the Lord of all; rejoice, bringer of life; rejoice, mountain overshadowed and unquarried, the confirmation of the faithful, who alone is immaculate.

*Canon of St Olga*

*Irmos* With your mighty arm and powerful word you created heaven and earth; and your Church, redeem with your blood, is built upon you, crying out: There is none holy as you, O Lord.

With mighty arm, wise words and powerful discourse you taught your son the law of Christ, and forbade the people to offer sacrifice to idols, O all-glorious Olga, in whose memory we assemble to glorify you.

Like a bee of good understanding you sought the faith of Christ which blossomed afar off; and, acquiring baptism in the imperial city like true honey, you gave it to your city and people, replete therewith, you escaped the bitterness of sin.

We offer you a cry full of praise and supplication, O Olga; for through you we have come to know God before whom you now stand. Entreat peace and victory over pagans for Orthodox Christians, and remission of sins for the souls of us who hymn you.

*Theotokion* You were a habitation of the unapproachable God, and so the ranks of angels unceasingly hymn you, doing homage to the Master. For you gave birth to the Word of the Father, equally unoriginate and without an earthly father. What a wonder, for the Holy Spirit overshadowed you.

*Kontakion of St Olga, tone 4,  
to the Special Melody* You have appeared today...

Today we hymn God the benefactor of all, who glorified the divinely wise Olga in Russia, that through her prayers he grant remission of sins to our souls.

*Sessional Hymn of St Evfemia, tone 8,  
to the Special Melody* Of the Wisdom...

The streams of your blood became a deluge in which to drown the ungodly, O praiseworthy martyr of Christ; and ever watering the noetic fields with showers of grace, you raise up there the grain of faith. Even after your death you appear to be a cloud pouring forth witness of life, O all-praised athlete. Entreat Christ our God, that he grant remission of sins to those who with faith honour your holy memory.

Glory be to the Father... *Sessional Hymn of St Olga, tone 1,  
to the Special Melody* When the stone had been sealed...

Taking flight in mind on wings of divine knowledge, you soared far above visible creation, seeking the creator of all; and having found him, you received rebirth through baptism. Delighting in the cross of Christ, the tree of life, you remain incorruptible for ever, O blessed Olga.

Both now and for ever...

*Theotokion* Stretching forth your divine hands which carried the creator who became incarnate in his goodness, O all-holy Virgin, entreat him to deliver from temptation, passions and misfortune us who praise you with love and cry out: Glory to him who dwelt within you. Glory to him who passed through you. Glory to him who has delivered us by your birthgiving.

*Theotokion of the Cross* Seeing you stretched out dead upon the cross, O Christ, your immaculate Mother cried out: O my Son, equally unoriginate with the Father and the Spirit, what is this ineffable sight that I see, whereby you save that which your most pure hands have created, O compassionate one?

*Ode 4*

*Canon of St Evfemia*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

I weep for myself, ever living a life unamended. O glorious martyr, help me and free me from the judgment to come.

As you quenched the fire with divine rains, free me from fire and eternal condemnation.

Evfemia, vessel of virginity, dwelling place of the Holy Spirit, by your mediation deliver me from the harm wrought by the adversary.

*Theotokion* As you gave birth to the compassionate Saviour of all who hymn you, grant to me who calls upon you the abyss of your loving kindness.

*Canon of St Olga*

*Irmos* Cleansed by the Spirit of God which breathed in him, Habbakuk the prophet said in fear: When the years draw nigh, you shall be acknowledged O God, for the salvation of men.

The Spirit of God rested upon you as on the prophetess Deborah of old; illumined thereby, and strengthening wise Vladimir, you brought down the devil in your snare through your grandson's baptism, as Barak vanquished Sisera at the brook of Kishon.

Divinely wise Olga, with contrite heart you stood praying to God like a torrent, and delivered the race of your people from the oppression of graven images and the captivity of the foe, calling upon Christ to help them.

On the renowned day of your holy repose we joyously keep festival, sending a hymn of supplication to Christ who crowned you with an imperishable crown, O divinely wise Olga. Implore remission of sins for us who glorify you with faith.

*Theotokion* We praise you, the Mother of God and pure Virgin, the rod of the Spirit of God which, as Isaiah foretold, sprung from the root of Jesse and budded forth Christ as a flower, bearing the eternally-existent one incarnate.

*Ode 5*

*Canon of St Evfemia*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

You shone most splendidly, like a sun amid stars, O martyr, and illumined the world with your contest and the martyrs who were with you. I implore you to enlighten my heart, darkened by the passions.

With ever-vigilant prayer, O all-praised one, put you to sleep the soul-corrupting passions of my heart: grant me divine vigilance, for I lie upon the bed of despondency, enslaved to the sleep of slothfulness.

The snares of the evil hunters have entrapped me like a bird, and I am bitterly wounded and held fast in their evil hands. Help me, O chosen dove of the Lord, and rescue me from their wickedness.

*Theotokion* With maternal boldness, O most pure one, do not cease to think of us, your kin, for we Christians place you alone before the Master as our merciful cleansing.

*Canon of St Olga*

*Irmos* The omnipotent Word of God has sent peace upon all the world, enlightening and illumining with the light of truth all who glorify him from of the night.

As a chaste dove mounted the palm tree of the virtues on sacred wings of silver; and taking wing you made your nest in the bounty of paradise, O glorious Olga.

Of you Solomon once sang: Within the vineyard of the king an olive tree has blossomed; for you planted in Russia the holy grapes, producing the fruit of repentance, in which Christ himself rejoices.

Have pity on your newly-enlightened people, O Master, and give us not over to the hands of the pagans because of the multitude of our iniquities. By the prayers of our teacher Olga, deliver us from all temptations.

*Theotokion* As it is written, let the clouds drop gladness upon mortals; for Christ, the Son of God, who cleanses the world of sin, was incarnate of the Virgin and is given to us.

*Ode 6*

*Canon of St Evfemia*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

As you mightily endured the assaults of wild beasts, by your supplications deliver me from the noetic beasts which beset me and pitilessly fall upon my weakness.

Submitting to the yoke of God, you subdued the prideful enemy and crushed him beneath your feet: O martyr and athlete, rescue me from him, who has recourse to your protection.

You passed through the cruel tumult of torture, O martyr, and rightly attained the harbour of life: save me, tempest-tossed on the deep of life's passions.

*Theotokion* By your prayers may we be delivered from cruel transgressions, O pure Mother of God; and may we obtain the divine radiance of the Son of God who was ineffably incarnate of you.

*Canon of St Olga*

*Irmos* Let my supplication enter into your holy and heavenly assembly, for I cry to you like Jonah from the depths of the heart of the sea: Lead me up from my sins, I entreat you, O Lord.

With the zeal of the Holy Spirit in your heart, you came to hate the false religion of your forebears; and seeking Christ, the true God, you became a child of light, joining chorus with the firstfruits of the saints in heaven.

You became a new teacher of Christ in Russia, going about its cities and villages, destroying graven images, and teaching the people to worship the one God: entreat him for those who hymn you.

O divinely blessed Olga, pray to God for your children; ask for constant peace for our hierarchy, and remission of sins for us who ever glorify you.

*Theotokion* Through you, having come to know the Word of God, the almighty only begotten Son, we mortals cry out: Rejoice, blessed Mother of God, the hope of our souls.

*Kontakion of St Evfemia, tone 6,  
to the Special Melody* Having fulfilled the dispensation concerning us...

Your achievements in the contest and your struggles in the faith you fervently undertook for the sake of your bridegroom; and now, through the Mother of God, pray that the audacity of the foe and every heresy be subdued beneath the feet of Orthodox hierarchs, O exalted Evfemia, who accepted and preserved the definition of the fathers of the Council.

*Ikos* What can one say of your sufferings, your teachings, your virginity and unblemished life? For you gladdened the Father, in becoming a bride of the Son, adorned for the Holy Spirit. Who is able to recount these things? Who now can say what manner of unfading virtues illumine you? In your tomb you shone forth from the East upon all emitting your rays upon land and sea and all the earth, enlightening it and imparting fragrance to the ends thereof. Having received the definition written on the scroll entrusted to you by the six hundred and thirty God-bearing fathers, you preserved it, O praiseworthy Evfemia.

*Ode 7*

*Canon of St Evfemia*

*Irmos* The Hebrew children in the furnace bravely trampled upon the flames, and transformed the fire into dew as they sang: Blessed are you for ever, O Lord God.

You quenched the flame of falsehood with your blood which bubbled forth, O divinely wise athlete; extinguish the furnace of my lowly body with showers of your prayers.

Alas, O wretched soul, which sins and repents not; for how can you hope to stand before the dread judge? Hasten to cry out to the Lord: Cleanse me, O God.

Like the three youths you trampled the fire underfoot, O divinely wise maiden; therefore, from unbearable fire and everlasting flame deliver me who flees to your protection.

*Theotokion* Arrayed in all of man but sin, the incarnate Lord passed forth from you, O pure Lady. Entreat him, that he save those who honour you with faith.

*Canon of St Olga*

*Irmos* The pious youths held the flame of the furnace in thrall, as from on high they were bedewed, who were already aflame by nature; yet transcending nature they bravely sang: Blessed are you, Lord, on the glorious throne of your kingdom.

Like Judith, you went among the idols, breaking the chief among them and putting the demon worshippers to shame: you taught the people to cry out to Christ in purity: Blessed are you, Lord, on the glorious throne of your kingdom.

We offer you hymns of praise as a royal diadem for your divinely wise head on the day of your commemoration, wondrous Olga crowned by Christ with incorruption. Pray for your flock, that they be delivered from all evil who cry: Blessed are you, Lord, on the glorious throne of your kingdom.

Shall we call you the mountain of Lebanon? For upon you the dew of heaven descended. Or shall we call you the river Phison, more comely than precious sapphire, having Vladimir, by whom the land of Russia was enlightened? Pray for us who sing: Blessed are you, Lord, on the glorious throne of your kingdom.

*Theotokion* In the Spirit we call you the ark covered with beaten gold, who has saved the world from the noetic flood, O Virgin. Save us who hope in you, and to whom we flee. Deliver us from sins and temptations who lie in the pit of despair, and who sing: Blessed are you, Lord, on the glorious throne of your kingdom.

*Ode 8*

*Canon of St Evfemia*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

Adorned with bodily torments, in a pure manner you betrothed yourself to the comely Word who preserved you incorrupt. Through sincere repentance let me show the comeliness of faith, who has become corrupted by the passions, that I may ever bless you as my good intercessor.

Your heart was a scroll of God, bearing the law of God inscribed by the Spirit; and you were entrusted with the scroll of Orthodoxy, O honoured martyr; and so I pray: having rent the record of my evil deeds, pray that God record me in the book of the saved.

Having died under the law of nature, beyond nature you shed blood from your slain body, thereby slaying the enemy of our life, O honoured one, and granting vivifying health to the faithful, and so I cry out to you: Raise up my slain soul.

*Theotokion* The virgin Evfemia, desiring you, the pure Mother of God, kept her body and soul unblemished, consuming the burning of the passions with her patience.



Having endured testing by many torments, she now joins chorus with you, O Virgin, in the mansions of heaven, rejoicing for ever.

*Canon of St Olga*

*Irmos* The three mighty youths, invested with the power of the Holy Trinity, brought down the Chaldeans, and wondrously altered nature. How was the fire transformed into dew, as without pain God preserved them as with swaddling clothes? O God, who pours forth wisdom in all your works, we exalt you above all for ever.

With the power of the Holy Spirit and strong as a lioness, Olga alone hastened to destroy the idols in every place, marvelled at in heaven and on earth, since it was a woman like her who brought the fall upon us in the beginning. Now saved by her we sing: O God, who pours forth wisdom in all your works, we exalt you above all for ever.

The Wisdom of God wrote of you: Behold, my good and beautiful one, there is no blemish in you. The radiance of your countenance, like the odor of myrrh, marked your baptism, O Olga, wherewith Christ perfumed you in the midst of the falsehood of idols, and has by his mercy brought us all from the stench of the demons to repentance.

Remember me, your poor servant, robbed by the enemy and who has sinned more than other men, princess Olga; and pray to Christ, that he grant forgiveness of the offences which, as a wretch, I have senselessly committed; that I may cry out in repentance: O God, who pours forth wisdom in all your works, we exalt you above all for ever.

*Theotokion* Reject not the entreaties of your servants, O Virgin, for we your little flock boast in you. Hasten to our aid and rescue us from our enemies; take pity on us who acknowledge you as the Mother of God and cry out to your Son: O God, who pours forth wisdom in all your works, we exalt you above all for ever.

*Ode 9*

*Canon of St Evfemia*

*Irmos* Every ear trembles with fear to hear of the ineffable condescension of God, how the Most High willingly came down and assumed flesh, and became man through the Virgin's womb. Therefore, O faithful, let us magnify the most pure Mother of God.

That the all-praised one might see your radiant beauty, O Master, she spurned her body and the world, crying out with love: O my Bridegroom, Word of the Father, show me your much-beloved countenance, with the divine beauties whereof I am smitten.

You arose at dawn to him who from the womb of the Father shone in the beginning before the morning star; and you became light, more dazzling than the sun. I cry to you: Enlighten me, darkened by the assaults of the demons, O glorious Evfemia.

Recalling the dread judgment, I tremble, for my deeds shall lead me to cruel torment. O martyr who endured bitter torment for the sake of him whom you loved, free me from bitter condemnation.

Truly divine nightingale, pure swallow, comely and all-praised turtledove: save us from grievous circumstances and grant that we may attain the glory of God.

*Theotokion*     Enlighten the eyes of my heart, O portal of the light, that I may not fall into the deadly sleep of sin, but that with faith I may hymn and magnify you, the boast of the angels and honoured regard of sacred martyrs.

*Canon of St Olga*

*Irmos*     Our race departed from Eden because of our ancestor Eve; but, called by you, the pure Virgin who gave birth for us to Christ, the new Adam, in two natures, Adam our forefather leapt for joy, delivered from the ancient condemnation; and we, boasting in you, have come to know God because of you, and we magnify you.

Be glad, Eve our ancestor, for he who deceived you has been expelled from Eden and now is trampled down by your child. For Olga has planted the tree of life, the cross of Christ, in Russia, whereby paradise has been opened to the faithful. We who rejoice that we have come to know God because of her, magnify Vladimir with her.

A woman by nature, yet you struggled in a manner beyond the power of women. You spent myriads of gold pieces, that you might acquire the enlightening law of Christ your teacher in the land of Russia. We, rejoicing that we have come to know God because of you, magnify you with the martyrs.

O pure teacher of the law and faith of Christ, accept the praise of us unworthy servants, and entreat God for us who keep your memory with honour; that we may be freed from temptation, misfortune, grief and grievous sins: free us from the torment which awaits us who magnify you.

*Theotokion*     Behold the tabernacle and holy mountain of God: behold the rod and the golden vessel; the sealed fountain and the holy paradise of the new Adam: behold the dread throne, the most pure Mother of God, the helper of us who hymn her.

*Exapostilarion,  
to the Special Melody* Hearken, O women...

All you people, glorify the strange, all-glorious and great event: how after death the most radiant Evfemia preserved the scroll which she had received and proved the Orthodox Fathers to be victors in the city of Chalcedon.

*Theotokion* As you gave birth to the hypostatic Wisdom, the transcendent Word, the physician of souls and bodies, heal the sores and wounds of my soul and end the cruel and recurring pangs of my heart, O Virgin.

*At the Praises, four verses, tone 3*

O faithful, beholding the solemnity of the passion-bearer celebrated with godly wisdom, let us thankfully sing to our God who is wondrous in his saints; for through the nature of a woman he vanquished the invisible domain of the power of the adversary, making his own power perfect in the weakness of the good martyr, through whose supplications he saves our souls. *twice*

Drawing forth the cup of truth from the blood of her sufferings, and ever offering it to the Church wherein is its nurturer, the all-praised martyr of Christ summons the faithful with the voice of wisdom, saying: Draw the drink of the resurrection which drives away the unbelieving, cleanses passions and preserves the souls of the pious who cry: Christ, who gives us to drink of the torrent of spiritual nourishment, save our souls.

Those who have signed their souls with the blood of Christ for the day of deliverance, with spiritual gladness draw from the fountain of the martyr which bubbles forth for us with the eternal glory arising from the blood of the Saviour, to whom we sing: O Lord glorified in your saints, through the supplications of your all-praised passion bearer, save our souls.

Glory be to the Father... *tone 8*

Let every tongue be moved to praise Evfemia the all-praised; let us all, every generation and those of every age, young men and virgins, crown the virgin of Christ with praises; for, becoming manly according to the law, and rejecting the weakness of woman, through suffering she cast down the enemy tyrant; and with a heavenly and divine crown, she entreats her bridegroom and God to grant us great mercy.

Both now and for ever... *Theotokion, or this Theotokion of the cross,  
to the Special Melody* O most glorious wonder...

Seeing you, O Jesus, nailed to the cross, \* and willingly accepting suffering, \* the Virgin, your Mother, \* cried out to you, O Master: \* Woe is me, my sweet child; \* how is it that you endure unjustly wounding, \* O physician who has cured human weakness, \* and delivered all from corruption \* in your loving kindness?

*Aposticha, from the Octoechos, and with the following, tone 8*

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

Rejoice, O model of the faith; rejoice, bride of God, ratification of the holy fathers; rejoice, steadfast guardian of us the faithful; rejoice, animate tower of virgins; rejoice, glorious phial of peace, flowing with healings upon the faithful, O all-praised martyr.

Glory be to the Father... *tone 1*

The choirs of the fathers, assembling on this day for the sake of Christ, brought you the scroll of the Orthodox faith, O all-praised one, which receiving in your honoured hands, you preserved to the end. We, the choirs of men, gather in honour of your suffering, singing piously: Rejoice, all-praised one, who transformed female nature into manly valour; rejoice, O all-praised one, who preserved inviolate the Orthodox faith transmitted by the Fathers; rejoice, martyr who prays for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the cross,  
to the Special Melody* O all-praised martyrs...

The lamb, the immaculate Lady, \* as she beheld her lamb \* bereft of form and comeliness, \* lamenting, said: Woe is me; \* whither has your beauty set, O most sweet? \* Where is your splendour? \* Where is the radiant grace \* of your image, \* my most beloved Son?

## **Liturgy**

*Beatitudes, 8 verses: 4 from the Octoechos, and 4 from Ode 3 of the canon of the martyr.*

*Prokimenon, tone 4*

God is wonderful in his saints; the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle of Paul the Apostle to the Corinthians, number 181 (2 Cor 6:1-10).*

*Alleluia, tone 1*

I waited patiently for the Lord, and he inclined to me and heard my cry.  
He brought me up from the pit of roaring waters, out of the mire and clay.

*The Gospel of Luke, number 33 (7:36-50).*

*Communion Verse*

The righteous shall be held in everlasting remembrance: and will not fear bad tidings.

## July 12

### **Martyrs Proklus and Hilarius, venerable father Michael of Maleinus**

### **Vespers**

*At Lord I call to you... 6 verses, beginning with these of the Martyrs, tone 1  
to the Special Melody Joy of the ranks of heaven...*

Having endured many and various torments, O Hilarius and Proclus, \* together you received radiant crowns. \* With faith we celebrate your most festive memorial, \* making earnest entreaty that you pray for us all.

O blessed Proclus, you endure the laceration of your flesh, \* looking forward to eternal glory, \* to an abode in paradise and to the never-waning light: \* dwelling therein, pray that we who hymn you may also find enlightenment.

Like two beacons you illumine the world with the radiance of miracles, \* O Hilarius and Proclus, athletes of the Lord, \* who dispel the darkness of the passions. \* We hymn you with joy, celebrating your memory.

*And 3 verses for the venerable one, tone 5,  
to the Special Melody O venerable father...*

O venerable father, from your youth you embraced the angelic life, regarding the beauties of the world as mere dung; and, ever mindful of divine glory, you avoided transitory glory as an insubstantial shadow. Now you share in true glory, having cast down the bonds of the flesh; and, standing before the light of the threefold sun, you delight in the radiance of Christ: ever implore him that he grant to the Church oneness of mind, peace and great mercy.

O venerable father, splendour of compunction, beacon for those in the darkness of despair, never-setting morning-star, honourable ember of repentance, divine pearl of the virtues, great lamp of almsgiving and prayer, intercessor for orphans and widows, lawful standard of the Church and active luminary of abstinence: entreat Christ, ever pray to Christ, that he grant to the Church oneness of mind, peace and great mercy.

O venerable father, you were hallowed even before your birth, as was sacred Jeremiah; for to her who gave you birth the Mother of the Lord foretold that she would be given fruit, and she proclaimed that you would be given to her from your infancy. And immediately, with upright intent, she received you, O divinely wise one, who fled the

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tumult of life and loved the life of stillness, through which you traversed, planting communities of those like you like sand by the springs of the waters of the Spirit of God.

Glory be to the Father... *tone 6*

O venerable father Michael, the sound of your teaching has gone out into all the earth; and you have found the reward of your labours in heaven, having routed the demonic horde and attained the ranks of the angels, whose life you blamelessly emulated. As you have boldness before Christ our God, ask peace for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* On the third day...

The immaculate Mother of God, beholding him who is our life hanging upon the tree, cried out, lamenting maternally: O my Son and my God, save those who hymn you with love.

*Aposticha from the Octoechos; and* Glory be to the Father... *tone 8*

We honour you, O Michael our father, the instructor of a multitude of monks, for in your steps we have truly learned to walk in righteousness. Blessed are you, for having laboured for Christ, you put to shame the power of the enemy, O conversor with angels and companion of the holy and the just. With them beseech the Lord to have mercy on our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* O most glorious wonder...

The unblemished Mother, \* beholding her sacrificial victim \* nailed of his own will to the tree, \* lamenting piteously \* crying out: Woe is me, \* O most beloved child; \* for how can the thankless assembly of the Jews reward you thus, \* desiring to leave me bereft of you, \* my most beloved Son?

*Troparion, tone 8*

That which was created in the image of God was preserved in you, O Father;  
for taking up the cross you followed after Christ.  
By your deeds you have taught us to reject the flesh for it passes away,  
but to care for the soul as a thing immortal.  
Therefore O venerable Michael your soul rejoices with the angels.

## Matins

*One canon from the Octoechos, and two for the saints.*

### *Ode 1*

*Canon of the Martyrs, tone 4*  
*composed by Theophanes*

*Irmos* O virgin-born, I pray you, drown the three parts of my soul in the depths of dispassion, as of old you drowned the mighty commanders; that in the immortality of my body, as on a timbrel, I may sing a hymn of victory.

O blessed athletes of valour, united with God and ever illumined by divine rays, enlighten my soul, which hymns your radiant and honourable suffering with compunction of heart.

The desire for heaven gave you wings; and you considered the beauties of life but dung, O athletes deified by yearning for God who humbled the might of the ungodly.

Burning with the fire of the divine Trinity, O wise ones, with the outpouring of your blood you quenched the burning of impiety: with the pure rain of healing wash away the defilement of our passions.

Seeking life without grief, heavenly glory, the delight of paradise, noetic light and beautiful joy, O martyrs, with valiant mind you endured waves of cruelty.

The choirs of heaven were amazed at your endurance, O wise ones; for, rejoicing, with courage of mind you endured the beating of your flesh and cunning tortures, and crushed the malice of the enemy.

*Theotokion* In the greeting to you Rejoice, O Lady, Gabriel truly removed the poison from the ears of our first mother Eve; for you alone gave birth, in a manner past understanding and recounting, to him who has cut down the evil of the serpent.

*Canon of Venerable Michael, tone 8*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

Sanctified by the brilliant lightning-flashes of the Spirit, filled with his inspiration and sounded like an instrument, O blessed one, drive away the darkness from my soul, and grant me fitting words to hymn you.

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You preferred the love of the creator to that of your parents, the angelic life to that which is transitory, and the incorrupt adornment of the king of all to the beauty of the world: in this you delight, rejoicing.

You were a brilliant beam of the dawning of the threefold sun, richly illumining the face of all the earth with the thrice-radiant light of your life, O father, dispelling the darkness of sin with your words.

*Theotokion* You appear as the tongs holding the ember, which Isaiah beheld from afar, O most holy Lady, for you held the ember of Christ's divinity without being consumed, and carried in your arms God who holds all things in his hand.

### *Ode 3*

#### *Canon of the Martyrs*

*Irmos* Let us not boast of wisdom, power and wealth, but of you O Christ, the incarnate wisdom of the Father, for none is holy but you, O lover of mankind.

You denounced the foolish with the wisdom of godly discourses, and with the might of the Spirit endured the rending of your flesh, O blessed Proclus, divinely inspired martyr.

When you were mercilessly crucified, the mindless one ordered you lacerated, but you lifted the eyes of your soul to God and were made beautiful by your endurance.

You manfully endure the breaking of your limbs, O wise Proclus, and with your blood you quenched the burning of ungodliness, strengthened by divine grace.

*Theotokion* Loosen the bonds of my wicked deeds, O immaculate Virgin, binding me instead to the love of the Word who was born of you; and save me, through your supplications.

#### *Canon of Venerable Michael*

*Irmos* Christ, who in the beginning established the heavens with wisdom and founded the earth upon the waters, confirm me upon the rock of your commandments, for none is holy but you, the true lover of mankind.

Hating the bitterness of pleasures with all your soul and rejecting earthly glory, you willingly cast aside the cincture of worldly rank, preferring the king of all to kings on earth.

Sanctified from infancy, you were chosen from your mother's womb; for she who gave birth to Christ told your honourable mother that you would be given to her, and she then received you as one sanctified.



Having purified your soul and mind with noetic myrrh, and wasting your body with hunger, you become an abode of Christ, having him within you speaking, walking and emitting the perfume of peace.

*Theotokion* The Word, equally enthroned with the Father, made his abode within you, O pure one, taking flesh of your pure blood: incarnate, he cleansed creation of the madness of idolatry with the sprinkling of his blood.

*Kontakion of the martyrs, tone 4,  
to the Special Melody* Having been lifted up...

The honourable sufferings of Proclus and Hilarius | shine forth like the morning star, | illumining us with the splendour of their wonders. | Therefore we celebrate their memory, as we sing to them: | | Entreat Christ our God, that he save our souls.

*Sessional Hymn of the martyrs, tone 1,  
to the Special Melody* You tomb, O Saviour...

O faithful, magnifying Christ, let us honour Hilarius and glorious Proclus, who suffered steadfastly and cast down the enemy; for they dispel the darkness of the passions with miracles, illumining those who have recourse to them with faith.

Glory be to the Father...

*Sessional Hymn of venerable Michael, tone 8,  
to the Special Melody* Of the wisdom...

The reason-endowed lamb of Christ, who in holiness tended the sheep of the Lord in the meadow of the virtues, has astonished the angels and valiantly put the demons to shame, dwelling among men as an incorporeal one. Therefore he stands before the Trinity and never ceases to guide his flock by his supplications. To him we cry out: Entreat Christ our God, that he grant remission of sins to those who honour your holy memory with love.

Both now and for ever...

*Theotokion* Fallen into subtle temptations through the activity of my enemies, seen and unseen, I am caught fast in the tempest of my countless offences. I flee to the refuge of your goodness, to my fervent help and protection O pure one. Therefore, O lady, earnestly entreat him who was born of you without seed, for all your servants who unceasingly pray to you, O immaculate Mother of God; and ever beg him to grant forgiveness of sins to those who rightly hymn your glory.

*Theotokion of the Cross* The lamb and mother, beholding her lamb, the shepherd and redeemer upon the cross, exclaimed, weeping, and bitterly lamenting: The world rejoices, receiving deliverance through you; but inwardly I burn, seeing your crucifixion, which you endure in the loving kindness of your mercy. O longsuffering Lord, abyss and

inexhaustible source of compassion, take pity and grant remission of sins to those who with faith hymn your divine passion.

*Ode 4*

*Canon of the Martyrs*

*Irmos* Seated in glory upon the throne of the divinity, Jesus most divine is come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

Like a solid barrier, your words hindered the bloodthirsty one from his advance until he confessed Christ to be the Lord of all, the transcendent God, O Proclus.

With invincible boldness and valiant mind you stood before the tribunal, O Proclus, proclaiming o the incarnation of our deliverer, who abased himself, assuming the form of a servant.

Shamelessly the persecutor displayed his methods of torture and violent death before the wise ones; but, seeing them invincible, he marvelled, and perceiving himself vanquished, was confounded.

*Theotokion* Taking pity on the creation of your hands, marred by the transgression, O Word, you dwelt within her who knew not wedlock, and came in two natures, restoring the ways of incorruption to those who acknowledge you.

*Canon of Venerable Michael*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

The stream of life gave drink to your mind through the activity of the divine Spirit; as, rejecting the bitterness of pleasures, it was filled with divine sweetness. Receiving constant repletion thereof, it sings: Glory to your power, O lover of mankind.

The fire of temptations and the furnace of the passions you extinguished with the stream of your tears and the rich dew of the Spirit, O father, while protected unconsumed; for, set afire by the love of the King of all, you caused material desires to wither away.

Having elevated your mind to the life of heaven, O father, you lightened the carnal burden of material passions; and unwaveringly serving the Trinity and emulating the character of Moses and the life of Elias, you beheld the Lord.

*Theotokion* You are wholly beautiful, O pure one, my love: thus your Son cries to you, O Lady, finding you holier than the nature of the angels. He ineffably wove for himself a body of your pure blood, like a robe of royal purple, and glorifies those who glorify him.

*Ode 5*

*Canon of the Martyrs*

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from the darkness of ignorance those who sing to you with faith.

O Lord, the Holy of Holies, insuperable fortress for those who contend with diligence: you are the strength and confirmation of the martyrs.

Setting your soul afire with divine desire, you endured being set afire with torches, O wondrous and blessed Proclus.

I fear only the everlasting fire: thus you cried out when you were set afire, O martyr Proclus, and were voluntarily slain at the command of the tyrant.

*Theotokion* Who can recount the mystery wrought within you, O Mother of God? For you ineffably gave flesh to the creator of all.

*Canon of Venerable Michael*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

The slumber of despondency did not cover the eyes of your heart or mind; but, wounded by the sting of divine desire, by standing whole nights in prayer you endured without closing your bodily eyebrows.

With humble-mindedness as your companion from your youth, you were not made captive by the thoughts of the deceiver, illumining instead your mind with divine visions and teaching.

*Theotokion* The comely Word found you to be a palace of the virtues, beautiful in comeliness, and made his abode within you; and it was his good pleasure to be born immutably of you, adorning the countenances of the faithful.

*Ode 6*

*Canon of the Martyrs*

*Irmos* I have come to the depths of the sea, and the storm of my many sins engulfs me; but as you are God, lead up my life from the abyss, O most merciful.

Neither fire, nor wounds, nor wild beasts, nor mortal trials could separate you from the pure and immaculate love of God, O valiant ones.

The martyrs' courage even to the shedding of their blood truly does not enslave them to knowing that they are praised, for the Lord himself glorified them, magnifying them as his favourites.

Traversing the deep of cruel torments safely, you hastened to the divine haven of eternal delight which is in Christ, O passion-bearing martyrs.

*Theotokion* Behold, a virgin gives birth to the Angel of great Counsel, Emmanuel, God the Lord, the Saviour of our souls: thus cried out Issaiah of old.

*Canon of Venerable Michael*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

Having mortified the pleasures, you were enlivened by the Spirit; and having bound the mighty one, you plundered his vessels, and by your doctrines enlarged them as receptacles of truly profitable virtue.

Having dispelled slothful shortness of speech, O father, you became for those who desired it a twofold bread of life in abundance, distributing nourishment with your hands and by your tongue.

Having received from God the talent of teaching, with godly zeal you increased it immeasurably, and you hear now the joyous voice of your Master calling you to higher things.

*Theotokion* The Most High became man within you in manner transcending the laws of nature, and he appeared immutably incarnate and dwelling among men, showing us how to rise to the heavenly path.

*Kontakion of the venerable one, tone 2,  
to the Special Melody* The steadfast...

You lightened the burden of the flesh by your works | and gave swift wings to your soul by enlightenment, O Michael; | and you have shown yourself to be a dwelling place for the Trinity, | beholding whom, O blessed one, | | pray unceasingly for all of us.

*Ikos* O unshakable pillar of prayer, perfection lover of heavenly wisdom, and abyss of compunction: you were not caught up to the third heaven, yet you clearly behold the cherubim where the never-fading divinity is; and, resplendent with this vision, you render worship and receive divine glory, whereby you are deified. Unable to hymn you worthily, we beg forgiveness, crying out together: Pray unceasingly for all of us.

Ode 7

*Canon of the Martyrs*

*Irmos* Once in Babylon, the children of Abraham trampled upon the flames of the furnace, crying out in hymns: Blessed are you, the God of our fathers.

Having given your bodies over to wounding for love of the incarnate Word, O martyrs, you received from him a crown of righteousness as an adornment.

Having illumined your minds with divine light, O exalted ones, with faith you traversed the darkness of martyrdom, singing: Blessed are you, the God of our fathers.

With the flow of honeyed discourse from your lips, O blessed Proclus, you gave the drink of divine healing to those who sang: Blessed are you, the God of our fathers.

Your mind strengthened by divine power, you endured bitter torture, O Hilarius, singing: Blessed are you, the God of our fathers.

*Theotokion* As one more exalted than all creatures, you gave birth to the creator of all, remaining a virgin, O undefiled one, alone blessed and ever glorious.

*Canon of Venerable Michael*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

Receiving in your heart the seed of God's commandments more than a hundredfold, you brought forth as fruit the divine grain: a thousand monks who sing: Blessed is the God of our fathers.

Your lips were the vessel of the most holy Spirit, and the precious teachings of your tongue were as a flood for those who sing harmoniously to the Trinity: Blessed is the God of our fathers.

*Theotokion* He who created me made his abode within you, and God passed through you as a man bearing flesh: the blessed God of our fathers was not divided as to persons within the Virgin, nor was he subject to confusion.

Ode 8

*Canon of the Martyrs*

*Irmos* Almighty deliverer of all, descending into the midst of the flame, you bedewed the pious youths and taught them to sing: Bless the Lord all you works of the Lord.

After suffering much torture, the savage foe gave you over to be pierced with arrows, O martyr Proclus; and cut apart thereby, you committed your soul to the hands of God, rejoicing.

Your honourable body was wounded repeatedly with arrows, O holy one, yet you inflicted incurable wounds upon the immaterial foe who do not sing: Bless the Lord, all you works of the Lord.

Illumined with the splendour of grace and rolled upon the earth like a stone, O Hilarius, you crushed the foundation of falsehood, singing in your strength: Bless the Lord, all you works of the Lord.

Shedding drops of blood, you extinguished the fire of impiety and give drink to the faithful who sing unceasingly: Bless the Lord, all you works of the Lord.

*Theotokion* He who fashioned me and created me was incarnate of your pure blood, O Mother of God, God, restoring the world, which sings: Bless the Lord, all you works of the Lord.

*Canon of Venerable Michael*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

With brilliance of mind, while in the body you saw the unapproachable and greatly desired beauty of the Lord; and you now stand before the face of the Trinity, having forsaken your dust and utterly passed over to the heavens, crying: You people, exalt the Lord above all for ever.

When you completed your contest against the demons, O father, the Master granted you the precious crown of kingdom and immortality, more lustrous than gold and more beautiful than any pearl; and, shining more brightly than the sun, you sing: you people, exalt the Lord above all for ever.

How sweet your tongue, with which you wisely pursued those swallowed by the deceitful foe, bringing them to divine transformation and pitching them like tents in the sand, ever crying: You priests praise and you people exalt the Lord above all for ever.

*Theotokion* You brought life to those slain by the deadly sting of the serpent, O Virgin who gave birth to God, the bestower of life. Earnestly entreat him, to quell the uprisings of the passions of those who sing with love: You priests praise and you people exalt the Lord above all for ever.

*Ode 9*

*Canon of the Martyrs*

*Irmos* Eve, through weakness, lived under the curse of disobedience; but O Virgin Mother of God, you have put forth a blessing for the world through the fruit of your childbearing: therefore we all magnify you.

Behold, the radiant, sacred and harmonious memorial of the martyrs shines forth, enlightening the earth, dispelling the gloom of wickedness, driving away the clouds from men's souls and flowing with the grace of healing.

Like two spiritual breasts which exude the milk of healing, you give drink to every heart, O martyrs, driving away the bitterness of infirmity and healing cruel suffering. Thus you are rightly called blessed.

Having dyed your robes purple with drops of your sacred blood, O glorious ones, wearing them in beauty you ever reign with Christ, our one king and God, praying for the world.

The earth is made sacred by your blood and the Church of the firstborn through the spirit is made divinely splendid by the deposition of your relics. Therein, as with the martyrs, pray for the world.

*Theotokion* O pure Lady, your pure womb became the abode of the light of him who came for your sake, visible in his physical body, and illumining all in darkness: with faith we call you blessed.

*Canon of Venerable Michael*

*Irmos* Every ear trembles with fear to hear of the ineffable condescension of God, how the Most High willingly came down and assumed flesh, and became man through the Virgin's womb. Therefore, O faithful, let us magnify the most pure Mother of God.

Today all the earth is come, proclaiming the divine name of Christ and celebrating your godly memory; for by your monastic instructions you have made it heaven and have illumined those who emulate the angelic ranks.

The lightning-flashes of your miracles have illumined the ends of the earth, for your shrine flows with healings for those who pray with faith. Heaven possesses you, while the earth has the earthly tabernacle of your body, which you laid waste by your asceticism even before the grave.

An earthly mind cannot understand the radiant and indescribable light of the Trinity, which you received and whereby you were deified. O blessed one, standing before the Holy Trinity, be mindful of those who commemorate you.

## July 12

*Theotokion* We had fallen away from divine life because of the tree of knowledge; but you gave birth to Christ our God, the Tree of Life, who has led those who hymn you from the dark abodes of Hades to life which cannot be taken away.

*Exapostilarion,*  
*to the Special Melody* Adorning the heavens with stars...

Desiring the angelic life, you withdrew yourself from all the beauties of life and made your abode in the courts of the commandments of the Lord; and you now rejoice with the angels.

*Theotokion* O Mother of God, the cause of the gift of those good things given by God to the world, move the readily placated God to mercy, for the salvation of us all.



*This is the earliest date on which the Sunday commemoration of the Fathers of the first six Ecumenical Councils may be sung, according to the following rules. [Their service is printed under July 16]*

*If the sixteenth day of July falls on a Sunday, this service of the Holy Fathers is sung on that very day; but if the sixteenth falls on a Monday, Tuesday or Wednesday, the service is sung on the preceding Sunday; and if the sixteenth fall on a Thursday, Friday or Saturday, it is sung on the following Sunday. The Canon of the saint of the day is sung at Compline.*

## **July 13**

### **Synaxis of the Archangel Gabriel Our venerable father Stephen of St Savvas**

#### **Vespers**

*At Lord I call to you... 6 verses, beginning with these of the Archangel, tone 4,  
to the Special Melody You have given a sign...*

The pre-eternal mind \* made you, O Gabriel, a secondary luminary \* through divine fellowship, \* illumining the whole universe \* and revealing to us \* the great and truly divine mystery from of old \* of him who is incarnate in the Virgin's womb, \* and who, though bodiless, \* became a man to save mankind. *Twice*

Standing before the throne of the three-sunned Godhead, \* richly shining with the divine radiance \* which is unceasingly emitted there, \* from the darkness of the passions deliver those on earth \* who join chorus joyfully \* and praise you; \* and illumine them with enlightenment, \* O Gabriel, supreme commander, \* who prays for our souls.

Bring low the arrogance of the Moslems \* who so often assail your flock; \* bring an end to the schisms of the Church; \* still the tempest of countless temptations; \* deliver from tribulations and evil circumstances \* those who honour you with love \* and have recourse to your protection, \* O Gabriel, supreme commander, \* who prays for our souls.

*And 3 verses for venerable Stephen, tone 8,  
to the Special Melody O most glorious wonder...*

God-bearing father Stephen, \* having splendidly strengthened your mind with wisdom divine, \* with love of wisdom you restrained \* the power of the soul with righteousness, \* your wrath with manliness, \* and your desire with chastity; \* and you made your soul a comely chariot of the virtues; \* and, seated thereon, \* you ascended, rejoicing, to the heights, O glorious father.

Divinely eloquent father Stephen, \* you fortified your mind with theology, \* bearing your wrath as a spear \* aimed at the blasphemous heretics, \* O venerable and

## July 13

blessed one, \* and you yearned for heavenly sustenance. \* Brought to partake thereof, O glorious father, \* you stand before the throne \* of the king and ruler of all.

Divinely eloquent father Stephen, \* having enclosed your mind with temperance, \* you ascended on high \* to him who is the cause of all; \* you quelled the turmoil of the world \* and calmed its tumult; \* you were made firm in purity of mind, \* by him who is truly the ultimate desire, \* O divinely wise and venerable father.

Glory be to the Father... *composed by Byzantius, tone 6*

Rejoice with us, O ranks of angels, for your commander and our helper, the great archangel, appearing today in his honoured temple, bestows sanctification. Raising fitting hymnody, we cry out to him: Protect us with the shelter of your wings, O great archangel Gabriel.

Both now and for ever... *Theotokion, or this Theotokion of the Cross, to the Special Melody* On the third day...

The most pure Lady, seeing you hanging on the cross, cried out, lamenting maternally: O my Son and my God, my child most sweet; how can you endure such disgraceful suffering?

*Aposticha from the Octoechos; and*

Glory be to the Father... Both now and for ever...  
*composed by John the Monk, tone 8*

As captain, champion and foremost leader of the angels, O supreme commander, from all want and tribulation, infirmity and grievous offences, free those who hymn you with faith and entreat you, O glorious one; for as you are immaterial, you clearly behold the immaterial one and are illumined with the unapproachable light of the Master's glory. For in his love for mankind he received flesh for our sake from the Virgin, desiring to save our race.

*Troparion, tone 4*

Supreme commander of the heavenly host,  
we unworthy ones implore you  
that by your supplications you encircle us  
within the shelter of the wings of your immaterial glory,  
and guard us who fall down before you and fervently cry:  
Deliver us from dangers,  
as you are the leader of the host on high.

## Matins

*We sing one Canon from the Octoechos;  
the Canon of the Archangel, and the Canon of venerable Stephen.*

### *Ode 1*

*Canon of the Archangel, tone 4, [also used March 26]  
composed by Joseph  
upon the acrostic I praise Gabriel, the most honourable.*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

I beseech you, the archangel of the Lord, bearing divine and immaterial light through sharing immaterially in the transcendent light, illumine my mind by your supplications, that I may hymn you.

In gladness let us form a divine choir, honouring the first among the bodiless intelligences, who announced him who is ineffable joy who in his goodness came upon the world.

With you, O Gabriel, as a great intercessor, a helper before God, a rampart and confirmation, we who love and praise you are delivered from misfortune and the evil of the serpent.

*Theotokion* When Gabriel saw you, the pure and immaculate one, he cried out with splendour: Rejoice, O Lady, the salvation of man, the unwedded boast and pride of the angels.

### *Canon of Venerable Michael, tone 2*

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been greatly glorified.

In debt to you for your teaching, O blessed Stephen, plaiting a wreath of praises we offer it to you. By your prayers, grant me grace of spirit, showing yourself to be merciful.

You quelled the pernicious assault of the passions, O father, possessed of the divine wisdom of the Word; for you were beneficent and eloquent, meek and humble, and crowned by the Word with wisdom and knowledge.

In a sacred manner you adorned yourself with understanding and the operation of grace, O divinely eloquent father Stephen, desiring the crown of the glory of Christ; and you were not amiss in such desire.

Mightily you laid hold of chastity, extreme meekness and lofty humility, O God-bearer; and, exalted thereby, through the activity of your deeds and vision, you presented yourself before the Lord, rejoicing to receive an imperishable crown.

*Theotokion* O pure one, more exalted than all creatures, visible and invisible; you gave birth to the creator, as was his good pleasure to become incarnate of you: boldly entreat him, that he save those who hymn you.

*Ode 3*

*Canon of the Archangel*

*Irmos* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

You appear as a reflected light, O Gabriel, illumined immaterially by receiving the supremely immaterial light; as one truly immaterial, who ever illumines material men who hymn you.

Having revealed to us the great mystery, you were granted the greatest of fame, O greatest of the angels, through which we who greatly honour you are raised from the earth to the greatest of heights.

From heaven you reveal yourself to all who ever seek you with love; and you calm the stormy passions and tribulations which beset us, O Gabriel, supreme commander.

*Theotokion* Relating the mystery hidden from of old, O Maiden, Gabriel once cried out to you: Rejoice, O palace of God where, making his abode, he has deified all, as he is compassionate.

*Canon of Venerable Michael*

*Irmos* The desert flowered as a lily at your coming, O Lord, just as the temple of the heathen that was barren; and thereby my heart is established.

Like the sun your most splendid life shone forth in the world, O God-bearing Stephen, illumining those who approach you with faith and love.

The ends of the earth are illumined by your teachings, O venerable one, for you shone like a beacon upon the Church of Christ, wherein my heart is established.

You maintained your soul unenslaved by the passions and pleasures of the flesh, O honoured God-bearer Stephen. Therefore, we now praise you as is meet.

*Theotokion* In your purity you appear as a lily amid thorns, O Lady, radiant in the splendour of your virginity.

*Kontakion of the archangel, tone 2*

O wise Gabriel, leader of the angels, minister of the glory of God and divine champion of the world, who beholds the glory of God in heaven and bestows grace on earth: save and protect those who cry out to you: Be our helper, and no one will prevail against us.

*Sessional Hymn of the archangel, tone 4,  
to the Special Melody Having been lifted up...*

You are foremost among the incorporeal ministers of God, O glorious Gabriel, for to you was entrusted the dread mystery of the ineffable birthgiving of the holy Virgin, which was commanded immemorially; and you exclaimed to her: Rejoice, O blessed one. Therefore, we, the faithful, ever bless you with gladness.

*Glory be to the Father... Sessional Hymn of the venerable one, tone 3,  
to the Special Melody Awed by the beauty of your virginity...*

The amendment of your life truly serves as a light to the steps of those who emulate you with faith, O father Stephen. By your supplications ever save from imprisonment those who bless you with love, entreating Christ, O blessed, wondrous and venerable one.

Both now and for ever...

*Theotokion* As an uncultivated vine you produced most comely grapes  
pouring for us the wine of salvation which gladdens the souls and bodies of all.  
Ever blessing you as the vine of incorruptible and everlasting sweetness,  
with the angel we sing to you:  
Rejoice, O full of grace.

*Theotokion of the Cross* Seeing you dead upon the tree, O Christ,  
your pure unwedded Mother said, weeping maternally:  
How can the iniquitous and thankless assembly  
reward you thus, my Son,  
who delighted them with your manifold and great gifts?  
I hymn your divine condescension.

*Ode 4*

*Canon of the Archangel*

*Irmos* Perceiving the inscrutable purpose of God, that is the incarnation of you, the Most High, from the Virgin, the prophet Habakkuk cried out: Glory to your power, O Lord.

Of old, you stood, O wondrous Gabriel, illumining the Prophet Daniel with divine communion, through the Spirit expounding the manifestation of unfathomable things.

With lips of clay we joyfully praise you, fiery by nature, O Gabriel. By your divine mediations, rescue us from the ever-burning fire.

Arrayed in divine vesture brighter than the sun, O supreme commander of the servants of God, you stand in unapproachable glory in gladness before the king of heaven.

*Theotokion* Understanding you to be wholly purified by the Spirit, O immaculate one, Gabriel cried to you: Rejoice, O deliverance from the curse and restoration of the ancestors of men.

*Canon of Venerable Michael*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself incarnate, and have saved me, and the whole of mankind. Therefore I cry to you: Glory to your power O Lord.

You, O Stephen, were the crown of monastics, adorned with the virtues as with precious stones; for you are truly seen to be a divinely joyous adornment, O blessed one.

You held divine wisdom in veneration, O God-bearer; therefore he who is wisdom made you radiant with crowns of spiritual gifts, bestowing eternal glory upon you.

By the splendour of your bearing and the nature of your goodness you lived a fitting life, O venerable Stephen, becoming accessible to all.

*Theotokion* Eve offered the fruit of mortality, but you, O pure Lady, giving birth to him who is life incarnate, have corrected our life; and so I cry to you: Rejoice, O Ever-virgin.

*Ode 5*

*Canon of the Archangel*

*Irmos* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, held in your womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing your praises.

Made luminous through communing with the primal mind, you were a secondary luminary crying out with the countless ranks of angels: Holy is God the creator of all, the equally unoriginate Son, and the Spirit who is equally enthroned with them.

Your aspect is fiery and your beauty wondrous, striking every thought with awe, O Gabriel most great. Great is your glory, O leader of the divine bodiless ones, adornment of all who hymn you with faith.

Of old, when godly Zachariah saw you as he stood at the time of incense, he was struck mute; for he did not believe the dread announcement which you proclaimed, O Gabriel, the supreme commander.

*Theotokion* As a temple of sanctity, O immaculate one, at the cry of the Archangel Gabriel you gave birth to the most holy God who rests in his saints, who sanctifies all and rescues us from evil.

*Irmos* You are the mediator between God and man, O Christ our God, for by you, O Master, we are led up from the night of ignorance to your Father, the author of light.

*Canon of Venerable Michael*

*Irmos* You are the mediator between God and man, O Christ our God, for by you, O Master, we are led up from the night of ignorance to your Father, the author of light.

With desire for dispassion you quelled the assaults of the passions, O God-bearing Stephen; and with visions and good works you enlightened the state of your soul.

You conversed with a pure mind and spiritual writings, O divinely eloquent Stephen; and you assembled a divine wealth of visions and deeds.

Plumbing the abyss of wisdom, O Stephen, you found that which is truly profitable; and for your efforts you acquired the precious pearl of knowledge.

*Theotokion* In a manner surpassing recounting you contained Christ our God within you, O most pure Mother of God; and the Prophet Isaiah cried out: You have given birth to him who is above our essence, O Mother of God.

*Ode 6*

*Canon of the Archangel*

*Irmos* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

The nations of the earth are unable to honour you, the radiant and heavenly intelligence most splendidly and ineffably illumined with the divine radiance which passes understanding.

By your radiant entreaties to the Mother of God rescue those who hymn you from the darkness of the passions, O supreme commander of the fiery servants of God, the ray far brighter than the sun.

By your supplications to the creator of all, O archangel, confound the counsels of the pagans, make firm the Orthodox faith, and end the schisms within the Church.

*Theotokion* Obedient to the divine words of Gabriel, O pure one, you gave birth in the flesh to the unoriginate Word who has delivered the world from folly.

*Canon of Venerable Michael*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

You became a radiant beacon for the world, illumining with the brilliance of your words those who have recourse to you with faith and love, O father Stephen.

You passed your blessed life lulling your senses to sleep and setting yourself beyond the tumult of the world; and you drew close to God, O Stephen.

Crowned with the virtues, O wise Stephen, you are now crowned with a comely and beauteous crown, and have gained the rule over the passions.

*Theotokion* In a manner transcending nature, you gave birth, O Virgin, and remain a virgin for ever, having made manifest the true divinity of your Son and God.

*Kontakion of the Archangel, tone 8*

O supreme commander, servant and glorious intercessor before the most radiant, worshipful, all creating, infinite and awesome Trinity: unceasingly pray that we be delivered from all tribulations and torments, that we may sing to you: Rejoice, O protection of your servants.

*Ikos* In your Scriptures you say, O immortal Lord who loves mankind, that a multitude of angels rejoice in heaven over one repentant. O truly sinless Lord who knows the hearts of men, we who are amid transgression ever dare to entreat your compassion: Have pity and impart contrition to us, though we are unworthy; and grant us forgiveness, for the supreme commander of the incorporeal hosts entreats you for us all.

*Ode 7*

*Canon of the Archangel*

*Irmos* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced as they sang: Blessed are you, the supremely exalted Lord God of our fathers.



In the midst of the temple, you once announced the birth of John to Zachariah, who stood singing before God the deliverer: Blessed are you, the supremely exalted Lord God of our fathers.

The glorious magnificence of your temple most radiantly illumines the souls of the faithful, O Gabriel, and compels them to cry out: Blessed are you, the supremely exalted Lord God of our fathers.

Illumined by mystically partaking of the primal light, O supreme commander, you are truly seen to be a secondary luminary, ever enlightening those who sing: Blessed are you, the supremely exalted Lord God of our fathers.

*Theotokion* Gabriel the supreme commander was sent to announce joy to you, O pure virgin Mother, because of whom grief has ceased, the curse has truly withered away, and blessing ever blossoms for the faithful.

*Canon of Venerable Michael*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

Shining with the grace of the Spirit, O venerable one, the words of your teachings emit a sweet fragrance; for you render us fragrant, who honour the one divinity in three persons and hymning the incarnation of the Word.

You passed your life with purity of mind and splendour of knowledge, O divinely wise one; and with purity of body and the splendour of virginity you were an offering to the Almighty who sees all things.

As your discourse appeared seasoned with salt, O wondrous one, so did your life shine radiantly with grace. Rejoicing in Christ, you have made your abode in the mansions of heaven, standing before him with boldness.

*Theotokion* Directing my life, guide it to your calm haven, O most pure Lady who gave birth to the source of blessing who bestows an abundance of goodness upon the faithful.

*Ode 8*

*Canon of the Archangel*

*Irmos* The birth giving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

Sacred people gladly hymn you with sacred utterances; for you announced to the Virgin, who is one of us, the all-accomplishing Word who became incarnate as we are, in a manner past understanding and recounting. Therefore, we honour you for ever.

Uniting yourself immaterially to the great and primal mind, O archangel, with your fiery mouth you sing the awesome hymns which all the choirs of the angels sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

Greatly adorned with divine glories, you surpass those of heaven and of earth, fulfilling the divine will of Christ the God of all, O Gabriel, leader of the angels and adornment of those who ever praise you with faith.

The Word, desiring to mingle with men in a bodily person, had you precede him and prepare a sacred palace, O holy Gabriel, singing: Praise the Lord and exalt him above all for ever.

*Theotokion* Let us hymn the blessed Virgin as the beautiful throne of the king, the one exalted above all created beings, and as the one who gave existence to him who is above being, who has deified men by the higher unification of her ineffable and awesome birthgiving.

*Canon of Venerable Michael*

*Irmos* In Babylon of old by the command of God, the fiery furnace worked in divided ways: while it burned the Chaldeans, it refreshed the faithful as they sang: Bless the Lord, all you works of the Lord.

In accordance with the meaning of your name, Christ, the giver of life placed a splendid crown upon your head, O Stephen; for you shone in deeds and visions, and were one who sang: Bless the Lord, all you works of the Lord.

Having transcended all that is sensual, O blessed one, you approached the primordial mind in purity of soul; and you wear a crown because of the splendour of your life, singing: Bless the Lord, all you works of the Lord.

With eager desire you followed the God-bearing Savvas, O blessed Stephen, and emulated his godly life through the splendour of your life, thus being a truly worthy disciple of him.

*Theotokion* The dispassionate Mind united himself to a human mind in your womb, O most pure Lady, and he who transcends time came under time through the poverty of the flesh. With faith and love we glorify you, the Mother of God.

*Ode 9*

*Canon of the Archangel*

*Irmos* Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers celebrate, honouring the sacred triumph of the Mother of God; and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

Illumined with brilliance past understanding and deified sacredly, you stand in awe ministering before the throne of grace, and, seen as light, you illumine those who honour you with faith, O sacred Gabriel, supreme commander.

You appear like the sky, adorned with divine radiance's as with stars, and as a commander you hold an all-radiant sceptre in your hands; and you pass over the whole earth, ever doing the will of the Master and rescuing the faithful from evil.

Calm the cruel storm of the barbarians which ever assails your servants; cause schisms to cease within the Church; and grant deliverance from transgressions to those who hymn you, and victories to those in authority, through your intercession, O Gabriel.

O most comely and glorious pair, Michael and Gabriel, standing before the throne of divine glory, implore forgiveness of sins and release from evils for all, as you are intercessors, and emulate the goodness of the Master in all things.

*Theotokion* By your birthgiving you have shone forth the radiating light which illumines the whole world; and you have destroyed the prince of darkness, O most pure Mother of God, the boast of the angels and salvation of all who praise you with unceasing voices.

*Canon of Venerable Michael*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

O honoured and blessed Stephen, who now delights in a pure manner, receiving sustenance which transcends understanding where the assemblies of the saints join chorus in the praise of God: in your mediation draw to yourself those who hymn you.

Rejoicing, you have passed over to him who is ultimate desire, to him who alone is blessedness itself, to the highest beauty, to the life which truly never ages, to the never-waning light, O God-bearing father Stephen.

Among the assemblies of monks you shine the sun, sanctified from your earliest childhood, and you emit the virtues of your life like a ray, O our God-bearing and venerable father.

*Theotokion* Perceiving from afar with prophetic eyes, the prophets clearly proclaimed you, who was to become the Mother of the creator and Master of all: we confess you to be the Mother of God, O exalted Lady.

*Exapostilarion of the Archangel,*

*to the Special Melody* You have enlightened us...

O supreme commander of God, who has arrayed yourself with your sheltering wings: protect me who has recourse to you; at my departure from this life, deliver me from bitter retribution, and save me by your entreaties.

*Theotokion* God has given you to us, O pure Lady as a refuge, strength and aid amid our tribulations and evil circumstances: deliver us all from our misfortunes.

*Aposticha from the Octoechos; and* Glory be to the Father... *tone 5*

Where your grace casts its shadow, O archangel, the power of the devil is driven away; for the fallen morning-star cannot bear to look upon your light. We entreat you: quench the fiery darts which he looses at us, delivering us from his temptations by your mediation, O praiseworthy Gabriel, supreme commander.

Both now and for ever... *Theotokion, or this Theotokion of the Cross*

Of old, the virgin Mother, the most blessed Maiden, beholding the Lamb, her Son, lifted upon the cross, cried out, weeping: Woe is me, O my Son; for how can you die. since you are in essence God immortal?

## **Liturgy**

*Beatitudes, 8 verses, 4 from the Octoechos, and 4 from Ode 3 of the canon of the Archangel.*

*Prokimenon, tone 4*

You make the winds your angels, and flames of fire your ministers.

*Verse* Bless the Lord O my soul, O Lord my God, how great you are.

*Epistle to the Hebrews, number 305 [Heb 2:2-10]*

*Alleluia, tone 5*

Praise the Lord from heaven, O praise him in the heights.

Praise him all his angels, O praise him all his hosts.

*Gospel of Luke, number 51 [Luke 10:16-21]*

*Communion Verse*

You make the winds your angels, and flames of fire your ministers.

## July 14

### **Apostle Aquila of the Seventy to which we add the service to the martyrs Cyricus and Julitta**

### **Vespers**

*At Lord I call to you... 6 verses, beginning with these of the apostle, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Great Paul, the sun of the earth, emitted you, \* upon the world like a radiant beam, \* O blessed and divinely wise one, \* to enlighten with the splendid brilliance of your words \* those who languished of old in the night of ignorance.

Your pure heart, truly luminous, \* O Aquila of godly eloquence, \* enriched with the brilliant rays of the divine Spirit, \* destroyed the cruel darkness of the heathen \* with the grace of God.

Those who have recourse to your divine temple \* who entreat you with faith, O Aquila, \* are delivered from all manner of infirmities, \* from tribulations and sorrows, \* by your sacred supplications \* and intercessions before God, O sacred one.

*And 3 verses for the martyrs, tone 4,  
to the Special Melody As one valiant among the martyrs...*

With mature mind \* but a child's body, O martyr Cyricus, \* with manly wisdom you put to shame \* the infantile tyrant. \* Bitterly torturing you at his tribunal, \* he imposed death upon you. \* There you were mindful of the life which ages not, \* into which you have entered, \* drenched with your blood flowing unstaunched.

O glorious Julitta, \* with spiritual outpourings \* you bought forth Cyricus, \* born from you like a fruitful vine, \* and truly slain and trodden out in the tyrant's winepress. \* Pouring forth the wine of compunction with him, \* you gladden the hearts \* of those who keep your memory with faith.

Associated wounding, O wondrous one, \* you likewise truly endured \* the convulsion of your body; \* and beholding your son's end with your own eyes, \* you passed through a double torture, O Julitta. \* For this, the judge of the contest bestows twofold crowns upon you, \* powerfully granting the victory to those who contend.

Glory be to the Father... *tone 6*

Come and behold a sight strange and glorious; for who has ever seen a child of three years putting a tyrant to shame? What a wonder, for he drank of his mother's milk and cried out to her who nourished him: Fear not the tortures of the cruel ruler of this world, O mother, for Christ is the strength of those who believe in him.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* On the third day...

The pure virgin Mother, beholding those iniquitous ones nailing you unjustly to the tree, was wounded in innermost being, O Saviour, as Simeon foretold.

*Aposticha of the Octoechos, with* Glory be to the Father... *tone 8*

A child of three years proclaimed the Trinity, as he who was yet unweaned rendered his own mother steadfast, saying: Cease shedding your tears, O mother; for the creator is watching from on high and will save our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* What shall we call you...

I cannot bear to see you asleep upon the tree, who gives wakefulness to all, that you might grant divine and saving vigilance to those who of old fell into the sleep of damnation by eating of the fruit: thus said the Virgin, weeping, whom we magnify.

*Troparion, tone 3*

O holy apostle Aquila,  
entreat the merciful God,  
that he grant remission of transgressions to our souls.

Glory be to the Father... *that of the martyrs, tone 4*

In their sufferings, O Lord, your martyrs  
received imperishable crowns from you, our God;  
armed of your might, they cast down tyrants  
and crushed the feeble audacity of demons.  
By their supplications save our souls.

## **Matins**

*One canon from the Octoechos, and these two for the saints.*

*Ode 1*

*Canon of the holy apostle, tone 2,  
composed by Joseph upon the acrostic* We hymn the glorious Aquila with love.

*Irmos* Come, you people, let us sing a hymn to Christ our God, who divided the sea and guided the people whom he had led forth from the bondage of Egypt, for he has been glorified.

With sacred songs we hymn sacred Aquila, and cry out: By his supplications save us all, O compassionate Lord, in your goodness.

You splendidly made yourself a habitation of the Spirit, O blessed one, made luminous by his splendid rays, bringing light to those in darkness.

Encompassing your mind with the law of Christ, you cast down the arrogance of the iniquitous, and having suffered, you demolished the temples of the idols.

*Theotokion* At your word, O pure one, you conceive the Word who by his word created all things; with godly words we hymn you.

*Canon of the holy martyrs, tone 8,  
composed by Joseph upon the acrostic* I hymn Cyricus and her who wisely gave birth to him.

*Irmos* Having traversed the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried out: Let us sing to our deliverer and our God.

As you proclaimed the Word, begotten of the Father and incarnate of his Mother, you were witnesses to his sufferings by your sufferings and death.

Like the luminous moon the glorious martyr joined herself to the sun, Cyricus who was born of her; and they have enlightened all creation with the rays of miracles.

You spurn transitory things, remaining unmoved, O martyr; and, bearing your son in your arms, you cast into darkness the iniquitous and the deceit of the devil.

What a glorious lineage, O martyr Julitta, by your divers sufferings and tortures you became the daughter of the immortal king.

*Theotokion* Death was annulled and the sting of hell broken because of you, O pure Mother; for you gave birth to the immortal Master who died in the flesh.

*Ode 3*

*Canon of the Apostle*

*Irmos* Establish us in you, O Lord, who has slain death by the tree; and plant the fear of you in the hearts of us who sing to you.

As a righteous man you desired God, the one Master and King, and performed his divine will with unwavering heart.

Suffering valiantly, O sacred and praiseworthy Aquila, you cast down the might of the evil one by the might of the worshipful and divine Spirit.

Contemplating the glory of the Lord with your pure mind, O blessed one, you shared wholly therein, leaving the transitory for that which is abiding.

*Theotokion* The truly pure one, the one Lord, recognized you alone as the most pure of all creation, O immaculate lady, and became incarnate of your pure blood.

*Canon of the Martyrs*

*Irmos* Lord the fashioner of heaven's vault and founder of the Church, establish me upon your love, O summit of desire and confirmation of the faithful, who alone is the lover of mankind.

Having broken the sling of the devil with the pangs of your suffering, O glorious martyrs, you have been granted the mansions of heaven, splendid repose and eternal glory.

Like a comely fledgling you emulated the chaste dove, your mother, O glorious Cyricus, opposing the false one who approached deceitfully and sought to seize you.

The prideful serpent which set its mouth against heaven and boasted that it would destroy the earth was cast down and overcome by an innocent child, with the weapon of the cross.

*Theotokion* The transcendent Word who brought all things into being, without leaving the bosom of the Father, made his abode within you, O most pure Lady, and became flesh immutable, deifying mankind.

*Kontakion of the apostle, tone 4*

Having acquired you as a great sun, O glorious Aquila, apostle of the Lord, the Church enlightens with the splendour of your teaching those who faithfully honour you.

*Sessional Hymn of the apostle, tone 4,  
to the Special Melody* Go quickly before...

Illumining your soul with the words of Paul, you shone like the sun with the light of divine knowledge, O blessed Aquila. You plaited for yourself a martyr's wreath in accordance with the law: you pour streams of healings on those who with faith celebrate your memory.

Glory be to the Father... *Sessional Hymn of the martyrs, same tone,  
to the Special Melody* Joseph marvelled...



Having suffered with your mother and completed the course of piety, O glorious athlete Cyricus, you became a preacher of Christ in accordance with your name; and, having trampled upon the power of the enemy, you attained the courage of faith, and with your mother received a crown from heaven. O glorious one, entreat Christ, that the souls of all who keep your memory may be saved.

Both now and for ever...

*Theotokion* Tempest-tossed by the stormwaves of the passions, lacking all conscience, I fervently call upon you, O most pure Lady: Reject me not, lest I perish, wretch that I am, for I have no other hope than you, who gave birth to him who is the abyss of mercy. Let me not become a joy to my enemies, nor a byword, for I trust in you. For whatever you wish you can do, as you are the Mother of the God of all.

*Theotokion of the Cross* The Virgin, lamb and mother, beholding the lamb seedlessly born of her upon the cross and pierced by a spear, wounded with darts of grief, cried out in pain: What is this new mystery; for how can you die, as you alone are the Lord of life? Therefore, arise, that you might raise our fallen forefather.

*Ode 4*

*Canon of the Apostle*

*Irmos* I have heard the report of your dispensation O Lord, and I glorify you, the one who truly loves mankind.

Those who slept the sleep of wicked impiety you raised up to the light of piety, O Aquila.

Arming yourself with divine humility, you cast down the prideful audacity of the enemy, O Aquila.

Blessedly you suffered for Christ, shedding your blood, as a priest and witness to his sufferings.

*Theotokion* O Lady, the Mother of God, we call you the noetic palace and exalted throne of the king.

*Canon of the Martyrs*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

Though a child, yet with mature mind you lay low the wickedness of the author and creator of evil, O martyr.

## July 14

Like a fruitful vine, O martyr Julitta, you put forth a cluster of grapes, the truly valiant Cyricus, who exudes the sweetness of martyrdom.

As you were tenderly gazing, like a lamb, at your martyred lamb, O wondrous Julitta, you were cruelly put to the sword.

*Theotokion* In your maternity, O Lady, the laws of nature were supernaturally altered; for past understanding and recounting you gave birth to the creator.

### *Ode 5*

#### *Canon of the Apostle*

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of your commandments, for we know no other God than you.

Ever pouring forth the sweet word of piety, O wise and praiseworthy Aquila, as a servant of the mysteries of Christ you sweeten the souls of those who grew on bitter deception.

Divinely eloquent Luke truly recorded your praises, for you were a disciple of sacred Paul and a divine guide, leading all to divine things.

Finding the honored preaching of sacred Paul like a brilliant star shedding rays of splendour, you received from him words of brilliance and became light.

*Theotokion* As the Mother and handmaid of Christ, incarnate for us,; ever entreat him that he save us who call you the pure Mother of God.

#### *Canon of the Martyrs*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

Your body lacerated and broken, O divinely wise one, you shed the grossness of corruption, and were clothed in another garment: the flesh which the only-begotten Son of the Virgin wore, deifying man.

Steadfastly courageous, you were stripped of your body, vanquishing fleshly shame; and you clothe in shame the enemy who of old stripped Eve bare, O Julitta.

Your head severed, you crushed the head of the serpent, O honoured martyr; and, deprived of your wealth, you inherited the riches of heaven, receiving the immutable kingdom with all the martyrs.

*Theotokion* God, the Word of God, receiving noetic and living flesh of you, O most pure Lady, became man in his loving kindness, and has deified me who was cast out because of my crimes: entreat him that he save us all.

*Ode 6*

*Canon of the Apostle*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

Grace poured from your lips, O blessed and sacred one, as the Lord of all has blessed you for ever, O divinely inspired Aquila.

Your entreaty, O blessed God-bearer Aquila, has become deliverance from various diseases and cleansing for sinful souls.

The journeys which you made, directed toward the ways of God, proved to be an instruction and a path to salvation for the lost.

*Theotokion* Immaculate sovereign Lady, who gave birth to God, the bestower of good things: from many and various perils save those who ever hymn you.

*Canon of the Martyrs*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

Having sailed through the perilous waters of immeasurable tortures, you reached the calm haven, having drowned the invisible Pharaoh in the streams of your blood.

The city of Iconium, which raised you, leaps up, and Tarsus adorns itself in your honoured memory, O Julitta; for with your son you accomplished your martyrdom there, and have been awarded crowns of victory.

You spurned the tortuous torments and were comely dove, who with your fledgling took wing and soared above the snares of the serpent; and wisely you came to rest in the mansions of heaven, O praiseworthy martyr.

*Theotokion* With the root-cutting scythe of your prayer, sever the wicked thoughts of my soul, and let it be fruitful, O Maiden, who gave birth to the God and Saviour of all.

*Kontakion of the martyrs, tone 4,  
to the Special Melody* You have been shown...

Having Cyriakus in her embrace, Julitta the martyr of Christ cried out, exulting bravely in the contest: Christ is the boast of the martyrs.

*Ikos* With the light of your commandments illumine my mind, O Christ, that I may hymn the saints and recount their struggles, for what tongue is able to relate the sufferings they endured? Therefore, I fall down before you, the lover of mankind, praying: Grant remission to my wretched soul; give me time to repent; for it is for this that you chose to take flesh, that might lead all up to life. His athletes, accepting this, sings continually: Christ is the boast of the martyrs.

*Ode 7*

*Canon of the Apostle*

*Irmos* When the golden image was worshipped on the plain of Dura, your three youths spurned the ungodly command; and, cast into the fire, bedewed they sang: Blessed are you, the God of our fathers.

Weaving a robe of incorruption for yourself with the divine Spirit, you became wholly beautiful, O Aquila. Having stripped the enemy, you clothe in splendid raiment and the light of salvation those who have been laid bare by him.

As a godly priest of the mysteries, O divinely wise and wondrous one, with the bread of your words you feed the people afflicted and grasped by noetic starvation, and made them partakers of the heavenly banquet.

Those who have recourse to your holy temple receive health; they find release from their sufferings and cleansing from their infirmities, hymning you with love and crying out, O most praised one: Blessed are you, the God of our fathers.

*Theotokion* In the beginning death came to Adam through the food of corruption; but you, O Virgin, having given birth to our life, have brought Adam back to life. We hymn you as the cause of good things: Blessed are you, who gave birth to God incarnate.

*Canon of the Martyrs*

*Irmos* The Hebrew children in the furnace bravely trampled upon the flames, and transformed the fire into dew as they sang: Blessed are you for ever, O Lord God.

The iniquitous one shattered your body with staves, O divinely wise Julitta, yet in no way shook the firmness of your resolve, for you wielded the cross of Christ as a staff of power.

With the outpourings of their blood, the athletes of Christ quenched the fire of ungodliness, singing fervently: Blessed are you for ever, O Lord God.

Bearing in your arms him to whom you gave birth, O martyr, you appeared at the tribunal and fulfilled a good and twofold contest, singing: Blessed are you for ever, O Lord God.

*Theotokion* Following your words, we, the generations of men, call you blessed, O Maiden, seen to be the Mother of the blessed God who has made blessed those who believe in him.

*Ode 8*

*Canon of the Apostle*

*Irmos* God who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

Aquila, divinely deified, and as a disciple dwelling joyfully in the heavens with the disciples and servants of God and the eyewitnesses to the Word, be mindful of those who hymn you with faith and love.

The sweat of your brow streams rivers of divine miracles upon us all, O blessed one, ever drying up the streams of wicked passions, and drowning the hordes of the deceiver.

Approaching God with immaterial mind, you become light, ever deified by your approach, having been released from the flesh; and you see what the angels see, O glorious Aquila, sacred martyr of Christ.

*Theotokion* O pure Lady, having conceived God, the cause of all, who transcends every other cause, and having given birth to him who became like us for our sake, entreat him for those who hymn you.

*Canon of the Martyrs*

*Irmos* As victors over the tyrant and the flame by your grace, and zealously keeping your commandments, the children cried out: Bless the Lord all you works of the Lord.

The luminous stars which inerrantly stud the firmament of the Church, enlightening the earth with wonders, are piously honoured today by all who hymn Christ for ever.

Bearing your honoured son like a new shoot sprung from a root planted by God, O divinely wise one, you have caused gardens of impiety to wither, as you sing to him: We exult you, O Christ, above all for ever.

Like a comely heifer, O Julitta, you gave birth to glorious Cyricus as a young calf, as a living sacrifice to the lamb who shone forth from the Virgin and was slaughtered in his extreme loving kindness.

*Theotokion* The Word incarnate of your pure blood, O Maiden, has by divine knowledge deified those plunged into irrational carnal passions. Him we exalt above all for ever.

*Ode 9*

*Canon of the Apostle*

*Irmos* God the Word who came from God in his ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and who ineffably was incarnate of the holy Virgin for us; with oneness of mind, O faithful, let us magnify in hymns.

We have come together to bless you with sacred hymns, O Aquila, the consecrated and precious vessel of the Word, a wise preacher, a beacon for the world, and the confirmation of our faith.

Knowing you to be a disciple of Paul, an inerrant luminary of the world, a sacred martyr, a destroyer of idols and an instructor in the knowledge of God, O divinely wise Aquila, we bless you with pious minds.

Enlightening the world like the sun, your holy memory illumines the souls of those who piously hymn you: O blessed one, pray that God grant cleansing of sins, peace profound and great mercy to all.

*Theotokion* The prophet foresaw you as a radiant lamp bearing the light who shone forth from light, O immaculate virgin Mother, richly enlightening with the rays of his ineffable divinity those of old who were benighted.

*Canon of the Martyrs*

*Irmos* Every ear trembles with fear to hear of the ineffable condescension of God, how the Most High willingly came down and assumed flesh, and became man through the Virgin's womb. Therefore, O faithful, let us magnify the most pure Mother of God.

The shrine of the glorious athletes, overflowing with the grace of the divine Spirit, offers healing. Come, let us draw forth and sanctify our souls and be cleansed, O lovers of the martyrs, as we magnify the giver of good things.

Like a rose you flowered in the valleys of the martyrs, O blessed ones, like the sweet-smelling lily, like divine plants of paradise, truly pouring forth the adornment of myrrh; and you gladdened the souls of the faithful with mystic fragrance.

You were adorned with the wounds of martyrdom, O victorious martyrs, and, emulating the angels, you stand before God, splendidly invested with the wreath of victory, asking cleansing from sins for those who honour you.

The martyr, as a sheep bearing her son like a lamb, passed unharmed in the midst of wolves, and has come to dwell in the fold of heaven. By their prayers, O Lord, ever save us who honour their sacred memory.

*Theotokion* O portal of him who is the light, illumine my soul, blinded by the passions and benighted and vexed by evil thoughts; and rescue me from temptations, tribulations and sorrows, that I may glorify you, the hope and confirmation of the faithful.

*Exapostilarion from the Octoechos, with Glory be to the Father... of the martyrs,  
to the Special Melody Hearken, O women...*

Rejoice, adorn yourself and dance, keeping splendid festival, O city of Iconium, for from you have two wise luminaries shone forth: glorious Julitta and the divinely wise Cyricus. For, having struggled lawfully, they have received the wreath of victory.

Both now and for ever...

*Theotokion* We hymn you, the Mother and Virgin, O immaculate Lady; for you held the God of all; and professing his unity to be immutable, we who because of you are saved, confess you to be the Mother of God.

*At the Praises, we insert 4 verses,  
composed by Germanus*

*Tone 1* We give fitting praises to the valiant athlete and preacher of the faith, with his divinely wise mother; for, having suffered steadfastly, they bravely cast down the enemy, the author of evil, by the power of the cross. They have received crowns from God, the judge of the contest, and entreat him unceasingly with boldness, that he save those who with faith celebrate their sacred contest. *Twice*

*Tone 2* O martyr Cyricus, who from infancy was full of grace, having the understanding of old age: in the victory of your struggles pray with your mother to Christ our God, that he grant peace to the world, as you were a great confessor of the Trinity.

You were a child among martyrs, yet proved to be mature in understanding. Since you accepted the unoriginate Word, you were not afraid of the fire of the iniquitous. With your mother, entreat the creator, that he save our souls, as he is the Saviour.

Glory be to the Father... *composed by Byzantius, same tone*

Come together, O faithful, and with praises let us crown the two holy martyrs, who upheld the worship of the Trinity; for with their own feet they trampled upon the deception of idolatry and the schemes of the tyrants. Praising them, let us cry out: Rejoice, O honorable Julitta who, casting aside your womanly weakness, struggled manfully. Rejoice, O blessed Cyricus who, though but three years of age, cast down the artful enemy. Rejoice, boast and glory of us who with faith celebrate your sacred

suffering. Ever entreat the Lord of all, that he grant peace to the world and great mercy to our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* When from the tree...

Beholding you nailed to the tree of the cross, O Jesus, the unwedded Virgin said, weeping: O my sweet child, why have you abandoned me who alone gave you birth? O unapproachable light of the unoriginate Father, hasten to be glorified, that those who glorify your divine sufferings may receive divine glory.

*Aposticha from the Octoechos, with Glory be to the Father... tone 4,  
composed by Anatolius*

Rejoice, adorn yourself and celebrate, O city of Iconium, for from you a glorious fruit has come, beauteous Julitta, the victorious martyr, and from her came the justly named honoured child Cyricus. Having trampled down manfully the wiles of the tyrannous enemy, they have rightly received crowns of victory, exhorting the people to honour and worship the most holy Trinity. With boldness we cry out to Christ our God who has glorified them, that he bring peace to the world and save our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* As one valiant among the martyrs...

When she saw you, \* the lamb and shepherd, upon the tree, \* the lamb who gave you birth lamented \* and maternally exclaimed to you: \* O my Son most desired, \* how is it that you have been suspended upon the wood, O long-suffering one? \* How can your hands and feet \* be pierced by nails by the iniquitous, O Word? \* How can you thus shed your blood, O Master?

## **Liturgy**

*Beatitudes, 8 verses: 4 from the Octoechos, and 4 from Ode 3 of the canon of the martyrs.*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle to the Corinthians, number 154 from the midpoint [1 Cor 13: 11-14: 5]*

*Alleluia, tone 7*

Your majesty is recounted by the mouths of babes and sucklings.

*Gospel according to Luke, number 51, from the midpoint [Luke 10:19-21]*



*Communion Verse*

Rejoice in the Lord, you righteous, for it befits the just to praise him.

## July 15

### Great prince Vladimir, Equal to the Apostles

#### Little Vespers

*At Lord I call to you... 4 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Strengthened by the right hand of the Most High,  
O great Prince Vladimir,  
you spurned the falsehood of idolatry,  
and, enlightened with holy baptism, you illumined Russian lands  
with the light of the knowledge of Christ. *twice*

Come, you people of Russia,  
praise your leader in Christian piety,  
the ever-glorious prince Vladimir the great,  
who trampled the idols underfoot and with holy baptism enlightened  
the land of Russia

Your radiant memorial shines upon us today most joyously,  
O equal of the apostles;  
it gladdens men's souls and hearts with the beauty of divine knowledge,  
O great Prince Vladimir.

Glory be to the Father... *tone 6*

Today the land of Russia, joins in splendid chorus  
having acquired you, as a new Constantine, O great Prince Vladimir,  
celebrating your memory with joy.  
We, your children, cry out to you in supplication:  
Pray to the Lord, O equal of the apostles,  
that he save and enlighten our souls.

Both now and for ever...

*Theotokion* No one who has recourse to you,  
the most pure virgin Mother of God,  
departs from you disappointed;  
for he who asks a favour  
receives a gracious gift for his favourable petition.

*Aposticha, tone 2, to the Special Melody O house of Ephratha...*

Rejoicing, you passed from earth to heaven, \* O great Prince Vladimir, \* and have received honour from Christ our God, \* to whom may you pray, \* that our souls be saved.

*Verse* I have exalted a young man out of the people.

Illumined with the rays of divine knowledge, \* you trampled idols underfoot, \* O equal of the apostles, \* planting the Christian faith \* in your native land.

*Verse* I have anointed him with my holy oil.

Protect your flock, \* which you brought to the knowledge of Christ, \* O great Prince Vladimir, \* and ever preserve in peace \* the Russian realm.

Glory be to the Father... Both now and for ever... *tone 8*

Come, let us rejoice today,  
hymning the most pure Virgin,  
the Mother of God, the helper of our race,  
to whom the great Prince Vladimir raised up a most honoured church,  
giving it a tithe of his own possessions.  
Emulating him, we offer her hymns of praise instead of tithes,  
crying out and saying:  
O palace of the Word and splendid bridal-chamber of the King of all,  
give your protection to us, the lowly, and be our aid,  
for the salvation of our souls.

## Great Vespers

*We sing* Blessed is the man... *the first antiphon.*

*At* Lord I call to you... *6 verses, tone 4,*  
*to the Special Melody* As one valiant among the martyrs...

In word and deed \* you were a second Constantine; \* for he was born in a Christian age, \* yet remained a pagan for many years, \* while you were born among pagans, \* yet came to love Christ who loved you, \* and to him you have ascended, rejoicing. \* Never cease to entreat him \* for those who honour your memory. *twice*

Mount Sinai is glad, \* shining eternally with splendour, \* sanctified by the law of Moses \* having seen him who is, the invisible one. \* Your great city, O Vladimir, \* rejoices and is glad, shining with splendour, \* no longer in darkness but beholding in itself \* the Son who is glorified with the Father and the Spirit. \* Ever entreat him \* that he save and enlighten our souls. *twice*

Spiritually, you were the father, \* and materially you were the king \* of the Russian people, O Vladimir; \* and as a true preacher and apostle of Christ, \* you proclaimed the baptism of salvation, \* splendidly illumining all with it, \* as you sanctified all the people \* in all the lands of your kingdom.

You were a root of the Orthodox faith, O Vladimir, \* watered by the most holy Spirit, \* putting forth for us divinely planted branches \* which emit the sweet fragrance of flowers: \* the wondrous Boris \* and Gleb, the lover of piety, \* who flow with abundant miracles upon the faithful. \* Standing with them before Christ, \* pray that he save and enlighten our souls.

Glory be to the Father... *tone 8*

Come, let us hasten to the honoured memorial  
of the father of Russia, Vladimir, its leader.  
Born of the heathen, he came to love Christ who loved him,  
to whom he has now departed, rejoicing with his grandmother Olga.  
He taught his people to believe in and worship the one God in Trinity;  
destroying the idols, he trampled them underfoot,  
and produced for us his precious offspring Boris and Gleb.  
Faithfully honouring them with hymns and splendour, we celebrate with love.  
May they pray for us to the Lord,  
bring peace to the whole world and save our souls.

Both now and for ever... *Dogmatikon, same tone*

The king of heaven in his love for man,  
appeared on earth and dwelt with mankind.  
He came forth from the pure Virgin,  
with the flesh he had received from her:  
he is the only Son,  
twofold in nature but not in persons.  
In proclaiming him truly to be perfect man and perfect God,  
we confess Christ our God.  
Beseech him, O unwedded Mother,  
to have mercy on our souls.

*Entrance, Prokimenon, 3 Readings*

A reading from the Book of the Kings

Then Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread out his hands to heaven. He said, "O Lord, God of Israel, there is no God like you in heaven above or on earth beneath, keeping covenant and steadfast love for your servants who walk before you with all their heart. ..

"But will God indeed dwell on the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built! Regard your servant's prayer

and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may be open night and day toward this house, the place of which you said, 'My name shall be there,' that you may heed the prayer that your servant prays toward this place. Hear the plea of your servant and of your people Israel when they pray toward this place; O hear in heaven your dwelling place; heed and forgive.

A reading from the prophecy of Isaiah

I will greatly rejoice in the Lord, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring up before all the nations.

For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give.

You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

A reading from the prophecy of Isaiah

Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn. Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms.

Then you shall see and be radiant; your heart shall thrill and rejoice, because the abundance of the sea shall be brought to you, the wealth of the nations shall come to you. A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the Lord. All the flocks of Kedar shall be gathered to you, the rams of Nebaioth shall minister to you; they shall be acceptable on my altar, and I will glorify my glorious house.

Who are these that fly like a cloud, and like doves to their windows? For the coastlands shall wait for me, the ships of Tarshish first, to bring your children from far away, their silver and gold with them, for the name of the Lord your God, and for the Holy One of Israel, because he has glorified you. Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I struck you down, but in my favor I have had mercy on you. Your gates shall always be open; day and night they shall not be shut, so that nations shall bring you their wealth, with their kings led in procession. For

the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste.

The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary; and I will glorify where my feet rest. The descendants of those who oppressed you shall come bending low to you, and all who despised you shall bow down at your feet; they shall call you the City of the Lord, the Zion of the Holy One of Israel.

*Entreaty, the patronal verse; and this of the saint, tone 2*

Today the memory of the pious Prince Vladimir shines, poured forth like myrrh; for, having loved Christ and triumphed over the idols, he built churches in his land to him who was crucified for us, and has received a crown and kingdom in heaven.

Glory be to the Father... *tone 6*

Come, let us all hasten with faith  
to the honoured memorial of Basil, the father of Russia;  
born of the heathen, but who came to love Christ who loved him,  
to whom he has departed, rejoicing, with his grandmother Helen.  
Therefore we celebrate with love,  
entreating him pray for us to the Lord,  
to grant peace to the world and to save our souls.

Both now and for ever... *Theotokion*

Christ the Lord, my creator and redeemer  
proceeded from your womb, O most sanctified Virgin;  
clothed with my flesh, he released Adam from the original curse.  
Therefore most pure one, truly the Mother of God and Virgin,  
we sing unceasingly to you the greeting of the angel:  
Rejoice, O Lady,  
intercessor, protection and salvation of our souls.

*Aposticha, tone 8,  
to the Special Melody* O most glorious wonder...

O most glorious wonder, \* the proud mind is cast into the depths today, \* and all the armies of evil lament, \* beholding a most wild shoot \* divinely planted and glorified \* by the power of God, \* and crowned by God with splendour: \* Vladimir the great, \* our faithful leader.

*Verse* I have exalted a young man out of the people.

Wondrous is the abyss of miracles; \* for those before hardened in mind who raged in vain, \* are gladdened today in the honoured Church \* by the face of Vladimir; \* for there Christ our God now reigns, \* having acquired him like Paul of old, \* and set him as

a faithful prince in his land, \* who has enlightened his people \* with the baptism of salvation.

*Verse* I have anointed him with my holy oil.

Rejoice, boast of Russia; \* rejoice, helmsman of the faithful; \* rejoice, godly Vladimir, our leader; \* rejoice, fortress of the faith; \* rejoice, glorious wonder of wonders, \* calm haven of those who have recourse to you; \* rejoice, holy root of the faith \* and intercessor for those who hymn you \* and magnify you with faith.

Glory be to the Father... *tone 8*

Let the gatherings of Russians rejoice today,  
in praise of Vladimir the Great,  
the author of piety and preacher of the faith,  
supreme among the princes of Russia, the peer of the apostles.  
With praises and spiritual hymns let us crown him, saying:  
Rejoice, valiant warrior of Christ,  
who has brought us to the king, Christ our God.  
O blessed and exalted one, entreat peace and health for your people,  
abiding might and victory over the heathen,  
and great mercy to our souls.

Both now and for ever...

*Theotokion* O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

*Troparion, tone 4*

O Vladimir glorious in might,  
on the exulted throne of Kiev, the mother of cities saved by God,  
you emulated the merchant who sought the goodly pearl:  
searching, you sent emissaries to the Imperial City to learn of the Orthodox faith,  
and you found Christ, the priceless Pearl, who chose you as a second Paul  
and in the holy font removed your spiritual and bodily blindness.  
We your people celebrate your passing.  
Pray that Russia, your land, may be saved,  
and that peace and great mercy be granted to Orthodox people.

Glory be to the Father... Both now and for ever...

*Theotokion* The mystery hidden from before the ages,  
and unknown even to the angels,  
through you O Mother of God, has been revealed to those on earth:  
God incarnate in unconfused union,  
who willingly accepted the cross for our sake,

and thereby raising up the first formed man  
has saved our souls from death.

## Matins

*After the first reading from the Psalter,  
the Sessional Hymn, tone 1*

O blessed Prince Vladimir, equal of the apostles,  
we cry out to you  
as to the author and foundation of the faith  
and the destroyer of idols:  
Entreat Christ our God, that he grant remission of sins  
to those who celebrate your holy memory with love. *twice*

Glory be to the Father... Both now and for ever... *Theotokion*

Guide us upon the paths of repentance  
who follow the wayward path of wickedness,  
who rouse the wrath of the supremely good Lord,  
O blessed and unwedded Mary,  
the refuge of all in despair and the abode of God.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 8*

Taught ineffable heavenly wisdom by God,  
you richly gained an understanding of his faith and hastened to his beauty.  
You illumined the eyes of your mind, raising yourself to piety.  
In celebration we sing: Blessed is our God, O radiant luminary Vladimir,  
for he has illumined your heart with the light of knowledge.  
Entreat Christ our God, that he grant remission of sins  
to those who honour your holy memory with love. *twice*

Glory be to the Father... Both now and for ever... *Theotokion*

The gloom of sin covers me and the oppression of my conscience torments me,  
as do my shameful works, constantly committed, without restraint.  
Woe is me, for where can shall I hide myself, and to whom can I flee for help?  
I fall before you, O Mother of God, begging our souls be saved.

*Polyeleos, and this Magnification*

We magnify you,  
holy Prince Vladimir, equal of the apostles,  
and we honour your holy memory



who trampled the idols underfoot  
and with holy baptism enlightened the land of Russia.

*Verse* The heavens declare the glory of God, and the firmament proclaims the work of His hands.

*After the Polyelos, Sessional Hymn, tone 4*

You acquired speedy and steadfast zeal for the true faith of Christ;  
and having found the spiritual font,  
you quickly hastened with love of the mind of God;  
cleansing the defilement of transgressions, you sanctified your people.  
Pray to God, that our souls be saved.

Glory be to the Father... *another Sessional Hymn, same tone*

Quickly lead us, O guide of the faithful and favourite of God;  
for our enemies mock us and cause us to stumble.  
By your faith destroy those who make war upon us,  
that they also may learn to glorify your memory, O Prince;  
and save us who hymn you from all wrath.

Both now and for ever...

*Theotokion* O Virgin Mother of God, alone pure and blessed,  
we have come to know the Word of the Father,  
Christ our God, who was incarnate of you;  
therefore, hymning you without ceasing, we magnify you.

*Hymn of Degrees, the first antiphon of tone 4*

*Prokimenon, tone 4*

I have exalted a young man out of the people.

*Verse* My hand shall uphold him and my arm shall strengthen him.

Let every breath... *and the rest,*  
*with the Gospel of John, number 36 [John 10:9-16]*

*After the Psalm Have mercy... the verse, tone 8*

Let us gather in praise of Vladimir, the emulator of the apostles, our blessed father and teacher, through whom we have come to know Christ our God. Coming to light out of darkness, let us illumine our eyes and hearts, and joining chorus on the day of his memorial, let us be glad together, having found in him an Orthodox guide to the kingdom of heaven.

*We sing the Canon of Supplication to the Mother of God [The Paraklisis],  
and two canons of the saint.*

*Ode 1*

*The first Canon, tone 8*

*Irmos* That which was hewn divided the indivisible, and the sun saw land it had not seen before: water drowned the cruel enemy and Israel traversed the impassable, and sang the hymn: Let us sing to the Lord, for gloriously has he been glorified.

O equally unoriginate Word, the creator of the four elements of old, who by them has bound together the universe: Loose my soul, bound by the passions, that, joining chorus, I may hymn the glorious Prince Vladimir. *twice*

O Master who from heaven descended immaterially upon the spiritual mountain: shine abundant radiance from above upon the souls of us who make supplication, that we may praise the wondrous Prince Vladimir.

*Theotokion* O lady, the boast of mothers and virgins, who gave birth to him who is the life and creator of the world; though you are a mother, you have remained a virgin: praising you, we cry out to you: Rejoice.

*The second Canon, tone 6*

*Irmos* Traversing the deep on foot as if it were dry land, Israel looked upon the tyrant Pharaoh as he drowned and cried out: Let us sing to God a song of victory.

Come, you faithful, let us give utterance to a spiritual hymn, and let us glorify Christ who has splendidly glorified the honoured Vladimir, the great prince.

O benefactor who gives seed to the sower, grant me discourse, loosing the bonds of my tongue; and renew me, O Saviour, that I may glorify you with faith.

O Lord who summons all to you, not by force, but willingly, as you called Moses and Elias, now you have spoken in the heart of the faithful and laudable prince.

*Theotokion* Adorned with the beauty of the virtues, O pure Mother of God, you conceived the true God who has enlightened us with divine virtues.

*Katavasia* I will open my mouth...

*Ode 3*

*The first Canon*

*Irmos* My heart is established in the Lord and my strength is exulted in my God: my mouth is boastful over my enemies and I rejoice in your salvation.

Like a clarion of godly tone your spiritual tongue sounded forth, O blessed one, announcing to all the ends of the Russian land the baptism in Christ's Orthodox faith: illumined thereby, you have enlightened the world. *twice*

Your glorious memory shines today, and our Orthodox hierarchs and the Christian people whom you bring to the noetic light celebrate it, praising you as their forefather.

*Theotokion* The shadow of the law passed away at your birthgiving, O Mother of God, when the grace came of Christ our God, the Word of the Father; and the glorious prince, acknowledging him, has splendidly adorned your church.

*The second Canon*

*Irmos* There is none holy as you O Lord my God, who has exalted the strength of your faithful O good one, and has established us on the rock of your confession.

O merciful one, who enlightened Paul and made him your elect, in your baptism you also dispelled the affliction of the eyes of Vladimir, the father of Russia.

You were an emulator of the faithful Constantine, receiving Christ in your heart; and like an apostle you taught the whole land of Russia his commandments.

Aided by the power of God, you toppled the ungodly Perun, the hovel of the demons, and binding him to a horse's tail, you commanded your soldiers to beat him.

*Theotokion* Vladimir, the vessel of God and emulator of the Apostle Paul, found the Virgin Mary to be a holy tabernacle and erected this divine church to her name.

*Sessional Hymn, tone 2*

Ever keeping vigil in prayer with joyous soul, O Vladimir, you drew forth the wisdom of the Spirit from the fountain which comes down from on high. Shining like the sun with faith, and praying unceasingly to Christ, hasten with all speed, O compassionate one, to save the world from transgressions. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* O pure unwedded Mother of God, who gave birth without seed to the Master of all, entreat him with the angels, that we be delivered from all confusion, and that he grant contrition and light to our souls and cleansing of offences, for you alone are quick to help.

*Ode 4*

*The first Canon*

*Irmos* With noetic eyes the prophet Habbakuk foresaw your coming, O Lord; and he cried out: God is coming from Teman: glory to your power: glory to your dispensation.

Radiant and sweet is the sun after it has been covered by a cloud; and gladsome and joyous is the spring after the sorrow of winter. And you, O Vladimir, have through baptism shone upon us like the radiant sun after the cloud of the gloom of idolatry. *twice*

On the road to Damascus Saul the Pharisee was struck blind by a small measure of the radiance of the great light, and his sight was restored in baptism; and you have become his emulator, O glorious one, who, having travelled to Korsun, dispelled the darkness of your eyes.

*Theotokion* O Virgin, you have been shown to be an unwatered root putting forth our deliverance in giving birth to Christ our God, the radiant fruit. Illumine my soul, enshrouded in gloom by the passions, and entreat remission of my sins.

*The second Canon*

*Irmos* Christ is my strength, my God and my Lord, sings the holy Church in reverent piety, raising her voice with a pure mind, and keeping festival in the Lord.

Christ the Master performed an awesome, glorious and ineffable miracle; for he restored the whole Russian land through baptism and illumined Prince Vladimir.

Come with splendour you children of Russia, lift up your voices to Vladimir our father, and let us radiantly celebrate his memorial with faith.

You drove out the ungodliness of your father and loved the Orthodox faith of your honoured grandmother, O great Prince Vladimir, equal of the apostles of Christ.

*Theotokion* We bless you, the Virgin, as the gate which gave divine entry to the radiant garden of paradise, as the noetic place of sanctuary, as the excellency of Jacob.

*Ode 5*

*The first Canon*

*Irmos* O Lord our God, grant us your peace: O Lord our God, make us your own, for we know no other than you, O Lord, and we call upon your name.

Rejoice and adorn yourself in spirit, O great Prince Vladimir; for you offered to Christ your excellent and divinely planted scions, your fruit of godly excellence: glorious Boris and pious Gleb. Standing with them before Christ, pray for us. *twice*

Isaiah foretold wondrous things for Jerusalem: it shall be the mountain of God and his exalted dwelling-place; and we have rightly understood the grace of the Spirit which is upon you, for you built a house for the Master on the summit of a mountain.

*Theotokion* In the Spirit Isaiah proclaimed wondrous things of you who, though a virgin, would give birth to Christ; and David, your ancestor, wondrously proclaimed your mighty works; for Christ has saved us, in that he is merciful.

*The second Canon*

*Irmos* I pray you, O good one, illumine with your divine light the souls of those who rise at dawn with love for you, that they may know you O Word of God to be truly God, who calls them back from the deep gloom of transgression.

Today the angels of God rejoice in splendour in heaven, on the day of your holy commemoration; for you have saved us from evil and have delivered many people, and the whole land of Russia, from sacrificing to demons.

The multitude and dark assembly of the demons laments, beholding the idols trampled upon the ground, which had been raised up for the destruction of men, for you toppled them in accordance with God's command, O Vladimir.

Rejoice and be glad, O servant of Christ, great and wise prince, intercessor for our souls; for through you we have been delivered from the demons' deceit; and so we cry to you: Rejoice.

*Theotokion* Shining from afar in purity, you were the divine habitation of the Master, O exalted Lady; for you alone are the Mother of God, who held him in your arms as a child.

*Ode 6*

*The first Canon*

*Irmos* Like the waters of the sea am I storm-tossed by the waves of life, O lover of mankind: like Jonah I cry to you: Lead my life from corruption, O compassionate Lord.

You were an emulator of the piety of the glorious Emperor Constantine who enlightened the nations with baptism, O Vladimir; for you gloriously renewed your people with the laver of the Spirit. *twice*

Having sweetened your soul with the love of Christ and received noetic wings, you soared far above the darkness of the idols and expelled the gloom of false belief, O blessed one, making your abode in the bridal-chamber of God, the Saviour of all.

*Theotokion* The Orthodox hierarchy and right-believing people of Russia are of good cheer today on the radiant memorial of Vladimir, blessing your seedless birthgiving, O Virgin; and, earnestly entreating your Son, they cry out: We magnify you.

*The second Canon*

*Irmos* Beholding the sea of life, surging with the storm of temptations, I run to your calm haven and cry to you: Raise my life from corruption, O most merciful one.

By the power of God has Satan, the destroyer of souls, and his false sacrifices been trampled underfoot; since Christ has shown us the faithful Prince Vladimir to be a model of one who crushes and dashes him down beneath our feet.

Of old the Lord saved Israel from slavery by the hand of Moses; and now he has likewise saved us all from the falsehood of idolatry by the hand of Vladimir, the faithful prince.

We all call upon you, crying out: Rejoice, O most honoured and blessed Lady. For we have you as our deliverer with God, O Vladimir. Forsake not your servants, but ever preserve us.

*Theotokion* O most pure and exalted Virgin, through you we have found salvation: our God, whom the angels in heaven desire to see, has now become visible, an infant.

*Kontakion, tone 8*

Emulating Paul the great Apostle in your maturity, O most glorious Vladimir, | and putting aside all your zeal for idols as childish thoughts, | you have adorned yourself with the purple robe of divine baptism. | And standing now in gladness before Christ the Saviour, pray that Russia, your land, may be saved, | and that peace and great mercy be granted to Orthodox people.

*Ikos* O Christ our God who of old enlightened Israel with the law of Moses, you have illumined the world by your coming, and have sent your divinely eloquent disciples to preach throughout all lands your seedless nativity from the Virgin; you commanded them to baptize in the name of the Father, and the Son, and the Holy Spirit. Seeing the Russian land grown old in sin, you sent forth your Spirit to the soul of the glorious Vladimir, mighty of mind, that he might acknowledge you, Christ our God, as one of the Trinity, and by baptism might enlighten your chosen people, those entrusted by you to him, and lead to you those who cry out with faith: Deliver your inheritance from the pagan enemy.

*Ode 7*

*The first Canon*

*Irmos* Quenching the pernicious power of the Chaldean furnace, the youths cried out to the creator, who had descended in the form of an Angel: Blessed and praised are you, the God of our fathers.

The enemy, the destroyer of souls, stripped me of the divinely woven raiment of my forefathers; but Jesus, unoriginate, who appeared in the flesh, cleansing me with the water of the Spirit, has granted it to me again. Acknowledging him, O glorious Vladimir, you sing gladness: Blessed is the God of our fathers. *twice*

Daniel was granted divine vision, having preserved the law of Moses; and you, having trampled the idols of your forebears, have seen Christ noetically with the Father and the Spirit, not in darkness, but in the greatest glory, as illumined by baptism, you sing in gladness: Blessed is the God of our fathers.

*Theotokion* Having deceived the first-created ancestor, the enemy stripped him of his divine garment; but my sweet Jesus, who issued forth from you, O pure Virgin, has saved him; and we cry out to your Son: Blessed is the God of our fathers.

*The second Canon*

*Irmos* An angel moistened the furnace with dew for the holy youths, but the commandment of God consumed the Chaldeans with fire and caused the tyrant to cry out: Blessed are you, the God of our fathers.

As the grandson of blessed Olga, you were confirmed by the love of that new Helena; and you became new Constantine, O Vladimir, singing to Christ: Blessed are you, the God of our fathers.

The cruel deceiver prompted you to make war on Christians, but the supreme Lord illumined you at Korsun, granting you divine baptism and the kingdom of heaven.

As a disciple of Christ you drove out the age-old falsehood of the demons, and renewing us, you have enlightened us to cry out: Blessed are you, the God of our fathers.

*Theotokion* Before time began the pre-eternal God chose you from among all generations, and, receiving flesh from you in this age, he revealed himself as perfect God and man, O ever-virgin.

*Ode 8*

*The first Canon*

*Irmos* You, the sustainer of all things, who covered your heights with the waters and set the sands as a boundary for the sea, are hymned by the sun and glorified by the moon; and all creation offers a hymn to you as to the creator of all, for ever.

The generation of the righteous is blessed, declared the divine mouth, and this has been fulfilled in you, O blessed one; for you have brought hallowed and divinely chosen seed to Christ: the invincible martyrs by whom you have enlightened the Russian land. And praising them with you, we exalt Christ above all for ever. *twice*

The city of Kiev has truly become the mother of all the cities of your kingdom, for therein Christ was first glorified with the Father and the Spirit by your grandmother and you, O blessed one, and there your valorous body lay in splendour in the church of our Lady. We, your people, praising you, hymn Christ for ever.

*Theotokion* The voices of the prophets truly proclaimed Emmanuel, the unoriginate glory and Word of the Father, who would be born of you without corruption: God and man, the mighty expectation of the nations. Entreat, him O Mother, that we be saved.

*The second Canon*

*Irmos* You caused dew to gush from the flames upon the venerable youths, and you burnt the water poured on the sacrifice of your righteous one: for you, O Christ, perform all things by the power of your will alone, and we exalt you above all for ever.

You have delivered us from the idols of the ungodly and have led us to Christ, O father of faithful princes, teacher of your flock which hymns Christ for ever.

You were proclaimed to be a new Constantine for the land of Russia, O blessed Vladimir; for you made luminous the name of Christ, whom we exalt above all for ever.

You now stand before the eternal king, crowned by his right hand. Pray to him for your unworthy servants, that we may hymn and exalt him for ever.

*Theotokion* You are the cloud of the Word, the lamp of the sun, the priceless chariot, the exaltation of virgins, the mountain of richness, for you remain pure, O Virgin.

*Ode 9*

*The first Canon*

*Irmos* Heaven was struck with awe and the ends of the earth were amazed, that God should bodily appear to men and that your womb became more spacious than the heavens. Therefore the ranks of angels together with mankind magnify you O Mother of God.

Of old David was the mighty king of Israel, saving the people; and, casting down the gods of other nations, he proclaimed the Son of God through the Spirit: you acknowledge God in Trinity, O blessed Vladimir, him whom we magnify. *twice*

Let the chosen people of God celebrate your memory with gladness and sanctity in the church of the Mother of God which you lovingly adorned as an earthly heaven, as an



lasting memorial of you; for, resting therein, you await the awe-inspiring trumpets of the archangels, O blessed one: we ever magnify you.

*Theotokion* All of us, the generations of men, afire by the divine Spirit, bless you with love, O Mother of God; for you annulled the curse of our first mother. We earnestly hymn God the Word, for, having received him without being consumed, you gave birth to him in the flesh: pray to him, that your faithful flock be delivered from all necessity and grief.

*The second Canon*

*Irmos* It is not possible for man to see God, upon whom the ranks of angels dare not gaze; but through you, O most pure one, appeared to us the incarnate Word, whom magnifying with the heavenly hosts, we call you blest.

You are a sweet date-palm lofty of stature, like a flourishing olive-tree, putting forth fruitful branches, like a grapevine giving rise to two offshoots, the honoured martyrs Boris and Gleb.

Choirs of noble princes now stand before you, bearing the piety received from you, and praising you with the faithful people, crying: O speedy guide and helper, be mindful of us, that we may find life in peace through you.

Come, you people of Russia, let us gather in the honoured church of holy Vladimir, the blessed prince, the glorious favourite of Christ, who was named Basil in baptism; and let us receive life and salvation, grace and great mercy.

*Theotokion* O Virgin, you gave birth to God on earth: the incorporeal one came into union with the flesh, in a single person, yet in two natures, that he might save us who with faith bow down before you as the most pure Mother of God.

*Exapostilarion,  
to the Special Melody* Hearken, you women...

With your glorious grandmother Olga, you were truly a beacon enlightening the world with piety and faith, O Vladimir, crowned by God; and we glorify Christ who loved you, who is wonderful in his saints. *twice*

Glory be to the Father... Both now and for ever...

*Theotokion* Immaculate lady who ineffably gave birth to God in two wills and natures, yet in a single person who for our sake willingly abased himself, even to accepting crucifixion, giving us divine riches, O Virgin Mother of God.

Let everything that has breath... *and the Praises, inserting 4 verses, tone 4,  
to the Special Melody* You have given a sign...

O Lord, you gave your cross \* to our prince \* as a mighty weapon, \* whereby he lived righteously on earth. \* Shining forth with piety, \* he was granted the kingdom of heaven, in your loving kindness. \* We glorify your loving dispensation, \* O almighty Jesus, \* Saviour of our souls. *twice*

As the king of kings \* and Lord of all lords, \* O lover of mankind, \* you gave to your pious favourite \* the wisdom of Solomon, \* the meekness of David \* and the Orthodoxy of the apostles. \* We glorify your loving dispensation, \* O almighty Jesus, \* Saviour of our souls.

O ever-memorable prince, \* you submitted your royal state to the will of Christ, \* acknowledging him as God, \* the king and benefactor of all, \* who grants victory to every ruler \* and authority to those who deserve it. \* Jesus, who loves mankind, \* the Saviour of our souls, \* entrusted the kingship to you, who loved Christ.

Glory be to the Father... *tone 2*

You received your calling, not from men,  
but like wondrous Paul from on high, from Christ our God,  
O glorious apostle Vladimir.  
Protected by the sign of the cross, and hunted down by it like comely prey,  
by it you became an invincible victor over enemies seen and unseen.  
We mortals entreat you as an intercessor, honouring your memory,  
that you might boldly ask for us enlightenment, cleansing and great mercy.

Both now and for ever... *same tone*

*Theotokion* Most blessed are you, virgin Mother of God,  
for through him who took flesh from you, hell was taken captive;  
Adam was recalled and the curse was annulled;  
Eve was set free, death was put to death and we are given life.  
Therefore with hymns we sing:  
Glory to you who is thus well pleased:  
blessed are you O Christ our God.

*Great Doxology and the rest.*

# Liturgy

*Beatitudes, 8 verses: 4 from Ode 3 of the first Canon,  
and 4 from Ode 6 of the second Canon.*

*Prokimenon, tone 3*

Sing praises, sing praises to God, sing praises, sing praises to our king.

*Verse* Clap your hands all you peoples and cry aloud to God with shouts of joy.

*Epistle to the Galatians number 200 [Gal 1:11-19]*

*Alleluia, tone 6*

I have exalted a young man out of the people.

*Verse* My hand shall uphold him and my arm shall strengthen him.

*Gospel of John, number 35 from the midpoint [John 10: 1-9]*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## July 16

### Hieromartyr Athenogenes and his ten disciples

The service for the Hieromartyr is printed after this service for the Fathers

## July 16, the Sunday on or after

### The fathers of the first six Councils

*If the sixteenth day of July falls on a Sunday, this service of the Holy Fathers is sung on that very day; but if the sixteenth falls on a Monday, Tuesday or Wednesday, the service is sung on the preceding Sunday; and if the sixteenth fall on a Thursday, Friday or Saturday, it is sung on the following Sunday. The Canon of the saint of the day is sung at Compline.*

## Great Vespers

*After the Introductory Psalm, we sing Blessed is the man... the entire kathisma.*

*At Lord, I call to you... we insert four verses of the Resurrection in the tone of the week, and six of the Fathers.*

*Verses of the fathers, tone 6,  
to the Special Melody The wretched...*

Before the morning star you were begotten before time began  
motherless, of the Father's innermost being,  
though Arius held that you were created and thus not God,  
boldly and mindlessly identifying you, the creator, with created things,  
thus storing up fuel for the eternal fire.  
But the Council gathered in Nicea proclaimed  
that you, O Lord, are truly the Son of God,  
of equal rank with the Father and the Spirit. *(twice)*

Wisely you mended the robe of Christ  
which had been rent and torn by the jaws of dogs,  
O honoured fathers,  
for you could not endure such nakedness,  
as Shem and Japhet of old  
could not bear to see the nakedness of their father.  
And so you shamed the mindlessness of those  
who were of similar mind with Arius, whose name means wrath. *(twice)*

As true pastors,  
 you drove far away from the flock of the Saviour  
 those savage wolves who came clad in the skins of sheep,  
 the Macedonians, Nestorians, Eutychians and Dioscorans,  
 the Appollinarians, Sabellians and Severians;  
 you stripped these thrice-wretched ones of their sheep's clothing.  
 Therefore, we call you blessed. (*twice*)

Glory be to the Father... *tone 6,*

Let us praise today the mystic clarions of the Spirit,  
 the God-bearing fathers who in the midst of the Church  
 chanted the harmonious hymn of theology,  
 that the Trinity is one and immutable in essence and divinity;  
 the destroyers of Arius  
 and the champions of the Orthodox,  
 who ever pray to the Lord that our souls find mercy.

Both now and for ever... *and the Dogmatic Theotokion of the tone of the week.*

*Entrance, Prokimenon and three readings*

A reading from Genesis

When Abram heard that his nephew had been taken captive, he led forth his trained men, born in his house, three hundred eighteen of them, and went in pursuit as far as Dan. He divided his forces against them by night, he and his servants, and routed them and pursued them to Hobah, north of Damascus. Then he brought back all the goods, and also brought back his nephew Lot with his goods, and the women and the people.

After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. He blessed him and said, "Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him one tenth of everything. (*Genesis 14:14-20*)

A reading from Deuteronomy

See, I have set the land before you; go in and take possession of the land that I the Lord swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them."

At that time I said to you, "I am unable by myself to bear you. The Lord your God has multiplied you, so that today you are as numerous as the stars of heaven. May the Lord, the God of your ancestors, increase you a thousand times more and bless you, as he has promised you! But how can I bear the heavy burden of your disputes all by myself? Choose for each of your tribes individuals who are wise, discerning, and reputable to be your leaders." You answered me, "The plan you have proposed is a good

one.” So I took the leaders of your tribes, wise and reputable individuals, and installed them as leaders over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officials, throughout your tribes. I charged your judges at that time: “Give the members of your community a fair hearing, and judge rightly between one person and another, whether citizen or resident alien. You must not be partial in judging: hear out the small and the great alike; you shall not be intimidated by anyone, for the judgment is God’s. Any case that is too hard for you, bring to me, and I will hear it.” (*Deuteronomy 1:8-17*)

A reading from Deuteronomy

Although heaven and the heaven of heavens belong to the Lord your God, the earth with all that is in it, yet the Lord set his heart in love on your ancestors alone and chose you, their descendants after them, out of all the peoples, as it is today. Circumcise, then, the foreskin of your heart, and do not be stubborn any longer. For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt. You shall fear the Lord your God; him alone you shall worship; to him you shall hold fast, and by his name you shall swear. He is your praise; he is your God, who has done for you these great and awesome things that your own eyes have seen. (*Deuteronomy 10:14-21*)

*At the Entreaty, the verses of the Church,  
with Glory be to the Father... tone 3*

O holy fathers,  
the careful preservers of the tradition of the apostles,  
teaching in Orthodox manner the consubstantial nature of the holy Trinity,

in council you cast down the blasphemy of Arius;  
denouncing both him and Macedonius who contended against the Spirit,  
you condemned Nestorius, Evtyches and Dioscorus,  
Sabellius and the mindless Severus.

Pray that we be delivered from their deception,  
that our life may be kept undefiled in the faith, we beseech you.

Both now and for ever... *same tone*

*Theotokion* By the will of the Father, through the divine Spirit  
you seedlessly conceived the Son of God  
who existed before the world began,  
begotten of the Father without a mother.  
You gave birth to him and fed with your milk as an infant  
him who for our sake was incarnate from you without a father.  
Therefore never cease to entreat him  
to deliver our souls from danger.

*Aposticha from the Octoechos,  
with Glory be to the Father... tone 4*

Let us the Orthodox gathered together today,  
with piety faithfully celebrate the prayerful memory  
of the God-bearing and holy fathers  
who gathered from all the world  
in the splendid city of Nicaea.  
With pious mind they denounced the godless dogma of dreadful Arius,  
and in council cast him out of the catholic Church,  
and clearly taught all in their Symbol of Faith  
to confess the Son of God to be consubstantial,  
equally everlasting, and existent before the ages,  
setting this forth precisely and piously.  
Therefore, following their divine teachings  
and believing them with certainty,  
we worship the Trinity, one in essence:  
the Son and the Holy Spirit  
together with the Father, one Divinity.

Both now and for ever... *same tone*

*Theotokion*      Regard the supplications of your servants, O immaculate one:  
crush the savage assaults that beset us and calm all our distress,  
for your protection is our safe and secure anchor:  
let us not be put to shame, O Lady,  
for in you we have found an intercessor, and we call upon you.  
Speedily heed the entreaties of those who call to you in faith:  
Rejoice, O Lady, the helper of all,  
our joy and protection,  
and the salvation of our souls.

*After the Lord's Prayer,  
if it is a Vigil, we sing Virgin Mother of God rejoice... twice, and the troparion of the fathers.*

*Otherwise we sing the resurrectional Troparion of the tone of the week, then  
Glory be to the Father...*

*Troparion of the fathers, tone 8*

You are most glorious, O Christ our God,  
for you have established our fathers on the earth as radiant stars,  
and by them you have guided us to the true faith.  
Glory to you, O greatly compassionate one.

*Theotokion, tone 8*

For our sake you were born of the Virgin and suffered crucifixion, O good one,  
and destroyed death by death and as God revealed the resurrection.  
Forsake not those who were fashioned by your hand but show your love for  
mankind, O merciful one.  
Receive the intercession for us of the Mother of God who gave you birth,  
and save us, your despairing people, O our Saviour.

## **Matins**

*At God is the Lord... the troparion of the resurrection twice,  
Glory be to the Father... and the troparion of the fathers  
Both now and for ever... and the Theotokion above: For our sake you were born...*

*The Sessional Hymns of the Octoechos, and the rest as usual.*

*We sing the Canon of the Resurrection, the canon of the Mother of God,  
and following two canons of the fathers.*

### *Ode 1*

*The first Canon of the Holy Fathers, tone 6,  
composed by Kyr Germanus the Second, the sacred and ecumenical Patriarch*

*Irmos* Traversing the deep on foot as if it were dry land, Israel looked upon the tyrant Pharaoh as he drowned and cried out: Let us sing to God a song of victory.

With sacred words let the fathers be honoured, who from Nicaea resounded with the Word of the living God, like thunder from the skies, slaying his enemies.

With the Holy Spirit Christ has driven the evil spirit of the Spirit-haters far from his Church, unifying the Church by the activity of the Second Council.

Kyriell, the leader of the Council, who clearly confessed the Virgin Mary to be the pure Mother and God-bearer, dispelled the deception of Nestorius the Christ-hater.

*Theotokion* O pure one, you gave birth to Christ, one of the uncreated Trinity, in two natures and wills, who for your sake has accomplished the uniting of men and angels.

*The second Canon of the Holy Fathers, tone 8*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.



The pious council of the fathers, assembled against Evtyches, truly taught the Saviour in two inseparable natures, walking and abiding according to the doctrine of the godly father Kyril.

The six hundred and thirty pious men, having cast down the deception of Evtyches and the heresy of Severus, arrived at this hymn: We preach Christ in two natures, walking according to the pronouncement of the blessed Kyril.

Let those who do not confess Christ, the Word of the Father, to be in two natures and activities, fall under our anathema. Thus the Fourth Council of the holy fathers unanimously taught. Let us all, therefore, call them blessed.

*Theotokion*     Glorious things are spoken of you from age to age, O Mary Mother of God who held God the Word. We honour you, after God, as our intercessor.

*Ode 3*

*First Canon*

*Irmos*     There is none holy as you O Lord my God, who has exalted the strength of your faithful O good one, and has established us on the rock of your confession.

Mindless Arius, showing himself to be a servant of a created being, and Makedonius, likewise revealed as abominable, are equally tormented in the fire of Gehenna with the Hellenes.

You adorned the honoured Church with the seven sacred councils of holy fathers, O Christ, driving far away the darkness of deception as with the light of seven beacons.

The multifarious plague of the heretics destroys your flock, O Word; but the shepherds of your noetic sheep have changed this by their doctrine.

*Theotokion*     O all-pure one, you gave birth to one of the uncreated Trinity, who is two in nature and volition, and whose image we worship, filled with grace.

*Second Canon*

*Irmos*     Christ, who in the beginning established the heavens with wisdom and founded the earth upon the waters, confirm me upon the rock of your commandments, for none is holy but you, O true lover of mankind.

Those who foolishly inclined to the words of Severus, full of dreadful poison, are ever put to shame, cut off from the Church like predatory wolves and dogs.

O faithful who join chorus, let us honour the Saviour and creator of all in two indivisible natures, two volitions and activities. We utterly reject the deception of Severus.

Come and let us openly spurn the deception of pernicious Severus and Jacob, and with them Theodosius and Dioscorus; but let us praise the Fourth Council of the pious fathers with divine hymns.

*Theotokion* You are more exalted than the cherubim and the seraphim, O Mother of God; for you alone received the uncontainable God within you: we and all the faithful bless you with hymns.

*Kontakion and Ikos of the Resurrection;  
and this Sessional Hymn of the fathers, tone 4,  
to the Special Melody Go quickly before...*

You appear to the world as radiant beacons of the truth of Christ on earth, O truly blessed and divinely eloquent fathers, having desiccated the heresies of the blasphemous confusion of tongues and quenched the flaming tumults of those of false faith. As holy hierarchs of Christ, pray that we be saved.

Glory be to the Father... Both now and for ever...

*Theotokion* By your divine birthgiving, O pure one, you have renewed mortal nature which had grown corrupt in earthly passions; and you have raised up all from death to the life of incorruption. Therefore, we rightly bless you as you foretold, most glorious Virgin.

*Ode 4*

*First Canon*

*Irmos* Christ is my strength, my God and my Lord, sings the holy Church in reverent piety, raising her voice with a pure mind, and keeping festival in the Lord.

Your enemies made a great noise, O Saviour, and those who hate you lifted their head a little; then they fell, unable to endure the blare of your spiritual trumpets.

The suns of the sun with twofold radiance made clear that the Son and the Spirit are of the Father, uncreated, equally unoriginate: the Father being the sole cause of both.

Seven are the spirits which rested on Christ, Isaiah said; and Christ, with the Father and the divine Spirit, rested on the seven councils.

*Theotokion* From your precious blood, O pure Maiden, you gave birth to God who bore flesh, whom the fathers professed to be in two natures, but in a single person.

*Second Canon*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

Mindless and vain Severus, tell us: is the Word, the Son of the Father of lights, a single being, co-mingled, unoriginate? For if you say so, you postulate a different being; for flesh and the Word are not a single essence, but are two.

To speak of a single nature of the Word violates the incarnate nature of mankind apart from any change and co-mingling; and the teacher and primate of the Alexandrians has clearly taught two natures and wills to those who reason in Orthodox manner.

The two unconfused natures of Christ we all proclaim, O faithful, trampling underfoot all the impiety of Evtyches and the mindless Dioscorus, for we follow the limits set down by the holy fathers through the discourse of the divine Kyril.

*Theotokion* You are the chariot of the cherubim, O pure Mother of God; the habitation, the dwelling-place of God the Word of the Father, who clothed himself in your most pure flesh. Worshipping him, incarnate of you in two natures, we glorify him unceasingly.

*Ode 5*

*First Canon*

*Irmos* I pray you, O good one, illumine with your divine light the souls of those who rise at dawn with love for you, that they may know you O Word of God to be truly God, who calls them back from the deep gloom of transgression.

The divine grapevine of Christ of Egypt was once consumed by the wild beasts of the accursed destroyer; but they are driven far away by the sling of the holy fathers.

Illumining their minds with thrice-radiant divine splendour, the fathers professed the Lord Christ to be one of the honourable Trinity and two in nature and volition.

*To the trinity* Among material things the Church was made heavenly as if among the seraphim by the wise fathers; ever singing to you the thrice-holy hymn, O Trinity, it unites your threefold nature into one.

*Theotokion* You were the Mother and handmaiden of your Son, O pure one; for he who came from you existed before you as your creator. Him we know to be in two natures and we unite them in the one person of the Word.

*Second Canon*

## July 16

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

O Severus, mingle not wickedly the natures of Christ, O iniquitous one; for all the priests and blessed teachers, professing that in the one person of Christ there are two natures, have expounded thus to all.

With pity for us who were perishing, the unoriginate one, the Word of the Father, as lover of mankind, assumed human nature; I profess him, in two natures and volitions.

The Fourth Council, having deposed Severus and Dioscorus, who blasphemed Christ, read aloud the Tome of Leo, the primate of Rome, well propounding the natures of the Saviour as two in number, without separation.

*Theotokion* With maternal boldness before your Son, O most pure one, remember us as kin; for you alone we Christians place before the Master as our merciful purification.

### *Ode 6*

#### *First Canon*

*Irmos* Beholding the sea of life, surging with the storm of temptations, I run to your calm haven and cry to you: Raise my life from corruption, O most merciful one.

Once David sang: The God of gods, the Lord, has spoken, and he has called them from the ends of all the earth, from the rising of the sun as far as its setting, signifying the ecumenical councils of the fathers.

The wisdom of God has seven pillars, as does your Church, O Master, which is upheld unshaken by the heresies by the councils of the sacred fathers, seven in number.

May shame cover the countenances of Evtiches and Dioscorus, who spoke foolishly of a co-mingling of the nature of Christ; for he received the nature of earthborn man not in appearance, but in his divinity.

*Theotokion* Let Nestorius be admitted to the ignorant council of the Jews and let his blasphemous tongue be silenced; for the Virgin Mary gave birth to God, incarnate for us.

#### *Second Canon*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

The two epistles of Kyril which were once sent to the prefect who held authority over the East, denounced all the deception of Severus, and piously proclaimed Christ.

Kyrl preached Christ in two natures and two activities, cutting off the heresy of mindless Severus: let us all remain in his doctrines.

*Theotokion* We, the pious, proclaim you as truly the pure and glorious Virgin, O Mary, Mother of God, silencing the impudent Nestorius and the evil mind of Dioscorus.

*Kontakion, tone 8,  
to the Special Melody* As the firstfruits...

The preaching of the apostles and the teachings of the fathers  
have sealed the unity of the faith of the Church.  
Clad in the robe of truth woven with inspired theology,  
they properly explain and glorify the great mystery of faith.

*Ikos* Let us hearken to the Church of God which cries out with exalted teaching: Let him who thirsts come to me and drink the cup which I hold, for it is the cup of wisdom. This drink of truth have I drawn by the Word, which pours forth not the water of disputation, but of confession; drinking thereof, this new Israel sees God who declares: Behold and see that it is I, God myself, I am, and I change not. I am God from the beginning, and will be so from hence, and there is no God other than me. Those who drink hereof shall be satisfied, and glorify the great mystery of faith.

*Ode 7*

*First Canon*

*Irmos* An angel moistened the furnace with dew for the holy youths, but the commandment of God consumed the Chaldeans with fire and caused the tyrant to cry out: Blessed are you, the God of our fathers.

Daniel once defeated the dragon of Babylon; and the prayers of the fathers have brought down Arius, the cruel serpent of Egypt which devoured the flock of Christ.

With gross impiety the wolf Macedonius showed his contempt, striking out against the Spirit who deifies men and restores the faithful to their pristine goodness with the laver of baptism.

Dioscorus, Evtyches and Severus the Leviathan, the three who with confused mind compounded and mixed the natures of Christ, have struck out with audacity against the worshipful Trinity.

*Theotokion* With reverence we venerate the image of your incarnate countenance, O Master, and that of your Mother and of all the saints, with right mind knowing that the veneration passes well to the prototype.

*Second Canon*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

Confessing Christ's two natures and activities, without confusion and unchanged, we vanquish the deception of Severus; and we cry out to him who, in assuming flesh, endured suffering: Blessed is the God of our fathers.

We understand that he who was on the tree was God the Most High, and he who was in the tomb is of the bosom of the Father, though he was joined to flesh: to him sing: Blessed are you, the God of our fathers.

Loathing the enemies of the Trinity, the division of Arius who belittled God, and the like-mindedness of Sabellius, we sing to the Trinity: Blessed is the God of our fathers.

*To the Trinity* Theologizing in Orthodox manner, we declare you to be the Lord of all, the one and, more precisely, only-begotten Son of the Father, knowing your one, true and proceeding Spirit to be equally united and ever-existent with you.

*Ode 8*

*First Canon*

*Irmos* You caused dew to gush from the flames upon the venerable youths, and you burnt the water poured on the sacrifice of your righteous one: for you, O Christ, perform all things by the power of your will alone, and we exalt you above all for ever.

The Son and the Spirit shine as divinely planted shoots from a single root; for the Father is the sole cause, is timeless and of honour equal with the other timeless persons.

You timelessly shone from an immaterial womb, O Word of one essence with the Father and the Spirit; yet for us you dwelt in the material womb of the Mother of God.

With darts ablaze with the fire of the Spirit, the seven councils of the godly fathers pierced the shameful hearts of the heretical enemies and sent them to their death.

*Theotokion* We glorify the one Christ, not in more than one person, nor do we unite him by co-mingling his essence; for he is one and the same person, your Son and creator, O Virgin, distinguished by being dual in nature.

*Second Canon*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

Let those who do not profess the one Son in two natures, indivisible, immutable and unconfused, be put to shame, and let them be silent; for we, the pious, render glory, believing that Christ acts and wills not as different persons, but in two natures.

Those who bear the name of Jacob the ragged and ascribe his name to yourselves, tell us: Were you baptized in his name of old? Why do you cleave to shamelessness with that deceiver, and fall away from the grace of Christ?

In Chalcedon, the Fourth Council deposed Dioscorus, Evtiches and Severus, and utterly cut off from the Church of Christ the Master the thorns of their heresy, which confused the natures of the Saviour. We the Orthodox hold them in derision.

*To the Trinity* The one, thrice-luminous splendour of the divinity, shining from the one essence in three persons: the unoriginate Father, the conjoined Word of the Father, and the equally reigning consubstantial Spirit, you people, exalt above all for ever.

*Theotokion* O most pure Mother of God, cleanse the wounds of my soul and the bruises of sin, washing them with the stream which springs from the side of your Son; for to you I cry, to you I flee, and you, full of the grace of God, I invoke.

*Ode 9*

*First Canon*

*Irmos* It is not possible for man to see God, upon whom the ranks of angels dare not gaze; but through you, O most pure one, appeared to us the incarnate Word, whom magnifying with the heavenly hosts, we call you blest.

One must not add or subtract anything from the sacred tradition of our Orthodox faith; for therein have we been baptized; for those who add to this faith are rightly given over to the ban of anathema.

Let us leap up in joy of heart, uniting in one feast the memory of the sacred fathers of the councils, through whom we have come to see the light of Orthodoxy; for they are as beacons guiding all to find the right doctrines.

Let us ask cleansing for our souls, and let us strive to live our life piously, that we may be with the holy fathers who disclosed the riches of right doctrine to us their children.

*Theotokion* God shone forth from you, O Mother of God, deifying the human race and giving it his glory; and all who truly proclaim you the Mother of God are made his heirs.

*Second Canon*

*Irmos* Heaven was struck with awe and the ends of the earth were amazed, that God should bodily appear to men and that your womb became more spacious than the

heavens. Therefore the ranks of angels together with mankind magnify you O Mother of God.

The false Severus, having traversed the glorious Church of Christ, rightly became the object of the vengeance of the council of the pious fathers because of his blasphemy and deceptive verbal artifice; and, condemned, he is cut off from the company of the teachers of the Church.

O wretched Severus, why do you compound the natures of Christ and introduce confusion and co-mixture into them, thus adding to the Godhead, which is devoid of passion, suffering on the cross and the burial of the only-begotten Word of God? We abominate your great blasphemy.

*Theotokion* He who was born of the Virgin has defeated the pride and audacity of the foe and of those who utter blasphemy to the creator: for he has lifted up the horn of his people and strengthened immovably with faith those who magnify the Mother of God.

*Exapostilarion,*  
*to the Special Melody* Hearken, you women...

Celebrating the memory of the divine fathers today, by their supplications, O most compassionate one, we entreat you: deliver your people, Lord, from all the harm of heresies, and grant that all may glorify the Father, the Word and the most Holy Spirit.

Glory be to the Father... Both now and for ever...

*Theotokion* Rejoice, palace of God; rejoice, mountain overshadowed; rejoice, bush unburnt; rejoice, throne of glory; rejoice, divine table; rejoice, golden candlestick; rejoice, most radiant lamp; rejoice, Mary, Virgin and Mother, the bright cloud.

Let everything that has breath... *and the Praises,*  
*with 4 verses of the Resurrection, and 4 of the fathers, tone 6*  
*to the Special Melody* Having set all aside...

Having brought together all knowledge of things of the Spirit and made careful inquiry by the grace of the divine Spirit, like godly scribes the venerable Fathers wrote the celestial Symbol of our holy faith, the honoured Creed, wherein they clearly teach that, like God the Father, the Word of God is also unoriginate and is truly of one substance with him. Thus did these blessed, renowned and godly-minded ones truly and clearly follow that which the Apostles taught. *twice*

*Verse* Blessed are you, Lord God of our fathers, and praised and glorified is your name for ever.

Having received the fulness of noetic enlightenment through the grace of the Spirit, Christ's heralds and blessed defenders of the Gospel's doctrines proclaimed the sublime message to all men under inspiration from our God; that most transcendent truth



which, though few in words, is sublimely wise. These champions of piety and pious traditions and teachings received revelation of piety and dogma from on high and enlightened, then set forth that faith which was taught by God.

*Verse* Gather to me my faithful ones, those who by sacrifice made a covenant with me.

Behold the divine shepherds, those devoted servants of Christ our God and sacred disciples of the preaching inspired by God, who brought together their wisdom as shepherds and their pastoral knowledge. Most righteously they stirred up their righteous anger and cast out from the fulness of the Church the prowling and destructive wolves, driving them far off with the Spirit's sling, since those thus expelled had already incurred a fall leading to death and were diseased with an illness that could not be relieved or cured.

Glory be to the Father... *tone 8,*  
*composed by George of Nicomedia*

When the choir of holy Fathers  
gathered from the ends of the inhabited world,  
they proclaimed the doctrine of the single essence and nature  
of the Father, Son, and Holy Spirit,  
thereby clearly delivering to the Church the mystery of theology.  
As we acclaim them in faith, we call them blessed, saying:  
O divine assembly, the God-proclaiming troops of the Lord's company,  
the most brilliant stars of the spiritual firmament,  
the impregnable towers of the mystical Sion,  
the fragrant flowers of Paradise,  
the all golden mouths of the Word,  
the boast of Nicea and adornment of the whole world,  
intercede fervently for our souls.

Both now and for ever... *Theotokion, tone 2* Most blessed are you, virgin Mother of God...

*The Great Doxology, litanies and Dismissal*

*Catechetical Discourse of Theodore the Studite. Departure to the narthex. Glory..., Now and ever...: Evangelical Sticheron. First Hour. Final dismissal.*

## Liturgy

*Beatitudes: 10 verses,*  
*6 of the Resurrection, and 4 of the fathers, from Ode 3 of their canon.*

*At the Entrance: Troparia of the Resurrection and of the fathers; Kontakia of the Resurrection;*  
*Glory... of the fathers; and the rest.*

**July 16**

*Prokimenon of the tone of the week, then of the Fathers, tone 4*

Blessed are you, O Lord, God of our ancestors, and worthy of praise; and glorious is your name for ever.

*Epistle of the Sunday after Pentecost, then that of the Fathers,  
to the Hebrews, number 134 [Heb 13:7-16]*

*Alleluia; of the tone of the week, then of the fathers, tone 1*

The Lord our God the mighty one has spoken and summoned the earth, from the rising of the sun to its setting in the west.

*Gospels: of the Sunday, then of the Fathers John 56*

*Communion Verses*

Praise the Lord from heaven, praise him in the heights.

Rejoice in the Lord you righteous, for it befits the just to praise him.

## **July 16**

### **Hieromartyr Athenogenes and his ten disciples**

### **Vespers**

*At Lord I call to you... 3 verses, tone 8,  
to the Special Melody O most glorious wonder...*

The glorious Athenogenes, \* in the splendid vesture of the priesthood, \* showed it to be yet more pure \* when dyed in his blood. \* Entering the holy church vested therewith, \* appearing before him who sees all things \* and ministering to him with the immaterial ranks, \* he is illumined with divine communion: \* him we call blessed.

Wise Athenogenes \* through faith led to Christ a choir of athletes \* who suffered steadfastly \* and finished their course. \* Received into the choir of martyrs, \* with those who have vanquished the crafty one, \* he is deified by communion; \* and he ever prays on behalf of us \* who keep his sacred memory.

The ten divinely elect disciples \* suffered greatly, \* bringing low the uprisings of the passions \* by feats of fasting as they slew the serpent, \* having Athenogenes as their sacred instructor \* through the power of God. \* By their supplications, O compassionate one, \* save us who ever trust in you, \* our God most good.

Glory be to the Father... Both now and for ever... *same tone and melody*

*Theotokion* Save me, O most pure Lady, \* who gave birth ineffably to Christ the Saviour, \* for you alone have I acquired \* as an intercessor and an unassailable rampart, \* my protection and joy, \* the divine consolation of my soul. \* Deliver me from the worm which never sleeps \* and from everlasting fire, \* O Mother of Christ our God.

*Theotokion of the Cross* What is this that I see, \* which my eyes behold, O Master? \* You, the upholder of all creation \* are lifted up upon a tree, \* and you die, imparting life to all. \* Thus said the Mother of God, weeping, \* when she beheld him who is God and man, \* who had shone forth from her ineffably, \* suspended upon the cross.

*No Troparion is provided, but one may use this, tone 4*

In their suffering, O Lord, your martyrs  
received imperishable crowns from you, our God.  
Armed with your might, they cast down tyrants  
and crushed the feeble audacity of demons.  
By their intercessions save our souls.

## Matins

*We sing both Canon of the Octoechos, and the Canon of the saints, tone 8,  
composed by Joseph,  
upon the acrostic O Christ, I hymn the glory of your athletes.*

### *Ode 1*

*Irmos* Let us sing to the Lord, who led his people through the Red Sea, for he alone has gloriously been glorified.

Joining chorus with the ranks of heaven, O glorious hierarch and martyr, save those who hymn you with faith.

Guided by the laws of the Master, O honoured company of the martyrs of Christ, you destroyed the minions of the iniquitous.

Wholly consumed like an unblemished sacrifice, O blessed of God, for the sake of your faith you offered yourself to God through the fire of torments.

*Theotokion* O unwedded Lady, in a manner past understanding and recounting you gave birth to the pre-eternal Word, who took flesh of your blood.

### *Ode 3*

## July 16

*Irmos* O Lord who established the heavens by your word, make firm our mind and heart, that we may hymn and glorify you, for the salvation of our souls.

The martyred hierarch Athenogenes, having destroyed the cruel wiles of the enemy by his indestructible love for God, has been accorded glory with his disciples.

With steadfast opposition the godly ones blunted the arrows and darts of the enemy, and with their splendid rays they illumine the minds of all.

Wielding a mighty lash, the mindless one pitilessly whipped, unceasingly lacerating; but he was unable to shake their firm resolve, which passes understanding.

*Theotokion* You surpass the cherubim and the seraphim, O Mother of God; for you alone received the infinite God. We the faithful magnify you with hymns.

*Sessional Hymn, tone 4,  
to the Special Melody* Go quickly before...

Having first cleansed your soul with abstinence,  
and later by suffering,  
you pleased God with your perfect mind,  
as a hierarch and martyr, O God-bearer.  
You brought to the Master  
the company of your disciples:  
with them, earnestly pray for us, O glorious hieromartyr.

Glory be to the Father... Both now and for ever...

*Theotokion* O pure, immaculate and unwedded Lady,  
who alone gave birth within time to the timeless Son and Word of God,  
with the holy and honoured patriarchs,  
martyrs, prophets and the venerable,  
entreat him to grant us purification and great mercy.

*Theotokion of the Cross* O immaculate Virgin Mother of Christ our God,  
a sword pierced your most holy soul  
when you saw your Son and our God voluntarily crucified:  
therefore, most blessed one, pray without ceasing  
that he grant forgiveness of our transgressions.

## *Ode 4*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

Transported far above every mind by divine ascents, O divinely wise ones, you were undaunted by the bitter wounds of your flesh.

As a God-pleasing emulator of Christ and a blameless hieromartyr, Athenogenes was granted divine grace.

O martyrs who spoke of the incarnation of the Word, you endured wounds and death, passing over to immortality.

*Theotokion* Immaculate Lady, you gave flesh to him who transcends all, who is equally omnipotent and enthroned with the Father, who with loving kindness has entered into communion with mortals.

*Ode 5*

*Irmos* Waking at dawn we call to you to save us, O Lord; for you are our God and we know no other than you.

Having closed off the bodily wisdom through dispassion, O wondrous one, you emulated the suffering of him who is dispassionate.

By his divine precepts glorious Athenogenes led the choir of his disciples to the Master.

The giver of light has made your memory radiant, O martyr, fulfilling your petitions for those who have recourse to you with faith.

*Theotokion* Knowing you to be both a mother and a virgin, O most holy Lady, together we honour and piously bless you.

*Ode 6*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

Athenogenes has received the good name of martyr, and with him the choir of his disciples is crowned, having first fasted, overcoming the wiles of the demons.

Christ the Master has rendered your memory radiant, fulfilling your pleas to him, O blessed one; for even a deer led its young to you at the behest of God.

You appear as a noetic garden of paradise, O glorious martyr having the Tree of Life in your midst; and with the fragrance of divine flowers you perfume all.

## July 16

*Theotokion* You enclosed the giver of the law like a noetic ark: like a radiant lamp you gave birth to the light; and like a watered root you have put forth the grapes of life, O Mother of God.

*Kontakion, tone 4,  
to the Special Melody* Having been lifted up...

Following the love of the Master, as an excellent pastor  
you laid down your life for the sheep of Christ, O hieromartyr Athenogenes;  
and so we praise you and also the ten disciples who suffered with you,  
instructed by the fear of God and by your teaching.  
With his life-creating right hand  
the Master has crowned you, for you were pleasing to him:  
entreat him on behalf of us all.

### *Ode 7*

*Irmos* The Chaldean furnace, burning with fire, was bedewed by the Spirit; and the youths sang, standing in the presence of God: Blessed are you, the God of our fathers.

Having quenched the flame with the stream of your blood, with the fire of your struggles you utterly consumed the tinder of evil, O blessed one, singing: Blessed are you, the God of our fathers.

Let the martyrs be praised as Christ's warriors, who destroyed the uprisings of the flesh by the pangs of asceticism, and false worship by the flow of their blood.

Like immovable pillars the venerable martyrs were not shaken by the order that their heads be cut off, nor by the laceration of their flesh, nor by many tortures.

*Theotokion* Delivered from the fall of our ancestors through you, the immaculate one, we cry out: Rejoice, as with faith we glorify him who has delivered us from corruption.

### *Ode 8*

*Irmos* The God-proclaiming children in the furnace trampled the flames of fire underfoot, as they sang: Bless the Lord, all you works of the Lord.

Gazing at the outpouring of divine light, Athenogenes destroyed the deep darkness of the falsehood of idolatry, and became light.

Glorifying the Lord, the choir of angels and martyrs, hierarchs and the venerable, rejoice in the memory of the honoured athletes.

Proceeding to your martyrdom with your ten disciples, O holy hierarch, you were numbered among the flocks of the martyrs: with them we bless you with faith.

*Theotokion*     You gave birth to the Word in a manner past recounting, O Mary Mother of God. Pray for us who hymn you with faith and call you blessed.

*Ode 9*

*Irmos*   The birth giving of the Ever-virgin, foretold to the lawgiver in the fire and the bush on the mountain, for the salvation of us the faithful, with undying hymnody let us magnify.

Behold the radiant feast day of the martyrs, resplendent with grace, illuminating the hearts of the faithful with divine splendour. Come, let us draw enlightenment therefrom.

Like pure offerings and unblemished lambs you brought yourselves to him who was slain for us, O martyrs, receiving crowns of victory from him, the judge of the contest.

Your pangs drip with sweetness, O athlete, which take away the bitterness of the passions for those who come to you with faith and celebrate your salvific memory.

*Theotokion*     O pure one, you held on your arm him who holds all things, and you fed him who nourishes all: entreat him to grant your people deliverance from evil.

## July 17

### Great Martyr Marina

#### Vespers

*At Lord I call to you... 6 verses, tone 8,  
to the Special Melody O most glorious wonder...*

O most glorious wonder; \* he who in his pride exalted himself \* and said that he would destroy the earth and the sea \* is humbled to the ground \* by a young and immaculate maiden, \* who vanquished his trickery. \* How great is the power of the cross and divine grace \* which has mightily made firm \* every weakness for us. *twice*

Exalted martyr Marina, \* neither the fire of torment, \* nor the enjoyment of food, \* nor the joys of this world, nor the beauty of youth \* were able to separate from your love for Christ, \* for you desired to attain the beauty \* of your honoured bridegroom \* which passes all understanding: \* this you were granted, O divinely blessed one. *twice*

Glorious martyr Marina, \* who has come to dwell in the mansions of heaven \* with the ranks of the virgins \* and the armies of the martyrs: \* by your prayers save those who with faith \* keep your honoured memory \* and faithfully seek your protection: \* ask of God remission of sins, \* deliverance and great mercy. *twice*

Glory be to the Father... *tone 2*

Let us hear the praises of the holy virgin who, having kept her lamp ever burning, made her abode in the city of our God, in his holy mountain. How virgin-pure is the Church of God: how lovely is virginity and how glorious is martyrdom: you, O virgin, bring both to share with the angels.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody When from the tree...*

Seeing you nailed to the wood of the cross, O Jesus,  
she who knew not wedlock said, weeping:  
O my sweet child, the unapproachable light of the unoriginate Father,  
why are you abandoning me who gave you birth?  
Hasten to glorify yourself,  
that those who praise your divine sufferings  
may receive divine glory.

*Aposticha from the Octoechos; with Glory be to the Father... tone 2*



With a voice of joy and an exclamation of psalmody  
 let us hymn the martyr Marina  
 who cast down to the earth the falsehood of idolatry  
 and manfully trampled the adversary under her feet.  
 In dying she has taken wing to heaven,  
 bearing a crown and crying out:  
 You I desire, O my bridegroom,  
 and desiring your love, I have committed my flesh to the fire for you,  
 that I may dwell in your eternal mansions, the abode of those who rejoice.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
 to the Special Melody When from the tree...*

When the unblemished lamb beheld her lamb,  
 as a man led of his own will to the slaughter, she said, weeping:  
 Do you hasten to leave me childless, who gave you birth?  
 What is this that you are doing, O deliverer of all?  
 Yet I hymn and glorify your extreme goodness,  
 which passes understanding and recounting,  
 O Christ the lover of mankind.

*Troparion, tone 4*

Your lamb Marina loudly cries to you, O Jesus:  
 I love you, my bridegroom,  
 seeking you I pass through many struggles;  
 in your baptism I am crucified and buried with you:  
 I suffer for your sake that I may reign with you;  
 I die for you that I may live with you;  
 accept me as an unblemished sacrifice  
 as I sacrifice myself with love for you.  
 By her intercessions save our souls, as you are merciful.

## Matins

*Both canons from the Octoechos without the martyrica; and that of the great martyr, tone 8,  
 upon the acrostic With hymns I hymn the virgin martyr, the bride of Christ.*

*Ode 1*

*Irmos* Having traversed the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried out: Let us sing to our deliverer and our God.

Dancing for God and filled with rays of light by him, O good virgin martyr, by your supplications grant me a brilliant beam.

## July 17

With a wise mind, O martyr of Christ, you spurned the fleeting and corrupt nature of transitory things and were granted the heavenly radiance of the righteous.

As a servant I come before you, O honoured martyr and passion-bearer: save me from the tribulations of life by your entreaties and still the turmoil of my passions.

Your mind, illumined with wisdom and grace, O Marina, martyr of the Saviour, was not afraid of the tyrant's threatening, being strengthened by divine power.

*Theotokion* Having conceived him who is life and given birth to him, O Mother of God, you have shown us the path to life and have broken apart the bonds of death.

### *Ode 3*

*Irmos* There is none as holy as the Lord and none as righteous as our God, to whom all creation sings the hymn: There is none more righteous than you, O Lord.

Neither fire, nor wounds, nor beheading by the sword; neither the cruelty of the torturers, nor death, nor the savagery of wild beasts, could separate you from the love of God, O praiseworthy martyr.

You were an unshaken and unshakable pillar during your trials, O glorious one, a foundation of piety established firmly upon the rock of faith.

You were a virgin among the martyrs and an invincible martyr among virgins, O immaculate one, who betrothed yourself to Christ who gave you a twofold crown.

The streams of your blood, poured forth, have quenched the falsehood of idolatry; as you brought a company of martyrs to your bridegroom.

*Theotokion* Strengthened by grace, in oneness of mind we glorify you, the Mother of God, who gave birth to him who became the flesh which he gives to all.

### *Sessional Hymn, tone 4, to the Special Melody Go quickly before...*

For those who love the feasts of the Church, a splendid festivity has dawned, the commemoration of the glorious passion-bearer of Christ, bringing gladness to all, shining with rays of miracles upon the world, and bearing constant grace for men. Through her supplications, O Christ, save our souls.

Glory be to the Father... Both now and for ever...

*Theotokion* Immaculate Virgin who gave birth to the transcendent God, with the incorporeal ones unceasingly entreat him that before the end he grant remission of transgressions and correction of life to us who with faith and love hymn you.

*Theotokion of the Cross* When your most pure Mother saw you uplifted upon the cross, O Word of God, she exclaimed, lamenting maternally: What new and strange wonder is this, O my Son? How is it that you taste of death, O life of all, desiring to bring life to mortals, in your compassion?

*Ode 4*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

Your life was truly godly, O beloved of the angels, for you were untouched by the demonic hoard and the cruelty of their servants as you cried out to Christ: Glory to your power, O lover of mankind.

Having struggled on earth and endured transitory pain, O invincible martyr most rich, having received rewards in heaven from your Master, you cry out with the angels: Glory to your power, O lover of mankind.

The choir of virgins rejoices in you, the company of martyrs is now filled with gladness, as the multitude of the pious come together to sing, rejoicing and crying out to the Master: Glory to your power, O lover of mankind.

Replete with beauty, O undefiled virgin Marina, you were an immaculate bride, beloved of men's souls for your beauties, appearing in splendour despite the tyrants' burning, singing to Christ: Glory to your power, O lover of mankind.

*Theotokion* You alone remained pure even after giving birth, for you alone gave birth to the Word, the Son enthroned with the Father, O Bride of God; and you held in your arms him whom nothing can confine and who sustains the ends of the earth.

*Ode 5*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

Mightily you passed through the trial of athletes at the tribunal, O maiden; for divine desire strengthened your weakness, revealing you to be an willing martyr through the sufferings you resolved to undertake.

Shedding drops of blood, O martyr, you wove for yourself a purple robe of great price and a garment of gladness untouched by corruption; and clad with it in heaven, O divinely wise one, you stand before your Bridegroom.

## July 17

Having bound the haughty serpent through your prayers, O maiden, you humbled to the ground his once-exalted pride; for the omniscient Lord, in his goodness, fulfills the desires of those who fear him.

The Word, your bridegroom, has adorned you with a crown of glory, deifying you who suffered for him as you patiently endured the wounds of beating, O glorious one.

*Theotokion* Beholding the nature of mortals cleansed of the ancient curse through the birthgiving of your virginity, O Lady, we glorify him who was born of you as your only-begotten, in his loving kindness.

### *Ode 6*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

You were committed to Christ, beautiful and undefiled, and like a pure spring and a greatly fertile orchard, O glorious Marina, beloved bride and garden of paradise which cannot be stolen.

A magnificent maiden followed you, O Master, hastening to the sweet fragrance of your myrrh and emulating with her patience your pure and honoured sufferings.

Manfully you endured struggles, O much-suffering martyr Marina of lordly name, and with the power of the cross you destroyed him who of old greatly boasted.

*Theotokion* O Mary, most pure vessel of the creator of all, grant me tears to cleanse my soul, and hearken to my entreaty, O immaculate Lady.

### *Kontakion, tone 3, to the Special Melody Today the Virgin...*

Arrayed in the beauties of virginity, O virgin Marina, you were crowned with an imperishable crown: stained with the blood of your martyrdom, you have received the trophy of victory for your suffering, O martyr, piously shining with miracles of healing.

*Ikos* Afire from childhood with love in your heart, you hastened to Christ your bridegroom like a deer thirsting for ever-flowing springs of water, O honoured virgin and martyr; and having preserved yourself incorrupt through your suffering, O glorious bride, you arrived, adorned and arrayed, in the bridal chamber of your creator, wearing your crown of victory and bearing your lamp, receiving the incorrupt bridegroom and accepting like gold the trophy of victory for your suffering.

### *Ode 7*

*Irmos* The Hebrew children in the furnace bravely trampled upon the flames, and transformed the fire into dew as they sang: Blessed are you for ever, O Lord God.

The unapproachable light enlightened your soul, O Marina, and now illumines with radiant light those who sing: Blessed are you for ever, O Lord God.

You were truly taken up to the divine heights, for you acquired an elevated understanding and made your abode in a splendid mansion, singing: Blessed are you for ever, O Lord God.

You appear as a bride beloved of the Master, O God-bearing Marina, and as an invincible martyr you sing to him: Blessed are you for ever, O Lord God.

*Theotokion* Judea no longer lacks a prince, for the Master, the expectation of the nations, has shone forth ineffably from you, O most pure Lady: blessed is the fruit of your womb.

*Ode 8*

*Irmos* When the musical instruments sounded and countless people bowed down before the idol at Dura, the three children, refusing to obey, hymned and glorified the Lord for ever.

With steadfast integrity and firmly endured sufferings, you were crowned with a crown of victory, singing: Hymn the Lord and exalt him above all for ever.

God the Word, your bridegroom, prepared for you a mystic bridal chamber in heaven, and, beholding it, you sang: Hymn the Lord and exalt him above all for ever.

Adorned with virtues, you have been given many more gifts, beholding your uttermost desire and crying out: Hymn the Lord and exalt him above all for ever.

O passion-bearer, you are a cause of salvation for man, for you led crowds of martyrs to Christ, crying out with them: Hymn the Lord and exalt him above all for ever.

*Theotokion* Through you, O Mother of God, cleansing has been given to us; for you alone have repaid our debt, having conceived the Lord of all, whom we exalt above all for ever.

*Ode 9*

*Irmos* Every ear trembles with fear to hear of the ineffable condescension of God, how the Most High willingly came down and assumed flesh, and became man through the Virgin's womb. Therefore, O faithful, let us magnify the most pure Mother of God.

O Marina, martyr of Christ, truly you have earnestly embraced eternal and imperishable life in the comfort of paradise; for, shining from afar in the blood of your martyrdom, you passed there unharmed by the whirling sword.

Divine desire consumed every material and worldly thought, O virgin, and you became a steadfast martyr who had already shone with the splendour of virginity: we the faithful call you blessed.

By your supplications, loosen the bonds of my offences and rend asunder the record of my sins, O martyr who stands in splendour before Christ, your most compassionate bridegroom; and dispel the gloom of my passions.

The cruel arrogance of the false one has been brought to an end; for a maiden suffered, unmindful of her womanly nature, and, splendidly winning the victory over him, she has set aright the fall of our first mother.

*Theotokion* Unharmd by the tree of knowledge, I reap the grain of life; for you, O most holy Lady, brought forth Christ, the Tree of life, who has shown to all the way to life: we piously proclaim you the Mother of God.

*Exapostilarion*  
*to the Special Melody* Hearken, you women...

Strengthened by the cross of your Lord, O goodly virgin martyr, you destroyed the pride of your torturers, suffering bravely: you receive from Christ the trophies of victory, O wise Marina of lordly name, who prays for us who honour you with love.

*Theotokion* The divinely wise virgins standing by you, O Mary Mother of God, have been brought to your Son, the king of all: as brides they entreat him for us, O virgin Maiden and Mother.

*Aposticha from the Octoechos; and* Glory be to the Father... *tone 1*

Established upon the firm rock of the confession of God,  
O exalted Marina,  
you drowned the murderous foe in the abyss  
and fittingly received the crown of victory.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody* O most praised martyrs...

The unblemished lamb and mother, the sovereign Lady,  
as she beheld her lamb upon the cross bereft of form or comeliness,  
lamenting, said: Woe is me,  
for where has your beauty fled, O most sweet one?  
Where is your splendour?  
Where is the radiant grace of your image,  
O my Son most blessed?

## Liturgy

*Beatitudes, 8 verses: 4 from the Octoechos; and 4 from Ode 3 of the martyr's canon.*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle to the Corinthians, number 181 [2 Cor 6: 1-10]*

*Alleluia, tone 1*

I waited patiently for the Lord, and he inclined to me and heard my cry.  
He brought me up from the pit of roaring waters, out of the mire and clay.

*Gospel of Luke, number 33 [Luke 7:36-50]*

*Communion Verse*

The righteous shall be held in everlasting remembrance: and will not fear bad tidings.

## July 18

### Martyr Emilian

### Vespers

*At Lord I call to you... 3 verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

The religion of the Greeks \* you ground fine as dust, \* and through the grace of Christ our God, \* O martyr Emilian, \* you erected an animate tower of divine knowledge, \* a temple of sanctity, \* and an immovable foundation of piety \* for those who with godly wisdom \* honour your valiant feats, O martyr most rich.

Though devoured by fire, \* afflicted with wounds, \* imprisoned in dungeons, \* and subjected to many tribulations, O glorious one, \* you did not sacrifice to the idols, \* nor did you deny Christ, \* but remained invincible. \* The Master, as the good judge of the contest, \* the immutable king, \* has awarded you the crown of victory.

With your blood you dyed your robe, \* and, arrayed in it, \* you have entered the kingdom on high, \* rejoicing, O glorious one: \* you stand for ever before God, the king of all, \* asking for peace, health and speedy deliverance from evil \* for those who honour you with faith.

Glory be to the Father... Both now and for ever... *same tone and melody*

*Theotokion* With the showers of the Holy Spirit \* bedew my mind, O most pure one, \* who has given birth to Christ, \* the infinite drop of rain \* who with his compassion washes away \* the iniquities of mortals. \* Dry up the source of my passions, \* and grant me a torrent of sweetness \* by your ever-living supplication.

*Theotokion of the Cross* When she beheld you \* nailed to the cross, O Lord, \* the lamb, your Mother, marvelled and cried: \* What is this that I see, \* O my beloved Son? \* How can the unbelieving and iniquitous crowds reward you thus, \* who delighted them with your manifold miracles? \* Glory to your ineffable condescension.

*Troparion, tone 4*

In his suffering, O Lord, Emilian your martyr  
received an imperishable crown from you, our God.  
Armed with your might, he cast down tyrants  
and crushed the feeble audacity of demons.  
By his intercessions, save our souls.



## Matins

*Canon of the martyr, tone 4,  
composed by Theophanes  
upon the acrostic* Gloriously I hymn the martyr Emilian.

### *Ode 1*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

Let us praise our God, supreme over all things, and let us also praise his martyr, who suffered lawfully and won the crown of victory with the power of the Spirit.

Arrayed in the power and grace of him who clothed himself in our weakness, O glorious and divinely blessed martyr, you strip bare the proud arrogance of idolatry.

Rejoicing, you proclaimed the triple unity in one essence, and destroyed the falsehood of polytheism, suffering steadfastly, O divinely blessed one.

*Theotokion* Christ the Lord, to whom you gave birth, O immaculate Lady, is my strength and song, and the enlightenment of my heart: he who is known in two natures in a single person.

### *Ode 3*

*Irmos* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

The law of our God was truly a lamp to your feet and a light for your steps, and thereby, adorned as a martyr, you caused the steps of the iniquitous to falter.

You direct the workings of your mind toward the will of God, the calm haven, O wise one, and fled the raging sea of polytheism, the wickedness of the demons.

The hosts of heaven wondered at the divine sufferings of Emilian and his faith and courage to death, how in the flesh he cast down the incorporeal one, humbling him.

*Theotokion* Exempted from the laws of nature, O virgin Mother, through your supernatural birthgiving you remained a Virgin, giving birth to the author of all creation.

*Sessional Hymn, tone 8,*

*to the Special Melody Of the Wisdom...*

Strengthened by divine power, you committed the gods of the ungodly to utter oblivion, O valiant athlete; and entering the tribunal, you steadfastly suffered laceration and bravely endured the flame. You passed through the divine struggle and, rejoicing, received the crown of victory. O all-praised Emilian, entreat Christ our God, that he grant remission of offences to those who with love honour your holy memory.

Glory be to the Father... Both now and for ever...

*Theotokion* All of us, the generations of mankind, bless you, the Virgin who alone among women gave seedless birth to God incarnate; for the fire of the divinity made his abode within you, and you nurtured the creator and Lord with milk as a child; and so we, the race of angels and men together sing to you: Entreat Christ our God, that he grant remission of offences to those who with faith worship your most holy birth giving.

*Theotokion of the Cross* Beholding the lamb, shepherd and deliverer upon the cross, the lamb and mother cried out, weeping, and exclaimed, bitterly lamenting: The world rejoices, receiving deliverance through you, but inwardly I burn, seeing your crucifixion, which you endure in the loving kindness of your mercy, O long-suffering Lord, abyss of mercy and inexhaustible fountain. Take pity, and grant remission of offences to those who, with faith, hymn your divine sufferings.

*Ode 4*

*Irmos* Seated in glory upon the throne of the divinity, Jesus most divine is come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

Desire for God gloriously set you afire; by which you endured the burning of bitter wounds, immolated the gods of the ungodly and bedew the souls of the faithful, O blessed one.

You rejected temporal things for the sake of those which last, and bound your whole soul to divine love: you have destroyed the might of impiety, O wondrous passion-bearer Emilian.

Piously glorifying the one essence and one glory of the three-Sunned divinity, O Emilian, you entered the tribunal as a valiant warrior and cast the mighty serpent to the ground.

*Theotokion* O Maiden, we glorify you as the place of sanctity of him who has hallowed us; as for your sake we who live on earth are deified and granted true life.

*Ode 5*

*Irmos* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, held in your womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing your praises.

With the drops of your sacred blood you extinguished the fire of ungodliness, O athlete Emilian: you have flowed forth a fount of miracles which dry up the lake of the passions, drown infirmities and engulf demons.

The wicked one ordered you to be stretched out and beaten; and as your body was lacerated and afflicted, O athlete, you depicted the blessed suffering of him who was wounded on the cross.

Filled with spiritual gifts, O wondrous one, you heal the incurable ailments of the sick, cause the burning of fever to cease, drive out evil spirits and help all in their grief.

*Theotokion* With your effective remedies heal me, wounded with the sword of sin, O mother of Christ the Saviour, who for my sake was wounded with the spear and has pierced the heart of the serpent.

*Ode 6*

*Irmos* I have come to the depths of the sea, and the storm of my many sins engulfs me; but as you are God, lead up my life from the abyss, O most merciful.

You were enriched and filled with divine glory through your martyrdom, O blessed one, and live now with the angels in heaven. Pray that our souls be saved.

You did not spare your mortal body, therefore, you have inherited lasting immortality, having died for love of him who has slain the passions, O glorious one.

The shrine of your relics pours forth the myrrh of healings, O valiant martyr most rich, and it ever dispels the foul sicknesses of men.

*Theotokion* Eve plucked the deadly fruit from the tree; but you, O most pure Lady, have given birth to the Tree of Life, whose taste gives life to all the dying.

*Kontakion, tone 3,  
to the Special Melody* Of the divine faith...

Aflame with divine zeal, you feared not the ministering fire,  
but fearlessly ascending to it of your own will,  
you were consumed by the kindled flames  
and offered yourself to the Master in sacrifice.  
O glorious martyr Emilian,  
entreat Christ our God that he grant us his mercy.

*Ode 7*

*Irmos* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced as they sang: Blessed are you, the supremely exalted Lord God of our fathers.

Illumined with the grace of the divine Spirit, O blessed one, you passed through the burning of the furnace and, unconsumed, sang: Blessed are you, the supremely exalted Lord God of our fathers.

Afire with desire for Christ whom you loved, O blessed one, you feared not the fire, and, bedewed there by the Spirit, you sang Blessed are you, the supremely exalted Lord God of our fathers.

In the beauty of your sufferings you emulated the bodiless angels, O wise one, and standing with them before Christ, you sing, rejoicing: Blessed are you, the supremely exalted Lord God of our fathers.

*Theotokion* O Bride of God, with faith we cry out to you, for you gave birth to Christ the Lord, our ineffable joy, to whom we sing: Blessed are you, the supremely exalted Lord God of our fathers.

*Ode 8*

*Irmos* The birth giving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

Destroying the worship of falsehood, you loosed the bonds of him who held you, and voluntarily gave yourself over to torture, crying: Praise the Lord and exalt him above all for ever.

I have not been found by those who seek me, nor have I been revealed to those who asked after me: thus you cried, O glorious martyr; Understand, you iniquitous, for I hasten to be slain as an innocent lamb: Praise the Lord and exalt him above all for ever.

The great Emilian summons us to a banquet, offering us his struggles as food. Let us spiritually partake thereof, O faithful, and sing: Praise the Lord and exalt him above all for ever.

*Theotokion* Rain down drops of mercy upon me, O Mother who gave birth to the fountain of mercy; dry up the floods of my sin and still the raging waves of my soul, that I may glorify you for ever.

*Ode 9*

*Irmos* Eve, through weakness, lived under the curse of disobedience; but O Virgin Mother of God, you have put forth a blessing for the world through the fruit of your childbearing: therefore we all magnify you.

Preserved by the sweet fragrance of the Spirit and granted true glory, you offered yourself as a sacrifice, consumed by fire, for the divine altar of him who was slaughtered like a lamb: with love we call you blessed.

Today your memory shines upon us more brightly than the sun, O athlete, gladdening the hearts of the faithful, illumining their minds and dispelling the darkness of infirmities; and we celebrate it with prayer.

The chosen choir of the firstborn has gained you as a fellow citizen, and all the martyrs rejoice to see you there: with them be mindful of us who remember you, O martyr of great renown.

*Theotokion* With your light illumine me, walking in darkness, O exalted Lady: grant me a helping hand and drive away the clouds from my soul, for you calm the tempest of my passions, O refuge of the despairing.

## July 19

### **Our venerable Father, Seraphim of Sarov, commemorating the uncovering of his relics**

*One may note that the day of his passing is January 2, but because that day is an important Forefeast,  
we keep only this commemoration.*

### **Little Vespers**

*At Lord I call to you... 4 verses, tone 4*

As we gather today O Christian people,  
let us crown the earthly angel and heavenly man with hymns of praise,  
and let us cry out to him with fervour:  
Blessed father Seraphim, glorious boast of fasters,  
pray to the Lord for us,  
that he have mercy on our souls. *twice*

Loving chastity and meekness from your youth,  
O father Seraphim,  
with purity of mind and heart you acquired the love of Christ,  
whereby you drew close to God.  
Entreat him to deliver from misfortune  
those who keep your honoured memory with faith.

O venerable father Seraphim,  
multitudes of Christian people are filled with joy and gladness  
assembling today for the glorification of your precious relics.  
For you are healing for the afflicted and feet for the lame  
who approach the shrine of your relics with faith.

*Glory be to the Father... tone 6*

Rejoice in the Lord, O Monastery of Sarov,  
for in you has shone forth a new light of the land of Russia.  
Adorn yourself and dance, O Church of God,  
and rejoice with her, you multitudes of monks.  
Leap for joy, O assemblies of them who the feasts of the Church;  
and having woven a wreath of spiritual flowers, cry out with David:  
Precious in the sight of the Lord is the death of his holy ones.  
This is the beginning of the glory of venerable Seraphim:  
may we partake of it through your supplications, O blessed one.

Both now and for ever...

*Theotokion* No one who has recourse to you, the most pure virgin Mother of God, departs from you ashamed; for he who asks a favour receives a gracious gift for his favourable petition.

*Aposticha, tone 2*

Leaving your native region and travelling to the city of Kiev, there at the relics of the wonder workers of the Caves, you received a blessing for the path of saving struggle. Likewise impart a blessing upon us who keep your holy and honoured memory.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

You received with love great skill in the obedience of monastic struggles, O venerable father Seraphim, and astonished the brethren with your patience and love. Pray that our souls be saved.

*Verse* Blessed is the man who fears the Lord; and greatly delights in his commandments.

Strengthened by the counsels of the abbot, you dwelt in the wilderness of Sarov, O father; you hastened to prayerful struggle and became a habitation of the Holy Spirit.

Glory be to the Father... *repeat* Strengthened by the counsels...

Both now and for ever...

*Theotokion* You are our intercessor and protection, O most pure Lady: deliver us from grievous misfortunes and circumstances, and save our souls by your divine prayers.

*Troparion, tone 4*

From your youth you loved Christ, O blessed father,  
and aflame with the desire to serve him alone,  
you struggled in the wilderness  
in unceasing prayer and labour.  
With contrition of heart acquiring the love of Christ,  
you appear as a beloved favourite of the Mother of God.  
Save us by your prayers, O Seraphim, our venerable father.

*If it be the feast celebrated in July,*

Glory be to the Father... Both now and for ever... *Theotokion, tone 4*

The mystery hidden from before the ages,  
and unknown even to the angels,  
through you O Mother of God, has been revealed to those on earth:

God incarnate in unconfused union,  
who willingly accepted the cross for our sake,  
and thereby raising up the first formed man  
has saved our souls from death.

*If the feast be celebrated in January,*  
Glory be to the Father... Both now and for ever... *troparion of the Forefeast of the Theophany.*

## **Great Vespers**

*We sing Blessed is the man... the first antiphon.*

*At Lord I call to you... eight verses:*  
*If the feast is celebrated in January, 3 verses of the Forefeast of Theophany, followed by 5 verses of the saint.*

*Verses of the Forefeast, tone 4*  
*to the Special Melody As one valiant among the martyrs...*

With piety let us sound \* the hymns of the Forefeast \* of the honoured baptism of our God; \* for, as a man he desires \* to come to his Forerunner, \* and to ask for saving baptism \* for the edification of all \* who are enlightened by faith in holiness, \* becoming partakers of the Spirit.

Christ is revealed, \* God appears, \* as David clearly wrote beforehand; \* he comes to his servant, asking for baptism. \* River Jordan, be filled with gladness. \* The earth and sea, \* mountains and hills, \* and the hearts of men, leap up, \* to receive the noetic light.

How can the river's streams \* receive you, the Almighty Lord, \* who is the river of peace \* and the torrent of sustenance, \* as it is written, \* who wraps the sky in clouds, \* strips away the malice of the enemy \* and clothes mortals in immortality?

*But if it be celebrated in July, 8 verses to venerable Seraphim, tone 1,*  
*to the special Melody O most glorious wonder...*

O most glorious wonder: \* a struggler for piety is revealed at Sarov, \* where wondrous Seraphim became a fervent intercessor for us before God. \* Rejoice, Monastery of Diveyevo, holding the relics of the venerable one. \* Leap for joy, you multitudes of the Orthodox, \* who have wondrous Seraphim as a defender amid misfortune. \* Rejoice, light of the Russian land: \* utterly disperse the legions of the foe, \* and entreat the Lord to grant peace and great mercy to our souls. *twice*

O marvellous wonder. \* In the Monastery of Sarov, \* behold, blessed Seraphim revealed himself to us \* as an unshakable pillar of piety. \* You congregations of the divinely wise, \* be exalted in the spirit, \* crying to the venerable one: \* O venerable father Seraphim, \* entreat the Lord to grant peace and great mercy to our souls. *twice*



Wondrous are your mysteries, O Christ our God, \* for in venerable Seraphim you have given us a beacon, \* a mighty champion for our hierarchs against the foe, \* and an intercessor for monks and all Orthodox Christians. \* The boast and foundation of his holy monastery, \* he now entreats you, O Lord, \* to grant peace and great mercy to our souls.

When you entered the wilderness of Sarov, \* having utterly cast off your own will, \* you showed steadfast obedience in all things, \* as you joyously endured vexation and dishonour. \* You received blows and beatings from evil men, \* for whom prayed, O venerable father. \* Glorifying your honoured memory, we entreat you: \* Ask of the Lord peace for the world and great mercy to our souls.

Blessed is the Monastery of Diveyevo, \* which now has you, O venerable father Seraphim, as a treasury of virtues, \* a vessel of purity and chastity, \* a receptacle of grace, a fount of healing, \* a physician who cures the infirm without fee, \* a true faster, a comforter of the afflicted, \* and a calm haven for those buffeted by the passions of life. \* Father Seraphim, pray that peace and great mercy be granted to us \* who keep your honoured memory.

O venerable Seraphim, \* the gatherings of the faithful join chorus in your memory today, and cry out: \* Having forsaken all the beauties of the world for the love of Christ \* and made your dwelling in the wilderness of Sarov, \* in no way did you fear the assaults of the invisible enemies, \* but by your prayers you sweep them away like dust. \* Entreat the Lord, O father \* that he grant peace and great mercy to our souls.

Glory be to the Father... *tone 8*

Come, you assemblies of the faithful, let us glorify our wondrous father with songs of praise today, and let us cry to him: O venerable father Seraphim, you were truly granted divine life, receiving a crown of unfading glory from God. Sarov boasts of you, and the people at Diveyevo, seeing the precious shrine of your relics and the miracles taking place through your intercession, glorify the Lord who glorifies you. Entreat him, O venerable father, that he grant peace and great mercy to our souls.

*If the feast be celebrated in January Both now and for ever...  
of the Forefeast, tone 6*

Christ the truth comes to the Jordan to be baptized by John who says to him: It is I who must be baptized by you, and yet you come to me? I who is grass dare not touch him who is the fire. Sanctify me, O Master, by your divine epiphany.

*But if the feast be celebrated in July Both now and for ever... tone 8*

*Dogmatikon*    The king of heaven in his love for man,  
                     appeared on earth and dwelt with mankind.  
                     He came forth from the pure Virgin,

with the flesh he had received from her:  
he is the only Son,  
twofold in nature but not in persons.  
In proclaiming him truly to be perfect man and perfect God,  
we confess Christ our God.  
Beseech him, O unwedded Mother,  
to have mercy on our souls.

*Entrance, Prokimenon, three Readings*

A reading from the Wisdom of Solomon.

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect. (Wisdom 3: 1-9)

A reading from the Wisdom of Solomon

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evildoing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High; he will search out your works and inquire into your plans.

A reading from the Wisdom of Solomon

The righteous, though they die early, will be at rest. For old age is not honoured for length of time, or measured by number of years; but understanding is gray hair for

anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; or their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*At the Entreaty, the patronal verse,  
then these verses of the venerable one, tone 1*

With what crowns of praise shall we crown the great ascetic, the venerable Seraphim? For he appeared as a good guide in steadfast faith and virtue, instructing those who came to him with divinely inspired teaching and by his angelic life. We cry to him: Venerable father, beseech Christ to strengthen the Orthodox faith and to save our souls.

Come, you multitudes of monks, let us piously praise the venerable one today, the true disciple of the Saviour, who has trampled upon the deception of the world, taken the yoke of Christ upon his shoulders, and put to shame hosts of demons. Let us cry to him: O father Seraphim, forget not us who praise and honour your holy memory.

Venerable Seraphim, your radiant and godly memory has struck kings, princes and hierarchs with wonder, for while in the flesh, like one of the bodiless hosts, you shamed the invisible foe. The whole province of Tambov and the holy Monastery of Diveyevo rejoice, possessed of your holy relics, through which health is granted to all who approach your precious reliquary in faith. Enlightened by you we cry to you, O venerable one: Pray that our souls be saved.

Glory be to the Father... *tone 5*

O land of Russia, rejoice this day; and be glad, O holy Monastery of Sarov. You multitudes of the faithful who have hastened to be here today, glorify our venerable father, pastor and teacher, the divinely wise guide of those astray, the ready healer of the afflicted, the great adornment of the Russian land, whom we praise and say: O venerable Seraphim, save us by your prayers.

Both now and for ever...

*Theotokion*      O most honoured Virgin,  
the temple and gate, the palace and throne of the king,  
through whom Christ the Lord, my deliverer,  
appeared to those bound in darkness;  
as he, the Sun of Righteousness, wished to enlighten  
his creatures formed by his hand in his image;  
as you have the boldness of a mother towards him,  
we entreat you, O exalted one,

unceasingly implore him that our souls be saved.

*Aposticha, tone 5,  
to the special Melody* Rejoice, O life-bearing cross...

Rejoice, conversor with angels, O venerable Seraphim: living piously on earth, you taught the fear of the Lord to the multitude who came to you. Illumined by the grace of the most holy Spirit, you saw as present things which were to come, and filled many suffering in spirit with joyful contrition. We implore you: Pray to the Lord for those who honour you.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

Rejoice, wondrous instructor of the erring, who was granted to see in the church Christ the Lord with angels and archangels. Now in the heavens, O venerable one, taking unceasing delight in the vision of him, pray for us who keep your memory in faith.

*Verse* Blessed is the man who fears the Lord; and greatly delights in his commandments.

Rejoice, O venerable Seraphim, for you have commanded all to keep Christ's true faith; and, yearning for the life on high, you forsook wealth. Now you behold the ineffable beauty of heaven and take delight in the sweet hymnody of the angels. Therefore, entreat the Lord, that he grant us peace and great mercy.

Glory be to the Father... *tone 6*

O venerable father Seraphim, who can recount your labours and sufferings? What tongue can describe your harsh life in the wilderness, your vigils and fasting; your life in seclusion, your silence and unceasing prayer? Truly you are the adornment of those who fast and a firm intercessor before God. Therefore, we cry to you: Rejoice, O model of monastic life; rejoice, great consolation amid misfortunes and sorrows. O venerable father, pray that our souls be saved.

*If the feast be celebrated in January* Both now and for ever... *of the Forefeast, tone 1*

Come, you faithful, and leaving Judea let us cross over the wilderness of Jordan; and there we shall see him who for us appears bodily in the Jordan, requesting baptism of the Baptist, who refused, crying out in awe: I dare not touch fire with my hand of clay: Jordan and the sea fled and turned back, O Saviour; and how can I place my hand upon the crown of the head of you before whom the seraphim tremble? Jordan fled when Elisha received the mantle of Elias; and how is it that it does not sink into chaos and the lower depths, seeing you naked in its streams? How is it that it does not scald me who is set afire by you? Why do you hesitate to baptise my Lord, O Baptist? the Jordan cried out to John. Why hinder him who is the cleansing of many? Sanctify all creation, and remain also to sanctify me, and the nature of water, as it is for this that you have revealed yourself.

*But if the feast be celebrated in July Both now and for ever... Theotokion, tone 6*

Christ the Lord, my creator and redeemer  
proceeded from your womb, O most sanctified Virgin;  
clothed with my flesh, he released Adam from the original curse.  
Therefore most pure one, truly the Mother of God and Virgin,  
we sing unceasingly to you the greeting of the angel:  
Rejoice, O Lady,  
intercessor, protection and salvation of our souls.

*Troparion, tone 4*

From your youth you loved Christ, O blessed father, and aflame with the desire to serve him alone, you struggled in the wilderness in unceasing prayer and labour. With contrition of heart acquiring the love of Christ, you appear as a beloved favourite of the Mother of God. Save us by your prayers, O Seraphim, our venerable father.

Glory be to the Father... Both now and for ever...

*If the feast be celebrated in January, the troparion of the Forefeast, tone 4*

Prepare yourself O Zabulon:  
adorn yourself, O Nephtali.  
River Jordan, leap up and receive with joy  
the Master who comes to be baptized by John.  
Rejoice, O Adam with our first mother;  
and Eve, do not hide yourself as of old in Paradise;  
for he who beheld you naked has appeared  
so that he might clothe you in your primal garment.  
Christ has appeared, for he wishes to renew the whole creation.

*But if the feast be celebrated in July, Theotokion, tone 4*

The mystery hidden from before the ages,  
and unknown even to the angels,  
through you O Mother of God, has been revealed to those on earth:  
God incarnate in unconfused union,  
who willingly accepted the cross for our sake,  
and thereby raising up the first formed man  
has saved our souls from death.

## Matins

*At God is the Lord... the troparion of the saint, twice;  
Glory be to the Father... Both now and for ever... if it is January, the troparion of the Forefeast;  
but if it is July, the Theotokion The mystery hidden...*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4*

Having overcome the temptations of the enemy  
by the sign of the cross and by prayer,  
you truly pleased the Lord with fasting and abstinence,  
receiving the gift of miracles,  
bestowing healing upon those who approach the shrine of your relics with faith,  
O venerable Seraphim, beseech Christ our God that he grant remission of  
sins  
to those who honour your holy memory with love.

Glory be to the Father... Both now and for ever...

*If the feast be celebrated in January, of the Forefeast, tone 1,  
to the special Melody Your tomb, O Saviour...*

Having clothed yourself in my poverty, my Jesus, mingling with your servants you  
come forth, requesting baptism of a servant, O lover of mankind. Beholding you, John  
cried out: How can I baptise you, wholly without defilement, O God most good.

*But if the feast be celebrated in July, the Theotokion, tone 4*

The awesome wonder of the conceiving and the ineffable manner of your giving of  
birth, O pure ever-Virgin, surprises my mind and amazes my thoughts: O Mother of  
God, your glory reaches to all, for the salvation of our souls.

*After the second read of the Psalter,  
the Sessional Hymn, tone 1*

In the depths of the wilderness you knelt upon a rock, reaching your venerable  
hands to the Lord. There you received from the Saviour the grace of the Holy Spirit, to  
heal suffering bodies and enlighten the souls of the faithful; and so we cry to you: Entreat  
Christ our God, O venerable one, that he save us who celebrate your holy memory.

Glory be to the Father... Both now and for ever...

*If the feast be celebrated in January, of the Forefeast, tone 4,  
to the special Melody Go quickly before...*

He who is rich impoverishes himself in his great loving kindness, and desiring to enrich us who once made ourselves poor through intemperance, comes to enter the streams of the Jordan and to be baptized openly by John. O faithful, let us hymn his extreme humility.

*But if the feast be celebrated in July, the Theotokion, tone 1*

Accepting the prayer of us who flee to your protection, O most holy Virgin, cease not to entreat the lover of mankind to save your servants.

*Polyeleos, and this Magnification*

We bless you, O venerable father Seraphim, and we honour your holy memory, the instructor of monks and conversor with angels.

*Verses* I waited patiently for the Lord, and he inclined unto me, and heard my calling.  
He set my feet upon the rock, and ordered my steps.

*After the Polyeleos, the Sessional Hymn, tone 7*

Your virtuous life has now shone forth in the land of Russia, O venerable one, and you are glorified with hymns of praise by all; for, like Elias ascending on the chariot of the virtues, in your soul you soared aloft to heaven, there to be splendidly crowned. We cry to you in thanksgiving: O blessed Seraphim, beseech Christ our God, that he grant remission of sins to us who honour your holy memory with love.

Glory be to the Father... Both now and for ever...

*If the feast be celebrated in January, of the Forefeast, tone 1,  
to the special Melody* Your tomb, O Saviour...

In his goodness Christ comes to the streams of the Jordan, in which he desires to accomplish our salvation through grace. Godly Forerunner, receive him with rejoicing, and in the water wash him who has desired baptism and who is surely the lover mankind.

*But if the feast be celebrated in July, the Theotokion, tone 7*

O most holy Virgin, have mercy upon us who flee to your mercy, asking your fervent help. As Mother of the Most High, entreat your Son, Christ our God, that he save your servants.

*Hymn of Degrees, the first antiphon of tone 4*

*Prokimenon, tone 4*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

Let every breath... *and the rest, with the Gospel of Matthew, number 43 (11:27-30).*

*After the Psalm Have mercy... the verse, tone 6*

Celebrating in spirit the appointed festival of the venerable father, piously rejoicing, let us fervently cry out, O faithful: Rejoice, O blessed Seraphim; rejoice, heavenly man and earthly angel; rejoice, guide of many to the path of salvation; rejoice, boast of pious Orthodox Christians and confirmation of the Russian land: pray for our souls.

*If the feast be celebrated in January, the canon of the Forefeast, followed by both canons of venerable Seraphim. But if the feast be celebrated in July, the canon of supplication to the Mother of God (the Paraklisis), followed by both canons of the venerable one.*

*Ode 1*

*Canon of the Forefeast, tone 2, composed by Joseph,  
the acrostic of which is the Greek alphabet.*

*Irmos* Let us sing to the Lord, who by his divine command dried up the turbulent sea where none may walk, and led Israel across it on foot: for he has been greatly glorified.

The divine Forerunner, knowing the advent of the Lord, emerges from the desert, crying out with splendour: Our deliverance has drawn nigh and appeared. Repent and cleanse yourselves with water.

O Word, co-unoriginate with the Father, with the immersion of repentance, which is your baptism, wholly cleanse me who is immersed in a flood of sins; and ever grant deliverance to the faithful, for the sake of your infinite loving kindness.

Seeing the unwaning light, the land of Zebulun, was enlightened as is written; for it sees him coming to the streams of the Jordan. It hymns God who is over all, singing: Let us sing to the Lord, for gloriously has he been glorified.

The divinely eloquent Forerunner, seeing the people there, exclaimed: Who told you to flee the coming wrath? Show the fruits of repentance, you that are saved by grace.

*The first Canon to Venerable Seraphim, tone 6*

*Irmos* Traversing the deep on foot as if it were dry land, Israel looked upon the tyrant Pharaoh as he drowned and cried out: Let us sing to God a song of victory.

O Lord, open my unworthy lips and grant an utterance of knowledge, that I may worthily hymn the memory of blessed Seraphim, who with the angels now prays to you to deliver us from every grievous circumstance.



As a great intercessor before the Mother of God, O venerable one, you were granted to behold her with the apostles: cease not to visit your children with your prayers.

From youth you gave your mind to the Lord, O venerable one, and having subdued the passions of your body through rigorous abstinence, you were adorned with every virtue.

*Theotokion* Most blessed Lady who gave birth to the incarnate supremely good God, cleanse my heart, tormented by passions, that I may magnify you with faith and love.

*Second Canon to Venerable Seraphim, tone 8*

*Irmos* Having traversed the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried out: Let us sing to our deliverer and our God.

You trod the straight and narrow path to the heavenly kingdom following the commandment of Christ the Master, spurning the broad and spacious path: pray for us who keep your radiant memory.

Having ascended the mount of dispassion and taken up your cross from youth, you unfalteringly followed Christ. Having acquired spiritual wisdom, you attained the heavenly Jerusalem, O venerable one: pray to the lover of mankind for us.

Standing before the throne of God, O venerable one, intercede for the suffering Russian land; and by your prayers entreat salvation for its Christ-loving people.

*Theotokion* Hearken, O Lady, to those who flee to you with faith and love, and who hymn you with fear.

*Katavasia (January, of the feast), tone 2* The Lord who is mighty in battles uncovered the bed of the deep and led his people across on dry ground, but engulfed the enemy therein; for he has been glorified.

*Katavasia (July), tone 4* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

*Ode 3*

*Canon of the Forefeast*

*Irmos* Establish us in you, O Lord, who has slain death by the tree; and plant the fear of you in the hearts of us who sing to you.

The Messiah has appeared, the Forerunner cried, and he comes to the streams of the Jordan. Let us hasten to greet him, enlightened by purity of mind.

O my God, the deliverance of all, having clothed yourself in my abundant poverty, you approach to be baptized, seeking me who has strayed from the right path.

Let earth and heaven now join chorus, for the benefactor of all is baptized, submerging the multitude of our countless transgressions in the waters.

*First Canon to St Seraphim*

*Irmos* There is none holy as you O Lord my God, who has exalted the strength of your faithful O good one, and has established us on the rock of your confession.

Standing in prayer before God with the angels, O venerable one, pray for the world, that the assaults of the enemy be overcome and that Orthodox Christians be granted victory over their adversaries.

From your youth you cleaved with faith and love to the Master of the hosts on high, O venerable Seraphim; and, shining like the sun in the wilderness of Sarov, you were a comfort to those who approached you in sorrow.

To those who pray to you, you are an unshakable pillar, and to those who have recourse to the Monastery of Sarov, you are a refuge and a rich source healings.

*Theotokion* Our first mother Eve heard: In sorrow you shall bring forth children. And you, O pure Virgin, heard: Rejoice, the Lord is with you. With this cry of joy, the grief of our first mother was put to flight.

*Second Canon to St Seraphim*

*Irmos* Lord the fashioner of heaven's vault and founder of the Church, establish me upon your love, O summit of desire and confirmation of the faithful, who alone is the lover of mankind.

Beseech Christ our God, O blessed one, to deliver us from famine and plagues, from sudden death, from secret transgressions and wicked thoughts, that with a pure heart we may cry out to Christ: O Lord, save us by the supplications of the venerable one.

Following Christ the Master in meekness and humility, you were all things to all men: tirelessly instructing rich and poor in piety, you saw the future as though it were present. Entreat Christ our God, O venerable one, to grant us remission of transgressions.

Deliver your monastery from every assault of the enemy, O venerable one, and fill it with love and grace, that it heed not the cares of this life, but attain the goodness and beauty which save the soul.

*Theotokion* You are our trust and hope, O most holy Lady: save the suffering Russian land and your people who pray and call upon your holy name.

*Katavasia (January)* The Lord who gives power to kings and elevates the strength of his anointed is virgin-born and comes to be baptized. Let us, the faithful, sing to him: There is none holy as our God.

*Katavasia (July)* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

*If the feast is celebrated in January, we sing the Kontakion of the Forefeast, tone 4,  
to the special Melody You have appeared...*

By the streams of the Jordan,  
the Lord cries out to John today:  
Fear not to baptise me, for I have come to save Adam the first formed man.

*Ikos* I do not require you to transgress the bounds of what is fitting, O Baptist; I am not saying to you: Tell me what you tell the iniquitous, and what you teach to sinners. Only baptise me in silence, awaiting those things which come through baptism; for it is because of this that you have received a dignity which even the angels do not possess; for I have made you greater than all the prophets. Thus, not one of them sees me plainly, but only in images, shadows and reflections; but you behold me standing before you; for I have come to save Adam the first formed man.

*Sessional Hymn of venerable Seraphim, tone 4*

Having utterly overcome the passions of the sea of life by abstinence,  
thereby attaining the haven of dispassion,  
You were revealed as a vessel of abstinence,  
O venerable father Seraphim.  
Beseech Christ our God to grant us great mercy.

Glory be to the Father... Both now and for ever...

*If January, Sessional Hymn of the Forefeast, tone 8,  
to the special Melody Of the shepherds' pipes..*

Invisible God, unapproachable Word, begotten of the Father in a manner transcending nature and past recounting; in latter days, without altering what you were, you were born of the Virgin and come to be baptized bodily in the streams of the Jordan, who as God has been well pleased to save the race of man.

*But if July, Theotokion, tone 4*

When you stand before the face of my creator on the day of his righteous judgment, intercede for me, and deliver me from eternal torment, that I go not down to Hades, but that I be saved by your defence, O most holy Mother of God.

*Ode 4*

*Canon of the Forefeast*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself incarnate, and have saved me, and the whole of mankind. Therefore I cry to you: Glory to your power O Lord.

The great Forerunner marvels at your arrival, O Jesus our benefactor, and in awe he cries out to you: O Master who is fire, burn me not who is grass.

Beholding me standing in these waters of my own will, O John, may you now draw near and baptise me, that with water I may fashion grace for the human race.

I have come to know you in the flesh to be as the sun which covers itself with clouds. How is it that I now see you naked, clothed in the waters? Thus John cried out, marvelling.

Human nature is enlightened and redeemed from the darkness of sin; and is clothed from on high with the divine vesture of incorruption when I am stripped naked.

*First Canon to St Seraphim*

*Irmos* Christ is my strength, my God and my Lord, sings the holy Church in reverent piety, raising her voice with a pure mind, and keeping festival in the Lord.

Today the Monastery of Sarov radiantly celebrates your memory, O venerable one, and entreats you: Ask of the Lord peace for the world and great mercy for our souls.

In your struggles you flourished like a palm tree, O venerable one, sweetening the hearts of those who have recourse to you with fruitful words and a blameless life: pray that we may obtain mercy from Christ our Saviour.

By your prayers entreat God for us, O venerable Seraphim, and expel the sinful darkness of our grief. Adorn with dispassion, faith and love all who honour your glorious memory.

*Theotokion* Rejoice, O Lady, the beauty of the Churches and might and boast of the suffering Russian land. Pray to Christ our God without ceasing, that he protect us from misfortune by your prayers.

*Second Canon to St Seraphim*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

It is not the Monastery of Sarov alone, but the whole of Russia which now possesses you, O blessed one, as a fervent intercessor and speedy helper, almighty and invincible defender and mediator for our souls.

Be an intercessor and mediator for us before the most holy Trinity, and move to pray with you the choirs of the saints whose life you emulated, O venerable one: with them pray for peace and the good estate of the whole world, that we in this age may live a peaceful and quiet life, and in the future inherit eternal life.

Being great among fasters, O venerable one, you lived an arduous monastic life in the wilderness, and ended it in contrite prayer: pray that we be saved.

*Theotokion* You are our refuge and confirmation, O most pure Mother of God. Implore your Son and our God, that he grant us salvation and remission of sins.

*Katavasia (January)* He whom you called the voice of one crying in the wilderness, O Lord, heard your voice when you thundered out over many waters, bearing witness to your Son. Filled with the Spirit that had come, he cried out: You are Christ, the wisdom and the power of God.

*Katavasia (July)* Seated in glory upon the throne of the divinity, Jesus most divine is come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

#### *Ode 5*

#### *Canon of the Forefeast*

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of your commandments, for we know no other God than you.

Crying out: Repent, for the kingdom of heaven is at hand, the sacred Forerunner appeared out of the desert, renewing those who had grown desolate in evil deeds.

His law and the sacred company of the prophets said of old that the Christ would come, renewing through divine baptism us, aged through our many transgressions.

Strange and awesome things I see today, said John, for now the fountain of immortality comes to ask baptism of the least droplet.

#### *First Canon to St Seraphim*

*Irmos* I pray you, O good one, illumine with your divine light the souls of those who rise at dawn with love for you, that they may know you O Word of God to be truly God, who calls them back from the deep gloom of transgression.

You are a true teacher and a great intercessor before the Mother of God for all who come to you: O venerable one, cease not to pray for your children.

Let the Christian people now enter the church of the Monastery of Diveyevo, bowing down before your precious relics, O venerable Seraphim, glorifying Christ: let them ask healing and salvation of you.

The invisible enemy desired to alarm you when praying to God at night, O venerable one. But, put to shame by your prayer, the wicked one vanished.

*Theotokion* O most pure Mary, beseech God who was born of you, that he grant remission of transgressions to your servants.

*Second Canon to St Seraphim*

*Irmos* Enlighten us through your commandments, O Lord; and with your upraised arm grant us your peace, O lover of mankind.

You brought glory to the Monastery of Sarov with fasting and unceasing prayer, O venerable one, anointing the infirm with oil from the icon of the Mother of God and granting them healing in abundance: pray that our souls be saved.

O hierarchs and priests, rejoice with the monks of Diveyevo, and you people, hymn the blessed father, the calm haven of those who are buffeted by sorrows, the ready healer of infirmities of body and soul.

Offer your prayers, O venerable one, as an acceptable and unblemished sacrifice to the most holy Trinity, and forget not us who keep your memory. Beg mercy for those who hate, wrong and are angered against us, and deliver all from every sorrow.

*Theotokion* Guide my mind which is storm-tossed by many passions, O Lady: save us who have recourse to you, for apart from you we know none other help.

*Katavasia (January)* Jesus the author of life has come to annul the condemnation of Adam the first-formed man. Since, as God he needs no cleansing, for the sake of fallen man he is cleansed in the Jordan, thereby slaying hostility and granting peace beyond all understanding.

*Katavasia (July)* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, held in your womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing your praises.

*Canon of the Forefeast*

*Irmos* The uttermost abyss of offenses surrounds me, O Lord, but lead up my life from corruption, as you did for the Prophet Jonah, O Lord.

As rain upon a fleece you drop down the remission of our offences, O lover of mankind, who drowned the transgressions of those born of earth in Jordan's streams, in your great mercy.

Being an abyss of righteousness, O Christ, you now come to the River Jordan to drown the serpent and to wash away the crime of Adam.

How can the river's streams hold you, truly a stream of incorruption, O Christ? Thus the Forerunner cried out, glorifying your great compassion.

*First Canon to St Seraphim*

*Irmos* Beholding the sea of life, surging with the storm of temptations, I run to your calm haven and cry to you: Raise my life from corruption, O most merciful one.

Your holy soul was an abode of God, where the Father, Son and Holy Spirit came to dwell. We pray you, O venerable one, dispel the slanders of the enemy from those who honour you, and grant peace to your land.

O venerable Seraphim, we honour your great struggles and labours in the wilderness and the sweetness of your teaching, whereby you enlightened many who came to you and taught them to hymn the consubstantial Trinity.

Following Christ the Master in purity of life, you completed the good race, O venerable one, as having ascended to the eternal mansions, you behold that which angels see.

*Theotokion* I now flee to you, O most pure Lady: save and preserve me by your supplications; for that which you desire, you can do, for you are the Mother of the Almighty.

*Second Canon to St Seraphim*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

Your prayers, O venerable Seraphim, ascend to the Lord like fragrant incense; and so we sinners pray you: Calm the raging storm of evil impiety in the land of Russia, and entreat of the Lord the salvation of our souls.

You were truly blessed, O venerable Seraphim, having acquired riches through poverty, and through tears, joy, with which you abundantly greeted those who came to you. Now you emit rays of miracles and heal all who have recourse to you in faith.

Having dug with your own hands a well in the wilderness, O venerable one, you gave drink to the thirsty who came to you. And now you heal the diseases of the sick with the water of this well. Truly the Master has shown you to all as a miraculous intercessor and wonderworker.

*Theotokion* We confess you truly to be the Mother of God, for by your birthgiving we are delivered from the curse of corruption, through the loving kindness of God, the lover of mankind, and have been called to life incorruptible.

*Katavasia (January)* The voice of the Word, the Forerunner, the lamp stand of light, the morning star of the sun, cries in the wilderness to all: Repent and cleanse yourselves while you have time; for now Christ stands before you, delivering the world from corruption.

*Katavasia (July)* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

*Kontakion of venerable Seraphim, tone 2*

Having forsaken the beauty of the world and its corruption, you took up you abode in the Monastery of Sarov; and living there like an angel, you became a path for many to salvation. And so Christ has glorified you, O father Seraphim, and enriched you with the gift of healing and miracles; and we sing to you: Rejoice, O venerable father Seraphim.

*Ikos* Having forsaken family and friends, and regarding riches as but dust, you came to dwell in the wilderness of Sarov; and having struggled against the passions like one of the bodiless hosts, you were brought to join the angelic choir. Having received spiritual knowledge, O venerable one, grant that with understanding we may sing to you:

Rejoice, blessed Seraphim, heavenly man and earthly angel.

Rejoice, emulator of Christ in your love.

Rejoice, abode of the Holy Spirit.

Rejoice, great joy of the despondent.

Rejoice, source of healing.

Rejoice, sweet consolation for sorrowful souls.

Rejoice, calm haven and wise instructor for monks.

Rejoice, boast of the land of Russia.

Rejoice, O our venerable father Seraphim.

*Ode 7*

*Canon of the Forefeast*



*Irmos* When the golden image was worshipped on the plain of Dura, your three youths spurned the ungodly command; and, cast into the fire, bedewed they sang: Blessed are you, the God of our fathers.

In sacred vesture you have clothed me, stripped naked through the counsel of the false one, O Christ, you have come in the richness of your goodness to pass naked through the water. I hymn your loving kindness and worship your wondrous providence.

When John saw you naked and commanding that he baptise you, he said: What is this great providence toward us, O Christ? What is this poverty? What is this ineffable descent which passes understanding?

Like a lamp in the midst of the Jordan, O Christ, your precious flesh was brightened to search for your image buried by sin and the passions; and finding it, you adorned it with your baptism, O good one. Therefore, we hymn you.

*First Canon to St Seraphim*

*Irmos* An angel moistened the furnace with dew for the holy youths, but the commandment of God consumed the Chaldeans with fire and caused the tyrant to cry out: Blessed are you, the God of our fathers.

Wondrously your life was full of the grace of the divine Spirit, O venerable one. Truly you received the blessed end of the righteous, rejoicing in Christ, to whom we cry, who has glorified you: Blessed are you, the God of our fathers.

Gathering at your holy monastery today, a multitude of people bow down before your precious relics, O venerable Seraphim, and we draw forth healings therefrom, singing unceasingly: Blessed are you, the God of our fathers.

This report has gone out into all the world, that a glorious wonderworker has appeared in Sarov, pouring a multitude of healings upon all who with faith approach and sing: Blessed are you, the God of our fathers.

*Theotokion* O Virgin Mother of God, who ineffably gave birth to the Word, your creator: With venerable Seraphim beseech him to have mercy on our souls.

*Second Canon to St Seraphim*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

Have mercy on us, O Lord, and through the prayers of him who pleased you, the venerable Seraphim, preserve us from every soul-corrupting evil, that we may all sing with contrition: Blessed are you, the God of our fathers.

Who is not astounded, who does not glorify the unfathomable abyss of your loving kindness, O Lord? For you revealed to the whole world him who pleased you, the venerable Seraphim, the fervent intercessor for us who sing: Blessed are you, the God of our fathers.

Accept this hymn of thanks which we offer to you, O venerable Seraphim, and grant healing to those who keep your holy memory, who bow down before the shrine of your relics and sing: Blessed are you, the God of our fathers.

*Theotokion* You are our refuge and confirmation, O most holy Mother of God. Entreat your Son and our God to grant us salvation and remission of sins.

*Katavasia (January)* The breath of the wind heavy with dew and the descent of the Angel of God preserved the pious youths who were together in the fiery furnace. Bedewed amid the flame, they sang with thanksgiving: Blessed are you and hymned above all, Lord God of our fathers.

*Katavasia (July)* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced shouting: Blessed are you, the supremely exalted Lord God of our fathers.

*Ode 8*

*Canon of the Forefeast*

*Irmos* God, who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

John stood there, the voice of one crying out in the wilderness, turning fervently repenting hearts to glorify the Saviour and Master who shall appear in the Jordan.

You are a rushing torrent, who fashioned the sea and the waters; and how is it that you come to the waters? Why do you seek cleansing, O Christ, the washing and purification of those who hymn you for ever?

Seeking to dry up the streams of the enemy's malice, to drain the sea of the passions and to pour cleansing and remission upon the faithful, O Master, you come to be baptized in the streams of the Jordan.

O creator of the hours and years, having in your loving kindness come under time, you have shone forth timelessly from the unoriginate Father, and has come to wash away in the streams of the Jordan the transgressions committed through all ages.

*First Canon to St Seraphim*

*Irmos* You caused dew to gush from the flames upon the venerable youths, and you burnt the water poured on the sacrifice of your righteous one: for you, O Christ, perform all things by the power of your will alone, and we exalt you above all for ever.

Having subdued the passions of the flesh and died to the world, you received the words of eternal life in your heart, O blessed one, teaching those who came to you to cry out: Praise the Lord, and exalt him above all for ever.

At the glorification of your precious relics, O venerable one, the Monastery of Sarov was filled with joy: the people cried out to God who is wonderful in his saints: Praise the Lord, and exalt him above all for ever.

Filled with the grace of the divine Spirit, O venerable Seraphim, through your prayers implore remission of sins for the faithful people who keep your holy memory and cry out: Praise the Lord, and exalt him above all for ever.

*Theotokion* O Mother of God, who gave birth to the Saviour and Master of all, you have been revealed to us as the bringer of salvation: we pray you: Grant this salvation to all who faithfully hymn you.

*Second Canon to St Seraphim*

*Irmos* The king of heaven who is hymned by the angelic hosts; praise and exalt him above all for ever.

The most evil one, hating your virtuous life, desired to cause you to falter, O venerable one; but having shamed him by the grace of God and the prayers of the Mother of God, you glorified God, singing: Praise the Lord and exalt him above all for ever.

As flashing lightning illumines the firmament, so has the repute of your wonders gone forth through the world, O venerable one. Marvelling at your glory, we cry out: You children bless; you priests praise; and you people, exalt the Lord above all for ever.

Heal our minds, disquieted by vain and passionate imaginings, O venerable one; quell the waves of evil disbelief in our land, and strengthen our hearts, crippled by worldly cares, that we may glorify Christ the creator for ever.

*Theotokion* Rejoice, fiery throne of the Lord; rejoice, ray of immaterial splendour; rejoice, cloud of the radiant Sun of Righteousness, Christ our Saviour, whom we exalt above all for ever.

*Katavasia (January)* The Babylonian furnace which poured forth dew foreshadowed a marvellous mystery, for the Jordan would receive the immaterial fire in its streams and embrace the creator who is baptized in the flesh. Let the people praise and exult him above all for ever.

*Katavasia (July)* The birthgiving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Ode 9*

*Canon of the Forefeast*

*Irmos* God the Word who came from God in his ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and who ineffably was incarnate of the holy Virgin for us; with oneness of mind, O faithful, let us magnify in hymns.

Seeing you, our benefactor, coming to him and asking baptism of him with humility, John marvelled, in no way daring to touch with his hand him who touches all the mountains and makes them to smoke.

Like the cherished swallow heralding a noetic spring, the Baptist calls to those caught up in the deep midwinter of boundless transgressions and ever enduring the blizzard of adverse spirits and evil passions.

With hymns we magnify you, O Lord, as God and Saviour, the brightness of the glory of the Father, the never-setting sun who shines on those who sit in the darkness of evil, come to enlighten all.

Seeing your barrenness, O my soul, the axe of death, lying at your root, threatens to cut you down as an unfruitful tree. But cry out to God with fervent repentance: I have sinned against you, save me.

The voice of one crying out has been heard in the wilderness of our hearts, saying: Be glad, for Christ comes forth, granting forgiveness to all: be sanctified, O springs and rivers, valleys and mountains, and all places under the sun.

*First Canon to St Seraphim*

*Irmos* It is not possible for man to see God, upon whom the ranks of angels dare not gaze; but through you, O most pure one, appeared to us the incarnate Word, whom magnifying with the heavenly hosts, we call you blest.

Accept our small tribute, offered to you from unworthy lips, O venerable one. Sanctify those who glorify you and deliver us from misfortunes, danger and eternal torment, that we may hymn you for ever.

Manfully enduring the heat of the day and the cold of night in the solitude of the wilderness, you were an abode of the Wisdom of God and hastened toward the unwaning radiance: pray that we be saved.

This day the monastery is glorified where you consented to take upon yourself the yoke of Christ; for there you spent your days in the wilderness: enlightening by your teachings the throng who came to you, you taught them to be children of Christ.

*Theotokion* You are our strength; you are our boast and joy, our protection, help, refuge and invincible intercessor: O most pure Mother of God, save your servants.

*Second Canon to St Seraphim*

*Irmos* We who are saved by you, O pure Virgin, confess you to be the true Mother of God, and with the bodiless choirs we magnify you.

Emulating the great fathers who of old shone forth in fasting and ascetic struggle, O venerable one, you spent all the days of your life in prayer, tears and labour, until you attained the heavenly mansions.

With mighty power Christ God our girded you and strengthened you to overcome the wiles of the demons, O venerable one. We pray you: Entreat God, the lover of mankind, to deliver us from the assaults and temptations of the foe, and to save our souls.

In our pain and sorrow we flee to you, O venerable one, and cry out from the depths of our souls: Be a calm haven and ready healer for the sick, and deliver us from every ill and want, that we may unceasingly magnify you.

*Theotokion* O most pure Virgin, you gave birth to one of the Holy Trinity, the Son and Word, whom may you entreat, with the saints and the righteous, for your servants who with faith ask remission of sins.

*Katavasia (January)* No tongue can hymn you as is due, O Mother of God, and even heavenly beings cannot conceive your praise. Yet, in your goodness accept our faith, for you know our love inspired by God: you are the intercessor for Christians, and we magnify you.

*Katavasia (July)* Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers celebrate, honouring the sacred triumph of the Mother of God; and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

*Exapostilarion,  
to the special Melody Hearken, O women...*

Come, you faithful, let us praise with sacred hymns the venerable Seraphim, wondrous in miracles, the new beacon of the land of Russia, the conversor with angels and fervent intercessor before God for those who honour his holy memory.

Glory be to the Father... Both now and for ever...

*If it is January, the Exapostilarion of the Forefeast, in the same melody*

The voice of one crying out is raised: Leap up, you mountains; join chorus, you race of men, for the all-unoriginate Word, who as a man has assumed flesh, is come, baptized by hands which he fashioned, drowning the sin of the world in the Jordan.

*If it is July, the Theotokion*

O most pure Mother of God, placing our hope in you after God, we pray: Beseech him who was born of you to grant peace and great mercy unto the world.

Let everything that has breath... *and the Praises:*  
*if it is January, 3 verses of the Forefeast, and 3 verses of the saint;*  
*but if it is July, 4 verses to saint, the first being repeated.*

*Verses of the Forefeast, tone 6,*  
*to the Special Melody* Go forth, angelic hosts...

Go forth, angelic hosts from Bethlehem to the streams of the Jordan. John, forsaking the desert, go before us all. Rejoice, O river, and prepare yourself. Let all the earth rejoice, as Christ comes to wash away the sin of Adam, for he is compassionate.

With pure mouths and cleansed souls come mystically, leaving Bethlehem; and going with Christ to the Jordan, let us sing to him with gladness, all you lands, saying with faith: Blessed are you, O God, who has come: glory to you.

Great and awesome is the mystery, for God has made himself like man, though he knew not sin in any way; and, though innocent, he asks to be baptized of John in the River Jordan today. Glory to you, our blessed God, who has made yourself manifest.

*Verses of the saint, tone 8*

The honoured feast of the Monastery of Sarov has arrived, the memorial of venerable Seraphim, to whom we now sing: Rejoice, light and confirmation of fasters, star like that of the Magi, showing monks the way to the heavenly mansions, glorious boast of priests, ever-flowing fountain of love and chastity, radiant beacon of spiritual discernment. Rejoice, O great model of the virtues.

O blessed father Seraphim, you truly followed Christ, drawing all to yourself by brotherly love and innocence, teaching man the path of virtue through meekness and humility. We lovingly bless your memory, O venerable Seraphim.

You dwelt in the wilderness, O venerable one, and filled with divine wisdom, you ascended the summit of virtue. We cry out to you: Rejoice, adornment of the Church, fair consolation of priests, splendour and boast of monks, O blessed Seraphim. Pray Christ our God to grant peace to the world and great mercy to our souls.

Glory be to the Father... *tone 6*

Come, assemblies of monks and conference of fasters: come, multitudes of Christian people, let us honour the true faster with hymns, crying out: Rejoice, traverser of the narrow path in the steps of Christ the Master, the ready helper of those who come to you in tribulations and sorrows, O wondrous mediator of salvation. Rejoice, father adorned with the gift of prophecy, foretelling the future as though it were the present. Pray O venerable Seraphim for those who honour your holy memory with faith and love.

Both now and for ever...

*If it is January, of the Forefeast, composed by Anatolius, tone 8*

John the Forerunner, who even in the womb of your mother, knew me, the lamb, minister to me at the river, offer service with the angels; extending your hand, touch the pure crown of my head; and when you see the mountains smoke and Jordan turn back, cry with them with joy: Glory to you, Lord, incarnate of the Virgin for our salvation.

*But if it is July, the Theotokion, tone 6*

O Mother of God, you are the true vine which has blossomed forth for us the fruit of life. We implore you, O Lady, to intercede together with the holy apostles that our souls may find mercy.

*Great Doxology. Litanies. Dismissal.*

## **Liturgy**

*Beatitudes, 8 verses.*

*If it is January, 4 from Ode 3 of the canon of the Forefeast, and 4 from Ode 6 of the first canon of the saint; but if it is July, 4 verses from Ode 3 of the first canon of the saint, and 4 from Ode 6 of the second.*

*Prokimenon, tone 6*

Precious in the sight of the Lord is the death of his holy ones.  
*Verse* How shall I repay the Lord for all his benefits to me?

*The Epistle to the Galatians, number 213 (5:22-6:2).*

*Alleluia, tone 8*

Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel of Luke, number 24 (6: 17-23)*

**July 19**

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.



## July 20

### The holy and glorious Prophet Elias

*Let it be known that in the Greek editions of the Menaion and liturgical directions, as well as in the Slavonic, the service to the prophet Elias is combined with materials from the Oktoikos in this manner.*

*At Vespers: at Lord I call to you... we sing the six verses provided below, three in tone 1 and three in tone 2; Glory... and the verse to the prophet; Both now... and the Theotokion from the Oktoikos. [There is no Entrance, nor do we read the three Prophecies.] Aposticha from the Oktoikos, with Glory... and the verse to the prophet; Both now... and the Theotokion from the Oktoikos. The Troparion is sung once, then Glory... Both now... and the Theotokion according to the day of the week.*

*At Matins: the Troparion of the prophet Elias twice, then Glory... Both now... and the Theotokion according to the particular day of the week. We read from the Psalter as usual, with the Sessional Hymns from the Oktoikos. We sing two Canons from the Oktoikos, and then that of the prophet. After the third Ode, the Sessional Hymn; after the sixth Ode the Kontakion and Ikos; after the ninth Ode, the Exapostilarion of the prophet. At the Praises, we sing six verses to the prophet, the Glory... verses also to the prophet, Both now... and the Theotokion. [The lesser Doxology is read.] For the Aposticha we sing from the Oktoikos, using the Glory... verse to the prophet, then the Theotokion according to the tone.*

*At the Liturgy: the Beatitudes with six verses from the Canon of the prophet, three from Ode 3 and three from Ode 6. Prokimenon, Epistle, Alleluia and Gospel of the prophet.*

*Note also that certain directions appoint the three readings at Vespers and the Great Doxology at Matins.*

*If it is a Church or Monastery of the prophet Elias or if the superior directs, then the Vigil service is celebrated [with appropriate alterations to the service, as provided here, to elevate it to a vigil-rank feast].*

### Little Vespers

*At Lord I call to you... we sing 6 verses in tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Enlightened by the divine radiance of the threefold sun, with purity of mind and righteous judgment you denounced the impious king as a transgressor of the Law; you shut the heavens and nurtured the widow and her son: O prophet, pray that our souls be saved. *twice*

Worthily honoured with the prophetic office, with the divine vision of God and with understanding, O divine prophet, you foretold things afar off as though they were near, you denounced the unrighteous king and put the shameful priests to the sword. Pray to Christ our God that our souls be saved.

Unable to endure your reproof, the impious king said to you, O divine prophet: Are you the one who torments and corrupts Israel? And you said: Not I, O king, but it is you and your father's house, since you have forsaken your God who made you, and have brought in strange gods. Through the prayers of your prophet, O Christ, deliver us from such deception and save our souls.

Glory be to the Father... *tone 6*

O divine prophet Elias, denouncing the king who had acted unrighteously in murdering Naboth and seizing his vineyard, you boldly said: Since you have slain a man of Israel unjustly, likewise you shall be slain, and the dogs shall lick your blood and harlots shall wash themselves in it. By the prayers of your prophet and favoured one, O Christ, deliver us from such a threat, and save our souls, for you are the lover of mankind.

Both now and for ever... *Theotokion*

*Aposticha, tone 2,*  
*to the Special Melody* O house of Ephrata...

O divine prophet, zealous for the Lord Almighty, by your prayer you closed up the heavens, saying: Let neither rain nor dew fall to the earth, except by the word of my mouth.

*Verse* Moses and Aaron among his priests, and Samuel among those who call upon his name.

O divine prophet, with prayer and compassion, open the heavens once more and pour down the riches of rain for a thirsting people.

*Verse* You are a priest for ever after the order of Melchizedek.

O divine prophet, you nourished the widow and her son, increasing the handful of meal and jug of oil by your prayer; for, as the Lord said, the handful of meal and the jug of oil would not diminish.

Glory be to the Father... *same tone and to the same melody*

O divine prophet, by your prayer you called down fire from heaven and caused the king to say: Truly there is one God, the one preached by Elias.

Both now and for ever...

*Theotokion* O blessed Lady, stretch forth your holy hands to your Son, the creator who is loving to our souls, that he take pity on your servants.

## Great Vespers

*We sing Blessed is the man... the first antiphon.*

*At Lord I call to you... we sing 6 verses in tone 1,  
to the Special Melody Joy of the ranks of heaven...*

O compassionate Word who carried Elias the Tishbite  
away from the earth in a chariot of fire,  
by his supplication save us who glorify you in faith  
and celebrate his divine and salutary memory.

In the earthquake and the gentle breeze,  
you perceived the coming of God  
which of old enlightened you, O divinely blessed Elias.  
Seated in the chariot drawn by four steeds,  
you traversed the sky in a wondrous manner,  
O divinely inspired one.

Afflame with divine zeal,  
you dispatched the shameful priests with a sword:  
you constrained the clouds with your tongue  
that it not rain upon the earth;  
and you filled Elisha with grace divine  
by the bestowal of your mantle, O wise Elias.

*Further verses for the prophet, in tone 2,  
composed by John the Archbishop*

Two beacons have shone forth upon the world:  
the most radiant Elias and Elisha.  
One, by the word of God restrained the rain drops from the sky,  
denounced the king, and was lifted to the heavens on a fiery chariot.  
The other cured bitter waters  
and, having received a double measure of grace,  
parted the Jordan's streams.  
And now, joining chorus with the angels,  
they pray for us, that our souls be saved.

The fiery chariot which took you through the air  
to the heavens as in an earthquake,  
bestowed the fiery grace of miracles,  
rendering you immortal, O Elias the Tishbite;  
that you would not see death until you had proclaimed the end to all.  
Therefore, come and instruct us through your worthy deeds.

O inextinguishable beacon of the Church,  
prophet Elias aflame with zeal divine;  
who closed the drops of heaven and was fed by a raven;  
denounced the king, put the priests to death, and evoked fire from heaven;  
who, having slain the two captains of fifty,  
sustained the widow with oil and a small handful of meal,  
raising her son from the dead by your prayer;  
kindled fire amid water and traversed the streams of the Jordan on foot;  
ascended to the heavens on a fiery chariot,  
and invested Elisha with a double measure of grace:  
pray unceasingly to God, that our souls be saved.

*Tone 6*

Glory be to the Father and to the Son and to the Holy Spirit.

Come, O assembly of Orthodox, gathered together  
in the most honored church of the divinely eloquent prophets today,  
with psalmody let us sing a melodious hymn  
to Christ our God who has glorified them;  
and with joy and gladness let us proclaim,  
Rejoice, O Elias of great renown,  
earthly angel and heavenly man.  
Rejoice, O most honored Elisha,  
who received from God a double measure of grace.  
Rejoice, O fervent helpers, intercessors and physicians  
of the souls and bodies of Christ-loving people.  
Deliver from every hostile attack and evil circumstance  
those who celebrate your most festive memory with faith.

Both now and for ever...

*Dogmatikon, tone 6*

Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,  
came forth, ineffably incarnate from you, O pure one.  
He who by nature is God,  
for our sakes assumed the nature of man;  
not divided into two persons,  
but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

*Entrance and Prokimenon*

*A reading from the First Book of Kings*

Elias the Tishbite, of Tishbe in Gilead, said to Ahab, “As the Lord the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word.” The word of the Lord came to him, saying, “Go from here and turn eastward, and hide yourself by the Wadi Cherith, which is east of the Jordan. You shall drink from the wadi, and I have commanded the ravens to feed you there.” So he went and did according to the word of the Lord; he went and lived by the Wadi Cherith, which is east of the Jordan. The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the wadi. But after a while the wadi dried up, because there was no rain in the land.

Then the word of the Lord came to him, saying, “Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you.” So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, “Bring me a little water in a vessel, so that I may drink.” As she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” But she said, “As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die.” Elias said to her, “Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. For thus says the Lord the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth.” She went and did as Elias said, so that she as well as he and her household ate for many days. The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elias.

After this the son of the woman, the mistress of the house, became ill; his illness was so severe that there was no breath left in him. She then said to Elias, “What have you against me, O man of God? You have come to me to bring my sin to remembrance, and to cause the death of my son!” But he said to her, “Give me your son.” He took him from her bosom, carried him up into the upper chamber where he was lodging, and laid him on his own bed. He cried out to the Lord, “O Lord my God, have you brought calamity even upon the widow with whom I am staying, by killing her son?” Then he stretched himself upon the child three times, and cried out to the Lord, “O Lord my God, let this child’s life come into him again.”

The Lord listened to the voice of Elias; the life of the child came into him again, and he revived. Elias took the child, brought him down from the upper chamber into the house, and gave him to his mother; then Elias said, “See, your son is alive.” So the woman said to Elias, “Now I know that you are a man of God, and that the word of the Lord in your mouth is truth.” [1 Kings 17:1-24]

*A reading from the First book of Kings*

The word of the Lord came to Elias, in the third year of the drought, saying, “Go, present yourself to Ahab; I will send rain on the earth.”... When Ahab saw Elias, Ahab said to him, “Is it you, you troubler of Israel?” He answered, “I have not troubled Israel;

but you have, and your father's house, because you have forsaken the commandments of the Lord and followed the Baals. Now therefore have all Israel assemble for me at Mount Carmel, with the four hundred fifty prophets of Baal and the four hundred prophets of Asherah, who eat at Jezebel's table." So Ahab sent to all the Israelites, and assembled the prophets at Mount Carmel.

Elias then came near to all the people, and said, "How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him." The people did not answer him a word. Then Elias said to the people, "I, even I only, am left a prophet of the Lord; but Baal's prophets number four hundred fifty. Let two bulls be given to us; let them choose one bull for themselves, cut it in pieces, and lay it on the wood, but put no fire to it; I will prepare the other bull and lay it on the wood, but put no fire to it. Then you call on the name of your god and I will call on the name of the Lord; the god who answers by fire is indeed God." All the people answered, "Well spoken!"

Then Elias said to the prophets of Baal, "Choose for yourselves one bull and prepare it first, for you are many; then call on the name of your god, but put no fire to it." So they took the bull that was given them, prepared it, and called on the name of Baal from morning until noon, crying, "O Baal, answer us!" But there was no voice, and no answer. They limped about the altar that they had made. At noon Elias mocked them, saying, "Cry aloud! Surely he is a god; either he is meditating, or he has wandered away, or he is on a journey, or perhaps he is asleep and must be awakened." Then they cried aloud and, as was their custom, they cut themselves with swords and lances until the blood gushed out over them. As midday passed, they raved on until the time of the offering of the oblation, but there was no voice, no answer, and no response.

Then Elias said to all the people, "Come closer to me"; and all the people came closer to him. First he repaired the altar of the Lord that had been thrown down; Elias took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying, "Israel shall be your name"; with the stones he built an altar in the name of the Lord. Then he made a trench around the altar, large enough to contain two measures of seed. Next he put the wood in order, cut the bull in pieces, and laid it on the wood. He said, "Fill four jars with water and pour it on the burnt offering and on the wood." Then he said, "Do it a second time"; and they did it a second time. Again he said, "Do it a third time"; and they did it a third time, so that the water ran all around the altar, and filled the trench also with water.

At the time of the offering of the oblation, the prophet Elias came near and said, "O Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, that I am your servant, and that I have done all these things at your bidding. Answer me, O Lord, answer me, so that this people may know that you, O Lord, are God, and that you have turned their hearts back."

Then the fire of the Lord fell and consumed the burnt offering, the wood, the stones, and the dust, and even licked up the water that was in the trench. When all the people saw it, they fell on their faces and said, "The Lord indeed is God; the Lord indeed is God."

Elias said to them, "Seize the prophets of Baal; do not let one of them escape." Then they seized them; and Elias brought them down to the Wadi Kishon, and killed them there....

Elias went up to the top of Carmel; there he bowed himself down upon the earth and put his face between his knees. He said to his servant, "Go up now, look toward the

sea.” He went up and looked, and said, “There is nothing.” Then he said, “Go again seven times.” At the seventh time he said, “Look, a little cloud no bigger than a person’s hand is rising out of the sea.” Then he said, “Go say to Ahab, ‘Harness your chariot and go down before the rain stops you.’” “In a little while the heavens grew black with clouds and wind; there was a heavy rain. Ahab rode off and went to Jezreel. But the hand of the Lord was on Elias; he girded up his loins and ran in front of Ahab to the entrance of Jezreel.... Ahab told Jezebel all that Elias had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elias, saying, “So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow.” Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there.

But he himself went a day’s journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: “It is enough; now, O Lord, take away my life, for I am no better than my ancestors.” Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, “Get up and eat.” He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the Lord came a second time, touched him, and said, “Get up and eat, otherwise the journey will be too much for you.” He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God.

At that place he came to a cave, and spent the night there. Then the word of the Lord came to him, saying, “What are you doing here, Elias?” He answered, “I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.” He said, “Go out and stand on the mountain before the Lord, for the Lord is about to pass by.” Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elias heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, “What are you doing here, Elias?” He answered, “I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.”

Then the Lord said to him, “Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. [1 Kings 18:1, 17-40, 44, 42, 45-46; 19: 1-16]

*A reading from the Second Book of Kings*

So [Elias] set out from there, and found Elisha son of Shaphat, who was plowing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elias passed by him and threw his mantle over him. He left the oxen, ran after Elias, and said, “Let me kiss my father and my mother, and then I will follow you.” Then Elias said to him, “Go back again; for what have I done to you?” He returned from following him, took the

yoke of oxen, and slaughtered them; using the equipment from the oxen, he boiled their flesh, and gave it to the people, and they ate. Then he set out and followed Elias, and became his servant....

Now when the Lord was about to take Elias up to heaven by a whirlwind, Elias and Elisha were on their way from Gilgal. Elias said to Elisha,... "Stay here; for the Lord has sent me to the Jordan." But he said, "As the Lord lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elias took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground. When they had crossed, Elias said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not."

As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elias ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces. He picked up the mantle of Elias that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elias that had fallen from him, and struck the water, saying, "Where is the Lord, the God of Elias?" When he had struck the water, the water was parted to the one side and to the other, and Elisha went over. [*1 Kings 19:19-21; 2 Kings 2:1, 6-14*]

*At the Entreaty  
we sing the verses of the saint of the Church,  
then these verses to Elias, tone 4*

O blessed prophet,  
a sharer of pure union with God my Saviour;  
parting the river Jordan by your prayer,  
you crossed it as though it were dry land.  
You were taken up in the fiery chariot to the heavens,  
leaving Elisha a double measure of grace.  
Though you were taken up bodily,  
do not separate yourself from us in spirit,  
ever praying the Lord for the salvation of our souls.

O divine prophet,  
you were shown to be a luminous cloud,  
letting fall a shower of divine knowledge upon all the faithful,  
richly giving drink with the wine of gladness  
to all who with faith have recourse to your most divine temple.  
We entreat you, Elias, prophet of God,  
grant health to our Orthodox hierarchs  
and great mercy to our souls.



Glory be to the Father... . *tone 6*

How terrible the commands of the wicked king;  
 how impious the fast, full of blood and iniquity.  
 The fast of Jezebel was proclaimed so that she could commit murder,  
 and then Naboth the Israelite was slain.  
 What did you say to this, O prophet?  
 “Thus says the Lord,  
 ‘Since you have unjustly slain a man of Israel,  
 so shall your blood be spilled and harlots shall wash themselves in it.’ ”  
 O Christ, by the prayers of the prophet and preacher,  
 deliver our souls from such inhumanity,  
 for you are the lover of mankind.

Both now and for ever...

*Theotokion*     O Mother of God, you are the true vine  
 which has blossomed forth for us the fruit of life.  
 We implore you, O Lady,  
 to intercede together with the holy apostles  
 that our souls may find mercy.

*Aposticha, tone 8,*  
*to the Special Melody* O most glorious wonder...

Elias, the most wondrous prophet,  
 having illumined his mind with radiance, wholly divine,  
 was disturbed seeing the unjust judgement of the impious king.  
 Enacting the judgement of God,  
 he sent condemnation on him  
 and the merciless and avaricious queen.  
 By the prayers of your prophet Elias, O Christ,  
 save us, as you are merciful.

*Verse*     Moses and Aaron among his priests, and Samuel among those who call  
 upon his name.

How long, Lord, will the way of the impious prosper?  
 —thus you prayed, O prophet:  
 you have planted and they have uprooted,  
 and have brought forth the fruit of iniquity:  
 truly they perish wickedly through their impiety:  
 they call to you and you hear them not:  
 why have you shown me the godlessness  
 of judges who transgress the Law?

*Verse*     You are a priest for ever after the order of Melchizedek.

O mighty Elias,  
esteemed among the prophets,  
by your prayers deliver from adversities and ordeals  
and from the incursions of the pitiless foe,  
those who celebrate your honoured ascent;  
that we, the Christian people,  
may ever honour and bless you,  
O most glorious prophet.

Glory be to the Father... *tone 6*

O prophet and preacher of Christ,  
for ever by the throne of majesty,  
intercede for those afflicted with sickness:  
ministering in the highest and glorified in all places,  
you bring blessing to the earth;  
intercede for the forgiveness of our souls.

Both now and for ever...

*Theotokion* Christ the Lord, my creator and redeemer  
proceeded from your womb, O most sanctified Virgin;  
clothed with my flesh, he released Adam from the original curse.  
Therefore O most pure one, truly the Mother of God and Virgin,  
we sing unceasingly to you the greeting of the angel:  
Rejoice, O Lady,  
intercessor, protection and salvation of our souls.

*Alternative Aposticha verses according to the Greek use*

*Tone 4*

He who was sanctified before he was conceived, of angelic body and flaming mind, the heavenly man and herald of the second coming of Christ, the glorious Elias, the Pillar of Prophets and their leader, has called all lovers of spiritual celebration to this joyful feast. Through his intercession, O Christ our God, guard your people in safety of body and soul.

*Verse* Touch not my anointed, and do my prophets no harm.

When Elias, of brilliant intelligence, had seen that the people of Israel had left the Lord God and were being led to worship idols, he was so strongly moved by zeal for God that he prayed for a drought and said, "May no drop of water fall upon this land except by my prayer." And the earth became dry, as if burnt. This is the prophet we celebrate today, who bestows riches upon those who preserve his memory with fervour.

*Verse* You are a priest for ever after the order of Melchizedek.

O Elias, witness of great mysteries, you stopped the flow of the Jordan; by the lightening of your word you turned the deceits of idols to ashes; you rebuked the king of Israel when he disobeyed God's Law; you killed the priests of iniquity and brought down a fire from heaven to consume your sacrifice: therefore, through your intercession, put out now the fire of our passions and the burning melancholy of our sorrow.

Glory... *verse, etc as before.*

*Troparion, tone 4*

Angelic in body,  
the foundation of prophecy,  
the second forerunner of the coming of Christ,  
the glorious Elias from on high  
sent down grace upon Elisha  
to dispel infirmities and to cleanse lepers.  
Therefore he pours healings on those who honour him.

Glory be to the Father... Both now...

*Theotokion* The mystery hidden from before the ages  
and unknown even to the angels,  
through you, O Mother of God has been revealed to those on earth:  
God incarnate in unconfused union,  
who willingly accepted the cross for our sake,  
and thereby raising up the first-formed man,  
has saved our souls from death.

## Matins

*After the first reading from the Psalter,  
the Sessional Hymn, tone 1*

Ascending in the chariot of fire as if on the wings of the wind, O divine prophet, you most gloriously ascended to the heavens this day, leaving to Elisha a double measure of grace and your mantle from on high.

Glory be to the Father... Both now...

*Theotokion* All we who with yearning seek refuge in your goodness know you to be the Mother of God, who was shown to be a virgin even after bearing a child. We sinners surely have in you an intercessor, and in temptation we have you as our salvation, for you are truly immaculate.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 3*

Your divine temple pours healings upon all, O wondrous prophet. With the most marvelous Elisha, entreat Christ to send down peace upon the world and great mercy upon the people who honour you.

Glory be to the Father... Both now...

*Theotokion* All rightly flee to their haven of salvation, and what other refuge than you do we have O Mother of God, for the protection of our souls?

*Polyelios, and this Magnification*

We magnify you, O glorious Elias, the prophet and forerunner of the coming of the Lord, and we honour your fiery ascent to heaven in the flesh.

*Verses* Then would I flee far off, and make my lodging in the wilderness.

My soul thirsts for you and my flesh longs for you, [as a dry and thirsty land, where no water is.]

*Sessional Hymn, tone 8*

As a lover of wisdom, O most honoured prophet,  
openly denouncing the unjust and unrighteous king, you caused him to say,  
“Truly there is only one God, the one preached by Elias.”  
– and you proceeded to reprimand Jezebel for her plundering and love of gold.  
O prophet and forerunner of the coming of Christ, Elias of great renown,  
entreat Christ our God that he grant remission of sins  
to those who with faith give glory to your ascension.

Glory be to the Father... Both now and for ever...

*Theotokion* All we on earth bless you, the virgin who alone among women gave seedless birth to God incarnate;

for the fire of the Divinity dwelt within you, and you nurtured with milk the Lord your creator as an infant.

We, the human race with the angels rightly glorify your most holy maternity,  
and together we cry out to you: Entreat Christ our God  
that he grant remission of sins to those who with faith worship your most holy  
maternity.

*The first antiphon of the Hymn of Degrees in tone 4*

*Prokimenon, tone 4*

You are a priest for ever after the order of Melchizedek.

*Verse* The Lord said to my lord, ‘Sit at my right hand, until I make your enemies your footstool.

Let every breath... *and the rest, with the Gospel of Luke, (No 14)*  
At that time, all spoke well of Jesus...

*After the Psalm* Have mercy...  
*this verse, in tone 4*

You were taken to the clouds on the fiery chariot,  
and conveyed to the land of light,  
having put the shameful prophets to shame, O Elias the Tishbite.  
As you bound fast the sky by your word,  
so release our transgressions by your prayers to the Lord,  
and save our souls.

*We sing the Paraklisis Canon to the Mother of God, in tone 8: Having traversed the water...*  
*[which is sung in the normal course on Tuesday night at Compline]*  
*and two canons to the Prophet.*

*Ode 1*

*The first Canon to the prophet, in tone 2*

*Irmos* Let us sing a hymn of victory to the Lord, who of old guided the people in the sea, and drowned Pharoah in it with all his army, for he has been glorified.

Desiring to behold the fiery power of the miracles of Elias, his ardent and honoured tongue and strength of spirit, we have assembled as is meet.

O God-bearer, open our mute lips and guide our ineloquent tongues through the activity of the Spirit within you, and illumine us that we may be able to hymn your wonders.

You grant supernatural gifts to those who submit to your honourable precepts, O Word; as confirmed by the prophet’s subjugation of the portals of the rain through the Spirit.

*Theotokion* Let us sing a hymn of victory to the Lord who has renewed the world, who was born of the Virgin and who through her has granted us life divine; for he has been glorified.

*The second Canon<sup>8</sup> to the prophet, in tone 8,*  
*upon the acrostic I sing praise to the great Elias*  
*composed by priest-monk Pachomius*

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<sup>8</sup> The Greek service books provide a different second canon, composed by Joseph upon the acrostic *Give to me God’s grace, blessed Elias.*

*Irmos* Having traversed the water as though it were dry land and escaping the evil of Egypt, the Israelite cried out: Let us sing to our deliverer and our God.

You are revealed as an instrument struck by the divine plectrum, O wondrous prophet, hymning the omniscient God who visits retribution upon all according to their deeds.

O wondrous prophet, unable to endure deception, you denounced the unrighteous king for his iniquity, thereby imposing God's wrathful judgment of condemnation upon him.

Divine Elias, prophet and forerunner of grace, having denounced the wicked king Ahab as a transgressor of the Law, you destroyed the impiety of the shameful priests.

*Theotokion* Let us faithful ones hasten to sing fitting praises of the Mother of Christ, for she gave birth to the Saviour of all, the master of life and death.

*Katavasia* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

### *Ode 3*

#### *The first Canon*

*Irmos* Having established me upon the rock of faith, I shall boast over my enemies, for my spirit rejoices and sings: There is none holy as our God, and none righteous but you O Lord.

He who surely sustains everything that has breath by his good will, through a raven provided you with a banquet as a chosen guest, O prophet. To him we all sing: You are our God, and there is none holy but you O Lord.

Blessings be upon the benefactor and guardian who, in his ineffable providence, nourished the widow and the prophet. To him we all sing: You are our God, and there is none holy but you O Lord.

You forbade the rain-laden clouds to pour down, yet when the widow of Zarephath was famished, you caused the remnant of her food to increase continually; and you sang: None is holy but you O Lord.

*Theotokion* Surpassing all in ages past, you alone have been conceded great things transcending nature, for you received the infinite God of all creation within your womb and gave him flesh. Therefore, we all honour you as the Mother of God.

#### *The second Canon*

*Irmos* O Lord the fashioner of heaven's vault and creator of the Church, establish me upon your love, O summit of desire and confirmation of the faithful, O true lover of mankind.

With merciful chastisement you take pity on all who with faith have recourse to you in your temple, for it is no sin to ask your help.

You denounced Ahab, the impious king, O divine prophet: you judged him with the judgment of God as a violator of the Law.

Jezebel, the shameless queen, sought to slay you, O prophet most divine, for you rightly pronounced the sentence of death upon her unholy priests.

*Theotokion* O Lady, we hymn you as a dwelling place of sacred glory O pure one, and as the altar which held Christ, the Bread of life.

*Katavasia* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

*Sessional Hymn, tone 8,  
to the Special Melody* Of the wisdom...

O faithful, with hymns let us all praise Elias the Tishbite,  
the fountain of miracles and jewel among the prophets;  
immortal of body, as a mortal he assures us of the resurrection of the dead.  
With boldness before God he grants healing to those who ask with faith,  
and earnestly supplicates Christ to grant forgiveness of sins to those who celebrate  
his holy memory with love.

Glory be to the Father... Both now and for ever...

*Theotokion, tone 8*

Fallen into subtle temptations through the activity of my enemies, seen and  
unseen,

I am caught fast in the tempest of my countless offences.

I flee to the refuge of your goodness, to my fervent help and protection.

Therefore, O lady, earnestly entreat him who was born of you without seed,  
for all your servants who unceasingly pray to you, the immaculate Mother of God;

and ever beg him to grant forgiveness of sins to those who rightly hymn your glory.

*The first Canon*

*Irmos* I have heard the report of your dispensation O Lord, and I glorify you, O only lover of mankind.

We bless you, O wise prophet, for you are revealed as one who cuts down evil at its root and as a planter of virtue.

The widow who fed you blamed you for the death of her son, and her words compelled you to raise him from the dead: you clearly signified the glory of the Trinity with your threefold breathing, and handed back the child to his mother, alive.

Your heart truly burned, aflame with divine fire and zeal, O prophet, when you denounced the king who wrought iniquities.

*Theotokion* O pure one, who without seed conceived God, we entreat you to pray always for your servants.

*The second Canon*

*Irmos* I heard your report and was afraid, O Lord; for though you are God ever-existing, yet through your inexpressible will you came forth from a virgin: glory to your dispensation, O Christ; glory to your power.

The Lord crowned you as a prophet, O wise one, granting you the grace to foretell things of the future as though they were of the present. Seeing now the fulfillment of your words, we rightly sing your praises.

As the soul of your prophet was highly adorned with lowly-mindedness, O Christ our God, inflamed with zeal which surpasses fire, he destroyed the shameful priests.

Like a mirror, your countenance reflects divine light as you stand before the face of Christ, O wondrous prophet. From there, visit us with mercy, as we sing your praises.

*Theotokion* Having you as our hope and confirmation and an impregnable rampart of salvation, O exalted Lady, we are delivered from evil.

*Katavasia* Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

*Ode 5*

*The first Canon*

*Irmos* O Lord, bestower of light and creator of the ages, guide us in the light of your commandments, for we know no other God than you.



The Law of your fathers has shown you to be a true man of prayer, O Elias, the miracle worker, who transformed the nature of the elements and thoroughly consumed the honourable sacrifice though it was drenched with water.

As a true servant of God, O venerable and blessed Elias you utterly discredited the abominable prophets of shame, clearly testifying the power of the Trinity.

Rendering priestly service through words of grace, O Elias, you slayed the shameful priests with your blameless hands, as one consumed with fiery zeal.

*Theotokion* We sing to you, the birth-giver of Christ the creator of all: Rejoice, O pure one: Rejoice, for you shone the light upon us: Rejoice, O container of the infinite God.

*The second Canon*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

O prophet Elias, revealed by the unwaning splendour of divine grace, having diligently acquired a mind most divine, you now rouse the pious to song.

Who does not marvel at your divine zeal, O wondrous prophet? And who does not hymn Christ who has given you such might?

You were adorned by God with prophecy, O wondrous prophet Elias; hence, fully united with God, denouncing deception, you led the Israelites to divine knowledge.

*Theotokion* O Mother of God, who gave birth to the never-setting sun, enlighten me, benighted by the passions, and fill me with light divine.

*Katavasia* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, held in your womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing your praises.

*Ode 6*

*The first Canon*

*Irmos* I am held fast in the depths of sin, O Saviour, and overwhelmed by the sea of life; but as you brought out Jonah from the belly of the whale, bring me out from the passions and save me.

You were a pillar of piety and of pure life, an instiller of purity and an emulator of angels, O wondrous God-bearer Elias.

The wrath of the prophet-slaying woman caused you to flee, having frightened you who had received the power to bind and loose the flow of rain, O wondrous Elias.

Having bowed down, you raised on high the supremely exulted eye of your mind: your illustrious entreaty caused the rains to be loosed, and with showers you watered the furrows of the earth.

*Theotokion* The bush on Sinai which drew nigh to the fire without being consumed, prefigured you, the ever-virgin mother, O highly exalted Mary, the Mother of God.

*The second Canon*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you have heard me, O God of my salvation.

O most honoured prophet, offer a hymn of supplication to God for all who have recourse to your divine temple, that we may honour you as a great helper.

The mind of man is not sufficient to praise your life fittingly, O prophet; for, seeing the transfiguration of Christ, you were exulted far above the noetic ranks.

The Lord and creator of all has appeared to us in accordance with your prophecy, O blessed Elias, calling all to the knowledge of him, for he is the lover of mankind.

*Theotokion* O Mary, pure vessel of virginity, cleanse my mind of the gloom of the passions and fill my heart with righteousness, O truly immaculate one.

*Katavasia* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

*Kontakion, tone 2*

O glorious prophet Elias who foresaw the glories of God, by your command you withheld the rains from heaven: intercede for our sake with him who is truly the lover of mankind.

*Ikos* Beholding the great iniquity of man and the great love of God for mankind, the prophet Elias was troubled and grew angry; and he addressed the merciful one with merciless words, crying out: Let your anger rise against those who deny you, O righteous judge. But he did not move the compassion of the Good One to torment those who denied him; for he ever awaits the repentance of all, who is truly the lover of mankind.

*Ode 7*

*The first Canon*

*Irmos* The fiery bush on the mountain and the Chaldean furnace clearly prefigured you, O Bride of God, for you received the divine and immaterial fire in your material womb without being consumed. Therefore, we sing to him who was born of you: Blessed are you, the God of our fathers.

Most gloriously vested with divine and formidable power and with that which nourished you for forty days, you undertook a long journey, O wondrous Elias; and on Horeb you sang: Blessed is the God of our fathers.

The mild and gentle breeze revealed the Lord to you, O Elias, zealous for Almighty God; but not the storm wind, nor the earthquake, nor yet the fearsome fire. Therefore, to gentle Jesus you sang: Blessed are you, the God of our fathers.

Like the great Moses, you were granted the vision of God and prophecy, O wondrous Elias, anointing prophets and kings with the Spirit; and having contemplated the glory of Christ on Tabor, you sang: Blessed are you, the God of our fathers.

*Theotokion* In times past, supernaturally and without seed you gave birth in the flesh to the unoriginate and pre-eternal Lord, the Son, Power and Wisdom of the Father, O most pure one, for the renewal of those of the earth. Therefore, we sing to him who was born of you: Blessed is the God of our fathers.

*The second Canon*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

The people of Israel who came to you with a captain of fifty you utterly consumed with fire from heaven as unworthy, O divine Elias.

As a divine prophet, rightly illumined with the vision of God, O honoured Elias; you brought to an end the sacrifices made to Baal.

With the Spirit-given gift of prophesy, O blessed one, you foretold truly the coming of the Son of God, to whom we sing: Blessed is the God of our fathers.

Truly, as was meet, the poison of death was poured forth through the judgment of God and the hand of the prophet upon the shameful priests who ate unrighteously at the table of Jezebel.

*Theotokion* O Mother of God, save me, held fast in the abyss of offences, and rescue me from all the malice of the foe, that I may magnify your aid.

*Katavasia* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced shouting: Blessed are you, the supremely exalted Lord God of our fathers.

*Ode 8*

*The first Canon*

*Irmos* The pious youths trembled with awe, their bodies undefiled as were their souls, as the fire was not aroused, though fed with boundless fuel; but the ever-lively flames drew back at the singing of the eternal hymn: Praise the Lord all his works and exult him above all for ever.

Well did Ahab, condemned by the prophet, find the just destruction of his house to be the dread retribution for his vile act of murder. With fiery mind the Tishbite hymned the giver of life: Praise the Lord all his works and exult him above all for ever.

As you are God's chosen servant, fire rained down from heaven for you, O Elias, twice consuming captains of fifty; for in godly manner you sang to him who rules over eternal life: Praise the Lord all his works and exalt him above all for ever.

Christ on Tabor revealed to you the mystery of his divine incarnation, showing the unapproachable light of the divinity in his body, and so you cry out to the instiller of purity and most divine offshoot of virginity: Praise the Lord all his works and exult him above all for ever.

*Theotokion* Most rich was the womb of the Mother of God, for having received the Word in the coarseness of the flesh and wrought therefrom an earthly person, it became the city of God where the Most High was pleased to dwell. To him we sing: Praise the Lord all his works and exult him above all for ever.

*The second Canon*

*Irmos* The king of heaven who is hymned by the angelic hosts; praise and exalt him above all for ever.

God who knows all things, entrusts to you, faithful Elias, the knowledge of that which shall come to pass; and he shows you distant things as though they were near.

Your mind strengthened with pious boldness, O blessed prophet, you foretold things far away as though they were near, O most honoured prophet.

Having cleansed your mind of all defilement, O divine prophet, you became fully sanctified, guiding all to the Light divine.

*Theotokion* Entreat the Word, to whom you gave birth indescribably, for those who faithfully honour you, O pure Mother of God.

*Katavasia* The birthgiving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Ode 9*

*The first Canon*

*Irmos* Like a lamp shining before the sun  
you shone forth God who came to us bodily,  
ineffably incarnate from your virginal womb,  
O blessed and most pure Mother of God, we magnify you.

Having lived on earth the course which man cannot change, and having crossed Jordan's stream by means of his mantle, the Tishbite, that uplifted rider in the chariot, made a strange and heavenward journey in the Spirit.

The Tishbite, aflame with the zeal of piety, was taken up on a fiery chariot and he let fall his mantle. Robed with it, Elisha received divine grace which he could not conceal.

To the Tishbite and to Moses who saw God was revealed that which no eye has seen, nor ear heard, and which had not entered the hearts of those born on earth: the Lord Almighty, incarnate.

*Theotokion* We magnify you O Mother of God, for you removed the severe censure of old from our first mother, and you are eternally the reconciliation of our race to God, a bridge to the Creator.

*The second Canon*

*Irmos* We who are saved by you, O pure Virgin, confess you to be the true Mother of God, and with the bodiless choirs we magnify you.

You have been deified by the immaterial splendour of the life-creating Trinity, O prophet Elias, therefore, we all appoint you as an intercessor to God for the world.

You were known as an angel on earth, O divine prophet, and in heaven as a man of God; for the Lord himself said: Because you are an austere man, O Elias, you cannot endure iniquitous Israel; arise to me, that I may come down.

You lived on earth as one of the bodiless, O divine prophet, and now, upborne to heaven, you sing with the angelic choirs: from on high watch over us who hymn you, O blessed one.

*Theotokion*     You carried in your arms God who bears all things, and you nurtured the nourisher who became like us, O pure one: beseech him to grant deliverance from oppression to your people.

*Katavasia*     Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers keep festival, honouring the sacred triumph of the Mother of God; and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

*Exapostilarion,*  
*to the Special Melody* O immutable Light...

The Light, showing you to be a rider in the chariot of fire drawn by four steeds traversing the sky, did not utterly consume you, O Elias; for though your fiery tongue drew down fire, you quenched it with showers.

Glory be to the Father...

From the heavenward fiery chariot, look down, and as you are close to the Light, grant spiritual light to us who now celebrate your holy memory with faith.

Both now and for ever...

*Theotokion*     O Mother of God, the author of the blessings bestowed by God upon the world, now entreat God who is readily placated, for the salvation of us all.

*At the Praises, we sing six verses,*  
*the first three in tone 8, to the Special Melody* What shall we call you...

O wondrous prophet, you united yourself to God by your pure life of virtue, and thereby received power, you traversed creation in mind, and by your will shut the portals of the rain; called down fire from on high, and destroyed the enemy. Pray that our souls be saved.

Aflame with zeal for the Lord, you openly denounced the iniquitous king, and zealously put to death the shameless priests, kindling fire amid the water, O blessed one. You were a source of food not produced by cultivation, and with your mantle you parted the waters of the Jordan. Pray that our souls be saved.

O prophet, when you displayed on earth a life which was truly heavenly, enriched by the divine life within, you resurrected a dead boy by your breath, and remained apart from death for many years, for you sat upon a fiery chariot and were raised up to the heights: pray that our souls be saved.

*And these verses in tone 1,*  
*composed by Germanus*

The zealous Elias, ruler over the passions, has today been taken up in the air, the servitor of the mysteries and inaugurator of universal salvation. O precious glory, which the heaven-traversing prophet has been granted. O eminent adornment of the prophets. Behold, by his reproofs he showed himself to be an angel incarnate and an incorporeal man. Praising him, let us say: Help us, O wise one, on the day of Judgment.

With spiritual songs let us all praise the prophets of Christ: for Elias the Tishbite became a traverser of the heavens, and through his mantle Elisha received a double measure of grace from God; and they have been shown to the whole world to be radiant beacons, praying ceaselessly on behalf of our souls.

With the divine hymns of David, let us the faithful honour today the prophet of the Lord Elias the Tishbite, the most splendid zealot: for behold, by his words he rolled up the heavens like a tent-cloth and rendered the fertile earth barren. What a most glorious wonder, that a man of earth does not permit the heavens to rain. What a wonder it is that a corruptible man is clothed in incorruption, and has ascended to the heavens on a fiery chariot; and by his mantle has given a double measure of grace to Elisha, and who denounced the king and destroyed the disobedient people with famine. He disgraced all the shameful priests, and raised up the widow's son from the dead by his word. Through his supplications, O Christ our God, protect Orthodox Christians with peace, granting them the triumph of victory over their enemies.

Glory be to the Father... *tone 8*

O faithful, let us honour in song the chiefs among the prophets, the most radiant beacons of the whole world: Elias and Elisha. And let us joyously sing to Christ: O compassionate Lord, through the supplications of your prophets, grant your people remission of sins and great mercy.

Both now and for ever...

*Theotokion* O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

*Great Doxology and Dismissal.*

## Liturgy

*On the Beatitudes, we sing eight verses:  
four from Ode 3 of the first canon, and four from Ode 6 of the second canon.*

*Prokimenon, tone 4*

You are a priest for ever after the order of Melchizedek.

*Verse* The Lord said to my lord: Sit at my right hand, until I make your enemies  
your footstool.

*A reading from the General Epistle of James (5:10-20)*  
Brethren, as an example of suffering and patience...

*Alleluia, tone 4*

Moses and Aaron among his priests, and Samuel among those who call upon his  
name.

Light dawns for the righteous, and joy for the true of heart.

*Gospel of Luke, No 14*

*Communion verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.



## July 21

### **Venerable Fathers Simeon the fool for Christ and John, his companion, Prophet Ezekiel**

### **Vespers**

*At Lord I call to you... 6 verses  
beginning with these for the venerable ones, tone 4,  
to the Special Melody You have given a sign...*

Having made your abode in the wilderness \* in oneness of mind, O blessed ones, \*  
by fasting, prayer and radiant visions \* you caused the uprisings of the flesh to fall away, \*  
and made your hearts splendid, \* rendering them pleasing through spiritual surrender, \*  
O Simeon and John, \* confirmation of monastics.

With foolish behavior \* you rendered foolish the malice of the wise, O blessed  
father, \* working glorious miracles, \* causing signs to be seen, \* expelling demons, \* and  
illuminating those caught in the night of sin. \* And in the midst of tumult \* you preserved  
your mind untroubled, O Simeon, \* receiving dispassion from God.

Humble in wisdom and merciful, \* God-loving and full of love: \* thus you  
appeared, O divinely inspired one, \* contrite and meek, \* going about the earth like an  
angel, \* possessed of a heavenly life. \* The Father, Son and Holy Spirit \* rested in you, O  
blessed Simeon, \* as in a place of purity.

*And 3 verses of the prophet, tone 8,  
to the Special Melody O most glorious wonder...*

Divinely blessed and wondrous Ezekiel, \* having cleansed soul and body, \* and  
your mind with purity, \* you noetically beheld \* the ineffable glory of the Lord, \* more  
brilliant than the lightning-flash, \* passing understanding, \* for he surpasses and exceeds  
the divine seraphim, \* and is hymned by thousands of mouths.

God-pleasing Ezekiel, \* as an emulator of Christ \* you endured the oppression of  
the alien's debt, \* and were cruelly tortured, \* prefiguring the salvation and deliverance \*  
to come into the world through the precious cross, \* O prophet revealed by God: \* pray  
that all who hymn you \* may partake of this same salvation and deliverance.

Divinely inspired Ezekiel, \* receiving a scroll from the hand of the Almighty, \* you  
became a God-seeing theologian, \* manifest in a sacred manner, O glorious one, \* godly

in appearance, \* whose lips were truly sweeter than honey, \* imparting the wisdom of God \* to the enraged synagogue.

Glory be to the Father... Both now and for ever...

*Theotokion* Rejoice, enlightenment of men's souls, \* forgiveness of offenders, \* correction of the indifferent. \* Rejoice, consolation and joy, helper of the sorrowful. \* Rejoice, good one, \* healing of the souls of the infirm. \* Rejoice, reconciliation and mediator for us before God, \* O pure one, more holy than the seraphim.

*Theotokion of the Cross* Weeping, the Mother of God said: \* when she beheld suspended upon the cross \* the God and man \* who had shone forth from her ineffably: \* What is this sight \* which my eyes behold, O Master? \* Lifted upon the tree, how can you die, \* granting life to all, \* O sustainer of all creation?

*Troparion of the venerable ones, tone 4*

O God of our Fathers, deal with us always according to your kindness; take not your mercy from us, but through the intercessions of these holy ones, direct our lives in peace.

Glory be to the Father... *Troparion of the prophet, tone 2*

Celebrating the memory of your prophet Ezekiel, O Lord, through him we entreat you to save our souls.

Both now and for ever... *Theotokion or Theotokion of the Cross*

## **Matins**

*One canon from the Octoechos, and two canons of the saints.*

*Ode 1*

*Canon of the venerable fathers, composed by Theophanes, tone 4.*

*Irmos* Traversing the depth of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of a cross.

Through communion with God you became light, O venerable father Simeon, and with uttermost desire you set yourself apart for him, and received the fulfillment of your goodly hopes.

Afire with desire for God, you abandoned the world, O father, taking glorious John as your companion; and with him you trod the path of salvation, rejoicing.

In no way desiring to be rich in superfluous things, O wise ones, with valiant mind you spurned wealth and fleeting glory, transitory food and a worldly inheritance.

*Theotokion* Knowing you to be comely, chosen and most honourable, O immaculate Lady, the Son of God became your Son, and through grace he made his own children those who honour you as the Mother of God.

*Canon of the prophet, tone 8*

*Irmos* Let us sing to the Lord, who led his people through the Red Sea, for he alone has gloriously been glorified.

O Benefactor, grant the gift and grace of the Spirit to me who desires to praise Ezekiel your prophet.

Sacred Ezekiel, the eyewitness of ineffable things, as he set his heart on things on high, was illumined by the glory of the Lord.

With uprightness of life and with the body subject to your mind, you became a God-pleasing prophet.

*Theotokion* Wholly illumined, O divinely inspired one, you spoke of the Virgin as the most hymned portal facing the east.

*Ode 3*

*Canon of the Venerable Ones*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

With zeal you were attracted to noetic works, O Simeon, vanquishing the hordes of the enemy by your alliance with the Spirit.

With the plagues of prayer and the blows of abstinence, O venerable father John, you struck the Egypt of the passions.

O Jesus our Master, joyously desiring your life-bearing mortality, your ascetics slew the enemy.

*Theotokion* O pure and immaculate Lady, you gave birth to him who is the cause of all, who delivers us from the grievous fall of disobedience.

*Canon of the Prophet*

**July 21**

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the light of those in darkness; and my spirit sings to you.

Having achieved the mortification of the passions, O glorious one, as a prophet you saw, clearly outlined beforehand, the resurrection of the dead.

Showing mercy to his creation, God made you known as the divine understanding for the erring, O prophet divinely revealed

The radiant brilliance of the divinity, enthroned upon the cherubim, appeared to you, O glorious and divinely eloquent one, making you radiant.

*Theotokion* With prophetic eyes, your prophet beheld the pure one as a meadow, an virginal means of entry preserved for you, O Benefactor.

*Kontakion of the prophet, tone 4,  
to the Special Melody* You have appeared...

You have appeared as a prophet of God, | O wondrous Ezekiel, | who proclaimed to all the incarnation of the Lord, | the Lamb, the Creator, the Son of God, | | who has revealed himself to the ages.

*Sessional Hymn of the venerable ones, tone 5,  
to the Special Melody* The Word who is equally unoriginate...

Illumined by divine accord, O venerable fathers, with faith you trod the paths which lead to divine glory; and having eluded the assaults of the enemy, O divinely blessed John and Simeon, you have been shown to be children of the light and the day.

Glory be to the Father...

*Sessional Hymn of the prophet, tone 3,  
to the Special Melody* Awed by the beauty of your virginity...

Illumined by the divine Spirit, you shed light beforehand on the incarnation of the Word, O divinely inspired Ezekiel, great among the prophets of God. In a sacred manner we bless you as a prophet and celebrate your memory today, together crying out to you, O wise one: Entreat Christ, that he save our souls.

Both now and for ever...

*Theotokion* The awesome mystery of God which was wrought in you, O divinely joyous Lady, is incomprehensible and unattainable; for, conceiving the infinite one, you gave birth to him wrapped in flesh through you pure blood: entreat him, your Son, O pure one, that our souls be saved.

*Theotokion of the Cross* Your pure unwedded Mother, O Christ, seeing you hanging, dead, upon the cross, said, weeping maternally: How can the iniquitous and thankless council of the Jews thus repay your many and great wonders, O my Son who filled them with your gifts? I hymn your divine condescension.

*Ode 4*

*Canon of the Venerable Ones*

*Irmos* Seeing you raised upon the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

United on the path of righteousness, O venerable ones, you entered the divine fold of God-bearing Nikon, and through his instruction you were enriched by the radiance of salvation.

The God-bearing and venerable one, seeing the two of you reasoning together venerably as with a single mind, adorned you with godly words and the godly raiment of monastics.

The grace of the Holy Spirit, finding your heart to be a blank tablet, inscribed there perfect dispassion, faith and love unfeigned, O father.

*Theotokion* Our most glorious God, who sits on the exalted throne of the cherubim, had you as a throne, resting in your embrace, O Mary Bride of God.

*Canon of the Prophet*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

On you rested the hand of your Master, the Almighty, teaching you ineffable things and illumining you with divine precepts.

When you were granted to see divine visions, in awe you fell prostrate, and you heard the voice of the divine Spirit.

The scroll placed by the hand of the Lord in your mouth sweetened your heart, O excellent one, and made you a prophet of God.

*Theotokion* Ezekiel beheld the radiant and divine portal through which the Lord has passed, keeping it closed.

*Ode 5*

*Canon of the Venerable Ones*

## July 21

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from the darkness of ignorance those who sing to you with faith.

Receiving radiance of superb brightness, O glorious John, you became like the sun, dispelling the darkness of the demons.

Furnished with wings in their desire for you, O Christ, the venerable ones wisely shook off the desires of the flesh as though they were the foam of the sea.

Having strengthened your souls with divine power, O divinely wise fathers, rendering the passions barren you made your abode in the wilderness.

*Theotokion* The course of corruption has ended, for the Virgin has incorruptibly given birth to God the Word, remaining a virgin in manner transcending nature and speech.

### *Canon of the Prophet*

*Irmos* Waking at dawn we call to you to save us, O Lord; for you are our God and we know no other than you.

O blessed and God-pleasing Ezekiel, by your words you have instructed all sinners to turn from their ways.

The prophet emulated the Lord in all things; for he made entreaty concerning the offences of others.

Even the tongues of orators cannot rightly praise you; for you were adorned with splendour surpassing that of the heavens.

*Theotokion* The divine Ezekiel beheld you, the portal through which the Lord, the bestower of light, has shone upon us.

### *Ode 6*

### *Canon of the Venerable Ones*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

Straining with your whole mind towards God, with unceasing effort you did away with carnal love, O Simeon, winning for yourself the acquisition of good things.

Living in the midst of the world, O blessed one, you received neither spot nor wrinkle; rather, with pure supplications you washed away the spiritual defilements of those who came to you.

Transcending bodily intelligence, you were not wounded in mind when you went about naked in the midst of women; for you were arrayed in the vesture of dispassion, O Simeon.

*Theotokion* With mouth, mind and heart we profess you to be the Mother of God, O most pure Lady; for through you we are reconciled with God, who through the disobedience of our forefather of old were cast out.

*Canon of the Prophet*

*Irmos* Bestow upon me a robe of light, O most merciful Christ our God, who covers yourself with light as with a garment.

You were granted to behold God, O wondrous and blessed prophet, having been cleansed of every material manifestation.

Having risen above the flesh, you were taken up by the exalted power of the Spirit, and were filled with pure light.

Possessed of an honourable life, you beheld the heavenly chorus emitting the hymnody of the cherubim to the Almighty.

*Theotokion* In an image you saw the true virgin Mother, the most splendid portal, the mediatrix between God and men.

*Kontakion of the venerable ones, tone 2,  
to the Special Melody* The steadfast...

Let us praise the God-bearing Simeon | who appeared bodily as a bodiless one, | an equal to the angels, | and with him the ever-memorable John: || who with faith and love unceasingly entreat the Lord for us.

*Ode 7*

*Canon of the Venerable Ones*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

Embraced by the love of Christ, you joyously devoted yourself to the salvation of others, O father, singing: Blessed are you, O Lord, in the temple of your glory.

You received food given from heaven, O father, and therewith you feed those who dutifully accept your precepts and forsake sin which drags them down.

## July 21

In the tradition of the fathers, O wise father, the command to flee the impious heresy of Origen you gave to those who sing: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* Rejoice, O hallowed and divine abode of the Most High. For through you, O Mother of God, joy is given to those who cry: Blessed are you among women.

### *Canon of the Prophet*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

As a living temple of God, O blessed God-bearer, you mystically learned the fulness of the Church, crying out in the Spirit: Blessed are you, the God of our fathers.

In awe, you were once translated to the holy city, and there were taught divine mysteries through revelation, learning to sing: Blessed are you, the God of our fathers.

As a priest of God, O wondrous one, you offered sacrifices and entreaties to the Master for the people who stood there and sang: Blessed are you, the God of our fathers.

*Theotokion* The divine Word, desiring to save human nature, issued from the portal of the Virgin, arrayed in flesh through her: blessed are you, the God of our fathers.

### *Ode 8*

### *Canon of the Venerable Ones*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

You were a radiant star, leading to life those in the mire of the passions, as you caused lewd women to live chastely; and you drive away cruel infirmities, crying: Bless the Lord, all you works of the Lord.

As one whole of mind, O venerable one, amid an abundance of wise miracles you drew many to become fools for Christ, knowing that they would be mocked, and crying out with purity of soul: Bless the Lord, all you works of the Lord.

The Lord of Glory, who alone rests perfectly among his own, O venerable one, with splendid angelic discourse honours you, who was taken away and confined to a tomb, yet who cried: Bless the Lord, all you works of the Lord.

*Theotokion* The Lord who delivers us shone forth from you, O pure Virgin: entreat him, that he illumine those who hymn you and deliver from evil circumstances us who cry: Bless the Lord, all you works of the Lord.



*Canon of the Prophet*

*Irmos* The king of heaven who is hymned by the angelic hosts; praise and exalt him above all for ever.

Sacredly adorned with the prophetic priesthood of prophecy, O prophet, you shone forth, hymning Christ the bestower of light for ever.

In your goodness, O Lord, accept Ezekiel, the beholder of your glory, who bowed down in supplication for the world, as we hymn you for ever.

Afire with divine desire, you learned of mysteries which pass understanding, O Ezekiel, crying out: O Christ, we exalt you above all for ever.

*Theotokion* Rising at dawn out of the night, and beholding the course of remission and virginity, Ezekiel cried out to the Lord: We exalt you above all for ever

*Ode 9*

*Canon of the Venerable Ones*

*Irmos* From you O Virgin, the unquarried mountain, was hewn Christ, the cornerstone not cut by man, who joined in himself the separate natures. Therefore with rejoicing we magnify you, the Mother of God.

Relying zealously on the Trinity with all your heart, having thankfully received the illumination thereof, you became radiant and now join chorus with the angels.

United by divine desire and illumined by abstinence, you have now received the good things for which you hoped and have gained blessed delight, O divinely blessed ones.

Partaking of unending gladness, O venerable Simeon and glorious John, as your pangs and exertions have been received, be ever mindful of us.

*Theotokion* Save me, O Lady who gave birth to the deliverer and benefactor of all: dispel the clouds of my soul, O cloud of him who is the light, and make me powerful against the passions which war against me.

*Canon of the Prophet*

*Irmos* The birth giving of the Ever-virgin, foretold to the lawgiver in the fire and the bush on the mountain, for the salvation of us the faithful, with undying hymnody let us magnify.

**July 21**

Shining with the radiance of piety, O prophet, you beheld him who appeared of old to Moses in the fire and the bush, and who mystically taught you ineffable things.

As a priest, a servant of the mysteries, a giver of laws, a wise prophet, an emulator of the Master as you shared in sufferings; now you have become his heir.

How ineffable and divine is the radiance you now enjoy, O blessed one, as you gaze from afar upon the Son and the Spirit in the Father, the three persons of the divinity.

*Theotokion*      O Mother of God, our weapon and defence, the help of those who hope in you. we now move you to make supplication, that we be delivered from our foes.

## July 22

### **The Myrrh-bearer and Equal to the Apostles Mary Magdalene**

### **Also commemorating the Return of the Relics of the Hieromartyr Phocas of Sinope**

## Vespers

*At Lord I call to you... 6 verses,  
beginning with these of the Myrrh-bearer, tone 8  
to the Special Melody O most glorious wonder...*

Bearing myrrh with tears, \* O Mary Magdalene, \* on reaching the divine sepulcher \* you saw an angel of glory \* who proclaimed the divine resurrection \* of the Bestower of life and the deliverance of all. \* You then hastened to announce to the eleven, \* saying joyfully: \* Rouse yourselves, for Christ has risen.

As a servant of Christ our God, \* who for our sake became like us, O most praised one, \* setting your soul and mind afire \* you became bright with continual radiance. \* Beholding the strange vision of him \* suspended upon the cross, \* amid your tears you said: \* How is it that he who is life \* now accepts a voluntary death?

We celebrate your sacred memory, \* O most glorious Mary, \* who learned of Christ and preached his precepts \* for the deliverance of the souls of men. \* We faithfully venerate \* the shrine of your sacred relics, \* which pour forth inexhaustible grace and enlightenment \* upon those who have recourse to it with love, \* O blessed of God.

*And 3 verses of the hieromartyr, tone 4,  
to the Special Melody You have given a sign...*

You offered yourself wholly \* to him who for your sake \* endured his salvific suffering, \* O exulted father, \* and you hastened with diligence \* to be pleasing to him in the blood of martyrdom \* and to cleave to him. \* And so, crowned by him, \* you have been glorified \* and enriched by the working of miracles, O most wise one.

By your endurance of suffering, O Phocas, \* you cast down \* the arrogance of the iniquitous \* and the worship of the demons, \* manifestly proclaiming the Saviour of all, \* illumining the thoughts of the faithful \* and dispelling the darkness of the vanity of idolatry \* with the enlightenment of your miracles \* and the splendour of your struggles, O blessed of God.

We who are beset by misfortunes, \* by the waves of life and the abyss of transgressions, \* and are assailed by the tempest of grief, \* having you as a haven of salvation, \* pray with faith: \* By your supplications save us \* who honour your holy memory \* from every evil circumstance, \* entreating the Lord and Master, who loves mankind.

Glory be to the Father...

*Composed by Anatolius, tone 6*

Being the first to behold the divine resurrection of the First Cause of good things, who in the goodness of his heart has deified our nature, O Mary Magdalene, you became also the first evangelist, crying out to the apostles: Cast aside your grief and take courage; come and see the risen Christ who grants the world great mercy.

Both now and for ever...

*Theotokion, or this Theotokion of the cross,  
to the to the Special Melody Having set aside...*

The unblemished ewe-lamb, \* the immaculate Lady, \* when of old she beheld \* her lamb upon the tree of the cross, \* exclaimed maternally \* and, marvelling, cried out: \* O my child most sweet, what is this new and most glorious sight? \* How can the thankless assembly \* betray you to the tribunal of Pilate? \* How can he condemn you to death, the life of all? \* Yet I hymn your ineffable condescension, \* O Word.

*Aposticha*

Glory be to the Father...

*Composed by Byzantius, tone 8*

As a disciple, O Mary Magdalene, who faithfully ministered to Christ our God, who in great compassion willingly assumed my poverty, seeing him stretched out upon the tree and enclosed in the sepulcher, you cried out, shedding tears: What strange sight is this, O giver of life to the dead? How is it that you are counted among the dead? What myrrh shall I bring to you, who has removed from me the stench of the demons? What tears shall I shed for you who has wiped away the tears of our first mother? O king of all, you appeared as a gardener, taking away the burning heat with the dew of your words, and you said to her: Go to my brethren and declare to them the joyful news; for I shall ascend to the Father, my God and your God, that I may bestow great mercy upon the world.

Both now and for ever...

*Theotokion, or this Theotokion of the cross,  
to the Special Melody O most glorious wonder...*

Seeing you nailed to the cross, O Jesus, \* and voluntarily accepting suffering, \* the Virgin, your Mother, O Master, \* cried out: Woe is me, \* O my sweet child; \* how is it that you unjustly endure wounds, \* O physician who heals human weakness \* and who has delivered all from corruption \* in your loving kindness?

*Troparion of the myrrh-bearer, tone 1*

The honourable Mary Magdalene, keeping his precepts and laws, followed Christ who for our sake was born of the Virgin: celebrating her holy memory today, through her supplications we receive remission of sins.

*Troparion of the hieromartyr, tone 4*

You shared in the ways of the Apostles and occupied their throne, and your deeds were a passage to the divine vision, O divinely inspired one. Obedient to the word of truth, you suffered for the faith even to the shedding of your blood, O hieromartyr Phocas entreat Christ our God that our souls be saved.

## Matins

*One canon from the Octoechos, and two for the saints.*

*Ode 1*

*Canon of the Myrrh-bearer,  
upon the acrostic With love I hymn Mary Magdalene  
composed by Theophanes, tone 8*

*Irmos* Having traversed the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried out: Let us sing to our deliverer and our God.

Adorned with godly beauty and divinely radiant splendour, O Mary, illumine my darkened heart with your supplications.

The Word of the Father sanctified you, delivering you from the malice of evil spirits; and, becoming his disciple, you were filled with the gifts of the Holy Spirit.

Filled with life-creating waters from the never-failing source which is the Master who appeared on earth in his loving kindness, you dried up the muddy torrents of sin.

*Theotokion* We hymn you, the Mother of the creator of our nature, O Maiden who has reconciled fallen human nature with God, O most pure Lady, the Mother of God.

*Canon of the hieromartyr, same tone*

*Irmos* To him who crushed battles with his arm and led Israel through the Red Sea, let us sing as our deliverer and God, for he has been glorified.

Standing before the unapproachable light, O wise Phocas, illumine my thoughts and heart, I pray, that I may praise your holy suffering today.

You were adorned from infancy, possessing divine understanding, O most wise Phocas, having been granted the grace to work signs and cast out evil spirits.

You were full of grace and the knowledge of God, O divinely wise one, for you had the divine power of the Spirit living within you; therefore you shone like the sun, illumining the faithful.

*Theotokion* Without knowing man you held the infinite God fully contained within your womb, O divinely joyous Mother of God: ever entreat him for us.

*Ode 3*

*Canon of the Myrrh-bearer*

*Irmos* Lord, the fashioner of heaven's vault and founder of the Church, establish me upon your love, O summit of desire and confirmation of the faithful, who alone is the lover of mankind.

Loving first the First Cause of good things who in the goodness of his heart has deified our nature, you followed him zealously, O Mary, submitting to his divine precepts.

Lamenting, you reached the tomb of the deliverer, O maiden, and were the first to witness the divine resurrection. Therefore, you became a herald of the glad tidings, crying out: Christ is risen, clap your hands.

*Theotokion* The Word, incarnate of your most pure blood, O immaculate Lady, in the richness of his goodness saves me, releasing me from the condemnation of the first fall. Unceasingly beseech him, that he save your flock.

*Canon of the Hieromartyr*

*Irmos* My heart is established in the Lord and my strength is exulted in my God: my mouth is boastful over my enemies and I rejoice in your salvation.

Your mind was sanctified from your childhood, and even to old age you pleased God, O God-bearer, and thus you received glory.

The demon aboard the ship took flight, unable to bear the great threat of you, O God-bearer; and Christ was magnified by your works, O wondrous one.

O wondrous one, adornment and boast of martyrs, who can worthily praise your mighty works, struggles, journeys and benefactions in all cities?

*Theotokion* As one more exalted than the angels, you received in your womb the Master of the angels and of all creation, O most pure one; therefore, we honour you with faith.

*Kontakion of the hieromartyr, tone 6,  
to the Special Melody* Fulfilling his dispensation for us...

As a bishop you offered sacrifice, O father, and ultimately you offered yourself as a living sacrifice, bearing witness under the law to Christ our God. Strengthened by angels as you assented to death, you are with those who sing to you: Come and be with us, O Phocas, and none shall be against us.

*Ikos* Desiring the life of heaven and spurning food on earth, let us cleanse our lips and tongues, that we may worthily fashion hymns and songs for Phocas the hierarch; for, at the portal of heaven, he found his entry unhindered; and he gazes upon the Desired One, who is glorified by the angels. As he endured tortures for him, he is able to entreat the truly merciful one, the healer of the infirmities of our souls. Let us hymn him and cry out to him: Mercifully regarding us, O Phocas; come among us, and no one will be against us.

*Sessional Hymn of the Myrrh-bearer, tone 8,  
to the Special Melody* Of the Wisdom...

As a disciple you truly ministered to the Word, who had abased himself in his surpassing loving kindness, O Mary Magdalene; and seeing him lifted up upon the cross and laid in the tomb, you lamented with weeping. Therefore, we honour you and with faith observe your celebration. O glorious myrrh-bearer, entreat Christ our God, that he grant remission of sins to those who with love honour your holy memory.

Glory be to the Father...

*Sessional Hymn of the hieromartyr, tone 4,  
to the Special Melody* Quickly anticipate...

The radiant festival, the commemoration of the divinely wise and holy hierarch Phocas, has dawned for those who love the feasts of the Church, bringing gladness to the ends of the earth, shining with beams of miracles in the world, and bearing inexhaustible grace to men; for he prays to the Lord to save our souls.

Both now and for ever...

## July 22

*Theotokion* O pure one, by your divine birthgiving you have restored mortal human nature, which has become corrupt in the passions; and you have raised all from death to the life of incorruption. As is fitting, we all call you blessed, as you foretold, O most glorious Virgin.

*Theotokion of the Cross* O immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: therefore, most blessed one, pray without ceasing that he grant forgiveness of our transgressions.

### *Ode 4*

#### *Canon of the Myrrh-bearer*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

Possessing a mind devoid of the tumult of worldly vanity, you ministered to him who came to save the whole world from the deception.

Bathed in your tears you reached the life-bearing tomb, O Mary, and beheld the angel who announced the resurrection of Christ.

Your heart was blameless in the precepts of Christ, and you desired him alone, who is beautiful in comeliness, O truly glorious one.

*Theotokion* O Maiden, the sleep of sin has overtaken me through the slumber of slothfulness. By your vigilant supplication rouse me to repentance.

#### *Canon of the Hieromartyr*

*Irmos* I heard your report and was afraid, O Lord; for though you are God ever-existing, yet through your inexpressible will you came forth from a virgin: glory to your dispensation, O Christ; glory to your power.

We know you, O glorious one, to be a beacon of righteousness, resplendent in your deeds and martyrdom, ever illuminating the hearts of the faithful with brilliant radiance and dispelling the darkness of infirmities.

You became comely with the beauties of martyrdom, O Phocas; for the dove of God rested upon your honoured head, O wise one, telling you through the Spirit that you would partake of suffering.

Those at sea, ever guided by your prayers, are delivered from grievous storms; and they sing to him who for your sake grants them saving deliverance.



*Theotokion* O undefiled and unsullied one, by your divine propitiation of the all-good God, cleanse my heart which has been defiled by harmful thoughts and besmirched with transgressions.

*Ode 5*

*Canon of the Myrrh-bearer*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

He who of old deluded her with his words and drove her from paradise, is seen by our first mother trampled under the feet of pure women who have gained manly integrity, and she rejoices with them eternally.

Wounded with love for him who died and was enclosed in a tomb, breathing forth life for all, O honourable Mary Magdalene, you offered myrrh to his sweet love, and poured forth the perfume of your tears.

After the divine suffering and the awesome ascension of the Saviour, you went forth as a glorious disciple of the Word, announcing the word, and pursuing many who were deceived by ignorance.

*Theotokion* He whose good pleasure it was, in his boundless mercy, to be born of you, O most holy Maiden, delivers me, fallen into the cunningly wrought pitfalls of sin. Beseech him, that those who hymn you with faith may be delivered from all harm.

*Canon of the Hieromartyr*

*Irmos* O Lord our God, grant us your peace: O Lord our God, redeem us, for we know none other God than you, and we call upon your name.

As a precious stone, O venerable one, by your words and miraculous manifestations you brought to the divine faith those who worshipped stones.

You became venerable among the righteous and splendid among the martyrs, O glorious and wondrous Phocas, suffering wondrously and vanquishing the foe.

The angelic armies lifted their voices in song, seeing you who suffered patiently, O blessed martyr, for your corruptible body vanquish incorporeal demons.

*Theotokion* Save me, tossed about by the billows of life, O most pure one, and steer me to the calm havens of dispassion, O help of all Christians, full of the grace of God.

*Ode 6*

*Canon of the Myrrh-bearer*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

The dew of your words dispelled the burning heat of the disciples' grief, O honoured one, as you cried out: Christ has risen; our life has appeared, and the brilliant sun has shone forth.

Behold, your splendid commemoration shines forth, illuminating the faithful who hymn you thereon, and dispelling the darkness of the temptations of the evil demons, O truly wondrous one.

*Theotokion* O immaculate Lady, you have become a noetic and untouchable mercy-seat of sanctity, a lustrous candlestick, and a bridge leading to God those who confess you to be the Mother of God.

*Canon of the Hieromartyr*

*Irmos* As you saved the prophet from the lowest depths, save me from my sins, I pray, O Christ our God, and guide my life, O lover of mankind.

The dove sent to you from on high related a human voice that which would come to pass, O glorious one, telling you to drain the cup of salvation.

After the many drops of your sweat and the measureless pangs of your body, you bowed your holy head under the sword and sanctified the ground with your blood.

Refusing to worship in dead temples, O most rich, you endured death and now live after death; and so we call you blessed, O Phocas.

*Theotokion* He who dwells in the highest made his abode within your holy womb, appearing to the world in a fleshly likeness. Therefore, we glorify you, O pure one.

*Kontakion of the myrrh-bearer, tone 3,  
to the Special Melody Today the Virgin...*

Standing before the cross of the Saviour with many others, suffering with the Mother of the Lord and pouring forth tears, the most glorious Mary Magdalene made this offering as praise, saying: What is this strange wonder: is it your will to suffer, O upholder of all creation? Glory to your dominion.

*Ikos* Without leaving heaven, Christ, the king and master of creation, descended as he desired, and of his own will he took upon himself transient flesh. Watching him nailed to the cross, his immaculate Mother stood nearby with the honoured virgins. Also standing there, weeping, was Mary Magdalene, who, ever showing most fervent faith, had

followed Christ. When she looked upon the tomb, she cried out in expectation: What good pleasure has it been to suffer; glory to your dominion.

*Ode 7*

*Canon of the Myrrh-bearer*

*Irmos* The Hebrew children in the furnace bravely trampled upon the flames, and transformed the fire into dew as they sang: Blessed are you for ever, O Lord God.

You dispel various ailments, having the Word working within you, before whom you now stand, O myrrh-bearer, singing: Blessed are you for ever, O Lord God.

Before the others you alone saw Christ our life arisen, but you thought him to be a gardener, and cried out: Blessed are you for ever, O Lord God.

*Theotokion* Having conceived and given birth to the immortal God, O pure one, you halted the course of death. To him we all sing: Blessed are you for ever, O Lord God.

*Canon of the Hieromartyr*

*Irmos* By an angel you saved the youths from the fire and changed the raging furnace into dew: blessed are you the God of our fathers.

Passing through the fire like the three youths, through the power of Christ who dwelt within you, in manner past understanding you remained unburnt, O martyr.

Burning internally with the fire of divine love, O wise martyr Phocas, you remained unconsumed though touched by external fire.

Adorned with the divine beauty of your wounds, you hastened to God, the judge of your contest, receiving the crown of victory from him.

*Theotokion* Delivered from every condemnation by your wondrous birthgiving, O ever blessed Virgin, we hymn you with joyful voices.

*Ode 8*

*Canon of the Myrrh-bearer*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

Your splendid life shone with rays of virtuous acts and divine preaching at God's behest, O Magdalene; and with beams of love for the creator, to whom you sing with the angels: You priests praise and you people exalt him above all for ever.

Standing before the cross, O glorious Mary, and seeing the unjust slaughter of him who, in his ineffable mercy, had abased himself; overflowing with tears and sighs, you cried out: What is this strange mystery? How can he who by nature is life and has slain death, be put to death and die?

*Theotokion* With oneness of mind we glorify you, the Mother of God, who is more exalted than creation; for in you, the condemnation which began with Adam has been annulled, and the fallen nature of men has been restored, which sings: You priests praise and you people exalt him above all for ever.

*Canon of the Hieromartyr*

*Irmos* You, the sustainer of all things, who covered your heights with the waters and set the sands as a boundary for the sea, are hymned by the sun and glorified by the moon; and all creation offers a hymn to you as to the creator of all, for ever.

God the creator of all sanctified you from your earliest infancy, and, attaining the measure of age for Christian suffering, you tasted thereof, thus overcoming the power of the prince of evil; and, bearing your crown, you attained the mansions on high.

Those who sail ever invoke you as an excellent helmsman, O wise martyr, for by your truly pleasing supplications they are delivered from misfortunes at sea, hymning God, the king and creator for ever.

In your profound and honoured old age, the enemies of the Lord slaughtered you like an innocent lamb, O glorious Phocas, who slayed the enemy, the author of evil, with the forthright sword of your confession.

*Theotokion* Having given birth to the Lamb of God who in his utter loving kindness takes away the offenses of men, you have become the cleansing of our fallen corrupt nature. Therefore, O Virgin Mother of God, we hymn you with joy.

*Ode 9*

*Canon of the Myrrh-bearer*

*Irmos* Heaven was struck with awe and the ends of the earth were amazed, that God should bodily appear to men and that your womb became more spacious than the heavens. Therefore the ranks of angels together with mankind magnify you O Mother of God.

Now transported to divine joy, to the broad expanse of paradise, to the noetic and heavenly mansions where the ranks of the venerable dwell, and where the voice of those who keep splendid festival is heard, O God-bearing Mary, we therefore call you blessed.

You preferred on earth nothing but the love of Christ our God, and consumed by his beauties alone and following his steps, directly illumined by the rays he sent upon you, O most honoured one, you cried out: I magnify you, O most merciful.

Having received God-given deification, having drunk of the torrent of grace, and in godly manner received recompense for your pangs, O Magdalene, disciple of the Word, numbered with the ranks of the angels, by your supplications preserve those who honour you with love.

*Theotokion* As the Mother of him who suffered for us, deliver me from soul corrupting passions; as you are merciful, loosen the bonds of my offenses; and as you are good, bless my soul vexed by the temptations of the demons, O Virgin Mother of God, that I may hymn you, the exulted one.

*Canon of the Hieromartyr*

*Irmos* Blessed be the Lord God of Israel who has raised up a mighty salvation for us in the house of his servant David, for the dawn from on high has broken upon us, to guide our feet into the way of peace.

Though beaten, O Phocas, in the beauties of your miracles you are recognized as a heaven strewn with stars, ever illumining the earth and dispelling the darkness of the passions and wickedness. Therefore, we hymn you with faith.

In the hope of eternal good things you trod the narrow path on earth, O martyr Phocas; and growing in piety, you constricted every evil scheme of the enemy.

Your hallowed triumph and honoured festival has now dawned, bringing us perfect joy: your mighty deeds and struggles are truly glorified on this day on which may you remember us, O passion-bearer and martyr.

*Theotokion* You bear my likeness yet possess the Father's countenance, O my Son; for you clearly desire to heal the ugliness of mortals; thus, bearing Christ in her arms, the most pure Lady cried out, whom we hymn with never-ceasing voices.

*Exapostilarion of the myrrh-bearer,  
to the Special Melody O immutable Light...*

The never-setting sun who shone forth from the Father in the beginning, O maiden, was sealed in the tomb by the assembly of the Jews; yet you, O Mary, saw him risen and announced this to the disciples.

*Exapostilarion of the hieromartyr*

You have become the adornment of hierarchs, the helper of the poor and a pillar of the virtues, O divinely wise Phocas: remember all of us who sing to you.

*Theotokion* Daniel described you beforehand as the unquarried mountain from which the precious stone was cut which has broken down the temples of the idols, O Mary, Mother of God.

*Aposticha of the Octoechos, with Glory be to the Father... tone 4*

From your childhood you loved the Lord, O most blessed and wise Phocas; for, shouldering the cross as a weapon, without wavering you trod the path of the truth. Hence you became the beloved of the angels, the opponent of the demons and an excellent intercessor for the world.

Both now and for ever... *tone 8,*  
*composed by Byzantius*

As a disciple who faithfully ministered to Christ our God, who great compassion willingly assumed my poverty, Mary Magdalene, seeing him stretched out upon the tree and enclosed in the sepulcher, cried out, shedding tears: What strange sight is this, O giver of life to the dead? How is it that you are counted among the dead? What myrrh shall I bring to you, who has removed from me the stench of the demons? What tears shall I shed for you who has wiped away the tears of our first mother? O king of all, you appeared as a gardener, taking away the burning heat with the dew of your words, and you said to her: Go to my brethren and declare to them the joyful news; for I shall ascend to the Father, my God and your God, that I may bestow great mercy upon the world.

## **Liturgy**

*At the Beatitudes, 8 verses, 4 from Ode 3 of the canon of the Myrrh-bearer;  
and 4 from Ode 6 of the canon of the Hieromartyr.*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle to the Corinthians, number 141*

*Alleluia, tone 4*

I waited patiently for the Lord, and he inclined to me and heard my cry.  
He brought me up from the pit of roaring waters, out of the mire and clay.

*Gospel of Luke, number 34*

*Communion Verse*

Rejoice in the Lord you righteous, for it befits the just to praise him.

## July 23

### Icon of the Mother of God of Pochaev<sup>9</sup>

#### Little Vespers

*At Lord I call to you... 4 verses, tone 4*

The day of your feast has dawned, O Lady: this splendid day of joy has arrived. Come, you choirs of monastics; come, you faithful people, with a pure heart let us hymn the Mother of God, and glorify her wonders revealed on Mount Pochaev. *twice*

Great is the power of your miracles, O Mother of God, for all those who have called to you, you have saved from their bitter infirmities; the faithful are strengthened by your apparitions, and you have turned unbelievers to the faith.

Like Sinai and Tabor, the mountain of Pochaev we call blessed; we honour the church of our Lady which stands here, as the church of Blachernae: for things like those accomplished in all those places have been wrought in the Monastery of Pochaev, where the glory of the ever-virgin lady has been made manifest.

*Glory be to the Father... Both now and for ever... tone 2*

You are the portal of heaven, the surety of our salvation, and the confirmation of the Orthodox faith, O Mother of God: trusting in your intercession, we your servants have gathered to form a single choir; we bow down before the footstool of your feet, and entreat enlightenment and salvation for our souls.

*Aposticha, tone 1*

Today true piety of heart and repentance for sins are offered by Christians before the throne of the most pure Virgin, for she entreats Christ our God for us.

*Verse* Hearken, O daughter, and see, and incline your ear.

Here we behold your prophecy fulfilled, O Lady; for all generations joyfully call you blessed. With the righteous Elizabeth we cry out to you: Blessed are you among women, and blessed is the fruit of your womb.

*Verse* The richest among the people shall entreat your favour with gifts.

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<sup>9</sup> We sing this service on the 23rd of July, when the vision of the Mother of God was seen over the Church of Pochaev putting the Moslems to flight in the year 1675. There is also a veneration of the miraculous Pochaev icon on the feast of the Nativity of the all-holy Mother of God, and a veneration of her footprint on Friday of Bright Week: on these days we perform the service according to the Menaion and the Triodion.



Truly blessed is the womb which bore you, O Lord, and the breasts which you suckled. Help us, who celebrate the festival of your most pure Mother, to bear you in our hearts, that, in accordance with your word, we also may share in this blessedness.

Glory be to the Father... Both now and for ever... *tone 5*

Rejoice, most blessed virgin Mother of God; rejoice, swift to hear those who pray; rejoice, terror of demons and refuge of the penitent; rejoice, fountain of grace given to all in your miraculous image in the Lavra of Pochaev.

*Troparion, tone 5*

Before your holy icon O Lady  
those who pray are granted healings,  
receive the knowledge of the true faith  
and withstand the assaults of the infidels.  
Therefore for us who fall down before you,  
entreat the remission of our sins,  
enlighten our hearts with thoughts of piety,  
and offer supplication before your Son,  
for the salvation of our souls.

## Great Vespers

*We sing Blessed is the man... the first antiphon.*

*At Lord I call to you... 8 verses, tone 5*

Come, you assemblies of Russia: you faithful of all nations, gather together. Let us go to Mount Pochaev, to the house of the Mother of God, to gaze upon the place of her footprint, where of old she appeared in a pillar of fire: with faith let us receive sprinkling from the spring which flows there, and let us bow down before her wonder-working icon, asking forgiveness of our transgressions and great mercy for our souls. *twice*

We hasten to your assistance, O most pure Lady, and hymn the miracles wrought by you in the Monastery of Pochaev; for there the blind and the lame joyfully receive healing, the demonized are released from their possession, and the dead are raised; and there no heart is so hard that it is not moved to piety at the sight of your shrine. Confirm the good will of those who pray to you, O Lady, and grant our souls great mercy.

Rejoice, O Mother of God, full of grace, who receives hymnody from the angels; gazing down from heaven upon your flock, regard our tears of contrition and hearken to the prayerful sighs of our souls, which, more than the eloquence of words, move you to loving kindness, to grant our souls great mercy.

*Further verses, tone 2*

While kissing your icon, O Lady, and bowing down before the print of your foot, mindful of the many instances of your aid, we find no words fit to glorify you; but offering you reverent tears in silence, we feel that we are standing before your glory in heaven, and say: Save those who magnify you. *twice*

Peter and his friends, seeing the transfiguration of the Lord on Mount Tabor, and delighting in the splendour of his glory, cried out to him: It is good for us to be here, O Lord. And we, assembled on the mount where the Mother of God appeared, let us say the same, mindful of the manifestation of her glory which took place here. Let us cry out to her in compunction: Save those who magnify you.

You first appeared on a precipice in the wilderness, O Lady, prefiguring with the light of fire the enlightenment of the faithful here, reminding us of the bush which burnt yet was unconsumed; and then from heaven you revealed to the monks of Pochaev a vision of your aid, like your protecting veil seen by Andrew of old. Illumine also with spiritual light us who pray, and save those who magnify you.

Glory be to the Father... Both now and for ever...

O blessed virgin Mother of God, the impassible gate which was mystically sealed: accept our supplications, and offer them to your Son and God, that through you he will save our souls.

*Entrance, Prokimenon, Readings:*

A reading from Genesis.

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place, and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." (Genesis 28: 10-17)

A Reading from Exodus

Moses came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet

it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey."

A reading from the prophecy of Ezekiel.

Thus says the Lord: When these days are over, then from the eighth day onward the priests shall offer upon the altar your burnt offerings and your offerings of well-being; and I will accept you, says the Lord God. Then he brought me back to the outer gate of the sanctuary, which faces east; and it was shut. The Lord said to me: This gate shall remain shut; it shall not be opened, and no one shall enter by it; for the Lord, the God of Israel, has entered by it; therefore it shall remain shut. Only the prince, because he is a prince, may sit in it to eat food before the Lord; he shall enter by way of the vestibule of the gate, and shall go out by the same way. Then he brought me by way of the north gate to the front of the temple; and I looked, and lo! the glory of the Lord filled the temple of the Lord; and I fell upon my face. (Ezekiel 43:27-44:4)

*Entreaty, tone 6*

You flow streams of healing upon the faithful who come to your healing footprint, O virgin Bride of God. For there you freely pour healings richly and abundantly upon the afflicted: the blind you make clear-sighted; the many lame you have set aright, and you have restored the paralyzed, granting to all those requests which are conducive to salvation, and great mercy to our souls.

Come, those who love the feasts of the Church, let us glorify the miraculous appearance of the icon of the Mother of God at Pochaev; for it has shone forth gloriously and divinely in the Monastery there, shedding the inexhaustible grace of miracles upon all. With mouth and heart, with hymns and spiritual songs, let us radiantly celebrate on this holy day with all who hasten to Pochaev's mount.

Glory be to the Father... Both now and for ever...

O you people of Russia, sing a new hymn to the Queen, the Mother of God, who has wrought a miracle more recent than the miracles of old, on the Mountain of Pochaev: for she struck down the mighty bolts launched by the infidel Tatars, turning them back upon the heads of those who loosed them; and she girded the weak with strength from on high, and exalted those of low estate. To her let us ascribe songs of victory, and, falling down, let us cry: Glory to you, our fervent helper, the Mother of the Lord the Most High.

*Aposticha, tone 3*

Who can describe your powers, O Mother of God, of the healing spring of Pochaev? Overflowing with inexhaustible gifts, you work many supernatural healings, curing not only the ailments of the body, but also washing away the passions of our souls; granting great mercy to all.

*Verse* Hearken, O daughter, and see, and incline your ear.

Moved to compunction by your miracles, O Mother of God, unbelievers have confessed the Orthodox faith, and heretics have renounced their heresy and united themselves to the flock of the Church; the possessed have been freed from the tyranny of demons, and hardened hearts have been softened. Illumine also our souls with repentance, granting us great mercy.

*Verse* The richest among the people shall entreat your favour with gifts.

After the deliverance of your Lavra from the infidels, O Lady, the Orthodox people joyfully received your icon, as of old the life-creating cross of your Son was received after its Persian captivity. Therefore, the healings worked through it have multiplied. Deprive us not thereof who pray to you, but grant our souls peace and great mercy.

Glory be to the Father... Both now and for ever... *tone 8*

He who sits upon the cherubim and is hymned by the seraphim was pleased to be born of the Virgin; and he has taught us to call upon her in prayer, who of old in Cana of Galilee accepted her entreaties for the people, and ever since fulfills our petitions for her sake. Come, therefore, you Christian people, to the site of the miracles of the holy Mother of God; and, laying your supplications before her icon, be steadfast in unwavering faith, that we may receive great mercy therefrom.

*Troparion, tone 5*

Before your holy icon, O Virgin Mother of God, they who pray are vouchsafed healings, receive knowledge of the true faith, and rout the assaults of the Moslems. Wherefore, for us who fall down before you, do you entreat remission of sins; enlighten our hearts with thoughts of piety, and offer up supplication before your Son for the salvation of our souls.

## Matins

*At God is the Lord... the troparion of the icon, thrice.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4*

The Mother of God ever hearkens to the supplications of Christians,  
who from the ends of the earth send the cry of their entreaties.  
She chose the Mount of Pochaev as the place of her appearing;  
and so Christians hasten to be there.  
Turn not away from their pleas, O Lady,  
but be the intercessor  
for righteous and sinful alike.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 7*

Open wide your gates, O holy Lavra of Pochaev, to receive  
the countless people who come, to kiss with piety the holy icon of our Lady,  
who with the monastic brethren offer fervent supplications to Christ our God,  
that, through the prayers of the ever-virgin, his Mother,  
he may be merciful to his servants.

*Polyeleos, and Magnification*

We magnify you, O most holy Virgin, and we honour your precious icon, which  
you have glorified on Mount Pochaev from of old.

*Verse* The king's daughter is all glorious within, her clothing is embroidered  
cloth-of-gold.

*After the Polyeleos, the Sessional Hymn, tone 6*

Today the Church offers you thanks for your miracles  
wrought on the Mount of Pochaev, O Lady.  
May your people who have gathered be blessed from heaven;  
chasten our mind, help to set our life aright;  
offer entreaty to God for the salvation of our souls,  
we entreat you O Lady.

*The Hymn of Degrees, the first antiphon of tone 4.*

*Prokimenon, tone 4*

I will make known your name to every generation.

*Verse* Hear, O daughter, consider and incline your ear.

Let every breath... *and the Gospel of Luke, No 4*

*After the Psalm Have mercy... the verse, tone 5*

Come, you assemblies of Russia: you faithful of all nations, gather together. Let us go to Mount Pochaev, to the house of the Mother of God, to gaze upon the place of her footprint, where of old she appeared in a pillar of fire: with faith let us receive sprinkling from the spring which flows there, and let us bow down before her wonder-working icon, asking forgiveness of our transgressions and great mercy for our souls.

*The canon, tone 8,*  
*upon the acrostic* O Mother of God of Pochaev, save and preserve Orthodox Russia.

*Ode 1*

*Irmos* Let us sing to the Lord, who led his people through the Red Sea, for he alone has gloriously been glorified.

Let us hymn the Mother of God, O faithful, offering our supplications to her and bowing down before her wonder-working image with faith and love.

O Lady, spurn not our poor praises and reject not our sinful poverty, but as you are the good Mother of him who is goodness accept the people who fall down before you.

The Mount of Pochaev, before gloomy and remote, has by your appearance become like Sinai, O Lady; for there the bush afire yet unburnt prefigured you, and here you have appeared to Christians, seen in the midst of fire.

Blessed were your eyes, O shepherds, which beheld our Lady on Mount Pochaev for thereby you became sharers with the shepherds of Bethlehem. Blessed also are the Christians who have not seen this, yet worship with faith in this place.

O generations of Russia and faithful of every nation with those gathering at the site of the appearance of our Lady, worship before her wonder-working image; let us weep over our sins, and rejoice in the loving kindness of the Lord.

A pillar of fire revealed you to the monks and shepherds, O Lady. Instill the fire of zeal in our souls, that we may preserve the true faith, turn away from every heretical word and uproot the deception of sin from our hearts.

*Katavasia, tone 4* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

*Ode 3*

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the light of those in darkness; and my spirit sings to you.

Christ-loving Anna received your icon, O Lady, from the hand of the hierarch as a sacred gift, a reward for her hospitality; and seeing the healing thereby of her brother who was born blind, she gave it to the Monastery of Pochaev for the common good.

Let us kiss the Pochaev icon of the Mother of God, O faithful, and, offering repentance for our sins, let us ask of our Lady deliverance from need and help in every good deed.

The miraculous icon of the Mother of God appeared on Mount Pochaev as a beautiful blossom on a tree of goodly foliage. O faithful, ask that the gift of loving kindness, needful for our life, be given, in accordance with Christ's words.

That which is needed in this transitory life, O friends, is of little value; yet the Lord gives even these, at the entreaty of his Mother: he blesses and rewards with eternal joy in heaven those who endure. Pray, O Lady, that he grant it also unto us.

The Church of Pochaev, which shelters the miraculous print of your foot and preserves your icon, O Mother of God, is an entrance to heaven for the faithful: help those who pray there to put aside earthly cares, to desire the one thing needful, and to seek it in fervent prayer.

How furious is the madness of the iconoclasts who removed your icon from the monastery, O Lady; and subjecting it to mockery, brought upon themselves the punishment of God as they were seized with great terror when one of the women among them was chastised with demonic possession.

*Katavasia* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

*Sessional Hymn, tone 6*

An abundantly flowing river is not accustomed to tranquility,  
neither is it able to halt the rushing of its waters;  
likewise your supplications never cease, O Lady,  
but preserve the righteous from falling and raise the fallen to repentance;  
and they impart to us who worship before your image  
the twofold grace of contrition,  
and move us to cry out to you with the Archangel and Elizabeth:  
Blessed are you among women, and blessed is the fruit of your womb.

*Ode 4*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

At the time came for the return of your icon to the Monastery of Pochaev by the iconoclasts who had held it captive, venerable Job and the brethren rejoiced, kissing it; and now the Christians who come to your monastery at time bear witness before it of the same joy and faith.

Enslaved to slothfulness, I ever anger the good God by my sins; nor do I dare to raise my eyes to him, but fall down before your miraculous image, O Lady, before which the penitent through you received forgiveness; and I cry out: By your intercession move the Lord, your Son, to take pity on me.

Even one who is foolish and hard of heart is converted and moved to contrition in the Church of Pochaev, standing and worshiping before your shrines, O Lady, pondering the miracles wrought through them, and seeing the people praying with faith.

Many of the blind and the lame who received healing before your icon are seen, O Lady; and the dumb and the mute are heard lifting their voices. There the possessed, drinking of the water which flows from your footprint, are freed from demons. Accept also my entreaty, that I may be freed from demonic passions and may ever contemplate the light of Christ's salvation.

While held captive in a prison in the land of the Turks, a monk was transported through the air to the Mount of Pochaev by your power, O Lady: now on the feast day of your glory, free me who languishes in the fetters of the passions, and enroll me among the choir of those who hymn you with faith and love.

Having hastened to your miraculous image and washed in the water from the print of your foot, O Lady, the young man bowed down with sickness was immediately healed; a blind girl there recovered her sight; and an infant prematurely dead was raised to life. From deathly despair lift me who falls down before you, and open the eyes of my soul.

*Katavasia* Seated in glory upon the throne of the divinity, Jesus most divine is come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

*Ode 5*

*Irmos* Waking at dawn we call to you to save us, O Lord; for you are our God and we know no other than you.

Though the most sinful of all who fall down before your icon, O Lady, and though all have surpassed me in their faith, deprive me not of your assistance, wretch that I am, O Lady who has revealed an abyss of mercies in your monastery.



As you are merciful to all who call upon you, you hearken to those who venerate your icon in spirit afar off; and thus you raised a child from the dead, at the supplication of his grandmother. And now, O Lady, be readily entreated by all who pray to you from all parts of the earth.

Behold the great multitudes of people hastening to your holy mountain, seeking your mercy O Lady: the faithful and those of little faith, the righteous and sinners; and with them those foreign to the Church are thrown together. Have mercy on all, and reveal the light of the true faith to all, for their salvation.

Why do I, a sinner, bowing down before the pure Mother of God and promising to correct my life, turn back to my former transgressions? Woe is me; am I not more wicked than the infidels who, offering repentance on Mount Pochaev, became good Christians?

Though the Turks who laid siege to your holy monastery were cruel, O Lady, and though they dared to loose their bolts at you when you appeared in the sky, yet when their arrows were turned back upon their heads, they confessed your power with contrite heart.

Beholding you in the heavens with venerable Job, O Lady, when the Moslems were cast into confusion and fled, the monks of Pochaev sang a fitting hymn to you, rendering fervent thanks to you and your favoured one.

*Katavasia* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, held in your womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing your praises.

*Ode 6*

*Irmos* Bestow upon me a robe of light, O most merciful Christ our God, who covers yourself with light as with a garment.

The Moslems who saw you in the heavens, O Lady, asked one another: What is this awesome vision? Some, cast into confusion, slew one another; while others, accepting the faith within their hearts, demanded baptism, after which they remained monks for the rest of their lives, hymning your power.

With spiritual gifts enrich the monks and lay folk who believe in your assistance, O Lady; and enlighten and illumine those of little faith, as once you brought to the knowledge of Christ the Moslems who knew him not.

Having returned to the Turkish land, the Moslems preserved the memory of your aid, O Lady, handing down the memory of your apparition to their children. How much more, then, ought we Christians remember your miracles on Mount Pochaev?

Falling down in mind before your image, the man who had fallen into a deep well was saved from certain death, and, rescued unharmed from its depths, he proclaimed your loving kindness.

Even I wish to emulate the faith of the people you have saved; even I desire to receive your aid in my life; but my faith is insufficient and my sins are many. Strengthen the faith in me who cries out to you, O Lady: I believe; help my unbelief.

The pit of the errors of the Latins engulfed the Monastery of Pochaev for one hundred and ten years; but with your aid it was once more raised up to the summit of Orthodoxy and declared a Lavra. Preserve it unshaken in the Orthodox faith, even until the hour of the coming of your Son and God.

*Katavasia* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

*Kontakion, tone 1*

Your icon of Pochaev has been proven to be a source of healings and the confirmation of the Orthodox faith, O Mother of God: free us who have recourse to it from misfortune and harm, keep your Lavra safe, establish Orthodoxy in its surrounding lands, and remit the sins of those who pray to you, for you can do that which you desire.

*Ikos* Arise from your graves, you monks of Pochaev, and tell us how many miracles of the holy Mother of God you witnessed: how the dead were restored to life before her icon; how the demons fled from those tormented; how the afflicted were healed; how the faithless found faith; and how blasphemers repented there. These things were marvellous to men and angels; and mindful of all that has taken place and which occur even to this day, we fall down in prayer before the holy icon of the most pure Mother of God with fear and compunction, and say: O abyss of mercy and treasury of beneficence, release the sins of those who pray to you: for you can do that which you desire.

*Ode 7*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

The Orthodox people offered the akathist hymn before your icon, O Lady, when the Monastery of Pochaev was returned to the Church at the command of the Emperor: entreat remission of our sins and aid us who pray to you in the struggle against the foe.

Pray that the soul of autocrat Nicholas the First be granted repose, O Lady, together with the souls of those who laboured for the return of your Lavra from captivity by the heretics; and grant oneness of mind and peace to us who have recourse to you.

Be merciful to those who govern us, O Lady, and speak peace in their hearts for the Church, subduing under them all adverse foes.

Before your icon, now returned to the Orthodox, O Mother of God, the faithful are again able to receive healing; for every year since then you glorified the Church of Christ with four miracles, for the consolation of the people.

Grant the paradise of heaven to us who honour your holy Lavra as an earthly paradise, O Lady, and hymn your mercy with fervent faith.

Abraham saw the day of the Lord from afar and rejoiced, and lived in expectation of that day: seeing your Church of Pochaev from afar, a lame woman, filled with hope in your aid, was then healed, and, leaping up like a hart, she hastened to your monastery.

*Katavasia* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced shouting: Blessed are you, the supremely exalted Lord God of our fathers.

*Ode 8*

*Irmos* The king of heaven who is hymned by the angelic hosts; praise and exalt him above all for ever.

To a demonized woman who had come to Kiev from the Ural region the Mother of God appeared with venerable Job and summoned her to the Mount of Pochaev, where, having given her healing, she taught her to glorify her aid.

Having washed his eyes in the Pool of Siloam at the command of Christ, the man born blind received his sight; and washing with water from the footprint in the Church of Pochaev, the blind maiden recovered her sight. O Lady, heal us also who are blinded by the passions, who with faith sprinkle ourselves with water from the print of your foot.

Seeing a certain maiden healed, her grandmother then cast aside the error of the Uniates and confessed the Orthodox faith: likewise establish us, your servants, O Lady.

The people of God, hastening to your mountain, O Lady, there make vows to undertake feats of piety: help them to fulfil them, O Mother of God.

The angels in heaven unceasingly hymn your glory, O Mother of God, and men on earth unceasingly hasten to your aid. Forsake not their sighs, as you are good, and hearken even more to their supplications in the place of your appearance.

Great is the power of your aid, O Lady, by which your Son and our God grants forgiveness to sinners, strength to those who strive and consolation to the despondent.

*Katavasia* The birthgiving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Ode 9*

*Irmos* We who are saved by you, O pure Virgin, confess you to be the true Mother of God, and with the bodiless choirs we magnify you.

Christians do not make their way to the Mount of Pochaev one by one, but as a great throng: those of the sacred city of Kiev who confessed the help received from that miraculous icon during the plague, painted a copy and brought it to the holy Lavra.

Even in years to come, save us, O Lady, from deadly contagion and civil strife, from famine and fiery conflagration; for, lacking strength of soul, we, uncomprehending, are filled with despair amid tribulations.

The southern reaches of the Russian land preserved the Pochaev icon of the holy Lady and her holy Lavra as the diadem of the realm, in which they boast; and the northern parts also requested a wonder-working copy of this same Pochaev icon through the entreaties of the monks in the city of Tobolsk.

O Lady, free the Russian land from misfortunes and temptations, in that it is the boundless footstool of your mountain; and preserve it in piety to the end of time.

Now we hear the shameless voices of blasphemy in the midst of Christian society, O Mother of God: let not your servants fall into their errors, but ever kindle unwavering faith in our hearts.

Behold, the time has come for help from the Mother of God, as pitfalls increase in number. Behold, now is the time for us to sigh to her, O friends. Let us say from the depths of our heart: O Lady, help your people.

*Katavasia* Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers celebrate, honouring the sacred triumph of the Mother of God; and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

*Exapostilarion,*  
*to the Special Melody* Your bridal-chamber do I behold

Wondrous was the sight of the holy Virgin in the pillar of fire, who has made known to us countless miracles through the icon of Pochaev. Let us awaken from the sleep of sin, that with tears we may beg correction of our life; and let us bow down with faith before the Mother of God.

Let everything that has breath... *and the Praises, 4 verses, tone 4*

O you people, let us hymn the holy and pure Virgin, who of old appeared to shepherds on Mount Pochaev, who now works good for the whole world from there. For the Lady knows to fulfil our beneficial requests, to season our hearts with piety, and to protect her servants from misfortune and evil. *twice*

Forsake not us sinners, O Mother of loving kindness, and turn not away from us on account of our little faith; but by your gracious help increase our faith, and teach your servants to offer you the sacrifice of praise.

By the almighty activity of your intercession, O Mother of God, you have healed the blind, lame and crippled who fall down before your holy icon; you have expelled demons which were tormenting the people, and have revealed the Orthodox faith to Moslems and heretics. Spurn not our supplications, O immaculate Lady, but fulfil our saving petitions.

Glory be to the Father... Both now and for ever... *tone 8*

The Mount of Pochaev boasts in your signs, O Lady Mother of God, and every Christian nation confesses your power, by which unbelievers have become Orthodox, sinners have come to repentance, and the slothful have been roused to spiritual activity. Teach us to emulate them, O good one: move us to render thanks to you with fervour, and move us to hymn the glory of your Son and our God, who is one of the Holy Trinity.

*Great Doxology, litanies, and Dismissal.*

## Liturgy

*Beatitudes, 8 verses: 4 from Ode 3 and 4 from Ode 6.*

*After the Entrance, the troparion of the feast;*

Glory be to the Father... Both now and for ever... *the Kontakion of the feast.*

*Prokimenon, tone 3: the hymn of the Mother of God*

My soul magnifies the Lord, my spirit rejoices in God my Saviour.

*Verse* For he has looked with favour on his lowly servant; from this day all generations will call me blessed.

*Epistle to the Hebrews, number 320 [Heb 9:1-7]*

*Alleluia, tone 2*

*Verse* Arise O Lord into your resting place; you and the ark of your might.  
The Lord has sworn to David an oath which he will not break.

*Gospel of Luke, number 54 [Luke 10: 38-42, 11: 27-28]*

**July 23**

*Communion Verse*

I will take up the cup of salvation and call upon the name of the Lord.

## July 24

### The holy Martyrs Boris and Gleb in baptism Roman and David

#### Little Vespers

*At Lord I call to you... 4 verses, tone 4  
to the Special Melody As one valiant among the martyrs...*

Your most holy memory, splendid and most festive, shines today upon the land of Russia, O glorious Boris and meek Gleb, illumining the souls of those who with faith honour your sufferings. Therefore, pray, O most blessed ones, \* that cleansing and great mercy be granted to our souls. *twice*

Come together, O newly chosen flock of Christ, and today let us spiritually praise Boris and the valiant Gleb, the beloved of Christ, who endured undeserved slaughter at the hands of their brother, and who therefore ever pray to Christ that our souls be saved.

Let the whole human race rejoice greatly today, and let the Church of Christ join chorus to sing hymns divine, praising the newly enlightened princes and martyrs; for, forsaking an earthly kingdom for one that transcends the earth, having loved the Lord with all their soul, they now pray that our souls be saved.

Glory be to the Father... *Idiomelon, tone 6*

Overcome by desire for things to come, and yet more by the love of Christ, O Boris and Gleb, you spurned an earthly kingdom and glory, and loved purity. You endured an unjust murder, and in no way opposed the brother who slew you; Therefore, Christ has enriched you with gifts of miracles. O sacred and radiant pair, O divine brothers: pray that our souls be saved.

Both now and for ever...

*Theotokion* No one who flees to you goes away disappointed, O most pure Virgin and Mother of God: he who asks a favour receives according to the virtue of his request.

*Aposticha, tone 2,  
to the Special Melody O house of Ephratha...*

Having purified yourselves \* as an abode for the Holy Spirit, \* by your supplications \* make us also his habitation, \* O holy ones.

*Verse* The righteous cry and the Lord hears it, and frees them from all their affliction.

O godly and wondrous pair, \* destroyers of deception \* and sowers of piety: \* make supplication, \* that our souls be saved.

*Verse* The trials of the righteous are many but our God delivers him from them all.

Having been shown to be \* most radiant stars, \* O invincible athletes, \* illumine us who honour with faith \* your sacred sufferings.

Glory be to the Father... *tone 8*

The shrine where your precious and sacred relics lie pours divine healings in abundance upon those who approach, O exulted ones, dispelling the ancient darkness of idolatry and emitting the light of piety. We beseech you, O holy ones, pray that your homeland be delivered from harm, and that our souls be saved.

Both now and for ever...

*Theotokion* O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

*Troparion, tone 2*

O righteous passion bearers, chaste Boris and innocent Gleb,  
truly obedient to the Gospel of Christ,  
you did not resist your brother slaying your bodies yet not harming your souls.  
Let the evil lover of power therefore lament,  
as you rejoice with the angelic powers, standing before the Holy Trinity:  
pray that the realm of your kinsmen be pleasing to God,  
and that the children of Russia be saved.

Glory be to the Father... Both now and for ever...

*Theotokion* All of your most glorious mysteries  
are beyond comprehension, O Mother of God;  
for with your purity sealed and your virginity inviolate,  
you are known to be truly the mother who has given birth to God.  
Beseech him to save our souls.

## **Great Vespers**

*We sing* Blessed is the man... *the first antiphon.*

*At* Lord I call to you... *8 verses, beginning with these 4 in tone 8,*  
*to the Special Melody* O all-glorious wonder...



O all-glorious wonder, \* the divine and honoured summit of the exulted brothers \* shines upon us today, \* summoning the new people \* to praise the all-valiant martyrs: \* Boris, who suffered earnestly, \* and Gleb, the innocent lamb slain with him \* for the Saviour of our souls, Who was slain for our sake. *Twice*

O all-praised one, \* having first submitted the royal purple of your kingship to Christ, \* and acknowledged him \* as true God and king of all, \* you rejected the vain gods of your ancestors. \* And so Christ has enriched you with gifts of miracles, \* and the Saviour of our souls, \* who is wonderful in his saints, \* has given you eternal crowns instead of those which pass away.

Blessed is the land and city \* where you were raised, \* and the honoured temple which received your bodies \* has been adorned as with the crown of a kingdom. \* O truly pleasing guardians, \* glorious Boris and all-wondrous Gleb, \* who strike terror in the hearts of our enemies \* and drive them far from your homeland, \* pray that our souls be saved.

*And 3 verses, tone 2,  
to the Special Melody With what wreaths of praise...*

With what wreaths of praise shall we crown those who are hymned, who, though separate in body are united in spirit, the fervent helpers of faithful people, the adornment of the Russian land and delight of the whole world, who with manly intent destroyed the might of the demons having as their ally Christ, who grants the world great mercy? *Twice*

With what beauties of praise shall we adorn those who are hymned: Boris, who with boldness has acquired power over the passions, and Gleb, his fellow zealot, both of whom were beacons shining together, illumining all the pious with the light of virtue? For having learned the commandments of Christ, they have been gloriously glorified, entreating him who grants great mercy to all.

With what spiritual discourse shall we compose the honoured feast of the all-glorious martyrs, who forsook corrupt earthly glory for the sake of Christ? One was pierced by a spear in his side, and the other was slaughtered like a lamb. They have been fittingly glorified by Christ, and have received the gift of healing, asking great mercy for all.

Glory be to the Father... *tone 6*

Come, let us praise the wonder-workers and martyrs; for, having suffered lawfully, they vanquished the adverse foe, and now stand, before Christ, splendidly adorned, rejoicing. Let us praise their memory with gladness and love, as we sing with hymns: Rejoice, O helpers of all the world, allies against the enemy; rejoice, healers of the sick and expellers of demons; rejoice, beloved summits of piety, most comely brothers, glorious Boris and wondrous Gleb, beloved of Christ, who entreat the Holy Trinity for us, that peace be granted to the world and that our souls be saved.

Both now and for ever... *and the Dogmaticon, same tone*

Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,  
came forth, ineffably incarnate from you, O pure one.  
He who by nature is God,  
for our sakes assumed the nature of man;  
not divided into two persons,  
but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

*Entrance. Prokimenon of the day and three readings:*

A reading from the prophecy of Isaiah

Let all the nations gather together, and let the peoples assemble. Who among them declared this, and foretold to us the former things? Let them bring their witnesses to justify them, and let them hear and say, "It is true." You are my witnesses, says the Lord, and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. I, I am the Lord, and besides me there is no saviour. I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses, says the Lord. I am God, and also henceforth I am He; there is no one who can deliver from my hand; I work and who can hinder it? Thus says the Lord, your Redeemer, the Holy One of Israel.

A reading from the Wisdom of Solomon

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them forever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

A reading from the Wisdom of Solomon

The righteous, though they die early, will be at rest. For old age is not honored for length of time, or measured by number of years; but understanding is gray hair for

anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; or their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*Entreaty, the verse of the church or monastery,  
and these of the martyrs, Idiomela, tone 4*

Even though the new Cain, the hater of God and despiser of his brothers, deprived you of an earthly realm by murder, yet Christ has given you a kingdom which is without end and will not pass away. Standing before him with the angelic armies, pray that he save those who with love hymn your most honoured and greatly festive memory.

The earth has been hallowed by your most precious blood, and men have been enriched by you, receiving abundant healing, O divinely wise favorites of Christ. Glorious Boris and innocent Gleb, entreat the Lord, to whom you cleaved from your youth, that he save those who hymn you with faith.

Glory be to the Father... *tone 5*

With joy let us celebrate the memory of the great martyrs today, glorifying with hymns and songs Christ the Saviour, who has made his saints wonderful on earth with miracles and the grace of healings. Let us say with joy, crying out to them: Rejoice, for you have received grace to defeat various passions; rejoice, for by your blood you have come to dwell in everlasting life; rejoice, speedy hearers of those in tribulation, who deliver your homeland from perils. O God-pleasing Boris and Gleb, entreat the Lord, that he have mercy on our souls.

Both now and for ever... *same tone*

*Theotokion* We bless you, O Virgin Mother of God, for from you has shone forth Christ, the Sun of Righteousness, who has great mercy.

*Aposticha, tone 4,  
to the Special Melody* You have given a sign...

Come, lovers of chastity, \* with a pure heart and contrite soul \* let us honour the venerable pair who loved Christ \* who has dominion over all: \* the glorious passion-bearer Boris \* and the meek and truly wondrous Gleb; \* who pure in soul and body, \* have destroyed hordes of demons.

*Verse* The righteous cry and the Lord hears them, and frees them from all their affliction.

You sprang from an honoured root, \* O glorious and noble brothers, \* and, truly loving nobility, \* you desired the glory untouched by corruption, \* yearning for life and the indestructible kingdom. \* Having suffered for the sake of righteousness, \* you have received crowns of victory, \* O blessed passion-bearers \* and intercessors for our souls.

*Verse* The trials of the righteous are many but our God delivers him from them all.

Fulfilling the commandments of Christ \* and his precepts, in word and deed, \* you did not oppose your foes \* who came unjustly to slay you; \* and as emulators of Stephen the first martyr \* you said, praying: \* Hold not this sin against them, O Jesus our God, \* the Saviour of our souls, \* who loves mankind.

Glory be to the Father... *tone 8*

Come, you newly baptized assemblies of Russia, and see how, although blameless, judgment befalls the martyr Boris as they pierced his side with a spear and spilled his blood at the instigation of the devil. And Gleb was slaughtered like an innocent lamb by his own brother Svyatopolk. They have been crowned while he has passed into oblivion; they are glorified, while he is tormented in Gehenna; and they entreat Christ God for our souls.

Both now and for ever...

*Theotokion* O Virgin unwedded,  
who inconceivably conceived God in the flesh;  
receive the prayers of your servants.  
O immaculate Mother of God the Most High  
who grants cleansing of transgressions to all:  
receive our entreaty that we all may be saved.

*Troparion, tone 2*

O righteous passion bearers, chaste Boris and innocent Gleb,  
truly obedient to the Gospel of Christ,  
you did not resist your brother slaying your bodies yet not harming your souls.  
Let the evil lover of power therefore lament,  
as you rejoice with the angelic powers, standing before the Holy Trinity:  
pray that the realm of your kinsmen be pleasing to God,  
and that the children of Russia be saved.

Glory be to the Father... Both now and for ever...

*Theotokion* All of your most glorious mysteries  
are beyond comprehension, O Mother of God;  
for with your purity sealed and your virginity inviolate,  
you are known to be truly the mother who has given birth to God.

Beseech him to save our souls.

## Matins

*At God is the Lord... the Troparion of the martyrs, twice;  
Glory be to the Father... Both now... and the Theotokion*

*After the first reading from the Psalter, the Sessional Hymn, tone 1,  
to the Special Melody The choir of angels...*

Enduring your suffering with patience and courage, O Prince Boris, with Christian love you looked to the merciful God who loves mankind, and who grants the world great mercy. *Twice*

Glory be to the Father... Both now and for ever...

*Theotokion* To him who was begotten without a mother in heaven, in a manner past understanding and report, you gave birth on earth without a father. Beseech him, O Mother of God, for of our souls.

*After the second reading from the Psalter, the Sessional Hymn, tone 1,  
to the Special Melody The choir of angels...*

Having loved Christ from childhood, O honoured and glorious brothers, and acquiring a dispassionate life, you embraced chastity and abstinence from spiritual and bodily passions. Having received advancement through the grace of God, you heal us who hymn you. *Twice*

Glory be to the Father... Both now and for ever...

*Theotokion* O Virgin Mother of God, who alone is the mighty and fervent intercessor for the human race, with the prophets, martyrs and holy hierarchs, the fasters and the venerable, unceasingly entreat God the Word to whom you gave birth in a manner in manner transcending nature, that he save us all.

*Polyeleos, and this magnification*

We magnify you, O holy passion-bearers and princes Boris and Gleb, and we venerate your honoured sufferings, which you endured for Christ.

*Verse* God is our refuge and strength, a very present help in trouble.

*After the Polyeleos, the Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

Knowing the good commandments of Christ, and loving him, O glorious passion-bearers, you paid no heed to the slaying of your bodies, but committed your most comely souls into the hands of Christ. One of you, pierced with the spear, rejoiced; and the other, pitilessly slaughtered like an innocent lamb, offered up entreaty. Having received the gift of healing, O martyred brothers, beseech Christ our God, that he grant remission of sins to those who honour your holy memory with love. *Twice*

Glory be to the Father... Both now and for ever...

*Theotokion* Cloud of the noetic Sun, golden lamp stand of the divine light, O undefiled, unblemished, immaculate Lady: I pray you, with the radiance of dispassion illumine my soul darkened by the blindness of the passions, and with torrents of compunction and tears of repentance wash my defiled heart, and cleanse me of the mire of my deeds, that I may cry to you with love: Ever-virgin Mother of God, entreat Christ our God that he grant me remission of transgressions; for I your servant have you as my hope.

*The first antiphon of the Hymn of Degrees, tone 4*

*Prokimenon, tone 4*

The righteous cry and the Lord hears them, and frees them from all their affliction.

*Verse* The trials of the righteous are many but our God delivers him from them all.

Let every breath praise the Lord... *and the Gospel of Luke, No 106*

*After the Psalm* Have mercy...  
*this verse, Idiomelon, tone 8*

Most comely brothers, Boris and Gleb, your sufferings heal the pangs and afflictions of us who come to you in faith. Freely have you received, so freely you give healing to the sick; and as you have boldness, entreat Christ our God for our souls.

*We sing the Canon of the most holy Mother of God;  
and two Canons of the martyrs.*

*Ode 1*

*Canon of the most holy Mother of God, tone 2,  
upon the acrostic* I sing the praise of the Life-bearing Maiden.

*Irmos* Traversing the impassable, unfamiliar and dry sea-path, Israel the chosen sang:  
Let us sing to the lord, for he has been greatly glorified.

The immaterial ladder of old and the path through the unusually dry sea disclosed your birthgiving which we all praise, O pure Virgin; for he has been greatly glorified.

Incarnate of you, O most pure one, the power of the Most High, the embodiment of perfection and divine wisdom, consorted with man; for he has been greatly glorified.

The Sun of Righteousness passed through the impassible gate of your closed womb and has shone upon the world, O pure Virgin, for he has been greatly glorified.

*First Canon of the Martyrs, tone 4*

*Irmos* Traversing the depth of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of a cross.

O divinely wise pair, great athletes who stand with the saints before the Trinity, pray that cleansing be granted to me who praises you.

Your church is a divine trove of healings and ointment of sweet savor, O holy ones, in which we hymn Christ our God who has glorified you.

Having acquired within you Christ our God, the never-setting Sun, O most glorious Boris and Gleb, sanctify us who venerate your honoured memory.

*Theotokion* Understanding you to be beautiful, chosen and most honourable, O immaculate Lady, the Son of God became your Son, and through grace he has made his children those who honour you as the Mother of God.

*Second Canon of the Martyrs, tone 8*

*Irmos* Having traversed the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried out: Let us sing to our deliverer and our God.

Grant me release from my manifold transgressions, O Saviour, imparting wisdom to me, that with hymns I may praise you who has glorified your holy ones.

O pious people, let us sing a hymn with the chaste mind of the Orthodox, together glorifying the glorious Boris and the devout Gleb: both received from God the gift of thanksgiving, having loved goodly nobility and adorned themselves yet more with chastity and virtue.

*Theotokion* O faithful, let us give fitting praise to the Virgin, chosen from among all generations, who truly gave birth to God the Word in the flesh in manner past recounting.

*Katavasia* I will open my mouth...

*Ode 3*

*To the most holy Mother of God*

*Irmos* The bow of the mighty has been broken by your strength, O Christ, and the strengthless have girded themselves with power.

He who is beyond all time since he created time, was voluntarily formed into an infant from you, O Virgin.

Let us praise your womb that is more spacious than the heavens, for through it Adam rejoices as a citizen of heaven.

*First Canon of the Martyrs*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

With gladness the Church of Christ rejoices in your commemoration, O holy ones, and cries to the Trinity: O Lord, you are my strength, my refuge and my firm support.

Let us all praise with splendour the valiant crown-bearers and athletes of Christ, who have taught us to cry out to Christ: You are holy, O Lord.

They desired neither a kingdom, nor delight in food, nor silver and gold, but cried out to Christ alone: You are holy, O Lord.

*Theotokion* O pure and immaculate Lady, you gave birth to the cause of all, who delivers men from their disobedience and grievous fall.

*Second Canon of the Martyrs*

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the light of those in darkness; and my spirit sings to you.

Turning your thoughts wholly toward God, O wise ones, united by brotherly love you lived in piety.

You hated corruptible things which pass quickly away, and became vessels of virtue from your youth, O glorious ones.

Though young in body, you were both holy in soul, as you were pious; and you sincerely loved God.

*Theotokion* You alone ineffably gave birth to him who has truly destroyed corruption, O incorrupt one, and has saved the world.



*Sessional Hymn, tone 1,  
to the Special Melody* The choir of angels...

Having loved Christ from childhood, O honoured and glorious brothers, and acquiring a dispassionate life, you embraced chastity and abstinence from spiritual and bodily passions. And having received advancement through the grace of God, you heal us who hymn you. *Twice*

Glory be to the Father... Both now and for ever...

*Theotokion* O Mother of God, pure unwedded Virgin, intercessor and protection of the faithful: from misfortunes, tribulations and grievous circumstances deliver all who place their hope in you, O Maiden, and by your divine supplications save our souls.

*Ode 4*

*Canon of the Mother of God*

*Irmos* I have heard the report of your dispensation O Lord, and I glorify you, O only lover of mankind.

Behold, the dwelling place of the Lord, the Mother of God, the divine mountain, is clearly seen highly exulted above the powers of heaven.

Since you alone gave birth beyond the laws of nature to the him who is the Lord of creation, O Virgin, you have been granted a divine calling.

*First Canon of the Martyrs*

*Irmos* Seeing you hanging on the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

Having shone like two beacons, you illumine your people, O God-bearers. Deliver us now from the enemy who surrounds us, that with God we may honour you and your aid.

Your shrine has been shown to be an inexhaustible treasury of healings, O blessed ones, and a haven untouched by storms; for all of us who hasten to it with faith find deliverance from evil perils.

Bound to Christ by love, you were given by him the gift to heal various sufferings; therefore, we celebrate your festival, O divinely wise ones.

*Theotokion* The most glorious God, who sits upon the exalted throne of the cherubim, rested in your arms as upon a throne, O Mary, Bride of God.

*Second Canon of the Martyrs*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

Having struggled in your youth, O blessed of God, in the flower of your youth you paid no heed to the pleasures of carnal love, reading divine books instead; Enlightened by the commandments of God, you destroyed the prince of darkness.

Attaining the fullness of reason you followed the steps of your father, O blessed and divinely wise Boris: as a wise man you had as your fellow lover of good the truly ever-memorable Gleb; and as brothers by blood, you came to be united piously in soul.

Having come to love the law of God with all your soul, looking forward to and fixing your mind on the life which is to come, O holy ones, you hated earthly fame and power, and exchanged them for glory and a kingdom which suffers not corruption, O wise ones.

*Theotokion* Following your words, O immaculate one, all of us, the generations of Christians, call you blessed, for you truly gave birth to God, and not in fantasy: he being perfect in both the nature of his divinity and the law of mankind.

*Ode 5*

*Canon of the Mother of God*

*Irmos* The burning ember was revealed to Isaiah, and the sun has shone forth from the Virgin's womb, granting the enlightenment of the knowledge of God to those who have gone astray in the darkness.

Rain sweetness upon the earth, you clouds of gladness, for a child has been given to us, our God who existed before the ages, now incarnate of the Virgin.

When in latter times the Most High became incarnate without seed of the Virgin, he shone light upon my life and flesh, destroying the sorrow of sin.

*First Canon of the Martyrs*

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from the darkness of ignorance those who sing to you with faith.

The sacred festival of glorious Boris and Gleb has come, the most honoured feast which brings us eternal joy; on which we glorify the Lord who has glorified them.

Adorned with the majesty of virtue and crowned with suffering, O radiant Boris and Gleb, you put your brother and enemy to shame, accepting slaughter for Christ.

The whole world has heard of your honoured and sacred suffering, and every nation lifts its voice to glorify Christ who has glorified you.

*Theotokion* The corruption of man has ended, for the Virgin has incorruptibly given birth to God the Word in manner transcending nature and past recounting; and she has remained a virgin still.

*Second Canon of the Martyrs*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

As children of a pious father, bound by love and loving him, shining in Russia with the radiance of piety, O beloved brothers, you were put to the test by the arrows of jealousy.

The accursed Svyatopolk, the raging fratricide, showed himself to be a violator of the law of God, like Cain before him, and in his jealousy he plotted murder, deluded by his pleasure and love of authority; and thus he has not escaped just retribution.

Wearing robes empurpled in their own blood, and bearing the cross in their right hands as a sceptre, the most glorious Boris and Gleb, the invincible warriors of Christ, have been brought to reign with Christ.

*Theotokion* We glorify you, more exalted than all things and more holy than the ranks of heaven, for you have united those below with those on high. O Mother of God, visit those who hymn you and bring an end to the arrogance of the heathen.

*Ode 6*

*Canon of the Mother of God*

*Irmos* Hearing the sound of the cries of entreaty from a soul in pain, O Master, deliver me from my dread sins, for you alone are the cause of our salvation.

Human nature, enslaved to sin, has found freedom through you, O pure Lady; for your Son was slaughtered as a lamb for the sake of all.

We call upon you to deliver us your servants who cause anger, O true Mother of God, who alone has boldness before your Son.

*First Canon of the Martyrs*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

Pray for those who celebrate your splendid festival, O blessed ones, that by your supplications your homeland may be preserved unharmed by the enemy and that peaceful rule be granted to those who rightfully exercise authority therein.

As lovers of the kingdom of heaven, O blessed ones who have served Christ the Master with a pure conscience, standing before him pray that he save those who praise you.

O blessed ones, who cleaved to Christ and placed all your hope in him, having been slain for his sake, you reign eternally with him.

*Theotokion* With mouth, mind and heart we profess you to be the Mother of God, O most pure one; for through you have we, who of old were estranged from God by the disobedience of our forefather, become reconciled with him.

*Second Canon of the Martyrs*

*Irmos* O Saviour cleanse me, for my transgressions are many, and lead me up from the depths of evil, I entreat you; for to you I cry, and you heard me, O God of my salvation.

The adversaries were called children of the night and darkness, those who by night struck you down with spears as you were offering hymnody to God, O Boris; yet through them you won a divine crown.

As a true emulator of the incarnate God, you prayed fervently for those who slew you, O holy one, like Stephen, the great protomartyr of Christ. Therefore, with him you have been glorified.

In their youthful bravery, the sacred Boris and Gleb manfully vanquished the cruel adversary and became victors in word and deed. And the glorious ones have received from God a crown of victory.

*Theotokion* The voices of the prophets proclaimed you the Mother of God; and we hymn you also, seeing the fulfillment of their honoured prophecies, O habitation of true virginity and purity.

*Kontakion, tone 3,  
to the Special Melody Today the Virgin...*

Today your most glorious memory shines forth, O truly noble passion bearers of Christ Boris and Gleb, summoning us to the praise of Christ our God. Hastening to the shrine of your relics, we receive the gift of healings by your supplications, O holy ones, for you are divine physicians.

*Ikos* Having perfected a life of reason, O most blessed and most rich Boris, adorned with a royal crown from your youth, you exercised great power in your principality, and

throughout the land of Russia. Seeing your progress, by his judgment Christ our God called you to martyrdom, giving you power from heaven, that you might manfully vanquish the enemy with Gleb, your brother who suffered with you. For you are divine physicians.

*Ode 7*

*Canon of the Mother of God*

*Irmos* The youths of old showed themselves to be orators with the greatest love of wisdom; for, theologising with their lips, they sang from their God-pleasing souls: Blessed are you, the most divine God of our fathers.

In a mysterious sign by night, Jacob saw God incarnate, he who came forth from you as a brilliant light for those who sing: Blessed are you, the most divine and glorious God of our fathers.

Foreshadowing the ineffable intertwining that was to take place in you, O pure one, he who wrestled with Jacob, was willingly united with man through you: Blessed are you, the most divine and glorious God of our fathers.

Profane is the one who fails to proclaim you, the Son of the Virgin as one of the exalted Trinity, and who fails to cry with perfect faith: Blessed are you, the most divine and glorious God of our fathers.

*First Canon of the Martyrs*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

Your divine and most splendid memory is as luminous as heaven and as radiant as the sun, enlightening those who cry out to Christ with confidence: Blessed are you, O Lord, in the temple of your glory.

Who will not marvel, who will not hymn and glorify with faith the most glorious martyrs of Christ Boris and Gleb, who spurned a diadem and a kingdom for the sake of the humility of Christ.

Having driven away the darkness of ungodliness, you splendidly taught your people to worship the one God in Trinity, and to sing with fervor: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* Rejoice, O divine and hallowed habitation of the Most High, for through you, O Mother of God, joy has been given to those who cry: Blessed are you among women, O immaculate Lady.

*Second Canon of the Martyrs*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

Divine grace has gloriously glorified you, O exalted ones, in the genuine bond of brotherly love with piety; and it splendidly taught you to sing: Blessed is the God of our fathers.

How courageous are the passion-bearers Boris and Gleb; how pure your might, and how unwavering your resolve. Wounded greatly and slaughtered pitilessly, you are great athletes. O faithful, let us praise them, crying: Blessed is the God of our fathers.

You chose to suffer for the sake of Christ; therefore you have received your reward from God: the power to dispel suffering and affliction from those who cry out in praise: Blessed is the God of our fathers.

*Theotokion* O Virgin Mother of God, he who is the divinely flowing drop who was born of you has sanctified the world, and has let fall a drop of mercy even upon me; he who hallows the souls and minds of mortals.

*Ode 8*

*Canon of the Mother of God*

*Irmos* The thrice blessed youths, disdaining the golden image and beholding the immutable and living image of God, sang in the midst of the fire: Let the whole creation sing to the Lord and exult him above all for ever.

He who is goodness and power beyond compare, through you appeared on earth and dwelt with man; and all we the faithful sing to him: Let the whole creation sing to the Lord and exult him above all for ever.

Truly we glorify you, the Mother of God, proclaiming your purity; for you gave flesh to one person of the Trinity, whom we all hymn with the Father and the Spirit: Let the whole creation sing to the Lord and exult him above all for ever.

*First Canon of the Martyrs*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

Your most splendid memorial, shining today, O blessed one, summons the faithful to its festivity, to glorify your patience and to cry out to Christ: Bless the Lord, all you works of the Lord.

The divinely revealed athletes loved you alone, O Christ, and have instructed the people to hymn you, the creator of all, singing: Bless the Lord, all you works of the Lord.

The shining beacons of righteousness, adorned with the virtue of martyrdom, illumine the hearts of the faithful and drive away the infirmities of those who cry out with faith: Bless the Lord, all you works of the Lord.

*Theotokion* The Lord shone forth from you as our deliverance, O pure Virgin: implore him O Lady, that he illumine those who hymn you and deliver from evil circumstances those who cry: Bless the Lord, all you works of the Lord.

*Second Canon of the Martyrs*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

The accursed ones were not satisfied with murdering you, but treating your nobility with contempt, they cast out your bodies scornfully, which the grace of God preserved through the guardianship of the angels, with whom you join chorus for ever.

Men hunting in the mountains saw light shining from your body, O divinely inspired Gleb, and said one to another: What is this that we see? And having witnessed the miracle, they proclaimed it to all, praising Christ who had preserved you.

Your most holy memory, which sanctifies the world, has dawned today, O most praised passion-bearers, upon which we pray that those who hymn Christ for ever may receive your aid, O Boris and Gleb.

*Theotokion* As you are the vessel of the light, O pure one, illumine me and enable me to walk in the precepts of the light which shone from your womb, enlightening the hearts of the faithful, O most pure one: him do we exalt above all for ever.

*Ode 9*

*Canon of the Mother of God*

*Irmos* You are the fullness of desire and sweetness, O Word of God and Son of the Virgin, God of gods and most holy Lord of the saints; therefore we all magnify you and her that gave you birth.

A sceptre of strength has been given to our feeble nature, the Word of God who dwelt in your womb; and he has raised it up, after it had stumbled into Hades: and so we magnify you, most pure one, as the Mother of God.

Receive with compassion O Master, your Mother whom you have chosen to intercede with you for us, and let all things be filled with your goodness, that we may all magnify you as our benefactor.

*First Canon of the Martyrs*

*Irmos* From you O Virgin, the unquarried mountain, was hewn Christ, the cornerstone not cut by man, who joined in himself the separate natures. Therefore with rejoicing we magnify you, O Mother of God.

Adorned with divine beauties, by your sufferings you hastened to God, receiving from him crowns of victory. Therefore, be mindful of those who hymn you, that we may unceasingly magnify you.

O divine and luminous brothers, pray that cleansing of offenses and amendment of life be granted to us before the end, that we may magnify you unceasingly.

God, who accomplishes all, consecrated you from childhood and made you to be excellent helmsmen for those who sail upon the sea; therefore, together we honour your memory.

*Theotokion* Save me, O most holy Lady who gave birth to the deliverer of all: disperse the clouds from my soul, O cloud of the light, and render me powerful against the passions which war against me.

*Second Canon of the Martyrs*

*Irmos* Heaven was struck with awe and the ends of the earth were amazed, that God should bodily appear to men and that your womb became more spacious than the heavens. Therefore the ranks of angels together with mankind magnify you O Mother of God.

Even though you were interred in the earth as dead, yet are you glorified with the servants of God in heaven. O blessed ones, having been given boldness by him, with fearsome fire you drove away the impure one who stood upon your graves.

You made well the pious sick and enabled the lame to walk, O most wondrous pair; and a deaf man was restored to health at your shrine. Be also speedy helpers for all of us from on high, bringing an end to illnesses and the arrogance of the heathen.

Truly divine and radiant Boris and Gleb, victorious passion-bearers: intercede in heaven before the omnipotent Trinity, begging deliverance from grievous transgressions for those who with faith celebrate your memory on earth.

*Theotokion* O what a wonder past all understanding, a great and glorious miracle: how did God, whom nothing can contain, dwell within you? Entreat him for those who



piously praise you, O Virgin, that he ever deliver them from misfortunes and lawless nations.

*Exapostilarion,  
to the Special Melody* You have visited us...

As truly radiant beacons you illumine the whole world with faith, O God-pleasing Boris and Gleb. Therefore, with hymns we hymn Christ our God, who has magnified you.

Glory be to the Father... Both now and for ever...

*Theotokion* With unceasing hymns we piously hymn the Mother of God, crying: Rejoice, O holy mountain; rejoice, O fiery throne of the king of all; rejoice, O joy of the angels and glory of the martyrs.

Let everything that has breath... *and the Praises,  
inserting 4 verses, tone 1,  
to the Special Melody* Joy of the ranks of heaven...

The memory of the martyrs Boris and Gleb, \* radiant and holy, noble and most festive, \* has shone forth; \* and they, illumining all the land \* and dispelling the darkness of idolatry, \* pour forth the grace of healings. *twice*

With the venerable drops of your blood \* you have dyed your robes, \* O blessed Boris and Gleb; \* Celebrating your memory with faith, \* we beseech you: pray that peace be granted to the world \* and salvation to our souls.

Like a single light in two bodies \* you illumine the world with the shining light of miracles, \* O passion-bearers of the Lord, \* dispelling the darkness of unbelief. \* Therefore, we sing with joy, \* praising your memory.

Glory be to the Father... *tone 4*

Having gathered together, O assemblies of those who love the feasts of the Church, let us form a spiritual choir today with joyous countenance and a pure heart, praising Christ our true God, not with cymbals as did the Jews, but with a contrite heart: for he glorifies his saints, the valiant Boris and Gleb. Standing around their much-healing and wonder-working shrine, we venerate it lovingly, saying: Rejoice, for you kept the commandments of Christ in accordance with his image; rejoice, for, having received the humility of Christ, you in no way opposed the enemy your brother, who pitilessly slew your bodies; rejoice, O most wondrous Boris and innocent Gleb, all-radiant beacons of your homeland, guiding your people to the true faith, O bold advocates for our souls.

Both now and for ever...

**July 24**

*Theotokion*     O only pure and most pure Virgin, who gave birth to God without seed:  
pray that our souls be saved.

*Great Doxology, Litanies and Dismissal.*

## **Liturgy**

*At the Beatitudes, 8 Troparia:*

*4 from Ode 3 of First Canon of the martyrs, and 4 from Ode 6 of Second Canon.*

*Prokimenon, tone 4*

Those who are held holy on the earth, the Lord displays them as a fair land.  
*Verse*   I have set the Lord always before me: he is at my right hand and I shall not fall.

*Epistle to the Romans, No 99*

*Alleluia, tone 4*

The righteous cry and the Lord hears it, and frees them from all their affliction.  
The trials of the righteous are many but our God delivers him from them all.

*Gospel of John, No 52*

*Communion Verse*

Rejoice in the Lord you righteous, for it befits the just to praise him.

**July 25**

**Dormition of Righteous Anna,  
the mother of the most holy Mother of God;  
and the holy women Olympia and Evpraxia,  
whose Canon is sung at Compline**

**Vespers**

*At Lord I call to you... 6 verses, tone 4,  
to the Special Melody You have given a sign...*

Preserving intact \* the righteousness of the law, \* and labouring blamelessly for God Almighty, \* you were granted, O Anna, to become the mother \* of her who would give birth to Christ incarnate: \* the pure and divine maiden. \* With her we also call you blessed, \* and with joyous minds we celebrate today \* your holy dormition.

Having given birth, O divinely wise Anna, \* to the palace of life, \* you have surely been translated to life incorruptible, \* and have joined the choirs of the righteous \* who nurture you richly with the joy of the Master. \* We celebrate your repose, \* O ever-memorable one, \* and, made wise by God, \* we honour you with faith.

Having given birth \* to the portal of heaven, \* you hastened to the mansions of heaven, O glorious one, \* and delight now in divine glory. \* By your supplications grant it also to us \* who celebrate your honoured dormition: \* dispel the gloom of the passions, \* driving away the darkness \* of cruel circumstances.

*And 3 verses tone 1,  
to the Special Melody O wondrous miracle...*

Behold, the splendid festivity, the radiant day which brings joy to the world, the honoured dormition of glorious Anna, from whom she who gave birth to life was born: the animate tabernacle which held the uncontainable Word, our release from grief and bringer of joy, who bestows great mercy upon the faithful.

O most glorious wonder; glorious Anna, who wondrously gave birth to the fountain of life, the pure one who, alone among women, is blessed, is translated from this transitory life to that which is without end, taken up from the earth to heaven, to rejoice today with the assemblies of the angels. We now celebrate her holy feast.

The choirs of the faithful, with all reverence, celebrate in the divine Spirit your honoured dormition, the splendid festivity; for the brilliant grace of healings has dawned upon us, burning up the demonic hordes and guiding with its light the minds of those who with faith hymn your honoured repose, O wondrous Anna.

Glory be to the Father... Both now and for ever... *composed by Anatolius, tone 8*

Joachim and Anna, the blameless spouses and holy couple, from whose barrenness was born the Mother of God, the holy staff from whom Christ our God shone forth as the salvation of the world. They have passed over to the mansions of heaven with their daughter, the all-pure Virgin, to join chorus with the angels, making supplication for the world. And we gather to hymn them, saying: For the sake of the divine Maiden, Mary the most pure, you became the grandparents of Christ: pray for our souls.

*Aposticha, tone 5,  
to the special Melody Rejoice...*

Rejoice, noetic swallow who announced the springtime of grace to us, who lived well and blamelessly in chastity, and preserved the treasure of virginity; you gave birth with maternal pangs to the immaculate unwedded Mother of God, O honoured lamb who gave birth her, who at the angel's word bore the Word, the Lamb who takes away the transgressions of the world, and who has from the earth translated you, the grandmother of the Lord, O Anna: entreat him, that he grant great mercy to our souls.

*Verse* Rejoice in the Lord you righteous, for it befits the just to praise him.

Rejoice, O God-receiving Joachim and divine and honourable Anna, desired of God, couple chosen by the holiness of the splendour of the law, who by divine grace declared glad tidings in giving birth to her who bore Christ, the Author of our life. O lamps who lighted the unshaded candle, who guided well the grace which is the most pure Mother of God. With her pray that Christ grant our souls great mercy.

*Verse* Blessed are those who fear the Lord, who walk in his ways.

Rejoice, O divine and blessed Anna, grandmother of Christ our God, blessed ground who caused to blossom the earth which put forth God for the world, who unceasingly studied the law of God and inscribed grace for all; who by your birthgiving eluded the bond of barrenness, who countered death with incorruption, and has passed over to divine splendour, having given birth to the Mother of God the light-bearing lamp. With her make supplication, that great mercy be granted to our souls.

Glory be to the Father... Both now and for ever... *tone 8*

Come, all creation, and, assembling, let us praise divinely wise Anna on cymbals and with psalms, who gave birth to the divine mountain, and today is translated to the noetic mountain and the mansions of paradise; and let us cry out to her: Blessed is your womb which bore her who truly carried within her the Light of the world, and beauteous are the breasts which nourished with milk her who with milk nurtured Christ, the nourishment of our life. Entreat him deliver us from all tribulation and every assault of the enemy, and save our souls.

*Troparion, tone 4*

In your womb, O divinely wise Anna,  
 you carried the pure Mother of God who gave birth to him who is life.  
 And so you now rejoice in glory,  
 having been translated to the mansions of heaven,  
 the dwelling place of those who rejoice.  
 O ever-blessed one, implore the cleansing of transgressions  
 for those who honour you with love.

## Compline

*We sing the Canon of the holy women, tone 8,  
 upon the acrostic To the honourable women I sing a precious hymn.*

*Ode 1*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

With the weakness of your flesh you cast down the mighty foe and united yourselves to God, O venerable women, praying that he grant us the power of salvation.

You were wounded by the comeliness of the Bridegroom and with hymns cleaved to his feet, following his life-bearing steps, thereby bringing down the adversary.

In causing the beauty of your bodies to wither through the labours of fasting, you adorned your souls; and with Christ the Bridegroom you have entered the splendid bridal-chambers, O venerable ones.

*Theotokion* You were a radiant bridal-chamber of the Lord, O Virgin, who in his mercy was incarnate through you, illumining all things with the radiance of divine knowledge.

*Ode 3*

*Irmos* Lord the fashioner of heaven's vault and founder of the Church, establish me upon your love, O summit of desire and confirmation of the faithful, who alone is the lover of mankind.

You abandoned the beauty of the flesh, O honoured Olympia, and transitory glory you considered a dream; seeking God in humility and fasting, O divinely blessed one.

From infancy with faith you loved the Word who came to the earth as an infant for our sake, O Evpraxia, and you bound your soul to his image, remaining steadfast.

Rejecting the world and its wisdom, by abstinence and labours you reached the heavenly bridal-chamber of Christ the bridegroom, who granted you divine delight.

*Theotokion* The hallowed labours of the sacred prophets announced you of old: the portal who gave birth to the Light, and the animate scroll whereon the Word was ineffably inscribed by no human hand, O all-pure Virgin.

*Ode 4*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

As a diligent and hospitable woman, you gave rest to the council of the ordained, and thereby gladdening Christ who became a wanderer in his loving kindness.

Seeing the pure comeliness of Christ your bridegroom, O Evpraxia, you caused the beauty of your flesh to wither up through abstinence.

Driving the slumber from the eyelids of their souls, by abstinence the sacred women lulled to sleep the movements of the body.

*Theotokion* Loving the Lord who became incarnate of you, the pure Virgin, the venerable ones hastened to the fragrance of your myrrh, wounded by divine love.

*Ode 5*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

Watered by the spring of the sacred pastor who gave drink to the whole world with golden teachings, you put forth good works as grain, O Olympia, whereby you nourish the hearts of those who honour you.

Having strengthened your glorious soul with blessed hope, O Evpraxia, rejoicing patiently and with purity of mind you endured hunger, nurtured with immaterial food.

Having died to the world, you inherited immortal life, brought to the blessed bridal chamber, O divinely blessed ones who kept your lamps alight with the oil of fasting.

*Theotokion* Of his own will, God the divine Word made his abode within the unwedded Virgin; and he became a visible man, preserving your virginity, O all-pure one. Desiring him, the maidens followed him in fasting with a splendid life.

Ode 6

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

The young Evpraxia trampled upon the ancient supplanter with the fervour of pangs, with pious mind and in the weakness of her body; for, Christ, who wrapped himself in our weakness, made her firm.

With abstinence and a humble heart, vigilance and almsgiving, the right faith and perfect love, O Olympia, you were a temple of God and a rich fountain of miracles.

Having distanced yourself from the pleasures of life through the endurance of pangs, for the sake of him who came to earth for us and became a wanderer, O honoured and wondrous ones, you reached him who received you as guests in the heavens.

*Theotokion* The creator found you to be a pure vessel of purity and honourable virginity, O Maiden; and at the word of the archangel he made his abode within you, driving from men the malice of the enemy.

*Sessional Hymn, tone 8,  
to the Special Melody* That which was commanded...

Keeping vigil in mystic prayer, and taking delight in divinely inspired writings,  
the glorious Olympia and Evpraxia took the cross of the Lord upon their  
shoulders,  
and, following him in abstinence, cast down the deception of the serpent,  
crying out to Christ: O heavenly Bridegroom, be our confirmation.

Ode 7

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

By love the venerable ones transformed corruptible glory into incorrupt glory; and ever delighting in it, they rejoice in gladness, singing: Blessed is the God of our fathers.

Evpraxia greatly endured standing and hunger for many days, crying out to Christ the bridegroom: Blessed is the God of our fathers.

Perceiving you to be a great vessel of the divine Spirit, O blessed Olympia, Chrysostom, great among the patriarchs, filled you abundantly with his great teachings.

*Theotokion* You abolished the curse of our first mother, O Virgin, giving birth to Christ who crowns all with blessings, to whom we sing: Blessed are you, the god of our fathers.

*Ode 8*

*Irmos* As victors over the tyrant and the flame by your grace, and zealously keeping your commandments, the children cried out: Bless the Lord all you works of the Lord.

You subjected the irrational passions to your mind, O virgin, wedded to the Word and Bridegroom and singing: Bless the Lord, all you works of the Lord.

Casting down the prince of darkness by your struggles, you obtained for us a crown of incorruption, entry to paradise and divine delight in spiritual joy for ever, O maidens.

Crucified to the world and wounded with the love of God, O sacred virgins, with darts of abstinence you wounded him who wounded Eve with the taste of sweetness.

*Theotokion* O most pure Virgin Mother who gave birth to Jesus, incarnate of your pure blood: you have assembled the virgins, singing with them: Bless the Lord, all you works.

*Ode 9*

*Irmos* We who are saved by you, O pure Virgin, confess you to be the true Mother of God, and with the bodiless choirs we magnify you.

O turtledoves beautiful to the Master and divinely melodious, O splendid swallows of pure love: you have been led to the beauties of heaven.

Numbered among the choirs on high, you have made your abode among the assemblies of the elect, praying with love to our compassionate God for us.

The memory of Evpraxia and Olympia has dawned like the sun upon the world, illumining the minds of the faithful who ever magnify Christ.

*Theotokion* As the receptacle of the light, O Virgin, enlighten my soul, darkened by the passions, and by your supplications deliver me from the outermost darkness.

*Verses of the holy women, tone 1,  
to the Special Melody* Joy of the ranks of heaven...

Let us fittingly honour Olympia in hymns: \* the disciple of our teacher, and servant of the prophet. \* With her, let us praise the chaste and pure Evpraxia, \* who prays to Christ that we be saved.

With hymns, O faithful, \* let us worthily honour chaste Evpraxia, \* the offspring of piety and adornment of monastics, \* who entreates the creator, that our souls be saved.

Glory be to the Father...



Having shed earthly beauty, O divinely wise one, \* you chose well the good portion which Mary found; \* and having forsaken all transitory things without hesitation, \* by virtue you received the noetic pearl of great price.

Both now and for ever... Truly it is right to call you bless'd...

## Matins

*At God is the Lord... the troparion of righteous Anna, thrice. There is no Theotokion.*

*After the first reading from the Psalter, the Sessional Hymn, tone 5,  
to the Special Melody Go quickly before...*

We celebrate your dormition, O righteous Anna,  
for Christ our God given you with ineffable glory, as his grandmother.  
Having been translated, by your supplications  
implore him to grant us peace,  
protecting our souls against the adverse foe.

Glory be to the Father... Both now and for ever...

*Theotokion* By your divine birthgiving, O pure one,  
you renewed mortal nature grown corrupt in human passions;  
and from death you raised all to the life of incorruption.  
Therefore, as you foretold, we call you blessed,  
O most glorious Virgin.

*After the second reading from the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody Joseph marvelled...*

You gave your soul into the hands of him  
who for us became man through the Virgin:  
your creator and God translated you to the life of incorruption.  
With honour we now bless you  
as the truly honoured and immaculate only Mother of God;  
and together we sing:  
Entreat Christ our Savior, that our souls be saved.

Glory be to the Father... Both now and for ever...

*Theotokion* Joseph marvelled to see that which transcends nature,  
your conceiving without seed, O Mother of God.  
He remembered the dew upon the fleece,  
the burning bush which remained intact and the blossoming rod of Aaron.  
In witness to these things,

your spouse and guardian proclaimed to the priests:  
The Virgin bears a child and after childbirth still remains a virgin.

*Both canons from the Octoechos, without the verses to the martyrs;  
and the canon of righteous Anna, tone 4*

*Ode 1*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

For me who honours your radiant memory, O praiseworthy Anna, entreat forgiveness of offences, deliverance from evils and correction of life.

In a godly manner you gave birth to her who gave birth to life; so you have been taken to life eternal, to delight in ineffable joy and unwaning light, O Godly-wise Anna.

Grace divine and pure has translated to joy her whose daughter gave birth without seed; and with great boldness she stands before the Lord, praying that all be saved.

Having lived righteously and venerably, you are now translated to the righteous Lord, to rejoice with righteous from ages past: having gathered, we honour you with faith.

*Theotokion* From you the Sun of Righteousness has shone upon us, illumining the earth with the knowledge of God and dispelling the gloom of ignorance, O most blessed Lady.

*Katavasia* I shall open my mouth...

*Ode 3*

*Irmos* Let us not boast of wisdom, power and wealth, but of you O Christ, the incarnate wisdom of the Father, for none is holy but you, the lover of mankind.

You conceived her who conceived him who sustains all things; and in a manner past recounting you gave birth to her who gave birth to Christ: we honour your dormition, O Anna.

Your glorious memory is celebrated with praises, for you, O Anna beloved of God, gave birth for us to her who is far above praise, the pure Mother of God.

Glorious Joachim, uniting himself to Anna, like the sun to the moon, gave birth to the glory of virginity, from whom the bright beam of divinity has shone forth.

You gave birth to the divine mountain, O Anna blessed of God, and you have passed over to the noetic mountains and the mansions of paradise.

*Theotokion* O Mother of God, we have acquired you as a steadfast intercessor; and, having set our hope on you, we are saved. For, fleeing to you, we find protection.

*Sessional Hymn, tone 8,  
to the Special Melody Of the Wisdom...*

You kept his commandments, as the mother of the Mother of the Master and creator, O all-lauded Anna.

Therefore in dying you were translated to immortal life and the unwaning light.  
Ever enlightened by the Spirit, we keep your radiant and holy memory;  
and together we cry out to you: Entreat Christ our God,  
that he grant remission of sins to those who honour your holy memory with love.

*Ode 4*

*Irmos* He who sits in glory upon the divine throne amidst the clouds of the air, Jesus the Most High came with a strong hand to save those who loudly cry: Glory to your power O Christ.

Through study you perfected the things of the law, and became the mother of the Mother of the bestower of the law: all creation now joyously celebrates your memory.

Blessed is your womb, O Anna, which held her who would bear the light of the world; and beautiful are the breasts which nourished the nurturer of Christ our nourisher.

As you lived a blameless life, you gave birth blamelessly to the Maiden Mother of God who bore the Word of the Father; and to him you have been translated with glory, truly deified in partaking of honours.

*Theotokion* The womb of the Virgin was shown to be like a mound upon a threshing-floor, holding the grain which grew without being cultivated, whereby all nature is nourished, crying out: Glory to your power, O almighty Christ.

*Ode 5*

*Irmos* The impious do not see your glory, O Christ, as do we who keep watch before you through the night: we praise you, only begotten Son, divine brightness of the Father's glory and lover of mankind.

Glorious Anna, you truly gave birth to heaven on earth: her who gave birth to the creator of heaven, who today translates you with glory to heaven.

Filled with the radiance of the bestower of riches, with immaterial mind you joyously join with the immaterial choirs: be mindful of us who praise you with faith.

O glorious one who sprouted from the root of Jesse, you gave rise to the pure blossoming rod who put forth Jesus our deliverer, the never-withering bloom.

*Theotokion* I flee to you, the mighty protection of the faithful; and on you I set the hope of my salvation: O most holy Lady, Mother of God, forsake me not.

*Ode 6*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

Let Joachim and Anna, the forebears of Jesus the Lord God, who are adorned with righteousness, be praised today in hymns.

Anna surpasses all praises, since she has given birth to her who surpasses all laudations; and so she makes her abode in the choir of the righteous.

Your memory is full of brilliance and splendour; and emitting the radiance of salvation in the world, O chaste Anna, you have filled all with all manner of gifts.

You held in your womb the jar which held the divine Manna, O Anna; and, living now in the heavens with her, you pray for us all.

*Theotokion* Through Anna you were brought into the world, O immaculate Queen who gave birth to the king of all: you are still a virgin after giving birth and are more highly exalted than the cherubim.

*Kontakion, tone 2,  
to the Special Melody Seeking the highest...*

We celebrate the memory of the ancestors of Christ,  
entreating them with faith,  
that with their help we may be delivered from every ordeal, who sing:  
Our God is with us  
– the God who in his good pleasure has glorified them.

*Ikos* We all come together to hymn prophetically the blessed repose of the grandmother of Christ; for today she is translated from this transitory life; and, progressing joyously to heaven, she rejoices, as the mother of her who is truly the Mother of God. With faith she cries out: My soul magnify the Lord; for I have given birth on earth to his mother, whom God in his good pleasure has glorified.

*Ode 7*

*Irmos* He who saved the children of Abraham in the fire, slayed the Chaldeans whom justice rightly overtook: blessed are you, the supremely exalted God of our fathers.

As you gave birth to the Mother of true life, O Anna, you have been translated to the true life and light, singing: Blessed are you, Lord God of our fathers.

As mother of the Mother of the deliverer, O Anna, you have gone from earth to heaven, adorned with the virtues, singing: Blessed are you, Lord God of our fathers.

O God-bearer, you have departed for never-ending life, for the spacious meadow of paradise, for the unwaning light, singing: Blessed are you, Lord God of our fathers.

Bedecked with the virtues and adorned with the beauty of divine gifts, you were translated to God, singing: Blessed are you, the supremely exalted God of our fathers.

*Theotokion* Adorned with the beauties of the virtues, O immaculate Lady, you gave birth to the Word who is more comely than the sons of men, and who adorns with beauteous majesty those who hymn you.

*Ode 8*

*Irmos* The birth giving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

The mother of her who alone is the Mother of God, who before was barren and now is the grandmother of Christ, shed the vesture of mortality as she had that of barrenness. We cry out in the land of the living: Hymn the Lord, all you works and exalt him above all for ever.

Christ has opened to you the portals on high and received you with joy; for you gave birth to the portal through which he himself passed, showing it to be shut after his passage, O divinely wise and rightly hymned Anna.

You were the mother of the holy ever-virgin who gave birth to the Word who bestows sanctification and deliverance upon us, O divinely wise and wondrous Anna who reached the end of your life in holiness: we the faithful ever hymn you.

*Theotokion* O Lady Mother of God, guide me to the calm haven of the breath of the Spirit, for I am beset by many tribulations and buffeted by the tempest of sin; for you are the refuge of Christians whom we hymn for ever.

*Ode 9*

*Irmos* Eve, through weakness, lived under the curse of disobedience; but O Virgin Mother of God, you have put forth a blessing for the world through the fruit of your childbearing: therefore we all magnify you.

From your earthly womb the holy earth was truly born which without seed put forth the uncultivated wheat, the nourisher and Lord of the world, who most wisely has brought you to the place of inexhaustible nourishment, O Anna.

Today your memory shines upon us more brightly than the sun in the radiance of rich gifts, O honoured one, enlightening us and dispelling the darkness of the passions: protect those who celebrate it.

Godly Joachim and divinely wise and glorious Anna, the honoured and splendid couple, summon us in godly manner to rejoice on their feast, which the Lord of all, the Bestower of light, has made splendid.

*Theotokion* O Mary, free me now who is in thrall to all manner of offences; for you gave birth to the liberator of all who has delivered us from slavery to sin with a divine gesture.

*Exapostilarion*  
*to the Special Melody* With the disciples...

We rightly hymn Anna, called by God; for, past all hope, she gave birth to the Virgin Mary, the Mother of God, who became the mother of Christ our deliverer incarnate, who today has in a godly manner received her in the heights, who prays for us and for the peace of the world.

Glory be to the Father... Both now and for ever...  
*to the Special Melody Adorning the heavens with stars...*

Having given birth, O Anna, to Mary, the new heaven through which the Sun of Glory shone forth, you pass from earth to the heavens today, rejoicing with Christ, O glorious one.

*At the Praises, 4 verses, tone 1,*  
*to the Special Melody* Joy of the ranks of heaven...

Celebrating the honoured memory of Anna, O Christ,  
we hymn you who has now translated her from this transitory life to never-ending glory,  
as she is the mother of the Mother of God and ever-virgin Mother  
who without seed gave birth to you in a manner transcending nature. *Twice*

Celebrating the holy memory of Joachim and Anna,  
the honoured and blameless forebears of Christ,  
without ceasing we glorify our compassionate Lord and deliverer,  
who has translated them to life incorruptible which ages not.

The joy of those who keep festival is made perfect

among the immaterial choirs and mansions of the righteous,  
where are found the ranks of the angels and the assembly of the saints.  
And now the souls of the righteous Joachim and Anna are brought to dwell there,  
whom, piously praising, we call blessed.

Glory be to the Father... both now and for ever... *tone 2*

Come, those who love virginity and lovers of purity;  
come, let us celebrate the honoured dormition of Anna;  
for in manner transcending nature,  
she gave birth to the divine Maiden Mary, the fountain of life,  
from whom was born the deliverer who enlightens and sanctifies our souls.

*Great Doxology, Litanies and Dismissal.*

## Liturgy

*Beatitudes, 8 verses: 4 from Ode 3 and 4 from Ode 6 of the canon of the righteous Anna.*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle to the Galatians, number 210 [Gal. 4: 22-31]*

*Alleluia tone 1*

The righteous cry and the Lord hears it, and frees them from all their affliction.  
The trials of the righteous are many but our God delivers him from them all.

*Gospel of Luke, number 36*

*Communion Verse*

Rejoice in the Lord you righteous, for it befits the just to praise him.



## July 26

### Martyr Hermolaus and those with him

### Vespers

*At Lord I call to you... 3 verses, tone 8,  
to the Special Melody O most glorious wonder...*

O Hermolaus, martyr and athlete, \* who once with fear hid yourself from the iniquitous, \* then rejoiced to disclose the hidden mystery of piety and knowledge \* to the passion-bearer Pantelimon; \* and then, you revealed yourself, \* and zealously died for Christ \* who, in his goodness, \* was pleased to suffer.

O Hermolaus, martyr and athlete, \* in sanctity you desired a sacred life, \* becoming a hierarch of Jesus the Almighty, \* and by your precious discourses and grace \* you saved the people \* from the darkness of impurity, \* and have passed over to heaven, \* washed in the blood of your suffering, \* O martyr blessed of God.

Uttering sacred words, with faith \* let us praise the martyrs of the Lord \* Hermippus, Hermolaus and Hermocrates, \* who suffered wondrously, \* overcame the evil one \* and washed themselves in baptism's laver, \* never again defiling themselves with impurities: \* with festivity let us celebrate their memory.

Glory be to the Father... Both now and for ever...

*Theotokion* Save me, O most pure Lady, \* who gave birth ineffably to Christ the Saviour, \* for you alone have I acquired as an intercessor \* and an unassailable rampart, \* my protection and rejoicing, \* the divine consolation of my soul. \* Deliver me from the worm which never sleeps \* and from everlasting fire, \* O Mother of Christ our God.

*Theotokion of the Cross* Seeing you nailed to the cross, O Jesus, \* and voluntarily accepting suffering, \* the Virgin, your Mother, O Master, \* cried out: Woe is me, \* O my sweet child; \* how is it that you unjustly endure wounds, \* O physician who heals human weakness \* and who has delivered all from corruption \* in your loving kindness?

*Troparion, tone 4*

In their sufferings, O Lord, your martyrs  
received imperishable crowns from you, our God;  
armed of your might, they cast down tyrants  
and crushed the feeble audacity of demons.  
By their supplications save our souls.

## Matins

*Canon, tone 8,  
upon the acrostic* With hymns I honour the labours of Hermolaus.

### *Ode 1*

*Irmos* Let us sing to the Lord, who led his people through the Red Sea, for he alone has gloriously been glorified.

With hymns let us praise the luminous, praiseworthy and glorious memory of Hermolaus, magnifying Christ.

Great was your glory, O praiseworthy Hermolaus; for you were the great favourite of the great God.

Lawfully conducting your contest, O glorious martyr Hermolaus, you trampled the insolence of the iniquitous underfoot.

*Theotokion* Immaculate Virgin, render Christ merciful to me, taking away my sentence on the dread day of judgment.

### *Ode 3*

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the light of those in darkness; and my spirit sings to you.

Strengthened by the spiritual power of him who accomplishes all things, O wise martyr, you cast down the might of him who is powerful in wickedness.

You were known to the Almighty, O holy one, having made all known to him by your divine discourse.

Pantelimon, taught by your spirit, O wise one, came to know the creator and suffered lawfully.

*Theotokion* Deliver me from the cruel turmoil of sins and the thoughts which pitilessly assail my heart, O immaculate Lady.

*Sessional Hymn, tone 8,  
to the Special Melody* Of the wisdom...

Reaching the end of your life in sanctity, you were a priest of the deliverer, illumining with faith those who have recourse to you; and in your demise, O blessed one, you shone divinely with the radiance of martyrdom and enlightened the world. Celebrating your luminous and holy memory, we hymn you and faithfully call you

blessed. O passion-bearer Hermolaus, entreat Christ our God, that he grant remission of sins to those who honour your holy memory with love.

Glory be to the Father... Both now and for ever...

*Theotokion* All of us, the generations of mankind, bless you, the Virgin who alone among women gave seedless birth to God incarnate; for the fire of the divinity made his abode within you, and you nurtured the creator and Lord with milk as a child; and so we, the race of angels and men together sing to you: Entreat Christ our God, that he grant remission of offences to those who with faith worship your most holy birth giving.

*Theotokion of the Cross* Beholding the lamb, shepherd and deliverer upon the cross, the lamb and mother cried out, weeping, and exclaimed, bitterly lamenting: The world rejoices, receiving deliverance through you, but inwardly I burn, seeing your crucifixion, which you endure in the loving kindness of your mercy, O long-suffering Lord, abyss of mercy and inexhaustible fountain. Take pity, and grant remission of offences to those who, with faith, hymn your divine sufferings.

*Ode 4*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

Treading your path with the divine Spirit, you hindered the steps of the evil one and proved to be a straight path for many.

You were a sacred priest and a true martyr, O glorious Hermolaus; therefore, we all praise you.

Opposing the iniquitous one with steadfast mind, you received the crown of martyrdom, O sacred one, having suffered manfully.

*Theotokion* As a fiery throne, you held the Master, O Lady full of the grace of God: entreat him save me, buffeted by the waves of sin.

*Ode 5*

*Irmos* O Lord who has brought the ends of the earth into light of divine knowledge out of the night of ignorance, illumine me with the dawning of your love for mankind.

Those held fast in the night of deception you guided to the light, and you received your reward in death by shedding your blood.

Let the warriors of Christ, eloquent in sanctity, be praised: Hermippus, and godly Hermolaus, together with Hermocrates.

The three martyrs who suffered together for worshipping the honoured Trinity rejoice now in heaven with the myriads of angels.

*Theotokion* Possessing you, O Virgin, as our intercessor, refuge and steadfast help, we are delivered by you from all grief.

*Ode 6*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

The valiant warrior Hermolaus, with Hermocrates and Hermippus, displayed a single steadfast integrity, preaching the one God over all; and, dying for Christ, they have received heavenly crowns.

The athletes, having dyed for themselves robes of purple in the drops of their blood, have arrayed themselves splendidly therein; and they stand before the king of the ages, praying for us with all the hosts on high.

Great Pantelimon was taught by you the right faith in the divine Spirit; and having suffered lawfully, O Hermolaus, he became a mediator of suffering for you. With him entreat Christ our God for us all.

*Theotokion* The turmoil of my countless offences assails me and consigns me to the abyss of despair, O Virgin; but, going before me, extend your arm, that I may attain the calm haven of repentance.

*Kontakion, tone 4,  
to the Special Melody* Having been lifted up...

Having lived piously as a hierarch, you received the crown of martyrdom; extinguishing the sacrifices to the idols, you were a good shepherd of the flock of Christ. You were also a true teacher for Pantelimon, O most wise one. Therefore we honour you in hymns as we sing: Deliver us from harm by your supplications, Hermolaos our father.

*Ode 7*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

Illumined with the never-waning light of divine understanding, O venerable one, you guided to the light of the knowledge of God a multitude of the saved who sing: Blessed are you, the God of our fathers.

Of one mind fraternally with you, O blessed Hermolaus, Hermocrates and godly Hermippus drained the cup of martyrdom with you, singing: Blessed are you, the God of our fathers.

Afire with love for the divine Trinity, O glorious martyrs, with your blood you quenched the fire of ungodliness, singing: Blessed are you, the God of our fathers.

*Theotokion* O most holy Virgin who gave birth to God incarnate, from every sin and sorrow save your people, who sing: Blessed are you, the God of our fathers.

*Ode 8*

*Irmos* In his wrath the Chaldean tyrant heated the furnace sevenfold for the pious ones, but seeing them saved by a higher power, he cried out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

Illumined with sanctity, sacred Hermolaus offered the unbloody sacrifice to him who with loving kindness was slaughtered like a lamb for us; and he willingly made himself a victim for him, offered as a truly acceptable sacrifice, crying: Bless him, you children; you priests praise and you people exalt him above all for ever.

Sacred Hermolaus, with Hermippus and Hermocrates, firm as iron, spared not their flesh and did not offer sacrifice to graven images; but offered themselves as acceptable sacrifices to the Master, crying: You priests praise and you people exalt him above all for ever.

Strengthened by Christ, divinely wise Hermolaus disclosed the mystery hidden from the ages to the faithful hiding in fear of the enemy. He openly revealed himself, and proclaimed God the Word who had sacrificed himself for all: slain, he lives with the martyrs for all ages.

*Theotokion* O most holy Lady, we hymn you as the beautiful palace and radiant vessel of the king of all, and we pray: Make us temples for him who was born of you and has washed away all the evil of the adversary, for we cry out unceasingly: You people, exalt Christ above all for ever.

*Ode 9*

*Irmos* Every ear trembles with fear to hear of the ineffable condescension of God, how the Most High willingly came down and assumed flesh, and became man through the Virgin's womb. Therefore, O faithful, let us magnify the most pure Mother of God.

You stood against the enemy, O glorious one, confessing Christ who made a good confession before Pilate; and, led forth to be sacrificed, you sanctified the earth with your divine blood and make heaven luminous with your soul.

**July 26**

Glorious Hermippus, Hermocrates and Hermolaus were thrice-radiant lamps ignited by the fire of the divine Spirit, shedding light upon the souls of the faithful with divine grace and dispelling the impious darkness of polytheism.

With our mouths and minds full of joy we radiantly hymn the athletes of Christ who are robed with divine glory, now dwelling in heaven and flowing streams of miracles.

Through the sacred entreaties of Hermolaus, Pantelimon, Hermocrates and those who suffered with them, O Christ the Word, the never-setting sun, deprive us not of your mercy, but, taking pity upon us, as is your desire, deliver us from evil.

*Theotokion* When you sit to judge all, O Word who was born and preserved your Mother incorrupt after birthgiving, have pity, overlooking my sins and iniquities, as you are sinless and the merciful God who loves mankind.

## July 27

### The Great Martyr and Healer Pantelimon

#### Vespers<sup>10</sup>

*At Lord I call to you... 6 verses, tone 4,  
to the Special Melody Called from on high...*

You were rightly called Pantelimon, for when you extended to all the loving care of souls, bringing about healing of their bodies, you were enriched with a fitting name, discovering the reward of virtue and the recompense of piety, O martyr, revealing yourself as a crowned and invincible warrior of Christ our God, whom may you entreat, that he save and enlighten our souls. *twice*

You ever draw the grace of divine healing from the immaterial fount of the Saviour, and pour it forth abundantly, and grant it to those who have recourse to you, O blessed one: all who faithfully celebrate your glorious, sacred and radiant festival may you abundantly illumine with grace divine, O healer anointed with a Godlike name and with goodness. Pray that grace be given to all who sing to you.

Cruelly assaulted by sea and fire, through many torments your fiery love for him who is desired was itself tested. You cast down the author of evil, receiving the richly bestowed and life-bearing activity of the Comforter. Thereby you gloriously brought the dead man to life, O divinely blessed one, and effected various healings.

*Further verses, tone 2,  
composed by Anatolius*

Without fee you gave grace to men, O glorious martyr Pantelimon: you expelled evil spirits by the invocation of Christ, and granted sight to the blind, as you are his true favourite. Entreat the physician, O blessed one, that he grant the world steadfast peace, and great mercy to those who love you. *twice*

You desired the faith of your pious mother, and corrected the godlessness of your father: confirmed by the teachings of Hermolaus, you were baptized by him, O glorious martyr Pantelimon. Entreat our merciful God, who is the physician of the infirm and dispeller of the passions, that those who celebrate your most honoured memory with faith be delivered from suffering.

You rejected the deception of your father, O glorious one, taking to heart the words of your mother. You brought forth fruit more precious than gold, as the Lord has

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<sup>10</sup>Actually a Six-stichera service as given here, but 'dressed up' in the SJK edition.

said, and were an exemplary physician, O glorious martyr Panteleimon. Travelling the path of grace, you came upon a child who had been bitten by a viper, lying on the ground; and, having prayed to God, earnestly beseeching him, you immediately raised up the child and cut asunder the beast. Be mindful of us who keep your memory with faith, that we may find mercy on the day of judgment.

Glory be to the Father... *tone 6,*  
*composed by Byzantium*

The honourable memory of the unmercenary healer shines today, summoning the faithful to a mystic banquet, and leading the gatherings of those who love the feasts of the Church to a festal celebration. For a wonder-working physician has arisen among us, who heals the infirmities of all: Pantelimon, the brave sufferer, who earnestly prays to the Lord that our souls be saved.

*Theotokion or this Theotokion of the Cross,*  
*to the Special Melody Having laid aside...*

As said Simeon, a sword pierces your heart, most pure Lady, at the sight of him, the ineffable Word who shone forth from you, as one condemned by the lawless, bearing the cross, given gall to drink, his side pierced, and with hands and feet nailed; and weeping you cried out maternally: What is this strange mystery, my sweet child.

*Aposticha from the Octoechos, but with Glory be to the Father... tone 8,*  
*composed by Byzantium*

Having come to love the piety of your mother and to disdain the godlessness of your father, you became a warrior of the physician of souls and instruct yourself in the healing arts. Well skilled in both, you became a destroyer of sufferings and a physician of souls. And as you acquired steadfastness in suffering and perseverance in prayer, O Pantelimon, martyr of Christ, earnestly pray that our souls be saved.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,*  
*to the Special Melody O most glorious wonder...*

The immaculate one, as a heifer seeing her Son as a sacrificial calf voluntarily nailed upon the wood, wept bitterly, exclaiming: Woe is me, my beloved child; for how can this graceless gathering of the Jews wish to render me childless, O my most beloved?

*Troparion, tone 3*

O holy passion-bearer and healer Pantelimon,  
entreat the merciful God  
that he grant to our souls the remission of transgressions.



## Matins

*We sing both Canons from the Octoechos, without the verses to the martyrs,  
and the Canon of the saint, tone 2,  
composed by Theophanes  
upon the acrostic I hymn Pantelimon, the most eminent martyr.*

### *Ode 1*

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been greatly glorified.

Having earnestly drawn near to Christ before your repose in him, you first raised up a dead man; and now by your prayers enliven me, slain by the sting of sin, O bountiful Pantelimon.

You shone like a star, having in your youth a mature and divinely wise mind. Having acquired beauty of soul with comeliness of body, you appeared before the supremely glorious Word as one most splendid.

Having died to the world, O blessed one, and put on Christ through the font of baptism, you became a God-bearing instrument and a receptacle of the activity of the Spirit, pleasing to all and healing the afflictions of all.

Having made wisdom your sister, while partaking of life, you were honoured by her, and were adorned with a crown of gifts, shining with the radiance of divine splendour, O blessed one.

*Theotokion* O most holy and pure one, who gave birth to Christ: you have crowned with blessings our nature which had been expelled by the creator for disobedience; and you have freed it from corruption. With rejoicing, all we the faithful bless you.

### *Ode 3*

*Irmos* The desert flowered as a lily at your coming, O Lord, just as the temple of the heathen that was barren; and thereby my heart is established.

Hearkening to the words of the Spirit, you became like good and fertile land, receiving him who is the precious seed and giving rise to salvation of souls.

You slayed the sophistry of the serpent's sting and restored a soul to life, having been reborn in manner divinely inspired; and you stand before the king of all.

You shamed the godless command of the tormentors, and hastened to Christ: acquiring him above all other things, you became a great merchant, O divinely wise one.

Loving the piety of your mother, O glorious one, you rejected the much-troubling godlessness of your father; for, possessed of reason, you chose that which is better.

*Theotokion* The Lord, who upholds all creation with a divine gesture, is held on your arm, O Virgin: entreat him that he deliver from misfortune those who hymn you.

*Sessional Hymn, tone 4,  
to the Special Melody* Joseph was amazed...

With psalms, hymns and spiritual songs, O faithful, let us radiantly praise Pantelimon, the valiant contender for Christian piety; for through him the torment of the invisible foe was trampled by divine might, and healing of infirmities is richly bestowed by the Lord upon those who faithfully celebrate his divine and honoured festival.

Glory be to the Father... *and another Sessional Hymn, same tone*

You obeyed the words of wise Hermolaus, O martyr, and quickly abandoned earthly activities as abominable, impotent and pernicious, having in your heart the sufferings of Christ as the teachings of life, and granting health to the incurably ill, O Pantelimon: pray for those who celebrate your memory with love.

Both now and for ever...

*Theotokion* Tempest-tossed by the stormwaves of the passions, lacking all conscience, I fervently call upon you, O most pure Lady: Reject me not, lest I perish, wretch that I am, for I have no other hope than you, who gave birth to him who is the abyss of mercy. Let me not become a joy to my enemies, nor a byword, for I trust in you. For whatever you wish you can do, as you are the Mother of the God of all.

*Theotokion of the Cross* The Virgin, lamb and mother, beholding the lamb seedlessly born of her upon the cross and pierced by a spear, weeping tears of grief and wringing her hands in sorrow, cried out in pain: What is this new mystery; for how can you die, as you alone are the Lord of life? Therefore, arise, that you might raise our fallen forefather.

*Ode 4*

*Irmos* You came forth from the Virgin, not as a mediator or angel, but the Lord himself incarnate, and have saved me, and the whole of mankind. Therefore I cry to you: Glory to your power O Lord.

Following the Master in love, you scattered your wealth among the destitute, laying yourself bare to suffering, through which you passed, foreseeing hope eternal.

You offered a sacrifice of praise to God, openly reviling the worship of idols; and trampled upon the insolence of the impious, O passion-bearer.

You set invincible might against those who were devoured by jealousy and assailed by wrath, O martyr; and having armed yourself, you overcame impious despondency.

He who was held in the arms of the elder Simeon, by the words of an elder lured you to divine knowledge, O Pantelimon, for the salvation and deliverance of many.

*Theotokion* Young men and virgins hasten to follow in your steps, seeing you to be virgin and maiden as well as mother; for in you alone both are ineffably combined, O Bride of God.

*Ode 5*

*Irmos* O Christ my Saviour, the enlightenment of those who lie in darkness, and the salvation of the despairing, I rise early to you, O king of peace: enlighten me with your shining radiance, for I know no other God than you.

Joyously you accepted the struggles of torture, protected by power divine; and steadfastly receiving torments with patience, you cried out, rejoicing: We know no other God than you.

With the courage of youth and having acquired uprightness through strength of soul, you bravely endured every wound with manly mind, O blessed one, strengthened by the grace of the divine cross.

With heavenly teaching the sufferer spurned the contrary preaching of those in error, and for many he was the cause of glorious salvation, strengthened by your activity, O Christ.

*Theotokion* Every glorious contemplation and saying of the wise, and the utterances of the prophets prefigured you, the Mother of God; for we know no other as pure as you.

*Ode 6*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

You spat upon the false idols and cast down vaunted deception, working wonders and effecting cures, O divinely wise one.

You appeared as a crown bearer, O eminent one, for you passed through fire and water: bound to the wheel, you gloriously destroyed the mindless.

Having brought down the arrogance of the tormentors, you endured the beating of your body, O divinely wise one, bearing blows with spiritual strength and grace.

*Theotokion* He who as God holds the ends of the earth together is held in your arms, O pure one; he who is infinite in his divine form is contained in a body.

*Kontakion, tone 5*

Emulating the merciful one and receiving from him the grace of healing, O passion-bearer and martyr of Christ our God, heal our spiritual infirmities by your supplications, ever driving away the temptations of the foe from those who faithfully cry: Save us, O Lord.

*Ikos* Let us who love Christ piously hymn the memory of the unmercenary healer, the valiant athlete, the faithful martyr, that we may receive mercy though we have defiled our bodily temples; for he grants healing to soul and body, O beloved. Let us strive, O faithful brethren, to hold in our hearts the strength of him who delivers from deceit those who cry: Save us, O Lord.

*Ode 7*

*Irmos* The wise children would not worship the golden body, but having entered the flame they mocked the pagan gods; and in the midst of the flame they cried out and an angel bedewed them, saying: The prayer of your mouth has been heard.

You suffered under the law, and, having conquered the foe, became a calm haven for those storm-tossed upon the sea, O glorious one; and, being a light to those in the darkness of this life, you have taught us to sing: Blessed is the God of our fathers.

Blessed are you, and well is it now with you, O blessed one, who has received your most rich and blessed hope, that which is prepared for those who cry out to the Lord in faith: Blessed is the God of our fathers.

The souls of the saints, the choirs of the righteous and the angelic ranks of the bodiless hosts have received you, O blessed one. For, beheaded with a sword, you now sing, rejoicing: Blessed is the God of our fathers.

*Theotokion* The weapon which once warded us from the Tree of Life is now withdrawn, marked with the blood which flowed from the side of your Son, O immaculate Lady. Blessed are you, for you gave birth to God incarnate.

*Ode 8*

*Irmos* God who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, praise as the Lord and exult above all for ever.

The expertise of your skill healed the spiritual blindness of your father, and it grants light through faith to those who have recourse to it, O blessed one, guiding all to Christ the Saviour.

Slain for Christ, you passed over to eternal life, to be divinely named with the title of God, O divinely wise one: we honour you and exalt Christ above all for ever.

Having dispelled the skillful prating of the learned debaters by the invocation of Christ, you cut short the assaults of painful sufferings, healing those who exalt Christ above all for ever.

*Theotokion* We know you as a ray shining from the source of immortality, O Mother of God, for you gave birth to the immortal Word of the Father, who delivers from death those who exalt him above all for ever.

*Ode 9*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

Rejoicing, you passed on to your ultimate desire, O blessed one, where you truly received a blessed end, being with your Master for endless ages.

You received your desire and the fulfillment of your love, as you gave drops of your warm blood shed for Christ: rejoicing, you crowned by him for your struggles.

Like Daniel of old, you shut the mouths of the lions and the jaws of wild beasts; for even irrational nature know enough to stand in awe of virtue, O martyr; and so we come together to bless you, O glorious one.

Christ grants abundant goodness, bestowing a treasury of healing in you and giving you, of merciful intent, to those in sorrow, as a calm haven, an intercessor and protector.

*Theotokion* Like the fleece, you carried the rain of heaven, having conceived him who grants peace to those who sing to him as God and proclaim you, the exalted Mother of God.

*Exapostilarion*

God foresaw your merciful soul and proclaimed you to be Pantelimon, which signifies full of mercy, for you pour healing upon those in need, O holy one, having overcome the audacity of the tormentors by your patience.

*Theotokion* With unceasing hymns we piously hymn the Mother of God, crying out: Rejoice, O holy mountain; rejoice, fiery throne of the king of all; rejoice, boast of angels and glory of the saints.

*At the Praises, 4 verses, tone 8,  
to the Special Melody* O most glorious wonder...

The providence of the Most High came upon you \* and was radiantly displayed; \* for, taught to heal the sufferings of the body, \* you were an exemplary physician of souls, \* healing all with the word of grace, \* and delivering from dark deceit \* those who have recourse to you \* O healer Pantelimon.

Emulating the mercy of God, \* you were rightly called Pantelimon, \* receiving a second name and a like concern. \* For with sympathy you took pity on all, granting twofold healing, \* nourishing and curing, \* and guiding them to divine knowledge, \* and to the supremely radiant Christ, \* O glorious Pantelimon.

You courageously exchanged bodily beauty \* for spiritual beauty, O divinely wise one, \* and the beauty of the flesh for mental prowess; \* and radiating signs and wonders, \* you amaze those who beheld you, O martyr, \* having received in the bloom of your youth \* the mind of those who are of advanced age, \* enlightened with faith and grace.

*Tone 5,  
composed by Herman*

Like the sun, the most radiant memory of the martyr enlightens the ends of the earth, and unceasingly bestows healings upon the faithful, driving away infirmities and healing sufferings for Pantelimon ever prays to Christ, that he grant our souls great mercy.

*Glory be to the Father... tone 6,  
the composition of the Byzantine*

Today the memory of the passion-bearer shines forth. Come, you faithful, let us be glad in spirit, and let us crown him with hymns, for with the power of the cross he manfully conquered the invisible foe; fearing not the boundless torments of the torturers, he has received the honour of an exalted name. And he now dwells eternally with the angels. O Pantelimon, martyr of Christ, physician of the afflicted and haven of the bestormed: cease not to entreat the merciful God, that our souls be saved.

*Both now and for ever... Theotokion or this Theotokion of the Cross*

When the most pure one saw Christ the lover of mankind crucified, and his side pierced with a spear, weeping she called out: What is this, O my Son? What have the thankless people given you for all the good you have done for them? And why, O my well-beloved, do they hasten to make me childless? I marvel at your voluntary crucifixion, O compassionate one.

*Aposticha from the Octoechos, with these of the saint, tone 1*

*Verse* The righteous shall flourish like a palm tree and spread abroad like a cedar in Lebanon.

You fought the good fight and finished the course of your martyrdom, O martyr Pantelimon; and so you join chorus with the angels in the highest, your afflictions having fittingly earned you the kingdom of heaven. Pray therefore, O blessed physician, that we be granted great mercy.

Glory be to the Father... *tone 5,*  
*composed by the Byzantine*

Come, O lovers of the martyrs, and with oneness of mind let us praise the athlete of Christ, who fought well for piety and has been invested with the honour of a victor, a beacon for the whole world and an ever-shining star of the Church. Crying out to him, let us say: O glorious martyr Pantelimon, be the salvation of our souls and bodies, our steadfast protection, praying unceasingly to the Lord for us, that he save us.

Both now and for ever... *Theotokion, of Theotokion of the Cross,*  
*to the special Melody Rejoice...*

When the unblemished lamb beheld her lamb led to the slaughter as a man of his own will, weeping, she said: O Christ, do you now leave me childless who gave you birth? What is this you have done, O deliverer of all? I hymn and glorify your extreme goodness which transcends comprehension and recounting, O lover of mankind.

**July 27**

## **Liturgy**

*Beatitudes, 8 verses, from Odes 3 and 6 of the canon to the great martyr.*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle to Timothy, number 292 (2 Tim 2:1-10).*

*Alleluia, tone 2*

The righteous shall flourish like the palm tree, and shall spread abroad like a cedar in Lebanon.

For they are planted in the house of the Lord, and flourish in the courts of the house of our God.

*Gospel of John, number 52 (John 15: 17- 16:2)*

*Communion*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.



## July 28

### Apostles and Deacons Prochorus, Nicanor, Timon and Parmenus

#### Vespers

*At Lord I call to you... 3 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

By divine election you were chosen \* to minister to the needs of the saints, O glorious deacons, \* full of divine wisdom, enlightenment and grace. \* And now you live in heaven, rejoicing unceasingly with the angels.

Revealed to the world as radiant lamps by the grace of the Spirit, \* you brightly shone the light of understanding, dispelling the gloom of evil; \* and, having passed on, O apostles, \* you have come to dwell in never-waning light.

Let sacred Nicanor be praised, \* and Parmenus and Timon, \* and with them let godly Prochorus be honoured, \* for they fulfilled the precepts of the Word \* enriching the impoverished, and praying fervently to our God.

Glory be to the Father... Both now and for ever...

*Theotokion* Dragged down by my corrupt will, I lie prone, yet I have recourse to your serenity, O Virgin. Deliver me from the adverse tempest and from diverse temptations, that I may unceasingly hymn your grace, O ever-virgin Mother of God.

*Theotokion of the Cross* When the immaculate Virgin beheld the lamb raised upon the cross, she cried out, weeping: O my sweet child, what is this new and most glorious sight? How can you be nailed bodily to the tree, who holds all things in the palm of your hand?

*Troparion, tone 3*

O holy apostles,  
entreat the merciful God,  
that he grant our souls remission of transgressions.

## Matins

*Canon of the apostles, tone 4,  
upon the acrostic I hymn the rays of the noetic sun.*

### *Ode 1*

*Irmos* Traversing the depth of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of a cross.

As sharers in the divine light, O wise ones, deliver from the darkness of the passions those who celebrate your radiant and splendid feast, and grant them enlightenment.

You were drawn together by the sweet desire for Christ, O blessed ones, and, piously spurning the beauties of corruptible life, you followed him to learn the truth.

Revealed as luminaries of the light-giving East, Parmenus and Prochorus, the wondrous Timon and the great Nicanor became light-bearing guides for men's souls.

*Theotokion* The ways of God became known in you, O immaculate Lady, through the ineffable union which took place through your strange maternity: we glorify you, the Queen of all creation.

### *Ode 3*

*Irmos* Your Church rejoices in you, O Christ, and sings: O Lord, you are my strength, my refuge and my firm support.

As spiritual clouds, O glorious ones, you let drop the water of true understanding upon those on earth, for their sanctification.

O wise ministers, through the election of the Spirit you were filled with his grace, and were ordained to serve the needs of the saints.

Let us praise glorious Parmenus, wise Timon, honourable Prochorus and Nicanor of exalted mind.

*Theotokion* O pure and immaculate Virgin, you gave birth to the good Lord, who lets fall a rain of sweetness, the deliverance from evils.

*Sessional Hymn, tone 3,  
to the Special Melody Of the divine faith...*

O apostles of the Lord,  
divine clarions of the truth,

precious vessels of piety and guides of the lost,  
who truly proved to be saved:  
Rejoice, and entreat Christ our God,  
asking him for great mercy.

Glory be to the Father... Both now and for ever...

*Theotokion* Without separating himself from the divine essence  
when he took flesh in your womb,  
the one Lord remained God though he became man;  
and even after your birthgiving  
he preserved you, his virgin Mother,  
as immaculate as you were before giving birth.  
Earnestly implore him to grant us great mercy.

*Theotokion of the Cross* The unblemished lamb of the Word, the incorrupt virgin Mother,  
beholding him who was born of her without pain  
suspended upon the cross, cried out, lamenting maternally:  
Woe is me, my child;  
for how is it that you suffer willingly,  
desiring to deliver man from the indignity of the passions?

#### Ode 4

*Irmos* Seeing you raised upon the cross, the Sun of Righteousness, the Church stands in  
order, singing worthily: Glory to your power, O Lord.

Shining in the heights of the Church like never-fading stars, the apostles of the  
benefactor have driven away the darkness of impiety and illumined the world.

Ministering with the grace of the Gospel, O blessed Prochorus, you were the  
excellent teacher and divine primate of Nicomedia, presiding over the flock of Christ.

You inherited divine honour, O blessed Nicanor, slaughtered like a lamb with two  
thousand who placed their trust in Christ, on the same day as the protomartyr Stephen.

*Theotokion* Without knowing wedlock you gave birth to God the incarnate Word, O  
most pure Lady, in a manner past understanding and recounting: we glorify and bless  
you as is meet and right, O Virgin.

#### Ode 5

*Irmos* You have come as a light into the world, O my Lord; a holy light which turns from  
the darkness of ignorance those who sing to you with faith.

**July 28**

O Lord, you sent your disciples out as clarions rousing the souls of those who hymn you from the graves of deception.

Sacred Timon, becoming the pastor of the Bostrians, received the blessed death of martyrdom, consumed by fire.

Great Parmenus reposed before the eyes of the angels, having completed his divine ministry with zealous ardor.

*Theotokion* We hymn you, O immaculate Lady, through whom we have been delivered from corruption, hell and the primeval torment of the wickedness of the deceiver.

*Ode 6*

*Irmos* I will sacrifice to you with a voice of praise, the Church sings to you, O Lord, cleansed of the blood of demons by the blood which for mercy's sake, flowed from your side.

Proclaiming the life to come, and the cross and sufferings of him who suffered in his loving kindness, Nicanor was slain, meeting his death at the hands of the Jews.

Afire with desire for the love of the Lord, great Timon died amid fire, becoming a divine immolation at the command of the iniquitous.

O blessed apostles, your memory, which is divine, radiant and full of grace, sanctifies the minds of all who keep it with faith.

*Theotokion* The ranks of the bodiless, the choirs of the apostles and the assemblies of the martyrs honour you, O Mother of God; for you ineffably gave birth to the king of all.

*Kontakion, tone 1,  
to the special Melody* The womb of the Virgin...

Glorious Prochoros, Nikanor, Timon and Parmenas,  
the honoured deacons and eyewitnesses of the Word,  
you have appeared as chosen vessels of the faith,  
therefore we celebrate your sacred memory today,  
blessing you with gladness of heart.

*Ode 7*

*Irmos* The children of Abraham in the Chaldean furnace were consumed by a burning love of godliness rather than by the flame, and they sang in the destructive fire: Blessed are you, O Lord, in the temple of your glory.

Loving Christ with all your mind as the one who is unique in goodness, you have received the best portion, the kingdom of heaven, as you are truly glorious.

Honoured by the Word who shone upon us from the Virgin, with discourse and sacred deeds you brought salvation to the faithful, transforming their ignorance, O blessed apostles of God.

You suffered strangely, O Nicanor, cut down by the malice of the impious Jews and brought to Christ like a lamb, singing: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* At the word of the archangel, O Maiden, you gave birth to the Word of the Father, who, by his word, created heaven and earth; and you glorify him who bestows speech upon those who now believe in him with purity.

*Ode 8*

*Irmos* Daniel stretched forth his hands, and stopped the mouths of the lions in the den; while girded with virtues, the youths who loved to worship quenched the mighty fire as they sang: Bless the Lord, all you works of the Lord.

From the mire of the passions and vanity you delivered those who submit to your teachings, O wise ones; and you led to the heights of understanding those who have pleased God well who sing: Bless the Lord, all you works of the Lord.

Let godly Parmenus be honoured with divine hymns, together with Timon, the most praised Prochorus and wondrous Nicanor, for they are disciples of Jesus and enrichers of the nations, who sing: Bless the Lord, all you works of the Lord.

The Lord has received you with Peter and the rest of the foremost disciples; for as ones full of faith, you were among the Seventy, chosen well to serve the saints.

*Theotokion* The voices of the divinely eloquent attained their end, O divinely joyous one, when you gave birth to the transcendent Lord who is revealed by them, for the salvation of the faithful, who sing: Bless the Lord, all you works of the Lord.

*Ode 9*

*Irmos* From you O Virgin, the unquarried mountain, was hewn Christ, the cornerstone not cut by man, who joined in himself the separate natures. Therefore with rejoicing we magnify you, the Mother of God.

You seem to be vessels of the Word containing all his radiance, the foremost of the honoured servants who ministered to the needs of the saints, O wise ones, who enjoy ineffable glory with the Word.

Today all creation celebrates your memory, O Timon, Parmenus and Nicanor, with Prochorus, the preacher of God, worthily blessing you, O eyewitnesses of God.

**July 28**

As godly disciples of the Word you were taken up in great glory, to rejoice with choirs of the bodiless angels: with them ever pray that we find mercy, O glorious ones.

*Theotokion* Joyously we call to you the cry of the archangel: Rejoice, O joy of the angels, honour of the apostles, preaching of the prophets, crowning of the martyrs.

**July 29**

## **Callinicus the Martyr**

### **Vespers**

*On Lord, I call to you..., 3 verses, tone 8  
to the Special Melody O most glorious wonder...*

O divinely wise martyr Callinicus, \* piously desiring to die rather than to live, \* you truly presented \* an image of the death of Christ; \* therefore you have received immortality \* and unwaning blessedness; \* and, rejoicing, you have made your dwelling, O glorious one, \* where the ranks of the angels and athletes dwell.

A light emitting healing, \* a river full of true gifts, \* a treatment which costs nothing, \* a vessel of sanctity \* the shrine of your relies has been shown to us, \* from which let us who approach with faith \* draw forth ever-living health, \* O glorious martyr, \* for whose sake we glorify our wondrous God.

O blessed martyr Callinicus, \* possessing the invisible God \* as an invincible aid \* against the invisible foe, \* you raised the standard of immortality; \* and having felled him who boasted \* that he would destroy the earth \* you drowned him in the streams of your blood \* by the exercise of your sufferings.

Glory be to the Father... *in the same tone*

With hymns let us honour today wondrous Callinicus, the champion of piety and destroyer of the enemy, the conversor with martyrs, who was a temple of the Holy Spirit, the warrior of Christ our God, the truly inexhaustible treasury of healings, the confirmation of the faithful.

Both now and for ever...

*Theotokion* The pre-eternal God who took flesh of your blood \* made you to be an intercessor for men, \* O pure one, \* therefore, deliver your servants \* from every misfortune and evil circumstance, \* and from the snares of the wicked foe; \* and grant that all who glorify \* and bow down to you \* may partake of the splendor of the elect.

*Theotokion of the Cross* Weeping, the Mother of God said: \* when she beheld suspended upon the cross \* the God and man \* who had shone forth from her ineffably: \* What is this sight \* which my eyes behold, O Master? \* Lifted upon the tree, how can you die, \* granting life to all, \* O sustainer of all creation?

*Troparion, tone 4*

In his sufferings, O Lord, Callinicus your martyr  
received an imperishable crown from you, our God.  
Armed with your might he cast down the tormentors  
and crushed the feeble audacity of demons.  
By his intercessions, save our souls.

## **Matins**

*Both canons from the Octoechos,  
and this canon for the martyr, tone 4*

*Ode 1*

*Irmos* The Lord who is mighty in battles cast the chariots of Pharaoh and his power into the sea. Let us sing a new song to him, for he is glorious.

Having truly mounted the noetic chariot, you drowned the captains of the noetic Egypt in the streams of your blood, O Callinicus, boast of martyrs.

Clothed in divine vesture, O blessed and wise one, you divested yourself of earthly garments, hastened to the contest and put the enemy to shame.

Having broken the subtle snares of the enemy with the bonds of your suffering, you cast him, helpless, to the ground, O Callinicus, and trampled him under your feet.

*Theotokion* O pure Virgin Mother, we know you to be the one who gave birth to God, whom the choir of the prophets foresaw as the portal of heaven and the bush unburnt.

*Ode 3*

*Irmos* O Lord who directs the thunder and creates the winds, confirm my soul, that I may truly sing to you and do your will; for none is holy but you, our God.

Wounded with the love of Christ, the martyr cried out, enduring pain amid his struggles: I hasten to the sweet fragrance of myrrh, following your passion.

You were preserved unharmed by the darts of the serpent; for the crafty one, having bruised your heel, by wounding you crushed his own head, O Callinicus.

Having cut down the thorns of deception with the sword of the Spirit, you truly offered your Master the fruit of Christian faith, O blessed one, your hundredfold pangs.



*Theotokion* You conceived God the Word, your ineffable offspring who existed before you, O Mother; and with milk you nourished the unoriginate one as a child.

*Sessional Hymn of the martyr, tone 3,  
to the Special Melody* Of the divine faith...

Having divine zeal within your soul, O glorious one, you firmly denounced those who vainly worked iniquity: brought to torture, you passed through your struggle with valiant mind. O martyr Callinicus, entreat Christ our God, that he grant us great mercy.

Glory be to the Father... Both now and for ever...

*Theotokion* Without separating himself from the divine essence  
when he took flesh in your womb,  
the one Lord remained God though he became man;  
and even after your birthgiving he preserved you, his virgin Mother,  
as immaculate as you were before giving birth.  
Earnestly implore him to grant us great mercy.

*Theotokion of the Cross* The unblemished lamb of the Word,  
the incorrupt virgin Mother,  
beholding him who was born of her without pain suspended upon the cross,  
cried out, lamenting maternally:  
Woe is me, my child; for how is it that you suffer willingly,  
desiring to deliver man from the indignity of the passions?

*Ode 4*

*Irmos* I have heard of your renown O God, and am afraid: I have come to know your works, and I am amazed, O Lord; for your praise has filled the earth.

Washed in the streams of your blood, O blessed one, you were made pure by the Spirit, and have attained the delight of the bodiless ones, O martyr Callinicus.

You were truly set as a stone precious to the Church, and shook the temples of the idols and cast them to the ground by the steadfast opposition of your sufferings.

The deadly threats of the enemy you truly averted with the words of the Spirit, O martyr; and, strengthened in your soul, you won the victory over deception.

*Theotokion* We recognize you, O pure Lady, as the bush which great Moses beheld prophetically on Sinai, burning without being consumed, bearing fire within your womb.

*Ode 5*

*Irmos* Shine the light of your statutes upon me, O Lord, for at dawn my soul rises and sings to you: You are my God, and to you I have recourse, the king of peace.

Foundering in the quicksand and abyss of my sins and having fallen into the tempest of my evil deeds, I cry to you to be my helper.

When the soles of your feet were pierced with nails, O martyr, you sang: I take rich delight to follow the path of your testimonies, enduring wounds in the expectation of reward, O Master, the judge of the contest.

Having dealt well in torment, you trimmed your lamp with the oil of mercy, O blessed one, you becoming an unblemished sacrifice, an acceptable whole-burnt offering.

*Theotokion* O Mother of God, you are the subject of the prophets' proclamation, the boast of the angels and the adornment of martyrs, bearing the divine Word, who was ineffably begotten of the Father before time began.

*Ode 6*

*Irmos* Engulfed by the tempest of sin and held fast as in the belly of the whale, with the prophet I cry to you: Lead my life from corruption O Lord, and save me.

The fold of your flock is preserved unharmed by the beasts of heresy; for the sturdy staff of your sufferings, to which you held fast, O glorious martyr, drives wolves away.

You escaped the night of deception by your suffering, and in your confession the beauty of your faith shines forth like the sun upon the ends of the earth.

As a renowned preacher of the faith, you readily cried out to the evil one: Why threaten one whose spiritual strength is not weak? The darts of the ungodly are feeble.

*Theotokion* As before your birthgiving, O unwedded lady, you remain incorrupt and virginal; for in you is known the mystery which passes understanding and recounting.

*Kontakion of the martyr, tone 2*

Rightly you have inherited the beautiful things of heaven,  
for you were inflamed greatly with the love of Christ,  
with which you manfully braved fires on earth, O Callinicus.  
Since you now stand before him,  
cease not to pray on behalf of us all.

*Ode 7*

*Irmos* The fire in the furnace recoiled with fear, and the youths were bedewed, as they sang: Blessed are you alone, the God of our fathers.

The terrors of torture are my means to obtain sweetness; for neither fire nor wounds will separate me from him who truly loves me, cried the martyr.

Strengthened by the support of Christ, O glorious one, you cast the adversary to the ground; and, true to your name, you proved to be victorious over the tyrant.

You put the devil to shame and gladdened the angels with your sufferings, O glorious one; and you sang to Christ: Blessed are you alone, the God of our fathers.

*Theotokion* By your birthgiving, O most pure Virgin, you annulled the curse of Eve our first mother; for you are the Mother of the Master of all, who has mediated joy for all.

*Ode 8*

*Irmos* You order all things with wisdom, O Master, and have established the earth like a scale, setting its foundation upon the deep of boundless waters; and so we sing: Bless the Lord without ceasing, all you works of the Lord.

Rejoice, delight of true athletes; rejoice, adornment and ornament of the faith; rejoice, torchbearer splendid amid martyrs, who has dispelled deception and shone light upon the world by your suffering, O wise Callinicus.

The tyrant was shamed by your struggles and opposition, and the malefactors were defeated by your wounds, O blessed one. Your heels were pierced with nails: deception was consumed as the temples of the idolaters were destroyed by the fire of your contest.

Bowing your head, O Callinicus, with boldness pray unceasingly to God for those who honour you. Intercede for your flock, save it from the snares of the deceiver and make it strong in faith: for through you it grows in stature and might.

*Theotokion* In the Spirit the prophets perceived you, the Virgin, as tabernacle and altar, jar and lamp stand, sacred mountain, cloud and the tablets of the Law, the ark and staff, and the divine portal whereby the ancient paradise is made accessible to all.

*Ode 9*

*Irmos* Your seedless birthgiving of Christ our God, O pure Mother of God, with unceasing hymns, we magnify.

A robe of faith was woven on high for you, O glorious martyr, whereby at the tribunal you stripped the enemy bare.

The tyrant thought that he would through threats deceive the martyr, but he remained firm in the faith.

**July 29**

O glorious Callinicus, you offered yourself to God as a pure whole-burnt offering and a pleasing sacrifice on the pyre of your contest.

Beautiful are your feet, O athlete Callinicus, for even pierced with nails, they took you on the preach God.

*Theotokion* We have you, O pure Lady, as our protection and refuge, our rampart and defending wall, and our ever firm hope amid tribulations.

## July 30

### Apostles Silas and Silvanus and those with them

### Vespers

*At Lord I call to you... 3 verses, tone 4,  
to the Special Melody You have given a sign...*

Illumined with divine splendour, \* the apostles passed over the world, \* like winged eagles, \* driving away the darkness of polytheism, \* and making all sons and heirs of the day. \* We reverence you, \* and honour your holy and truly eminent feast, \* venerating your relics.

In a sacred manner \* let us bless Silas and Andronicus, \* Silvanus and Crescens, \* and with praises let us honour \* wondrous Epenetus today with joyful heart, \* for they are disciples and preachers of the Lord \* by whom we have been delivered from the vanity of idolatry, \* and have been piously taught \* the radiance of the Trinity.

Christ sent you to all the world \* to purge the mire of wickedness, O apostles, \* and to restore souls \* wounded by soul-destroying poison \* and bring them to perfect health. \* We honour you \* as praiseworthy benefactors and physicians \* and instruments of the Spirit.

Glory be to the Father... Both now and for ever...

*Theotokion* Rejoice, O beam of solar radiance, \* throne of the never-setting sun, \* who shone forth the ineffable sun. \* Rejoice, O mind \* shining with divine splendour, \* flash of lightning illumining the ends of the earth, \* with lustre truly of gold, \* O most comely and immaculate Lady \* who has caused the unwaning light to shine upon the faithful.

*Theotokion of the Cross* Seeing him slain, \* Christ who slays the deceiver, \* the most pure Lady \* exclaimed, crying out bitterly \* to him who came forth from her; \* and, marvelling at his longsuffering, she cried out: \* O my child most beloved, \* forget not your handmaid, \* O lover of mankind, my consolation.

*Troparion, tone 3*

O holy apostles,  
entreat the merciful God,  
that he grant our souls remission of transgressions.

## Matins

*The canon of the holy apostles, tone 2*

### *Ode 1*

*Irmos* Let us sing to the Lord, who by his divine command dried up the turbulent sea where none may walk, and led Israel across it on foot: for he has been greatly glorified.

Ever standing before the divine throne, illumined with never-waning radiance, O saints, entreat the Father of Lights that he impart spiritual enlightenment to us who faithfully honour you.

Beholding the Sun of Righteousness who shone forth from the divine Virgin, O glorious ones, you clung to him, enlightened through divine communion; and you drove away the gloom of falsehood.

Bearing the divine law upon your tongue, you traversed the earth, taking away its iniquity, wise Crescens and Andronicus, Silas and Silvanus, sowing the word of salvation.

Let us praise glorious Epenetus, the divine boast of Carthage and a disciple of the Word, a fount of healings, a great preacher of things past understanding, and the confirmation of the faith.

*Theotokion* You gave birth ineffably to God who, in his goodness, arrayed himself in the flesh he took from you, O exalted and pure one. As you foretold of old, we hymn and bless you with thankful voices.

### *Ode 3*

*Irmos* Established upon the rock of faith, I may boast over my enemies; and my spirit rejoices and sings: There is none as holy as our God, and none righteous but you, O Lord.

Having preached the incarnation of the Master and loosed the bonds of wickedness, O wise and great preachers, you loosed them that of old were bound with unbelief, and led them to God through faith.

As lamps of the never-waning radiance, you drove away the darkness of ungodliness, showing the light of knowledge to men: therefore, you are ever blessed.

The divine sound of the apostles has gone out into all the earth, as David sings, teaching the suffering and resurrection of the Saviour, whereby we rise from graves of vanity.

*Theotokion* The unapproachable light found you, more honourable than the angels, O Mother of God, and entered into you, revealing himself incarnate of you, in two natures.

*Sessional Hymn, tone 3,  
to the Special Melody* Of the divine faith...

As divine embers kindled by the fervour of the Comforter, O most praised apostles, you dispelled the gloom of ungodliness and warmed the faithful in a sacred manner. Honouring your memory today, we ask to receive great mercy.

Glory be to the Father... Both now and for ever...

*Theotokion* You were the divine tabernacle of the Word,  
O most pure virgin Mother,  
who has surpassed the angels in purity.  
With the divine waters of your supplications,  
cleanse me, for more than all others, I am dust,  
defiled by carnal transgressions;  
and grant me great mercy, O pure one.

*Or this Theotokion of the Cross*

The unblemished lamb of the Word, the incorrupt virgin Mother,  
beholding him who was born of her without pain  
suspended upon the cross,  
cried out, lamenting maternally:  
Woe is me, my child;  
for how is it that you suffer willingly,  
desiring to deliver man from the indignity of the passions?

*Ode 4*

*Irmos* I hymn you, O Lord, for I have heard your report and was afraid. You came to me, seeking me who had gone astray. Therefore I glorify your great providence for me, O most merciful one.

Traversing the world with the might of him who created all things, like winged birds, you saved those in the abyss of evils, O God-bearers, and guided the unfortunate to the calm harbour.

Giving strength to the paralyzed through the word of your mind, O glorious Silas, with the preacher Paul you traversed the world, inundated by many trials as a rescuer of the faithful.

Adorned with great grace, with Paul you passed from east to west like a beam of light, O wise Silas, as the brilliance of the sun which illumined the hearts of the nations.

Let Crescens and Andronicus be praised, and let Silvanus be magnified today with Silas, and also Epenetus; for they are clusters on the vine of Christ, flowing with the sweetness of salvation.

*Theotokion* The wonder which came to pass within you was the most transcendent of wonders, for, surpassing the laws of nature, you gave birth to Christ the giver of the Law, who remits the crime of the first-created.

*Ode 5*

*Irmos* O Christ my Saviour, the enlightenment of those who lie in darkness, and the salvation of the despairing, I rise early to you, O king of peace: enlighten me with your shining radiance, for I know no other God than you.

Exalted far above the heavens is the majesty of your disciples who preached on earth your glorious advent, sufferings and resurrection, O Word of God, Jesus most good.

Now let us praise wise Silas, the luminous and radiant vessel of the Comforter, the instruction of the erring, the glorious boast of Thessalonica, the adornment of the apostles.

Made strong, in accordance with your name, by the alliance of the Word, O wise Andronicus, you went forth, strengthening hearts weakened by the temptations of the adversary, and guiding them to the knowledge of God.

*Theotokion* David described you of old as a white mountain, a rich mountain of our God; for in you, O Maiden, was made known the paths of him who impoverished himself by taking on flesh and elevating us to our former blessedness.

*Ode 6*

*Irmos* From the belly of the whale, Jonah cried out to the Lord: Lead me up from the depth of Hades, I pray, that with a voice of praise and in the spirit of truth I may sacrifice to you as my deliverer.

Raised to the Lord through pure actions, O wise ones, you raised those who had fallen into the pit of destruction up to the heavenly heights of exalted vision and activity.

Having preached the unity of the divine being, the Trinity of persons, to the ends of the earth, O divinely blessed ones, you destroyed the gloom of polytheism, as lamps for men's souls.

Enlivening your mind with the anointing of joy, Christ made you the first pastor of Chalcedon, O wise Crescens, his pious disciple who showed the path to the straying.



*Theotokion* The creator found you to be comely in beauty, and made his abode within you, O exalted and holy Virgin; and he revealed himself to be incarnate, more comely than all the sons of the earthborn.

*Kontakion, tone 4,  
to the Special Melody* Having been lifted up...

You have appeared as branches of the vine of Christ,  
bearing clusters of the virtues,  
pouring forth for us the wine of salvation,  
receiving which we are filled with gladness,  
celebrating your most honoured memory, O wise ones:  
may you pray, O apostles of the Lord,  
for the remission of our sins.

*Ode 7*

*Irmos* The youths of old showed themselves to be orators with the greatest love of wisdom; for, theologising with their lips, they sang from their God-pleasing souls: Blessed are you, the most divine God of our fathers.

Together let us hymn Silas and Silvanus, the vessels which contained the grace of the Comforter, which destroyed the receptacles of the delusions of the past, and made them acceptable to God.

No one can rightly praise wondrous Epenetus, who transformed himself for Christ, accepting suffering for him; and, having contended well, has won a share in his kingdom.

With divine hymns let Crescens be praised, who showed the hidden paths of Christ, who with his own flesh condemned sin and brought many from condemnation.

*Theotokion* By your mediation loose the bonds of my transgressions, O pure one, and to the perfect love of your good Son bind me, who ever retreats from him by my bad pleasures.

*Ode 8*

*Irmos* Refusing to submit to the command of the tyrant, the three venerable youths, cast into the furnace, confessed God as they sang: Bless the Lord, all you works of the Lord.

You gave no sleep to your eyes, O vigilant servants of the Word, until you had delivered the faithful from the heavy sleep of falsehood and made them children of the light and the day.

As chariots of God, O glorious apostles, you took on him who guided you to the heavenly course, crushing all the weaponry of deception.

Let wise Silas be rightly praised as a servant of Christ, and with him let Crescens and Andronicus, the beacons which enlightened all the nations, be glorified with faith.

*Trinitarian* Let us hymn the life-creating Trinity of persons, understood to be of a single being; and, hymning him, let us say: Bless the Lord, all you works of the Lord.

*Ode 9*

*Irmos* As a star shining before the sunrise, you shone forth God who came to us bodily, ineffably incarnate from your virgin womb: we magnify you, O blessed and most pure Mother of God.

As saving physicians of souls and bodies, you healed the infirm with spiritual remedies, resulting in a twofold health, O divinely radiant apostles: we fittingly bless you.

As embers ignited by the fervour of the Spirit, O wise ones, you melted the ice of falsehood and warmed frozen hearts by faith, and led all to the spring of salvation.

In the house of our God let us join chorus, glorifying Silvanus, Silas and Andronicus, Epenetus and wise Crescens, as true preachers who pray for us.

Your truly sacred and praiseworthy memory, holy and full of the gifts of the divine Spirit, illumining the all the pious with beams of divine activity, compelling us to hymn you, O wise ones.

*Theotokion* Through the entreaties of the unwedded Virgin, who gave birth to you, O almighty Master who shall come again in the glory of your divinity to judge the whole world, take pity on me, and consign me not to fire, condemned by my transgressions.

## July 31

### Forefeast of the Procession of the cross Righteous Evdocimus of Cappadocia

*A common service for the hieromartyr Benjamin of Petrograd is to be found after this service*

### Vespers

*At Lord I call to you... 6 verses, beginning with these 3 for the cross, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

As we celebrate the Forefeast, \* let all human nature leap up with joy; \* for the tree of the cross, the sure healing \* which gives release from all infirmities, sufferings and every affliction, \* shall be set before all the faithful.

Come, you faithful, let us behold the strange wonder, \* how the tree of the cross quenches the fever of every infirmity \* and extinguishes the burning heat of the passions \* of those who celebrate its Forefeast with faith and honour its festival.

Come, you that are living, \* celebrate the Forefeast with those who have died; \* for the tree of life \* the protector of men and the resurrection of the dead, \* having slain Hades, comes now \* to impart true grace and healing to mankind.

*And 3 verses of the saint, tone 8,  
to the Special Melody O all-glorious wonder...*

O blessed and divinely wise Evdocimus, \* your pure soul, \* shining with Orthodox understanding \* and shedding the light of the radiance of the virtues, \* illumines the fullness of the faithful, \* dispelling the darkness of the demons. \* Therefore, O truly wondrous one, \* we all honour you with piety \* as one who shares in never-waning grace.

Possessed of a merciful soul, \* a pure mind, and a vigilant heart, \* unwavering faith and truly genuine love, \* you passed over from earth to heaven \* and made your abode with the choirs of the righteous. \* Therefore, we all honour you with sacred hymns \* and piously call you blessed, \* O blessed Evdocimus.

Strengthened by divine doctrines, \* you drove carnal passions from your soul \* and became a pure habitation of the Holy Trinity. \* And so you departed to divine delight \* as God now preserves your body incorrupt, \* O blessed [and righteous] one \* by divine judgments known to him alone \* who has glorified you, O Evdocimus.

Glory be to the Father... *tone 1*

How can we not marvel at your prudence? How can we fail to praise your angelic life, your chastity of thought, your meekness, humility and inner stillness, your constant almsgiving, O venerable Evdocimus? For you were adorned with all the virtues, O blessed one. Therefore, ineffable joy and the kingdom of heaven await you.

Both now and for ever... *in the same tone*  
*composed by Andrew of Jerusalem.*

Today the holy words of David  
have reached their fulfillment; for behold,  
we are truly venerating the footstool of your undefiled feet.  
Placing our hope in the shadow of your wings,  
we cry out to you, most compassionate Lord:  
May the light of your countenance be signed upon us.  
Elevate the strength of your Orthodox people  
by the raising of your precious cross,  
O greatly merciful Christ.

*Aposticha from the Octoechos.*

Glory be to the Father... Both now and for ever... *tone 2, ideomelon*

You are my mighty protection, O three-branched cross of Christ.  
Sanctify me by your power,  
that I may venerate and glorify you in faith and love.

*Troparion of the saint, tone 4*

he who summoned you from the earth to the mansions of heaven preserved your body incorrupt after death, O holy Evdocimus; for you lived a pure life in chastity, without defiling the flesh, O blessed one: entreat Christ our God with boldness that we be saved.

Glory be to the Father... Both now and for ever...

*Troparion of the cross, tone 1*

O Lord, save your people and bless your heritage, grant victory to Orthodox Christians over their enemies and protect your people by your cross.

## **Matins**

*At God is the Lord... the troparion of the cross, twice;*  
*Glory be to the Father... the troparion of the saint;*  
*Both now and for ever... the troparion of the cross, again.*

*We sing one Canon from the Octoechos; the Canon of the cross, and the Canon of the saint.*

*Ode 1*

*Canon of the cross, tone 1*

*Irmos* Let us all sing a hymn of victory to God who has wrought wondrous miracles with his upraised arm, and saved Israel, for he has been glorified.

The divine cross, which goes before us, shed the radiance of grace and illumines all who bow down before it and piously hymn the crucified Christ.

Bowing down before the cross elevates those who with love and faith glorify as God the Lord who suffered in the flesh and has restored us by his divine passion.

The veneration of the cross pours forth the sweet fragrance of gifts: it ever perfumes all who glorify Christ and dispels all foulness from men's souls.

*Theotokion* We who recognize the Lord, who was incarnate of you and accepted the cross and death, sing to him as our deliverer, O Bride of God, and call you blessed.

*Canon of the Saint, tone 2*

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been greatly glorified.

As your life is exalted and wholly radiant through divine ascents, implore enlightenment for me who praises the honourable struggles whereby, having lived rightly, you received the things for which you hoped, O Evdocimus.

Loving the myrrh-scented doctrines, and devoting yourself to the reading of the sacred Scriptures, O blessed one, you put away vile and dishonorable pleasures and, adorned with divine gifts, was rendered fragrant.

You gave no slumber to the eyes of your soul, O blessed one, keeping vigilant watch and uniting yourself to God by standing in prayer for whole nights, unmoved by the needs of nature, thereby attaining the never-waning day.

*Theotokion* We ever bless you, O Mother of God, as the animate bridal-chamber of God, the censer of the noetic and light-bearing ember, crying: Rejoice, O vehicle of the Saviour's resurrection.

*Ode 3*

*Canon of the cross*

*Irmos* Let my heart be made firm in your will, O omnipotent Christ our God who established the second Heaven above the waters and founded the earth upon the waters.

The venerable cross, prefigured in images and accomplishing wondrous things, works even more marvellous wonders, sanctifying and enlightening those who glorify the creator.

The cross of Christ, the divine trophy of battles, is venerated, and it gives mighty victories to the Orthodox, vanquishing hordes of the enemy.

The staff of the Lord, the cross displayed in churches and homes, preserves their foundations immovable and overcomes every assault and wile of the adversary.

The cross of the Lord, piously venerated, fills those who bow down before it with divine grace and noetic incense, and takes away clouds of temptations and sorrows.

*Theotokion* With the tree of the cross he who was born of you has drawn man from the abyss of deception, O Mother of God, and has lifted to knowledge of him those who piously glorify you.

*Canon of the Saint*

*Irmos* Established upon the rock of faith, I may boast over my enemies, and my spirit rejoices and sings: There is none as holy as our God, and none righteous but you, O Lord.

Heeding the words flowing with life, you drank the waters of salvation which are hostile to bitter sin; and you sang to God, O Evdocimus: There is none as holy as you, O Lord.

Acquiring mercy like that of Christ, you distributed your wealth among those in need, and obtained heavenly riches in return, crying out, O Evdocimus: There is none as holy as you, O Lord.

Cleaving to the creator with divine love, you received a heavenly inheritance and, deified by communion with him, you partook of the tree of life, O glorious one, and sang: There is none as holy as you, O Lord.

*Theotokion* More honourable than the angels, you held the creator of the angels in your womb and gave birth to him ineffably. To him we all sing: You are our God, and there is none as holy as you, O Lord.

*Sessional Hymn of the saint, tone 4*

Inclined to good works, you were tried by temptations like gold in a crucible, O glorious Evdocimus; and so, even after your death you richly pour miracles like water, and rid us of our infirmities, ever praying for us, to receive forgiveness of our offenses.

Glory be to the Father... Both now and for ever...

*Sessional Hymn of the cross, tone 4*  
*to the Special Melody* Having been lifted up...

The sky has become brighter than the sun, and by the light of the cross it illumines all things with its radiance: O Saviour of all who loves mankind, illumine our minds and senses for its sake; for we have it as a weapon of peace, an invincible trophy.

*Ode 4*

*Canon of the cross*

*Irmos* In the Spirit foreseeing the incarnate Word, O prophet Habakkuk, you cried out, saying: You shall be acknowledged when the years draw nigh; you shall be made manifest when the time comes. Glory to your power, O Lord.

The sign of the divine and precious cross firmly expels the prince of darkness from the air and spreads beams of grace upon those who make its sign, illumining those who hymn Christ our God.

Depicted in our hearts, the divine and precious cross calms the sea of the passions, stills the storm waves of tribulation, and brings all who make its sign with love to the tranquility of righteousness.

Emitting grace like a burning ember, the precious cross consumes the works of the enemy and dispels his power; and it relieves many in the faith who praise and lovingly hymn Christ who was crucified thereon.

Venerated with faith, the most precious and divine cross flows with noetic streams of spiritual gifts and the waters of healing; and it gives drink without ceasing to those who bow down before it and honour it.

*Theotokion* Enlightened by the sufferings of your Son and acknowledging him as the benefactor of all, with love we glorify you, our queen and Lady, O most holy and pure.

*Canon of the Saint*

*Irmos* You have come forth from the Virgin, neither a mediator nor an angel, but the Lord himself incarnate, and have saved me, and the whole of mankind. Therefore I cry to you: Glory to your power O Lord.

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Preserving the teachings of the fathers unadulterated, with Orthodox understanding, from your infancy you led an undefiled life and possessed a merciful demeanor, O wondrous one.

Neither the tumult of the world, nor the possession of authority, nor passing glory spoiled your desire for God, O Evdocimus; but in your divine activities you were truly pleased to desire him.

Ever transported by the divine teachings, O Evdocimus, you brought down the enemy and received the ability to work healings through the righteous judgment of him who directs all things.

The shrine of your relics, pouring forth the sweetness of your rich healings, O Evdocimus, dispels the passions of those who honour you with faith, and utterly consumes the demonic hordes.

*Theotokion* O exalted lady, you gave birth to God, truly incarnate, and are hymned by the armies of heaven: never cease to pray for your servants.

### *Ode 5*

#### *Canon of the cross*

*Irmos* O Christ our Master and God who loves mankind, cause the radiant and everlasting light to shine upon us who arise in the morning to ponder the judgements of your commandments.

Bowing down with faith before the holy cross, our mighty and immovable weapon which shall lie before us, we receive invincible power over our enemies.

Holding and venerating the precious cross of him who made the unquarried rock pour forth water, we receive a fountain of gifts.

The cross of Christ, appearing to us shining with golden luster, through grace bestows gifts upon the souls of those who bow down before it and hymn the Lord God.

*Theotokion* Holding fast to the staff of power, the cross of your Son, Christ our God, we hymn you, the Queen of all, calling you blessed.

#### *Canon of the Saint*

*Irmos* O Christ my Saviour, the enlightenment of those who lie in darkness, and the salvation of the despairing, I rise early to you, O king of peace: enlighten me with your shining radiance, for I know no other God than you.



Illumined by the pure radiance of the Holy Trinity, and protected by the law of God, you passed through the night of this life without stumbling, furnished with wings by your divine visions, O blessed one; and you made your abode in divine life.

A great wonder, fraught with awe, is apparent within you: how after your burial your body, lying in the grave, was truly preserved for undecayed for many years, through judgments which he alone knows who glorifies you.

Blessed is your boldness before God, and blessed the desire for him which you held within your heart, living blessedly in accordance with your name. You shone forth gloriously with divine radiance, and have illumined the assemblies of the faithful.

*Theotokion* O Virgin Mother, ever entreat him who was incarnate of you for us who piously call you blessed, that we be delivered from tribulations, from soul-corrupting passions and griefs, and from the flame of everlasting torment.

*Ode 6*

*Canon of the cross*

*Irmos* Like the prophet Jonah, I cry out: Free my life from corruption, O good one, and save me, O Saviour of the world, as I sing: Glory to you.

Venerated now, the precious cross proclaims the joy of the resurrection of Christ, and announces the death of the author of evil.

You planted the precious cross on the earth, and it has become a noetic stairway to heaven for the faithful and an ascent for those who venerate and honour it.

The precious cross planted in the midst of the earth now putts forth branches, the gifts inherent in itself, and provides shade for those who venerate it.

Venerated now, the cross, prefigured by the staff which rent the Red Sea, rends the sea of misfortunes and passions and saves those who bow down before it.

*Theotokion* Having ascended the cross, your Son and God has drawn up to heaven us who truly honour his Mother with love.

*Canon of the Saint*

*Irmos* Whirled about in the abyss of sin, I call upon the unfathomable abyss of your loving kindness: Lead me up from corruption, O God.

Your sweat and joys have caused torrents of sweetness to gush forth, and the fullness of healing, for the praise of Christ our God.

Springing forth like a vine laden with much fruit, you flourished in the courts of God, bearing the grapes of the virtues in abundance for the cultivator of our souls.

Gaining dominion over the passions, O Evdocimus, you desired the kingdom of God and received the joy of the righteous for your higher volition.

*Theotokion* Chosen as a beautiful and spacious habitation for God, O Virgin, you became his bridal-chamber, lamp stand and table.

*Kontakion of Evdocimus, tone 2*

Desiring higher things, and uniting yourself with those on high, you made your soul a fiery chariot by the divine ascents of the virtues, O most blessed Evdocimus, and living on earth like one of the bodiless ones, you were pleasing to the creator of all.

*Ikos* By your right faith, O blessed Evdocimus, you live a twofold life, pleasing God in both. You acquired the kingdom of God as your inheritance and, living now with the saints, you stand before the Master of all. You preserved your body free from defilement and have left it intact for those who honour you with love; for, having lived a pure life, O glorious one, you were pleasing to the creator of all.

*Ode 7*

*Canon of the cross*

*Irmos* The fire did not touch or threaten your youths in the furnace, O Saviour, for the three with one voice then praised and blessed you, saying: Blessed be the God of our fathers.

The cross which was soaked with the precious blood of Christ flows streams of the radiance of noetic gifts and gives drink to all who bow down and hymn it with faith.

The cross of Christ, defeating death and the enemy and breaking the noetic chains, opens the portals of life and gives incorrupt food to those who with pure faith and love bow down before it.

Those who bow down before the cross with love are protected by its power; they drive away enemies, spiritual and visible, and are preserved unharmed, singing hymns to Christ.

*Theotokion* The cross of your Son has been given to us as might and power over the enemy through your acceptable and maternal boldness, O Bride of God, whereby we crush the assaults of the foe.

*Canon of the Saint*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

Enlivened by the might of the giver of life, you restrained the desires of the flesh, O most rich father, and furnished your mind with wings to fly to heaven, singing mightily: Blessed is God and glorified above all.

You made yourself ignoble, acquiring a noble character with wholeness of mind; and, exercising yourself in the study of the divine Scriptures, you made the all-seeing God the object of all your desire, O blessed one.

O blessed Evdocimus, you were granted the kingdom on high, the heavenly city, the paradise of God, the delight of the righteous, incorruptible sustenance, riches which cannot be taken away, and never-waning light.

*Theotokion* Entreat him to whom you gave birth, O Lady, that he deliver me from slavery to the passions and from damnation, from the cruel despair which troubles me, and from the oppression of those who afflict me.

*Ode 8*

*Canon of the cross*

*Irmos* As their creator and Lord, before whom the angels and all the hosts of Heaven stand in awe, you priests hymn, you children glorify and you people exult above all for ever.

Beholding the cross which, having been raised up felled death, the hordes of the noetic enemy hide themselves under the earth, as those who venerate it are renewed.

The radiant cross, prefigured of old, Christ has shown to the heights of heaven; and piously venerating it, the faithful are exalted and made luminous with splendour.

The cross, which the prophets truly proclaimed of old, is revealed as the footstool of Christ; and bowing down before it now with true faith, we delight in its rich gifts.

*Theotokion* Your Son and Lord, O Virgin, who has poured dispassion on mortals by his suffering, through you renews us who hymn you with love, as he is our benefactor.

*Canon of the Saint*

*Irmos* In the furnace of the youths you prefigured your Mother, O Lord, in those who entered the fire without being consumed. We hymn her whom you have revealed to the ends of the earth, and we exalt her above all for ever.

Pondering the dread fire which will flow before the throne of Christ, with compunction of heart you shed teardrops of fervour which quenched the furnace of the passions for you, O divinely wise Evdocimus.

You fixed the eye of your soul wholly on God, O wise one, and cleaved to him, singing in psalmody: O my Christ, deliver me eternally from the mire of deadly passions.

You waited in patience, lowly of heart and merciful to those in need, bearing a goodly demeanor and a virtuous character, O honourable one; and having lived thus, you flow with the grace of miracles.

Possessed of a divine understanding, you became a fulfiller of the words of the Master, loving the right-hand paths, but truly avoiding those of the left, as one prudent and wise: therefore we honour you, O divinely wise one, for ever.

*Theotokion* The creator of Adam took form through your pure blood, and he who feeds every creature was nourished with your milk, O virgin Mother of God: therefore we glorify you as the Mother of God.

*Ode 9*

*Canon of the cross*

*Irmos* We all magnify the pure Mother of our God as the luminous cloud upon which the unoriginate Master of all descended from Heaven as rain upon the fleece, who assuming flesh, became man.

The precious cross pours true drops of immortality and incorruption upon those who venerate it, giving life, cleansing, and renewal; giving higher glory and grace to those who hymn Jesus who was nailed upon it.

Guiding to the unapproachable and immaterial light those who venerate it with love and pure faith, and emitting the radiant beams of divinely acting works, the most precious cross illumines those who hymn the creator of all.

O most good Word who sanctified the tree of your cross with your precious blood, by its activity illumine us and hallow those who bow down before it and hymn the Master of all.

*Theotokion* Grace which has shone upon all more brightly than the sun drives away the clouds of misfortune and the passions, O Virgin; and with the light of the knowledge of God it illumines those who lovingly glorify you and unceasingly hymn your Son as the Master of all.

*Canon of the Saint*

*Irmos* Our God and Lord has appeared to us, the Son of the Father without beginning, incarnate of the Virgin, to give light to those in darkness and to gather the dispersed. Therefore let us magnify the exalted Mother of God.

Desiring to see the glory of our God, you adorned yourself with the virtues of divine knowledge; and, dwelling with the angels, you entered the splendid bridal chamber as a lamp-bearer, where you delight in the vision of God.

Like the dawning sun, the day of your commemoration shines forth, illumining the hearts of those in darkness; for you are truly seen to be a child of the light and the day, O divinely wise Evdocimus, whom we honour.

Adorned with wisdom, illumined with understanding, arrayed in lowliness of heart, resplendent in the high stature of your life, you passed over to the noetic courts: be ever mindful of those who honour you, O Evdocimus.

We celebrate the honoured festival of your departure from the earth, which brings us spiritual benefit; for, as one who pleased God and acted upon his commandments, you were unashamed, O truly wondrous Evdocimus.

*Theotokion* You became the receptacle of the light which enlightens the world, O divinely joyous one; and therefore, wretch though I am, I implore you: By the supplications of the divinely wise Evdocimus, grant me beams of light, O Bride of God.

*Exapostilarion from the Octoechos; Glory be to the Father... that of the saint*

Shining like the sun, you shed rays of miracles, illumining the hearts of all, O thrice-blessed Evdocimus, and you save those who with faith keep your glorious memory.

Both now and for ever... *that of the cross,*  
*to the Special Melody* Hearken, O women...

The Forefeast of the cross is celebrated and the world is made new; the ranks of the angels sing to him, crucified for us: they celebrate and rejoice with us, crying out like David: You have wrought salvation in the midst of the earth, O Master.

*Aposticha, Glory be to the Father... tone 1*

How can we not marvel at your prudence; how can we fail to praise your angelic life, O venerable Evdocimus, living with chastity of thought, meekness, humility, inner serenity and constant almsgiving? For you were adorned with all the virtues, O blessed one. Therefore unutterable joy awaits you: the kingdom of heaven.

Both now and for ever... *of the cross, tone 6*

The voices of the prophets foretold the holy tree whereby Adam was granted freedom from the ancient curse; and creation today lifts its voice as the cross is elevated,

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asking great mercy from God. O Master, alone infinite in your compassion, be our cleansing, and save our souls.

## **Liturgy**

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Galatians, number 213 [Gal 5: 22-6: 2]*

*Alleluia, tone 6*

Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel of Matthew, number 43 [Mt 11: 27-30]*

*Communion Verse*

The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

# **The Common Office of a Hieromartyr Vespers**

*At Lord I call to you... we sing the three verses to the Hieromartyr in tone 1,  
to the Special Melody O most praised martyrs...*

Blessed martyr *Benjamin*, inspired by God, with the crimson of your own blood you have enriched your sacred and godly robe; from strength to strength and from glory to glory through true piety you have attained the divine rejoicing; and you now pray that our souls be granted peace and great mercy.

As a priest under the law you offered to God the bloodless sacrifice; but later as a true martyr, through shedding of blood, you offered yourself, O inspired and all-honoured one, as a whole burnt offering and an acceptable sacrifice to Christ: implore him for those who sing your praise.

You lead the host of martyrs to Christ, through your teachings and exhortations, O Father, urging and teaching and providing in yourself a divinely-wise example; with them pray that our souls be granted peace and great mercy.

*And this Theotokion or else the following Theotokion of the Cross*

*Theotokion* Hemmed in on every side by dangers, whither shall I flee, miserable and wretched, O Lady? I can flee only to you, pure Virgin, for you alone are my help, the hope of the hopeless, O Bride of God: do not reject me, your unworthy servant, O ready help of the afflicted.

*Theotokion of the Cross* Standing by the cross of your Son and God, the most pure Mother looked upon his longsuffering and said, weeping: Woe is me, my sweetest child; what are these things you endure, O Word of God, in order to save mankind.

*Aposticha, tone 6*

Glory be to the Father...

You were a priest of the Law even to your end, O blessed Benjamin, dispensing the divine and priestly mysteries to the shedding of your blood, which you gave as an offering pleasing to Christ our God. Having boldness before him pray for those who with faith and love celebrate your honoured memory, that they be delivered from violence and from every need and suffering.

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*Theotokion* We acknowledge as God him that was incarnate from you, O Virgin Mother of God; intercede with him to save our souls.

*Or this Theotokion of the Cross*

Seeing you crucified, O Christ, she that gave birth to you cried out: What is this strange mystery that I see, O my Son? How can you suffer and die upon the wood, you that gave life to all?

## **Matins**

*Troparion of the hieromartyr Benjamin, tone 1*

As a shining luminary you came to the city of Saint Peter, | good shepherd, hieromartyr, father Benjamin, | planting love and good deeds in the hearts of the faithful, | inspiring them to give help to those enduring hunger and poverty. | Therefore we come to you and call to you with faith: | Pray to the merciful God to strengthen our homeland in Orthodox faith and piety, || to give peace to the Church and great mercy to our souls.

*The Canon to the hieromartyr, tone 8*

*Ode 1*

*Irmos* Let us sing to the Lord, who led his people through the Red Sea, for he alone has gloriously been glorified.

Bringing a double plaited garland of true religion: of priesthood and martyrdom, you are called blessed by Christ.

Your sacred minister has been offered to you, the Chief Shepherd, as an innocent and honoured sacrifice through lawless hands.

You dispelled the gatherings of the heretics with your devout boldness, O Hierarchy, as you proclaimed the uncreated Trinity.

*Theotokion* Immaculate Mother of God, who, beyond nature, gave birth to the incarnate and eternal Word beyond understanding, we sing your praises.

*Ode 3*

*Irmos* You are the confirmation of those who have recourse to you, O Lord: you are the light of those in darkness; and my spirit sings to you.

Venerable Saint, you appeared first as sacred minister, sacrificing to the redeemer and later offered as a sacrifice to him.



You became a most trusted shepherd and no hireling, pouring out your own blood for your God-loving flock.

Well did you shepherd your Master's flock, O high priest Benjamin; therefore you have made your dwelling in the place of green pasture.

*Theotokion* Help us by your intercessions, O most pure Lady, driving off all the assaults of dire troubles.

*Sessional Hymn, tone 3*

With godly blood as a champion you made the Church splendidly radiant  
O Bishop and martyr:  
you destroyed error by courageously enduring torments,  
and you enlightened the hearts of all believers;  
as we celebrate your memory with faith,  
we give glory to the Saviour, O most honourable one.

*Theotokion* Enslaved to passions  
I have become a total stranger to your commandments,  
as I sin each day, miserable wretch that I am;  
but with a broken soul I cry to you:  
Now, Master, alone unsearchable,  
make me, the condemned, worthy of your compassion  
through the one who gave you birth.

*Or Theotokion of the Cross*

The undefiled lamb and mother of the Word, the unsullied Virgin, as she saw him who had flowered from her without pangs hanged upon the cross, lamenting as a mother cried out: Alas, my child, how can you suffer willingly to deliver mankind from the dishonour of the passions?

*Ode 4*

*Irmos* I have heard the mystery of your dispensation O Lord; I have understood your works, and I glorify your divinity.

Perfecting your lambs by your word, blessed Saint, you put to death the packs of the wolves with your body, while you placed your spirit in the hands of God.

Your sacrifice was sweet-smelling, most pure and acceptable to the redeemer; you offered it with a mind inspired as you were offered by lawless hands.

Anointed once with priestly anointing, O blest Saint, you were perfected a second time by your martyr's blood.

## July 31

*Theotokion* Mother of God, field untilled, who blossomed with the life-giving ear which grants life to the world, save those who sing your praises.

### *Ode 5*

*Irmos* Waking at dawn we call to you to save us, O Lord; for you are our God and we know no other than you.

You offered sacrifice without shedding of blood to the Master, while you brought yourself as fruit through blood, glorious martyr.

Your godlike tongue let fall drops of salvation; the stream of your blood spiritual joy.

The grace of your words strengthened the Church, and set you, blest Saint, as a pillar of orthodoxy.

*Theotokion* The ranks of angels and the companies of mortals worship your child, O immaculate Mother of God.

### *Ode 6*

*Irmos* Bestow upon me a robe of light, O most merciful Christ our God, who covers yourself with light as with a garment.

Just as you had been baptised, you baptised peoples in water; and then you were baptised a second time with your own blood.

Do not cease to make your entreaties to Christ on behalf of your flock, O blest Saint, who offered your blood as supplication.

As a chosen and precious shoot of the vine of life, you flowered with much fruit for your Master, O most sacred martyr.

*Theotokion* As God your Offspring was the destroyer of wooden idols, Mary, Bride of God, and he is worshipped with the Father and the Spirit.

### *Kontakion of the hieromartyr Benjamin, tone 6*

From your youth you took the yoke of Christ upon your shoulders | and were shown to be a true guardian of the Orthodox Church. | With courage you accepted lies and imprisonment, | and suffered the unjust allegations of the lawless; | protecting sacred objects from desecration, | filled with Christ's gift of patience and love, | in martyrdom with thanksgiving, | O hieromartyr Benjamin, | you cried out at the end: || Glory to you, O Lord, for all things.

*Ode 7*

*Irmos* The youths from Judea once in Babylon trod down the flames of the furnace with their faith in the Trinity, as they sang: Blessed are you, the God of our fathers.

Your sacrifice appeared as fair and rich, revered father, for you were offered to the Master through blood, as one who made the bloodless offering: Blessed are you, the God of our fathers.

Shepherded and shepherding, you gathered happiness from both, Father; and you kept it safe by guarding the seal of your contest, as you sang: Blessed are you, the God of our fathers.

In the Church of believers you taught the doctrine of the nature in three persons; and arraigned before unjust tribunals for it, O God-bearer, you sang: Blessed are you, the God of our fathers.

*Theotokion* You grew as the most blest rod from the root of Jesse, O Virgin, flowering with a saving fruit for those who with faith cry out to your Son: Blessed are you, the God of our fathers.

*Ode 8*

*Irmos* The king of heaven who is hymned by the angelic hosts; praise and exalt him above all for ever.

Be glad, O believers, at the memory of the far-famed bishop and martyr, as you praise him and exalt him above all for ever.

As we see the Hierarchy, fittingly adorned with the crown of martyrdom, O Christ, we exalt you above all for ever.

Fittingly the Master apportioned to you, O bishop and martyr, the gift and grace of wonders for ever.

*Theotokion* Beyond nature, O Virgin, you gave birth to the Creator, Saviour, God and Word, whom we exalt above all for ever.

*Ode 9*

*Irmos* The birth giving of the ever-virgin, foretold to the lawgiver in the fire and the bush on the mountain, for the salvation of us the faithful, with undying hymnody let us magnify.

You were revealed as a faithful shepherd to your sheep, while offered to the shepherd as a sheep in sacrifice, and you gained double glory, therefore we honour you, most blessed hierarchy.

**July 31**

As we guard your memory, father, and honour your struggle, the Trinity in one divine nature we ceaselessly magnify in song.

With fair demeanour through self-mastery and with the character of true religion, O most blessed hierarch, you showed your soul to be truly according to God's image.

*Theotokion*     You are a rampart and weapon for us who have recourse to you, O Mother of God, and we implore intercession, that we be rescued from our foes.

*At the Liturgy, the Epistle and Gospel and Communion for the 26th of October may be used.  
This is the new calendar date.*

## Resurrectional Theotokia

### Tone 1

*Dogmatikon* Let us praise the Virgin Mary,  
 who arose from the human race,  
 to be the Mother of the Master,  
 the glory of the world and gate of Heaven;  
 hymned by the angelic hosts, she is the adornment of the faithful,  
 revealed as Heaven and the temple of the divinity.  
 It is she who, breaking down the middle wall of enmity,  
 established peace and opened the kingdom.  
 Therefore with her as the anchor of our faith,  
 we receive as our defender the Lord who was born of her.  
 Be of good courage, then, people of God,  
 be of good courage,  
 for in his almighty power he will prevail over the enemy.

*Aposticha* Behold, the prophecy of Isaiah is fulfilled in you O Virgin,  
 for you have given birth  
 and yet remain a virgin after your delivery as before;  
 for it was God who was born of you, to restore the nature of man.  
 Mother of God, do not reject the supplications  
 of your servants offered in your Church,  
 but as you held in your arms the compassionate Lord,  
 take pity on us your servants, and pray that our souls be saved.

*Dismissal* At the sound of Gabriel's voice  
 calling to you: Rejoice, O Virgin,  
 the Master of all was conceived in you, the holy tabernacle,  
 of which righteous David spoke.  
 In bearing your creator you surpass the spaciousness of the heavens.  
 ~ Glory to him who dwelt in you;  
 ~ glory to him who came forth from you;  
 glory to him who set us free by your giving of birth.

### Tone 2

*Dogmatikon* The shadow of the Law passed away with the coming of grace;  
 for as the bush that burned was not consumed,  
 so you, O Virgin have given birth while remaining a virgin.  
 In place of the pillar of fire has dawned the Sun of Righteousness;  
 and in place of Moses,  
 we see Christ the salvation of our souls.

*Aposticha*      Here is a new wonder greater than all the miracles of old,  
for who has ever known a mother to bear a child without a man,  
and to hold in her arms him who encompasses the whole creation.  
It was the will of God to be born,  
and you, the immaculate one, carried him as an infant in your arms.  
Therefore with your maternal boldness,  
pray to him without ceasing for us who honour you,  
that he save our souls and have mercy on us.

*Dismissal*      All of your most glorious mysteries  
are beyond comprehension, O Mother of God;  
for with your purity sealed and your virginity inviolate,  
you are known to be truly the mother who has given birth to God.  
Beseech him to save our souls.

**Tone 3**

*Dogmatikon*      How can we not wonder, O most honoured one,  
at your bearing of both God and man?  
Without blemish and even without knowing a man,  
you have brought forth a fatherless Son in the flesh,  
begotten motherless of the Father before the ages,  
who suffered no change, mixture nor separation,  
but kept in full the identity proper to each nature.  
Therefore, O Lady, Virgin and Mother,  
entreat him to save the souls  
of those who in the true faith confess you to be the Mother of God.

*Aposticha*      By the will of the Father, through the divine Spirit  
you seedlessly conceived the Son of God  
who existed before the world began,  
begotten of the Father without a mother.  
You gave birth to him and fed with your milk as an infant  
him who for our sake was incarnate from you without a father.  
Therefore never cease to entreat him  
to deliver our souls from danger.

*Dismissal*      We sing your praises, O Virgin Mother of God  
who has mediated the salvation of our race;  
for your Son and our God, by taking flesh from you  
and accepting suffering through the cross,  
has delivered us from corruption,  
as he is the lover of mankind.

**Tone 4**

*Dogmatikon* David the prophet,  
 who through you became the ancestor of God,  
 raised his voice to sing in prophecy  
 of the great things done for you, saying:  
 The queen stands at your right hand.  
 For God who was pleased to be made man of you fatherless  
 has shown you to be the mother and mediator of life,  
 to restore his image corrupted by the passions and save the world:  
 for finding the stray sheep lost in the mountains,  
 Christ takes it upon his shoulders and brings it to his Father  
 and by his will unites it to the heavenly hosts, O Mother of God,  
 he who has great and abundant mercy.

*Aposticha* Regard the supplications of your servants, O immaculate one:  
 crush the savage assaults that beset us and calm all our distress,  
 for your protection is our safe and secure anchor:  
 let us not be put to shame, O Lady,  
 for in you we have found an intercessor, and we call upon you.  
 Speedily heed the entreaties of those who call to you in faith:  
 Rejoice, O Lady, the helper of all,  
 our joy and protection, and the salvation of our souls.

*Dismissal* The mystery hidden from before the ages,  
 and unknown even to the angels,  
 through you O Mother of God, has been revealed to those on earth:  
 God incarnate in unconfused union,  
 who willingly accepted the cross for our sake,  
 and thereby raising up the first formed man  
 has saved our souls from death.

**Tone 5**

*Dogmatikon* In the Red Sea of old,  
 the image of the unwedded bride was depicted:  
 there Moses parted the waters;  
 here Gabriel is the servant of the mystery.  
 Then, Israel passed dryshod through the deep,  
 while now the Virgin gives birth to Christ without seed.  
 After the passing of Israel, the sea remained untrodden:  
 after the birth of Emmanuel, the undefiled Virgin remains incorrupt.  
 O God who existed eternally as now,  
 and who has appeared as a man,  
 have mercy on us.

## **Resurrectional Theotokia**

*Aposticha*      O most honoured Virgin,  
the temple and gate, the palace and throne of the king,  
through whom Christ the Lord, my deliverer,  
appeared to those bound in darkness;  
as he, the Sun of Righteousness, wished to enlighten  
his creatures formed by his hand in his image;  
as you have the boldness of a mother towards him,  
we entreat you, O exalted one,  
unceasingly implore him that our souls be saved.

*Dismissal*      Rejoice, gateway of the Lord  
through which none may pass:  
rejoice, wall and protection of those who flee to you:  
rejoice, haven untroubled by storms:  
rejoice, for you have not known wedlock  
and have borne in the flesh your maker and God.  
Do not fail in your intercession  
for those who praise and worship your giving of birth.

### **Tone 6**

*Dogmatikon*      Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,  
came forth, ineffably incarnate from you, O pure one.  
He who by nature is God,  
for our sakes assumed the nature of man;  
not divided into two persons,  
but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

*Aposticha*      Christ the Lord, my creator and redeemer  
proceeded from your womb, O most sanctified Virgin;  
clothed with my flesh, he released Adam from the original curse.  
Therefore most pure one, truly the Mother of God and Virgin,  
we sing unceasingly to you the greeting of the angel:  
Rejoice, O Lady,  
intercessor, protection and salvation of our souls.

*Dismissal*      He who called you his blessed mother,  
went to his voluntary suffering,  
shining forth upon the cross in his wish to recover Adam,  
and saying to the angels:  
Rejoice with me, for I have found the lost coin.  
Glory to you, O God, who has ordered all things in wisdom.



**Tone 7**

*Dogmatikon* You, the Bearer of God, are known to be a mother  
who past nature remained a virgin.  
This is beyond words and understanding,  
and no tongue can describe the wonder of your maternity.  
Most glorious was your conceiving, O pure one;  
and inconceivable the manner of your giving of birth.  
For when God so wills, the order of nature is overturned.  
Therefore, knowing you to be the Mother of God,  
we all fervently beg you to pray that our souls may be saved.

*Aposticha* All we who dwell on earth take refuge  
under your protection, O Lady,  
and cry out to you: O Mother of God, our hope;  
deliver us from our countless transgressions  
and save our souls.

*Dismissal* As the exalted treasury of our resurrection,  
raise from the pit and depths of transgression those who hope in you;  
for by giving birth to our salvation  
you have saved those who are subject to sin:  
a virgin before and during giving birth,  
you have remained in virginity,  
even after giving birth.

**Tone 8**

*Dogmatikon* The king of heaven in his love for man,  
appeared on earth and dwelt with mankind.  
He came forth from the pure Virgin,  
with the flesh he had received from her:  
he is the only Son,  
twofold in nature but not in persons.  
In proclaiming him truly to be perfect man and perfect God,  
we confess Christ our God.  
Beseech him, O unwedded Mother,  
to have mercy on our souls.

*Aposticha* O Virgin unwedded,  
who inconceivably conceived God in the flesh;  
receive the prayers of your servants.  
Immaculate Mother of God the Most High  
who grants cleansing of transgressions to all:  
receive our entreaty that we all may be saved.

## **Resurrectional Theotokia**

*Dismissal*      For our sake you were born of the Virgin and suffered crucifixion, O good one,  
and destroyed death by death and as God revealed the resurrection.  
Forsake not those who were fashioned by your hand but show your love for mankind, O merciful one.  
Receive the intercession for us of the Mother of God who gave you birth, and save us, your despairing people, O our Saviour.

**Theotokia sung at the Verses<sup>11</sup>,  
that is, at *Lord I call to you* . . and at the *Aposticha*,  
after *Both now and for ever* . . .  
and according to the tone of the *Glory verse***

**Tone 1**

*Sunday evening* Joy of the heavenly hierarchies and mighty advocate for those on earth, save us as we run to you, O purest Virgin, for after God we place our hope in you.

*Monday Matins* More holy than all the powers on high, more honourable than all created things, O Mother of God and sovereign of the world who has given birth to the Saviour: in your goodness, save us from countless transgressions and perils through your intercessions.

*Monday evening* With prophetic eyes, Moses saw the mystery that was to take place in you, O highly exulted Virgin, as he beheld the bush which burned and yet was not consumed; for neither did the fire of the divinity consume you, the pure one. Therefore we implore you as the Mother of God, beg for peace and great mercy for the world.

*Tuesday Matins* I have exceeded in sin the harlot, the prodigal and the thief, the publican and the Ninevites. Woe is me, and what shall become of me, poor wretch, and how shall I escape torture? I shall fall down before you, the pure one, and ask that as your Son saved them, in your mercy save me.

*Wednesday evening* Rejoice, O Virgin, the joy of the patriarchs, gladness of the apostles and martyrs, the protection of us, your servants.

*Thursday Matins* Rejoice, O virgin Mother of God: rejoice, praise of all the world: rejoice, O most pure and blessed Mother of God.

*Friday evening* The extraordinary manner of your maternity, as proclaimed by all the prophets, truly passes understanding, O most glorious Bride of God: he who was conceived and born of you has incomprehensibly and ineffably saved the word, as he is merciful.

*Saturday Matins* Rejoice, holy Virgin, one of us and the Mother of God, for of all the world you are the pure vessel, the inextinguishable lamp and indestructible temple and abode of the infinite one. Rejoice, for from you was born the Lamb of God who takes away the sin of the whole world.

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<sup>11</sup>These being, with a few exceptions, the Theotokia provided in the Octoechos for the Aposticha of Vespers and Matins.

**Tone 2**

*Sunday evening* Rejoice, O Mary Mother of God, the indestructible and supremely holy temple; for as the prophet cried out regarding you: Holy is your temple, wondrous in righteousness.

*Monday Matins* We place our trust in you, the Mother of God: may our hope not fail, O helper of those who are in difficulties. Save us and confound the counsels of the adversary, for you are our salvation, O blessed one.

*Monday evening* Blessed Mother of God, the gate mystically sealed, through which no one may pass, accept our entreaties and bear them to your Son and God, that through you he may save our souls.

*Tuesday Matins* Rejoice, O Mary Mother of God, the indestructible and supremely holy temple; for as the prophet cried out regarding you: Holy is your temple, wondrous in righteousness.

*Wednesday evening* The Virgin, like a fruitful olive tree, has produced you, the living fruit; bringing to fruition for the world him who is great and rich mercy.

*Thursday Matins* I place all my hope in you, O Mother of God: keep me safe under your protection.

*Friday evening* Save your servants from harm, O Virgin Mother of God, for after God, we all flee to you, the unassailable defence and intercessor.

*Saturday Matins* Come, let us all cry out in never ending songs of praise to the Mother of God, and let us offer the salutation Rejoice, to her who gave birth to our salvation. For she alone bore him who is the initiator of all, God who is from before the ages. Rejoice, birth-giver of him who has restored fallen Adam; rejoice, O pure unwedded Virgin.

**Tone 3**

*Sunday evening* We are encouraged by you, the Mother of God, the intercessor for all who pray to you; for you are our boast, and in you we place all our hope. Pray to him who was born of you for your ungainly servants.

*Monday Matins* O pure one, foremost in holiness and the fount of praise of the heavenly ranks, the fulfillment of the prophets, the exultation of the apostles: accept also our prayers, O Lady.

*Monday evening* O Mother of God, holy among women, the unwedded mother: entreat the king and God to whom you gave birth, that he save us as he is the lover of mankind.

*Tuesday Matins*      Without seed you conceived of the Holy Spirit, and so we glorify you with hymns, singing: Rejoice, most holy Virgin.

*Wednesday evening*      I have transgressed in every way, O Maiden: deliver me by your mighty prayer from the inevitable flame and amend me by your entreaties, O pure Virgin, leading me by your maternal prayers on the path of salvation.

*Thursday Matins*      Without seed you conceived of the Holy Spirit, and so we glorify you with hymns, singing: Rejoice, most holy Virgin.

*Friday evening*      Unwedded Mother of God, holy among women: entreat the king and God to whom you gave birth, that he save us as he is the lover of mankind.

*Saturday Matins*      Without seed you conceived of the Holy Spirit, and so we glorify you with hymns, singing: Rejoice, most holy Virgin.

#### **Tone 4**

*Sunday evening*      Rejoice, cloud of light: rejoice, shining lamp stand: rejoice, jar of manna: rejoice, rod of Aaron: rejoice, bush unburnt: rejoice, bridal chamber: rejoice, throne: rejoice, holy mountain: rejoice, divine table: rejoice, mystic portal: rejoice, for you are the joy of all.

*Monday Matins*      Mother of God, queen of all and pride of the Orthodox, confound the noisy insolence of heretics and put to shame the faces of those who neither venerate nor honour your precious image, O most holy Virgin.

*Monday evening*      Deliver us from our needs, O Mother of Christ our God, who gave birth to the creator of all, that we may all cry to you: Rejoice, only mediator for our souls.

*Tuesday Matins*      Protect your servants from all misfortune, O blessed Mother of God, that we may glorify you, the hope of our souls.

*Wednesday evening*      Having you as our hope and advocate, O Mother of God, we do not fear the attacks of the enemy, for you can save our souls.

*Thursday Matins*      In you, most pure Mother of God, we have obtained a protecting wall and a haven free from storms, for you are a confirmation. Therefore I pray to you: Guide me, overwhelmed by the storms of this life, and save me.

*Friday evening*      O most pure Lady, the lamp whose light is inextinguishable, the throne of righteousness, pray that our souls be saved.

*Saturday Matins*      O Virgin, alone pure and immaculate, who without seed gave birth to God, intercede for the salvation of our souls.

**Tone 5**

*Sunday evening*      What a fearful, most glorious and great mystery, that he who cannot be encompassed was encompassed within your womb, and moreover, the Mother remains a virgin, even after giving birth; for it was God who was incarnate of her. Let us sing to him and raise our voices with the angels to cry out to him: Holy are you, Christ our God; glory to you, who became incarnate for us.

*Monday Matins*      O joyous one, through your intercession for us, we pray that you beg the greatness of mercy for our souls and the cleansing of our many transgressions.

*Monday evening*      Calm the anguish of my much sighing soul, for you wipe away all tears from the face of the earth, dispelling the pain of mankind and dispersing the sorrow of sinners. In you, most holy Mother and Virgin, we have all gained hope and confirmation.

*Tuesday Matins*      O joyous one, through your intercession for us, we pray that you beg the greatness of mercy for our souls and the cleansing of our many transgressions.

*Wednesday evening*      We call you blessed, the Virgin Mother of God, and we the faithful give you the glory that is due. You are an unshakeable city, an impregnable defence, a firm intercessor and refuge for our souls.

*Thursday Matins*      We bless you, the Virgin Mother of God, for from you has shone forth Christ, the Sun of Righteousness, who has great mercy.

*Friday evening*      We pray to you as you are the Mother of God: O blessed one, pray for the salvation of our souls.

*Saturday Matins*      Alas, O miserable soul; for what answer shall you be able to give the judge at that hour when the thrones are set for judgement and he shall come from heaven with thousands of angels, when he shall sit upon the judgement seat to pronounce judgement upon worthless servants such as you? What answer shall you give, and what shall you offer? Truly, you have nothing, having defiled both soul and body. Therefore, fall before the Virgin, and ceaselessly call to her to grant forgiveness of your sins.

**Tone 6**

*Sunday evening*      Like the archangel, we the faithful cry out to her, truly the heavenly bridal chamber and the sealed portal: Rejoice, for through you Christ our God has blossomed forth as the Saviour and giver of life. O Lady, by your right hand confound the torment of the godless foe, O most pure one, the hope of Christians.

*Monday Matins*      You received the word of the Archangel, O Mother of God, and are shown to be the cherubic throne, for you carried him in your arms who is the hope of our souls.

*Monday evening* No one who flees to you goes away disappointed, O most pure Virgin and Mother of God: he who asks a favour receives according to the virtue of his request.

*Tuesday Matins* Pure Virgin Mother of God, you have been granted great gifts, for you gave birth to one of the Trinity, Christ incarnate, the giver of life, for the salvation of our souls.

*Wednesday evening* I turn the eyes of my heart to you, O Lady. Do not reject my feeble sighs; but at the time when your Son will judge the world, be my protector and helper.

*Thursday Matins* You are the transformation of the sorrowing, and the recovery of the sick, O most praised Mother of God. Save our community and its people<sup>12</sup>, O pacification of aggressors and calm haven of the storm-tossed, the true helper of the faithful.

*Friday evening* Through the intercession of her who gave birth to you, O Christ, and of your martyrs, apostles, prophets and hierarchs, and of the venerable and the righteous, and of all the saints; grant rest to your servants who have fallen asleep.

*Saturday Matins* We have come to the knowledge of God, incarnate of you, the Virgin Mother of God: intercede with him for the salvation of our souls.

### **Tone 7**

*Sunday evening* With the angel we cry out to you: Rejoice, Bride of God; calling you the bridal chamber and portal, the fiery throne and unhewn mountain, the bush burning but unconsumed.

*Monday Matins* Through the intercession of the Mother of God, gladden the lives of us who sing out to you: Glory to you, the merciful Lord.

*Monday evening* Rejoice, O lady, cloud of the noetic and ineffable sun; rejoice, most radiant light; rejoice all-golden lamp stand: for through you, the most holy one, Eve is released from the curse. Since you have boldness before your Son and God who is inclined to be compassionate, cease not to entreat him with your maternal prayers, O most pure one.

*Tuesday Matins* O Christ the light, you have shone forth from the Virgin and have illumined the human race: glory to you, O Lord.

*Wednesday evening* We praise the most pure Virgin, for she alone remained as such, even after giving birth. We glorify her as the Mother of God the Word, as we say: Glory to you.

*Thursday Matins* In a manner beyond description, you were born of the virgin, O Christ: you have illumined those in darkness who cry: Glory to you, O Lord.

*Friday evening* May you, who received him who cannot be contained and gave birth to the incarnate Word of God, intercede that our souls may be saved.

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<sup>12</sup>Slavonic: *Save the city and people*

## **Theotokia at the Verses**

*Saturday Matins*      With the apostles and the martyrs, O Virgin, pray that the departed may find great mercy at the judgement.

### **Tone 8**

*Sunday evening*      Taking up the cry of the Archangel Gabriel, let us say: Rejoice, O Mother of God, for you gave birth to Christ, the giver of life for the world.

*Monday Matins*      The heavenly powers hymn you, the unwedded Mother, full of grace, and we glorify your inexplicable maternity. O Mother of God, pray that our souls be saved.

*Monday evening*      Rejoice, O boast of the world; rejoice temple of the Lord; rejoice overshadowed mountain; rejoice, the refuge of all; rejoice, O golden lamp stand; rejoice, honoured glory of the Orthodox; rejoice Mary, Mother of Christ our God; rejoice paradise and divine table; rejoice, tabernacle and golden urn; rejoice O hope of all.

*Tuesday Matins*      Your shelter is a spiritual healing, O virgin Mother of God; for we who have recourse to it are delivered from spiritual infirmities.

*Wednesday evening*      I take refuge under your protection, O holy virgin Mother of God, knowing that there I may find salvation. Help me, O pure one, as you are able so to do.

*Thursday Matins*      O Lady, extricate me from the hand of the man-slaying serpent, who in his wickedness desires utterly to devour me. I entreat you, crush his jaws and destroy his ploys, so that delivered from his clutches I may ever magnify your help.

*Friday evening*      O pure Virgin, gateway of the Word and Mother of our God, pray that our souls may be saved.

*Saturday Matins*      O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.



**Theotokia sung at the Verses<sup>13</sup>,  
that is, at *Lord I call to you* . . and at the *Aposticha*,  
after *Both now and for ever* . . .  
and according to the tone of the *Glory verse***

**Tone 1**

*Sunday evening* Joy of the heavenly hierarchies and mighty advocate for those on earth, save us as we run to you, O purest Virgin, for after God we place our hope in you.

*Monday Matins* More holy than all the powers on high, more honourable than all created things, O Mother of God and sovereign of the world who has given birth to the Saviour: in your goodness, save us from countless transgressions and perils through your intercessions.

*Monday evening* With prophetic eyes, Moses saw the mystery that was to take place in you, O highly exulted Virgin, as he beheld the bush which burned and yet was not consumed; for neither did the fire of the divinity consume you, the pure one. Therefore we implore you as the Mother of God, beg for peace and great mercy for the world.

*Tuesday Matins* I have exceeded in sin the harlot, the prodigal and the thief, the publican and the Ninevites. Woe is me, and what shall become of me, poor wretch, and how shall I escape torture? I shall fall down before you, the pure one, and ask that as your Son saved them, in your mercy save me.

*Wednesday evening* Rejoice, O Virgin, the joy of the patriarchs, gladness of the apostles and martyrs, the protection of us, your servants.

*Thursday Matins* Rejoice, O virgin Mother of God: rejoice, praise of all the world: rejoice, O most pure and blessed Mother of God.

*Friday evening* The extraordinary manner of your maternity, as proclaimed by all the prophets, truly passes understanding, O most glorious Bride of God: he who was conceived and born of you has incomprehensibly and ineffably saved the word, as he is merciful.

*Saturday Matins* Rejoice, holy Virgin, one of us and the Mother of God, for of all the world you are the pure vessel, the inextinguishable lamp and indestructible temple and abode of the infinite one. Rejoice, for from you was born the Lamb of God who takes away the sin of the whole world.

**Tone 2**

*Sunday evening* Rejoice, O Mary Mother of God, the indestructible and supremely holy temple; for as the prophet cried out regarding you: Holy is your temple, wondrous in righteousness.

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<sup>13</sup>These being, with few exceptions, the Theotokia provided in the Octoechos for the Aposticha of Vespers and Matins.

*Monday Matins*      We place our trust in you, the Mother of God: may our hope not fail, O helper of those who are in difficulties. Save us and confound the counsels of the adversary, for you are our salvation, O blessed one.

*Monday evening*      Blessed Mother of God, the gate mystically sealed, through which no one may pass, accept our entreaties and bear them to your Son and God, that through you he may save our souls.

*Tuesday Matins*      Rejoice, O Mary Mother of God, the indestructible and supremely holy temple; for as the prophet cried out regarding you: Holy is your temple, wondrous in righteousness.

*Wednesday evening*      The Virgin, like a fruitful olive tree, has produced you, the living fruit; bringing to fruition for the world him who is great and rich mercy.

*Thursday Matins*      I place all my hope in you, O Mother of God: keep me safe under your protection.

*Friday evening*      Save your servants from harm, O Virgin Mother of God, for after God, we all flee to you, the unassailable defence and intercessor.

*Saturday Matins*      Come, let us all cry out in never ending songs of praise to the Mother of God, and let us offer the salutation Rejoice, to her who gave birth to our salvation. For she alone bore him who is the initiator of all, God who is from before the ages. Rejoice, birth-giver of him who has restored fallen Adam; rejoice, O pure unwedded Virgin.

### **Tone 3**

*Sunday evening*      We are encouraged by you, the Mother of God, the intercessor for all who pray to you; for you are our boast, and in you we place all our hope. Pray to him who was born of you for your ungainly servants.

*Monday Matins*      O pure one, foremost in holiness and the fount of praise of the heavenly ranks, the fulfillment of the prophets, the exultation of the apostles: accept also our prayers, O Lady.

*Monday evening*      O Mother of God, holy among women, the unwedded mother: entreat the king and God to whom you gave birth, that he save us as he is the lover of mankind.

*Tuesday Matins*      Without seed you conceived of the Holy Spirit, and so we glorify you with hymns, singing: Rejoice, most holy Virgin.

*Wednesday evening*      I have transgressed in every way, O Maiden: deliver me by your mighty prayer from the inevitable flame and amend me by your entreaties, O pure Virgin, leading me by your maternal prayers on the path of salvation.

*Thursday Matins* Without seed you conceived of the Holy Spirit, and so we glorify you with hymns, singing: Rejoice, most holy Virgin.

*Friday evening* Unwedded Mother of God, holy among women: entreat the king and God to whom you gave birth, that he save us as he is the lover of mankind.

*Saturday Matins* Without seed you conceived of the Holy Spirit, and so we glorify you with hymns, singing: Rejoice, most holy Virgin.

### **Tone 4**

*Sunday evening* Rejoice, cloud of light: rejoice, shining lamp stand: rejoice, jar of manna: rejoice, rod of Aaron: rejoice, bush unburnt: rejoice, bridal chamber: rejoice, throne: rejoice, holy mountain: rejoice, divine table: rejoice, mystic portal: rejoice, for you are the joy of all.

*Monday Matins* Mother of God, queen of all and pride of the Orthodox, confound the noisy insolence of heretics and put to shame the faces of those who neither venerate nor honour your precious image, O most holy Virgin.

*Monday evening* Deliver us from our needs, O Mother of Christ our God, who gave birth to the creator of all, that we may all cry to you: Rejoice, only mediator for our souls.  
*Tuesday Matins* Protect your servants from all misfortune, O blessed Mother of God, that we may glorify you, the hope of our souls.

*Wednesday evening* Having you as our hope and advocate, O Mother of God, we do not fear the attacks of the enemy, for you can save our souls.

*Thursday Matins* In you, most pure Mother of God, we have obtained a protecting wall and a haven free from storms, for you are a confirmation. Therefore I pray to you: Guide me, overwhelmed by the storms of this life, and save me.

*Friday evening* O most pure Lady, the lamp whose light is inextinguishable, the throne of righteousness, pray that our souls be saved.

*Saturday Matins* O Virgin, alone pure and immaculate, who without seed gave birth to God, intercede for the salvation of our souls.

### **Tone 5**

*Sunday evening* What a fearful, most glorious and great mystery, that he who cannot be encompassed was encompassed within your womb, and moreover, the Mother remains a virgin, even after giving birth; for it was God who was incarnate of her. Let us sing to him and raise our voices with the angels to cry out to him: Holy are you, Christ our God; glory to you, who became incarnate for us.

*Monday Matins*      O joyous one, through your intercession for us, we pray that you beg the greatness of mercy for our souls and the cleansing of our many transgressions.

*Monday evening*      Calm the anguish of my much sighing soul, for you wipe away all tears from the face of the earth, dispelling the pain of mankind and dispersing the sorrow of sinners. In you, most holy Mother and Virgin, we have all gained hope and confirmation.

*Tuesday Matins*      O joyous one, through your intercession for us, we pray that you beg the greatness of mercy for our souls and the cleansing of our many transgressions.

*Wednesday evening*      We call you blessed, the Virgin Mother of God, and we the faithful give you the glory that is due. You are an unshakeable city, an impregnable defence, a firm intercessor and refuge for our souls.

*Thursday Matins*      We bless you, the Virgin Mother of God, for from you has shone forth Christ, the Sun of Righteousness, who has great mercy.

*Friday evening*      We pray to you as you are the Mother of God: O blessed one, pray for the salvation of our souls.

*Saturday Matins*      Alas, O miserable soul; for what answer shall you be able to give the judge at that hour when the thrones are set for judgement and he shall come from heaven with thousands of angels, when he shall sit upon the judgement seat to pronounce judgement upon worthless servants such as you? What answer shall you give, and what shall you offer? Truly, you have nothing, having defiled both soul and body. Therefore, fall before the Virgin, and ceaselessly call to her to grant forgiveness of your sins.

## **Tone 6**

*Sunday evening*      Like the archangel, we the faithful cry out to her, truly the heavenly bridal chamber and the sealed portal: Rejoice, for through you Christ our God has blossomed forth as the Saviour and giver of life. O Lady, by your right hand confound the torment of the godless foe, O most pure one, the hope of Christians.

*Monday Matins*      You received the word of the Archangel, O Mother of God, and are shown to be the cherubic throne, for you carried him in your arms who is the hope of our souls.

*Monday evening*      No one who flees to you goes away disappointed, O most pure Virgin and Mother of God: he who asks a favour receives according to the virtue of his request.

*Tuesday Matins*      Pure Virgin Mother of God, you have been granted great gifts, for you gave birth to one of the Trinity, Christ incarnate, the giver of life, for the salvation of our souls.

*Wednesday evening* I turn the eyes of my heart to you, O Lady. Do not reject my feeble sighs; but at the time when your Son will judge the world, be my protector and helper.

*Thursday Matins* You are the transformation of the sorrowing, and the recovery of the sick, O most praised Mother of God. Save our community<sup>14</sup> and its people<sup>5</sup>, O pacification of aggressors and calm haven of the storm-tossed, the true helper of the faithful.

*Friday evening* Through the intercession of her who gave birth to you, O Christ, and of your martyrs, apostles, prophets and hierarchs, and of the venerable and the righteous, and of all the saints; grant rest to your servants who have fallen asleep.

*Saturday Matins* We have come to the knowledge of God, incarnate of you, the Virgin Mother of God: intercede with him for the salvation of our souls.

### **Tone 7**

*Sunday evening* With the angel we cry out to you: Rejoice, Bride of God; calling you the bridal chamber and portal, the fiery throne and unhewn mountain, the bush burning but unconsumed.

*Monday Matins* Through the intercession of the Mother of God, gladden the lives of us who sing out to you: Glory to you, the merciful Lord.

*Monday evening* Rejoice, O lady, cloud of the noetic and ineffable sun; rejoice, most radiant light; rejoice all-golden lamp stand: for through you, the most holy one, Eve is released from the curse. Since you have boldness before your Son and God who is inclined to be compassionate, cease not to entreat him with your maternal prayers, O most pure one.

*Tuesday Matins* O Christ the light, you have shone forth from the Virgin and have illumined the human race: glory to you, O Lord.

*Wednesday evening* We praise the most pure Virgin, for she alone remained as such, even after giving birth. We glorify her as the Mother of God the Word, as we say: Glory to you.

*Thursday Matins* In a manner beyond description, you were born of the virgin, O Christ: you have illumined those in darkness who cry: Glory to you, O Lord.

*Friday evening* May you, who received him who cannot be contained and gave birth to the incarnate Word of God, intercede that our souls may be saved.

*Saturday Matins* With the apostles and the martyrs, O Virgin, pray that the departed may find great mercy at the judgement.

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<sup>14</sup> Slavonic: *Save the city and people*

**Tone 8**

*Sunday evening*        Taking up the cry of the Archangel Gabriel, let us say: Rejoice, O Mother of God, for you gave birth to Christ, the giver of life for the world.

*Monday Matins*        The heavenly powers hymn you, the unwedded Mother, full of grace, and we glorify your inexplicable maternity. O Mother of God, pray that our souls be saved.

*Monday evening*        Rejoice, O boast of the world; rejoice temple of the Lord; rejoice overshadowed mountain; rejoice, the refuge of all; rejoice, O golden lamp stand; rejoice, honoured glory of the Orthodox; rejoice Mary, Mother of Christ our God; rejoice paradise and divine table; rejoice, tabernacle and golden urn; rejoice O hope of all.

*Tuesday Matins*        Your shelter is a spiritual healing, O virgin Mother of God; for we who have recourse to it are delivered from spiritual infirmities.

*Wednesday evening*    I take refuge under your protection, O holy virgin Mother of God, knowing that there I may find salvation. Help me, O pure one, as you are able so to do.

*Thursday Matins*        O Lady, extricate me from the hand of the man-slaying serpent, who in his wickedness desires utterly to devour me. I entreat you, crush his jaws and destroy his ploys, so that delivered from his clutches I may ever magnify your help.

*Friday evening*        O pure Virgin, gateway of the Word and Mother of our God, pray that our souls may be saved.

*Saturday Matins*        O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

**Dismissal Theotokia,  
used after the Troparia of the saints at Vespers  
and again at Matins after *God is the Lord* ... and at the end of Matins**

**Tone 1**

*Sunday Vespers, Monday Matins*      Creation rejoices to see within you the wonder of wonders, O full of grace; for you conceived without seed and ineffably give birth to him whom the ranks of angels cannot see: entreat him on behalf of our souls.

*Monday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Monday Vespers, Tuesday Matins*      O Mother of God, full of grace, who without being burnt conceived the divine fire; who without seed gave birth to the Lord, the source of life: save those who magnify you.

*Tuesday Lauds*      You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

*Tuesday Vespers, Wednesday Matins*      In you we have an advocate, O most pure one, and by your supplications we are delivered from danger. Guarded in all things by the cross of your Son, we all magnify you with due reverence.

*Wednesday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Wednesday Vespers, Thursday Matins*      O Mother of God, full of grace, who without being burnt conceived the divine fire; who without seed gave birth to the Lord, the source of life: save those who magnify you.

*Thursday Lauds*      You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

*Thursday Vespers, Friday Matins*      Having gained your intercession, O most pure one, delivered from evils by your supplications, and protected wholly by the cross of your Son, we all piously give you fitting praise.

*Friday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Friday Vespers, Saturday Matins*      At the sound of Gabriel's voice | calling to you: Rejoice, O Virgin, | the Master of all things was conceived in you, the holy tabernacle, | as righteous David said. | In bearing your creator, you surpass the spaciousness of the heavens.

## Dismissal Theotokia

| ~ Glory to him who dwelt in you; | ~ glory to him who came forth from you; || glory to him who set us free by your giving of birth.

*Saturday Lauds*

You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

## Tone 2

*Sunday Vespers, Monday Matins*

As the source of him who is compassion, grant mercy to us, O Mother of God. Look upon us sinners and reveal your power as of old; for, trusting in you, we cry out to you, Rejoice! as once did Gabriel, the supreme commander of the bodiless ones.

*Monday Lauds*

O holy Mother of the ineffable light: we piously magnify you, honouring you with angelic hymns.

*Monday Vespers, Tuesday Matins*

Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Tuesday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Tuesday Vespers, Wednesday Matins*

We sing to you, the most glorious Virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have risen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Wednesday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

*Wednesday Vespers, Thursday Matins*

Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Thursday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Thursday Vespers, Friday Matins*

We sing to you, the most glorious virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have arisen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Friday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.



*Friday Vespers, Saturday Matins* All of your most glorious mysteries | are beyond comprehension, O Mother of God; | for with your purity sealed and your virginity inviolate, | you are known to be truly the mother who has given birth to God. || Beseech him to save our souls.

*Saturday Lauds* O holy Mother of the ineffable Light: we piously magnify you, honouring you with angelic hymns.

### **Tone 3**

*Sunday Vespers, Monday Matins* Awed by the beauty of your virginity and the radiance of your purity, Gabriel called to you, the Mother of God: What worthy praise can I offer, and by what name shall I invoke you? I am in doubt and stand in awe, and as I was commanded, I raise the cry: Rejoice, O full of grace.

*Monday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Monday Vespers, Tuesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Tuesday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Tuesday Vespers, Wednesday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Wednesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Wednesday Vespers, Thursday Matins* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

*Thursday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Thursday Vespers, Friday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

## Dismissal Theotokia

*Friday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Friday Vespers, Saturday Matins* We sing your praise, O Virgin Mother of God | who has mediated the salvation of our race; | for your Son and our God, by taking flesh from you | and accepting suffering through the cross, | has delivered us from corruption, || as he is the lover of mankind.

*Saturday Lauds* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

## Tone 4

*Sunday Vespers, Monday Matins* To her, raised at the Holy of Holies in the Temple, arrayed in faith and wisdom and perfect virginity, Gabriel the supreme commander brought from heaven the salutation: Rejoice. Rejoice, O blessed one. Rejoice, most glorified one, the Lord is with you.

*Monday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

*Monday Vespers, Tuesday Matins* To the Mother of God let us now run most earnestly, | we sinners all and wretched ones, | and fall down in repentance calling from the depths of our souls: | O Lady come to our aid and have compassion on us; | hasten for we are lost in a throng of transgressions; | turn not your servants away with empty hands, || for we hope in you alone.

*Tuesday Lauds* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

*Tuesday Vespers, Wednesday Matins* O immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: most blessed Lady, pray without ceasing that he grant forgiveness of our transgressions.

*Wednesday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Wednesday Vespers, Thursday Matins* We acknowledge that Christ our God, the Word of the Father, was born of you, the Virgin Mother of God, who alone is pure and who alone is blessed. Therefore we magnify you, singing your praises without ceasing.

*Thursday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

*Thursday Vespers, Friday Matins* Immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: therefore, most blessed one, pray without ceasing that he grant forgiveness of our transgressions.

*Friday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Friday Vespers, Saturday Matins* The mystery hidden from before the ages, | and unknown even to the angels, | through you O Mother of God, has been revealed to those on earth: | God incarnate in unconfused union, | who willingly accepted the cross for our sake, | and thereby raising up the first formed man | | has saved our souls from death.

*Saturday Matins* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

### **Tone 5**

*Sunday Vespers, Monday Matins* With the angels of heaven and with those on earth, we cry out to you with joyful voices, O Mother of God: Rejoice, portal more spacious than the heavens. Rejoice, the only salvation of those on earth. Rejoice, O pure one, full of grace, who gave birth to the incarnate God.

*Monday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Monday Vespers, Tuesday Matins* Show your ready assistance and mercy to your servants, O pure one; calm the waves of vain thought, and raise up my fallen soul, O Mother of God; for I know, O Virgin, that you have the power to do as you desire.

*Tuesday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O ever-virgin.

*Tuesday Vespers, Wednesday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Wednesday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Wednesday Vespers, Thursday Matins* The strange and saving mystery of the Virgin has been revealed to all the world: you were born from her without seed, and showed yourself bodily without corruption. Glory to you O Lord, the joy of all.

## Dismissal Theotokia

*Thursday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O Ever-virgin.

*Thursday Vespers, Friday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Friday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Friday Vespers, Saturday Matins* Rejoice, gateway of the Lord | through which none may pass: | rejoice, wall and protection of those who flee to you: | rejoice, haven untroubled by storms: | rejoice, for you have not known wedlock | and have borne in the flesh your maker and God. | Do not fail in your intercession | | for those who praise and worship your giving of birth.

*Saturday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

## Tone 6

*Sunday Vespers, Monday Matins* The announcement of Gabriel to the Virgin was the beginning of our salvation; for she heard Rejoice. She did not reject or doubt the salutation, as did Sarah in the tent, but said: Behold the handmaid of the Lord: let it be done to me as you have said.

*Monday Lauds* You received the word of the Archangel, and were shown to be the throne of the Cherubim; for you carried the hope of our souls in your arms, O Mother of God.

*Monday Vespers, Tuesday Matins* O blessed virgin Mother of God the hope of the world, we implore your intercession which alone is mighty: take pity on us, who have no other intercessor; beseech the merciful God, that our souls be delivered from every threat, as you alone are blessed.

*Tuesday Lauds* No one who has recourse to you, the most pure virgin Mother of God, departs from you ashamed; for he who asks a favour receives a gracious gift for his favourable petition.

*Tuesday Vespers, Wednesday Matins* O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

*Wednesday Lauds*                      The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Wednesday Vespers, Thursday Matins*    O holy Lady, the pure Mother of our God, who ineffably gave birth to the creator of all: with the sacred apostles ever entreat his grace, that he deliver us from the passions and grant forgiveness of our sins.

*Thursday Lauds*                      You were granted great gifts, O pure virgin Mother of God, for you gave birth in the flesh to one of the persons of the Trinity, Christ, the giver of life, for the salvation of our souls.

*Thursday Vespers, Friday Matins*        O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

*Friday Lauds*                        The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Friday Vespers, Saturday Matins*        Gideon foretold your conceiving, | and David proclaimed your birthgiving; | for as the dew descended upon the fleece, | so the Word descended into your womb, | and you, O holy ground, without seed produced Christ our God, the salvation of the world, || O Mother of God, full of grace.

*Saturday Lauds*                      The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

## **Tone 7**

*Sunday Vespers, Monday Matins*        O undefiled Virgin Mother of God, with the hosts of heaven pray to your Son that before the end comes, forgiveness of transgressions be granted to us who faithfully glorify you.

*Monday Lauds*                        You have surpassed the heavenly hosts, O blessed Mother of God, for you became a divine temple, in giving birth to Christ, the Saviour of our souls.

*Monday Vespers, Tuesday Matins*        O Mother of God we offer you the cry Rejoice; for, having given birth to God, you have become more exalted than the angels.

*Tuesday Lauds*                        Through the prayers of the Mother of God impart peace to the lives of us who cry to you: Glory to you, O merciful Lord.

*Tuesday Vespers, Wednesday Matins*    Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

## **Dismissal Theotokia**

*Wednesday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Wednesday Vespers, Thursday Matins* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Thursday Lauds* O Bride of God, the fruit of your womb is shown to men as the mediator of salvation; and so, glorifying you with mind and tongue, we the faithful magnify you as the Mother of God.

*Thursday Vespers, Friday Matins* Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

*Friday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Friday Vespers, Saturday Matins* As the treasury of our resurrection, hymned by all, | raise from the pit and depths of transgression those who hope in you; | for by giving birth to our salvation | you have saved those subject to sin: | for you were a virgin before and during giving birth, | and so you have remained, | | even after giving birth.

*Saturday Lauds* Rejoice, O Lady who held within your womb him whom the heavens cannot hold. Rejoice, Virgin preached by the prophets, through whom Emmanuel has shone forth. Rejoice, Mother of Christ our God.

## **Tone 8**

*Sunday Vespers, Monday Matins* Rejoice, O Lady through whom the Angel received the joy of the world. Rejoice, O Virgin who gave birth to your creator and Lord. Rejoice, for you were to be the Mother of God.

*Monday Lauds* Rejoice, portal of the king of glory, through which the Most High alone passed, and which he sealed, for the salvation of our souls.

*Monday Vespers, Tuesday Matins* O faithful, let us magnify with hymns the Mother of God, the steadfast confirmation of the faith and the precious gift to our souls: Rejoice, for you held in your womb the stone of life. Rejoice, the hope of the ends of the earth and aid of the sorrowful. Rejoice, O bride unwedded.

*Tuesday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

*Tuesday Vespers, Wednesday Matins* Seeing you the lamb and shepherd and Saviour of the world upon the cross, she who gave birth to you said, weeping: The world rejoices to receive deliverance, but my womb burns at the sight of your crucifixion, which you endure for all, O my Son and God.

*Wednesday Lauds* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Wednesday Vespers, Thursday Matins* O most pure Mother of God the noetic portal of life, deliver us who have recourse to you in faith, that we may glorify your most holy birthgiving, for the salvation of our souls.

*Thursday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

*Thursday Vespers, Friday Matins* Seeing you the lamb and shepherd and Saviour of the world upon the cross, she who gave birth to you said, weeping: The world rejoices to receive deliverance, but inwardly I burn at the sight of your crucifixion, which you endure for all, O my Son and God.

*Friday Lauds* The fruit of your womb, O all-pure one, is the fulfillment of the prophets and the law; therefore, glorifying you in knowledge, we piously magnify you as the Mother of God

*Friday Vespers, Saturday Matins* For our sake you were born of the Virgin and suffered crucifixion, O good one, | and destroyed death by death and as God revealed the resurrection. | Forsake not those who were fashioned by your hand but show your love for mankind, O merciful one. | Receive the intercession for us of the Mother of God who gave you birth, || and save us, your despairing people, O our Saviour.

*Saturday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.