

## **March 1**

### **Venerable martyr Evdokia**

#### **Vespers**

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

Having first fasted \* and caused the uprisings of the flesh to wither away \* through abstinence, \* you later brought down the wiles of the enemy through martyrdom \* and triumphed over him, \* O divinely blessed Evdokia. \* Therefore, Jesus, who loves mankind, \* the Saviour of our souls, \* has crowned you for your twofold struggles.

In the furrows of your heart \* you received the divine seed \* like rich soil, O divinely blessed one, \* and you truly put forth the grain of martyrdom, \* producing it a hundredfold. \* you stored it in noetic granaries \* through the power of the Spirit who transformed you \* and wrought in you a greater change through grace, \* O most praised Evdokia.

By your life-creating utterance \* you raised the dead, \* O glorious Evdokia, \* having first mortified the passions of your body \* with the pangs of abstinence. \* And now you live with the martyrs in the heavens, \* having completed the course of martyrdom \* with the help of the Spirit, \* and you pray for all who hymn you with faith.

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

*Theotokion, in the same tone and melody*

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, in the same melody*

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.

*If it is Lent, we sing Alleluia,  
otherwise this Troparion, tone 8*

## **March 1**

Having bound your soul to the love of Christ with uprightness of mind, as a disciple of the Word you avoided corrupt, transitory and beautiful things by ignoring them; and having first mortified the passions by fasting, you put the enemy to shame by your suffering. Therefore Christ has granted you a twofold crown. O glorious Evdokia, venerable sufferer, entreat Christ our God that our souls be saved.

## **Matins**

*Canon of the martyred nun, tone 2*

*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.

Be pleased to transform the misery of my soul into delight, O good one, through the entreaties of your passion-bearer Evdokia; and grant that I may hymn her, O Word.

Who can openly confess the depth of your compassion, O Christ? For it has made a refuge of salvation of one who of old was an abyss of transgressions.

Like good earth your glorious soul received the rain of the teaching of venerable Germanus, and it brought forth the grain of piety as fruit.

Having received the noetic ember of Christ within your heart through baptism, O most pure one, you truly reduced deception and the passions of the flesh to ashes.

*Theotokion* You are truly a godly habitation more spacious and honourable than the heavens, O Virgin Mother of God; and the choir of the angels now rejoices in you.

*Ode 3*

*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.

Your venerable one, O Christ, with the inner strength of an unassailable fortress, was not shaken by the assaults of the enemy, but destroyed him utterly.

Desiring the beauty of Christ, and devoured by his love, you united yourself to him through martyrdom, O divinely wise and most glorious Evdicia.

Purified through Christian baptism, by your tears and, ultimately by the blood you shed in martyrdom, you became a temple for the Trinity and a place of sanctity.

*Theotokion* You blossomed from Anna as a joy to your race, O Virgin, and gave birth to the king; and women, released from the curse by you, rejoice in your birthgiving.

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

Illumined by radiance divine, you abandoned the darkness of deception and in the flesh received immaterial life; and filled with the divine grace of the Spirit, you raised the dead by your mere utterance. At your end you were divinely adorned with the crown of martyrdom and put the deceiver to shame, O Evdokia equal of the angels. Entreat Christ our God, that he grant remission of transgressions for 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 in the flesh; for the fire of the divinity made his abode within you, and you nurtured the creator and Lord with milk as a babe; 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*

The lamb and Mother, beholding her lamb, shepherd and deliverer upon the cross, weeping, and bitterly lamenting, she cried out: The world rejoices to receive deliverance through you, but my womb is in pain, seeing your crucifixion, suffered in the loving-kindness of your merciful compassion. O long-suffering Lord, abyss and inexhaustible fountain of mercy, have pity and grant remission of offences to those who with faith hymn your divine sufferings.

*Ode 4*

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

With the river of your divine blood, O glorious Evdokia, you caused the abyss of ungodliness to dry up.

She who before entrapped the senseless in snares of fornication now draws the faithful into the kingdom of God.

Having rightly distributed the corruptible wealth which you unjustly gathered, you inherited the riches of incorruption.

## **March 1**

*Theotokion* Incarnate of the pure Virgin, O Lord, you have shone light in the night and darkness of transgression.

### *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.

Shining forth, the never-waning light truly drew the glorious one from the darkness of the passions and, leading her to the path of dispassion, has made her most radiant.

Having betrothed yourself to the Son of God the king, O glorious one, by your honoured invocation you raised up the son of the king, who had died a bitter death.

At the tribunal, O glorious one, with manly mind you professed Christ to be God incarnate; and, beheaded by the sword, you joined the chorus of martyrs.

*Theotokion* We the faithful, surrounded by the misfortunes of bitter pangs, with your intercession as our hope earnestly have recourse to you, our virgin Lady.

### *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.

With the fervour of zealous faith, you trampled upon the views of the unbelievers, O martyr Evdokia, winning the victory of martyrdom.

Having joined the torrents of your tears to the drops of your blood shed in martyrdom, by both you filled the one cup of salvation.

She who before was fully fetid through the magnitude of her impurity, is now filled with sweet fragrance and rejoices with the choirs of the virgins.

*Theotokion* Rejoice, O pure Mother of God, joy of the world. Bring your joy to those who cry out to in faith with the angel, and banish our grief.

### *Kontakion, tone 4*

Having contended well in your suffering, O most praised one, | even after your death, with outpourings of wonders | you sanctify us, who with faith have recourse to your divine church: | in celebration we entreat you, O venerable martyr Evdokia: | May we be delivered from spiritual afflictions and draw forth the grace of miracles.

*Ikos* The church of the passion-bearer has become paradise, having gained in its midst a tree of immortality, her precious body; and those who take the fruit thereof are mightily

sanctified by its branches. Seeing this, they are amazed at how a dead body truly flows with healings, bringing all to their senses. All hasten with me, the lowly one, and, washing away our filth, let us draw forth the grace of miracles.

*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.

Trampled by your feet, the enemy and deceiver, who of old strove to ensnare you with down-pourings of evil, cried out: Woe is me; for I am vanquished by your inviolable association with God, O pure and praiseworthy Evdicia.

Having mortified the wisdom of your flesh with great abstinence, you grant resurrection to the dead with your boldness before God and your unwavering entreaty, O Evdicia; for he fulfills the will of those who fear him.

Bearing the sufferings of Christ upon the shoulders of your soul like an adornment fittingly divine, you attracted him by your desire for incorruption, and he betrothed you as his bride who blamelessly sang: Blessed is the God of our fathers.

*Theotokion* Proclaiming your divine birthgiving, O pure one, Gideon bore a bowl full of the water he had wrung from the fleece; for the whole divinity made its abode within you, O most pure one, he who is the blessed fruit of your womb.

*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.

Having approached your true lover in mind, you endured the wounding of your flesh and the bitter pain of the fire without hesitation, O glorious martyr, blessing Christ for ever.

Through the storm waves of tribulations, with the mast of the cross and the rudder of the Spirit, you reached the safe harbor of the kingdom of God, O glorious one, blessing Christ for ever.

You cast off the ugliness of the passions and clad your soul in the beautiful robe of dispassion; therefore, Christ, betrothing you to himself as a bride, brought you to dwell in the mansions of heaven.

*Theotokion* By you, O Mother of God, our ancestor is free from her curse; and women now suffer for Christ; and female nature rejoices, as the protomartyr Thecla the virgin sang.

*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 for us was ineffably incarnate of the holy Virgin; with oneness of mind, O faithful, let us magnify in hymns.

The vision of your countenance, shining like the sun in spiritual radiance, O pure one, was shown to be a sight strange to the unbelievers who looked on; for, as you loved Christ, you were fittingly glorified by him, O most honoured one.

Having lighted the lamp of your soul, O martyr, rejoicing you have now entered the bridal chamber of Christ in splendour with the wise virgins, bearing your blood as oil. With them be mindful of all who praise you with faith.

Like a sweet-smelling rose, O divinely wise Eudocia, you bloomed beautifully from the thorns of deception, perfuming the souls of the faithful, and surely dispelling the foul stench of the deception of the unbelievers; therefore, we call you blessed.

O pure martyr, by your supplications to God our deliverer, save those who lovingly celebrate this service in your memory, and take away the spiritual defilement of me who has so poorly hymned you.

*Theotokion* Never cease to entreat your Son and God, who loves mankind, O Virgin, for us; for we have gained you as our hope, and by your intercession are we who glorify you with faith delivered from tribulations and passions, from transgressions and pangs.

## **March 2**

### **Hieromartyr Theodotus, bishop of Cyrenia**

#### **Vespers**

*At Lord I call to you... verses tone 4,  
to the Special Melody As one valiant among the martyrs...*

You were a most sacred hierarch, \* the foundation of the Church, \* an unshakable pillar, O most glorious one, \* and a wonderworker most true, \* beloved of God, O glorious one; \* a radiant and sacred luminary \* and a garden of paradise, \* with Jesus the giver of life as the Tree of Life in your midst, \* O hieromartyr Theodotus.

Beaten with leather thongs, \* and stretched out on a tree, \* and bitterly lacerated, O wondrous one, \* imprisoned in a dungeon, \* your feet cruelly pierced with nails, \* and laid upon a heated bed of iron, \* you appeared steadfast, \* glorifying him who strengthened you in your torture, \* O hieromartyr Theodotus.

Strangling the enemy \* with the cords of your struggles, \* you vanquished his power; \* and having been splendidly courageous, \* you dwell as a crowned victor in the kingdom of heaven, \* having been granted enlightenment \* and the comeliness of those who celebrate. \* Pray that those who honour you be saved, \* O Theodotus, glory of the martyrs.

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

*Theotokion* Deliver my soul from condemnation \* and grievous transgressions, \* O most holy Bride of God, \* and rescue it from death by your supplications. \* On the day of trial \* I may receive the justification \* which the company of the saints has received; \* and before the end may I be cleansed through repentance \* and by the shedding of tears.

*Theotokion of the Cross* As she beheld you \* nailed to the cross, O Lord, \* the lamb your Mother marvelled \* and cried out: What is this that I see, \* O my most desired Son? \* How has the faithless and iniquitous crowd rewarded you, \* those who enjoyed your many miracles? \* Glory to your ineffable condescension, O Master.

*If a troparion is needed, then we sing this common troparion for hieromartyrs, 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 *name* entreat Christ our God that our souls be saved.

## **Matins**

*We sing the Canon of the Hieromartyr, tone 2,  
upon the acrostic You were a gift of God splendidly given, O blessed one  
composed by Joseph*

### *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.

With your strivings directed towards God, O martyr, and, having kept his precious commandments, you became a hierarch and were illumined with the blood of your martyrdom.

Having lived in godly and pious manner, and mortified the movements of the flesh with feats of fasting, you receive life, O adornment of the hierarchs, consummation of the martyrs.

The Holy Spirit, having dwelt in your wise heart from your infancy, O venerable martyr Theodosius, made you a divine hierarch, upright, compassionate and mild.

*Theotokion* In the beginning human nature was wickedly enslaved through deception, O pure one; but when you gave birth to Christ it obtained its freedom, and with wisdom it glorifies you.

### *Ode 3*

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

With the streams of your tears and torrents of your blood you extinguished the cruel ember of deception, O holy martyred hierarch Theodosius.

Your pure life which made of you a divine prelate, made you to be a true witness to the sufferings of Christ.

Standing in the midst of the tribunal, wounded cruelly, you did not deny the name of Christ, O martyr Theodosius.

*Theotokion* O most pure Lady, heal my mind, rendered feeble through the attacks of the evil serpent, and a slave to sin.

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

You make the vesture of your hierarchy more splendid with the wetness of your blood, O Theodotus: you made your abode in the heavens, where with pure thought you see him whom you desired. Therefore, we glorify your sacred memory and cry out: Remember us as you stand with boldness before God.

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

*Theotokion* Who can describe the multitude of my impure thoughts and the tempests of my wicked notions, O immaculate Lady? Who can recount the assaults of my bodiless foes and their malice? By your entreaties grant me deliverance from them all, O good one.

*Theotokion of the Cross* Beholding you hanging upon the cross who was begotten of the unoriginate Father, she who in latter days gave birth to you in the flesh, O Christ, cried out: Woe is me, O Jesus most beloved; how is it that you, O my Son, glorified as God by the angels, are now crucified by iniquitous men? I hymn you, O long-suffering 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.

Your body, broken by wounds, O martyr, made your mind truly more steadfast and stronger, as you sang: Glory to your power, O Lord.

Aflame with the love of the Master, you endured severe pain from your wounds as though it were another who was suffering; and so you remain great among martyrs, O Theodotus.

You endured the wounding of your body, O divinely wise father; for with purity of mind you beheld abiding rewards, which lessened your pain.

*Theotokion* O most holy Mother of God, the most splendid palace of the Master, may we who offer praise to the Lord in your holy temple become temples of the Holy Spirit.

*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.

Suspended upon the tree, O wise Theodotus, you steadfastly endured the rending of your flesh, filled with great awe.

Hanging, you endure the convulsions of your flesh, for the Master strengthened you, O Theodotus, and made you steadfast through faith.

## **March 2**

Empurpled in the streams of your blood, O blessed Theodotus, you made your sacred vesture to be splendid.

*Theotokion* You conceived God who had become man, O Lady, therefore, we, the generations of generations, unceasingly call you blessed.

### *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.

You were imprisoned in a dungeon like a malefactor, O glorious Theodotus, being a keeper of the commandments of God who has made brilliant your divine festival.

You stood condemned before the tribunal of the unjust, counting it a vain thing to judge iniquitous men who prefer injustice to righteousness, O divinely wise and holy hierarch.

Like a rock, you broke the waves of savage torment, O blessed one, mounting by the ascent of your heart to Christ our God, the chief cornerstone.

*Theotokion* Christ our God, who dwelt within you and lived among men, O most pure Lady, drives away sin and, in his love for mankind, makes human nature his own.

### *Kontakion, tone 3*

You denounced the sea of false belief,  
and with the faith of correct belief  
you wounded the falsehood of the godlessness of idolatry:  
as a divine immolation you bedew the ends of the earth  
with your wonder working,  
O holy hierarch Theodotus our father;  
entreat Christ our God to grant us great mercy.

### *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.

Aflame with the divine love of the Spirit, laid upon the intensely heated couch, you remain unconsumed, crying: Blessed are you, my God and Lord.

Remaining as though it were another who was suffering, you paid no heed to your mutilation and burning, sensing nothing, in accordance with the will of Christ, having passed on to God wholly in mind.

In the midst of the tribunal, with the wisdom of your words you denounced those full of ignorance and afflicted with impiety, who chose demonic idols over the creator.

*Theotokion* With the choirs on high we all cry out to you: Rejoice, O Mother of God, the animate heaven, most glorious palace, and fiery throne upon which Christ rested in the flesh.

*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.

Opposing the enemy with your struggles, O martyr Theodotus, you trod the heavenward path to the kingdom, with your feet pierced with nails, as you sang: Bless the Lord, all you works of the Lord.

Preaching God who came to earth and destroyed pernicious suffering with his sufferings, O Theodotus, you accepted divine and blessed suffering, crying out: Bless the Lord, all you works of the Lord.

With the shedding of your blood and the stream of your sacred teachings you watered the hearts of the faithful with grace, O wise one; and you laboured that they might put forth divine understanding for the cultivator of good things, to whom we sing: Bless the Lord, all you works of the Lord.

*Theotokion* You washed away all defilement from human nature, O most pure one, having given birth to the heavenly rain who became a man; and you have renewed us who were old, 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, O Mother of God.

The divine shrine of the relics of the sacred pastor flows with all manner of healings, puts an end to sufferings, and truly frees the faithful from chronic illness through the divine grace of the Saviour.

As a hieromartyr with the authority to loose and to bind, loosen the bonds of my wicked deeds and bedew my soul which burns with the fire of sin, entreating the most compassionate one.

## **March 2**

Today the Church faithfully honours your sacred memory and your departure to the lover of mankind, O God-bearer; and, rejoicing, it fashions diadems of divine hymns for you.

As we have you as a star which shines by day, O divinely eloquent Theodotus, we are enlightened with the luminous rays of your godly pangs and the precious splendours of your wonders.

*Theotokion* O Virgin who for us gave birth to the light who shone from the Father before the morning star, you have destroyed the darkness of ignorance and brought light to those asleep in the shadow of sin.

## **March 3**

### **Martyrs Evtropius, Cleonicus and Basiliscus**

#### **Vespers**

*At Lord I call to you... three verses tone 1,  
to the Special Melody O all praised martyrs...*

O martyrs three in number, \* who contended mightily \* against those who cruelly condemned you, \* and who with faith endured \* all manner of pangs most cruel: \* you have received the kingdom on high. \* Therefore, pray \* that God grant our souls \* peace and great mercy.

With spiritual songs let us praise \* Evtropius, steadfast Cleonicus and Basiliscus; \* for they utterly consumed the tinder of ungodliness with fire \* by the grace of piety. \* And now they illumine the ends of the earth \* with the divine radiance of fire, \* like beacons most bright, \* having cast all deception into darkness.

When your heads were severed, \* you crushed the head of the enemy \* under your beautiful feet, \* O valiant athletes, \* unwavering stars, \* animate sacrifices, \* treasures of the temple of heaven. \* O glorious Evtropius, Basiliscus and Cleonicus, \* implore peace for us all.

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

*Theotokion* Rejoice, O pure one, of unusual report; \* rejoice, holy tree of paradise, divinely planted; \* rejoice, destruction of the evil demons; \* rejoice, two-edged sword, \* who cut off the head of the enemy \* by your strange birthgiving. \* O most holy and immaculate one, \* call us back who have gone astray.

*Theotokion of the Cross* The unblemished lamb, our Lady, \* see her lamb upon the cross, \* bereft of form and beauty, \* said, lamenting: \* Woe is me; \* for where has your beauty gone, O most sweet? \* Where is your comeliness? \* Where is the radiant grace of your image, \* O my Son most beloved?

## **Matins**

*Canon of the martyrs, tone 1,  
upon the acrostic I honour the sufferings of the three most magnificent martyrs  
composed by Joseph*

### *Ode 1*

*Irmos* As befitted your divine majesty, your triumphant right hand has been glorified in strength. In its almighty power it smote the enemy, O immortal Lord, and made a new path through the deep for the people of Israel.

Illumined with the supernal splendour of the brilliance of the threefold sun, O exalted martyrs, enlighten those who now piously bless you on the radiant day of your martyrdom.

O wise ones, with your words you wounded the hearts of the iniquitous as with arrows, and patiently endured wounds and whips, confessing the holy name of God.

Having with sacred discourse preached before the tyrant's tribunal him whose good pleasure it was to suffer for us, O ever-memorable martyrs, you steadfastly endured your tortures.

*Theotokion* You seem to be more spacious than the heavens, having given flesh to him who is in no way circumscribed. Entreat him to deliver us all from imprisonment and from everlasting torment, O Virgin Mother.

### *Ode 3*

*Irmos* As you alone know human frailty, having in mercy assumed its form, gird me with strength from on high that I may cry out to you, O holy one: indescribable is the living temple of your glory, O lover of mankind.

Gazing upon divine intelligences through divine visitations, O blessed athletes, with manly demeanor you hastened to the torments, vanquishing the incorporeal foe with your bodies; therefore, you are glorified.

Having endured for Christ the severing of your members, O wise ones, you sanctified the earth in holy manner with the divine outpourings of your blood, and staunched the blood offered to the demons on idolatrous altars.

Truly set like luminous stars in the heavens of suffering, you shed light upon the whole world with unwaning radiance, dispelling the darkness of deception, O holy ones: with faith we call you blessed.

*Theotokion* In your womb you received Christ who emptied the womb of Hades by his all-accomplishing counsel: entreat him, O divinely greeted Lady, that he deliver from the bondage of sin all who with faith call you blessed.

*Sessional Hymn, tone 1,  
to the special Melody Your tomb, O Saviour...*

The trinity of martyrs in the presence of many confessed the worshipful Trinity; and, having suffered, they are now numbered among the choirs of the incorporeal ones. Let us praise them with faith, celebrating their sacred memory, which saves the world.

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

*Theotokion* Most holy Virgin, the hope of Christians: with the hosts on high, unceasingly entreat God, to whom you gave birth in manner past understanding and recounting, that he grant remission of all sins and amendment of life to those who ever glorify you with faith and love.

*Theotokion of the Cross* The unblemished lamb, seeing the lamb and shepherd hanging dead upon the tree, said, weeping bitterly: How can I bear your ineffable condescension, O my Son, and your voluntary suffering, O supremely good God?

*Ode 4*

*Irmos* Habakkuk with prophetic eyes saw you, O mountain, overshadowed by the grace of God, and he foretold that the holy one of Israel should come from you for our salvation and regeneration.

Preaching the one three-sunned God, the three martyrs stood in the arena, mightily enduring wounds of burning; and were proven to be fiery pillars of the Church, leading those who are pious in Christ.

Having set your feet upon the rock of faith, you were not shaken by the wiles of many temptations, but showed yourselves to be unshaken, in every way by grace hindering and foiling the impious.

Hurled like costly stones upon the earth, you truly demolished the house of wickedness, O wise ones; and you have made yourselves temples of God and have been borne away to the temple of heaven.

### **March 3**

*Theotokion* Your God-bearing womb, O pure Mother, is as a palace where Christ the king of all rested making of the pious splendid dwellingss of his unapproachable divinity.

#### *Ode 5*

*Irmos* O Christ who has enlightened the ends of the earth with the light of your coming and has made them shine by your cross, enlighten with the knowledge of God those who in the right faith sing your praises.

Observing the law of God, O victorious martyrs, you opposed the iniquitous with courage; and, wounded and lacerated in body, you have won the trophy of everlasting victory.

Let us praise Basiliscus, and with faith honour Cleonicus and Evtropius, those wise ones who suffered for their faith in the most holy Trinity and shine more brightly than the sun.

Working wonders for the glory of God, you drew those who saw you to the faith, O much-suffering ones, fair flowers of paradise, foundations of the Church.

*Theotokion* With the radiance of him who came from you in manner past understanding, O immaculate one, illumine our thoughts and cause the darkness of soul-destroying thoughts to face away, that we may hymn you, O Lady.

#### *Ode 6*

*Irmos* The uttermost depth has encompassed us and there is none to deliver us: we are counted as sheep for the slaughter. But save your people, O our God, for you are the strength and restoration of the weak.

Heaven and earth rejoice; and men join chorus, celebrating the yearly festival of those who, with steadfast mind, valiantly endured blessed sufferings for Christ.

With your goodly virtues you honoured the most good God, O Evtropius, and overcame the wiles of the enemy. Therefore, all men honour you, hoping to receive through you remission of transgressions.

Flowing streams of healings, you have driven away the burning heat of sickness and sorrow, O wise ones, imparting good health to all who piously have recourse to your protection.

*Theotokion* In the blossoming of the fruit of your womb, O immaculate Lady, the malice of the enemy withers away, having sprouted of old through the transgression: uproot the soul-corrupting and thorny thoughts which blossom in my soul.

*Ode 7*

*Irmos* We the faithful perceive you as if a furnace, O Mother of God, for as the Most High saved the three children, so he fully restored the world through your womb, the God of our fathers who is praised and glorified above all.

Reckoning the severing of their members, buffeting, convulsions and violent death as divine delight, the martyrs rejoiced, singing zealously to God: Praised and glorified above all is the God of our fathers.

After many tortures of the body, you endured the cross mightily, in emulation of the deliverer, O glorious Evtropius and great Cleonicus; and you received a blessed end, hymning our praised and glorified God.

Christ appeared to you in prison, commanding you to set your sight on immortal rewards; and seeing him, you were filled with boldness, crying out: Praised and glorified above all is the God of our fathers.

*Theotokion* O most holy Lady, from the invasion of the heathen, from encounter with evil, and from everlasting damnation deliver us who sing with faith: Praised and glorified above all is the God of our fathers.

*Ode 8*

*Irmos* In the furnace as in a crucible the children of Israel shone purer than gold with the beauty of godliness as they sang: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

With minds looking to the one Master, O exalted ones, you were stretched out, wounded and tortured severely, singing: All you works of the Lord, sing and exalt him above all for ever.

Lifted up on crosses, as the Master was of old, O athletes, you were counted worthy to receive great glory, singing: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

Strengthened by the power of God, O athletes, you mightily vanquished hordes of the iniquitous, singing: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

*To the Trinity* I hymn you, the supremely holy divinity, as a unity in essence, distinguishing three persons without division; and, rejoicing, I cry: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

### **March 3**

*Theotokion* You appear as the temple of Emmanuel and the portal through which he issued forth, in a way he himself knows, O pure one, saving those who cry: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

#### *Ode 9*

*Irmos* Burning but unconsumed, the bush prefigured your pure birthgiving, O Mother of God. Therefore we now entreat you to quench in us the raging furnace of temptations, that we may never cease to magnify you.

That you might obtain a share with Christ, you considered the things of this present life to be but dung, as divine Paul taught; and having suffered well, your abode is in heaven, O crowned ones of great renown.

The divine company of sacred martyrs is like a three-sided tower; and by grace they cast down the ramparts of wicked ungodliness. Now they dwell in the city of the living God, in the tabernacles of the firstborn.

Having received from Christ a crown of incorruption and dyed your robes purple in the blood of your martyrdom, you stand before the king of the ages, radiant with luminous splendour and gifts most rich.

Having already approached God, where you celebrate with the gatherings of the incorporeal, O martyrs, ask that those who ever bless you on earth and celebrate your memory may receive the radiance of heaven.

*Theotokion* The ranks of the angels stand in awe of him who shone forth from you; implore him for us, O virgin Mother, that he deliver all who hymn you from dread torment and the outermost darkness.

## **March 4**

### **Our venerable father Gerasimos of the Jordan**

#### **Vespers**

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

O divinely wise father Gerasimos, \* through prayer, supplication and great abstinence, \* you united yourself to God \* and remained impervious to the designs of the foe. \* You became a servant of the Almighty; \* therefore we honour and praise you, \* and faithfully celebrate \* your divine memory with great joy.

O venerable father Gerasimos, \* ever abiding in faith you sought for God, \* in deserts, caves and mountains, \* and as you desired, you found him. \* Ever strengthened with steadfast soul \* and with goodly aspiration, \* multitudes of monastics \* you led, saved, to God.

Submitting to the behest of God, \* to him who sees all things, \* you received the grace from him \* to work miracles, \* to expel wicked spirits, \* and to tame the wild animals by the purity of your mind. \* Therefore, we honour you, \* and as is fitting we celebrate with faith \* your divine memory, O divinely blessed one.

Glory be to the Father... Both now and for ever... *Theotokion, in the same tone and melody*

Troubled and in grief, \* we beseech you, O most pure Lady, \* our intercessor: \* Permit not your servants to perish utterly; \* but hasten to rescue us \* from this present time of wrath and grief, \* O divinely joyous, holy and pure one, \* our protection and hope unassailed.

*Or this Theotokion of the Cross, in the same melody*

Beholding you, O Jesus, \* nailed upon the cross, \* accepting your voluntary suffering, O Master, \* the Virgin your Mother cried out: \* Woe is me, O my sweet child: \* how can you endure such wounds unjustly inflicted, \* since you heal human infirmities \* and deliver all from corruption in your loving kindness?

## **Matins**

*Canon to venerable Gerasimos, tone 8,  
upon the acrostic I praise Gerasimos, as I weave a crown for him.*

### *Ode 1*

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

Christ has given you the glory of immortality and a divine crown of incorruption, O Gerasimos, for you have struggled well.

With the giver of light attending to your supplications, O father Gerasimos, you diminished the darkness of the demons.

Through the streams of your tears, O father, you produced the fruits of immortality like a watered tree, O divinely wise Gerasimos.

*Theotokion* Ease the pain of my heart, O most pure Mother of God who, in a manner past understanding and recounting, gave birth to Christ without pain.

### *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.

Following him who endured crucifixion willingly, O venerable one, you were wholly crucified to life and to the passions.

Strengthened by the support of him who accomplishes all things, O wise Gerasimos, you were able to trample down the snares of the strong one.

Fortified with a humble mind and a humble spirit, O wise one, you utterly laid low the passions which corrupt the soul.

With the splendour of your wonders, like the great sun, you enlighten the hearts of all who praise you with faith.

*Theotokion* O immaculate Lady, you gave birth to the Son who is enthroned with the consubstantial Father, and who reveals the portals of life to all.

*Sessional Hymn, tone 4,  
to the Special Melody You have appeared today...*

Passing over the wiles of the demons  
through the activity of the cross,  
you became divine by adoption.  
Therefore we faithfully honour you,  
venerable father Gerasimos.

Glory be to the Father... Both now... *Theotokion, same tone*

Stretching forth your most pure hands,  
O virgin Mary,  
protect those who trust in you,  
and who cry out to your Son:  
O Christ, grant your mercies to all.

*Or this Theotokion of the Cross*

Beholding your Son suspended upon the tree,  
O most pure one, you cried out in grief,  
your maternal womb rent with pain:  
Woe is me; for how you have set,  
O my everlasting light.

*Ode 4*

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

Your enlightened heart became a temple of the Spirit, O father, and so it pours forth gifts, healing afflictions by divine grace.

Submitting to the law of God, you followed the Lord from your youth, O father, embracing the life of the bodiless ones while in the body.

Your steps were directed to the way of salvation, O venerable one, by the guidance of the divine Spirit who dwelt within you, O venerable one.

*Theotokion* Implore Jesus, the lover of mankind whom you carried in your womb, O immaculate Lady, that he save all who hymn you.

*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.

## **March 4**

Having received rays of the Holy Spirit with a purified mind, you became a light to monastics.

Your life, shining through the confines of human nature, showed you to be an earthly angel incarnate.

Filled with the life-imparting waters of the Spirit, you poured forth rivers of wonders, O father Gerasimos.

*Theotokion* O Mother of God, the incarnate Word descended upon you like a shower, to the enlightenment of our souls.

### *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.

Strengthened by the power of him who has shone upon us from the pure Virgin, the weakness of your flesh, O venerable father, has brought low the power of the incorporeal foe.

Having crushed the jaws of the noetic lions by grace, you put down the assaults of the senses, O venerable one; and so a lion submitted to you, as a sheep to a shepherd, dutifully ministering to you.

Acquiring an angelic life and a mind humble in Christ, O father, you were meek; and now you have made your abode in the land of the meek, filled with divine joy.

*Theotokion* The brilliant outpouring of the Father dwelt within you, O pure one, and, born in the flesh, he has enlightened the world and delivered all from the darkness of polytheism: therefore we hymn you.

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

Burning with heavenly love  
you preferred the harshness of Jordan's desert to all the delights of the world;  
hence a wild creature submitted to you  
and became obedient even to your death, O father,  
dying in obedience and grief on your grave;  
and thus God glorified you:  
when you pray to him, O father Gerasimos, be mindful of us.

*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.

Light with gladness, its spouse, shone upon you, O father, who ever abides in the mansions of Heaven and sing: Blessed are you for ever, O Lord God.

Having watered your heart with showers of tears, O God-bearer, you produced fruits of virtue, through which, with all the venerable, you have received the delight of Heaven for ever.

With unceasing hymnody upon your lips, in emulation of the angels, O Gerasimos, you sang with watchful mind: Blessed are you for ever, O Lord God.

*Theotokion* In no way did the fire of the divinity consume you, O Virgin; for the bush on the mountain which burned unconsumed, prefigured you, O pure one.

*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.

You stood before the Master, illumined with the splendour of fasting, O wondrous Gerasimos; and were numbered among the choirs of the bodiless ones.

Conducting your life in guilelessness, in all ways you despise the tribunal of the wicked one, O divinely wise Gerasimos, adornment of fasters.

By putting off the passions you were robed in the garment of incorruption, O divinely wise father Gerasimos; and you worthily received a divine bridal chamber.

*Theotokion* He who transcends nature found you in the valleys of life as a fragrant lily, O most pure one, and through you he has breathed sweet fragrance upon the world.

*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.

Following the steps of all who have walked well upon the earth, O father Gerasimos, you acquired love, faith, hope, temperance, wisdom, abundant prayer and ineffable abstinence, delighting in pure aspirations.

#### **March 4**

What a wonder it is, the you subjected a wild beast to your command, as though a rational creature, O venerable Gerasimos who served God who has glorified your angelic life with signs, countless wonders and miracles.

You are the confirmation of monastics and the instruction of those who keep silence, O God-bearer; for you trod the most narrow path of abstinence, ever expanding your soul with divine hope; and so you have found a spacious habitation among the mansions of the elect.

You flourished in the courts of our God like a stately palm tree, and like a cypress you were exalted by the high praises of God, O father. We all faithfully celebrate your memory, as we pray: Save us from all temptations.

*Theotokion*    Bearing Emmanuel on your arms as a child, O pure and divinely joyous one, you cried out: O my sweet child, how can I nourish you at my breast who sustains all things? How can I wrap you in swaddling clothes who wraps the sea in mist?

## **March 5**

### **Martyr Conon**

#### **Vespers**

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

O unwaning, divine ray of light, \* luminous radiance of the commandments of God, \* ever-memorable athlete, \* excellent martyr; \* you dispelled the gloom of darkness \* like a brilliant star, O blessed one. \* How good was your offering, \* and how unblemished your sacrifice. \* Unceasingly entreat Christ, that he save our souls.

O proclaimer of the truth: \* as a sword-wielding opponent of ungodliness, \* you felled the enemy \* with the suffering of your head, O wise martyr, \* and clearly proclaimed the commands of God, \* saying good things to an unlearned people. \* O Conon, dweller with the martyrs, \* entreat the deliverer, \* that he deliver from the passions your servants who sing to you.

How good the change \* which the Lord of our fathers performed for you \* by the right hand of the Most High, \* O glorious athlete. \* As a fruit blossoming from the root of unbelief \* O blessed and praiseworthy Conon, \* with Christ as your most excellent leader, \* you mightily overthrow hordes of the demons.

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

*Theotokion* Rejoice, bearer of the divine light, \* bright star and tabernacle of sanctity. \* From you, the most pure, light has shone upon us, \* illuminating the ends of the earth, and enlightening them with his grace. \* Rejoice, O most pure Virgin, \* origin of our salvation. \* Rejoice, report and saying \* awesome to those who trust in you.

*Theotokion of the Cross* Seeing you nailed to the cross \* and voluntarily accepting suffering, O Jesus, \* your virgin Mother, \* cried out to you, O Master: \* Woe is me, my sweet child; \* how can you endure wounds unjustly inflicted, \* O physician who heals human infirmities, \* who has delivered all from corruption \* in your loving kindness?

## **Matins**

*Canon, tone 6,  
upon the acrostic I hymn Conon, the crowned martyr*

*Ode 1*

*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.

Illumine my mind with the light which is within you, O martyr, that with divine hymnody I may praise you, the martyr of Christ and steadfast athlete.

Taught by the instruction of the angel of God, O blessed one, you truly transcended the flesh, like an angel on earth, restraining the lusts and adorning yourself.

Having kept the commandments of God, you openly reviled the iniquity of the Hellenes, O venerable one; and having convinced many by sacred miracles, you brought them to God by your teachings.

*Theotokion* Adorned with the comeliness of the virtues, you gave birth to him who is more comely than all and who wisely adorn us with his own beauty, O immaculate Lady.

*Ode 3*

*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.

Having adorned your soul with divine virtues, O venerable martyr, you truly made it a dwelling-place for the Father, the Son and the Holy Spirit.

Those of old who fell miserably into the abyss are led up to an eminent height, shining afar through your exalted teachings, O martyr Conon.

As a temple of God, you cast down idols by your invocations of God, O blessed one, standing in the temple of the idols, guiding the erring to knowledge of God.

*Theotokion* He who alone is holy was born of you, O most holy one, in a manner past understanding and telling, sanctifying mortals in thrall to the passions through the enemy.

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

Arrayed in the full armour of Christ, you became a destroyer of demons and a constant sacrifice for the faithful.

With an impregnable tower of faith, you bring us on high through your miracles.

You fittingly received wreaths of victory from God, O much-suffering martyr Conon, and so we cry to you:

Entreat Christ our God, that he grant remission of transgressions to those who honour your holy memory with love.

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

*Theotokion*

Having fallen into various dangers through enemies seen and unseen, beset by the tempest of my countless offences, I flee to the haven of your goodness as to my fervent help and protection, O pure one.

To him who was seedlessly incarnate of you, earnestly pray for your servants, O most pure Lady,

ever entreating him to grant remission of offences to those who fittingly hymn your glory.

*Theotokion of the Cross*

The lamb and mother, beholding the lamb, shepherd and deliverer upon the cross,

exclaimed, weeping, and, bitterly lamenting:

The world rejoices, receiving deliverance through you;

but inwardly I burn, seeing the crucifixion which you endure in the loving kindness of your mercy.

O long-suffering Lord, abyss and inexhaustible fount of mercy,

have mercy, and grant remission of transgressions to those who hymn your divine sufferings.

*Ode 4*

*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.

You brought down the temples of the idolators, O holy martyr, and consigned their gods to perdition, working miracles and performing wondrous signs.

When the Word of God came to you, O holy martyr, he subjected the race of demons to you and glorified you with many miraculous signs.

## **March 5**

The supremely good one, loving you greatly, O Conon, gave you the great Michael, teaching you mysteries most great.

*Theotokion* O holy Lady who gave flesh to the Word, grant sanctification to my soul, guiding my mind which rushes headlong through trackless wastes.

### *Ode 5*

*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.

Having dyed for yourself a martyr's cloak with the flow of your sacred blood, O wise martyr, you dwell, rejoicing, in the habitations and splendours on high.

The evil-minded one stretched you out, O blessed and memorable martyr, whose mind was stretched out to God, and he mutilated you, who called upon the great name of the Almighty.

Enlivened by grace, as a martyr you were adorned with great lacerations; and vanquishing ungodliness, O Conon, you were granted immortality.

*Theotokion* Delivered from the ancestral curse, O most pure one, we have received blessing through you: with love we bless, magnify, honour and call you blessed.

### *Ode 6*

*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.

Shining like the sun with brilliant virtues and glorious miracles, and adorned greatly with the endurance of suffering, you enlighten the ends of the earth which praise you, O martyr of great renown.

Proven to be comely in the beauty of your wounds, you work excellent miracles; and having died, you still dispel infirmities even after your burial and drive away the spirits of deception, O blessed one.

Cure the passions of our souls, and dispel the weaknesses of the flesh, for you were given by God as an excellent physician to us who honour you, O glorious Conon.

*Theotokion* The Lord looked upon you, and through you, O most pure Lady, visited those who had gone far from him. As you said, the generations of the saved call you blessed.

*Kontakion, tone 3*

Having lived on earth as an angel in purity,  
you were granted to converse with the angels,  
having brought your parents to the knowledge of Christ:  
having confessed the one God in Trinity,  
you suffered to the shedding of your blood.  
O martyr Conon,  
ever entreat him for us all.

*Ode 7*

*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.

Never-waning light shone upon you, who hated the darkness of the passions, O venerable one, who fought the good fight with diligence: now surrounded in gladness, standing before Christ, remember us.

Exalted by divine virtues and awesome miracles, O venerable Conon, foundation of martyrs, your heart was meek and your mind humble, whereby you destroyed the pride of the enemy.

You were dreadful to the demons, ordering them at your sacred command to submit to God, O Conon; to him who glorified you with good works on earth.

*Theotokion* He who accomplishes all things desired to make his abode in you, O Mother of God; the one God who is glorified in the holy assembly as great and awesome.

*Ode 8*

*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.

Firmly you opposed the proud one who sought to force you to worship his strange and abominable gods, O athlete; and having suffered lawfully, you were glorified.

Those wounded by the onslaughts of demons were healed by your divine teaching and received deliverance from sorrow, hymning your grace, O divinely wise one.

Those who come with faith to the shrine of the venerable one receive healing of various ailments, for it flows with the grace of the Spirit and quenches the passions.

## **March 5**

*Theotokion* Offer supplication to God the creator, that he save our souls and deliver us from the grasp of the passions and the temptation of evildoers, O divinely greeted Lady.

### *Ode 9*

*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 were like a ship riding the storm of the world without taking on water, O God-bearer, seeing your freight of good deeds safely to the beautiful harbours of rest, the kingdom of God and light.

Having armed yourself with the cross as a breastplate, you laid bare the hordes of the enemy and enslaved them under your beautiful feet; and as a dutiful servant of the Master, you delivered those in thrall to the enemy.

Standing before Christ with the countless hosts of heaven, as one crowned, remember us who praise you with love, that by your prayers we may find mercy and deliverance from the evil and the cruel, O praiseworthy Conon.

*Theotokion* With your light, O Virgin, illumine me, ever caught in the night of despondency, cast to the ground, and committing every sin through depravity of mind, that, saved by you, I may hymn you, the exalted one.

## **March 6**

### **The 42 martyrs of Amorium**

#### **Vespers**

*At Lord, I call to you... three verses, tone 4,  
to the to the Special Melody Called from above...*

Appearing in this present age, O victorious martyrs,  
as unwaning stars in the honourable firmament of the Church,  
you illumined the earth with the splendour of your suffering  
and destroyed the darkness of deception;  
and now you have passed over to the eternal brilliance.  
With faith we celebrate your radiant and sacred suffering,  
enriched by your intercession.

After summary arrest, you martyrs of Christ,  
were bound and held at length in prison.  
There you divinely held to the faith;  
and so the infamous bestial one became enraged,  
and slew you with the sword, who declined to submit to his evil commands.  
And now, all forty two have joyously inherited heaven,  
and joined yourselves to the kingdom.

Let us all raise our voices to praise  
Constantine, Basoës and Callistus,  
Theodore and Theophilus, with the rest of the divine company of athletes;  
for, sacrificing themselves joyfully,  
they elected to die for him who is the life of all.  
Now they rest in the city of the living God,  
and ask that we may find remission of offences on the day of judgement  
and complete deliverance.

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

*Theotokion*      Immaculate Mother of God, the intercessor for our race  
                  save from every attack of the enemy  
                  those who reverently worship your child;  
                  for we have gained you as our help, refuge and confirmation,  
                  and an advocate before Christ, the Master and Lord:  
                  entreat him to grant peace to the world  
                  and forgiveness of sins to those who seek your protection.

## **March 6**

*Theotokion of the Cross* Weep not for me, O Mother, \* beholding hanging upon the tree your Son and God \* who suspended the earth unsupported upon the waters \* and fashioned all creation; \* for I shall arise and be glorified, \* and shall crush the kingdoms of Hades with strength; \* I shall destroy its power \* and deliver those in bondage \* from its evil activity, \* for I am compassionate; \* and I shall bring them to my Father, \* as I love mankind.

*If it is Saturday or Sunday, the following doxasticon is sung,  
composed by Methodius*

Glory be to the Father... *tone 2, idiomelon*

Today the Church, arrayed in a new garment, the blood of the new athletes, as in purple and fine linen, mystically celebrates: for, nurtured in piety, she has offered them as an unblemished sacrifice, acceptable and pleasing to you, O Christ. O Lord who made them victors over the iniquitous and who has crowned and glorified them, by their supplications impart to us great mercy.

*Aposticha, from the Octoechos or Triodion, this doxasticon, tone 6,  
composed by the Sykeote*

Glory be to the Father...

Come, those who love the martyrs, and, spiritually celebrating the sacred memory of the divinely crowned regiment of newly manifest unblemished immolation sacrificed fervently for Christ, the holy army of the elect, forty-two strong, and let us cry out to them: Break the savagery of the godless Hagarenes, and deliver the people of Orthodox mind from every evil circumstance, through your supplications.

*Troparion, tone 4*

In their sufferings, 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 supplications, save our souls.

## **Matins**

*Canon of the martyrs, composed by Ignatius, 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.

At the entreaties of your athletes, O Christ, guide me to the haven of salvation who has fallen into the abyss of sins and has recourse to the abyss of your compassion.

Resplendent in the beauty of the virtues, wearing the robe dyed purple in the blood of the martyrs, holding the cross as a sceptre, you reign with the Lord, O Theodore.

In hymns, O faithful, let us praise Theodore, Callistus and Vasoes, and with them Theophilus and valiant Constantine with the rest.

*Theotokion* The soul-corrupting deceiver vomited forth his venom into the ears of Eve; but you, O Mother of God, giving birth to Christ, has healed the harm he wrought.

### *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.

As one truly enlightened by the radiance of the worship of God and adorned with the beauty of godly deeds, O blessed and glorious one, you have broken the dark impiety of the ungodliness of the barbarians.

The streams of blood which gushed in rivers from the pure bodies of your athletes, O compassionate Lord, won for them your kingdom and a torrent of delight.

The valiant athletes, having shone like true stars of the firmament of the holy Church, have illumined the whole universe with the rays of their sufferings.

*Theotokion* He who alone loves mankind, having taken flesh of you and become man, for the sake of what is best, saved man from the gates of death, O most pure Mother of God who alone is hymned by all.

## **March 6**

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

Having suffered on earth for the sake of Christ  
and as pious crown-bearers,  
you have received the reward of dwelling in joy in heaven;  
for, having defeated the wile of the enemy,  
by the pain and blood of your wounds you ever bestow  
remission of sins from on high  
upon those who praise you.

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

You were led, bound, by the enemy and imprisoned in a dungeon; yet, preserved by faith, you remained unharmed. Released from your bodies by the sword, O holy ones, you were bound by divine desire. You shone in the world like beacons, illumining all with the grace of the Spirit, O blessed athletes. Entreat Christ our God, that he grant remission of sins to those who celebrate your holy memory with love.

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

*Theotokion* All of us, the generations of men, bless you, the Virgin who alone among women gave birth without seed to the incarnate God; for the fire of the divinity made its abode within you, and with milk you nourish the creator and Lord as a infant. We, the generation of angels and men, glorify your most holy birthgiving as is meet, and cry out to you together: Entreat Christ our God, that he grant remission of offences to those who with faith worship your most holy maternity.

*Theotokion of the Cross* Seeing the lamb, shepherd and deliverer upon the cross, the lamb and Mother exclaimed, weeping, and bitterly lamenting: The world rejoices, receiving deliverance through you; but my womb is pained, beholding your crucifixion, which you endure in the loving kindness of your mercy. O long suffering Lord, abyss and inexhaustible fountain of mercy: take pity, and grant remission of offences to those who with faith hymn your divine sufferings.

*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.

Adorned with the beauties of your struggles, invested with a robe empurpled with your martyr's blood, you were adorned with the diadem of victory you sing with the martyrs before the face of the Lord, O blessed Theodore.

Your feet fettered with iron in prison, O invincible Callistus, you prayed that you might walk the straight path without faltering; and, parted from your body by the sword, you were straightway bound by the love of the creator.

Having contended lawfully and been beheaded for Christ, the head of all, the divine army, the regiment gathered by God, the forty-two athletes from many places and cities, have now shone.

*Theotokion* You are the boast of the faithful, O unwedded one; you are the intercessor, the refuge, the fortress and haven of Christians; for you bear entreaties to your Son, and save from tribulations those who with faith and love glorify you as the Mother of God.

*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.

Foreseeing crowns and lasting glory, O Theodore, with boldness you cried out to those who were suffering with you: Do not be horrified by death, through which in but a little while you will receive gladness and ineffable life.

Wounded with the love of your Master and consumed by the fire of desire for him, O blessed one, you drained the cup of martyrdom, which in no way is polluted by secondary defilements, O ever-memorable athlete Callistus.

With steadfast resolve you were the first to go to combat, and you were a lesson in courage for those who suffered with you, O Theodore: with them you have inherited the everlasting resting places and everlasting delight.

*Theotokion* By your supplications grant remission of offences to your servants, delivering them from temptations, tribulations and sorrows, and conquest by blaspheming heretics, O immaculate Mother of God.

*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.

Watered by the streams of your blood as by a river, you dried up the torrent of turbid deception: you gave drink to the hearts of the faithful, O wondrous Theodore.

## **March 6**

Leading your martyrs from the depths of suffering, you established them on the rock of endurance when they had left the paths of the enemy and the ways of the perverse, O lover of mankind.

Having piously cleansed yourselves of the defilement of ungodliness, O martyrs, you made glad the city of God with your blood which flowed beautifully like a river from Eden.

*Theotokion* Like an animate ark you held the given of the law, and like a holy temple you received the holy one who became man, for the benefit of men, O pure one.

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

With wreaths of praise as is fitting,  
let us all crown the newly revealed stars of the faith  
who suffered ardently for Christ and who now pray to him for us,  
as they are pillars and ramparts of the Christian realm.

*Ikos* Loathing and abominating the ungodly religion of the Moslems and the deceit of the cruel demon with all your soul, and surrounding the divine seal of Christ which filled your hearts, you gave no support to those who despise him; moreover, like lambs slaughtered diligently for him, you shone like the sun after your repose, attaining immortal glory, as you are pillars and ramparts of the Christian realm.

## *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.

Having lawfully contended, you received crowns of righteousness from the Master, and delight in divine beauty, O Theodore, singing: Blessed are you, the God of our fathers.

Led voluntarily to the slaughter, like a lambs to the sacrifice, O martyrs, you were laid upon the exalted altar of sacrifice, singing when you were slaughtered: Blessed are you, the God of our fathers.

Aflame in his heart with the fire of your love, O Word, the martyr Callistus burned up the thorns of impiety, singing: Blessed are you, the God of our fathers.

Thinking to persuade the divinely wise to renounce Christ, the mindless Ishmael was put to shame; for as they died, they cried out piously: Blessed are you, the God of our fathers.

*Theotokion* You revealed yourself incarnate of the Virgin for our salvation: knowing your Mother to be the Mother of God, we sing in thanksgiving: 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.

Being already heir of the Lord, led of your will to slaughter, O Callistus, you did not allow yourself to be bound when your head was cut off. Having ascended as a crown-bearer, you sing with the hosts on high.

Let Callistus be blessed, and let Theodore be praised, and wondrous Vasoes and the rest of the choir of the martyrs, unceasingly singing with the choirs of angels: Bless him, you children; you priests praise and you people exalt him above all for ever.

Cast into the river, the glorious martyrs were led, after the retribution of the sword, to the calm haven which is rest in Christ; and having dried up the waters of deception with torrents of blood, they have taught all to sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* O pure Mother of God, cleanse the wounds of my soul and the scars of my sins, washing them with springs gushing from the side of your Son; for I cry to you, and to you I flee, and you, full of the grace of God, I invoke.

*Ode 9*

*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.

Emulating the valour of the athletes of old, you truly received both their title and joy, O Theodore. Be mindful of us who piously keep your holy memory, as you have boldness before the Master, that we may be saved.

He who was baptized in the streams of the Jordan, joined in the river those who were baptized in their own blood and who emulated his death, joining to their bodies their castaway heads and guiding them to a calm harbour.

O divine forty-two martyrs, who now dwell in the joy of heaven, entreat for us who celebrate your holy and splendid memory on earth, that we may be delivered from every evil circumstance.

## **March 6**

*Theotokion* Without seed, and apart from the desires of the flesh, O Virgin, you conceived the Word of God who created all things; and you gave birth to him without corruption and maternal pangs. Confessing you with tongue and heart to be the Mother of God, we magnify you.

*Exapostilarion,  
to the Special Melody Hearken, you women...*

How can one who loves the martyrs have enough of the divine memory of them, as Basil the Great said in the past? Before us now lies the task of hymning the forty-two godly martyrs who suffered steadfastly for Christ the Saviour.

*Theotokion* O Virgin who gave birth to the person, the wisdom, the transcendent Word, the physician of bodies and souls: heal the grievous and heavy sores and wounds of my soul, and still the pain of my heart.

## **March 7**

### **The martyred bishops of Cherson, Basil, Ephraim, Capito, Evgenius, Aetherius and others**

#### **Vespers**

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

O fathers of heavenly mind, invincible martyrs and most praiseworthy hierarchs, you are beacons of the universe, immovable pillars of the Church and foundations of doctrine, light-bearing guides for our souls, instructors of the pious and destroyers of falsehood, companions of the angels and champions of the Trinity.

With divine discourses let glorious Ephraim be blessed, with divinely wise Basil, great Capito and godly Agathadorus; Elpidius and Aetherius, with glorious Evgenius; who having lived venerably and suffered sacredly, were brought to reside in the kingdom of heaven.

Having slain bodily knowledge with feats of asceticism, glorious Basil raised a dead man by invoking the name of God; and the sacred shepherd Capito, standing in the midst of the flame, rejoicing while appeared unconsumed. By their supplications, O lover of mankind, grant us the means of atonement and your great mercy.

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

#### *Theotokion*

Take away the defilement \* of my passionate heart, \* O exalted and pure Lady, the Mother of God, \* cleanse its wounds and befoulement \* which come from sin, \* and calm the wavering of my mind; \* that I, your wretched and ungainly servant, \* may magnify your power \* and mighty assistance.

#### *Or Theotokion of the Cross*

The pure one, beholding him crucified, \* Christ the lover of mankind, \* his side pierced by a spear, \* cried out, weeping: \* What is this, O my Son? \* How can the people bereft of grace rewarded you thus \* for the good things you have done for them? \* And how can you hasten to leave me childless? \* I marvel at your voluntary crucifixion, O compassionate one.

## **Matins**

*The Canon, tone 4,  
composed by Joseph  
upon the acrostic I honour the seven-man choir of pastors.*

### *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.

O martyrs infused with outpourings of divine light, deliver from the gloom of the passions those who ever piously praise this your brilliant and splendid feast.

The incarnate Word of God showed you, O blessed and venerable pastors, how to proclaim his divinity to the erring and to those who languish in ignorance.

Full of the life-creating waters of the Spirit, you gave drink to those wasted away in the heat of the cruel one, and guided them to the water of salvation, O glorious ones.

*Theotokion* Beyond understanding the ban on our ancestors has been lifted by your child, O most pure one, and they have regained their original access to Paradise, loudly praising you.

### *Ode 3*

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

Your mind, enkindled with divine fire, O Basil most wise, utterly consumed the brushwood of ungodliness, as you are a most excellent pastor.

With the light of the Spirit, O glorious one, you drew those in the darkness of cruel passions toward the enlightenment of holy baptism.

Your steps were directed toward God, O Basil, and by grace you turned all from the path of deception to the knowledge of God.

*Theotokion* You gave birth to the mighty God who delivers men from the constraint of the enemy, O most pure and exalted Virgin.

*Sessional Hymn, tone 3,  
to the Special Melody Awed by the beauty of your virginity...*

Sanctified by the myrrh of anointing, you were pastors to the divinely wise people; and sacrificed like pure lambs, you offered yourselves to the Word, the chief shepherd,

who was slaughtered like a lamb, O most praised martyrs and luminaries of the whole world. Therefore, with love we celebrate your godly memory.

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

*Theotokion* Like a vine which has not been cultivated you put forth the most comely cluster of grapes which pours upon us the wine which makes glad the souls and bodies of all. Ever blessing you as the cause of good things, with the angel we cry to you: Rejoice, O full of grace.

*Theotokion of the Cross* Your pure and unwedded Mother, seeing you hanging dead upon the cross, O Christ, said, weeping maternally: How can the iniquitous and thankless assembly of the Jews, which enjoyed your manifold and great gifts, rewarded you thus, O my Son? I hymn your divine condescension.

#### *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.

Let the choir of most sacred martyrs be hymned; for, illumined with the grace of the priesthood and martyrdom, it sings in gladness: Glory to your power, O Lord.

By the Holy Spirit, Ephraim and Agathadorus, Basil and Capito, Aetherius, Evgenius and the godly Elpidius are shown to be God-bearing helmsmen of the Church.

Having learned divine things, O godly fathers, you tended the people in holiness and righteousness, and received your end by martyrdom, O blessed ones.

Taught by you to believe in Christ our God, O sacred martyr Basil, those who were dead through unbelief received eternal life through the resurrecting of the dead man.

*Theotokion* Having given birth to him who is life, Christ our God who in his loving kindness past understanding became a man, O Virgin, you gave life to mortal men.

#### *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.

Calling faithfully upon the name of the Lord, O God-bearing fathers, you drained the cup of honorable suffering.

He who alone breathes resurrection upon the dead, at your supplication, O Basil, raised up a dead man, rendering your preaching brilliant.

## **March 7**

Proclaiming the Son equal in honour to the Father, O fathers, you expelled the tyranny of polytheistic idolatry.

*Theotokion*    Blessed are the people who know you to be the Mother of the Master of all and who with love call you blessed, O immaculate Lady.

### *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.

With praises let us crown Agathadorus and Evgenius, great Basil and wise Elpidius, who are valiant martyrs and hierarchs.

Setting the laws of salvation before the iniquitous by nurturing in the law, O wise ones, you drew them toward the enlightenment of piety.

You were sheep of various cities, yet became shepherds of one people and heirs of the city of God, wherein you reside, O martyrs who have pleased God.

*Theotokion*    The shadows of the law and the indistinct images of the prophets prefigured you, the immaculate Virgin, as the one who, at the ineffable word, conceived the child who saves the world.

### *Kontakion, tone 2, to the Special Melody* He who dwells in the highest...

The radiant day of the pastors, the bishops in Cherson, has dawned with splendour; and we hymn the feast of those who suffered for the sheep of Christ. O hieromartyrs, entreat Christ the chief shepherd, that he honour us with a place with the sheep at his right hand, that we may sing to you: Rejoice, O sacred fathers who shed your blood for Christ.

### *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.

Rejoicing, you entered the furnace, O Capito, yet you remained unconsumed, like the three youths, plucking those who came to believe through your divine miracles from the future fire of unbelief.

Neither fearing nor afraid of the tyrant's command, O sacred Capito, you arrayed yourself in a sacred robe, bearing therein a fiery ember, O blessed one.

With your divine words you closed off the path of foolishness, imparting an understanding of piety to those sunk in the abyss of the madness of idolatry, O Capito performer of the divine mysteries, acceptable to God.

*Theotokion* The Word of God who with his hand fashioned Eve, O Maiden, desiring to edify all, formed himself within you, he who is equally enthroned with the Father and the Spirit, receiving a beginning in time.

*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.

Having mortified the flesh through pain, O venerable fathers, you won immortal life for all who were worshipping dead gods, who, saved, ever sing with you: Bless the Lord, all you works of the Lord.

Together let us hymn Evgenius and Agathadorus, Ephraim and Elpidius, with Aetherius, Basil and Capito, O faithful, as destroyers of the enemy and hierarchs of Christ. To whom we sing: Bless the Lord, all you works of the Lord.

You gladdened the people with your teachings, O father Ephraim, and now you have passed on to never-waning brilliance and eternal gladness, receiving the reward for your labour, and singing: Bless the Lord, all you works of the Lord.

Dwelling on earth like an angel, O blessed Basil, through grace you came to reign over the passions of the flesh; and you passed on to the heavenly kingdom, standing before Christ the king, singing: Bless the Lord, all you works of the Lord.

*Theotokion* The transcendent one, born of you, O most pure Lady, was seen as a man, manifesting himself as dual in nature, activity and will, as was his pleasure: to him we 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, O Mother of God.

Celebrating the sacred memory of the holy hieromartyrs, come, let us all honour with sacred hymns those who pray to our most compassionate God for us.

Dragged across the ground by the ungodly, O divine martyrs, you were like precious stones shattering the hardness of deception with the power of God. Therefore, you are fittingly called blessed.

## **March 7**

Today, the city of Cherson celebrates your memory, for you were its pillars, divine ramparts and foundations, pastors, teachers and intercessors, O blessed of God.

The choir of the fathers, with Evgenius, Ephraim and Capito, Elpidius and Aetherius, glorious Basil and divinely wise Agathadorus, have already been joined to the choir of the angels.

*Theotokion*    The Maiden full of the grace of God, bearing in her arms Christ who holds all things in his hand, cried out in wonder, saying: How can I recognize you as my Son, as you are my unapproachable creator?

## **March 8**

### **Venerable father Theophylact the confessor, bishop of Nicomedia**

#### **Vespers**

*At Lord I call to you... 3 verses, tone 1,  
to the Special Melody O all-praised martyrs...*

Watched over by divine guardians, \* you were preserved unharmed, \* O father Theophylact; \* and as an unshaken pillar of the Church, \* you were fearless of the trials of the snares of the heretics. \* May you now pray, \* that peace and great mercy \* be granted to our souls.

O blessed father Theophylact, \* beholding God \* accessibly and visibly, \* and delighting in him through a higher union, \* and deified by this partaking, \* you rejoice to receive \* the blessed one for whom you longed, \* O honoured hierarch, \* who now dwells with the angels.

Having departed the earth, \* O father Theophylact, \* you hastened to the height of heaven, O blessed one, \* and were brought \* to live in the heavenly mansions, \* because of the persecution \* which you endured for Christ: \* may you now implore him \* that he grant peace and great mercy \* to our souls.

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

*Theotokion*      Heal my soul \* bitterly afflicted \* by evil passions, \* O most holy Lady who gave birth to Christ, \* the healer and Saviour of all, \* who has healed every wound \* inflicted by the devil's malice, \* and has abolished death for us.

*Theotokion of the Cross* The unblemished lamb and mother, 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?

## **Matins**

*Canon to Venerable Theophylact, tone 8,  
composed by St Theophanes the Branded  
upon the acrostic I praise the godly Theophylact in hymns*

### *Ode 1*

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

Standing before the throne of the Master, O God-bearing father Theophylact, protect those who with faith keep your memory.

The grace of the Spirit fittingly anointed you, O blessed father, for the sake of the truth and the goodness of your manner of life.

That you might receive heavenly things, O blessed one, you trampled all earthly things underfoot, and followed Christ our God.

*Theotokion* He who was pleased to be born of you, O Bride of God, is the fullness of desire, sweetness and unwaning light.

### *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.

Obedient to the laws of your Master, O glorious high priest, you rejected the laws of the iniquitous emperors.

You venerated with honour the divine and pure depiction of Christ, shunning the dishonour of the impious.

At first you endured the torment of conscience with fasting, and then you were invested with the crown of martyrdom.

*Theotokion* That you might show us the path which leads to holiness, O Master, in a most holy manner you made your abode within the most pure Virgin.

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

Having fasted, you were anointed as a hierarch, O wise and venerable father, to perform the divine mysteries for the preservation of souls.

Honouring the icon of Christ, you endured exile, tribulation and prolonged imprisonment.

Flowing with healings after your repose, you heal the suffering and enlighten those who sing:

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* Falling into many temptations, I am surrounded foes, seen and unseen, and by numerous sins. I flee to your goodness, O immaculate one, my fervent protection, my shelter and my haven. Interceded fervently with him who was incarnate of you without seed for all your servants who ceaselessly praise you, the most pure Mother of God, that he grant forgiveness of sins to those who with faith venerate your maternity.

*Theotokion of the Cross* Seeing the lamb, shepherd and deliverer upon the cross, the lamb and Mother exclaimed, weeping, and bitterly lamenting: The world rejoices, receiving deliverance through you; but my womb is pained, beholding your crucifixion, which you endure in the loving kindness of your mercy. O long suffering Lord, abyss and inexhaustible fountain of mercy: 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.

The fires of temptation did not alarm you, O blessed and divinely inspired Theophylact, nor did the sweetness of food diminish your strength.

God set a guard over your mouth and lips, O venerable one; thereby you remained unshaken when the impious stood up against you.

With patience you waited patiently for the Most High who set your feet upon a rock and was attentive to you, when you bowed down before his image.

*Theotokion* Delivered from the debt of sin by your birthgiving, O immaculate Bride of God, we joyfully ascribe hymnody to you.

## **March 8**

### *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.

Your arms, lifted up to the creator, O venerable and divinely inspired father, vanquished the impious.

Taking you by the hand, the Most High led you to the delight of Heaven, O God-bearing father.

Having trod the narrow way, O wondrous Theophylact, you attained the vastness of paradise.

*Theotokion* Those who do not know you to be the Mother of God will not see the light of him who was born of you, O most pure 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.

Having mortified the senses with abstinence, you came to rule over the passions; and now, O Theophylact, you delight in the splendour of dispassion.

You taught all to bow down before the image of the Saviour, having shone in your works and teachings, O Theophylact.

Christ revealed you as a cloud pouring forth a shower of life, O Theophylact, holy hierarch of God.

*Theotokion* Though was incarnate for us, yet in the beauty of his divinity your Son was more comely than all men, O all-pure one.

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

You were proven to be a radiant beacon reaching the ends of the earth,  
O holy hierarch Theophylact;  
and having preached the Word, of one essence with the Father and the Spirit,  
you enlightened the council of the godly fathers,  
seen as a favourite of the Trinity:  
standing before him, pray unceasingly for us all.

*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.

Having finished the divine course and kept the faith to the end, you received a crown for your pangs, O wise one, singing: Blessed are you for ever, O Lord God.

Riding the chariot of divine virtues, you were taken to the heights of Heaven, and now stand before God, singing: Blessed are you for ever, O Lord God.

The creator who knows the secrets of the hearts of men, has enthroned the divine which is in your heart in your teaching, O thrice-blessed Theophylact.

*Theotokion* I have recourse to you and to your protection and divine intercession; and I pray that I may be delivered from evils, O blessed and most pure Lady who gave birth to God incarnate.

*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.

You now dwell among those who rejoice, O confessor and champion of the truth; and light shines upon you, as a righteous man who suffered the torture of the martyrs, with whom you sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

You received a crown of endurance, O God-pleasing father; for you dwelt in bitter exile, in the unmistakable hope of reward for your suffering, singing to Christ: Bless him, you children; you priests praise and you people exalt him above all for ever.

Your commemoration is splendid, radiant with the light of confession, O God-bearer who honoured the images of Christ, of the Mother of God and of all the saints, with whom you sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* Erase the scars of my soul and the wounds of sin, O Mother of God who gave birth to him who is over all through your virginal womb, O pure Maiden. Bless him, you children; you priests praise and you people 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.

## **March 8**

Having endured misfortune with firmness of mind, you were granted great gifts, O God-bearing and divinely blessed father.

Watch over us who sing to you, O blessed one, delivering us from temptation and tribulation, and trampling down the snares of the heretics.

Revealed as one who lived as a bishop chastely and righteously, O martyr, you became splendid, having woven for yourself a cloak dyed purple in your own blood.

*Theotokion* You shone like the dawn upon those lost in darkness, O Virgin, bearing in your arms Christ, the Son of Righteousness.

## **March 9**

### **The forty martyrs of Sevaste**

#### **Vespers**

*At Lord I call to you... 10 verses,  
beginning with 6 from the Triodion and these for the martyrs, tone 2,  
composed by John the Monk*

*Note that if the Liturgy of the Presanctified is not held,  
then we sing only 6 verses, 3 of the Triodion and 3 for the martyrs*

Valiantly enduring their present torments, rejoicing in that for which they longed, the holy martyrs said one to another: If we do not shed our garments, we shall not put off the old man. Winter is cruel, but paradise is sweet; the ice is painful, but the acquisition of the kingdom is delightful. Let us not give way, O soldiers; let us endure a little while, that we may be crowned with crowns of victory by Christ our God, the Saviour of our souls. *once*

Casting off their garments and entering the lake with trembling, the holy martyrs said one to another: Let us not spare today our corruptible garments, that we may attain the paradise which we lost: having once been clothed because of the pernicious serpent, let us now unclothe ourselves for the resurrection of all; let us disdain the frigid ice and reject the flesh, that we may be crowned with crowns of victory by Christ our God, the Saviour of our souls. *twice*

Running to the frozen lake as to a warm spring, seeing torture as delight, the holy martyrs said: Let us not fear the season of winter, that we may avoid the fearsome fire of Gehenna; let our legs be consumed, that they may dance eternally; let our arms be cut off, that they may stretch themselves forth to the Lord; let us not spare our mortal nature; let us submit to death, that we may be crowned with crowns of victory by Christ our God, the Saviour of our souls. *once*

Glory be to the Father... *same tone: repeat the first verse* Valiantly enduring...

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

*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.

*Entrance; Prokimenon; readings from the Triodion, and three readings for the martyrs*

A reading from the prophecy of Isaiah

Thus says the Lord: 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 savior. 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: For your sake I will send to Babylon and break down all the bars, and the shouting of the Chaldeans will be turned to lamentation. (Isaiah 43:9-14)

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 armour, 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. (Wisdom 5:15-23)

*And the rest of the Liturgy of the Presanctified*

*But if the Presanctified Liturgy is not held,  
after the Readings, we continue Vespers with Lord protect us this evening without sin...  
and the Litany Let us fulfill our evening prayer...  
At the Aposticha we sing from the Triodion,  
with Glory be to the Father... tone 6*

Let us praise in song the forty passion-bearing martyrs, O faithful, and with sweet singing let us cry out to them: Rejoice, athletes of Christ: Hesychius, Meliton, Heraclius, Smaragdus and Domnus, Evnoicus, Valens and Vivianus, Claudius and Priscus; rejoice, Theodulus, Euthychius and John, Xantheas, Helianus, Sisinius, Kyrion, Angius, Aetius and Flavius; rejoice, Acacius, Ecditius, Lysimachus, Alexander, Elias and Candidus, Theophilus, Dometian and godly Gaius and Gorgonius; rejoice, Leontius and Athanasius, Cyril and Sacerdon, Nicholas and Valerius, Philoctimon, Severian, Chudion and Aglaius, for you all are foremost before Christ our God. Earnestly entreat him, that those who keep your honourable memory with faith may 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.

*Troparion, tone 1*

May you be entreated by the agonies which these holy ones endured for you, O Lord, and we pray to you to heal our pangs, O lover of mankind.

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

*Theotokion* 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.

*Litany; three prostrations [with the prayer of St Ephraim the Syrian once]; Dismissal.*

## **Matins**

*At God is the Lord... the troparion of the martyrs, twice;  
Glory be to the Father... Both now and for ever...  
Theotokion At the sound of Gabriel's voice...*

*If it is a Saturday other than the first Saturday of Lent, then see below.*

*After the first and second readings from the Psalter,  
the Sessional Hymns from the Triodion. There are no Little Litanies.*

*After the third reading from the Psalter,  
the Little Litany,  
then the Sessional Hymn, tone 4,  
to the Special Melody You have appeared today...*

Like the greatest of stars, O forty divine martyrs of Christ,  
you illumine the honoured firmament of the Church  
and enlighten the faithful.

*Glory be to the Father... same tone,  
to the Special Melody Having been lifted up...*

O wondrous athletes, surpassing torment with manly intent,  
you passed through fire and water,  
and crossed over to the wide spaces of salvation,  
receiving the Kingdom of Heaven as an inheritance.  
There make divine supplication for us, O wise forty.

Both now and for ever...

*Theotokion*      O Mother of God, our Lady,  
we, your servants, thankfully sing with all our hearts  
earnestly entreating your mercies,  
as we cry out to you:  
Most holy Virgin, anticipate our need,  
and deliver us from foes, seen and unseen, and from every threat,  
for you are our aid.

*But if it be any Saturday other than the first Saturday of Lent,  
after the first reading from the Psalter,  
the Sessional Hymn* Like the greatest of stars, O forty divine martyrs... *twice*;

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

*Theotokion*      Most pure Virgin, accept this entreaty from us who have recourse to your protection, and cease not to implore the lover of mankind, that he save your servants.

*And after the second reading from the Psalter,  
the Sessional Hymn O wondrous athletes... twice;  
Glory be to the Father... Both now and for ever...  
Theotokion O Mother of God, our Lady...*

*Polyeleos, and Sessional Hymn, tone 5,  
to the Special Melody The Word co-unoriginate...*

Behold the divinely gathered company of the forty warriors of the threefold radiance, the adornment of the holy martyrs: tried by fire and intense cold, were truly proven to be wise soldiers of Christ the king of all, whom they entreat that we be saved.

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

*Theotokion* I weep before the judgment, O pure one, mindful of my wicked and evil deeds, of the depth of my transgression which has grown in size from my youth, stifling my mind. But by their intercession grant me remission, that I obtain salvation.

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

*Prokimenon, tone 4*

We went through fire and water, but you brought us out into a place of liberty.  
*Verse* You tried us as silver is tried by fire.

*Gospel of Luke, number 106 (21:12-19)*

*After the Psalm Have mercy... the verse, tone 2*

Prophetically David cried out in the Psalms: We went through fire and water, but you brought us out into a place of liberty. And you, O martyrs of Christ, fulfilling these words, truly passed through fire and water, and entered the Kingdom of Heaven. Therefore, pray, O forty athletes, that we be given great mercy.

*Two canons to the martyrs*

*Ode 1*

*The first Canon, tone 2, composed by John the Monk,  
upon the acrostic I hymn the divinely-crowned company of martyrs.*

*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.

## **March 9**

With hymns inspired by God I praise the divinely-crowned regiment of the forty martyrs of Christ, radiantly celebrating their annual memorial: for he has been glorified.

Rejecting every title on earth, the forty desired the title of Christian, for which they now dwell in the highest.

Living in Christ and rejecting the flesh and the world, you put off the old man and this transitory vesture, and clothed yourselves in the garment of incorruption.

*Theotokion* Who is able fittingly to recount your conceiving which surpasses recounting? For you, the most pure Lady, gave birth to God the Saviour of us all who has revealed himself to us.

*The second Canon, same tone,  
composed by Theophanes  
upon the acrostic I hymn the divinely-crowned regiment of martyrs.*

*Irmos* Come, you people... *as before*

By your supplication, O forty martyrs, render God well-disposed towards us who call on you with the pure love of our hearts.

Enlightened in heaven with the rays of the splendour of the threefold sun, O martyrs, protect us who hymn you on earth, frozen over by the winter of temptations.

O forty martyrs, invincible and unshaken rampart of piety and the Church: pacify that which bitterly troubles the Christian race.

*Theotokion* O virgin Mother of God, you gave birth to the creator and Lord who is supernaturally over all and who, for our sake, assumed flesh.

*Katavasia* I shall open my mouth...

*Ode 3*

*First Canon*

*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.

Rejecting the army and life, the comeliness of their bodies and wealth, the truly glorious forty martyrs inherited Christ instead of all this.

When the forty martyrs were beaten mercilessly with stones at the order of the torturers, through the divine Spirit the stones were hurled back at those who ordered them to be beaten.

The serpent, the inventor of blasphemy spoke through the lips of the tormentors, but his God-opposing mouth was beaten by the rocks hurled against the martyrs.

*Theotokion* Without seed you conceived God, giving birth to him who was ineffably incarnate; and even the hosts of Heaven dare not gaze upon him, O pure Ever-virgin.

*Second Canon*

*Irmos* Establish us in you... *as before*

O martyred company and united chorus of crowned ones: standing before the Master, ever save us who sing your praises.

Battered by the lake of the passions and by the waves of bitter temptations, we flee to you, Christ's forty warriors.

Warmed in the bosom of Abraham and adorned with glorious apparel, pray that Christ grant forgiveness to those bound by the winter of evil circumstances.

*Theotokion* O virgin Bride of God, be the confirmation, refuge and protection of those who have recourse to you in faith and confess you to be the Mother of God.

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

Having served Christ in martyrdom as warriors and cast down the enemy through suffering, in your deeds you fulfilled the words of the prophet: you went bravely through fire and water, finding refreshment, life incorruptible. Adorned with heavenly crowns, you rejoice with the choirs of the bodiless ones, O blessed and exalted passion-bearers. 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* Falling into many temptations, I am surrounded foes, seen and unseen, and by numerous sins. I flee to your goodness, O immaculate one, my fervent protection, my shelter and my haven. Interceded fervently with him who was incarnate of you without seed for all your servants who ceaselessly praise you, the most pure Mother of God, that he grant forgiveness of sins to those who with faith venerate your maternity.

*Ode 4*

*First Canon*

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

## **March 9**

The sufferers spoke thus: You iniquitous ones, vainly you offer such a bad bargain.

The torurers offered to the saints of Christ sharpened swords and wild beasts, fire and the cross.

Thus spoke the athletes: The fire of Gehenna is fearsome to us, but we do not fear any of our fellow servants here present.

Let our arms be cut off, let our feet be burned, the holy ones cried out, for we shall receive them back incorruptible.

*Theotokion* We implore you, the most pure one who conceived God without seed: ever pray for your servants.

### *Second Canon*

*Irmos* I have heard the report... *as before*

O martyrs, through God you have become our illumination, for you have clothed yourselves in undimmed splendour.

Divinely elect and crowned gathering of martyrs, pray that those who hymn you be delivered from misfortune.

O holy ones, having been brought before the unwaning light of Christ, you are granted to shine upon those who sit in darkness.

Shining with the noetic radiance of Christ, O glorious ones, guide us to the divine illumination.

*Theotokion* Singing to him who was incarnate of you, O pure one, we glorify you as the Mother of God.

### *Ode 5*

#### *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.

Through the mindless savagery of the tormentors, the athletes, condemned to spend the night in the open air in the cold, sang a hymn of thanksgiving to God.

Rejoicing, the forty martyrs endured the painful ice, standing in the lake, yet strengthened with the hope of divine crowns.

The serpent, which had made its nest in the waters and was driven out, was an object of scorn for the forty martyrs of Christ, for he was deprived of his deadly strength.

*Theotokion* To you we cry, who gave birth to Christ the creator of all: Rejoice, O pure one; rejoice, who shone him who is light upon us; rejoice, for you held the infinite God.

*Second Canon*

*Irmos* O Lord, bestower of light... *as before*

Deliver the honoured Church of Christ from the raging of the heretics, O forty martyrs; for, having been born within her, you passed on to great dignity and glory.

Appearing to us like fiery beacons, the forty divinely splendid martyrs of Christ light the salvific way of piety for the faithful.

Passing over from earth to the shelter of Heaven, where you stand before Christ, the judge of the contest, O martyrs, grant me divine joy.

*Theotokion* O Maiden, you truly gave birth to God, your divine child, as a mystery inscrutable and incomprehensible to all, passing all understanding.

*Ode 6*

*First 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.

With joy the author of enmity snatched him that fell away from the forty as he had the wretched Judas from the twelve apostles, and the man from Eden.

Being shameless, the devil raged in vain, for as of old by the thief and Matthias, so now the tyrant is also rent asunder by one in the office of guardsman.

Vain-minded and worthy of lamentation is he who missed both lives, for thawed by the fire, he departed into the unquenchable fire.

*Theotokion* O Virgin, unwedded you gave birth, and you remain for ever a virgin, revealing images of the true deity, your Son and God.

*Second Canon*

*Irmos* Whirled about in the abyss of sin... *as before*

O mighty ones, you have become vigilant protectors of the human race and offerers of supplication, provided as helpers for the grieving.

## **March 9**

Shining in the Church of Christ in your unexcelled beauty, O exalted ones, deliver from temptations those who honour you with love.

Of old you became destroyers of the deception of the demonized persecutors, O eminent martyrs; and now you are our ready help and defence.

*Theotokion* I place my hope of salvation in you, the ever-virgin Mother; and I appoint you as the firm and unshaken intercessor for my life.

### *Kontakion, tone 6*

Having abandoned the worldly army, you cleaved to the Master in heaven, O forty passion bearers of the Lord; for having passed through fire and water, O blessed ones, as is fitting, you received glory from the heavens and a multitude of crowns.

*Ikos* Unworthy, I fall down before Christ the almighty, our creator and God, who sits upon an unapproachable throne, who stretched out the heavens like a tent-cloth, who established the earth, who gathered the waters in their bodies, who created all things out of nothing, who grants breath and life to all, who receives hymnody from the archangels, worshipped by the angels and glorified by all; and offering entreaty, I implore the grace of eloquence, that even I may piously hymn the saints whom he himself revealed to be victors, who received glory from the heavens and a multitude of crowns.

### *Ode 7*

#### *First Canon*

*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.

The guard set over the forty martyrs was struck with awe to see their crowns; and, rejecting that which bound him to life, taking wing with the love of your glory, with the martyrs he sang: Blessed are you, the God of our fathers.

Hastening to the soul-destroying bath, he who loved his life died; but the one who loved Christ, observing him, as a perfect example sang with the martyrs as in a bath of incorruption: Blessed are you, the God of our fathers.

When the noetic fire flared up in the minds of the forty, the subtle madness of the impious one was consumed as if melting wax, as they sang to you, O Christ: Blessed are you, the God of our fathers.

The power of your cross, splendid and magnificent, O Christ, wove crowns for the forty martyrs with opposites; for, having passed through fire and water, they cried out in incorruption: Blessed are you, the God of our fathers.

*Theotokion* On Mount Sinai Moses foresaw you, the pure one, as a burning bush which, unconsumed, held the unbearable radiance of the ineffable being who, as one of the holy persons thereof, united himself to our lowliness.

*Second Canon*

*Irmos* When the golden image... *as before*

Your annual commemoration has radiantly dawned, shining far, radiant with the splendour of the Fast: celebrating it with faith, we sing with you: Blessed are you, the God of our fathers.

You appear as ones who release from the passions, as beacons shining from afar, the cleansing of the world, the destruction of deception, clear-voiced proclaimers of the truth and expellers of falsehood, singing: Blessed are you, the God of our fathers.

You are revealed to us as noetic beacons, O martyrs; for you save the storm tossed and guide those who sail, battered by the storm of life, singing to Christ: Blessed are you, the God of our fathers.

Beautiful to God and pleasing to the angels is the divinely assembled splendid regiment of the forty martyrs inspired by God, the godly and awesome company which sings: Blessed are you, the God of our fathers.

*Theotokion* You were a bright beacon, a luminous cloud and a hallowed place, O unwedded Lady, for you ineffably received the Word, the holy one of those who are holy, to whom we sing: Blessed are you, the God of our fathers.

*Ode 8*

*First Canon*

*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.

Savagely inciting all against the athletes, the enemy has been shamed by them all, for the forty martyrs unceasingly hymn and exalt the Lord above all for ever.

Cruelly your limbs were crushed for Christ, and you were offered to God as a divine holocaust; but with the angels you ever sing, O martyrs, hymning Christ for ever.

With firm resolve the Christ-loving mother took upon her son upon here shoulders, and she offered him up as the fruit of piety, a martyr among martyrs, emulating the sacred action of Abraham.

## **March 9**

The Christ-loving mother cried out to her Christ-loving son: Make your journey running straight to everlasting life, my son, for I could not bear to see you in second place before Christ, the judge of the contest.

*Theotokion* The Son, who is not parted from the bosom of the Father, yet who made his abode in you, O pure virgin Bride of God, we hymn and exalt above all for ever.

### *Second Canon*

*Irmos* God who descended... *as before*

You submitted to painful death in the midst of winter, O brave ones; and now, having passed on to the true life hidden in Christ, you beg salvation and remission for us.

Having passed over from earth to the heavens, O crowned athletes, chorus of the victorious martyrs of the Church, ask for us salvation and deliverance from misfortune, the passions and evil circumstances.

Smashing the bonds of death, the Saviour has given victory over death to his martyrs, for, warmed by the cold, the forty sang, begging salvation for the faithful.

Through prayer, the divine choir of passion-bearers repels the assaults of dangers, the attack of the passions and the temptations of the demons, from those who hymn Christ for ever.

*Theotokion* You have raised up mortals, given over to the dust of mortality and corruption, O pure virgin Mother of God, having given birth to Christ our God, the author of life.

### *Ode 9*

#### *First Canon*

*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 for us was ineffably incarnate of the holy Virgin; with oneness of mind, O faithful, let us magnify in hymns.

Stripped and beaten with stones for Christ, you endured the wintry air, icy water and crushing of your limbs; and consumed by fire, O forty martyrs, you shine in the rushing river like beacons.

With the cross as a staff of divine power, the forty athletes cried out: O Master, almighty conqueror, crown us by your hand, as we magnify you unceasingly with hymns.

You endured the pain of the ice and the boundless cruelty of cold, O forty martyrs; but paradise is sweet, for the bosom of the Patriarch Abraham warms you in the eternal mansions.

Having conquered through sufferings and received crowns from the divine right hand of the Master, O forty martyrs, pray that peace be granted to the world and victory and salvation to us.

*Theotokion* With the host of angels entreat your Son, O virgin Bride and Mother: accept our supplication for peace for the world, and victory and salvation to us who love you.

*Second Canon*

*Imos* God the Word... *as before*

You have received supernatural illumination and ineffable joy and glory; and now, O forty martyred soldiers of Christ, from temptation, misfortune and the wickedness of the enemy deliver those who honour you with love.

With strength from on high, O rich fellow prisoners of Christ, you were dispellers of falsehood, driving away the fleeting gloom of idolatry and enlightening the world.

With the comeliness of honourable martyrdom, and sharing in divine life, O forty martyrs, warriors of Christ, you truly rejoice, united to the radiant and pure light.

Standing before Christ with the boldness of piety, and illumined with the light of the divinity, O glorious forty martyrs, earnestly beg him, that whose who praise you be illumined with the thrice-luminous radiance.

*Theotokion* O Virgin, portal of the divine light, with the immaterial rays of your light illumine the twilight of my soul, that I that magnify you faithfully and lovingly with hymns, and be delivered from the eternal fire.

*Exapostilarion,*  
*to the Special Melody Hearken, O women...*

Let us hymn the company of forty, the victorious regiment, the array of the holy martyrs, for by fire, ice and water they shamed the regiments of the adversary and have received crowns of glory from Christ the Saviour.

Glory be to the Father... *another Exapostilarion*

Let the forty-member choir of the forty who were martyred by the four elements: fire, air, water and earth, for the supremely divine Trinity and the fourfold virtues, be hymned with divine songs, for they suffered for Christ, the Master of all.

Both now and for ever...

*Theotokion* O Virgin Mother who, though a maiden, gave birth to the Master of all things and all creation: rescue me from the passions which torment me, and lead me to the radiance of the loving kindness and to the most beautiful Passover of your risen Son.

*We recite the Praises, inserting 4 verses, tone 5,  
to the Special Melody Rejoice...*

Come brothers, and let us hymn the regiment of martyrs consumed by fire and cold, who with burning zeal burned up the winter of deception; that valorous army and sanctified company, the unvanquished and invincible protection, the rampart and protectors of the faith, the divine choir of the forty martyrs who mightily entreat Christ, the mediator of the Church, that he impart to our souls peace and great mercy. *twice*

Rejoice, mighty and courageous assembly, victorious regiment, pillars of piety, warriors of Christ, steadfast and invincible swordsmen, mighty of mind and manly of soul, holy choir desired of God, divinely elect company of forty martyrs equal in suffering, and equal in character, who received equal crowns: entreat Christ, that he grant our souls peace and great mercy.

Rejoice, victorious multitude, who were boldly courageous in battle, stars who passed through fire and cold, who broke the power of the water's ice, who have rendered the earth heavenly and illumined all, and who are now warmed in the bosom of Abraham and sing with the armies of angels; you forty martyrs, flowers emitting the fragrance of spiritual diffusion: entreat Christ, that he grant our souls great mercy.

Glory be to the Father... *same tone,*  
*composed by John the Monk*

O athletes of Christ, you have rendered the honourable fast radiant through the commemoration of your glorious suffering; for, being forty in number, you hallow the forty days of Lent, emulating the Saviour's suffering in your own suffering for Christ. As you have boldness, pray that we in the world may attain the resurrection on the third day of God, the Saviour of our souls.

Both now and for ever...

*Theotokion* We, the faithful bless you, O Virgin Mother of God, and glorify you, for you are the impregnable city, the insuperable wall of defence, the constant intercessor and refuge of our souls.

*Aposticha, the verse from the Triodion;*  
*with Glory be to the Father... tone 2*

The forty martyrs, singing a hymn to the Saviour, have given the faithful drink from the cup of truth filled with their blood, with the fire of their torture and icy water; for, though one in mind, they offered themselves to Christ in many bodies; and the godly mother of a Christ-loving son, bearing him upon her shoulder, said: Come, O athlete, and suffer with the rest.

Both now and for ever...

*Theotokion* O impassible portal, mystically sealed, blessed virgin Mother of God: accept our supplications and bear them to your Son and God, that through you he may save our souls.

*Then, It is good to give thanks to the Lord...  
Thrice-holy, Troparion, Prime with its kathisma, and the Dismissal.*

*The Hours, with their kathismata, at the proper time, and the Beatitudes quickly, and the rest.  
At each Hour, three full prostrations.*

## **Vespers, on the same day**

*We celebrate the Liturgy of the Presanctified, as follows.*

*After the usual kathisma, at Lord I call to you... we insert 10 verses,  
beginning with 6 from the Triodion, and these 4 for the martyrs*

*Tone 1* The choir of forty-fold splendour, the whole army assembled by God, has shone upon the fast in their honourable sufferings, illumining and enlightening our souls. *twice*

*Tone 2* The martyrs considered the lake to be a paradise, and winter to be as the heat of day, O Christ our God; and thoughts of the tyrants' threats did not frighten them. Valiant, they feared not the increase of tortures, having acquired the weapon of the cross; and with its might, they vanquished the foe, for which they have received crowns of grace.

Who would not hymn the choir of the martyrs forty in number? For they entered the waters of the lake boldly, and, huddling together in the cold, they sang a hymn to the Lord: Was your wrath against the rivers, O Lord? Or your rage against the sea, O lover of mankind? Lighten the oppression and bitterness of the wind, for our feet are empurpled with our blood, and you are bringing us to your eternal dwellings, O God; there may the bosom of Abraham warm us.

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

Prophetically David cried out in the Psalms: We went through fire and water, but you brought us out into a place of liberty. And you, O martyrs of Christ, fulfilling these words, truly passed through fire and water, and entered the Kingdom of Heaven. Therefore, pray, O forty athletes, that we be given great mercy.

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

*Theotokion* I place all my hope in you, O Mother of God: keep me safe under your protection.

## **March 9**

*Entrance with the Gospel, Prokimenon and Readings from the Triodion.*

Let my prayer be set forth... *as usual at the Liturgy of the Presanctified*

*Little Litany*

*Prokimenon, tone 5*

You will surely guard us O Lord, and shield us for ever from this evil generation.

*Verse* Help us, Lord, for there is not one godly man left: the faithful have vanished from among the children of men.

*Epistle to the Hebrews, number 331 [Heb 12: 1-10]*

*Alleluia, tone 4*

Shout with joy to God, all the earth; sing to the honour of his name.

You have proved us, O God, you have tried us as silver is tried.

*Gospel of Matthew, number 80 [20: 1-16]*

*and the rest of the Liturgy of the Presanctified*

*Communion*

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

*If the feast of the Forty Martyrs falls:*

- 1) *on the 1st, 2nd, 3rd, 4th Saturday of Great Lent (we sing the service for them, as specified for the feast of the Translation of the Head of the Forerunner);*
- 2) *on the Sunday of the 1st, 2nd, 3rd, 4th, or 5th week, or on Monday of the 2nd, 3rd, 4th, 5th, or 6th week (we sing the service after the Head of the Forerunner),*
- 3) *on the Wednesday of the 4th week (we sing the service on Tuesday);*
- 4) *on the Thursday of the 5th week (we sing the service on Tuesday); 5) on the Saturday of the 5th week (we sing the service during the 5th week).*

*On the same day is observed the passing of the hierarch Evthemi, Archbishop of Novgorod, the miracle worker. This is observed only in his cathedral at Novgorod, and at his monastery.*

## **March 10**

### **Martyr Codratus and those with him**

#### **Vespers**

*[One may observe that Vespers is not sung if there has been the Liturgy of the Presanctified earlier,  
On account of the commemoration of the Martyrs of Sevaste]*

*At Lord I call to you... verses, tone 1  
to the Special Melody Joy of heavenly hierarchies...*

With exalted Codratus \* let a song be faithfully raised with splendour \* to the great Cyprian, the two Dionysiuses and Anectus, \* together with Crescens and glorious Paul, \* as divinely crowned athletes of the Lord, our fervent intercessors.

Today another choir appears \* of sacred martyrs, victorious and triumphant, \* a brilliant assembly of divine passion-bearers, a loyal company, a chosen army, \* under the Codratus their captain, \* proven to be a truly glorious conqueror.

Praiseworthy Codratus, with your incisive discourse \* you cut through the elaborate webs of the debaters' wisdom as though they were darkness. \* Faithfully you taught, and with patience you suffered for Christ; \* and being adorned in both teaching and suffering, \* you are crowned together with the passion-bearers.

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

*Theotokion*

Grasped by hopeless transgressions, O pure Virgin,  
we cry out in thanksgiving, having you as our prime intercessor:  
Cleanse us, most holy Bride of God,  
the refuge of the world and the help of our race.

*Theotokion of the Cross*

When the immaculate Virgin beheld her lamb uplifted upon the cross,  
she cried out, lamenting:  
My sweet child, what is this new and glorious sight?  
How is it that you, holding all things in your palm,  
can be nailed to the tree?

## **Matins**

*Canon to the martyrs, tone 4,  
composed by Joseph the Hymnographer*

### *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.

The sacred and wondrous feast of the martyrs has dawned: those who love the feasts of the Church, guided by the Spirit's radiance, let us gather to call them blessed.

Like the radiant sun you shone upon us in the splendour of the virtues, O blessed athlete Codratus, driving away the darkness of polytheism with the rays of your light, and illumining the faithful.

Proclaiming Jesus our Saviour to be God, the rock of life, O glorious martyrs, you suffered with strength; and, stoned, you caused the outpourings of your blood to be a fountain of sanctity.

*Theotokion* From the mire of the passions, from the storm waves of evil thoughts, from the darts of the enemy, and from every assault of the adversary, save the souls of those who hymn your ineffable birthgiving, O immaculate Mother of God.

### *Ode 3*

*Irmos* The Church of the nations has given birth like a barren woman, and has weakened the assembly of her great in children. Let us cry out to our wondrous God: You are holy, O Lord.

Rock hard, while slain by the sword and subjected to all manner of pangs, the martyrs cried out to our wondrous God: Holy are you, O Lord.

With wisdom granted by God, Codratus brought down the wisdom of the Hellenes, enduring mockery and adorned with his own blood by the divine Spirit.

O faithful, with hymns let us with honour and rightly crown those who suffered with faith: Anectus and Codratus, Crescens and Paul, godly Cyprian and Dionysius.

*Theotokion* Even a celestial intelligence is unable to describe your birthgiving which surpasses understanding, O Maiden; for you conceived the Word, the primal intelligence, who by his word created all things.

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

Enduring evils, you slayed the proud enemy, O passion-bearer;  
and you endured death by the sword with the wise ones who suffered with you.  
We celebrate your honoured memory, crying out:  
Remember us to the Master,  
O unvanquished martyrs.

Glory be to the Father... Both now and for ever...  
*Theotokion or Theotokion of the Cross, same tone and melody*

*Theotokion* Who can describe the multitude of my impure thoughts  
and the turbulence of my wicked mind, O immaculate one?  
Who can recount the presence of my incorporeal foes and their malice?  
Yet by your entreaty,  
grant me deliverance from them all.

*Theotokion of the Cross*

She who in latter times gave birth to you, O Christ,  
begotten of the unoriginate Father,  
beholding you hanging upon the cross, cried out:  
Woe is me, my beloved Jesus,  
for how is it that you, glorified as God by the angels,  
are now crucified by the iniquitous?  
I hymn you, O long-suffering one.

*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.

By the wisdom of your words you shamed the foolish, and by your doctrines of belief, O martyr Codratus, you attracted godly Anectus; and you brought the steadfast martyr to your Master.

From your swaddling bands you were wholly the possession of your creator, and from childhood, having chosen the sense of a mature man and desired wisdom, you wholly became a pure habitation of Christ, O martyr.

Having fed the six-branched lamp stand of your martyrs with mystic oil, O Lord, you dispelled the night of polytheism and illumined those who cry out: Glory to your power, O Christ.

## **March 10**

*Theotokion* The holy Mother of God, in whom the consubstantial Word of the Father was pleased to dwell, as a fragrant temple was not burned, nor did she suffer pain, for she gave birth to Emmanuel: God and man.

### *Ode 5*

*Irmos* O Lord, send your light and deliver us from the darkness of sin; in your goodness, grant us your peace.

Driving away the gloom of ignorance with the enlightenment of reason, you brought a company of athletes to the Lord, O wise Codratus, being crowned with them.

Having first put down the revolt of the passions through fasting, you destroyed the might of the impious, having suffered mightily, O martyr Codratus.

The dry rock has been filled by the shedding of your precious blood, giving splendid streams to the faithful, sanctifying them with its divine downpourings.

*Theotokion* He who fashioned Eve from Adam's rib is conceived of your pure womb in his loving kindness, O all-pure one, wishing to save Adam, as he loves mankind.

### *Ode 6*

*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.

The choir of the six passion-bearers shines on us like stars in the honoured firmament of the Church, illuminating the faithful and dispelling the darkness of deception.

Unbattered by waves, the martyrs traversed the depth of torments and received the calm of the Most High, being a haven for the faithful and their fervent intercessors.

Let us praise glorious Codratus with Anectus, Dionysius and Paul, Crescens and Cyprian, the truly faithful branches of the vineyard of Christ.

*Theotokion* You made the earthly nature of men heavenly, and fashioned anew that which had corrupted: O Maiden, with unceasing cries we all glorify you.

*[No Kontakion is provided]*

### *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.

Receiving the dew of endurance from above amid the fire of torture, the brave martyrs sang with the children: Blessed are you, the supremely exalted God of our fathers.

The stone, before dry, has been filled with the rain of your precious blood, O passion-bearers, pouring streams of healing upon those who sing: Blessed are you, the supremely exalted God of our fathers.

Like a noetic phial, the shrine of your relics exude the myrrh of healings, O Codratus, dispersing the stench of the passions and burning the regiments of the demons with divine power.

*Theotokion* Blessed is the fruit of your womb, whom the hosts of Heaven and the gatherings of men bless, who has delivered us from the ancient curse, O blessed one.

*Ode 8*

*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.

Illumined with the splendour of sufferings, O glorious Codratus, you stand as a crown-bearer with those who suffered with you, singing: Bless the Lord all you works of the Lord.

Made comely by the light of the virtues, O wise Codratus, at your end you inherited the splendour of martyrdom, singing: Bless the Lord all you works of the Lord.

Corinth has gained as fortifications the precious relics of the saints and their church, as a healing for which no payment is exacted, where everyone there is freed from pangs and passions.

*Theotokion* Delivered from the curse of the our ancestor by you, O pure Mother of God, we bless you with faith and sing hymns to you, O all-holy virgin Bride of God.

*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.

The wounds inflicted at your martyrdom emit a fragrance full of grace, and the blood flowing from them is a torrent of healing through the divine Spirit, healing soul-destroying passions: we worthily bless them.

## **March 10**

Comely in the beauty of your wounds, you became like the angels, O Codratus; and seated upon your blood as upon a chariot, you flew aloft to the kingdom on high, receiving honours for your pangs.

Pouring divine sweetness from your mouth, O martyr Codratus, you exhorted the company of athletes to suffer with you: Anectus and Paul, Crescens, Cyprian and the godly Dionysius; and with them you sing, O truly wondrous one.

We honour the day of the celebration of your suffering, O passion-bearers, on which, having taken up the crown of incorruption, you became sons of the light and the day, forming a choir around the throne of the king of all.

*Theotokion* As the bearer of the creator of all in a manner past understanding, O immaculate Lady, you were shown to be more exalted than the heavens and as having dominion over all: we unceasingly magnify you.

## **March 11**

### **Sophronius, Patriarch of Jerusalem**

#### **Vespers**

*At Lord I call to you... verses tone 4,  
to the Special Melody As one valiant among the martyrs...*

By divine foreknowledge, \* O Sophronius,  
you were called the namesake of chastity,  
for you were righteous and chaste in your deeds,  
manly and wise of disposition,  
well crowned with innate virtues;  
and you flourished \* in both soul and body  
as a most eminent arbiter.

From your theological mouth, \* O blessed Sophronius,  
you thundered forth the teachings of theology,  
clearly expounding \* the nature of the unoriginate Father,  
the co-unoriginate Son, \* and the equally eternal Holy Spirit,  
the Trinity in unity, and the unity in Trinity,  
God single in his essential identity.

Wisely you taught the Word \* equally unoriginate with the Father,  
who, though incorporeal, \* united flesh to his person  
without change or confusion,  
whose actions are twofold,  
for both natures, of which he is composed and in which he was seen,  
being single, undivided in essence,  
may be perceived in the one and the other.

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

*Theotokion* Bedew my mind \* with showers of the most holy Spirit, O most pure Lady,  
\* who ineffably gave birth to Christ \* who with a drop of his compassion washes away \*  
the countless iniquities of men; \* dry up the upwelling of my passions, \* and grant me a  
torrent \* of ever-living nourishment, \* by your supplications.

*Theotokion of the Cross* As she beheld you \* nailed to the cross, O Lord, \* lamb, your  
Mother, marvelled, \* and cried out: What is this that I see, \* O my Son most desired? \*  
Thus you are repaid by the disobedient and iniquitous assembly \* which had enjoyed  
your many wonders. \* Glory to your ineffable condescension, O Master.

## **Matins**

*Canon to Sophronius the patriarch, tone 4,  
upon the acrostic I hymn the sincere sacrifice of the namesake of chastity  
composed by Theophanes the Branded.*

### *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.

Innocently you sailed the deep of chastity, steered by the winds of the Spirit; and you amassed great riches, the gifts of wisdom, O father Sophronius.

Like the angel of the resurrection who presided at the tomb of Christ our God, you are enriched with the flowing fountain of immortality which has raised us from our fall.

With the splendour of your discourses and the keenness of your mind, you made the world bright, clearly theologizing the essence of the divinity in three persons, the triple unity, O father Sophronius.

*Theotokion* He whose nature is uncreated, equally eternal with the Father, above and beyond time and eternal, being conceived of you, O Lady, has submitted to time as a man, saving mankind.

### *Ode 3*

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

Supported by the staff of your words, O venerable one, the Church of Christ repels the assaults of the impious, driving away heresies opposed to God.

Contending in honourable preaching, O God-bearer, with the aid of the Spirit you were victorious, strengthened in wisdom, O father.

Having mortified every corrupting pleasure of the flesh, you enlivened your incorrupt soul with piety, making it an instrument of God.

Your beautiful tongue, O God-pleaser, flowed with the honeyed streams of theological discourse, pouring divine teachings for all.

*Theotokion* We glorify you, the mother who gave birth to God, harmoniously hymning the name of your offspring and the title which befits you, O most pure Lady.

*Sessional Hymn, tone 4,  
to the Special Melody Go quickly before...*

You adorned the Church of Christ with your discourses,  
expressing that which is in the image of God by your words;  
your inner chastity was revealed in the world, O venerable Sophronius;  
irradiating the grace of your teachings  
upon all who with love celebrate your holy memory.

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

*Theotokion* By your divine birthgiving, O pure one, you renewed the mortal nature of those born of earth which had become corrupt in passions; and you have raised all from death to the life of incorruption. Therefore we fittingly bless you, the immaculate Virgin, as you foretold.

*Theotokion of the Cross* As she saw you raised upon the cross, O Word of God, your most pure Mother cried out, maternally lamenting: What is this new and unusual wonder, O my Son? How is it that you, the life of all, taste death, desiring to give life to the dead, as you are full of loving kindness?

*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.

O wise father, you preached the one unoriginate being in three persons, each with its own properties, separate yet indivisible, unified and not commingled, one in will and divinity.

With chaste thought and mind, O blessed father, you did not confess any change or confusion of the two immutably united natures in the one, only-begotten Christ.

Divinely illumined by the enlightenment of the Spirit, you deplored the wicked insanity of Nestorius who with his will and reason preached the union into one nature of the two natures of Christ.

With the fire of your teachings, O divinely wise and venerable father, you utterly consumed Pyrrhus who denied that there are two volitions in Christ which are of themselves of different essences, and likewise that there are two energies.

*Theotokion* You were more comely than all the magnificence of the angels, O Maiden, in that you gave birth to their creator and Lord, incarnate of your most pure blood for the deliverance of all who glorify him.

## March 11

### *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.

Gazing upon the site of the honorable resurrection, the tomb of life, with unfeigned love you drew therefrom the mystic teachings of the vision of God, which you passed on for the illumination of the faithful, O holy hierarch.

Aflame with noetic radiance, in every way you loved him who alone is good; and you came to love the source of incorruption, striving towards him with your spiritual vision, O wise one.

You were an animate temple of God, for you died to everything on earth and acquired the abundant table of the Word and lamp stand of grace, O venerable one.

*Theotokion* Indescribably, you gave birth to Christ, the only-begotten Son of God, known in two essences, who unoriginate, was incarnate, O ever-virgin Mother of God.

### *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.

The grace of the most holy Spirit richly flowed from your lips, O divinely wise one; therefore, the sound of your words is like the rushing torrents of rivers.

You flourished as a palm tree in the house of the Lord, O holy hierarch, delighting the hearts of those who with faith honour you, with the fruitfulness of your discourse and your pure life.

The throng of the heretics is slain by the lively broadsword of your words; and the savage array of those opposed to God is cut down, slain by the sword of your teachings.

*Theotokion* We hymn your pure birthgiving, O Mother of God, whereby we are all saved from the snares of death and delivered from bitter sin and the bonds of Hades.

*Kontakion, tone 8,*  
*to the Special Melody* To you the champion leader...

O Sophronius of Jerusalem, most wise among patriarchs, who struggled with divine zeal, spreading the commandments of truth with your lips and setting the foundations of the Church in good order, and there transmitted them to those in the monastic ranks: you brought most wise discourses to light; and, instructed thereby, we cry out to you: Rejoice, O splendid boast of the Orthodox.

*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.

O wise victor opposing the blasphemy of the heretics with aid from on high, you cried out in gladness: Blessed are you, the supremely exalted God of our fathers.

Wholly dedicated to God, O wise one, wandering in the garden of the ascetics, you planted a meadow with your instructions in virtue, consecrating it to God in the highest.

Obedient to the law of Christ, you piously distributed the riches of your knowledge to those who asked, singing: Blessed are you, the supremely exalted God of our fathers.

*Theotokion* Having sanctified your soul and wholly purified your body, you gave birth seedlessly, having conceived the power of the Most High through the coming upon you of the Holy Spirit, O immaculate Lady.

*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.

You were hallowed with the myrrh of the grace of the episcopate; and having been bishop where the salvation of the world was revealed, O wise father Sophronius, you sang: Praise the Lord all you works of the Lord and exalt him above all for ever.

Honouring the highest wisdom, you were crowned with a crown of the graces, receiving the gift of wisdom, unfading glory and riches which cannot be taken away, O glorious one, crying out: Praise the Lord and exalt him above all for ever.

Vested in the episcopal robe of divine righteousness, O father, servitor of the mysteries of God, you governed the flock of the Master with most righteous words and deeds, teaching them to sing: Praise the Lord and exalt him above all for ever.

The Word, co-unoriginate with the Father, in a manner beyond description splendidly bestowed upon you discourse which averted and weakened the words and blasphemies of heresies, O father: Praise the Lord and exalt him above all for ever.

*Theotokion* You became the sacred temple of the Word who sanctifies all creation, and a holy mountain of richness, a most splendid mountain, O blessed and exalted Lady; therefore, we hymn you, O Mother of God, and exalt you above all for ever.

*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.

The words proceeding from your divine lips, O divinely eloquent one, sweeten the minds of the pious with grace, like sap exuding the magnificence of understanding.

You dwell with the Master and king of all, O divinely eloquent one, amid the inner sanctuaries of Heaven, where the angelic luminaries and armies of the saints sing together.

Having led an angelic life on earth, O father, you were granted the blessedness of the angels in heaven, where you entreat Christ that those who hymn you be saved.

Your cheeks were like phials of perfume, filled with precious and pure nard, O divinely wise one; and you were like an alabaster box filled with wisdom, perfuming the precious body of Christ with your teachings.

*Theotokion* Isaiah saw you as a light cloud, O Virgin, for the Lord, descending upon you, lowered himself to the works of his hands and revealed his wisdom to those who hymn you.

## **March 12**

*One may note that for this day the Slavonic Menaion provides a service only for St Theophan the Confessor of Sigriane.*

*We provide here the following service,  
and one for St Gregory the Dialogist, Pope of Rome, which follows this.*

### **Venerable Simeon the New Theologian**

#### **Vespers**

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

O venerable father Simeon,  
having abandoned the cares of life as of no account,  
you desired Christ alone, and him alone you acquired:  
you cleaved to him, serving him alone.

You have been illumined with ineffable light  
and, ever delighting in him, you have shone in the virtues.  
O beacon for monks, lamp of beaten gold,  
lightning illuminating men's souls,  
entreat Christ our God, that we be saved.

O father Simeon, peer of the angels,  
standing before the joyous light, you see what the angels see,  
delighting in the never-waning radiance  
which on Tabor once shone upon the three disciples.  
You have illumined the ends of the earth like the sun  
with the splendour of your teachings,  
warming your children with beams of Orthodoxy,  
and removing the darkness of the defilement of sin.  
O fervent advocate, entreat Christ our God, that we be saved.

O blessed father Simeon, emulating the holy hierarch Gregory,  
you received a treasury of theology;  
in your mind leaning against the breast of the Lord,  
you were yoked with the first of theologians, the great Apostle John,  
You received their title, O great father and theologian,  
recounter of the ineffable mysteries of God,  
radiant model of virtue,  
ever pray that we be saved.

Glory be to the Father... *tone 3*

## **March 12**

Come, brothers, let us magnify this participant in the mysteries of theology. Proclaiming ineffable things, he has made clear for us the mystery of salvation. Pouring forth springs of tears, he cleansed the eye of his soul; and gazing upon the never-setting light, he was filled with the waters of heavenly theology, like an overflowing river of grace, gladdening the souls of the divinely wise, who cry out to him with love: Cleanse us of the mire of many sins, O venerable father, and give us that water to drink which flows to the life of everlasting gladness.

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

Seeing your Son hanging upon the tree, the immaculate one exclaimed: O my sweet child, benefactor of the human race, where has your radiant beauty gone?

*If a troparion is required, we use the following, tone 8*

With the streams of your tears you cultivated the barrenness of the desert, and with the sighs of your labours from the depths of your soul you brought forth fruit a hundredfold:

shining with miracles you were a shining light for the whole world.

O Simeon our father, entreat Christ our God that our souls be saved.

## **Matins**

*Canon of the venerable one, tone 5,  
upon the acrostic I, Ambrose, hymn the glorious Simeon in song.*

*Ode 1*

*Irmos* To God the Saviour, who led his people in the sea with dryshod feet and drowned Pharaoh and all his army: to him alone let us sing, for he has been glorified.

Standing ever before God the Saviour, O honoured father, remember us, your children, the fruit of your discourses.

Purifying your noetic eye with streams of tears, you beheld a great light; and as you delight therein, entreat for us divine radiance.

Having rejected the darkness of sin and the gloom of the passions, you were enlightened by lightning-flashes of theology, speaking and revealing ineffable things.

*Theotokion* Let the pure Lady, who alone has delivered us from the curse and death, be hymned as the glory and adornment of mortals.

*Ode 3*

*Irmos* By the power of your cross, O Christ, confirm the thoughts of my mind, that I may hymn and glorify your saving ascension.

Having furnished your mind with wings by fasting, vigil and prayer, you soared high above the heavens, O Simeon, the model for life.

Having achieved control over the passions, you were adorned on earth with rich poverty, having in your heart a treasure, the grace of the Spirit.

Emulating the life of the angels, you were granted angelic light, and illumined thereby, as with a token of splendour to come, you were pure in all your life.

*Theotokion* With glorification we bless you, the joy and glory of the people who are saved; for through you we are again clothed in glory.

*Sessional Hymn, tone 4*

Forsaking the glory of an earthly king, you enclosed yourself in a narrow cell. Instead of glorious vesture you clothed yourself in the robe of immortality, and instead of sweet foods you fasted. You became a guide to salvation for men and a director of monks, teaching them the blameless monastic life, edifying them with discourses, and more so by the example of your life, O venerable Simeon our father, ever pray for us who celebrate your honoured memory.

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

*Theotokion* As you are truly the Mother of God, pray with boldness to your Son and our God, that he especially preserve this city/monastery, which flees to your protection, which has its dominion in you, having recourse to you, its refuge and defence, the sure intercessor for the human race.

*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*

*Irmos* I have heard the report of the power of the cross, that Paradise has been opened thereby, and I cry out: Glory to your power, O Lord.

Utterly having spurned the flattery of the world, you richly received the grace of the Comforter, O Simeon, boast of the fathers.

## **March 12**

Even if the enemy assailed you, bringing temptations to bear upon you, yet he did not break the firmness of your faith, O venerable one.

Wearing down your body with great struggles, you rendered your soul mighty against the passions, as you were accustomed to obedience and prayer.

*Theotokion* Declaring beforehand the sign of your ineffable birthgiving, O blessed one, the prophet cried out: Behold, the virgin shall conceive and bear a son: Emmanuel.

### *Ode 5*

*Irmos* Rising at dawn we cry to you: Save us O Lord. For you are our God and we know no other than you.

Emulating the life of the angels, you showed a wondrous manner of life, with divine light illumining you when you celebrated the liturgy.

Casting off pleasure in bitter sin, on earth you were a resident of paradise; and while walking among mortals, you mystically enjoyed the incorrupt radiance.

O venerable father, peer of the angels, standing before the throne of the king of glory, remember those here who joyfully celebrate your honoured memory.

*Theotokion* O most pure Lady, save us, your servants, for we flee to you, the intercessor and defender of the faithful: help us.

### *Ode 6*

*Irmos* The abyss engulfed me and he sea monster became a tomb for me; yet I cried to you, the lover of mankind, and your right hand has saved me O Lord.

Desiring Christ alone, you departed from the imperial palace, and instead of imperial secretaries you had angels sharing in your supplications.

O Simeon the New Theologian and Simeon the pious: make supplication for us, your children, who praise you with love.

Accustomed to ready obedience, you in no way paid heed to yourself; and on your tears you sailed to the calm haven of the author of ineffable tranquility.

*Theotokion* O Mary, glory of men and joy of angels, we ever glorify you, for you have magnified our race and united us in immortality with the hosts on high.

*Kontakion, tone 4*

The Church of Christ rejoices today,  
celebrating your memory with splendour.  
You have adorned it with your discourses and prayers,  
guiding the children of faith to the mansions of heaven.  
You have shone with ineffable light,  
having received radiance from Christ our God, our sun,  
Simeon, our venerable father.

*Ode 7*

*Irmos* Blessed is the God of our fathers who saved the children who sang to him in the fiery furnace.

With the streams of your tears you extinguished the furnace of sin, singing: Blessed is the God of our fathers.

As you were a standard of theology and a teacher of chastity, you have taught us to sing: Blessed is the God of our fathers.

You were an instrument of the Holy Spirit, ever singing the divine hymn: Blessed is the God of our fathers.

*Theotokion* He whom the angels and the souls of the righteous hymn, let us mortals ever bless in song.

*Ode 8*

*Irmos* Begotten of the Father before the ages, God the Son was incarnate of the virgin Mother in latter times: sing to him, you priests, and you people exalt him above all for ever.

Ever mindful of hell and death, O father, you abstained from sin in every way; and now you dwell for ever in the kingdom of heaven.

Easily you navigated the briny sea of life with the sail of abstinence, and you now rejoice in the calm harbour of paradise for ever.

All the days of your life you had streams of tears pouring from your eyes, O venerable one, and now ineffable light illuminates you for ever.

*Theotokion* Rejoice, O full of grace; rejoice, ever-virgin; rejoice, Mother of God; rejoice, queen of heaven, for ever.

## **March 12**

### *Ode 9*

*Irmos* With oneness of mind, we the faithful magnify you, the Mother of God, who in a manner past understanding and recounting ineffably gave birth in time to the timeless one.

You were a model for your disciples during your lifetime, and now you nurture our souls with your discourses, ever teaching us, even after your repose.

Simeon our father, accept our praise and the lifting up of our hands with your usual kindness, entreating God who loves mankind, that our souls be saved.

Emulating the fasting of John the Baptist, you wasted your body with many struggles, and now you have received the rich reward of your labour, your body remaining on earth, incorrupt.

*Theotokion* Seeing you, alone pure, in these earthly vales, the creator received flesh of you; and, deifying man, he has given him life eternal.

## Our Father Among the Saints, Gregory the Dialogist, Pope of Rome

### Vespers

*At Lord I call to you... verses, tone 6  
to the Special Melody Having laid aside...*

Arrayed in hierarchical vesture, you entered the Holy of Holies, fervently praising to your Master with pure lips like an angel; and, illumined with deifying splendour, you taught the faithful the theology of the faith, O divinely radiant Gregory, godly shepherd of Rome, teacher of the Church and servant of the mysteries of God's grace.

Ever cleaving to the Lord, and united to the divine ember in purity, O hierarch, you set down the Liturgy of the Presanctified Gifts, hallowing the faithful therewith during the days of fasting and rescuing them from the snares of the enemy; and you brought them into the fold of heaven, as a pillar of fire in the splendour of your piety and the radiance of your divine teachings, O God-bearing father Gregory.

Blamelessly you preserved the holy anointing of the hierarchy, O sacred Gregory, and by the grace of Christ caused its gifts to increase, like talants, in love and meekness, in the ardour of faith, in compassion and prayer, in which you were pleasing to the Lord of glory, and with which you piously shepherded the reason-endowed flock of Christ in the meadow of salvation, O divinely eloquent father.

Glory be to the Father... *tone 3*

Receiving from Christ the helm of the Church of Rome, O hierarch Gregory of great renown, you steered its ship to the haven of salvation and saved it from the storms of the enemy by the teaching of your divinely wise words. As you are foremost, earnestly ask of the Lord peace for the world and salvation for our souls.

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

*Theotokion* Blessed Mary, Maiden full of the grace of God, cloud of the never-setting sun, shine the light of repentance upon me, foolishly held fast in the darkness of sin. By your prayers deliver me from the fire of Gehenna and the murky light, and make me, who flees to your protection for refuge, a sharer in the day that has no evening.

*Theotokion of the cross* As she beheld you lifted upon the cross, O my Christ, your pure Mother who undefiled brought you forth lamented and cried out in tears: May you not leave me childless, who preserved me in purity even after childbirth.

## **March 12**

*Aposticha from the Triodion, with Glory be to the Father... tone 2*

Having adorned yourself with the struggle of fasting and pastorship, O father Gregory, you used both as wings, and like a golden dove soared in soul to Christ, whom you desired. Through your mediation may the Master of all grant us to fight the good fight, O chosen of God, and to share in everlasting life for the sake of his great mercy.

Both now and for ever...

*Theotokion* Through your word the Word has shone as light upon the world from your virgin womb: O most holy Mother of God, pray to him that our souls be delivered from the snares of the enemy.

*Theotokion of the Cross* When the lawless people had raised you upon the cross, O life of all, your pure and immaculate Mother who was standing there lamented and cried: Woe is me, O my sweet child, the light of my eyes. How can you endure being nailed between evil doers on the cross, who stretched the earth above the waters?

*Troparion (if required) tone 4*

Receiving divine grace from God on high, and strengthened with the power thereof, O glorious Gregory, you chose to walk the path of the Gospel; and so you have received from Christ the reward of your labours: entreat him that he save our souls.

## **Matins**

*Canon of the holy hierarch, tone 2*

*Ode 1*

*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.

O Saviour Christ, never-waning light of the world: send your noetic light to illumine my mind, that I may hymn divine Gregory, the primate of Rome.

That he who foresees all things might show your virtue to the world, O wise one, he set you upon the visible summit of the hierarchy.

Finding you to be an honourable and pure dwelling-place, O divinely wise and holy Gregory, the most holy Trinity dwelt within you and filled you with divine gifts.

*Theotokion* With hymns we glorify her who gave birth to God: the pure treasure of virginity, the deliverance of the human race and the joy of the angels.

*Ode 3*

*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.

Your life was holy, your visage godly, your demeanour serene, your mind adorned, and your discourse seasoned with the salt of grace, O divinely wise father.

Christ lighted you like a candle, O blessed Gregory, who shines on the summit of the Church and illumines it with your rays.

You removed your mind completely from the world, O hierarch Gregory, and, directing your longing toward the Master, you attracted the grace of the Spirit.

*Theotokion* The oratory of the debaters has been silenced and the keen intellect of sages has been blunted by your birthgiving, O Bride of God, for they are at a loss how to understand such a mystery.

*Sessional Hymn, tone 5,  
to the Special Melody* The Word who with the Father and the Spirit is unoriginate...

Let us hymn the ever-glorious hierarch, the godly shepherd and champion of Rome, and let us cry out to him with compunction: Entreat Christ, O divinely eloquent Gregory, that he grant peace and the uprooting of heresies and schisms to the Churches, and great mercy to our souls.

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

*Theotokion* Most holy Virgin, have mercy upon us who flee to you, the compassionate one, who with faith beg your fervent aid; for, as the good mother of God the Most High, you can save all who ever employ your maternal supplications.

*Ode 4*

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

You shine with miracles and with your divine prayers drive far away the darkness of the passions, O wise one.

Preaching the incarnation of Christ and his divinity, O divinely eloquent one, you shamed the tribe of the Lombards.

Entering the never-waning darkness like Moses, you received the tablets of the Gospel, O blessed Gregory.

*Theotokion* We bless the Virgin, the heavenly ladder whereby God descended and elevated human nature.

*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.

Today Gregory, the emulator of Christ and adornment of hierarchs, calls the faithful to celebrate his honoured memory and to receive grace.

Ever rendering magnification to God, O truly glorious one, you were exalted by him, for the Lord knows how to glorify those who glorify him.

Having lived your life peacefully, you attained the habitations of peace, O God-pleaser, for Christ, the peace who passes all understanding, has received you.

*Theotokion* O Mary, we know you as the holy earth unbroken by the plough, which put forth him who is the grain of life, and those who eat thereof with piety shall not see death, but rather partake of life.

*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.

Constantly abiding with God, O wondrous father, by his splendour you appeared as a pillar of fire going before the faithful people.

Noetically joining yourself to the immaterial angels, O venerable one, in your repose you have been glorified with them, just as you were heavenly before your end.

Your lips poured forth the words of the Spirit like living water, O sacred preacher, and they gladden the hearts of those who follow you with faith.

*Theotokion* You were the remitter of the debt of Eve, O pure one, for, through the new Adam who shone forth from you, you richly repaid her debt.

*Kontakion, tone 3*

Showing yourself to be emulator of Christ the chief shepherd,  
O father Gregory,  
you guided the orders of monks to the fold of heaven,  
from where you taught the flock of Christ his commandments;  
and now you rejoice and dance with them  
in the mansions of heaven.

*Ikos* Having Jesus, the Son of God, the great high priest who has passed above the heavens, O hierarch Gregory, you held firm to the confession of piety, rightly teaching the true Word like the apostles. Having lived evangelically and greatly increased the

talant given you, you came with boldness before the throne of the grace of the Most High, and, granted ineffable joy, you rejoice and dance in the mansions of heaven.

*Ode 7*

*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.

God gave strength to you, his faithful servant, to crush the invisible enemy and to save the flock of Christ unharmed.

Offering the unbloody sacrifice to him who sees all things, you were seen to be greater than Aaron, O God-pleaser, for you sanctified the people not with the blood of bullocks and goats, but with the blood of Christ.

You glorified the uncreated Trinity throughout your life, and now, with the angels and all the saints, you sing to God the thrice-holy hymn, O wise Gregory.

*Theotokion* You are our unashamed refuge, O Mother of God: we implore you to protect and preserve from evil your servants who glorify you.

*Ode 8*

*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.

You appear as a healer of illnesses and passions and an expeller of evil spirits, O venerable one, as a successor to the apostles in throne, grace, faith and purity.

By abstinence you vanquished the passions and the sowers thereof, O Gregory, and with dispassion you sang to your Master: Bless the Lord, all you works of the Lord.

Anointed with noetic myrrh, you pour forth myrrh, both tangible and noetic, from your divinely inspired words and the shrine of your relics, as a performer of miracles.

*Theotokion* O Virgin, we know you to be another ark of the covenant and a house full of the glory of God; for the supremely divine one chose you before all generations and was pleased, as God, to make his abode within you.

*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.

## **March 12**

You congregations of the pious, gather for the feast of divine Gregory who grants health to the bodies and sanctification to the souls of those who honour him with love.

Held by the bonds of my countless offences, I flee to you, O God-pleasing father, praying with faith that I may receive liberation therefrom through your intercession.

Having increased the talant of grace, you stood forth with joy, saying to the Master: Behold, I have brought you much more than was given me. As a good and faithful servant, you have entered into the joy of your Lord.

*Theotokion* Rejoice, O Bride of God, divinely glorified tabernacle, joy of the angels and ornament of hierarchs; rejoice, O exalted beauty of the faithful and boast of all mankind.

## March 13

### Translation of the relics of the hierarch Nicephorus, Patriarch of Constantinople

#### Vespers

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

The streams of your wisdom, drawn from noetic clouds,  
pour as a fountain of Orthodoxy upon the world;  
and we, the faithful, drawing sweetness therefrom,  
turn away from the emissions of heresy  
as from the bitter waters of Marah.

Lying in the tomb, in no way did your pure body decay,  
but was found to be whole, O blessed Nicephorus;  
and bearing it forth with zeal,  
those nurtured by Orthodoxy gloriously blessed you and rejoiced,  
O divinely wise father.

The Church honoured with the name of the Apostles  
received you, O blessed father,  
who through your godly actions became a temple of God,  
who after interment is again interred in a sacred manner,  
having buried the foul and foolish pratings of the heretics.

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

#### *Theotokion*

Tempest-tossed upon the deep of transgressions,  
and fleeing to the calm haven of your pure entreaty,  
I sing to you, O Mother of God:  
Stretch forth your mighty right hand to your servant, and save me.

#### *Theotokion of the Cross*

When the immaculate Virgin beheld her lamb uplifted upon the cross,  
she cried out, lamenting:  
My sweet child, what is this new and glorious sight?  
How is it that you holding all things in your palm  
can be nailed to the tree?

## **Matins**

*Canon to St Nicephorus, tone 2,  
composed by Ignatius*

### *Ode 1*

*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.

As the almighty compassionate one, with your immortal gesture and the hand of your loving kindness raise up and give life to me, cruelly held in the tomb of my sins.

Having acquired perfection in the four native virtues, and mounted them as a chariot, O God-bearer, you were taken up to your goal of divine vision.

Having tasted life incorruptible, you drank from the draught of sobriety from the cup of God, O venerable one, becoming a receptacle of wisdom.

Driven from your cathedra, glory and flock by the violent hand of the pernicious beasts of heresy, O venerable one, you have now entered your fold again.

*Theotokion* By a word you conceived the Word of the Father, and gave birth to him in manner beyond recounting; and after giving birth supernaturally and ineffably, you remained virgin as before.

### *Ode 3*

*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.

Defending yourself with the weapon of the cross, depicting the divine likeness of the Master, you piously worshipped it, following the teachings of the fathers.

Your flock, desiring you, hastens to you, O wise shepherd who called to it by name and drove away wolves with the staff of faith.

As of old Israel bore the body of chaste and godly Joseph from Egyptian exile back to Canaan, so now the Church of Christ honours the shrine of your relics.

*Theotokion* As the temple and sacred habitation of the Word, O holy and ever-virgin Mother of God, be the washing away of my transgressions.

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

You crowned the Church with triumphs,  
having driven away the infamy of false doctrine, as a victor;  
and you sanctified the ends of the earth  
through the translation of your holy relics.  
O venerable father, entreat Christ God,  
that he grant us 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,  
surpassing the angels in purity.  
With the divine waters of your supplications,  
cleanse me, who more than all others is dust,  
defiled by carnal transgressions, O pure one,  
and grant me great mercy.

*Or Theotokion of the cross*

The unblemished lamb, the incorrupt virgin mother of the Word,  
seeing him who was painlessly born of her suspended upon the cross,  
cried out, maternally lamenting:  
Woe is me, O my child;  
for how is that you suffer voluntarily,  
desiring to deliver man from the dishonour of the passions?

*Ode 4*

*Irmos* I have heard the report of your glorious dispensation O Lord, and I glorify your unapproachable power, O lover of mankind.

For those who honour you, your shrine has become an ark of sanctity, a fountain from which we draw healings.

You drove out heresies and made firm the fold of your flock, fencing it about with divine teachings.

As is fitting, we honour the shrine of your relics as a source of perfume which emits the sweet fragrance of life for the faithful.

*Theotokion* Honouring you as the noetic paradise that received Christ, the tree of life, we therefore glorify you, O Virgin.

## **March 13**

### *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.

The enemy was shamed, and the heretics became insane with rage, seeing your shrine venerated with faith by the emperor and all your flock, O divinely wise one.

Like a dreadful scourge your sacred shrine drives out evil spirits, and it receives from God the victory of divine glory over them, O Nicephorus.

The crucible of conscience heated by the fire of the Spirit proved you to be as lustrous as gold through your faith, exposing the vileness of the heretics.

*Theotokion* Made comely by the descent of the all-holy Spirit, you suckled God at your breasts and held in your arms him who holds all creation in his hand.

### *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 endured suffering for the faith, and banishment for the sake of the precious traditions of the Fathers; but thereby you acquired precious glory.

Your firm faith and opposition aroused the fury of the tyrants; and you became a pillar of fire for the honoured Church, O blessed one.

Possessing your shrine and dust as a lustrous pearl and stones of surpassing brilliance, O wise one, the Church is adorned with a crown of Orthodoxy.

*Theotokion* Bands of men and angels honour the ineffable manner of your birthgiving, O Lady, glorifying you, who is more exalted than all other creatures.

*Kontakion, tone 1,  
to the Special Melody* The choir of angels...

The choir of patriarchs honours your holy memory  
with praises and hymns, O Nicephorus,  
for it received your soul at your translation,  
O glorious one.  
Therefore the holy Church today magnifies Christ the king,  
and glorifies him who alone loves mankind.

*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.

By the power of God your grave clothes were incorrupt, and your bones were not disunited, O blessed one, but rather they scatter wide the malice of unclean spirits; and we sing: Blessed are you, the God of our fathers.

Let the divine temple of the disciples of the Word faithfully receive the colleague of the apostles, the companion of the martyrs, the foundation of patriarchs, and one who shared the life of the Fathers, singing: Blessed are you, the God of our fathers.

*Theotokion* Of old Moses beheld the bush which burnt unconsumed by the fire on Sinai, prefiguring you, the pure Mother; for you conceived the divine fire and were not consumed, but gave birth to the fashioner of light: God and man.

*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.

You reached the haven of life, passing through many storm waves with the sail of the Spirit, O father, saving your good cargo with dry feet; and now you enjoy tranquility.

Seeing the coffin placed in a new altar on which sacrifices would be faithfully performed, with the sacred body resting within, the faithful exalt God and his wonderworker.

The flock rejoices; the brilliant choir of monks, the pious purple of faithful emperors and the mighty gather to celebrate the honoured translation of your relics.

*Theotokion* Having at a word seedlessly conceived the Word who formed all things by his word, O pure virgin Mother of God, you gave birth to him in manner past recounting: him we exalt above all 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 for us was ineffably incarnate of the holy Virgin; with oneness of mind, O faithful, let us magnify in hymns.

## **March 13**

Multitudes of angels sing together, celebrating your triumph and your pangs, O father, thankfully glorifying the most holy Lord; and they ask peace from on high for us who faithfully honour your relics.

May the grace of your relics be a precious remedy for our infirmities, O blessed one, and may your supplication be propitiation for all, and a path and guide to God for those who honour you with faith and love.

Defending the faithful with the display of victory, O king of all, strengthen Orthodox hierarchs against heresy and preserve your Orthodox Church as a firm foundation for the faithful, through the supplications of the venerable one.

*Theotokion*    O pure Lady, we are all saved, having you as our mighty intercession, hope, defence and anchor, a steadfast protection, an unassailable foundation, and a haven untouched by storm.

## **March 14**

### **Venerable Benedict of Nursia**

#### **Vespers**

*At Lord, I call to you... the verses, tone 2,  
to the to the Special Melody When from the tree...*

Having renounced the world with true faith and love from childhood, O father,  
rejoicing, you followed the crucified Christ;  
and having mortified your flesh with many ascetic feats,  
you richly received the great wonder of the grace of healing,  
to alleviate various illnesses and to expel evil spirits.

As the adornment of monastics, O venerable father Benedict,  
you assembled a countless multitude to hymn the Lord,  
and you guided to heaven the steps of all  
who followed well your divine teachings  
and emulated your virtuous life, O father:  
with them we honour you with sacred rejoicing  
on this day of your blessed repose.

Like Elias of old, O father,  
you called down rain from the skies at your supplication,  
and you caused the vessel to pour forth oil,  
you raised a dead man and worked many other miracles,  
to the glory of the God and Saviour of all, O venerable one.  
Therefore with love we celebrate your glorious memory, O Benedict.

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

*Theotokion, in the same tone and melody*

Joy of all who sorrow and protector of the oppressed;  
the nurturer of the poor and comfort of the suffering;  
a staff for the blind and a visitor for the sick;  
shelter and comfort for those weakened by pain  
and helper of those who are orphaned:  
O mother of God the Most High and immaculate maiden,  
we pray to you to save your servants.

*Or this Theotokion of the Cross*

## **March 14**

Beholding the creator of all  
enduring much torment as he was raised upon the cross,  
the most pure Lady groaned and said:  
O exulted Lord, my Son and my God,  
how can you endure such bodily dishonour,  
in your desire to bring honour to your creation?  
Glory to your great loving kindness  
and your condescension, O lover of mankind.

## **Matins**

*We sing the canon, tone 2,  
composed by Joseph,  
upon the acrostic I offer a hymn to the wise Benedict*

### *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.

Venerable Benedict, pray that God may grant grace and deliverance from all transgressions to me who yearns to hymn your truly praiseworthy memory.

Taking up your cross from childhood, in monasticism you followed the Almighty; and having mortified the flesh, you were given life, O blessed one.

Subjecting yourself to the law of God, O truly wondrous one, you quelled the uprisings of the passions with feats of abstinence, and were enriched by the grace of dispassion.

*Theotokion* Enriched with incorruption through you, O most pure Mother of God, we sing to you, O full of grace: Rejoice, adornment of the venerable and the righteous.

### *Ode 3*

*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.

Replete with the living waters of the divine Spirit, O God-bearing father, your soul poured forth rivers of miracles, drying up the flow of ailments.

You passed over to dwell in the vastness of Paradise, O blessed one, having trod the narrow path and confined the wiles of the demons and the ways of the disorderly.

Watered with the streams of your tears, O Benedict, like a fruitful tree you produced a divine harvest of virtues and miracles by divine grace.

*Theotokion* He who is truly good passed incarnate through your womb, O immaculate Lady, and was seen as perfect man: implore him to save those who hymn you.

*Sessional Hymn, tone 1,  
to the Special Melody* When the stone had been sealed...

As a monk in manner pleasing to God,  
you passed your life in virtuousness,  
and received the grace of healing, O Benedict,  
working awesome miracles;  
and having assembled a sacred community,  
you led to the Lord multitudes of the saved, O most rich father.  
Glory to God who enlightened you;  
glory to him who crowned you;  
glory to him who has glorified your holy memory.

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

*Theotokion* Stretching forth your divine hands which held the creator  
who in his goodness became incarnate, O most holy Virgin,  
Implore him to deliver us from temptations, sorrows and tribulations  
as we praise you with love and cry out:  
Glory to him who dwelt within you;  
glory to him who came forth from you;  
glory to him who has delivered us by your giving birth.

*Theotokion of the Cross* In awe of your great and dread endurance, O Saviour,  
the most pure Lady lamented bitterly and cried out to you  
who was crucified on the cross by the iniquitous  
and whose side was pierced with a spear by the soldiers:  
Glory to your love for mankind;  
glory to your goodness;  
glory to you, who by your death has rendered mankind immortal.

*Ode 4*

*Irmos* I hymn you, O Lord, for I have heard your report and was afraid. You came to me, seeking me who was lost. Therefore I glorify your great providence toward me, O most merciful one.

Having crucified yourself to the passions and the world, O father Benedict, you pleased Christ who willingly stretched out his hands on the cross: entreat him to save our souls.

## **March 14**

With feats of abstinence you mortified your bodily members, O venerable one: by your prayer you raised the dead; you gave the paralyzed, who marvelled in faith, the ability to walk, and you healed every infirmity, O father.

By your vivifying teaching, O venerable one, you rendered arid souls fertile, producing spiritual and divine fruit, for you were advanced by God, O sacred jewel among monastics.

*Theotokion* The incarnate Word descended upon you like rain upon the fleece, halting the rain of polytheism and ending winter's bitterness, O immaculate Lady.

### *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.

Entreating the God of mercy, O venerable father, like Elias you filled a cruse, a great vessel, with oil, a thing marvelled at by those who watched with faith.

As one pure of soul, O blessed Benedict, in ecstasy you beheld the whole earth resplendent beneath a single light, for God so honoured you.

Working miracles in Christ, O Benedict, by your supplication you entreated the judge of the contest that water gush forth, which continues to this day, proclaiming your wonders.

*Theotokion* He who dwells in heaven desired, dwell within you, that he might make dwellings for the Trinity of us who proclaim you to be the Mother of God, O pure one.

### *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.

Illumined by the brilliant radiance of the Spirit, you dispelled the darkness of evil demons, O wonderworker Benedict, most radiant lamp for monastics.

How glorious was your life, O blessed one; and how splendid was your honoured life in which you drew the flock of monastics to the knowledge of the Saviour.

As a resident of the kingdom of heaven, O divinely wise Benedict, pray that we who ever faithfully bless you may likewise attain it.

*Theotokion* The never-setting Sun of Righteousness shone forth from you and he has enlightened the faithful, O exalted virgin Mother of God.

*Kontakion, tone 4*

You were enriched by the grace of God  
and by your deeds you proclaimed your name.  
In prayer and fasting you were shown to be full of the gifts of the Spirit of God,  
O Benedict, favoured one of Christ our God,  
the healer for the infirm,  
the repulser of the enemy  
and the ready helper of our souls.

*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 is the most divine God of our fathers.

You acquired life-bearing mortality by laying aside pleasures; therefore, you were granted to resurrect the dead, O blessed Benedict, singing: Blessed is the most divine God of our fathers.

Astonishing a multitude of the faithful, like the great Elias, you raised up a garden for monks by your venerable labours, which ever remains walled about by your supplications, O blessed one.

The mindless ones who sought to murder you with evil sorcery were put to shame, O father Benedict, denounced by your foreknowledge, for you were protected by the hand of Almighty God.

*Theotokion* Heal the passions of my soul, O Virgin who ineffably conceived the fountain of dispassion, and flow upon me a shower of consoling contrition, O holy 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.

Reigning in Christ over corrupting passions, O divinely wise father, you were brought to dwell in the heavenly kingdom with all who have lived righteously in the love of God who sees all things.

Accepting your holy supplications, through you God bestowed the necessities of life for those in need, greatly glorifying you with miracles on earth, O thrice-blessed Benedict.

Adorned with the beauty of godly virtues, O father, you passed on to the beautiful mansions to dwell with God, and to enjoy his divine beauties for unending ages.

*Theotokion* Behold, a child, the Son of the Most High, is born of you, O pure one, as Isaiah cried out; and he is seen to be your Son also, O Virgin, making those who honour you to be children of the heavenly Father.

*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 for us was ineffably incarnate of the holy Virgin; with oneness of mind, O faithful, let us magnify in hymns.

You became like the great sun, illumining creation with awesome signs and rays of the virtues; therefore, celebrating your truly luminous memory, we are enlightened with heartfelt devotion, O father.

The flock of monastics assembled by you gives praise day and night, having in their midst your body which pours forth abundant streams of miracles, and which unceasingly enlightens their steps, O wise father.

Having fulfilled the commandments of God, O father, you emit a radiance greater than that of the sun; and having passed over to never-waning light, pray that remission of sins be granted to those who faithfully honour you, O ever-memorable Benedict.

*Theotokion* O Virgin, bearer of the Light, drive the passions from my soul, and grant that in purity I may see the beauty of the Saviour who shone forth ineffably from you as the light to the nations, O exalted Lady.

## **March 15**

### **Martyr Agapius and the six with him**

#### **Vespers**

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

The seven martyrs of Christ  
rejected the assaults of the torturers and violent death;  
and readily and valiantly  
they hastened to the battle,  
covering themselves with the glory of victory,  
they are counted among the righteous:  
ever glorifying Christ with them,  
we call them blessed.

O martyred athlete Agapius,  
having loved the source of goodness, the summit of desires,  
you hastened to drain the cup of martyrdom,  
calling upon the divine name of the living God.  
How great was your courage:  
how great was your endurance,  
whereby you have been granted  
to receive glory and splendour.

The blessed martyrs  
submitting to voluntary slaughter,  
sanctified the earth with their blood,  
and enlightened the air with their passing.  
Now they are dwelling in heaven,  
where they eternally pray for us  
to the never-waning light,  
as they are in the image of God.

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

#### *Theotokion*

Troubled in the midst of griefs,  
we beseech you, our intercessor,  
the most pure Lady:  
permit not your servants to perish utterly,

## **March 15**

but hasten to rescue us  
from this present wrath and grief,  
O divinely joyous, pure and holy one.  
For you are a wall of defence for us  
and our invincible aid.

### *Theotokion of the Cross*

Seeing you nailed to the cross  
and voluntarily accepting suffering, O Jesus,  
your virgin Mother,  
cried out to you, O Master:  
Woe is me, my sweet child;  
for how can you endure wounds so unjustly inflicted,  
O physician who heals human infirmities,  
who has delivered all from corruption  
in your loving kindness?

## **Matins**

*Canon, tone 8,  
composed by Joseph  
upon the acrostic I offer hymnody to the seven martyrs.*

### *Ode 1*

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

Dwelling in the habitations of heaven, O martyrs, grant enlightenment to those who praise you on earth.

You were pillars of the Church, breaking down the ramparts of the madness of idolatry, O valiant athletes of Christ.

You were wounded with the love of the Master of all, for whose sake you went forth to die, O wondrous martyr Agapius.

*Theotokion* With the most dazzling radiance which shone forth from you, O Virgin, enlighten the eyes of my soul, that I may glorify you.

### *Ode 3*

*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.

Kindled by the fire of the love of Christ, you extinguished the burning madness of idolatry with the flow of your blood, O martyr Agapius. Therefore, we call you blessed.

You were swords cutting down myriads of demons with grace, O blessed ones; and now, rejoicing, you are united to the myriads of the noetic hosts.

Manfully completing the course of martyrdom, in setting aside the body you attained the kingdom on high, where you acquired life, O godly martyrs.

*Theotokion* O ever-virgin Mother, we have come to know the creator who in the loving kindness of his mercy revealed himself in bodily form through you, to us who hymn you.

*Sessional Hymn, tone 8,  
to the Special Melody He arose...*

The seven-member choir of holy martyrs suffered mightily for the divine Trinity and destroyed multitudes of the noetic foe with grace; they have been united to the myriads of the heavenly intelligences by the Spirit. By their supplications have pity on us, O lover of mankind.

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

*Theotokion*

Most holy Virgin, save us from every threat and the malevolence of men; for we have you as our protection and aid, fleeing to you, and to our God who was born of you: entreat him to deliver us from tribulation and sorrow.

*Theotokion of the Cross*

The unblemished lamb, beholding the lamb and shepherd suspended on the cross, cried out:

O my child, what is this strange and unexpected sight?  
How can the life of all be condemned to death like mortals?  
But rise from the dead on the third day, O Word, as you said,  
that, rejoicing, I may glorify you.

*Ode 4*

## **March 15**

*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.

Loving Christ greatly, O wondrous Agapius, you bravely emulated his suffering, slaughtered voluntarily, like a lamb.

Having given yourselves willingly to the sword, O wise martyrs, with your vesture dyed through the sprinkling of your blood, arrayed therein you dwell in heaven.

How great was your fervent love for God, for the sake of which you utterly denied yourselves. Accepting a violent death, you have been given immortality.

*Theotokion* O undefiled and pure one, you received myrrh, the Word who purifies the whole world of the stench of offences: with faith we call you blessed.

### *Ode 5*

*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.

Loving in your deeds as well as in your name, O glorious one, you suffered for the love of Christ our God, the king of all.

Recruited into Christ's army, you trampled the edict of the cruel tyrant underfoot, O holy martyrs, and destroyed legions of demons.

Casting down the audacity of the iniquitous with sacred struggles, O martyrs of Christ, you were crowned with a wreath of immortality.

*Theotokion* O faithful, with divine hymnody let us bless the Mother of God, saying: Rejoice, portal through which the Lord alone has passed.

### *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.

Let us hymn the two Alexanders, the two Dionysiuses, glorious Agapius, Timolaus and Romulus, who suffered mightily and waged war upon myriads of the enemy.

Streaming with healings, O martyrs, in a godly manner you cleanse mortal men of the passions: rejoicing, with faith we praise your valiant deeds.

Having completed the sacred contest lawfully, you were lawfully crowned by the hand of the omnipotent, O seven martyrs, citizens of heaven, peers of the angels.

*Theotokion*    Immaculate Bride of God, who caused the gardens of ungodliness to wither away by your birthgiving, uproot the enmity of the foe which ever springs up within me.

*[No Kontakion is provided]*

*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.

Willingly you gave yourselves to the slaughter, like lambs, undaunted by tortures, O swordsmen, but crying out with spirit: Blessed are you, the God of our fathers.

Illumined by the love of the Master of all, O martyr Agapius, you bent your neck to the sword and were enrolled among the army of the martyrs, singing: Blessed are you, the God of our fathers.

As a lamp with seven wicks in the house of the Lord, O martyrs, you illumine the world with the radiance of grace, singing: Blessed are you, the God of our fathers.

*Theotokion*   Immaculate one, loose me, bound by unutterable transgressions, granting showers of tears to me who sings to your Son: Blessed are you, the God of our fathers.

*Ode 8*

*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.

O physicians of various infirmities, who were indicated by the Spirit, heal all our infirmities, as we praise and glorify your divine memory.

You loved God by whom you were loved, O martyr; therefore, he led you, who finished the divine contest, into the mansions of heaven with your fellow zealots.

Strengthened by the Master's love, you demolished the force of the deceiver; and gloriously adorned with trophies, O martyrs of the Lord, you dwell in the resting-places of heaven.

*Theotokion*   Cure the passions of my heart, O Mother of the fount of dispassion, and guide me to divine life, that I may glorify you, the Mother of the Saviour, 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.

Comely in the divine magnificence of martyrdom, you stand before the Lord, O athletes, and with him, you are ever glad.

As you were parted from your bodies, O martyrs, the army of the angels received you into the heavenly fold, to the unfading light.

O glorious martyrs, never cease to remind God of us who keep your sacred memory today.

*Theotokion* Immaculate Lady, illumine me with the light of repentance, for I am benighted by negligence, as I hymn and glorify your mighty works.

## **March 16**

### **Passion bearer Edward of England (also September 3)**

#### **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 1*

As a most fruitful vine of the new vineyard of Christ, planted in your land in the splendour of its enlightenment, you shone forth in many virtues and were pleasing to God; therefore, with praises we call you blessed, O Edward, the most pious king. *twice*

Travelling the royal way, O holy king, adorned with the love of Christ, the queen of the virtues, you watched over the poor and wretched, and visited the sick, rendering judgment and justice to your people, O Edward of godly piety.

You have given your precious relics, like a great treasure, to those who honour your memory, O Edward. Therefore, you heal the divisions of those who have recourse to you, and by your intercessions before God fulfil their honourable petitions.

*And these 4 verses, tone 2*

Iniquitous Alfreda took counsel against you, O Edward, she who was like Jezebel who endeavored to slay the prophets of God, and she plotted your murder, for she was not daunted by your youth, nor by your meek demeanor, nor yet by your piety, but benighted with bitter hatred she followed the prompting of the devil. *twice*

Like Judas who betrayed Christ with a kiss, so the impious queen, plotting evil against you and taking counsel with her retainers, with deceitful intent invited you, O king, in full knowledge that she was leading you to the slaughter.

What, then, did you acquire, O foolish woman, who wrested the throne from your lawful king and placed his gory crown upon the head of your own son? For Edward shines forth in the kingdom of heaven, adorned with a martyr's crown, while you, repenting in sackcloth and ashes, sue to obtain his pardon and intercession.

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

You did not go forth on a hunt, O most innocent king, but you were treacherously summoned to a council of the iniquitous; thus you did not encounter the wild beast, but received a cruel death at the hands of bestial rebels. Yet departing your earthly kingdom,

## **March 16**

crowned with a martyr's crown, you inherited the kingdom of heaven, making your abode with the saints and the righteous.

Both now and for ever... *the Dogmatic Theotokion in the 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 of the day. Three readings*

A reading from the Prophecy of Isaiah

Thus says the Lord: 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 savior. 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. (Isaiah 43:9-14a)

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, 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, and this of the saint, tone 4*

Come, let us hasten to the shrine of the much-healing relics of Edward the king, who was pleasing to God, and who in the years of his youth received a martyr's crown, that he may intercede for his people, ever standing before the heavenly king, making unceasing supplication.

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

Let the impious queen lament, rending her garments and her hair, beholding you, unjustly slain, O Edward, and glorified by God with miracles; for you were granted a martyr's crown, while she, mindful of her great guilt, and trembling before the impartial judge, strove to cleanse her soul with repentance.

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

*Theotokion* All who endure sorrows in this earthly life you meet and comfort, O pious Bride of God, granting relief to them, and drying every tear from their eyes: give help to all in tribulation and suffering, and grant them speedy deliverance, for you are the relieving of all grief.

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

O most glorious wonder: by divine providence a most precious treasure, hidden in the earth to preserve it from mockery, is discovered in the fullness of time, as the holy relics of the martyred king are revealed as a new and much-healing fountain for all who with faith bow down before them and glorify God who is wondrous in his saints.

*Verse* I have exalted a young man out of the people.

O wondrous solemnity: a feast most joyous, as we celebrate the splendid memorial of Edward the king, the merciful healer of the afflicted and the diseased, the defender of the orphaned, the consoler of the grieving, uprooter of irreverence and planter of piety, the bold intercessor and advocate for our souls.

## **March 16**

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

How rich is the great wisdom of God, by whose providence the holy relics of the martyred Orthodox king are entrusted to the Orthodox Church. Let us now bow down with faith, invoking the crowned passion-bearer in prayer; and let us fervently offer thanksgiving to Christ our God who has given us such a treasure and who ever shows his mercy to us.

Glory be to the Father... *tone 3*

As a valiant warrior who fought against incursions of the foe, you arrayed yourself even more against the sinful passions; and, seen as a glorious victor over both, clothing yourself with humble-mindedness as with a breastplate, you rendered glory and honour to Christ our God.

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.

*Troparion, tone 4*

Celebrating the newly-established commemoration of Edward,  
the holy king who shone forth of old in virtue and suffered in innocence,  
and bowing down before his precious relics,  
in gladness we cry out:  
You are truly wondrous in your saints, O God.

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**

*At God is the Lord... the troparion of the saint, twice;  
Glory be to the Father... Both now and for ever... and the Theotokion.*

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

Passing the time of the fast in spiritual endeavours, O Edward, you prepared your soul worthily to meet Easter, the feast of feasts. But, suddenly deprived of your life on earth, you glorified the resurrection of Christ in his kingdom, joining chorus with angels and the righteous, watching over your people from heaven.

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

*Theotokion* Rejoice, O virgin Mother of God, full of grace, haven and intercession for the human race; for the deliverer of the world was incarnate from you for you alone are Mother and Virgin, ever-blessed and most glorious. Entreat Christ our God to grant peace to all the world.

*After the second reading from the Psalter,  
Sessional Hymn, tone 5*

Spring has now blossomed forth on the earth, marking the end of winter; and the celebration of the spiritual spring, the resurrection of Christ, has shone upon the world. But your people, O king, are filled with grief, stricken by your untimely end: hasten to comfort them, revealing to them that you dwell in the kingdom of heaven with the risen Master, who has granted them your sacred relics as a pledge of your care for those who love you; that, having recourse to them in piety, they may receive gifts of healing.

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

*Theotokion* O Mother of God, Bride unwedded, who transformed the grief of Eve into joy: we, the faithful, praise and bow down before you, for you have led us up from the condemnation of old. Pray unceasingly that we be saved, O exalted Lady.

*Polyeleos, and this Magnification*

We magnify you, O holy passion-bearer Edward the king, and we reverence your honourable sufferings, which you endured for Christ.

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

Therefore we will not fear, though the earth be moved, and though the mountains are shaken in the midst of the sea

*After the Polyeleos,  
Sessional Hymn, tone 8*

## **March 16**

Having endured an untimely death, O blessed one, in place of the cup of treachery you received an unquaffed cup of joy from the hands of the Saviour. Delighting now in the sight of Christ's most radiant countenance at his banquet, pray that those who honour you may receive from him the kingdom of heaven.

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

*Theotokion* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

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

*Prokimenon, tone 4*

The righteous cry and the Lord hears it, 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... *and the rest, with the Gospel of Luke, number 106 [21: 12-19]*

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

Though you laboured only a short time in the field of Christ, yet having laboured without sloth, you received the promised payment from the hand of God, and proved yourself to be a faithful steward. Therefore, you have entered the joy of your Lord, and have gained boldness before him, ever interceding for your people.

*Canon to Edward the king, tone 8,  
upon the acrostic I hymn the memory of the pious king, Edward*

*Ode 1*

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

Edward the king, who was brilliant in piety and was glorified by God with many miracles, let us hymn with songs of divine beauty.

Now let the Britain land celebrate, and let the Orthodox Church be glad, glorifying the memory of the divinely wise king.

Having endured an unjust and untimely murder, you acquired boldness before God, O Edward; and so you bestow healings upon those who honour you.

*Theotokion* The ranks of angels and the choirs of the righteous, monks and laymen, paupers and kings, together hymn the Mother of God.

*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.

Born by the providence of God that you might shine in the virtues and be an example of piety to your people, you brought to a good end the short course of your life.

You were a good and faithful servant for Christ, the king of all, and increased the talent given you by him, O wise Edward, and so you entered into the joy of your Lord.

Like Abel who was slain in his innocence, you endured unjust murder; yet, deprived of your transient life, you dwell now in the mansions of heaven.

*Theotokion* The virgin Mother of God, queen of heaven and boast of earthly kings, unshaken pillar of the Church of Christ and unassailable rampart of the kingdom of God, let us unceasingly hymn.

*Sessional Hymn, tone 3 [but better in tone 8]*

As said the pre-eminent Peter, in every nation he who fears God and works righteousness is accepted by him; thus, from the ends of the earth, saints and righteous ones have entered the kingdom of heaven. And you also, O holy passion-bearer and king, having come from the West, meet with the holy Boris and Gleb, luminaries from the land of Russia; for like you, living righteously, they were unjustly slain out of cruel jealousy. And now, sharing in everlasting joys, remember us who honour you and cry out: You are truly wondrous in your saints, O God.

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

*Theotokion* As an uncultivated vine, O Virgin, you have put forth the most comely cluster which pours forth the wine of salvation for us, gladdening the souls and bodies of all. Blessing you as the cause of good things, with the Angel Gabriel we ever cry out to you: Rejoice, O greatly joyous one.

*Ode 4*

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

Like a lamb led to the slaughter, O holy Edward, you did not struggle against the malefactors who slew you, but immediately surrendered your soul into the hands of God.

Celebrating your joyous memory, we call to mind your wonders, O Edward, for you heal the leprous, the paralyzed and those blind from birth, by your most bold supplication to Christ.

Desiring to glorify you openly, Christ our God imparted healing power to your precious relics, that, seeing miracles worked thereby, pious people might praise the Lord for ever.

*Theotokion* The prophets announced you, O Mother of God; the apostles proclaimed you; the martyrs confessed you, and the hymnographers and the venerable hymn you in songs of divine beauty.

*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.

A divine light illumined the woman who was blind from birth when she touched your body, O Edward. Her eyes were opened, and she glorified God and your assistance.

Your tomb was a source of healings for all who had recourse to it and who called to you in prayer, O king, entreating enlightenment and consolation.

Open the eyes of our hearts, O Edward who gave light to the eyes of the blind woman, that we may perceive God's most wise providence for us, and glorify his power.

*Theotokion* Let us not fall idle in our unceasing praise of her who is more honourable than the cherubim and beyond compare more radiant than the seraphim, gazing with the eyes of our minds upon her greatness, and magnifying her loving-kindness with ardent heart and love divine.

*Ode 6*

*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.

When the impious queen learned of the uncovering of your relics and of the miracles which had come to pass, O Edward, she desired to fall prostrate in repentance before them; but the power of the Lord prevented her.

With other kings, you brought glory to the heavenly Jerusalem, O Edward, laying at the feet of the Lord the twofold crown of kingship and martyrdom, and receiving fitting honour from him.

You escaped the vile pit of destruction, rendering justice and righteousness, and feeding the wretched, claiming for yourself a throne of royal honour, O Edward wise and truly glorious.

*Theotokion* Let those who do not honour you as the Mother of God be clothed with shame and confusion, denounced by all creation which unceasingly hymns you.

*Kontakion, tone 4*

Celebrating the memory of the holy Edward today,  
and honouring his light bearing relics,  
let us radiantly weave a wreath of hymns  
for the twice crowned king and passion bearer,  
crying out to him in fervour:  
Never cease to entreat Christ our God,  
that he strengthen your homeland in the Orthodox faith.

*Ikos* Arise, Christian people, for the time has come to put off your sackcloth and gird yourselves in gladness, heaping not ashes upon your heads but joining chorus in joy. For the righteous judge, who sees all things, mindful of his mercy and compassion, and wishing to fill the depleted fount of piety with life-bearing streams, has revealed to us the relics of his favorite and passion-bearer, Edward the king, which for many years lay hidden in the earth; for when tempestuous persecution was raised against the saints of God by an impious king and the holy shrines were demolished by his henchmen, they were buried in the Convent of the Mother of God as a priceless treasure, there to remain until these days. But now, through the providence and good pleasure of God, the holy relics are once more given to the faithful, and again the light of Orthodoxy shines in the land of Britain. Adorn yourself, O London, city of kings; and all who dwell there, rejoice, crying out to blessed Edward, whom the king of kings has chosen to glorify: Never cease to entreat Christ our God, that he strengthen your homeland in the Orthodox faith.

*Ode 7*

*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.

Having fought the foe and battled the passions even more, you were a victor over both; but surrendering in humility you gave glory to God, singing: Blessed are you, the God of our fathers.

The ranks of angels and choirs of the righteous, accompanying the holy king into the kingdom of Christ, hymn God wondrous in his saints: Blessed are you, O God.

Departing the sin-loving world, you reached the heavenly fatherland, O Edward, where you pray unceasingly to the blessed God of your fathers for your earthly homeland.

*Theotokion* Fearing not the fiery furnace, the children who prefigured you, O Virgin, sang in gratitude for you: Blessed are you, the God of our fathers.

*Ode 8*

## **March 16**

*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.

Celebrating the memory of the divinely honoured king and marvelling at the wonders wrought by his relics, rejoicing in God we sing: Hymn the Lord and exalt him above all for ever.

Having vanquished the wiles of Hades and shamed the plotting of the impious, O holy king, summoned to the heavenly kingdom you sang: Hymn the Lord and exalt him above all for ever.

Bowing down before your precious relics and calling upon your name in prayer, O Edward most God-loving king, we hymn the Lord and exalt him above all for ever.

*Theotokion* You revealed to men him upon whom the angels dare not gaze. Reveal to us also his ineffable mercy, that we may 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.

You flow with healings and receive the prayers of the faithful, O Edward, earnestly praying for those who honour your memory: therefore, in thanksgiving we magnify you.

Your memory is glorious and your rest is with the saints; for you ever stand before the throne of God: we magnify Christ who gave you to his people as a new intercessor.

The Christian faith extends from the east even to the west; therefore, the saints of God are glorified throughout the world.

*Theotokion* Your kinswoman Elizabeth has taught us to cry out to you, O most pure Mother of God: Blessed are you among women, and blessed is Christ, the fruit of your womb, whom we magnify unceasingly.

### *Exapostilarion*

It was fitting for you, who beheld the unwaning light, to reveal your first miracle through light, O most blessed king; for a heavenly light illumined the house where the ungodly had concealed your body; and the eyes of the woman blind from birth were opened, and giving thanks to God she cried out: Wondrous are you, O Lord, who has revealed to us your new favorite.

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

*Theotokion* You cover the earth with your radiant omophorion and embrace the whole world with your love, O Mother of God, and receive the prayers and entreaties of all who call to you, and help all before the throne of the Son; for he has given you to man as an intercessor for ever.

*Praises, four verses, tone 2*

You abide with pious kings in the heavenly kingdom; you are praised with the fasters and ascetics; you are glorified with the martyrs, and are blessed with all the righteous, O glorious Edward. *twice*

Earnestly we bow down before the shrine of your relics, celebrating the commemoration of your untimely demise; and mindful of the wonders worked thereby, we ask your aid and assistance, O Edward, the righteous king.

With the blood of your martyrdom you adorned your royal vesture more than with purple and amethyst, and have received a crown of suffering from the hand of God: reclining at the banquet of Christ with his elect, pray, O Edward, for our souls.

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

Behold, the time is shortened; judgment is at the gates. Behold the souls of the slain cry out for the justice of God: For how long, O Lord, will you not avenge our blood? But they are admonished to wait with patience until the number of the saved is fulfilled and the mystery of iniquity is revealed. Then the Judge will come, who will render to each according to his deeds. And you, O most blessed king, receiving the share of the blessed, entreat Christ the Master, that we be granted a place at his right hand.

## **Liturgy**

*At the Beatitudes, 8 verses: 4 from Ode 3 and 4 from Ode 6 of the canon of the saint.*

*Prokimenon, tone 7*

The righteous man shall rejoice in the Lord, and shall put his trust in him.  
*Verse* Hear my voice O Lord in my complaining.

*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.

They are planted in the house of the Lord, and flourish in the courts of the house of our God.

*Gospel of Luke, number 63 [12: 2-7]*

*Communion Verse*

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

## **March 17**

### **Hierarch Patrick, enlightener of the Irish**

#### **Vespers<sup>1</sup>**

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

Rejoice, hills and groves of the Irish land; leap up, lakes and rivers: behold, through the grace of God from on high, blessing and strength have come upon you; for your enlightener and spiritual father has come to you, Patrick, glorious among hierarchs, zealot for the Orthodox faith, your apostle chosen by God.

To the newly-enlightened Christians holy Patrick proclaimed: Give ear, my spiritual children: I have begotten you, as says the Gospel; I have betrothed you as a bride to Christ our God. Stand fast in the faith and confess it, fearing not the opposition of the pagans, that God may manifest himself to you as a great helper and protector.

Great was your faith, O holy hierarch Patrick; for, having left your homeland and places enlightened by Christ, you journeyed to a land languishing in heathen darkness. Bearing the Gospel of Christ to the lost, you did not depart until you had converted the whole land to the Orthodox faith: we therefore give you fitting praises.

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

Who can relate the pangs and struggles which you endured, O Patrick, in preaching Christ to those who sat in pagan darkness? Who can tell of the tears you shed at night, praying in the solitude of the wilderness, dispelling fear of wild beasts and the assaults of the demons by the power of the cross of Christ, which you planted triumphantly over the Irish land?

Both now and for ever... *Theotokion; or this Theotokion of the Cross, in the same tone*

What is this before my eyes, O Master? How can you die, lifted upon the tree, who sustains all creation, granting life to all: thus exclaimed the Mother of God, weeping, when she saw raised upon the cross the God and man who had ineffably shone forth from her.

*Aposticha  
of the Triodion or Oktoechos, with Glory be to the Father... tone 2*

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<sup>1</sup> This entire service appears to be the composition of an un-named twentieth century convert from heterodoxy: many heterodox terms and phrases have been altered in this text.

## **March 17**

Desiring to attain the beloved heavenly homeland, you forsook your native land on earth; and in a foreign place you gained new people in the Spirit, becoming a true father to them, and crying out to the Lord: Here am I, and the children you have given me.

Both now and for ever... *Theotokion; or this Theotokion of the Cross, in the same tone*

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.

*Troparion, tone 3*

O holy hierarch Patrick,  
wonder worker, equal to the apostles,  
enlightener of the Irish land:  
entreat the merciful God,  
that he grant our souls the remission of transgressions.

## **Matins**

*We sing the Canon of the holy hierarch, tone 4,  
upon the acrostic The seal of your apostolate is the Irish people*

*Ode 1*

*Irmos* I make my hymn to you, O Lord my God; who led your people out of the bondage of Egypt, and covered the chariots and might of Pharaoh in the Red Sea.

O preacher equal to the apostles, with divinely inspired discourse and a life which confirmed your words, you led the people of Ireland from the darkness of paganism to the light of the Christian faith, as Moses led the children of Israel out of Egypt.

Manfully opposing the heresy of Pelagius, you manifested the power of the grace of Christ to the people, enlightening kings and princes and men of every age and station, leading them into the fold of the Church.

What can we who commemorate holy Patrick say? Shall we praise his apostolic zeal? Shall we marvel at the tribulations and threats he endured? Shall we hymn his labours and struggles and the depths of his humility? Let us then glorify God who gave his power to his chosen one to accomplish these things.

*Theotokion* The rod of Aaron, which sprouted, and the unburnt bush, both prefigured you, the unwedded bride and virgin Mother of God, who served for the incarnation of the pre-eternal Word.

*Ode 3*

*Irmos* O Christ our God, the confirmation of those who hope in you: strengthen us in the Orthodox faith, as you are the lover of mankind.

With much patience you acquired the virtues, by your deeds confirming the words of your teaching, to the glory of God.

Enduring bodily affliction, all manner of temptations and abasement, O Patrick, you unceasingly laboured in the field of Christ, neither departing nor becoming troubled, but resolute in the faith, you trusted in the help of God.

You gave neither slumber to your eyelids nor rest to your body, O holy hierarch, tirelessly traversing the hills and dales of the Irish land, planting the true faith and instructing the newly-converted people

*Theotokion* O Lady, the joy and consolation of the struggling and the ever-sounding voice of the apostles: grant that we, poor and wretched, may offer gifts worthy of you in heartfelt hymnody.

*Sessional Hymn, tone 7*

O lover of the sacred Scriptures, who eagerly learned therefrom,  
giving drink to your soul from that divine fountain  
and nurturing your understanding with heavenly wisdom:  
from this you transmitted to your disciples the divinely-revealed truth,  
which you sealed in your writings.

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

*Theotokion* O Mother of God and mother of Christians,  
take pity on your children;  
for even though we sin, in repentance we cry out:  
Leave us not as orphans, but stretch forth your hands to us,  
guiding us to the path of salvation.

*Theotokion of the cross* Ever protected by the cross of your Son, O Virgin,  
we escape the allurements of demons:  
we hymn you at length and glorify you, the exalted Mother of God.

*Ode 4*

*Irmos* Proclaiming the advent of your appearance on earth, O Christ our God, with gladness the prophet cried out: Glory to your power, O Lord.

## **March 17**

Like a hart upon the pastures of rich grasses, you traversed the mountains and hills, building churches and instructing Christians in the Orthodox faith; and retiring to desolate places you made unceasing supplications that your new flock be saved.

Having forsaken the sin-loving world from your youth, and nurtured in the monasteries of glorious Martin and his disciples in many years of study, you humbly accepted the pastoral staff, exclaiming: Glory to your power, O Lord.

Summoning the sheep of your pasture with the voice of the Gospel, you led them to the courts of the Church, proving to be a true shepherd who lays down his life for his sheep.

*Theotokion* O blessed Mother of God, we offer you the angel's salutation: Rejoice, O full of grace, the Lord is with you.

### *Ode 5*

*Irmos* Glory to you, O Jesus Son of God, who has caused the light to shine, illuminating the morn: glory to you, who has shown us the day.

You illuminated the Irish land with the light of the teaching of Christ, O Patrick, rejoicing in your newly chosen flock and rendering glory to God.

You opened the noetic eyes of those blinded with unbelief and languishing in the darkness of ignorance; and you moved them to glorify Christ the Saviour.

Unceasingly you preached the Orthodox faith, standing and teaching in season and out of season, weeping copiously and crying out to Christ our God who sent you his aid: Glory to your power, O Son of God.

*Theotokion* O Mary, Mother of God, who shone the Sun of Righteousness upon the world to dispel its darkness: drive away its night of wicked belief.

### *Ode 6*

*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.

When offended, you did not protest; and when abased, you humbled yourself, as a model for your disciples; and so the Lord has exalted you, O Patrick.

Battling the deceptive wiles of the devil, you did not fear the threats of the impious sorcerers, but fearlessly cried out: Deliver me from their snares, O Jesus, king hosts.

Having endured sorrow, imprisonment and bitter enslavement in your youth, you were made captive, O Patrick; but you received freedom when the Lord spoke to you, and you cried out: Glory to you, O Jesus, king of hosts.

*Theotokion* You are the helper of the oppressed; you are the liberation of captives; for your Son and our God accepts your entreaties, O ever-virgin Lady.

*Kontakion, tone 4*

You became a true fisher of men,  
for spreading out the nets of the good news of the Gospel,  
you drew the heathen into the kingdom of Christ,  
enlightening with baptism those who languished  
in the darkness of idolatry,  
making them children of the living God.  
O Patrick our father, intercede for us who honour your memory.

*Ode 7*

*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.

Holy hierarch Patrick, beholder of divinely revealed visions, you followed the voice of God which summoned you and sent you to convert a new people to the true faith.

Receiving the angelic habit in your youth, you were zealous in planting the monastic life in the newly-enlightened land, founding many monastic communities in every place and singing to the Lord: Blessed are you, the God of our fathers.

The Irish land boasts in you, O Patrick, and it honours your memory; and we also, who are far away, earnestly call upon you in our prayers, thanking the Lord for you and crying out: Blessed are you, the God of our fathers.

*Theotokion* Accept the present entreaties of your servants, O immaculate Lady, as of old you hearkened to the supplications of those who had recourse to you; for yesterday, today and in the age to come, you are our merciful helper.

*Ode 8*

*Irmos* The captive children in the furnace confessed Christ the king, loudly saying: Hymn the Lord, all you works of the Lord.

You were a good sower, having grown a fertile meadow for Christ, O holy hierarch Patrick, teaching the newly-illumined people of Ireland to sing: Bless the Lord, all you works of the Lord.

Having laid the firm foundation of the faith of Christ, you erected churches and monastic habitations without number, and exhorted those who struggled there to sing: Bless the Lord, all you works of the Lord.

## **March 17**

You ordained priests of God and sent them over the land, to confirm the faith which you proclaimed to the newly-enlightened people, who cried out in thanksgiving: Bless the Lord, all you works of the Lord.

*Theotokion* Render vain the errors of the heathen and the arrogance of heresy, and establish the faithful in the truth, O Lady, mystically teaching them to hymn God in the Orthodox manner.

### *Ode 9*

*Irmos* O pure Mother of God, our boast, who was born of mortals and gave birth to the creator: we magnify you as the queen of all creation.

Celebrating your annual commemoration, and praising your apostolic labours: we in the East and the West gather to magnify you with oneness of mind.

You offered Christ your youth in sacrifice, and served him until old age, O holy hierarch, emulating the apostles and imitating the venerable. Therefore, we loudly magnify you.

You hallowed the groves and hills of the Irish land with your prayer, and bedewed the newly-planted meadow of Christ with copious tears, that it might grow and bring forth fruit a hundredfold. Therefore we magnify your labours and zeal.

*Theotokion* Withdraw not your care from Ireland or any Christian land, O Mother of God, but entreat your divine Son, with the holy Patrick, that he have mercy and save those who unceasingly magnify you.

### *Exapostilarion*

Having illuminated the heathen night with the light of Christ, O Patrick, you now abide in never-waning light, gazing upon the Sun of Righteousness, and praying unceasingly that the noetic light of Orthodoxy shine forth in all the world.

*Theotokion* O immaculate Mother of God, O ray of the Sun of Righteousness which everlastingly casts the light of the threefold sun into the darkness: shine upon our souls.

## **March 18**

### **Hierarch Cyril of Jerusalem**

#### **Vespers**

*At Lord I call to you... verses, tone 4  
to the Special Melody As one valiant among the martyrs...*

Shining brightly like a star, \* and darkening heresies \* you illumined the faithful \* with the sacred splendour of your dogmas. \* Victorious to the end, \* as a servant you increased the talent given you; \* and having been pleasing to God, \* you surrendered your soul into his hands, \* O Cyril, blessed of God.

In the wisdom of your words \* and the splendour of your life \* you shone like a luminous star \* amid the council of the Fathers, \* and choked with the cords of grace \* the godless Macedonius \* who madly blasphemed \* and worked great iniquity \* against the Holy Spirit of God who gives life to all.

The pernicious mind of mindless Manes \* you put to shame, \* denouncing most wisely and well \* the vile teachings of his foolishness, \* O chief among teachers, \* splendour of hierarchs, \* godly champion of the Church of Christ. \* Therefore, in gladness \* we celebrate your holy repose.

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

*Theotokion*    O Virgin who gave birth to God my Saviour, \* by your supplications, grant me to escape the impending torment \* and to receive divine grace, \* excellent repentance, \* saving healing, \* a stream of tears, \* and remembrance of the dread and terrible hour \* of the judgement which is impartial.

*Theotokion of the Cross* As she beheld you \* nailed to the cross, O Lord, \* the lamb, your Mother, marvelled and cried out: \* What is this sight which I see, \* O my most desired Son? \* Thus has the unbelieving and most iniquitous crowd dealt with you, \* which enjoyed your many miracles. \* But, O Master, \* glory to your ineffable condescension.

## **Matins**

*Canon, tone 4,  
composed by Theophanes the Branded  
upon the acrostic I hymn Cyril the primate of Jerusalem.*

### *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.

Adorning your soul with the virtues, you made it receptive to the grace of the Spirit, flowing with an abyss of wisdom which dried up the depths of heresy, O Cyril.

You caused your mind to transcend material things, as a colleague of the immaterial servants of God, and with the fire of your words you consumed heresy, O Cyril, ever-vigilant beacon of the Church.

As the perfume of Christ, with the sweetly wafting fragrance of your words, O wise one, you dispelled the unbearable stench of the heresies of Manes, whose name means insanity, and as a true pastor drove him away.

*Theotokion* From the mire of the passions, from the storm waves of evil thoughts, from the darts of the wicked one, from every assault of the adversary, save the souls of those who hymn your ineffable birthgiving, O pure Mother of God.

### *Ode 3*

*Irmos* Like a barren woman, the Church of the nations has given birth, overcoming the assembly which was great with children. Let us cry out to our wondrous God: Holy are you, O Lord.

Radiant with the splendour of spiritual wisdom, you elucidated the doctrine of the thrice-luminous divinity of the Trinity to those on earth, O father by whom we have been delivered from the darkness of deception.

As a harp of the most holy Spirit, O divinely wise one, you sounded a hymn of the manifestation of Christ; and you proclaimed his two natures, delighting our souls.

Your soul was seen as a habitation of sanctity, where the Father, the Son and the life-creating Spirit supernaturally dwelt, to whom we sing: Holy are you, O Lord.

*Theotokion* Not even a heavenly intelligence can describe your birthgiving which surpasses comprehension, O Maiden; for you conceived the Word, the primal intelligence who fashioned all things by his word.

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

Enriched with the wisdom of discourse, you flowed with living rivers of teaching, and gave water to every thought of the pious therewith, and with the staff of God you pastured the flock on green meadow, and nurtured it with divine understanding. As pastor, great teacher and helper of the faithful, we praise you, O holy hierarch Cyril, crying out: Entreat Christ our God, that he grant remission of sins to those who with love honour your holy memory.

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

*Theotokion* All we, the generations of men, bless you as the Virgin who, alone among women, gave birth without seed to God in the flesh; for the fire of the divinity dwelt within you, and you gave suck to the creator and Lord as a babe. Therefore, we, the generations of angels and men, glorify your most holy birthgiving, and together we cry out to you: Entreat Christ our God to grant remission of offences to those who with faith worship your most holy child.

*Theotokion of the Cross* The lamb and Mother, beholding the lamb, shepherd and deliverer upon the cross, exclaimed, weeping and, bitterly lamenting: The world rejoices, receiving deliverance through you; but my womb is pained to behold your crucifixion, which you endure in the loving kindness of your mercy. O long suffering Lord, abyss of mercy and inexhaustible fountain: have pity and grant remission of offences to those who with faith hymn you divine sufferings.

#### *Ode 4*

*Irmos* Your virtue has covered the heavens, O Lord, and you have filled all things with your praise: glory to your power, O you lover of mankind.

Your heart, which received an abyss of teaching which drowns the minds of the impious, has given rise to a stream of heavenly wisdom, O venerable one.

You preached the divinity of three persons: one power, one essence, one will, and dried up the torrent of the deception of polytheism, O Cyril.

Possessed of a mind instructed by God, O blessed one, you openly denounced the foolish mind of clay of Manes.

*Theotokion* As one more exalted than all other creatures, O pure one, you conceived the maker of creation, giving birth supernaturally to him who has renewed our nature.

*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.

With the staff of your precious wisdom, O blessed and holy hierarch, you guided your flock to the water of Orthodox worship.

Your discourse, radiant with the divine light, O Cyril, dispersed the gloom of the ignorance, enlightening those who were in Jerusalem.

*Theotokion* The night of the passions and the gloom of evils covers my soul: illumine me, I pray you, O all-pure one who gave birth to the bestower of light.

*Ode 6*

*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.

As a river of the life-bearing waters of the Spirit, you flowed forth as from another Eden, O holy hierarch, watering the furrows of the Church.

With the beam of your words you saved men as from the tempest of the sea of impiety, O sacred one, beckoning them to the calm haven of Orthodoxy.

*Theotokion* You have made man's earthly nature heavenly, O immaculate Maiden, and have fashioned anew what was corrupted: therefore, we glorify you with unceasing cries.

*Kontakion, tone 1*

With your tongue and through divine inspiration  
you enlightened your people  
to honour the one Trinity  
indivisible in essence and divided in persons;  
and so with rejoicing we celebrate your holy memory,  
proposing you before God as an intercessor.

*Ode 7*

*Irmos* The three youths in Babylon, having mocked the tyrant's command, cried out in the midst of the flame: Blessed are you, Lord God of our fathers.

Having the fire of the fear of God within your mind, O father, you reduced the fuel of pleasures to ashes, singing: Blessed are you, Lord God of our fathers.

Having quenched the flame of the passions with tears, O blessed one, you kept the lustre of your soul undimmed, singing: Blessed are you, Lord God of our fathers.

Through the grace of the Spirit, O divinely wise father, you poured streams of doctrine from the living stream within your soul which gives drink to the Church which piously honours you.

*Theotokion* Our holy Lord, the living God who dwells among the saints, borrowed flesh for himself from your flesh, O Mother of God, and has wholly sanctified you.

*Ode 8*

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

Having chased the slumber of indifference from the eyelids of your soul, O blessed one, you have fallen into the sleep which is fitting for the righteous, and have passed on to the day of never-waning light.

With the lightning flashes of your words you utterly consumed the weeds of heresy, O ever-memorable one, enlightening the faithful to honour the one Trinity of persons which is in oneness of nature.

Having sanctified yourself with fasts, you offered the bloodless sacrifice to him who for us became mortal, O Kyril, godly hierarch and servant of the ineffable mysteries.

*Theotokion* Delivered from the curse of our foremother by you, O pure Mother of God, blessed Lady, we bless your most holy birthgiving.

*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.

Desiring to beholding the ineffable glory of Christ, O holy hierarch, you slayed the soul-destroying passions, to make your heart a receptacle of the greater and higher wisdom: with faith we bless you.

Christ the sun set you in the firmament of the Church as a radiant star, O Kyril, illuminating the hearts of those who faithfully keep your splendid memory.

## **March 18**

As one who conversed and served with angels, having lived on earth as one incorporeal, O father, you were an associate of the venerable and one of equal standing with the holy hierarchs: as you join them in chorus, remember us.

*Theotokion*    O virgin Mother of God, born of a barren woman at the behest of him who with his will transforms all things, make my heart, barren of godly virtues, to be fruitful, that I may hymn you.

## **March 19**

### **Martyrs Chrysanthus & Daria**

#### **Vespers**

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

Having received the radiance \* of the knowledge of God, \* you illumined your heart, O wise father; \* you expelled the gloom of the mind's deception, \* and confessed Christ, \* the Lord of all who assumed our flesh. \* Hence, O praiseworthy Chrysanthus, \* strengthened by the power of the Spirit, \* you were mightier than your tortures.

You considered the deceits of the enemy \* and the burning of pleasures \* to be like a spider's web. \* And standing in your gloomy dungeon \* you were illumined with divine light \* and were filled with noetic fragrance \* though surrounded by a bad stench; \* and as an excellent escort \* you brought to Christ as an undefiled bride \* the woman who sought to defile you.

Wounded by the most sweet love of the creator, \* you utterly spurned all ungodliness; \* and having betrothed yourself to Christ \* by your many bodily torments \* you found within yourself a divine bridal chamber, \* Daria of great renown, \* the divine receptacle of the Spirit, \* adornment of athletes \* and ornament of virgins.

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

*Theotokion*    Immaculate virgin Mother, \* transform the infirmity and impotence of my soul \* into might and power, \* that with fear and love \* I may keep and observe the statutes of Christ, \* that I may avoid the unbearable fire, \* and, ever rejoicing, \* may inherit through you \* the legacy of heaven and life unsurpassed.

*Theotokion of the Cross* The most pure Mother, \* seeing Christ, the lover of mankind, crucified, \* his side pierced by a spear, \* cried out, lamenting: \* What is this, O my Son? \* How can these thankless people reward you thus \* for the good things you have done for them? \* Why do you hasten to leave me childless, O most beloved? \* I marvel at your voluntary crucifixion, O compassionate one.

## **Matins**

*Canon, tone 4,  
composed by Joseph*

*upon the acrostic I honour you, the golden flower of the martyrs*

### *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.

Adorned with a crown brighter than any gold, O martyr, and shining with the beauties of martyrdom, you stand before the Master, praying for us who honour you.

Wounded with sweet desire for your creator, O martyr Chrysanthus, and rejecting the beautiful things of the world, you gave all the power of your heart to him whom you earnestly desired.

Armed with faith, you cast down the crafty one who tried to deceive you through the pleasures of a woman, but you remained a precious vessel of purity, O Chrysanthus.

*Theotokion* He who is unapproachable in his divine essence showed himself to be approachable, taking flesh from you, O Virgin. And desiring him, Daria suffered patiently, and has been brought to him as a bride.

### *Ode 3*

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

You were gold tried by the fire of the emperor's tortures, O Chrysanthus, bearing the image of the sufferings of Christ.

Abandoning the fables of the philosophers, you fished with the nets of the disciples of him who made you wise, O Chrysanthus.

You submitted to your spouse, who escorted you to Christ as a bride, O wise Daria, forsaking a fleshly lover for the sake of the precious faith.

*Theotokion* Jesus, who was born of you in the flesh, O Virgin, betrothed to himself Daria, the pure martyr, as to a bride.

*Sessional Hymn, tone 3,  
to the Special Melody Awed by the beauty of your virginity...*

You desired spiritual beauty and passed beyond visible beauty; and by your truly golden words, O blessed Chrysanthus, you brought to Christ glorious Daria, who endured sufferings and put the torturer to shame. With her be mindful of us who keep your memory with faith.

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

*Theotokion* Incomprehensible and unapproachable is the awesome mystery of God wrought within you, O divinely joyous Lady; for, having conceived the infinite one, you gave birth to him wrapped in flesh taken from your all-pure blood. Ever entreat him, your Son, O pure one, that our souls be saved.

*Theotokion of the Cross* You willingly endured a violent death in crucifixion, O compassionate one; and she who gave birth to you was wounded, at the sight of you. At her entreaties, take pity and save the world, O supremely good Lord who truly loves mankind and takes away the sins of the world.

*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.

The luminous rays of the Spirit and your pure heart made you wholly radiant, O martyr, who earnestly cried out: Glory to your power, O Lord.

The creator arrayed you in a garment of incorruption woven of divine grace from on high, O blessed one, and he kept your body undefiled and crowned you as victor.

With courage of heart you shook off carnal pleasures, delighting in the incomparable beauty of God; and you completed the contest of your martyrdom.

You were deified by partaking of a divinely wrought unity, O passion-bearer Daria, and you rejoiced to dwell in the mansions of heaven, as an undefiled bride of the Master of creation.

*Theotokion* The inconceivable one incarnate of you, O most pure Lady, preserved your virginity as you were before maternity; and he led the martyr Daria to himself.

*Ode 5*

## **March 19**

*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.

Bound, you destroyed the malice of the enemy, O blessed one, holding your mind above material things.

As a sacred lover of purity, O exalted one, you transformed the ardent love of the maiden into love for the Lord.

Beholding the tyrant cast down and trampled underfoot, O blessed one, you magnified the Master with joyous mind.

*Theotokion* Who can describe your mystery, O most pure Lady? For, in a manner past understanding and recounting, you gave birth to God the Word in two natures.

### *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.

Surrounded with light from heaven, you were wholly illumined as you hymned the Master of all, at your imprisonment in the dark dungeon, O memorable Chrysanthus.

Having acquired you, O glorious martyr Chrysanthus, as a star made gold by your honoured martyrdom, Rome is adorned with your struggles and divine miracles.

Having shown yourself to the most comely Word as beautiful, comely and glorious, O martyr Daria, you wedded yourself to him by all kinds of bodily pangs.

*Theotokion* The Virgin gave birth to you, as an infant, the timeless Word; and maidens that follow after her, desiring you, have been brought to you, the king of all, as brides.

*No Kontakion is provided*

### *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.

You were the golden flower of the martyrs, and the company of athletes has brought you to Christ by your divine words and miracles, O God-pleasing martyr. With them we faithfully call you blessed.

With radiant glory Jesus illumined you with divine fragrance when you were imprisoned, naked, in a vile cell, O blessed one; him you wisely loved with pure mind.

Christ sent a wild beast to be the protector of your virginity, O praiseworthy Daria; and it warded off the destruction of the impious as you sang: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* He who in his divine essence is uncircumscribable became circumscribed in the flesh, like us, within you: blessed are you among women, O immaculate Lady.

*Ode 8*

*Imos* 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.

Opposing the vain-minded one with resolute mind, you endured the laceration of your body; and though burned with torches, you remained unconsumed, O Chrysanthus, singing with the three youths: Bless the Lord, all you works of the Lord.

Adorned with the wisdom of Christ, you exposed the insolence of the mindless as foolish, shaming the mind of the deceiver who led Eve astray, O wise one, ensnaring his instrument by your piety; and you brought her to God as a bride chosen for her faith.

With oneness of soul you avoided carnal intercourse and showed yourselves to be pure vessels of the Almighty: borne into the temple of heaven, O athletes, you sing to Christ: Bless the Lord, all you works of the Lord.

Having mastered carnal passions by the will of God, Chrysanthus and Daria reduced the fire of torture to ashes by the dew of the Spirit, receiving crowns of life, and singing: Bless the Lord, all you works of the Lord.

*Theotokion* God found you, the undefiled one, like a rose amid the thorns of life, O most pure Lady; and he dwelt within you, filling the world with mystical fragrance, crying: Bless the Lord, all you works of the Lord.

*Ode 9*

*Imos* 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.

When you uttered divine discourse, the army of God appeared before you, delivering you from vile deception. Slain by the sword, the martyrs offered themselves as unblemished sacrifices to him who for us was slaughtered like a lamb.

## **March 19**

Like lambs in the midst of wild beasts, O athletes, preaching the incarnation of God who condescended to take our flesh upon himself, in a godly manner you inherited an end without pain through your pangs.

Today the city of Rome splendidly summons every city and land to celebrate your divine sufferings and struggles, O holy ones, offering them as a complete and immaterial banquet.

Bound to immeasurable glory, O martyrs Chrysanthus and Daria, you stand before the almighty Word as ones crowned, praying for us who ever call you blessed.

*Theotokion* Every mind and heart that ponders your incomprehensible birthgiving trembles, O Maiden; for you carried God the Word, who through you delivers from all necessity those who honour you.

## **March 20**

### **Fathers of the Monastery of St Savvas, slain by the Saracens**

#### **Vespers**

*At Lord, I call to you ... three verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Loving the ultimate Goal of desire utterly, \* O venerable ones, \* you considered the beauties of life to be as dung; \* and through vigil and prayer, \* through rain and burning heat, \* you acquired those things which alone are lasting; \* and having dwelt together as one, \* by grace proved to be \* dwellers with the angels.

Beaten with staves, \* stoned with rocks, \* cut down with swords, \* you did not break your oneness of mind, O martyrs, \* bound together by love and fraternal desire; \* yet, slain together, \* your limbs severed, O passion-bearers, \* you placed yourselves upon the altar of God \* as unblemished sacrifices.

Consumed by fire, \* laid waste by suffocation, \* you committed your souls into the hands of the king of all \* as unblemished sacrifices, O glorious martyrs; \* you joined yourselves to the choirs of the incorporeal powers, \* and inherited eternal glory: \* pray unceasingly, \* that those who praise you \* may also share in this.

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

*Theotokion*    O Virgin who gave birth \* to God my Saviour, \* grant me the choice and saving remedy of repentance; \* a torrent of tears, \* and remembrance of the dread and awesome hour \* of the impartial judgment; \* that by your supplications \* I may escape fearsome torment \* and receive grace divine.

*Theotokion of the Cross* When she saw you \* nailed to the cross, O Lord, \* the lamb, your mother \* marvelled and cried out: \* What is this that I see, \* O my Son most desired, \* how the disobedient and iniquitous assembly recompense you thus, \* those who had enjoyed your many wonders? \* But glory to your ineffable condescension, O Master.

## **Matins**

*Canon to the venerable martyrs, tone 8,  
composed by Kyr Stephen the Sabbaite,  
upon the acrostic With hymns I glorify the martyrs who shared one way of life.*

### *Ode 1*

*Irmos* Let us send a hymn to our wondrous God, O people, to him who delivered Israel from bondage, singing and crying out a hymn of victory: We shall sing to you, alone our Master.

Grant light from Heaven to me who desires to praise the divinely crowned multitude of your sacred martyrs with hymns, O Christ: through their entreaties, may I raise a divinely crowned hymn.

Having fled the world of deadly pleasures, you most rich ones have cast off defilement of body and soul; and having lived angelic lives, you have passed on to a dwelling place on high.

Subjecting your bodies and senses to the law of the Spirit, you proved to be temples dedicated to God, O God-bearing martyrs; for Christ made his abode within you.

Having abandoned corruptible wealth on earth and rejected the beauties of life like a dream, pleasing Christ, you holy ones have now received the unshakable kingdom.

*Theotokion* You appear as the noetic ladder seen by Jacob, chosen of God, from whom by his ineffable Word the incorporeal one passed, when in a manner beyond description he was immutably incarnate of you, O Mother of God.

### *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.

Having sanctified your whole blameless life, O martyrs, you truly offered yourselves to the all-seeing God as divine immolations, and have received perfect crowns.

As dedicated disciples of the God-bearing Savvas, desiring to withdraw from the tumult of the world, you attained eternal life, unerringly treading the path of tribulation.

Having cultivated the seed sown within you which was the Word of God, and having watered it abundantly with streams of tears, O venerable ones, bearing fruit you offered grain to God a hundredfold.

*Theotokion* Having dwelt in the Virgin bodily, O Lord, you appeared as a man, as was fitting for you to be seen; and thus you truly made her to be the Mother of God, the help of the faithful, O lover of mankind.

*Sessional Hymn, tone 8,  
to the Special Melody* That which was mystically ordered...

Having mortified the fiery assaults and movements of the passions, O God-pleasing fasters, following the steps of God who alone has wrought all things, beaten, slain and cut down with violence by slaughter at the hands of barbarians, you offered yourselves to him as living and hallowed sacrifices.

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

*Theotokion* Pure and blessed Lady, full of divine joy, with the powers on high, the archangels and all the bodiless ones, implore him who was born of you in his compassionate loving kindness, that before the end he grant us forgiveness, cleansing of sins and amendment of life, that we may find mercy.

*Theotokion of the Cross* Ever protected by the cross of your Son and God, O Virgin, we vanquish the assaults and wiles of the demons, hymning you, truly the Mother of God, and all generations bless you with love, O most pure one, as you foretold. By your supplications grant remission of our offences.

*Ode 4*

*Irmos* You mounted your steeds, your apostles, O Lord, and took their bridles in your hands; and your chariot became the salvation of those who sing with faith: Glory to your power, O Lord.

Seeing the invincible martyrs adorned with various virtues and persevering in the waterless desert, the enemy became inflamed with wickedness. Imbued with hatred, he prepared himself for an assault upon them.

Full of poison and rage, the prince of wickedness and his warriors launched themselves and descended like wild beasts upon the blessed ones, and spilled torrents of their blood by inflicting unbearable wounds.

Those whose hope was on earth sought for transitory things, a treasure of corruptible gold; but, made firm, the valorous ones, placing their trust in heaven, cried out: Glory to Your power, O Lord.

## March 20

Mercilessly, like wild beasts, they tortured the venerable ones with staves, sword and stoning, commanding them to tell where their choice treasures were hid; but they all remained steadfast through the law of love.

*Theotokion* O Virgin and Mother, you are the adornment of the apostles, the confirmation of the martyrs, the boast of the venerable, and the salvation of those who melodiously sing with faith: Glory to your power, O Lord.

### 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.

The venerable ones, having learned the union of the perfection of love, laid down their lives for their friends, taught by you, O Savior, emulating your voluntary passion more than other men.

In a manner far surpassing nature, they showed themselves to be mightier than death at your command, O Christ who chose to be incarnate; for, brought together by your law, the divinely-wise admirably hastened to die for their friends.

Having sprinkled your souls with the noetic hyssop of baptism, you were immediately sprinkled with your blood, O venerable ones; and tried like gold in the leaping flames, you became a pleasing and fragrant sacrifice to God.

*Theotokion* Having maternal boldness before your Son, O most pure Lady, cease not to be mindful of your kin, we pray, for you are our advocate before the Master, for the merciful cleansing of Christians.

### Ode 6

*Irmos* From the depths of sin I cried out to the Lord who can save me, and he led my life out of corruption, as he is the lover of mankind.

The favoured ones of Christ did not fear the threats of the barbarians; for they continually made their life a training for death.

The impious, thinking to enrich themselves, mercilessly tortured the non-acquisitive ones; but they, having cast aside corruptible things, acquired incorruptible things.

Invested with invincible power, the athletes of Christ vanquished the noetic destroyers and the insolence of the barbarians.

*Theotokion* The reigning Lord came upon you as on a light cloud, O immaculate one, to cast down the works of the Egyptian hands.

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

Having rejected the pleasure of earthly and corruptible things in choosing a life in the desert, you spurned the most beautiful things of this world and food which passes away, O blessed ones, and therefore you were granted the kingdom of heaven where you celebrate with the choirs of martyrs and ascetics. Honouring your memory we earnestly cry to you: Deliver us from misfortune, O fathers.

*Ode 7*

*Irmos* Having quenched the pernicious power of the Chaldean furnace by the appearing of the Angel who had descended into it, the youths cried out to the creator: Blessed and praised are you, the God of our fathers.

The hostility of the hordes of adversaries, visible and invisible, grew weak at the sight of the martyrs in their wounds who were singing Blessed and praised are you, the God of our fathers.

Casting aside kin and homeland and wealth, and wedded to you, O Christ, those who fled to you for refuge, wounded with longing for you, loved you, truly He-who-Is, our deliverer and God of our fathers.

The bloodlust of the barbarians did not alter your lovers of desert service, O Christ; for they did not fear those who slay the body, but held fast to your commandment as an immovable foundation.

O martyrs, receiving within you the law inscribed upon the tablets of your hearts, you preached the one God in Trinity, singing to him: Blessed and praised are you, the God of our fathers.

*Theotokion* Those who walk in the light of the Lord, come and hymn the divine portal of the king of kings, pure Mary who is truly the Mother of God, for she is the hope of our souls.

*Ode 8*

*Irmos* The divinely struck harp of piety sounded forth a different hymn than the instruments of impiety: All you works of the Lord, bless Christ for ever.

The equals of the angels, allied with the ranks of heaven, standing all night in vigils, sang: All you works of the Lord, bless Christ for ever.

Taking up their cross, with all their heart the martyrs followed you, the Master, singing: All you works of the Lord, bless Christ for ever.

## **March 20**

Having purified body, soul and spirit equally, consumed in the fire, O fathers, you offered yourselves as whole-burnt offerings to God, exalting Christ above all for ever.

*To the Trinity* Let those who utter blasphemy, saying that the indivisible one is of two persons, be put to shame as they honour a divinity of four persons; for we worship you alone as one of the divine Trinity.

### *Ode 9*

*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.

Having trained themselves in many ways, overcoming the machinations of the ruler of this world, the fasters, like athletes, shamed the malice of the barbarians in enduring their assaults. Therefore they received twofold crowns from him who is the righteous judge of the contest.

Leading a life of fasting in caves and caverns, O blessed ones, you were confined within a narrow cave in a lightless defile; and dyed with your own blood, consumed by fire and cruelly suffocated by smoke mixed with steam, you proved to be the victors.

We hymn your feats which transcend nature whereby you contended against sin, youthfully opposing it as warriors of Christ, O glorious ones; for truly gloriously you overcome it. Standing now before the Most High with the ranks of the saints, be mindful of us.

Arrayed in the heavens with thrice-radiant splendour, as dutiful children of Savvas your father and instructor, O blessed ones, pray for us your fellow disciples and chanters, that universal peace be granted to the Churches and salvation to our souls.

*Theotokion* As Mother of the deliverer, you have summoned us who rejected the life of heaven and have wretchedly fallen into death; and you grant us to hasten to our first homeland: therefore we unceasingly magnify you, the Mother of God.

## **March 21**

### **Our venerable father James the confessor bishop of Catania**

#### **Vespers**

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

Desiring good repute which is eternal  
and which in no way passes away,  
you rejected glory which is transitory and perishable;  
and, taking up your cross, you followed the crucified one  
and made your flesh submit by feats of fasting.  
Therefore, we celebrate your memory, O James.

Crucified to the world and the passions,  
you preserved your soul undefiled and pure, untainted by base traits,  
taking wing to the heavens in mystic visions.  
Therein, as a true friend of Christ, as a most faithful favourite,  
you fulfilled your life, O venerable father James.

Ever-memorable James,  
we see you as one innocent and guileless,  
merciful and full of brotherly love,  
humble-minded and meek,  
full of love and patience, adorned with almsgiving,  
graced with faith and hope, adorned with prayer,  
and shining sacredly with divine splendour.

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

*Theotokion* Take away the defilement \* of my passionate heart, \* O exalted and pure Lady, the Mother of God, \* cleanse its wounds and befoulement \* which come from sin, \* and calm the wavering of my mind; \* that I, your wretched and ungainly servant, \* may magnify your power \* and mighty assistance.

*Theotokion of the Cross* *Theotokion of the Cross* The most pure Mother, \* seeing Christ, the lover of mankind, crucified, \* his side pierced by a spear, \* cried out, lamenting: \* What is this, O my Son? \* How can these thankless people reward you thus \* for the good things you have done for them? \* Why do you hasten to leave me childless, O most beloved? \* I marvel at your voluntary crucifixion, O compassionate one.

## **Matins**

*The Canon, tone 2,  
composed by Ignatius.*

### *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.

Receiving the shining brilliance of the Trinity in your soul, O James, you forsook the dark deception of the world and received transcendent glory.

Shouldering your cross, O venerable one, you followed the crucified one; and having struggled in monasticism most wisely, you caused the passions to dry up through abstinence, O father.

From infancy you were a vessel containing the gifts of the Spirit, and a citizen and heir of the heavenly Sion, O blessed James.

*Theotokion* O Maiden, you gave birth to the one infinite God of all who in his goodness became finite within you. Entreat him to save those who hymn you.

### *Ode 3*

*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.

Your life was beautiful, your discourse seasoned with the salt of love, and your heart contrite, O divinely wise one; therefore, with faith we call you blessed.

In honoring the divine image of Christ who revealed himself incarnate for our sake, O father, you endured persecution, tribulation and sorrows, O blessed one.

Mortifying sin, you gave yourself to the Lord as a pure sacrifice; and as a lawful hierarch you offered him unbloody sacrifices.

*Theotokion* You, O Virgin, we truly call the golden censer, the jar of manna, the divine mountain and the most beauteous palace of God.

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

Forsaking the world  
and reducing the flesh to submission through abstinence, O most blessed James,  
you received the holy anointing of the priesthood;  
and now you have passed on to the immaterial choirs,  
praying for all of us who praise you.

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

*Theotokion*

O Bride of God who alone gave birth to the creator of all,  
who alone has adorned mankind through your maternity,  
deliver me from the snare of the false enemy,  
and set me upon the rock of Christ's will,  
earnestly entreating him to whom you gave flesh.

*Theotokion of the Cross* Seeing you uplifted upon the cross, O Word of God,  
your most pure Mother lamented maternally:  
What new and strange wonder is this, O my Son?  
How can you, the life of all, taste death  
in your desire to give life to the dead, in your compassion?

*Ode 4*

*Irmos* I have heard the report of your dispensation O Lord, and I glorify you, O only  
lover of mankind.

In mortifying the pleasures of the body with night-long entreaties, you showed  
yourself to be a perpetual lamp of dispassion, O venerable one.

Ever laving yourself with streams of tears, O blessed one, you showed yourself to  
be a pure receptacle for the Holy Spirit.

You were a holy hierarch, humble and meek, sympathetic, guileless and chaste, O  
venerable one.

*Theotokion* O Lady who knew not wedlock, who conceived God, deliver all from  
temptations and grief.

*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.

## **March 21**

The desire for glory, truly ever present among men, you abominated most strongly, O venerable father, a beacon shining with the radiance of humility of mind.

With much abstinence and in diligent vigil, prayer and endurance of evil, you sought God, who has translated you to the mansions on high.

You stood, exerting yourself in night-long prayers, O holy father, divinely wise James, receiving divine rays through the eye of your soul.

*Theotokion* As one sympathetic and most pure, who gave birth ineffably to him who was bodily wounded on the cross, heal my heart wounded by the assaults of the evil one.

### *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.

The streams of your tears dried up a sea of bitter suffering, O venerable one, and brought heavenly consolation for your precious soul.

O glorious father, you were guileless, meek, harmless, venerable, sweet, humble-minded, serene and full of enlightenment.

Your memory has been glorified with the divine pastors, O father, sharing in that of the good shepherd, O wise pastor James, for you tended your flock in holiness.

*Theotokion* He who created all by his will in his good pleasure made his abode within the unwedded Virgin, honouring with incorruption those who were sick with corruption, as he is full of loving kindness.

*No Kontakion is provided*

### *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.

You endured persecution and merciless trials in vanquishing the iconoclasts, O James shining with Orthodoxy, illumining all who watched, and crying out: Blessed are you, the God of our fathers.

Mindful of the awesome coming of Christ, you passed your life in contrition, O blessed one, until you found complete cleansing of transgressions, eternal consolation, true enlightenment and ineffable glory.

In meekness of soul you were a lamb of Christ the Shepherd, and, guided by him, you became known as a shepherd of the reason-endowed sheep in the Spirit, O father, ever singing with them: Blessed are you, the God of our fathers.

*Theotokion* O blessed and glorious Virgin, pure and unwedded, the restoration of the fallen and deliverance of sinners, save me, a prodigal; save me who sings to your Son: Blessed are you, the God of our fathers.

*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.

Your most pure mind, illumined with divine purity, you consciously turned away from the darkness of demons and the gloom of the passions, O venerable one, singing: Praise the Lord, all you works of the Lord, and exalt him above all for ever.

With the rain of incessant tears you quenched the fiery darts of the enemy, O wise one, and, kindled with the love of Christ, you utterly consumed the rife thorns of the pleasures.

By your supplications, O wise one, from temptations and tribulations preserve this flock which you have gathered by your teachings, and who with faith celebrate your sacred and honoured divine memory which is full of light.

*Theotokion* O virgin Mother of God who, as a fountain of life, gave birth to the water of life: Water my soul, wasting away in the flame of sin, that I may glorify 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 for us was ineffably incarnate of the holy Virgin; with oneness of mind, O faithful, let us magnify in hymns.

After manifold labours and countless pangs, after fasting and sorrows, you truly found rest in a harbour, laden with the celestial riches of divine virtues, O most sacred father, the adornment of the venerable.

You were a lamp of discernment, a throne of sensibility, guileless, meek, merciful and truly compassionate; and having lamented and watered your couch, as David said, with him be mindful of all who honour you with faith.

## **March 21**

O James, we honour you as a wise hierarch, as a star of the day, as a temple of the Spirit, as a rose full of mystic fragrance, as a tree of lofty branches, as one who shares in eternal glory.

Torrents of tears sent down upon the soil of your heart in abundance truly caused ripe grain to grow which nurtures the souls of those who ever honour you with faith, O divinely wise hierarch, James our father.

*Theotokion*    Have pity, have pity on me when you shall judge me, and condemn me not to the fire, neither rebuke me in your displeasure: thus the Virgin who gave you birth, O Christ, entreats you, with the multitudes of angels, the venerable and the martyrs.

## **March 22**

### **Martyr Basil, Priest of the Church of Ancyra**

*Be advised that this is the earliest possible day on which Easter may fall.*

### **Vespers**

*At Lord I call to you... verses, tone 4  
to the Special Melody Called from on high...*

Adorned with the vesture of the priesthood, \* you served God like an angel, \* offering sacrifice to him who appeared in material flesh for our sake, \* O Basil of great renown. \* You were slaughtered like a perfect lamb, \* as a pure sacrifice, \* and now you have been offered \* upon the altar of heaven. \* Therefore, with joyful voices \* we ever call you blessed, crying out to you: \* Pray unceasingly, \* that our souls be saved.

When your skin was flayed off \* by the unjust judge, \* you endured pangs, \* looking towards to an end without pain, O glorious one, \* and to the honours prepared for those who suffer; \* and, tempered in fire like steel, \* you became a well-forged sword of heaven, O blessed one, \* cutting down hosts of the enemy. \* Rejoicing, every nation of the pious \* gives honour to you today, \* O valiant minded athlete, \* truly glorious Basil.

Adorned with divine wounds, \* bound, you hastened from city to city, \* thereby binding the tyrant \* and treading the right path; \* and when you entered the city of Caesaria, \* you met your blessed end, \* immediately ascending, crowned, \* to the city of heaven, \* where you now stand \* before God the king: \* entreat him, \* that he save and enlighten our souls.

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

*Theotokion* As I have fallen, accursed, \* into the abyss of many falls \* through my despondency and slothfulness, wretch that I am, \* I am now held fast by doubt and despair. \* Be to me help and cleansing \* and salvation, O most pure Lady, \* bestowing upon me compassionate consolation. \* I entreat you, \* and to you I pray; \* and I fall down and cry to you with faith: \* Let me not utterly become \* the joy to the deceiver.

*Theotokion of the Cross* Weep not for me, O Mother, \* beholding hanging upon the tree your Son and God \* who suspended the earth unsupported upon the waters \* and fashioned all creation; \* for I shall arise and be glorified, \* and shall crush the kingdoms of Hades with strength; \* I shall destroy its power \* and deliver those in bondage \* from

**March 22**

its evil activity, \* for I am compassionate; \* and I shall bring them to my Father, \* as I love mankind.

## Matins

*Canon of the martyr, tone 6,  
composed by Joseph  
upon the acrostic I praise your pangs, O great martyr.*

### Ode 1

*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.

Glorious Basil, ardently loving the glory of your kingdom, O king of all, suffered on earth: through him grant us the kingdom of heaven.

Your truly laudable life, honourable manner of living, and the steps of your struggle showed you as an heir of God and made you a citizen of heaven, O glorious one.

Subjecting yourself to the Lord, O wise one, you subdued the enemy by your good life, and trampled him underfoot, doing splendid battle with him, O martyr Basil.

With the flow of your blood you drowned the army of the noetic Pharaoh; and you hastened to the land where the cloud of athletes ever rejoices, O wise one.

*Theotokion* He who is the only-begotten of the Father made his abode within you as he desired; and he became man, wishing to save men in his goodness.

### Ode 3

*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.

Suspended like a lamb upon a tree, O blessed martyr, you endured laceration with firm mind and laid low the assaults of the enemy by the power of the divine Spirit.

As one comely of soul and body with the beauties of your wounds, O martyr, you uttered cries of thanksgiving to the judge of your contest with a pure mind.

Seeking great renown, O wise one, you endured great struggles with wise demeanour, and brought down him who ever greatly exalts himself.

Imprisoned in a dungeon as an observer of divine precepts, O divinely wise one, you opened the path of doctrine to the faithful, which leads to the expanse of understanding.

## **March 22**

*Theotokion* Isaiah, perceiving your conception from afar, O Maiden, declared it, cried out: Behold, the virgin shall conceive God.

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

You were the adornment of the Church, O Basil the might of piety and the destroyer of impiety; and, having endured tortures like one of the bodiless, you joined them, rejoicing: entreat Christ our God, that he grant our souls great mercy.

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

*Theotokion* Without separating himself from the divine essence, the one Lord remained God when he became man, taking on flesh from you; and even after you gave birth, he preserved you, his Mother, a virgin, as you were before giving birth. Entreat him earnestly, that he grant us great mercy.

*Theotokion of the Cross* The unblemished lamb, the incorrupt virgin Mother, beholding him who was born of her without pain, suspended upon the cross, cried out, lamenting maternally: Woe is me, O my child; for how can you suffer willingly, in your desire to deliver man from the dishonour of the passions?

*Ode 4*

*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.

Seeing your divine countenance luminous with spiritual radiance, O martyr, the ungodly one marvelled; but as a servant of darkness he was mindlessly insane.

Adorned with higher wisdom, you made fools of the pagan sages with the power of God; and having suffered patiently, you received a crown of victory.

Stretched out upon the cross and giving dispassion to the faithful through his sufferings, O Basil, the Word strengthened you when you were stretched out and your limbs severed.

I will not sacrifice to demons; neither do I fear death nor any form of torment: I confess the one God who is known in Trinity; thus sacred Basil cried out.

*Theotokion* I hymn you, the greatly hymned one, O Lady; and I bless you, through whom all are blessed and truly delivered from the ancient curse.

*Ode 5*

*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.

Desiring to bear the most light yoke of the Lord, you were bowed down by the weight of irons, O martyr, yet you humbled the neck of the proud enemy who raged against the creator.

Gladly loaded down with iron chains, O martyr Basil, you went from place to place, adorned as with jewelry; and you brought joy to the judge of your contest.

With the flow of your blood you truly dyed for yourself a robe of royal purple, O glorious martyr; and adorned with the crown of victory, you reign with Christ, rejoicing.

Made firm by the grace of the cross, when savagely persecuted you endured the long and cruel road, singing: Adorned and rejoicing, O Word, I tread the path of your testimonies.

*Theotokion* With hymns we honour the only Mother of God, who is more exalted than the cherubim, higher than the heavens, greater than creation, the protection of the martyrs.

*Ode 6*

*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.

Elevated by suffering, you cast down the enemy, O great and glorious martyr; and having suffered, crowned with the wreath of victory, you passed over to God.

Emulating him who stretched out his hands on the cross, O wise martyr, you patiently endured laceration: lifted upon a tree, you wounded the deceiver with your wounds.

Bound for Christ, O Basil, you bound the incorporeal foe; and loosed from the flesh, you utterly destroyed their evil works with divine grace.

*Theotokion* I hymn you, the exalted Lady, whom the armies of the ranks of heaven hymn; and I implore you to heal the sufferings of my soul, and free me from eternal fire.

*Kontakion, tone 8,  
to the Special Melody To the chosen...*

## **March 22**

Running your race lawfully, you kept the faith, O martyr Basil, and so you have been granted crowns of martyrdom. You have proved to be an unshakable pillar of the Church, confessing the Son as equally unoriginate with the Father and the Trinity as indivisible; and we entreat you that those who honour you be delivered from misfortunes, that we may sing to you: Rejoice, divinely wise Basil.

### *Ode 7*

*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.

Shining with the radiance of divine grace, you passed through the darkness of torture as one who shares in the never-waning day, O wise one; and you cried out: Blessed are you, the God of our fathers.

Your heart, founded firmly upon the rock of divine understanding, O wise athlete, was not shaken by the winds of temptations, crying out to the deliverer of all: Blessed are you, the God of our fathers.

Foolishly, the tyrant commanded that the soles of your feet be flayed, O glorious one, yet, seeing you enduring like one of the incorporeal ones, he did not understand how to cry: Blessed are you, the God of our fathers.

Burning in the furnace of torture, you shone like gold; and as a model of the divine suffering, O wise Basil, you cried out: Blessed are you, the God of our fathers.

*Theotokion* Knowing your virginity to remain incorrupt after giving birth, O Virgin, you cried out to our Saviour and God who was born of you in manner past understanding: Blessed are you, the God of our fathers.

### *Ode 8*

*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.

Intent upon God, you accounted the pangs of the body to be as a dream; and rejoicing you passed over to the blessed life without pain, O martyred athlete.

Strengthened by the love of the Almighty, you mightily endured the laceration of your body, choking him who is mighty in malice with the streams of your blood, O thrice-blessed Basil.

With hymns let great Basil be praised: the royal adornment of the Church of Christ, the steadfast martyr, the model of the sufferings of the Saviour, the confirmation of the faithful.

At your end, O martyr, you were granted supernatural glory and unfading light, the kingdom of heaven, an imperishable crown, life devoid of grief and ineffable joy.

*Theotokion* Through you, the divinely joyous one, the human race has been granted salvation; for you alone gave birth to the Saviour, whom we exalt above all for ever.

*Ode 9*

*Imos* 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.

Released from the flesh, you were granted the beauteous splendour of the saints, where you joined the angelic armies, ever singing with them: Holy, holy, holy are you, the all-accomplishing and omnipotent Trinity.

Seen as a light, as a great sun in the sky of the Church of Christ, O blessed one, you illumine the souls of those who praise you with the radiant light of your suffering and the divine splendour of your miracles.

You adorned yourself gloriously with the beauties of sufferings, O divinely wise athlete, and now stand before our comely Christ, wearing a crown of righteousness: rejoicing, we the faithful honour you.

The earth has been hallowed by the divine burial of your sacred and divine body, O Basil; and the souls of the righteous leap with joy, having your spirit in their midst: be mindful of us who with them remember you.

*Theotokion* Awesome is the image of your birthgiving, O Virgin, for at his birth, God became enveloped in flesh: entreat him, that he deliver from dread torment all of us who with sure faith honour you.

## **March 23**

### **Martyred Monk Nicon and the two hundred disciples martyred with him**

#### **Vespers**

*At Lord I call to you... verses, tone 4  
to the Special Melody As one valiant among the martyrs...*

With the bit of abstinence \* you bridled the pleasures of the body \* and the recalcitrance of the flesh, O blessed one, \* vanquishing the full force of the enemy \* with the power of the Spirit, \* as one who is brave. \* Hence, you were a leader of monastics, \* who ever followed \* your wise and divine preaching, \* O Nicon.

Shining forth from the East \* like the sun, O glorious one, \* you brought light to the whole world \* with the radiance of miracles, \* guiding the choir of your luminous disciples like a star. \* With them you suffered mightily, \* beheaded by the sword, \* and placing your souls \* in the hands of the king and master of all.

Neither starvation, nor tribulation, \* nor nakedness, nor wounding, \* nor a truly violent death \* were able to separate you from the love of God, O truly wondrous ones; \* but, following the shepherd, \* like sheep led to the slaughter, \* from the West you reached \* the never-ending rest of the heavenly kingdom, \* O crown-bearing athletes.

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

*Theotokion* Deliver my lowly soul \* from condemnation and bitter transgressions, \* O most holy Bride of God; \* and by your supplications set me free from death. \* And grant that on the day of trial \* I may receive that justification \* which the assemblies of the saints have received. \* Before the end let me be as one cleansed \* by repentance and outpourings of tears.

*Theotokion of the Cross* When she beheld you \* nailed to the cross, O Lord, \* the lamb, your Mother, \* marvelled and cried out: \* What is this that I see, \* O my Son most desired, \* how the disobedient and iniquitous assembly reward you, \* those who once enjoyed your many wonders? \* Glory to your ineffable condescension, O Master.

## Matins

*Canon, tone 4,  
composed by Joseph*

*upon the acrostic I hymn you, the namesake of victory, O blessed one.*

### *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.

Having conquered him who is crafty in wickedness with ascetic struggles, you were crowned with the beauties of martyrdom; and now you stand before God, O venerable Nicon, praying for us who honour you.

Strengthened by the might of him who gives us strength in our weakness, O blessed one, you contended firstly in battles, and then, as a victor, hastened to receive Christian baptism.

The blessed regiment of your disciples is adorned with martyrdom, enlightened before with fasting; and by struggles redoubled they wove for themselves twofold wreaths of victory, O wise one.

*Theotokion* The portal of the descent to us of you, the East, O Lord, supernaturally gave birth to you in two natures, uncontrollable, mystically called the East, the Sun and Light.

### *Ode 3*

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

Surrounded by a spiritual army, O martyr of Christ, you equipped the divine army for feats of suffering.

Having first crucified the flesh ascetically, O glorious one, you strove to vanquish the hordes of demons with the wounds of your suffering.

Having come like a star from the East, O Nicon, you attained the Western lands where, dying, you set and shed your light toward Christ.

## **March 23**

*Theotokion* The assembly of the martyrs imitated your sacrifice, O Master, knowing you to have sprung forth from the unwedded Maiden.

*Sessional Hymn, tone 4,  
to the Special Melody Go quickly before...*

Having first lived venerably, O Nicon, you assembled a choir of those obedient to God, who ever piously followed you; and shining from the East to the West, like a luminous sun, with rays of sufferings, with the blood of your wounds you demolished deception.

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, O exalted Lady.

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

Delighting in the divine splendour, O wondrous martyr Nicon, you passed through streams of torments unscathed, and worthily received the crown of victory.

You struggled as a faster, adorning yourself with the splendour of bravery; and having mortified the passions of the body by suffering, you vanquished hordes of demons.

You arrayed yourselves with the weaponry of piety against the enemy, O divinely wise ones, and by a glorious death obtained immortality, singing: Glory to your power, O Lord.

*Theotokion* The creator, loving you as one who is above creation, O virgin Mother, made you to be his Mother: the companies of the athletes now graciously entreat you.

### *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.

Rightly obeying the godly admonitions of your mother, O Nicon, and learning higher things, you had the power of the cross in battle.

Your life, illumined with the light of the virtues, possessed suffering as a magnificent adornment, O divinely wise and honoured one.

Obeying the laws laid down by God, the martyrs, having contended, manfully conquered the iniquitous with the help of God.

*Theotokion* For us you gave birth to the timeless light, the Father's glory, who in the richness of his goodness came under time, O immaculate Lady.

*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.

Like the greatly radiant sun you hastened from the East, leading the choir of disciples like stars O divinely wise one, and you all illumined the West with your rays.

With the drops of your blood you deluged the sea of polytheism, O martyr; and with the deep of your struggles you drowned the cruel and wicked author of evil.

You flowered like lilies on the meadow of suffering, and like sweet-scented roses you perfume our hearts with the beauty of martyrdom, O divinely inspired athletes.

*Theotokion* The choir of athletes, knowing you to be the temple of God and the animate palace, O Lady, entreat you, the one who has removed the reproach of women.

*No Kontakion is provided*

*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.

Tried by wounding more than gold is tried by fire, O divinely wise one, you were a pillar of the virtues, repelling the assaults of the demons, singing: Blessed are you, Lord God of our fathers.

## **March 23**

After your end, your body, secretly cast out, O martyr, emitting the radiance of divine healing, dispelled demonic outrage by the divine power of him who revealed you.

Having enjoyed divine favour, O blessed one, you gave your body over to wounding, and as you desired, you now stand, crowned, before the Almighty in Heaven.

As a shepherd of the reason-endowed sheep, O wise one, you preserved them unharmed by the noetic wolves; and abiding with them in the fold of heaven, you stand before the ultimate object of holy desires.

*Theotokion* Without corrupting your virginity, O Maiden, the Word of the Father made his abode within you; and the glorious choir of the martyrs venerates you, confessing you to be the pure Mother of God.

### *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.

Vigilantly tending the pyre of your heart, fed with torrents of tears and the blood of martyrdom, O venerable one, you now dwell in a chamber not fashioned by the hand of man, singing: Bless the Lord, all you works of the Lord.

You were the adornment of fasters and martyrs, O venerable Nicon; for in both you were content, gaining over the one enemy victories which astonish the mind, and singing: Bless the Lord, all you works of the Lord.

Having watered souls with blood, you raised them to divine zeal, O venerable one, and with your martyr's wounds you wounded the demonic horde, showing the rightness of your name, and singing: Bless the Lord, all you works of the Lord.

*Theotokion* Break apart the heavy chains of my falls, O pure and one who has set aright the fall of Adam by your birthgiving; and bring us to cry with pure minds: 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.

The bestower of crowns saw you flourishing in the beauty of your wounds and clad in the robe dyed purple by your martyr's blood; and he dwelt within you, who now rejoices in a godly manner.

Beauteous was your love for God, O Nicon; fervent your zeal kindled by divine fire, and wondrous was the suffering which united you to the angels of heaven.

The choir of athletes, having you like a sun in the midst of the firmament of the Church, shining with divine light like stars, illumine the world with radiant splendour.

You were taken up to the incorrupt mansions, presenting the two hundred member choir of athletes to the bestower of crowns, O martyr: with them be mindful of those who celebrate your sacred memory today.

*Theotokion* You were revealed as the dwelling place of the light who for us revealed himself through you: ever entreat him to enlighten the minds of us who piously hymn you, the immaculate virgin Mother.

## **March 24**

### **Forefeast of the Annunciation**

#### **Vespers**

*We recite the usual Kathisma.*

*At Lord, I call to you... we sing 10 verses,  
beginning with the verses of the Triodion,  
then 4 verses of the Forefeast.*

*Verses of the Forefeast, tone 4,  
to the Special Melody As one valiant among the martyrs...*

The Archangel Gabriel confirms \* the mystery hidden \* and unknown even to the angels; \* and he now comes to you, the truly incorrupt one, \* the comely turtledove, \* the restoration of our race. \* He cries out to you, the most holy Lady: \* Rejoice. \* By my words prepare yourself\* to receive in your womb \* God the Word. *Twice*

A splendid palace \* has been prepared for you, O Master: \* the pure womb of the divine Maiden. \* Come and enter therein, \* have pity on your creation \* which in envy undertook to oppose you, \* and which is held in thrall to the deceiver, \* having lost its primal beauty, \* and now awaiting your saving descent.

The Archangel Gabriel \* truly comes to you, the immaculate Lady, \* and cries out to you: \* Rejoice, the annulment of the curse, and restoration of the fallen. \* Rejoice, for you alone have been chosen by God. \* Rejoice, chariot of the sun of glory. \* Receive the incorporeal one \* who desires to dwell within you.

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

*Automelon, tone 2*

Today Gabriel announces to her who is full of grace: Rejoice, O unwedded Lady, who knows not a man. Do not be amazed at my awesome appearance, neither be afraid; for I am an archangel. The serpent once deceived Eve; but now I announce joy to you: You shall remain incorrupt, and shall give birth to the Lord, O most pure Lady.

*Entrance, Prokimenon, readings of the day,  
and the rest of the Liturgy of the Presanctified Gifts.*

*But where there is no Liturgy of the Presanctified Gifts, on Lord call to you... we sing the 3 verses  
prosomnia from the Triodion, and 3 for the Forefeast; Glory... Both now...*

*and the verse Today Gabriel... (above)*

*Aposticha, the automelon of the Triodion, and the martyricon;  
Glory... Both now... of the Forefeast, tone 2*

Today is revealed the mystery hidden from before time began: the Son of God becomes the son of man, that, taking upon himself that which is inferior, he might bestow upon me that which is superior. Of old Adam was deceived, and, desiring to become divine, he failed; but God became man, that he might make Adam divine. Let creation be glad, and let nature dance; for the archangel stands awesomely before the Virgin and offers her his salutation Rejoice, the antidote to grief. Glory to you, our God who has become man in the loving kindness of your mercy.

## **Matins**

*Alleluia, and the Hymns to the Trinity of the tone of the week.*

*But if it be Saturday or Sunday, we sing instead God is the Lord...  
and this troparion, tone 4*

Today the first-fruits of universal joy  
command us to sing pre-festal hymnody;  
for behold, Gabriel comes, bearing the announcement to the Virgin,  
and he cries to her: Rejoice, O full of grace,  
the Lord is with you.

*The usual readings from the Psalter, and the rest.*

*We sing the Canon of the Forefeast, and the Triodion Canons, in the usual way.*

*Canon of the Forefeast, tone 4,  
composed by Theophanes*

*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.

The world rejoices with gladness, sensing the descent of the Lord upon you; for he descends to dwell in the womb of the Virgin in the loving kindness of his mercy.

Behold, the divine archangel is sent to you, the queen, to proclaim the arrival of God the king of all, and to exclaim to you: Rejoice, restoration of the first father.

A lustrous and golden jar is prepared to receive the manna of life; for at the voice of the archangel he comes upon you, making his abode within you supernaturally.

The Lord who dwells eternally in heaven desires to dwell in your pure womb; for he comes to make heavenly the nature of mortal men, wisely clothing himself therein.

*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.

O earth so sadly overgrown with the thorns of the passions, dance and leap up: see, the immortal husbandman is now coming to remove from you the condemnation of old.

Prepare yourself, O undefiled Virgin, the divine fleece; for upon you will God descend like rain, to dry up the torrents of transgression.

Be well adorned, O divine scroll; for the divine incarnate Word will be written upon you by the finger of the Father, annulling the transgression of man's irrationality.

O golden lamp, bear aloft the fire of the divinity which shines forth through you, bestowing light upon the world; for thereby the darkness of our evil is broken.

*Sessional Hymn, tone 4,  
to the Special Melody You have appeared*

With the descent of the most holy Spirit and at the cry of the archangel you conceived him who is equally enthroned with the Father and of one essence with him, O Mother of God, the restoration of Adam.

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

*Another Sessional Hymn, tone 3,  
to the Special Melody Awed by the beauty of your virginity...*

Today all creation rejoices, for the angel cries out to you Rejoice, O blessed Mary, most pure Mother of Christ our God. Today the arrogance of the serpent is consigned to darkness, for the bond of the forefather's curse has been broken. Therefore, we cry out to you for all things: Rejoice, O joyous 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.

The mystery appointed from of old before time began begins to be manifest; and the earth and the heavens rejoice together and joyously sing.

O palace of the great king, unstop the divine openings of your ears, for Christ the truth has come already to make dwelling in the midst of you.

The deliverer appears, correcting the stumbling of our first mother, making his abode within her who knew not wedlock: to him let us sing: Glory to your power, O Lord.

Of old Habbakuk called you the mountain overshadowed by the virtues, from which our God desires to manifest himself, O immaculate Virgin, the restoration of man.

*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.

O unblemished lamb and Mother, our God, the lamb, hastens to enter your womb, taking away our offences.

As is written, the mystic rod gradually blossoms with a divine flower, revealing it to us from the root of Jesse.

Ripening like a vineyard at the cry of the angel, O Virgin, prepare to put forth the ripe and incorrupt cluster.

Be glad, O Isaiah, the greatest of the prophets, for the Virgin of whom you spoke in prophecy has conceived the Angel of great counsel.

*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.

The Archangel Gabriel proclaims to you, Rejoice, as you ineffably receive in your womb the joy which Eve lost through her transgression, O Virgin.

The fire of the divinity neither consumes nor harms you in any way, O Maiden; for the bush, which burned of old yet was not consumed, prefigured you, the most pure one.

Rejoice, O Virgin, the mountain which Daniel foresaw in the Spirit. For from you the noetic stone was cut which shall demolish the inanimate temples of the demons.

The king of peace comes to you, and through you he shall reconcile those who had been assailed and deceived by the wicked counsel of the serpent, O Mother of God.

*Kontakion of the Forefeast, tone 8,*

*to the Special Melody* To the chosen...

You are the beginning of the salvation of us mortals O virgin Mother of God; for Gabriel, the great supreme commander, the servant of God, sent from heaven to stand before you, offered you gladsome joy; and so we all sing to you: Rejoice, O Bride unwedded.

*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.

O noetic tabernacle, you are filled with sweet fragrance of the true giver of the Law, for with love he desires to dwell there, and through you he renews those who have become corrupt.

The divine choir of the prophets, perceiving the peaceful coming of the deliverer upon you, cries to you: Rejoice, deliverance of all; rejoice, the sure salvation of men.

Fear not the voice, neither marvel at him who speaks; for he is the servant of God, come to reveal a mystery ineffable even to the angels, O blessed and unwedded Virgin.

You see all creation enslaved by the enemy, O Virgin; but he whose good pleasure it is desires through you to have mercy upon it, in the loving kindness of his mercy. Therefore, heed the words of the angel.

*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.

Prepare yourself, O unwedded, the light cloud of the light. For the never-setting sun shines upon you from on high, which, hidden within you for a time, shall be revealed to the world to dispel the darkness of evil.

The prime angelic servitor cries to you a voice of joy, O pure one, announcing to you the Angel of Great Counsel who, in his goodness, is to be incarnate of you. To him we sing: Bless the Lord, all you works of the Lord.

The transcendent one who sits at the right hand of the Father desires to make his habitation within you, O pure one, that he may set you, the beloved and comely one, at his own right hand like a queen, and extend his right hand to all the fallen, and save us.

The Lord our creator, recognizing you as a pure rose of the valley, as a fragrant lily, now desires your beauty, O pure one, and wishes to become incarnate of your blood, that he may dispel the stench of the deception with goodness.

*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.

Eve grasped the fruit, which resulted in destroying death; but in the midst of you, O Lady, grows Christ our sweetness, the mediating fruit of immortality. Singing to him, we glorify you.

Bowing down the heavens, O Word, you have come to us, and the womb of the Virgin is already prepared for you as a throne; seated thereon as a most mighty king, you raise from its fallen state that which your right hand has created.

O pure one, the unsown field, receive at the angel's word the Word of heaven, who shall come forth from you like fruitful wheat to nourish the ends of the earth with the grain of understanding. Worshiping him, we glorify you.

Christ desired your beauty, O immaculate one, and made his abode within you, that he might deliver the human race from the ugliness of the passions and bestow upon it its ancient comeliness. Worshipping him, we glorify you.

*If the Forefeast fall on a Saturday,  
this Exapostilarion,  
to the Special Melody To the disciples...*

Flying down from on high, Gabriel cried out: Rejoice, O Mother of God; for he who shall come forth from you shall bless the children of Adam, fully annulling the curse of our first mother.

Glory be to the Father... Both now... *repeat.*

*Aposticha of the Triodion,  
with Glory be to the Father... Both now...*

*Tone 4*

The Mother of God heard a tongue which she knew not; for the archangel spoke to her the words of the annunciation. Accepting his salutation with faith, she conceived you, the pre-eternal God. Rejoicing, we cry out to you: O God, immutably incarnate of her, grant peace to the world and great mercy to our souls.

*And the rest of Matins.*

*Prime, with its Kathisma and prostrations, as usual.*

## **March 25**

### **The Annunciation of the most holy Mother of God**

*Let it be known that the feast may occur between Thursday of the third week of Lent and Wednesday of Bright Week.*

*If the eve of the feast occurs on a Saturday or Sunday, then we sing Little Vespers.*

### **Little Vespers**

*At Lord I call to you... we sing 4 verses, in tone 4,  
to the special melody Called from on high...*

Taking pity upon that which he has made and humbling himself in his tender mercy, the maker hastens to dwell in the womb of the divine virgin maiden. The great archangel comes to her, saying: Rejoice, O Lady, our God is now with you: do not be afraid of me, the chief commander of the king; for you have found the grace that your mother Eve once lost: and you shall conceive and give birth to him who is one in essence with the Father. *twice*

Mary said to the angel: Your message and appearance are startling and so are your sayings and announcement: do not deceive me, for I am a maid who knows not wedlock. You say that I shall conceive him who remains inconceivable: and how can my womb contain him whom the wide spaces of the heavens cannot contain? O Virgin, let the tabernacle of Abraham now be revealed; for as it once contained God, so it prefigured from afar your womb, which now receives God.

Having reached the city of Nazareth, Gabriel now salutes you, the living city of Christ the king, and he cries out to you: Rejoice, divinely blessed and greeted one, for you shall receive in your womb God incarnate, who with compassion calls mankind back to its ancient blessedness through you. Blessed is the divine and immortal fruit of your womb, he who grants the world cleansing and great mercy.

Glory be to the Father... Both now...

*Tone 1,  
composed by Byzantios*

In the sixth month the chief of the angelic hosts was sent to you, pure Virgin, to announce to you the message of salvation and to greet you, saying: Rejoice, divinely greeted one, the Lord is with you: you shall bring forth a Son, begotten before the ages from the Father, and he shall save his people from their sins.

## **March 25**

*Aposticha, tone 8,  
to the special melody O most glorious wonder...*

Gabriel, the leader of the powers on high, flew down to Nazareth and greeted the Virgin, saying: Rejoice, pure chariot of the divinity: God has loved you from eternity, and he has chosen you to be his dwelling. As the servant of the Master I have come to you to proclaim that you shall bring forth the Lord, yet still remain inviolate.

*Verse* Proclaim the good news of his salvation from day to day.

She whom we venerate said to Gabriel in her amazement Why does your figure blaze with fire? What is your rank and what is the value of your words? You announce to me that I shall bring forth a child, yet I have no experience of man. Lead me not astray with crafty words, O man, as the crafty serpent once did to Eve our mother.

*Verse* Sing to the Lord a new song; sing to the Lord, all the earth.

The most holy Spirit of God shall come upon you. O pure Lady who shall contain God, and the power of the Most High shall overshadow you, and you shall bring forth a child who shall preserve your virginity intact. He is the Son without lineage; and having appeared, in his good pleasure he shall save his people.

Glory be to the Father... Both now...

*Tone 4*

In the sixth month the archangel was sent to the pure Virgin and having greeted her, he announced that the deliverer would come forth from her. Accepting his salutation with faith, she conceived you, the pre-eternal God, who was pleased to become ineffably incarnate for the salvation of our souls.

*Troparion of the feast, tone 4*

Today is the crown of our salvation and the revelation of the mystery from eternity. The Son of God becomes the Son of the Virgin and Gabriel announces the glad tidings of grace. Therefore with him let us sing to the Mother of God: Rejoice, O full of grace, the Lord is with you.

*and the Dismissal.*

## Great Vespers

*There is no reading from the Psalter*

*At Lord I call to you... if the Liturgy of the Presanctified Gifts is to be celebrated, then we insert 10 verses; 5 from the Triodion (repeating the first) then 5 verses of the feast (repeating the first 2).*

*Verses of the feast, tone 6,  
to the special melody, Having set all your hope...*

Revealing the pre-eternal counsel, Gabriel came and stood before you, O Maiden; and he greeted you: Rejoice, earth that has not been sown; rejoice, burning bush that remains unconsumed; rejoice, unsearchable depth; rejoice, bridge that leads to heaven and lofty ladder that Jacob saw; rejoice, divine jar of manna; rejoice, deliverance from the curse; rejoice, restoration of Adam: the Lord is with you. *twice*

You appear to me in the form of a man, said the undefiled Maiden to the chief of the heavenly hosts: But how can you speak to me of things that pass man's power? For you said that God shall be with me, and shall take up his dwelling within me: how, then can I become that spacious habitation and holy place of him that rides upon the cherubim? Do not mislead me, for I have not known pleasure, I have not entered into wedlock. How then shall I bear a child? *twice*

When God so wishes, the order of nature is overcome, and things beyond man come to pass, said the bodiless one: believe me, these are true words, O most holy and immaculate Lady. And she cried out, Let it be to me as you have said, and I shall give birth to him who is without flesh: he shall borrow flesh from me, that through this mingling he may lead man up to his ancient dignity, for he alone is mighty. *twice*

Glory be to the Father... Both now...

*Same tone, to its own special melody,  
composed by John the Monk*

Gabriel the archangel was sent from heaven to announce the conception to the Virgin; and coming to Nazareth he pondered this wonder in amazement. How shall he who dwells in the heights, whom no one can comprehend, be born of the Virgin? How shall he whose throne is heaven and whose footstool is the earth be confined in the womb? He upon whom the six-winged seraphim and the many-eyed cherubim cannot gaze has wished to be incarnate of her by his word alone. This is God's message, for why else would I stand here, and say to the Maiden: Rejoice, O full of grace, the Lord is with you? Rejoice, O pure Virgin; rejoice, unwedded Bride; rejoice, O Mother of life: blessed is the fruit of your womb.

*Entrance, O gladsome light... and the Prokimenon of the day, followed by the three readings from the Triodion, then these three of the feast:*

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.” [28:10-17]

A reading from the prophet Ezekiel

Thus says the Lord: 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. [43:27-44:4]

A reading from the book of 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. [9:1-11]

*If it is Liturgy of the Presanctified, we sing Let my prayer arise... and the rest of the Liturgy.*

*If there is no Liturgy of the Presanctified, then at Lord I call to you... we insert 8 verses, 3 from the Triodion and 5 of the feast, and after the readings from the Triodion and of the feast, Vespers continues with the prayer Lord, protect us this evening without sin... and the litany. At the Aposticha, the first verse (Idiomelon) from the Triodion is sung twice, then the verse of the martyrs, Glory... Both now... and Today the joy of the annunciation has come... After the Lord's Prayer we sing the troparion of the feast, then the litany, three prostrations [with the usual prayer] and the dismissal.*

*If the feast falls on Saturday or Sunday, or during Bright Week, we firstly read the readings of the day from the Triodion, then these two readings, then the three above readings of the feast. But if the feast occurs on a weekday, the three readings of the feast are read at Vespers on the eve of the feast, and the two readings below are read at the Liturgy on the day of the feast.*

*At all meals we partake of wine and oil, no matter what day the feast may fall, in honour of the most holy Mother of God.*

#### 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. [Exodus 3:1-8]

#### A reading from Proverbs

The Lord created me at the beginning of his work, the first of his acts of long ago. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth, when he had not yet made earth and fields, or the world's first bits of soil.

When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like

**March 25**

a master worker; and I was daily his delight, rejoicing before him always. *[Proverbs 8:22-30]*

## The Vigil Service

*At the first hour of the night, [that is, at 1900] the great bell is rung, then we ring all the bells. When all have gathered in the church, the priest begins with the opening blessing and the incensing, and we sing Great Compline. We sing God is with us... with its usual Troparia; after the Lord's Prayer the Troparion of the feast Today is the crown of our salvation... and after the next Lord's Prayer the Kontakion of the feast To you the champion leader... After the Lesser Doxology, the Entreaty.*

*Entreaty, tone 1,  
composed by Byzantios*

In the sixth month the chief of the angelic hosts was sent to you, pure Virgin, to announce to you the message of salvation and to greet you, saying: Rejoice, O gracious one, the Lord is with you: you shall bring forth a Son, begotten before the ages from the Father, and he shall save his people from their sins.

*And in the same tone,  
composed by Anatolios*

In the sixth month the archangel Gabriel was sent from heaven to the city of Nazareth in Galilee, to bring to the Maiden the joy of the annunciation. And coming before her he cried out, saying: Rejoice, O full of grace: the Lord is with you; rejoice, vessel containing the essence that cannot be contained; for your blessed womb is to hold him whom the heavens cannot hold. Rejoice, O Lady, the restoration of Adam and deliverance of Eve, the joy of the world and gladness of our race.

*In the same tone*

The archangel Gabriel was sent from heaven by God to the city of Nazareth in Galilee to an undefiled Virgin, to announce to her the strange manner of her conceiving. The bodiless servant was sent to her, the living city and the spiritual gate, to make known to her the condescension and the coming of the Master. The captain of heaven was sent to the most holy palace of the glory, to make ready an eternal dwelling for the maker. And coming before her he cried: Rejoice, fiery throne, more glorious by far than the living creatures with four faces; rejoice, seat of the heavenly king; rejoice, unhewn mountain and precious vessel. For in you the fullness of the Godhead has come to dwell bodily, by the good pleasure of the eternal Father, and through the cooperation of the Holy Spirit. Rejoice, O full of grace: the Lord is with you.

*When the feast falls on Saturday or Sunday we sing:*

*Glory be to the Father... tone 8,  
composed by John the Monk*

Let the heavens be glad and the earth rejoice, for the Son who is co-eternal with the Father, sharing his throne and equally everlasting, in his merciful love for mankind has submitted himself to abasement, according to the good pleasure and the counsel of

## **March 25**

the Father; and he has gone to dwell in a virgin's womb that was sanctified beforehand by the Spirit. O how wonderful, that God has come among men; that he who cannot be contained is contained, and he who is timeless enters time. And what is more glorious, his conception is without seed, his abasement is past telling. So great is this mystery, that God empties himself, takes flesh, and is fashioned as a creature, as the angel tells the pure Virgin of her conception: Rejoice, O full of grace, the Lord is with you, he who has great mercy.

Both now...

*Automelon, tone 2,  
composed by Cosmas the Monk*

Today Gabriel announces to her who is full of grace: Rejoice, O unwedded Lady, who knows not a man. Do not be amazed at my awesome appearance, neither be afraid; for I am an archangel. The serpent once deceived Eve; but now I announce joy to you: you shall remain incorrupt and shall give birth to the Lord, O most pure Lady.

*But if the feast falls on a day of fasting (Monday to Friday inclusive) we sing:*

Glory be to the Father... Both now...

Today Gabriel announces...

*Aposticha, tone 4,  
to their own special melody*

In the sixth month the archangel was sent to the pure Virgin and having greeted her, he announced that the deliverer would come forth from her. Accepting his salutation with faith, she conceived you, the pre-eternal God, who was pleased to become ineffably incarnate for the salvation of our souls.

*Verse* Proclaim the good news of his salvation from day to day.

The Mother of God heard a voice she knew not, when the archangel brought to her the good news; and accepting the salutation with faith, she conceived you the pre-eternal God. Therefore with rejoicing we cry to you: O God who without change has been made flesh from her, grant peace to the world and great mercy to our souls.

*Verse* Sing to the Lord a new song; sing to the Lord, all the earth.

Behold, our restoration is now revealed to us: God united himself to man in a manner beyond description. At the voice of the archangel error is laid low; the Virgin receives joy, and an earthly woman becomes heaven. The world is loosened from the ancient curse. Let creation rejoice greatly and raise its voice to sing: Glory to you, O Lord, our maker and deliverer.

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

*Tone 4,  
composed by Andrew of Jerusalem*

Today the joy of the annunciation comes: it is the feast of the Virgin. Those below are joined to those above. Adam is restored and Eve is set free from her ancient sorrow. The tabernacle of our nature, mingled with divinity, has become the temple of God. What a mystery it is, for the manner of his abasement is incomprehensible and the richness of his goodness is ineffable. An angel is the servant of the mystery, as a virgin womb receives the Son. The Holy Spirit is sent down; the Father on high gives his consent; and so the covenant is enacted by common accord. Saved thereby, with Gabriel let us cry out to the Virgin: Rejoice, O gracious one, from whom Christ our God, our salvation, is come, assuming our nature and elevating it in himself. Pray to him that our souls be saved.

*Troparion of the feast, tone 4*

Today is the crown of our salvation  
and the revelation of the mystery from eternity.  
The Son of God becomes the Son of the Virgin  
and Gabriel announces the glad tidings of grace.  
Therefore with him let us sing to the Mother of God:  
Rejoice, O full of grace,  
the Lord is with you. (*thrice*)

*and the rest of Great Vespers.*

## **Matins**

*At God is the Lord... we sing the troparion of the feast three times.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 1,  
to the special melody, Your tomb, O Saviour...*

The great commander of the immaterial angels drew near to the city of Nazareth, and announced the coming of the king and Lord of the ages to you, the undefiled one, saying: Rejoice, O blessed Mary, for you are a wonder past speech and beyond understanding, the restoration of mankind.

Glory be to the Father... Both now... *repeat*

*After the second reading from the Psalter,  
the Sessional Hymn tone 3  
to the special melody, Awed by the beauty of your virginity...*

## **March 25**

Today all creation rejoices as the archangel says to you, Rejoice; O blessed, honoured and most pure Mother of Christ our God. Today the arrogance of the serpent is cast into darkness, for the fetters of our forefather's curse are released. Therefore we sing to you unceasingly: Rejoice, O gracious one.

Glory be to the Father... Both now... *repeat*

*Polyelios, and this Magnification:*

With the voice of the archangel we cry out to you, O pure one: Rejoice, O full of grace. The Lord is with you.

*Verse* Give the king your judgement, O God, and your righteousness to the son of the king. – *and other verses from Psalm 72*

*After the Polyelios, this Sessional Hymn, tone 4,  
to the special melody Joseph marvelled...*

Gabriel from heaven cried out Rejoice to the honoured one, for she conceived in her womb the pre-eternal God who formed the ends of the earth by his word. And Mary replied, I know not a man; how then can I give birth to a son, for who has ever heard of a seedless birthgiving? And in reply the angel said to the Virgin Mother of God: The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you.

Glory be to the Father... Both now...

Gabriel was sent to the Virgin Mary and announced to her ineffable joy; that she would conceive without seed and remain inviolate: You shall give birth to a son, the pre-eternal God, and he will save his people from their sins. Such is the testimony of him that sent me, telling me to cry to you Rejoice, O blessed one. You shall give birth, O Virgin, and after childbirth shall remain a virgin.

*We sing the first antiphon of the Hymn of Degrees in tone 4*

*Prokimenon, tone 4*

Proclaim the good news of his salvation from day to day.

*Verse* Sing to the Lord a new song; sing to the Lord, all the earth.

Let every breath... *and the rest, with the Gospel of Luke, No 4*

*After Psalm 51 Have mercy... , this verse in tone 2,  
composed by Cosmas the Monk*

Today Gabriel announces to her who is full of grace: Rejoice, O unwedded Lady, who has known not a man. Do not be amazed at my awesome appearance, neither be afraid; for I am an archangel. The serpent once deceived Eve; but now I announce joy to you: You shall remain incorrupt yet give birth to the Lord, O most pure Lady.

*We sing the Canon of the feast, then in the appointed Odes, that of the Triodion.*

*The Canon of the feast, in tone 4,  
upon the Greek alphabet,  
composed by Theophanes, or in some sources ascribed to John the Monk*

*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.

*Refrain*<sup>2</sup>      Most holy Mother of God, save us.

Let your forefather David sing to you, O Lady, striking the harp of the Spirit: Harken to the glad voice of the Angel, O daughter, for he reveals to you joy past telling.

*The Angel* In gladness I cry to you: incline your ear and hearken to me, as I tell you of God's conception without seed. For you, most honoured one, have found grace before the Lord such as no other woman ever found.

*The Mother of God* O Angel, help me to understand the meaning of your words. How can your announcement come about? Tell me clearly, how can I, a virgin maiden, conceive? And how can I become the mother of my maker?

*The Angel* It seem that you doubt my words; and I rejoice to see your prudence. Take courage, O Lady: for when God wills, strange wonders are readily accomplished.

*The Katavasia is the Irmos of the feast, except for those Odes which conclude with Troparia from the Triodion, in which case the Katavasia is the one prescribed in the Triodion.*

*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 Mother of God* There is no more a prince from Judah's line, but the time is at hand in which Christ, the expectation of the nations, shall appear. But tell me how I, being a virgin, shall bear him?

*The Angel* O Virgin, you seek to know from me the manner of your conceiving, but it is beyond description. The Holy Spirit shall overshadow you and accomplish this in his creative power.

<sup>2</sup> It is customary to use this refrain only for this first verse of the Canon. The other verses have The Angel said or The Mother of God said according to the context. The 9th Ode has its own special festive refrain.

*The Mother of God* My first mother, accepting the suggestion of the serpent, was banished from divine delight; so I fear your strange salutation and am wary lest I stumble.

*The Angel* I am sent as the envoy of God to disclose to you the divine will. Why are you afraid of me? – for it is I, rather, who is afraid of you, O immaculate one. Why, O Lady, do you revere me, who reverently gives homage to you?

*Sessional Hymn, tone 8,  
to the special melody Of the shepherds' pipes...*

The Word of God has now come down to the earth,  
as the Angel stood before the Virgin and cried: Rejoice, O blessed one,  
who alone among women has preserved the seal of your virginity, yet conceiving  
the pre-eternal Word and Lord, who as God saves mankind from error.

*Glory be to the Father... Both now... same tone,  
to the special melody That which was commanded...*

Gabriel, the supreme commander, was sent from heaven by God;  
and he quickly presented himself before the animate city, saying to her:  
You shall receive the creator within you, O Virgin,  
and shall give birth to him, immutably, in human flesh.  
Therefore I am sent to announce to you your strange birth giving, O pure one,  
and stand here crying to you: Rejoice, O bride unwedded.

*Ode 4*

*Irmos* Seated in glory upon the throne of the divinity, Jesus most divine has come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

*The Mother of God* I have learnt from the prophet of old, who foretold the coming of Emmanuel, that a certain holy virgin should bear a child. But I long to know how human nature can undergo mingling with the divinity.

*The Angel* The bush that burnt with fire and yet remained unconsumed, disclosed the most glorious mystery that shall come about in you, O joyous and most hymned one, for after childbirth you shall remain ever-virgin.

*The Mother of God* O Gabriel, herald of the truth, shining with the radiance of Almighty God, tell me truly, how can I bear in the body the Word who has no body, with my purity remaining untouched?

*The Angel* I stand before you in awe and fear as a servant, and I am discomfited to look at you now, my Maiden Lady; for like dew upon the fleece, the Word of God shall descend upon you, in his good pleasure.

*Ode 5*

*Irmos* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, have conceived in your womb God who is over all, and given birth to the timeless Son, granting peace to all who sing your praises.

*The Mother of God* I cannot understand the meaning of your words, but although there are the symbols and images of the Law and many miracles wrought by the might of God, never has a virgin conceived a child without knowing a man.

*The Angel* You are amazed, O immaculate one; but truly amazing is the wonder taking place in you: you alone shall receive in your womb the incarnate king of all. You are the one prefigured by the utterances and indistinct images of the prophets and by the symbols of the Law.

*The Mother of God* How can he whom nothing can contain, upon whom none can gaze, dwell in the womb of a virgin whom he himself has formed? And how shall I conceive God the Word, who with the Father and the Spirit has no beginning?

*The Angel* A promise was given to your forefather David that of the fruit of his loins would sit upon the throne of his kingdom; and God has chosen you, alone among women, the excellency of Jacob, as his reason endowed dwelling place.

*Ode 6*

*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.

*The Mother of God* Receiving your joyful message, O Gabriel, I am filled with divine gladness, for you announce unending joy.

*The Angel* Divine joy is given to you, O Mother of God. All creation cries to you: Rejoice, O Bride of God. For you alone, O pure one, were foreordained to be the Mother of the Son of God.

*The Mother of God* May the condemnation of Eve now be annulled; let her debt now be repaid by me. Through me may the ancient due be fully renounced.

*The Angel* God promised to your forefather Abraham that in his seed the nations would be blessed, O pure one; and today the promise finds its fulfilment through you.

*Kontakion, tone 8*

To you the champion leader, we your flock dedicate  
a feast of victory and of thanksgiving as ones rescued out of suffering O Mother of God.

## March 25

But as you are invincible in power, deliver us from all dangers,  
that we may cry to you, Rejoice O Bride unwedded.

*Ikos* The archangel was sent from Heaven to say to the Mother of God: Rejoice; and seeing you, O Lord, taking bodily form at the sound of his bodiless voice, he stood with amazement, crying to her such things as these:

Rejoice, for through you joy will flash forth.  
Rejoice, for through you the curse will cease.  
Rejoice, restoration of fallen Adam.  
Rejoice, redemption of the tears of Eve.  
Rejoice, height unattainable for human thoughts.  
Rejoice, depth unfathomable even for the eyes of angels.  
Rejoice, for you are the throne of the king.  
Rejoice, for you hold him who upholds all.  
Rejoice, star which causes the Sun to appear.  
Rejoice, womb of the divine incarnation.  
Rejoice, for through you creation is renewed.  
Rejoice, for through you we worship the Creator.  
Rejoice, O Bride unwedded.

## 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 shouting: Blessed are you, the supremely exalted Lord God of our fathers.

*The Mother of God* You bring me good tidings of divine joy, that the immaterial light, in his abundant compassion, will unite himself to a material body; and now you cry to me: Blessed is the fruit of your womb, most pure one.

*The Angel* Rejoice, O virgin Lady; rejoice, most pure one; rejoice, vessel wherein God is contained; rejoice, lamp stand of the light, the restoration of Adam and deliverance of Eve, O holy mountain, shining sanctuary, and bridal chamber of immortality.

*The Mother of God* My soul is cleansed and my body is sanctified: I am made a temple worthy to hold God, a tabernacle divinely adorned, rendered animate through the visitation of the most holy Spirit, and the pure Mother of life.

*The Angel* I see you now as a lamp of surpassing radiance and as a bridal chamber made by God. As an ark of gold, O Bride of God, receive now the giver of the Law, whose good pleasure it is to deliver the corrupt nature of mankind through you.

## Ode 8

*Irmos* Hearken O Virgin Maiden, and let Gabriel relate to you the ancient counsel of the Most High. Prepare to receive God, for through you the infinite one comes to dwell with man. Therefore, with rejoicing I cry: Praise the Lord all you works of the Lord.

*The Mother of God* Every mortal thought is overwhelmed, as it ponders the strange wonders you relate to me; I am filled with joy at your words, yet am afraid, for I fear lest you deceive me, as Eve was deceived, and lead me far from God. Yet I see these things and cry out: Praise the Lord all you works of the Lord and exalt him above all for ever.

*The Angel* See, your difficulty is resolved, for you have well said that this matter is hard to grasp. Obey, then, the words of your own lips: doubt not that it is true, but believe it. For I cry rejoicing: Praise the Lord all you works of the Lord and exalt him above all for ever.

*The Mother of God* Childbirth comes from mutual love: such is the law that God has given to man. I know not at all the pleasure of a spouse: how then do you say that I shall bear a child? I fear lest you speak falsely, yet I cry out: Praise the Lord all you works of the Lord and exalt him above all for ever.

*The Angel* O holy Virgin, the words you speak to me apply in general to the birth giving of mortal men, but I am talking about the birth of the true God who shall come forth from you in a way that only he knows, beyond words and understanding. Therefore, I cry rejoicing: Praise the Lord all you works of the Lord and exalt him above all for ever.

*The Mother of God* You appear to me as a herald of the truth, for you have come as one announcing joy to all. Since, then, I am purified in soul and body by the Spirit, let it be to me according to your word: may God dwell in me. To him I cry out with you: Praise the Lord all you works of the Lord and exalt him above all for ever.

### Ode 9

*We do not sing the Canticle of the Mother of God before Ode 9, but sing instead the festal refrain:*

O earth, announce glad tidings of great joy: O heavens, praise the glory of God.

*Then the Irmos Let no profane hand touch... This same refrain is sung at each troparion of the canon, but for the Canon of the Triodion, we use the refrain Glory to you, our God, glory to you except for the Theotokia, for which we sing the festal refrain.*

*Irmos* Let no profane hand touch the animate ark of God, and let the lips of the faithful unceasingly cry out with joy to the Mother of God, singing the words of the angel: Rejoice, O full of grace; the Lord is with you.

Having conceived God in ways past understanding, O Lady, you have bypassed the ordinances of nature; for by nature mortal, you were not subject to the established

## **March 25**

norms of motherhood. Therefore, as is fitting, you hear the salutation: Rejoice, O full of grace, the Lord is with you.

No earthly tongue can explain how you give milk, O pure Virgin, for in you is seen something unknown to nature, that utterly surpasses the usual laws of birth. Therefore, as is fitting, you hear the salutation: Rejoice, O full of grace, the Lord is with you.

The sacred Scriptures speak of you mystically, O Mother of the Most High; for Jacob saw in days of old the ladder that prefigured you, and he said: This is the ladder of God. Therefore, as is fitting, you hear the salutation: Rejoice, O full of grace, the Lord is with you.

The bush and the fire showed a strange marvel to Moses, the servant of sacred things; who, seeking its fulfilment in the course of time, said: I shall observe it brought to pass in the pure Virgin. To her as the Mother of God let it be said: Rejoice, O full of grace, the Lord is with you.

Daniel called you a mystical mountain; Isaiah called you the Mother of God; Gideon saw you as a fleece and David called you a sanctuary; another called you the gate. And Gabriel in his turn cries out to you: Rejoice, O full of grace, the Lord is with you.

*Then the Irmos of the Triodion (as Katavasia) and the Refrain and Irmos of the feast, with both choirs together.*

*Exapostilarion,  
to the special melody With the disciples...*

The captain of the angelic hosts was sent by Almighty God to the pure Virgin, to announce a strange and ineffable wonder: that God, who watches over the human race, as a man would be born of her without seed. O people, proclaim the glad news of the restoration of the world. (*twice*)

Glory be to the Father... Both now...

*Another Exapostilarion in the same tone,  
to the special melody Hearken, O women...*

The mystery of God which was before the ages is made known today. God the Word becomes the Son of the Virgin Mary in his loving kindness, and Gabriel proclaims the joy of the annunciation. With him we cry out to her: Rejoice, O Mother of the Lord.

*Let everything that has breath... and the Praises,  
inserting 4 verses in tone 1,  
to the special melody Joy of the ranks of heaven...*

Gabriel flew down from the vault of heaven and came to Nazareth; and standing before the Virgin Mary, he cried to her: Rejoice, you shall conceive a Son, more ancient than Adam, the maker of all things and the deliverer of those who cry to you: Rejoice, O pure one.

The co-eternal Word of the Father, equally co-eternal and without beginning, not being parted from the things on high, has now come to those below in his extreme loving kindness, taking pity upon fallen man; and accepting the low estate of Adam, has assumed a form that is alien to himself.

Gabriel brought the good news from heaven to the Virgin, and he cried out to her: Rejoice, you shall conceive him whom the world cannot contain, who yet shall be contained within you; and you shall be the bearer of him who shone forth from the Father before the morning star.

Through the counsel of the Father, the transcendent Word has made his bodily dwelling place within you, O Virgin Mother of God. Becoming like us, he has lifted up the race which fell through the ancient curse. Therefore, with the angel we cry out to you with faith: Rejoice, O Mother of Christ.

Glory be to the Father... Both now...

*Tone 2,  
composed by Theophanes*

Today is revealed the mystery hidden from before time began: the Son of God becomes the son of man, that, taking upon himself that which is inferior, he might bestow upon me that which is superior. Of old Adam was deceived, and, desiring to become like God, he failed; but God became man, that he might make Adam divine. Let creation be glad, and let nature dance; for the archangel stands awesomely before the Virgin and offers her his salutation Rejoice, the antidote to grief. Glory to you, our God who has become man in the loving kindness of your mercy.

*If it be a Saturday or Sunday, then we sing the Great Doxology, then the Litanies and Dismissal.*

*But if it is a weekday, at the Aposticha we sing the idiomelon of the day from the Triodion twice, then the verse to the martyrs, then Glory... Both now... and then this verse:*

*Tone 8,  
composed by John the Monk*

Let the heavens be glad and the earth rejoice, for the Son who is co-eternal with the Father, sharing his throne and equally everlasting, in his merciful love for mankind has submitted himself to abasement, according to the good pleasure and the counsel of the Father; and he has gone to dwell in a virgin's womb that was sanctified beforehand by the Spirit. O how wonderful, that God has come among men; that he who cannot be contained is contained in a womb, and he who is timeless enters time. And what is more

## **March 25**

glorious, his conception is without seed, his abasement is past telling: So great is this mystery, that God empties himself, takes flesh, and is fashioned as a creature, when the angel tells the pure Virgin of her conception: Rejoice, O joyous one, the Lord who has great mercy is with you.

*Then It is good to give thanks to the Lord... and after the Lord's Prayer the troparion of the feast, the usual litany and three prostrations (with the Prayer of St Ephraim), then with no Dismissal, Prime.*

*At Prime, there is no Kathisma, and we use the troparion and Kontakion of the feast, and at the end three prostrations and the prayer O Christ the true light... and the Dismissal.*

*At the third hour of the day [which is 0900], we go forth with the cross and make a procession [the Entreaty] around the Monastery, after which we enter the Refectory, where Terce, Sext and None are read, each with its appointed Kathisma and troparion and Kontakion of the feast. During Sext we read the troparion of the prophecy and the rest from the Triodion. Then the Beatitudes are read quickly, with no prostrations at the end. After the Lord's Prayer, we read the Kontakion of the feast, Lord have mercy 40 times, Glory be to the Father... Both now... More honourable than the cherubim... and three prostrations, then the prayer Most holy Trinity... and the Dismissal.*

## **Liturgy**

*On Saturdays and Sundays in Lent (but not Holy Saturday) and in Bright Week, the Liturgy is as usual with the Typical Psalms and the Beatitudes. At the Beatitudes we insert 4 verses from Ode 3 of the Canon of the feast and 4 verses from Ode 6. At the Entrance, we sing the Troparion of the feast, Glory be to the Father... both now... and the Kontakion of the feast.*

*On weekdays in Lent, the Liturgy begins with Vespers. The opening blessing is Blessed is the kingdom... and we read the opening psalm of Vespers.*

*At Lord I call to you... we insert 10 verses. We firstly insert the Idiomelon from the Triodion and repeat it, and leaving out the verse of the martyrs, we sing the other 3 from the Triodion, then the 3 verses of the feast as follows.*

*Tone 4*

In the sixth month the archangel was sent to the pure Virgin and having greeted her, he announced that the deliverer would come forth from her. Accepting his salutation with faith, she conceived you, the pre-eternal God, who was pleased to become ineffably incarnate for the salvation of our souls.

The Mother of God heard a voice she knew not, when the archangel brought to her the good news; and accepting the salutation with faith, she conceived you the pre-eternal God. Therefore with rejoicing we cry to you: O God who without change has been made flesh from her, grant peace to the world and great mercy to our souls.

Behold, our restoration is now revealed to us: God united himself to man in a manner beyond description. At the voice of the archangel error is laid low; the Virgin receives joy, and an earthly woman becomes heaven. The world is loosened from the ancient curse. Let creation rejoice greatly and raise its voice to sing: Glory to you, O Lord, our maker and deliverer.

*Then we insert the following three verses of the archangel, in tone 1,  
to the special melody O most praised martyrs...*

Gabriel, the greatest and most godlike of the spiritual powers, shining with heavenly brightness, with the hosts on high gazes upon the light of the threefold sun, singing divine and awesome hymnody and praying that our souls may be granted peace and great mercy.

To you alone, O Gabriel, was entrusted the great mystery, till then unknown to the angels and hidden from all eternity. Coming to Nazareth, you declared it to her, the only pure one. With her pray that our souls may be granted peace and great mercy.

Ever filled with light, O chief among the angels, performing the will and fulfilling the decrees of the Almighty, Gabriel the most excellent, preserve those who honour you with love, and pray that our souls may be granted peace and great mercy.

Glory be to the Father... Both now...

*Tone 6,  
to its own special melody,  
composed by John the Monk*

Gabriel the archangel was sent from heaven to announce the conception to the Virgin; and coming to Nazareth he pondered this wonder in amazement. How shall he who dwells in the heights, whom no one can comprehend, be born of the Virgin? How shall he whose throne is heaven and whose footstool is the earth be confined in the womb? He upon whom the six-winged seraphim and the many-eyed cherubim cannot gaze has wished to be incarnate of her by his word alone. This is God's message, for why else would I stand here, and say to the Maiden: Rejoice, O full of grace, the Lord is with you? Rejoice, O pure Virgin; rejoice, unwedded Bride; rejoice, O Mother of life: blessed is the fruit of your womb.

*Entrance with the Gospel book, O gladsome light... and the readings of the day from the Triodion, then the two readings for the feast:*

A reading from Exodus  
*[Exodus 3: 1-8]*

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God.

## March 25

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 Proverbs *[Proverbs 8:22-30]*

The Lord created me at the beginning of his work, the first of his acts of long ago. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth, when he had not yet made earth and fields, or the world's first bits of soil. When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always.

*Then the Little Litany with the exclamation of the Thrice-holy, then we sing the Thrice-holy, and the rest of the Liturgy of St John Chrysostom.*

### *Prokimenon, tone 4*

Proclaim the good news of his salvation from day to day.

*Verse* Sing to the Lord a new song; sing to the Lord, all the earth.

### *Epistle to the Hebrews, Number 306, 2:11-18*

### *Alleluia, tone 1*

May he come down like rain upon the fleece, and as showers that water the earth.  
Let his name live for ever, and endure as long as the sun.

### *Gospel of Luke, Number 3 [Luke 1: 24-38]*

*Instead of Truly it is right to call you blessed... , we sing the refrain and Irmos of Ode 9*

O earth, announce glad tidings of great joy: O heavens, praise the glory of God.

Let no profane hand touch the animate ark of God, and let the lips of the faithful unceasingly cry out with joy to the Mother of God, singing the words of the angel: Rejoice, O full of grace; the Lord is with you.

*Communion verse*

The Lord has chosen Zion for himself; he has desired it for his habitation.

## **March 26**

### **Synaxis of the Archangel Gabriel**

#### **Vespers**

*[One may notice that Vespers has already been sung, on account of the Vesper-liturgy of the Feast.]*

*Extract from the Typicon:*

*If for some great reason there has been no Liturgy, at Lord I call to you... we sing 3 verses from the Triodion, 4 verses of the feast, and 3 verses of the Archangel; Glory... Both now... of the feast. Entrance with the Gospel, O gladsome light... Prokimenon and readings of the day and 2 of the feast; then the Prokimenon, Epistle and Gospel of the feast; after the readings the prayer Lord protect us this evening without sin... [and the Litany Let us fulfill our evening prayer to the Lord...] Aposticha from the Triodion but with Glory... Both now... tone 8 Today the joy of the annunciation comes: after the Lord's prayer, the troparion of the Archangel Glory... Both now... and that of the feast. the Litany Have mercy... then three great prostrations with the prayer, then the Dismissal.*

*We sing small Compline in the Narthex, quickly without Canon and without prostrations except for the those at the Doxology, the Thrice-holy, at More honourable than the cherubim... and at the prayer of St Ephraim.*

#### **Matins**

*Matins on the 26th is Lenten, with Alleluia and the Hymns to the Trinity in the tone of the week, unless it is Saturday or Sunday.*

*On Saturday, we sing God is the Lord...  
with the troparion of the Feast and that of the Archangel, tone 4*

*Troparion of the feast, tone 4 Today is the crown of our salvation and the revelation of the mystery from eternity. The Son of God becomes the Son of the Virgin and Gabriel announces the glad tidings of grace. Therefore with him let us sing to the Mother of God: Rejoice, O full of grace, the Lord is with you.*

*Troparion of the Archangel, 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.*

*The appointed Readings from the Psalter, and the Sessional Hymns from the Triodion.*

*The Psalm* Have mercy on me O God...

*We sing the Canon of the Mother of God, and that of the Archangel,  
with the Canticles.*

*Ode 1*

*Canon of the Mother of God, tone 6  
the acrostic of which is the alphabet.<sup>3</sup>*

*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.

Today Gabriel, the radiant leader of the heavenly host, has been sent to the Virgin, crying: Rejoice, immaculate Bride, for through you comes the creator and Lord of all.

*The Mother of God* I wish to understand your strange salutation, for the joy which you have uttered is a saying strange to mankind: speak clearly, and instruct me.

*The Angel* I shall speak most clearly, standing before you with all reverence, O most pure one; and incline your ear, for the power of the Most High shall come upon you, and you shall be inhabited by the all-accomplishing Spirit.

*Canon of the Archangel, tone 4, [also used July 13]  
composed by Joseph*

*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, as you are 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 has announced him who is ineffable joy who in his goodness has come into the world.

With you, O Gabriel, as an intercessor most great, a helper before God, a rampart and confirmation, we who love and praise you are delivered from misfortunes and the evil of the serpent.

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<sup>3</sup> Even if this Canon is recited without the verses of the appointed Biblical Canticles, it would seem good to preface them with *The angel said* or *The Mother of God said* according to the context.

*Theotokion* When Gabriel saw you, the pure and immaculate one, he cried out with splendour: Rejoice, unwedded Lady, the salvation of man, and the pride of the angels.

*Ode 3*

*Canon of the Mother of God*

*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.

*The Mother of God* It seems that you now speak falsely, O angel, for how can human nature which is material, corruptible and earthly contain the immaterial one who is clothed in the light of incorruption?

*The Angel* Sensibly you accuse me, O pure one, yet such is his good pleasure; but be convinced by the prefiguration of your ineffable birthgiving, the bush which while burning was in no way consumed by the fire.

*The Mother of God* You proclaim to me words of life; yet the smoking mountain of old, which received God, persuades me that material nature is unable to receive the immaterial one.

*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 illuminates 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, palace of God where, making his abode, he deifies all in his compassion.

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

To you alone, O glorious Gabriel who has primacy among the incorporeal ministers of God, was entrusted the awesome mystery which was appointed before time

## **March 26**

began, the ineffable birthgiving of the holy Virgin. And you proclaimed to her: Rejoice, O fullness of joy. Therefore as is fitting, with gladness we the faithful, ever call you blessed.

Glory be to the Father... Both now... *repeat*

*Ode 4*

*Canon of the Mother of God*

*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.

*The Angel* Your womb becomes the chariot of the sun, O most pure Lady; and for man you give birth to the never-waning light: thus Gabriel proclaimed to the Virgin with all joy.

*The Mother of God* Depart from my doors, for how can you speak such words whose fulfillment you can hardly demonstrate, O supreme commander: why do you trouble my mind and soul, saying these things to me?

*The Angel* The clarions of the prophets were granted to perceive the depth of the mystery from afar, O immaculate one: I am the minister thereof, and I stand at your doors.

*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, illuminating 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* Knowing you, wholly purified by the Spirit, O immaculate one, Gabriel cried: Rejoice, O deliverance from the curse and restoration of the ancestors of men.

*Ode 5*

*Canon of the Mother of God*

*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 Mother of God* I see that you are radiant with angelic splendour, O angel, yet I am reluctant to believe without hesitation, not knowing first every particular.

*The Angel* The creator, seeing human nature corrupted, has been well-pleased to make his abode within you, O pure one, revealing now in an awesome manner the mystery which has been hidden from before time began.

*The Mother of God* I have been betrothed to Joseph, but so far have not united with him, O archangel, and so, not having known a man, how can I give birth? What you say to me is contrary to nature.

*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.

*Ode 6*

*Canon of the Mother of God*

*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.

*The Angel* Jesus, the creator of that which exists, does not hold human beings in slavery to laws, O Maiden. Let the rod of Aaron convince you, for it grew without water, and has prefigured that you will give birth without knowing a man.

## **March 26**

*The Mother of God* Contemplating these your awesome and honorable words, I marvel; and desiring to believe, I ponder the greatness of their eminence and am wholly abashed, O supreme commander.

*The Angel* Will you not submit to my words? Daniel foresaw you, O pure one, as the mountain from which, without human hands, would be cut the rock which will most mightily break down the temples of the idols.

### *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, for you are 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.

### *Kontakion of the Archangel, tone 8*

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.

### *Ode 7*

### *Canon of the Mother of God*

*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.

*The Mother of God* You have said, O Gabriel, that the incorporeal one will most gloriously come into the world bodily. Say plainly then, how shall I contain him whose magnitude the heavens are unable to contain?

*The Angel* I shall explain. Understand, O immaculate one: how did the tent of Abraham once receive and contain God? Therefore doubt no more, but accept my salutation lovingly, for you are the joy of mankind.

*The Mother of God* The magnitude of this matter troubles me; but since it is the good pleasure of him who is supremely good to make his abode within me in manner past understanding, behold, I shall be preserved for him as a temple pure in soul and body.

*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.

*Ode 8*

*Canon of the Mother of God*

*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.

At the cry of the angel you conceived him who is light, and so we all cry out to you: Rejoice, virgin Mother of God, the portal of the light, vision hard to perceive, throne of the Most High.

Rejoice, perfection of the exalted mystery; rejoice, manifestation of things hard to comprehend; rejoice, unification of man to God; rejoice, O Virgin, restoration of the fallen.

## **March 26**

Rejoice, O mother of the Master, the bestower of light; rejoice, haven for the storm-tossed; rejoice, immaculate Lady, true and fruitful vine; rejoice, who has put forth the grapes of immortality.

### *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.

### *Ode 9*

### *Canon of the Mother of God*

*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.

Rejoice, honoured and most blessed one, the cause of joy and furrow of goodly growth bearing the nourisher of all; rejoice, O most pure Lady, fountain of living water, jar and garden of God; rejoice, O immaculate Lady.

Rejoice, cleansing of souls and bodies, through whom better things flow upon men, the cause of the deification of all; rejoice, light cloud who bears the sun who illumines the world with radiant brilliance.

We cry out to you a hymn of joy: Rejoice, O pure one, boast of the martyrs and the apostles, most glorious utterance of the prophets; rejoice, adornment of hierarchs and the venerable, for whose sake the inhabitants of heaven rejoice with those of earth.

*Canon of the Archangel*

*Imos* 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 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 illuminates 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.

*On Saturday the 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 the bitter tormentors, and save me by your entreaties.

*At the Praises, 4 verses, tone 4,  
to the Special Melody You have given a sign ...*

The pre-eternal mind \* made you a secondary luminary, O Gabriel, \* through divine fellowship, \* illuminating the whole universe \* and revealing to us \* the great and truly divine mystery from of old \* of him who is incarnate in the virginal womb, \* and who, though bodiless, \* became a man to save mankind. *Twice*

Standing before the throne of the three-sunned divinity, \* richly shining with the divine radiance \* which is unceasingly emitted there; \* from the darkness of the passions

## **March 26**

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 those who honour you with love \* who have recourse to your protection, \* from tribulations and evil circumstances, \* O Gabriel, supreme commander, \* who prays for our souls.

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

*Automelon, tone 2,  
composed by Cosmas the Monk*

Today Gabriel announces to her who is full of grace: Rejoice, O unwedded Lady, who knows not a man. Do not be amazed at my awesome appearance, neither be afraid; for I am an archangel. The serpent once deceived Eve; but now I announce joy to you: You shall remain incorrupt, and shall give birth to the Lord, O most pure Lady.

*Aposticha  
of the Triodion, and the rest according to the Lenten order.*

*Wine and oil.*

## March 27

### Venerable mother Matrona of Thessaloniki

#### Vespers

*At Lord I call to you... 3 verses, tone 4  
to the Special Melody As one valiant among martyrs...*

With reason you opposed \* the ferocity and naked savagery of the Jews, \* O divinely wise and manly wise one, \* foreseeing the delight of things to come, \* which remain eternally immutable. \* This you received, \* departing from earth \* to the mansions of heaven and the indissoluble choir, \* O glorious one.

Adorned with the wounds \* of your steadfast suffering, \* you were granted to see \* the splendour of the kingdom \* and the beauteous comeliness of your bridegroom; \* and you fittingly approached the source of good things, \* from whom you richly received \* the fruit of divine gladness \* and undying glory.

Neither the yoke of slavery, \* nor woman's weakness, \* nor hunger, nor wounds \* prevented you from emulating the steadfastness of the martyrs, \* O glorious one; \* for you endured torment with fervour of soul. \* Hence you have received a heavenly mansion, \* and are adorned with a crown of graces, \* standing before your creator.

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

*Theotokion* Deliver my lowly soul \* from condemnation and bitter transgressions, \* O most holy Bride of God; \* and by your supplications set me free from death. \* And grant that on the day of trial \* I may receive that justification \* which the assemblies of the saints have received. \* Before the end let me be as one cleansed \* by repentance and outpourings of tears.

*Theotokion of the Cross* When she beheld you \* nailed to the cross, O Lord, \* the lamb, your Mother, \* marvelled and cried out: \* What is this that I see, \* O my Son most desired, \* how the disobedient and iniquitous assembly reward you, \* those who once enjoyed your many wonders? \* Glory to your ineffable condescension, O Master.

## **Matins**

*Canon to venerable Matrona, tone 4,  
upon the acrostic I hymn the divine glory of Matrona  
composed by Theophanes the Branded*

### *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.

Having joined chorus with the divine ranks of the incorporeal before God the cause of all, and delighting in the splendour of the divinity, enlighten those who hymn you.

Christ our God who deigned to assume the form of a servant, wishing to free man from corruption and the bonds of death and the yoke of slavery, O martyr, betrothed you as his bride.

Having made her feminine nature manly through grace, in the weakness of her body yet strengthened by divine might, she humbled the haughty gaze of him who boasted beyond measure of old that he would obliterate the sea.

*Theotokion* The portal of your descent to us, O Lord, supernaturally shone you, mystically called the Orient, the Sun, the Light, the Lover of mankind who is of two natures.

### *Ode 3*

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

With steadfastness of mind you endured the cruel and grievous torment of the most iniquitous woman, O glorious and most blessed Matrona.

Perceiving the pain of your wounds, you steadfastly endured them; and by groping in the darkness you received divine radiance.

The flow of your blood quenched the pyre of impiety, and has given the faithful the waters of piety to drink.

*Theotokion* With godly voice we praise you, O most pure Lady, who received within you the unoriginate Word of God, as the table and the ark.

*Sessional Hymn, tone 4,  
to the Special Melody* The co-unoriginate...

Having piously enslaved yourself to the Almighty, O honoured Matrona,  
you were held captive by the impiety of your mistress;  
but you steadfastly endured a dark imprisonment and the sting of whipping,  
and passed on to God, O divinely wise martyr:  
pray for those who keep your memory.

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

*Theotokion*

Fervent and invincible intercessor,  
renowned and unashamed hope,  
wall, shelter and haven  
for those who flee to you, O pure ever-virgin:  
with the angels entreat your Son and God,  
that he grant peace and salvation  
and great mercy to the world.

*Theotokion of the Cross*

Beholding you willingly suspended on the cross  
between two thieves, O Christ,  
your Mother, her inner being rent asunder maternally, said:  
O my sinless Son,  
how is it that you are unjustly nailed to the cross like a malefactor,  
in your desire to give life to the human race,  
in your compassion?

*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.

Strengthened by divine power, Matrona, you escaped the slavery of your cruel mistress; and labouring for your Master alone, you gained humble inclination of soul.

Bellowing and insane with drunkenness, enraged with wrath, with Hebraic cruelty your most impious mistress flayed your body, O passion-bearing martyr.

Imprisoned in dark places and tortured with hunger, O martyr, you showed the endurance of youth and won your reward, the banquet of immortality.

## **March 27**

*Theotokion* The golden candlestick prefigured you, truly the Mother of God, who bore the incarnate God who enlightens all things with the splendour of divinity.

### *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.

O giver of life, she who was divinely wise one acquired you as a splendid crown of praise and went forth from darkness to divine radiance.

Christ set your feet on the rock of faith, O blessed one, and you wisely directed your steps to him.

Possessed of a truly divine, wise and God-centered mind, O blessed Matrona, you shine among the choir of martyrs.

*Theotokion* O Mother of God, you gave birth to the form of divinity and the form of humanity, the union unconfused through unmixed union.

### *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.

Deified by endless prostrations, you studiously embraced him for whom Eve longed, O passion-bearer Matrona; and rightly were granted everlasting glory. *twice*

It is not slave or freeman who is judged in Christ, but nobility of virtue; and you, having proved to be a model thereof, are adorned with the inclinations of piety.

*Theotokion* We know you to be the temple and chamber of God, the urn, candlestick and tablet, who acquired within you the inscription of the Word incarnate in his loving kindness, O immaculate one.

*No Kontakion is provided*

### *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.

You truly cleaved to your heavenly lover with love and boldness, O exalted one, crying out in thanksgiving: Blessed are you, O Lord, in the temple of your glory. *twice*

Full of all manner of virtues, with gladness and joy you passed over from earth to the choirs of heaven, O glorious Matrona, receiving an immortal inheritance.

*Theotokion* Resplendent and adorned with every virtue as with varied colours, O Mother of God, you gave birth to the Word of the Father in manner past recounting. Blessed are you among women, the immaculate Lady.

*Ode 8*

*Imos* 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.

Released from the flesh, you were granted to see abundant light, and to dwell in a tabernacle of heaven instead of the dark and gloomy place where you had been incarcerated, O glorious one, singing: Bless the Lord, all you works of the Lord. *twice*

Beautiful is the crown with which you have now been crowned by the life-creating right hand of the Almighty, O glorious one; for, seeing you, his bride, empurpled by the streams of your own blood, he joyfully illumined you. To him we sing: Bless the Lord, all you works of the Lord.

*Theotokion* Truly seen to be the one who truly gave birth to the God of truth, O most pure Lady, you bear for the faithful an appropriate divine title; and so, with divine wisdom, we glorify you as Mother of God.

*Ode 9*

*Imos* 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 day shines with noetic outpourings of light and the most radiant splendours of the three-sunned radiance, O martyr: illumine those who hymn you.

The rewards for your painful wounds you found in the inheritance of heaven, O glorious passion-bearer, in the company of the firstborn; as you celebrate there, protect us by your supplications.

Truly you have now united yourself to Christ, your immortal Bridegroom, having splendidly blossomed with his divine wounds, O wise one, shining with the precious blood of martyrdom.

**March 27**

*Theotokion* Loosen the chains of my transgressions, O virgin Mother of God who gave birth to him who is the fountain of loving kindness; and fill me with sweetness of soul, O truly blessed of God, that I may fittingly magnify you.

## **March 28**

# **Venerable father Hilarion the New and venerable father Stephen the Wonderworker**

## **Vespers**

*At Lord I call to you... 6 verses,  
beginning with these of venerable Hilarion, tone 4  
to the Special Melody You have given a sign...*

Having acquired a blameless life, \* patience and meekness, and love unfeigned, \* boundless abstinence, \* standing all-night, divine compunction, \* faith and true hope in compassion, O father, \* you lived on earth like an angel incarnate, \* O blessed Hilarion, \* intercessor for our souls.

You were an earthly angel \* and a heavenly man, O venerable one, \* a fountain of compunction, \* a stream of compassion, \* an abyss of miracles, a surety for sinners, \* a truly fruitful olive-tree of God, \* anointing with the oil of your labours \* the faces of those who praise you with faith, \* O wondrous Hilarion.

Illumined with divine understanding, \* your mind transcended the passions of the body, \* and was aloof from earthly things, \* bearing the image of God \* and depicting divine beauty within itself. \* Through the activity of the Spirit, \* you are recognized as wholly godly, \* O Hilarion our father, \* you adornment of monastics.

*And 3 verses for venerable Stephen, in the same tone,  
to the Special Melody As one valiant among the martyrs...*

As a monk most true, \* a most radiant star \* and a fountain of compunction, \* you proved to be full of love, \* meek and serene, \* compassionate and humble, \* guileless and blameless, O father Stephen. \* Therefore, Christ appointed you as a shepherd for venerable, \* honoured with miracles.

You were possessed of all-night vigilance, O father, \* ineffable abstinence, \* undisturbed prayer, \* godly life, \* faith, hope and love, \* Orthodox wisdom, wondrous endurance, \* and the greatest compassion; \* and you reposed, shining before your end in glorious signs. \* Therefore, we honour you, venerable Stephen.

We praise you, O Stephen, \* as a star of great brilliance, \* as a never-setting sun, \* as an animate heaven \* adorned with divine miracles as with stars, \* as a fragrant

## **March 28**

meadow and garden of sweetness, \* as a fount of sanctity, \* as a great physician of the infirm, \* as our good pastor and intercessor.

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

*Same tone and melody*

*Theotokion* With the showers of the most holy Spirit \* bedew my thoughts, O most pure Lady, \* who gave birth to Christ who washes away \* with a drop of his compassion \* the infinitely innumerable iniquities of men. \* Dry up the spring of my passions, \* and by your supplications \* ever grant me \* a torrent of the food of life.

*Theotokion of the Cross* As she beheld you \* nailed to the cross, O Lord, \* the lamb, your Mother, marvelled and cried out: \* What is this sight which I see, \* O my Son most desired? \* How can the unbelieving and iniquitous assembly recompense you thus, \* those who enjoyed your many miracles? \* But O my Master, \* glory to your ineffable condescension.

## **Matins**

*Canons, one for each saint [alternated, to preserve consistent rendering of the Lenten format]*

*Ode 1*

*Canon of venerable Hilarion, tone 2  
upon the acrostic I praise your joyous traits, O father  
composed by Joseph*

*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 compassionate and meek, chaste and truly glad of spirit, O father Hilarion, by your mediation grant divine compassion, that I may hymn you in the stillness of my heart.

Having purified yourself from childhood and taken up your cross, O father, you followed the Lord; and, adorned with dispassion, by abstinence and frequent prayer you caused the passions to wither away.

Taking up the easy yoke of the Lord, obedient to his precepts, O venerable Hilarion, you cast off the heavy burden of sin, acquiring holiness.

*Theotokion* Uproot the tares of my transgressions, O Lady, and pray to your Son and God to destroy the sin which torments me, that saved, I may ever praise you.

*Canon of venerable Stephen, tone 1,  
upon the acrostic I honour your divine labours, blessed one  
composed by Joseph*

*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.

Celebrating your divine memory with faith, O divinely wise father Stephen, we ever glorify the Lord of all who has glorified you with many miracles.

Your mind, deified at the bidding of God, turned utterly away from the passions of the flesh and proved you to be an angel on earth, O wise Stephen.

You endured the pangs of fasting, O father, and mortified the passions of the flesh, subdued only with difficulty; and you clothed yourself in the garment of dispassion.

Crucified by restraining your members, O father, you lived for Christ who by the cross destroyed death and enriched you with the abundant grace of healings.

*Theotokion* At the ineffable word of the archangel, O most pure one, you conceived and gave birth to him who by his word sustains the ends of the earth. Earnestly implore him to have mercy upon us.

*Ode 3*

*Canon of venerable Hilarion*

*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.

Your life shone with radiant deeds like the sun, O venerable one, and illumines the choirs of monastics and dispels the darkness of demons.

You were glad of heart, humble of spirit and full of divine love, O venerable one, ever possessing a courteous character.

With the drops of your tears you quenched the burning embers of sin and even after your end, as before it, O wise one, you flowed with an abyss of healings upon those who came to you.

Heal the wounds of my soul, O Lady, and direct the movements of my mind to the will of the Word who was incarnate of you.

*Canon of venerable Stephen*

*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.

## March 28

You shone like a radiant star in honourable deeds and the teachings of virtue upon the company of monastics; and you illumine the whole world with beams of miracles.

By the power of the grace of the Spirit you cast down incorporeal foes, and were gloriously exalted by humble wisdom; and were a worker of miracles, O wise father.

With the word of truth you shut the mouths of the heretics, O father; and having endured persecution and wounding, you received a divine crown as an eminent martyr.

*Theotokion* That man might become divine, God became man: the unoriginate one receiving a beginning in time through you, the pure one. Therefore, we the faithful, call you blessed.

*Sessional Hymn, tone 4,  
to the Special Melody Go quickly before...*

You consecrated your whole life to God, O blessed and sacred father, as a truly excellent performer of Christian acts. Therefore, rejoicing amid your great exertions and pangs, you were taken to the immaterial mansions and pour streams of healings on us.

*Glory be to the Father... tone 1,  
to the Special Melody Your tomb, O Saviour...*

Your memory, O father, shining like the radiant sun, illuminates the hearts of the faithful, driving away the passions and dispelling darkness. Protect us who celebrate it with pure faith, O father Stephen, and preserve us from the temptations of life.

Both now and for ever...

*Theotokion* O pure unwedded Mother of God, true intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who trust in you, O Maiden, and save our souls by your divine supplications.

*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 your ineffable dispensation, whereby you save the creation of your most pure hands, O compassionate one?

*Ode 4*

*Canon of venerable Hilarion*

*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.

Having cleansed your heart, you furnished your mind with wings to soar aloft in honourable ascents, to behold the inconceivable beauty of the one God and to be illumined by the splendours thereof.

Recounting divine words, O father Hilarion, you drew divine understanding therefrom, and transmitted it to all who piously had recourse to you.

With the sweetness of your words you calmed the hearts of those who came to you; for in your works, you taught them with favourable discourses and maintained love with compassion, O venerable one.

*Theotokion* The Lord made you the Lady of all, O most pure one; for he was incarnate of you, delivering his creation from the dominion of the enemy.

*Canon of venerable Stephen*

*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.

You proved to be a fruitful tree, O wise Stephen, having watered yourself with the drops of your sacred tears, bringing forth the fragrant fruits of the virtues; and you flow forth countless miracles; therefore, we piously honour you.

The church which possesses the shrine of your relics is seen as a divine garden of paradise, O wise Stephen, wherein divers flowers of miracles bloom, delighting the hearts of those who praise you with faith.

For the glory of Christ you cure the blind and cause the cruel infirmities of men to cease; and, having been enriched by the grace of good works, you are magnified, illumined and glorified, our father, the glory of monastics.

*Theotokion* Sanctify me, O holy Mother of God who gave birth to the supremely holy one who desired to become man: by your supplications may we share the life of heaven.

*Ode 5*

*Canon of venerable Hilarion*

*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.

Out of your own pangs you wove for yourself a robe of salvation, O venerable one; and clad therein, you clothed the prince of darkness in everlasting shame.

Having caused the pleasures of the flesh to wither through abstinence, O venerable father Hilarion, you received the grace of heaven to cure the infirmities of men.

## **March 28**

With your hands, unceasingly lifted up to God, you delivered the pious from the hands of the deceiver, O father, and gave health to the ailing.

*Theotokion* Through you, O pure one, the might of the faithful and the dominion of venerable, higher things come upon all, and those on earth ascend to the heavens.

### *Canon of venerable Stephen*

*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.

As a phial full of the divine virtues, O wise one, after your repose you poured forth sweet-smelling myrrh, causing the faithful to marvel who venerate you with love.

You shone in the great performing of awesome miracles, O wise Stephen, before death, and after your departure, O wondrous one, and in your sacred burial.

Having come to the end of your life in Christ in a holy manner, O Stephen our divinely wise father, you made your abode with the saints, and now you sanctify those who honour you with faith.

*Theotokion* Immaculate Lady who gave birth to Emmanuel our God who became man in his loving kindness: implore him to have pity upon sinners, as he loves mankind.

### *Ode 6*

### *Canon of venerable Hilarion*

*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.

Having slain yourself to this world, O Hilarion, after your repose you now dwell in the mansions of heaven and ever pour forth the life-bearing work of healing.

You were rightly named, as one meek, guileless, blameless and venerable, easy to entreat and calm of spirit, O father most rich.

Adorned with boundless compassion and honoured with the beauty of love for the poor, you proved to be to be a chosen favourite of God, O excellent Hilarion.

As your life was honourable and blameless and your character pleasing and beautiful, O wondrous one, so are the miracles awesome which you ever perform.

*Theotokion* All of us, the generation of generations, bless the Mother of God as the divine, undefiled bridal-chamber of God, the fiery throne of the Almighty.

*Canon of venerable Stephen*

*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.

O venerable father Stephen, in Christ you set the lame aright and cause the blind to see, enable the paralyzed to walk and drive away evil spirits.

A stream of healing ever flows from your precious shrine in abundance, as from a pure spring, O blessed one, drying up every torrent of the passions.

O father Stephen, seen as a wondrous worker of miracles and a true pastor, ever preserve your flock, which you gathered together with your great effort.

*Theotokion* The Saviour, descending upon you like dew upon a fleece, O Mother of God, has dried up the torrents of ungodliness, ever giving drink to the souls of those who honour you.

*Ode 7*

*Canon of venerable Hilarion*

*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.

With the sword of your ascetic feats you wounded the incorporeal serpent, and so you have received the prize of miracles, O venerable one, to heal the cruel sufferings of souls and bodies.

Your discourse issues like dew, O our venerable father, dispelling the burning heat of the despondency of those who with faith come to you, ever illumining their character with your virtues and spirit.

The winds of temptations did not shake the tower of your unshakable heart; for strengthened by the love of the Lord, you were established firmly upon the rock thereof, and became the divine confirmation of many, O father.

*To the Trinity* Transcendent Trinity, I hymn you, the indivisible, unconfused unity of three persons, incomprehensible in essence: the one God Almighty, Father, Son and Spirit.

*Theotokion* O pure one, the grace of the Spirit prefigured you from afar in the images and proclamations of the prophets, calling you the fertile and holy mountain, the portal of salvation, the scroll most new and the tabernacle.

*Canon of venerable Stephen*

## **March 28**

*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 performed the sacred mysteries, and by the ember of your ascetic sojourn you proved to be the sweet fragrance of Christ, ever perfuming the faces of the faithful, working miracles past understanding.

Radiant with the brilliance of Orthodoxy, you expelled the darkness of heresies, O wise one; and having endured persecution for many years, were a martyr who did not shed his blood: and so we praise you with faith.

With great patience, abstinence, faith and true love, you were a father of orphans, a compassionate and gentle intercessor for widows, and the glory and boast of monks, O Stephen.

*Theotokion* How can you nourish with milk the fatherless Son you carried, who feeds every creature, O pure Mother? How can you hold in your arms him who upholds all things? Your wonder passes understanding, and therefore, we hymn your mighty works.

### *Ode 8*

#### *Canon of venerable Hilarion*

*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.

Having abandoned the transitory glory of life and fleeting pleasure, O wise father, with all who fear the Lord, in heaven you receive glory and lasting sustenance which cannot be taken away.

Your death was precious in the sight of the Lord, O sacred father: you venerated his icon and endure persecutions, oppressed by tyrants and therein becoming a martyr.

You caused the displeasure of the fishermen to cease, O father, and multiplied their draught of fish, which before they could not catch, as God heard your prayers, O venerable and blessed sacred minister.

*Theotokion* Cleanse the defilement of my passions and the mire of my sins, O divinely greeted Lady, and open the portal of repentance to me who has stumbled, impeded mightily by transgressions, thus angering God.

#### *Canon of venerable Stephen*

*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.

Having performed venerable deeds in holiness, you have joined the venerable and elect: with them we honour you, worshiping at the shrine of your relics, O God-bearing father Stephen.

Having acquired purity of mind, O wise one, you were a beautiful mirror of the Spirit, receiving the manifestations thereof, and illumining the people with your teachings.

Through you, O blessed and wise one, that which is glorious and perfect is seen; for at the mere sight of you, a woman was loosed from the illness which afflicted her, and began to walk aright.

*Theotokion* Implore the incorporeal one divinely incarnate of you, O most pure, that he slay the passions of my body and enliven my soul slain by my sins.

*Ode 9*

*Canon of venerable Hilarion*

*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.

Your tomb, pouring healings through the grace of the Spirit, dries up the showers of the passions, expels spirits of deception, and illuminates the hearts of all the faithful who bless you with faith, O venerable Hilarion.

In the meadow of fasting you blossomed like a rose, a sweet-smelling lily, and a fragrant apple; and you perfume the souls and hearts of the pious, O glorious Hilarion, intercessor for those who praise you.

Your memory shines today like the sun, truly illuminating the hearts of the pious with the splendour of your pangs and the radiance of your miracles, O father; upon which may you be mindful of all who honour you with faith.

*Theotokion* Rejoicing, we offer you the cry of Gabriel, saying: Rejoice, O place of sanctity; rejoice, glory of the venerable and salvation of the faithful, for through you we have been deified, O ever-virgin Mother of God.

*Canon of venerable Stephen*

## **March 28**

*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.

Following the steps of those who have lived piously in holiness upon the earth, O God-bearing Stephen, you proved to be meek, guileless, compassionate and humble, peaceful and full of the love of God; therefore, we praise you with faith.

Like sweet-smelling myrrh, like a pure lily, like an open rose, O father, you emit from your precious shrine the fragrance of countless healings, dispelling the reeking illnesses of those who fervently have recourse to you with faith.

Your holy memory, shining like a great sun, splendidly illumines creation; and celebrating it with piety, we cry out to you, O Stephen: Having enlightened the thoughts of all with your supplications, protect and preserve us.

*Theotokion* Sin-loving and careless of life, O pure one, I tremble before the inexorable judgment: by your holy entreaties keep me uncondemned there, O Bride of God, that I may ever bless you as my advocate.

## March 29

### **Venerable Father Mark, Bishop of Arethusa, Kyril the Deacon, and others who suffered under the tyrant Julian the Apostate**

#### **Vespers**

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

Venerable and holy martyred hierarch, \* shining sacredly with the light of the episcopate, \* you emitted \* the unfading radiance of martyrdom. \* Now you have passed over to the never-waning radiance, \* where the choirs of the martyrs rejoice, \* and where the ranks of angels join chorus. \* With them be ever mindful of us, \* O blessed and God-pleasing one.

O Kyril, martyr and athlete, \* mighty as a servant of God \* you ministered to Christ; \* and, sacrificed as a pure immolation, \* you were offered upon the altar of God, O divinely blessed one, \* and received a precious inheritance, \* ever abiding \* amid the splendour of the saints, \* holy of calling and deed.

O praiseworthy martyrs of Christ, \* you passed without harm \* through the furnace of torture \* with the dew of divine grace, \* and have been brought to dwell by still waters, \* having received the prize of victory. \* Rejoicing today, we celebrate with faith \* your sacred memory, O holy ones, \* glorifying Christ.

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

*Theotokion* Troubled and in grief, \* we beseech you, O most pure Lady, \* our intercessor: \* Permit not your servants to perish utterly; \* but hasten to rescue us \* from this present time of wrath and grief, \* O divinely joyous, holy and pure one, \* our protection and hope unassailed.

*Theotokion of the Cross* Seeing you nailed to the cross \* and voluntarily accepting suffering, O Jesus, \* your virgin Mother, \* cried out to you, O Master: Woe is me, my sweet child; \* for how do you endure wounds unjustly inflicted, \* O physician who heals human infirmities, \* who has delivered all from corruption \* in your loving kindness?

## **Matins**

*Canon of the saints, tone 8  
composed by Joseph  
upon the acrostic I honour the deified Mark and Kyril*

### *Ode 1*

*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.

Standing with the angels before God, O blessed martyrs, entreat deliverance from transgressions for us who with love call you blessed and sing in praise: Let us sing to the Lord, for gloriously has he been glorified.

The Holy Spirit promoted as a hierarch to shepherd multitudes of people in holiness with the noetic staff of the dogmas; and with them, you sang: Let us sing to the Lord, for gloriously has he been glorified.

Having quenched the flame of polytheism with your blood, O wise ones, you rejoice, having suffered, shaming the pagan sages; and now you stand with the martyrs before Christ, singing: Let us sing to the Lord, for gloriously has he been glorified.

*Theotokion* God, whom the ranks of the bodiless glorify with trembling, as before the creator of all, the only immutable one, was incarnate of the incorrupt Maiden; and men on earth ever sing in praise: Let us sing to the Lord, for gloriously has he been glorified.

### *Ode 3*

*Irmos* Confirm our hearts and minds, that we may sing and glorify you, who has confirmed the heavens by your Word, for the salvation of our souls.

You did not offer worship to inanimate graven images, O blessed one, but mightily endure many and various tortures, O Mark of valiant wisdom.

With courage of mind you endured the mockery and torture of greatly iniquitous men, O glorious Kyril, martyred athlete.

Though stripped naked and covered with wounds, O much-suffering martyrs, you remained unmoved, preferring nothing more than the love of Christ.

*Theotokion* From you, the immaculate Virgin, the Sun of Righteousness has shone, illuminating all under the sun with glorious radiance.

*Sessional Hymn, tone 4,  
to the Special Melody You have appeared...*

Illumined with true grace, O glorious hieromartyrs,  
you splendidly instruct the ends of the earth with piety.  
Therefore, with faith we call you blessed.

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

*Theotokion*

Stretching forth your pure hands, O virgin Mother,  
protect those who place their hope in you and cry out to your Son:  
O Christ, grant your mercies to us all.

*Theotokion of the Cross*

Seeing your Son hanging on the tree, O most pure Lady,  
you cried out in pity, inwardly rent asunder:  
Woe is me;  
for how is it that you can set,  
O my eternal light?

*Ode 4*

*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.

Your blood which flowed to the earth truly sanctified it fittingly, O divinely wise one; and it has watered the souls of the pious, moving them to divine zeal.

Illumined with noetic radiance, O blessed martyrs Mark and Kyril, you gloriously dispelled the evil night of ungodly paganism.

Heal our infirmities, O benefactor, through the supplications of divine Mark and Kyril, and impart your mercies to all who hymn you.

Casting down the temples of the idols by divine power and the grace of the Word, O martyrs of Christ, by faith you became a temple of the Holy Spirit.

*Theotokion* O Mother of God, you appear as the spacious dwelling of God, the exalted throne and the portal through which he passed in ineffable childbirth, calling us up from corruption.

*Ode 5*

## **March 29**

*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.

As beacons revealed to the world, O divine hieromartyrs, illumine all with the divine splendour of the Spirit.

Looking to divine rewards, O blessed Mark, you mightily endured unendurable wounds and pangs.

As a sacred minister offering unbloody sacrifices to Christ, O blessed one, you offered yourself to the Lord as a sacrifice of sweet fragrance.

*Theotokion* You gave birth to the king of all in awesome childbirth, O most pure Mother of God, to the benefaction of creation.

### *Ode 6*

*Irmos* You caused Jonah to dwell alone in the sea monster, O Lord; and as you delivered him from corruption, save me, entangled in many snares.

Having endured intricate tortures and passing through death, O divinely wise Kyril, you join chorus in everlasting glory in heaven, praying for us.

Having the Word of God dwelling in your heart, O glorious Mark, you drew people and nations to the divine faith and gloriously ended your race.

Consumed by torment, you offered yourself to the Lord as sacred ministers and perfect sacrifices, and you stand, resplendent, before the king of all in the highest.

*Theotokion* O Virgin, entreat remission of sins and correction of life for us who hymn your mighty works and glorify you with pious mind.

*No Kontakion is provided.*

### *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 by the radiance of the Holy Trinity, O divinely blessed ones, you have dispelled the darkness of deception and have obtained glory, singing: Blessed are you, the God of our fathers.

Let God-bearing Mark and divine Cyril be honoured, who forsook things below and inherited things on high, singing: Blessed are you, the God of our fathers.

Having shaken off the slumber of indifference in your struggles, you finished the race and joined the company of athletes, singing: Blessed are you, the God of our fathers.

*Theotokion* From you salvation has shone in a manner past understanding and recounting, upon those who sit in the darkness of death, O Virgin, and you have made heavenly those below, who 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.

As victors over the tyrant who savagely condemned you, O martyrs, you have received imperishable crowns, crying out: Bless the Lord all you works of the Lord.

With the shield of love and faith, O athletes, with the sword of divine valour you cut down hordes of the enemy, crying out: Bless the Lord all you works of the Lord.

Having suffered on earth, O holy ones, you received a crown of righteousness from the hand of Christ in the heights, crying: Bless the Lord all you works of the Lord.

*Theotokion* O blessed one, we proclaim you to be the jar of living Manna, the table, the star, the censer, the golden lamp stand, the mountain, the portal, the bush unconsumed, the throne of the Most High and the salvation of the world.

*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.

Following the steps of Christ who suffered and died of his sufferings, O martyrs, you accepted the trial of many wounds and, denouncing the worship of the ungodly foe, you were magnified and have become like the angels.

Having fellowship with God, O blessed ones, you became like fiery embers, and with grace you utterly consumed the tinder of polytheism and have passed, rejoicing, to the noetic light, illuminating our minds.

Having set the feet your souls upon the noetic rock, you were not shaken by the assaults of torture: may you ever strengthen our minds, shaken by the machinations of the enemy, O victorious martyrs.

**March 29**

*Theotokion* With your noetic radiance illumine our thoughts, hearts and understanding,  
O divinely joyous Maiden, that treading the paths of life aright, we may receive mercy,  
ever proclaiming your praises.

## **March 30**

### **Our venerable father John, author of *The Ladder***

#### **Vespers**

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

O venerable father John, \* your voice truly proclaimed \* the lofty praises of God, \* meditating, O most wise one, \* upon active, divinely inspired words; \* and as one blessed by him, \* you were enriched by the grace which flowed therefrom, \* overthrowing the purposes of all the impious.

O glorious father John, \* having cleansed you soul with upwellings of tears \* and moving God to mercy by your standing all night, \* you soared, O blessed one, \* to his love and beauty, where you now fittingly delight, \* rejoicing without ceasing, \* with your fellow strugglers, \* O divinely wise and venerable one.

O venerable father John, \* having by faith given your mind wings to fly to God, \* you rejected the instability of the world's confusion; \* and, taking up your cross, you followed him who sees all things. \* Through struggles of fasting, \* you brought into the subjection of your mind \* the body which is hard to bridle, \* by the power of the divine Spirit.

*If it be Saturday or Sunday, the following is also sung:  
Glory be to the Father... tone 6 Ideomelon*

O venerable father, the sound of your corrections has gone forth into all the earth; you have found the reward of you labours in heaven; you have destroyed hordes of demons and attained the ranks of the angels, whose life you blamelessly emulated. As you are possessed of boldness before Christ our God, implore peace for our souls.

*But on Monday to Friday, we sing Glory... Both now...  
and the Theotokion or Theotokion of the Cross, tone 8,  
to the Special Melody O most glorious wonder...*

*Theotokion*    I beseech you, O most honoured one, \* the vessel of virginity \* and pure and comely habitation of God: \* comfort my soul \* tormented by the venom of the serpent, \* and mortified by transgressions, \* that I may glorify you \* who is magnified by all the faithful, \* O divinely joyous one.

## March 30

*Theotokion of the Cross* What is this thing \* which my eyes behold? \* O Master, \* who sustains all creation, \* do you die, lifted up upon the tree, \* bestowing life upon all? \* Thus the Mother of God said, weeping, \* when she beheld the God and man \* who had shone forth from her ineffably, \* suspended on the cross.

*Aposticha [of the Triodion, inserting]*  
Glory be to the Father..., tone 8 Ideomelon

We honour you as the instructor of a multitude of monks, O John our father, for following your steps we have truly come to know how to walk rightly. Blessed are you, O conversor with angels, partaker of the bliss of heaven with the venerable and the righteous, who, having laboured for Christ, openly shamed the might of the enemy. With the saints pray to the Lord, that he have mercy on our souls.

*Troparion, tone 8* With the streams of your tears you cultivated the barrenness of the desert, | and with the sighs of your labours from the depths of your soul you brought forth fruit a hundredfold: | radiating miracles you are a shining light for the whole world. || O John our father, entreat Christ our God that our souls be saved.

*Canon, tone 8,*  
*composed by Ignatius*

*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.

O venerable John, having risen from the coarseness of material things to the immaterial and noetic light, enlighten me through your prayers to the Lord.

Having tasted the sweetness of abstinence, you spurned the bitterness of the passions; therefore, you delight our senses more than honey and the honeycomb.

Having mounted to the summit of the virtues and spat upon pleasures which love the depths, you became the sweetness of salvation for your flock, O venerable father.

*Theotokion* May you O Lady, who ineffably gave birth to the wisdom and Word of the Father, heal the grievous wounds of my soul and quell the pain of my heart.

*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.

With the fiery coal of your ascetic warfare, you burnt away the thorns of the passions, giving warmth through your fervour to all who follow the monastic life.

Through your ascetic labours, O saint, you became a myrrh of sanctification, offering to God a sweet-smelling fragrance.

Attentive to the laws of God, with the waters of your tears you drowned the passions, as the soldiers of Pharaoh once were drowned in the Red Sea.

*Theotokion* Quell the raging tumult of my thoughts, O pure Mother of God, directing their activity toward your Son.

*Kontakion, tone 1,  
to the Special Melody* The choir of angels...

Bringing forth ever-blooming fruits of teaching from your book, O blessed and wise one, you delight those who with vigilance attend to it; for it is a ladder of the soul leading from earth to heavenly and lasting glory for those who honour you with faith.

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

Shining supernaturally in vision and deed, you enlighten with doctrines; you have set forth divinely wise laws, O blessed one, setting as rungs the beauties of the virtues, and indicating the deceits and machinations of evil. Hence, you lead up those who follow your divine teachings from the passions to dispassion, O angelic John. Entreat Christ our God to grant remission of transgressions to those who with love honour you holy memory.

Glory... Both now and for ever...

*Theotokion* All we, the generations of men, bless you as the Virgin who, alone among women, gave birth without seed to God in the flesh; for the fire of the divinity dwelt within you, and you gave suck to the creator and Lord as a babe. Therefore, we, the generations of angels and men, glorify your most holy birthgiving, and together we cry out to you: Entreat Christ our God to grant remission of offences to those who with faith worship your most holy child.

*Theotokion of the Cross* The lamb and Mother, beholding the lamb, shepherd and deliverer upon the cross, exclaimed, weeping and, bitterly lamenting: The world rejoices, receiving deliverance through you; but my womb is pained to behold your crucifixion, which you endure in the loving kindness of your mercy. O long suffering Lord, abyss of mercy and inexhaustible fountain: have pity and grant remission of offences to those who with faith hymn you 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.

## March 30

You are a fragrant meadow and a living paradise of the virtues, in which there grows the fruit of abstinence, with which you nourish all who honour you.

For all who follow the ascetic and monastic way, you are truly a lawgiver like Moses, a meek and gentle ruler like David; and we bless you, father.

Planted beside the waters of abstinence, O blessed father, you became a fruitful vine, bearing the grapes of true sanctity.

*Theotokion* Within time, O Mother of God, you have borne for us him who shone forth timelessly from the Father: entreat him to save those who hymn you.

### 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.

You quenched the passions with the dew of your ascetic struggles, O blessed father, and with the fire of love and faith you kindled the lamp of abstinence; you became a light of dispassion and a child of the day.

With your divine husbandry, O father, you tended the grapes of faith; you gathered them to the winepress and pressed them out by the labours of ascetic warfare; and filling the cup of your soul with abstinence, you make glad the hearts of your flock.

With courage you endured the assaults and wounds of the invisible foe, and as a pillar of steadfastness you supporting your flock, O blessed father; guiding your sheep with the staff of God, you nurtured them in green pastures beside the waters of abstinence.

*Theotokion* Following the words of your lips, O most pure one, we call you blessed; for the Lord, who accomplished mighty works through you, has magnified you and, born of you, has shown you to be the true Mother of God.

### 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.

Within your soul you amassed the divine wealth of the Spirit: blameless prayer, purity, honesty, constant vigil, and labours of abstinence, through which you became a dwelling place of God.

You transcended the baseness of matter here below, and raised your mind upon the wings of immaterial prayer, and through the perfection of your life you inherited repose on high.

With the sweat of your fasting you extinguished the burning darts of the enemy, and having kindled the fire of faith, you burnt away the pride of faithless heresies.

*Theotokion* The splendour of the Most High has shone from Sion, clad in flesh taken from you in an ineffable union, O unwedded Lady, with which he has enlightened the world.

*Kontakion, tone 4,  
to the Special Melody You have appeared...*

Truly you have been set by the Lord | as a fixed star in the firmament of abstinence, || giving light to the ends of the earth, O father John our teacher.

*Ikos* Truly you made of yourself a house of God, O father, adorning it with your divine virtues as with radiant gold, expounding the divine laws of faith, hope and love; learning understanding and courage through abstinence as if bodiless, and acquiring chastity and humility, whereby you were exalted. Enlightened by unceasing prayers, you took wing through mystic visions and received the mansions of heaven, O father John our instructor.

*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.

You nurtured you flock on the verdure of the kingdom of the Most High, O father, and, driving away the wild beasts of the heresies with the staff of Orthodox dogmas, you sang: Blessed are you, the God of our fathers.

You have entered the upper bridal chamber of the kingdom of Christ, clad in vesture worthy of a guest, and there you recline at the banquet, singing: Blessed are you, the God of our fathers.

You became a river of abstinence devoid of sin, O father, drowning evil thoughts and washing away the defilement of those who with faith sing: Blessed are you, the God of our fathers.

*Theotokion* The incarnate Lord of all issued from you, O Virgin; and so, understanding in Orthodox manner that you are the Mother of God, we sing to you 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.

## **March 30**

Having truly acquired you as an animate pillar and model of abstinence, O father, we all honour you memory, O John.

The multitude of monastics rejoices, and the assembly of the venerable and the righteous join chorus; for with them you have received a worthy crown.

Adorned with the virtues you have entered the bridal chamber of ineffable glory, singing a hymn to Christ for ever.

*Theotokion* Reject not those who need your help, O Virgin, and who hymn and exalt you above all for ever.

### *Ode 9*

*Irmos* Let us gloriously honour the pure Mother of God, who received the fire of the divinity within her without being consumed: O people, let us magnify her with hymns.

You are revealed by God as a physician for those who ail amid their transgressions, and as a destroyer and expeller of evil spirits; therefore, we call you blessed.

You left the earth as the abode of corruption, O father, and made your dwelling in the land of the meek; with them you rejoice, delighting in divine sweetness.

Today is a festival, for it calls together every part of the monastic flock, inviting all to share in a feast of spiritual rejoicing and in the food of sinless life.

*Theotokion* He who cast down the wicked slayer of man who of old deceived the first of our race, has made his abode within you, O immaculate Lady, and has saved us all.

*Exapostilarion,  
to the Special Melody Hearken, O women...*

You avoided the defilement of this most passionate world and, having laid waste your flesh with hunger, you restored the strength of your soul, O venerable and ever-memorable John, and have been enriched with heavenly glory: cease not to pray for us, O John.

*Theotokion* We who have been saved by you, O Lady, with authority confess you to be the Mother of God; for you ineffably gave birth to God who has destroyed death by the cross, and who has drawn to himself the companies of the venerable, with whom we praise you, O Virgin.

## **March 31**

### **Hierarch Innocent, metropolitan of Moscow, enlightener of Siberia and America**

*[From a source in the USA where the saint is observed with a Polyelios-rank service, but here modified somewhat as befits a Lenten commemoration outside of that country.]*

#### **Vespers**

*At Lord I call to you... verses of the hierarch, tone 1,  
to the Special Melody O marvellous wonder...*

O most glorious wonder: \* the newly manifest apostle of Siberia and America is revealed: \* wondrous Innocent becomes a fervent advocate before God for us. \* Be glad, O Lavra of Saint Sergius, \* possessing the relics of the holy hierarch. \* Leap up, you multitudes of the Orthodox, \* having wondrous Innocent as your helper in misfortunes, and cry out to him: \* Rejoice, O luminary of the Russian land: \* pray to the Lord, \* that he grant our souls peace and great mercy.

O marvellous wonder: \* an unshakable pillar of Orthodoxy \* has truly appeared in the Russian land: \* Innocent, the equal of the apostles. \* Therefore, you councils of the divinely wise, \* be raised in spirit to the heights, crying out to the holy hierarch: \* Rejoice, O our apostle: \* pray to the Lord, \* that he grant our souls peace and great mercy.

Wondrous are your mysteries, O Christ; \* who has given us a new luminary of faith and piety \* shining in the firmament of the Church, \* in the choir of the saints pleasing to God: \* hierarch Innocent, apostle of Siberia and America, \* to whom we sing: \* O holy man of God, pray to the Lord, \* that he grant our souls peace and great mercy.

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

Gathering for his memorial, lovers of the feasts of the Church, with hymns of praise let us bless the great and holy hierarch, excellent among the clergy, glorious among the choir of the saints, wondrous among workers of miracles; and let us say: Rejoice, righteous one whose soul is in the hands of God in the light which transcends heaven. Rejoice, preacher who enlightened and taught the heathen tribes. Rejoice, blessed one pure of heart, who now sees God. Rejoice, holy one, pleasing to God who dwells among the saints. Rejoice, good servant of the Lord, who has entered the joy of your Lord. Implore him for those who honour your exalted memory.

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

## March 31

*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.

*Theotokion of the cross* Standing by the cross with the young disciple at the time of the crucifixion, the Virgin cried out tearfully: Woe is me; how can you suffer passion, O Christ who is the dispassion of all?

*Aposticha, tone 5,  
to the Special Melody Rejoice*

Rejoice, hierarch of Christ, great God-pleaser, minister worthy of the divine mysteries, pure and honoured vessel of the Holy Spirit, who bore God ever within your heart and from whom grace poured forth, O good shepherd and wise teacher, excellent instructor, skilled helmsman of the ship of the Church, wondrous director and far-famed guide. Holy hierarch Innocent, entreat Christ our God, that our souls be saved.

*Verse* My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

Rejoice, O sacred one, adornment of your episcopal throne, boast of bishops, gladness of the faithful, joy of the grieving, healer of the sick, helper of the helpless, fountain ever-flowing for those have recourse to you, through which we draw great mercy from Christ our God.

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

Rejoice, gatherings of the Orthodox, who glorify the memory of the holy hierarch Innocent, who laboured as an apostle in Siberia and America, dispelling the darkness of ungodliness and shining the light of faith among all peoples, the defender and helper who provides the faithful with mighty protection by the rampart of his prayers, who intercedes and prays to God for us, that we may receive great mercy.

Glory be to the Father... *tone 2*

Divinely wise holy hierarch Innocent, the good and faithful servant of the Lord, who did not hide in the earth the talant given you by him, but increased it through teaching and labouring. Faithful in little things, you were set over many by the Master of the house of heaven: entreat him for those who honour your memory with faith.

Both now and for ever...

*Theotokion* I place all my hope in you, O Mother of God: keep me safe under your protection.

*Troparion of the hierarch, tone I*

Your sound went forth into the lands of the midnight sun,  
for with the light of the Gospel you enlightened the ignorant  
who accepted your words, and whom you taught in a godly manner,  
adorning their native customs.

O holy hierarch Innocent our father,  
the boast of Russia,  
entreat Christ our God that our souls be saved.

## **Matins**

*Canon of the holy hierarch, tone 8,  
upon the acrostic* The steps of man are directed by the Lord

*Ode 1*

*Irmos* Let us offer mighty works to our wondrous God. Let the earth sing with us in majesty, and let heaven clearly hymn his glory.

Let us open our mouths in praise of the new luminary of Russia, the apostle of Siberia and America, the hierarch Innocent; and with him let us offer mighty praises to our wondrous God, and hymn his glory.

When the voice of the Lord summoned you to enlighten a people languishing in darkness, you left your homeland and undertook a long and difficult journey; and reaching the Aleutian Islands, you laboured as an apostle, offering mighty works to our wondrous God and hymning his glory.

You were a father and teacher to the Aleuts, enlightening them with the light of the Gospel and teaching them various crafts, raising up a temple in honour of the ascension of the Lord, where they would offer mighty works to God and hymn his glory.

*Theotokion* You are the saving harbour and protection of those who invoke you, O most pure Mother of God; therefore, we call upon you with all our soul: O Lady, save us, as we offer mighty praises to our wondrous God and hymn his glory.

*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.

## **March 31**

As an emulator of the love of the heavenly Father, you loved your children with the love of Christ, O holy hierarch Innocent, sailing from island to island in a little boat, buffeted by the waves, preaching Christ for the sake of their enlightenment, that he who loves mankind might let fall the dew of his grace upon them.

The island of Sitka boasts in your apostolic labours, O holy hierarch Innocent, for there you enlightened the tribe and built a church of the Archangel Michael, where entreaty is offered even to this day to the Lord who pours upon them the dew of his grace.

With virtues, as with the rays of the sun, you enlightened the infidels of distant lands, labouring as an apostle, a pastor and teacher, as well as a builder and physician for all in need. Therefore, you were prophetically honoured as an equal of the apostles even before your glorification on earth, O hierarch, now crowned with glory in heaven.

*Theotokion* We cry out to you the hymn of the archangel, O Bride of God: Rejoice, the Lord is with you. Rejoice, joy of angels and gladness of all who glorify you. Save the souls of those who hymn you, O pure Mother of God.

*Sessional Hymn, tone 2*

O truly melodious organ who caused the Gospel of Christ to resound upon the people of Siberia and America, thereby announcing the dispensation of the Word; O heavenly intellect who lived here below yet dwelt in heaven through divine contemplation: tending your flock, you increased the children of the Church, making them children of the Father by adoption. Holy hierarch Innocent, pray for us who with joy celebrate your most blessed memory.

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

*Theotokion* Hearken to the supplicant voices of those who with faith and love have recourse to you, O Lady, who hymn you with fear.

*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.

By divine dispensation the Church of Russia established an episcopal cathedra in the new land and made you its bishop. Submitting to the will of the Lord, O holy hierarch Innocent, there you emulated the wondrous Paul, travelling widely and teaching the flock enlightened by you to sing: Glory to your power, O lover of mankind.

By your apostolic labours the Lord illumined the people who sat in darkness and the shadow of death; and as a good shepherd, O holy hierarch Innocent, you showed

them the path to the kingdom of heaven, teaching all to sing: Glory to your power, O lover of mankind.

The Aleuts and Tlingits rejoice in you, their enlightener: heeding your teaching even to this day, they offer the work of their hands in sacrifice to God, honouring you with love, who taught them to sing: Glory to your power, O lover of mankind.

*Theotokion* Extinguish within us the glowing flame of the passions and grant us a fountain of tears, O Lady, that thereby we may wash defilement from our lowly souls and find mercy, that we may sing: Glory to your power, O lover of mankind.

#### *Ode 5*

*Irmos* O Christ our God the giver of light, who has dispelled the primal darkness of the abyss, disperse the gloom of my soul and give me the light of your commandments, that I may arise to glorify you, O Word.

With purity of life and tireless labours, the holy hierarch Innocent turned to the light of Christ the pagans who had been languishing in the night of ignorance, and taught them to arise to glorify you, O Word.

With the oil of your love you anointed the people of the islands, establishing the Church of Christ to worship the triune God with faith. Therefore, you rejoice with the apostles, receiving the honour of an apostle of Christ.

You avoided slothfulness and every worldly attachment, causing your flesh to wither away by your labours and struggles, visiting your flock and teaching the new sheep of the flock of Christ. You translated the word of God for them, that every tongue, arising out of the night, might send glory to God.

*Theotokion* O Mother of God, Virgin full of grace, bestower of joy: grant the joy of the never-waning light to those who with faith glorify you and hymn you with all their soul.

#### *Ode 6*

*Irmos* The abyss of sins and the storm of transgressions assail me and cast me violently to the depths of despair, but extend your mighty hand as you did to Peter, O my guide, and save me.

Those who sailed with you beheld the storms sea obey you, and were filled with awe; and having learned from that which is inanimate, they bowed down before your sanctity, O holy hierarch Innocent, glorifying the wonders of God.

When by the will of God you put in at the coast of Japan, O holy hierarch Innocent, you gave your fellow struggler, Nicholas, your blessing for his apostolic labours,

## **March 31**

confirming in him the zeal of God to enlighten the people of Japan; thus you both are glorified as evangelists of Christ.

As a skilled helmsman of the ship of the Church you wondrously sailed the seas, and with the plough of your discourse worked the stony hearts of those who lived in a barren land, sowing within them the divine seed, O holy hierarch Innocent.

*Theotokion* You are our hope and trust, O most holy Mother of God: save the Orthodox of our land, your people who entreat and invoke your name.

### *Kontakion, tone 4*

You were a true and wonderful teacher;  
for having done what the Lord commanded,  
you taught and instructed in piety those who came to you,  
enlightening unbelievers to recognize the true faith,  
And with holy baptism illumining them.  
Therefore you rejoice with the apostles,  
having received the honour of an evangelist of Christ.

*Ikos* The first sower of spiritual virtues, a hierarch and teacher for those enlightened by you in the lands of Siberia and America, you led many peoples from unbelief to the faith of Christ, instructing them to please God with a pure life. Therefore, we glorify you, O holy hierarch Innocent, who has received the honour of an evangelist of Christ.

### *Ode 7*

*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.

Taking the yoke of Christ upon your shoulder, you laboured in a far away land, announced the message of God to the children in their own language, enlightening them that they might glorify him who established the earth upon the waters, singing to the Lord: Blessed are you for ever O Lord, the God of our fathers.

Having fed the reason-endowed flock of Christ on fragrant pasture, and divinely guided them to the straight path of the life in emulation of Christ, you entrusted them to your successors, and directed your steps to Moscow, singing to the Lord: Blessed are you for ever O Lord, the God of our fathers.

Taking up your shepherd's staff, O holy hierarch Innocent, you were led by the providence of God; and, having attained the throne of Moscow, you instituted the feast of the holy hierarchs Peter, Alexis, Jonah and Philip: with them you cry out to Christ: Blessed are you for ever O Lord, the God of our fathers.

*Theotokion* Rejoice, O fiery throne of the Lord; rejoice, ray of immaterial brilliance; rejoice, cloud of the Sun of Righteousness who shone forth Christ our Saviour, to whom we sing: Blessed are you for ever O Lord, the God of our fathers.

*Ode 8*

*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.

As a bishop, O holy hierarch Innocent, assist our archpastors in your supplications, that they might rightly teach the word of truth, protect the Orthodox Church, heal our minds which are cast into turmoil by vain and passionate thoughts, strengthen our feeble hearts, and increase faith within us, that we may glorify the creator of all for ever.

Having done the work of God upon the earth and prepared yourself for the Lord, you fell asleep after receiving the holy mysteries of Christ, that you might sing with the saints in heaven: Blessed are you for ever, O Lord God of our fathers.

Love never fails, the divine Spirit said through the preeminent Apostle Paul, and in the miracles of your love this truth is seen, O holy hierarch Innocent; for even after death you appear to your children and teach them to sing to the Lord for ever.

*Theotokion* O most good and immaculate Lady, the helper given to all of us Christians by God through grace, entreat him, that he overlook our countless offences and deliver us from fiery retribution, the outer darkness and all manner of torment.

*Ode 9*

*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.

Strengthen and guide to the way of peace the children of your Church, acquired through your precious blood, O Christ: thus you cried out to the Son of God, O holy hierarch Innocent our father, as a child of the kingdom of heaven while still on earth.

You ran the race and finish the course, and with your prayers for those who offer up this hymnody, you have revealed a barren land to be fertile, O holy hierarch Innocent. Entreat Christ our God, that we may offer him the fruits of repentance, that he, the dawning from on high, may visit us and guide our feet into the way of peace.

### **March 31**

O holy hierarch Innocent, reject not these praises offered to your labours by my hand through the providence of God and your episcopal blessing: accept it and beseech Christ our God to deliver me from standing at his left and guide me to the way of peace.

*Theotokion* We all praise you as the boast of the angels and men, O most hymned Virgin Mary, and we pray with faith: Accept our entreaty, and fulfill our petitions.

*Exapostilarion,*  
*to the Special Melody* Having fallen asleep in the flesh

Even though you fell asleep in the flesh, O holy hierarch Innocent, yet, alive in spirit, you reign with Christ in the never-waning kingdom, and pray to him for those who call upon you with faith and love.

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

*Theotokion* Pure virgin Lady, deliver us from all evils, entreating him who has nailed our sins to the cross, that we may stand at his right hand when he comes in glory.

## Resurrectional Theotokia

### 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.

## Resurrectional Theotokia

*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.

## Resurrectional Theotokia

### 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 untroubled:  
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.

## Resurrectional Theotokia

### 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

## **Resurrectional Theotokia**

who grants cleansing of transgressions to all:  
receive our entreaty that we all may be saved.

### *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 at Verses

**Theotokia sung at the Verses<sup>4</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 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.

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<sup>4</sup> These being, with a few exceptions, the Theotokia provided in the Octoechos for the Aposticha of Vespers and Matins.

## **Theotokia at Verses**

*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 the righteous David said. | 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.

*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.

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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,

## **Theotokia at Verses**

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?

## **Theotokia at Verses**

*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.

*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: therefore, most blessed one, 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.

## **Theotokia at Verses**

*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.

## **Theotokia at Verses**

*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.

*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.

## **Theotokia at Verses**

*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.

## **Theotokia at Verses**

*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.

*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 who are subject to sin: | for you were a virgin before and during giving birth, | and you have remained a virgin, || 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 woman 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.

## **Theotokia at Verses**

*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.

## **Dismissal Theotokia**

**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.

## **Dismissal Theotokia**

*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. | ~ 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.

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## **Dismissal Theotokia**

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*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?

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*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.

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### **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.

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*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.

## **Dismissal Theotokia**

*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.

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## **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.

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## **Dismissal Theotokia**

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*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.

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*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.

## **Dismissal Theotokia**

*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**

## **Dismissal Theotokia**

*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.

*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**

## **Dismissal Theotokia**

*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.

### **Dismissal Theotokia**

*Saturday Lauds*

O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.