

## May 1

### The holy Prophet Jeremiah

#### Vespers

*At Lord I call to you... three verses, tone 8,  
to the Special Melody O Lord, even though at the tribunal...*

O Lord, \* who knew the glorious Jeremiah \* even before he was formed, \* and who sanctified the prophet \* before his birth and infancy, \* as one who knew freedom of understanding beforehand. \* Through his supplications \* save our souls, \* as you are merciful.

O Lord, \* even though the holy Jeremiah \* was cast into a cesspool, \* he noetically acquired a beautiful sweet fragrance, \* with which he now dwells in the mansions of paradise. \* By his supplications \* preserve us all, \* as you are our benefactor.

O Lord, \* the prophet, \* shining with your most radiant beams, \* was seen even by his opponents \* to be blessed and honorable; \* for the adversary was put to shame by his virtues; \* and he foresaw the things of the future \* as though they were present.

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

*from the Pentecostarion, or this Theotokion, in the same tone and melody*

O Bride of God, \* regard the sighing of my contrite heart; \* accept the lifting up of my hands, \* O pure Virgin Mary, \* as you love mankind, \* and reject it not, O immaculate one, \* that I may hymn and magnify you \* who has magnified our race.

*Theotokion of the Cross* Standing at the foot of your cross, \* the immaculate Mother cried out: \* O my Son, \* unoriginate Word of the Father, \* equally enthroned with the Spirit, \* how is it that you extend your most pure hands \* upon the tree? \* How can you so greatly humble yourself, O most good one?

*Troparion, tone 2*

Celebrating the memory of your prophet Jeremiah, O Lord, through him we implore you to save you our souls.

## **Matins**

*Canon of the prophet, tone 8*

### *Ode 1*

*Irmos* Traversing 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 God.

Known before you were created and sanctified from your mother's womb, you were anointed the prophet to the nations, singing: Let us sing to our deliverer and God.

He who knows all before they come to be, foreseeing the movement of your mind, O divinely revealed Jeremiah, ordained you an instructor for the people.

Having purified your insight of carnal defilement, O wise one, you became a witness to the truth, beloved of your creator.

*Theotokion* Having given supernatural birth to the Word of the Father, who made his earthly abode in you, O virgin Mother of God, you became the queen of all created things.

### *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.

Having hallowed your prophet before his birth, O Master, you sent him as a guide for those who are lost.

The grace of the Spirit which dwelt in your lips, shone upon those in darkness like an most radiant beacon.

Unable to bear the sweet fragrance of your myrrh, the ignoble assembly of Israel imprisoned you in a pit.

*Theotokion* Through you, O most pure Lady, the unoriginate Son of God was pleased to dwell among men.

*Kontakion of the Prophet, tone 3,  
to the Special Melody* Today the Virgin...

Having cleansed your radiant heart with the Spirit, O glorious Jeremiah, great prophet and martyr, you received from on high the gift of prophecy and cried among the nations: Behold our God; there is no other to compare with him who has appeared, incarnate on earth.

*Sessional Hymn, tone 8,  
to the Special Melody* You arose from the tomb...

You inclined your ear to God, that you might hear his words, O divinely eloquent prophet: you made plain to all things which were not yet in existence; and with weeping you lamented for your people who had drawn far from the Lord, and now, in heaven, you pray that we be saved.

Glory be to the Father... Both now and for ever... *Sessional Hymn from the Pentecostarion, or  
this Theotokion*

I have fallen into the abyss of bitter despondency, and have fallen into perplexity through the multitude of my wicked and impure deeds, and am now stuck fast in despair. O Lady, the Mother of God, by your compassion save me, as you are the help and salvific cleansing of sinners.

*Theotokion of the Cross* The unblemished lamb and Mother, beholding the lamb and shepherd hanging on the cross, cried out: What is this strange and unexpected sight? How can the life of all be condemned to death like a mortal man? Yet arise from the dead on the third day, O Word, as you said, that, rejoicing, I may glorify you.

*Ode 4*

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

The most radiant brilliance of the holy and divine Spirit, which illumined your heart, has made you the enlightenment of those in darkness.

As you are, of all the prophets, the one most sympathetic to us, O blessed God-pleaser, grant mercy to me who despairs of my manifold transgressions.

As a mediator of great and divine splendour, by your mediation still the tempest of my most turbulent life.

*Theotokion* O most pure Virgin, entreat God to whom you gave birth, that by your supplications, he may grant us forgiveness of our offences.

*Ode 5*

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

You sent your prophet, the sanctified Jeremiah, like lightning, to proclaim you, the light, to those in darkness, O Christ.

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In his foreknowledge, O Jeremiah, your Master made you to be a choice arrow stored in his quiver for the right occasion.

Your spiritual ears purified, O glorious prophet, you were granted to hear the Spirit conversing with you.

*Theotokion* Great and awesome is the mystery of the Virgin, for as a mother she nourished God who, in his loving-kindness, appeared on earth to men.

### *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.

You drew abundant enlightenment and grace, O God-bearer, spiritually broadening your soul's utterance; and filled with it, O prophet, you freely shine upon all who desire it.

Gazing upon the sea of this world raging with the storm waves of temptations, you desired the outermost courts where you were a fountain flowing a river of tears to lament the apostasy of your people.

In a mystery you recounted the coming death of the deliverer, O divinely eloquent one, for the iniquitous assembly of the Jews lifted Christ up upon the tree like a lamb, the author of life, the benefactor of all creation.

*Theotokion* The Word, begotten incorporeally of the Father before time began, O pure one, was born of you physically, within time; and we all live in his shadow, as Jeremiah prophesied of old.

### *Kontakion and Ikos from the Pentecostarion*

### *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.

Seeing that which you foretold, no longer hoped for but actually fulfilled, O prophet, you sang: Blessed are you for ever, O Lord God.

You appeared as a divine harp struck by the hand of the Comforter, producing heavenly sounds and singing: Blessed are you for ever, O Lord God.

While you wrote lamentations, O prophet, your divine gladness was not darkened, for you had greatly delighted in it from infancy, singing: Blessed are you for ever, O Lord God.

*Theotokion* It was your pleasure to enter the Virgin, desiring to save man, O Lord who taught the prophets to perform miracles. Blessed are you for ever, O Lord God.

*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.

In gladness you ascended to heaven, O divinely inspired Jeremiah, and with the bodiless you stand before the throne of the king of all, singing: Bless the Lord, all you works of the Lord, and exalt him above all for ever.

As a sacred preacher of piety, O exalted Jeremiah, you denounced the weakness of impiety, singing: Bless the Lord, all you works of the Lord, and exalt him above all for ever.

Shining with the light of divine splendour, which you received like a most lustrous mirror, you emit radiance upon those who love it, crying: Bless the Lord, all you works of the Lord, and exalt him above all for ever.

*Theotokion* The bestower of life received my nature from you and cleansed it of its former defilement, O Mother of God: to him we sing: Bless the Lord, all you works of the Lord, and exalt him above all for ever.

*Ode 9*

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

United to the most pure light of the splendour of the divinity, O blessed and glorious one, you acquired the manifestations thereof on earth.

Having attained fountain of incorruption and its shining radiance O divinely inspired one, you received the end for which you longed.

As you now delight in radiant splendour, O blessed Jeremiah, grant that it may illumine all who hymn your memory.

*Theotokion* We who believe in and acknowledge your most pure birthgiving entreat you, O haven of salvation, that we may be delivered from misfortunes.

## **Liturgy**

*Prokimenon, tone 4*

You are a priest for ever, after the order of Melchizedek.

*Verse* The Lord said to my Lord: Sit at my right hand, until I make your enemies your footstool.

*Epistle to the Corinthians, number 156 [1 Cor 14:20-25]*

*Alleluia, tone 5*

Moses and Aaron among his priests, and Samuel among those who call upon his name.

Light dawns for the righteous, and gladness for the true of heart.

*Gospel of Luke, number 14 [4:22-30]*

*Communion Verse*

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

## May 2

### Athanasius the Great, Patriarch of Alexandria

### Vespers

*At Lord I call to you... 6 verses, tone 4  
to the Special Melody Called from on high...*

O father who was granted life immortal, \* when you preached Christ the life-giver, the Son and Word \* consubstantial and equally eternal \* with the unoriginate Father of whom he was begotten, \* then you burned away the tinder of heresies \* with your fiery tongue, O glorious one, \* expelling Arius from the Church of Christ; \* and with divine discourses \* enlightening the hearts of the pious, \* to worship the Trinity in one essence.

Like a divine river \* aflood with the waters of the Spirit, \* O greatly wondrous father, \* overflowing with divine doctrines, \* setting the fulness of the Church afire, \* and overwhelming the assembly of the heretics \* in the depths of your divine words \* and the abyss of your understandings. \* For you, O wise father, \* divine Athanasius most rich, \* preached Christ the Master, \* consubstantial with the Father of whom he was begotten.

As a recounter of the mysteries of God \* and as a divine hierarch, \* you patiently endured \* tribulations and persecutions, \* attacks and lengthy exiles, O blessed one, \* for the sake of the faith of Christ, \* clearly proclaiming Christ to be consubstantial, and equally eternal and equal in his activity, \* equally eternal with the primal and equally unoriginate Father. \* He himself has mightily adorned you \* with radiance of teaching, \* and shown you to the world as one most splendid.

*And these verses, tone 5,  
to the Special Melody O venerable father...*

Venerable father, divinely revealed Athanasius, you were known from childhood to be a beacon for the Church, shining with radiant visions and enriched by virtues, consuming heresies with the spiritual fire of your discourses and guiding the faithful with the radiance of the Trinity, known in one divinity, sharing equally eternal glory. Ever entreat the Trinity, that he give to the world oneness of mind, peace and great mercy.

O venerable father, divinely eloquent Athanasius, magnificently called the namesake of immortality, you trod the path which leads thereto; and, enriched by the splendour of life, and with a pure mind, you became a champion of the Word, receiving your breath through the most holy Spirit: illumined thereby, you vanquished your foes; protected by him, you were unrelenting; and, deified by him, you communed with him, O holy one. Entreat him, that he give to all oneness of mind, peace and great mercy.

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Venerable father Athanasius, preacher of God, having endured tribulation and frequent perils, you have now been granted the food of paradise. Now dwelling within the divine mansions, you approach, as a victor, the tree of life, incorruptibly adorned with a crown of righteousness and invested with the diadem of the kingdom of the Most High. Resplendent with beauty, O blessed one, pray to Christ that he give the Church oneness of mind, peace and great mercy.

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

Let us hymn Athanasius, the holy hierarch of Christ, who demolished the teachings of Arius and proclaimed through the world the might of the Trinity, the one indivisible God in three persons, whom he entreats for us who celebrate his memory with faith.

Both now and for ever... *from the Pentecostarion.*

*Aposticha, from the Pentecostarion; with Glory be to the Father... tone 3*  
*composed by Germanus*

Again the Nile flowing with gold, arriving for the annual commemoration of him whose name is immortality, flows with golden torrents of immortality in goodly floods, producing the food of immortality; and with exalted divine sounds he teaches all to worship the indivisible might of the Trinity, pours forth divine doctrines, gives drink to the minds of the faithful, and prays for our souls.

Both now and for ever... *from the Pentecostarion.*

*Troparion, tone 3*

You were a pillar of orthodoxy, strengthening the Church with divine dogmas. O sacred hierarch Athanasius you put Arius to shame; preaching the Son as consubstantial with the Father, entreat Christ our God, O venerable father, that he grant us great mercy.

## Matins

*At God is the Lord... the Troparion from the Pentecostarion, twice;*  
*Glory be to the Father... that of the saint;*  
*Both now and for ever... that from the Pentecostarion, once.*

*Canon from the Pentecostarion; and that of the holy hierarch, tone 8,*  
*composed by Theophanes*  
*upon the acrostic Athanasius was the boast of the Orthodox*

*Ode 1*



*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

I offer praise to Athanasius, honoring him as a doer of good; and I offer yet higher praises to God, by whom men are given the praiseworthy gift of virtue, of which he became the living image and seal.

Full of divine wisdom and shining in your angelic life more than the sun, you are beyond normal praise; yet accept our praise, O venerable father, though it be wanting.

We weave a hymn on the glorious day of your commemoration, O Athanasius; yet, lacking greater hymns fit for you, we ask that you excuse us, and that abundant grace of the Spirit be given us through you.

*Theotokion* You gave birth to the divine Word of the Father, him who before was incorporeal yet became incarnate for us, O immaculate Bride of God, the boast of virgins, vessel of purity and temple of purity.

*Ode 3*

*Irmos* Christ, who in the beginning established the heavens with wisdom and founded the earth upon the waters, confirm me upon the rock of your commandments, for none is holy but you, the true lover of mankind.

Having purified your soul and body of defilement, O Athanasius, you were worthy of God; therefore, the fulness of the Trinity rested within you, servant of sacred mysteries.

As you desired, the grace of the Comforter, finding your soul cleansed of the passions, began its activity there, O father, setting you as a radiant lamp for the world.

To hierarchs you were a model of hierarchy and an example of active life; for your lucid discourse was a model of vision, and your doctrine fully encompassed your theology, O wise father.

*Theotokion* You are more exalted than the cherubim and the seraphim, O Mother of God; for you alone received the infinite God: we the faithful bless you with hymns.

*Kontakion, tone 2,  
to the Special Melody Of your blood...*

Planting Orthodox doctrines, you cut down the thorns of heresy, increasing the seed of the faith with the rain of the Spirit, O venerable one; therefore we hymn you, O Athanasius.

*Ikos* Pouring the torrent of your discourse of divine teaching upon the world, you gave drink to the souls of the faithful, O Athanasius, and drowned the proponents of heresy

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like the Egyptians of old, giving us the divinely inscribed Orthodoxy, that we worship the Trinity in one divinity: through which you have preserved us, delivering us from the invisible foe; therefore we hymn you, O Athanasius.

*Sessional Hymn of the saint, tone 8,  
to the Special Melody Of the wisdom...*

With the wisdom of the Word you deposed the deception of Arius, preaching the Orthodox faith to the world, that Christ the Word, our life, is truly consubstantial with the Father. With oneness of mind the Church glorifies the consubstantial Trinity in one divinity, O God-bearing Athanasius. Entreat Christ our God, that he grant remission of offences to those who honour your holy memory with love. *twice*

Glory be to the Father... Both now and for ever... *Sessional Hymn from the Pentecostarion.*

### *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 Habbakuk, I therefore cry to you: Glory to your power, O lover of mankind.

From on high the Spirit of Christ breathed upon you the life-bearing breath which of old divinely entered the upper chamber and filled the disciples; and it made of you, O father, a thirteenth apostle proclaiming the Orthodox faith.

Burning greatly with divine zeal, you aided the council in Nicea; and even before you became a hierarch you preached that Christ the Word is consubstantial with the Father: therefore, Christ made you a chief shepherd and disciple.

Entrusted by divine providence with the care of the Church, O Athanasius, like a scythe you cut down the spiritually harmful blasphemies of the heretics, severing them at the root, and watering the seed of the Word, you cultivated it.

The severing of Father from the Son by Arius, and the confusion between them of Sabellius, bringing immeasurable dishonor to God who is equally worshipped, were utterly consumed by your fiery tongue, O Athanasius, and every heretical blasphemy with them.

*Theotokion* After the first Adam, you became the new Adam, the deliverer and Saviour of all; and after death, the true life immortal. Knowing you, the successor of our first mother, who gave you birth, as the Mother of God, we fittingly call you blessed.

### *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.

Having Christ speaking through the melodious instrument of your tongue, O father Athanasius, and with your writing you shamed the heresy of idols, guiding the lost and turning them to the true God.

You denounced every pernicious heresy with your discourses and writings, O blessed father, dispelling from the whole world all manner of falsehood and indisputably making clear the Orthodox faith.

The Christian Church truly calls you a great teacher of teachers, O father Athanasius, and numbers you with the apostles, having elucidated the unblemished word of the faith.

*Theotokion* Having maternal boldness before your Son, O most pure one, do not forget us your kin; for we Christians set you before the Master to gain his merciful cleansing.

*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.

Apollinarius, the sower of alien seed, preaching that the incarnation of Christ was that of an earthly Word and mind, was strongly denounced by you as mindless and warped, O blessed one.

The power of your divinely inspired words has, like the voice of thunder, struck the ears of the heretics and made their faces dark, O God-pleasing father.

Everyone marvels at your wise writings, which suitably refer to offshoots of heresy to come, which, foreseeing, you refuted prophetically.

*Theotokion* The only-begotten Son, my saving God, invisible before time began, in this age became the firstborn of the day, visible in the flesh through you, the Mother of God.

*Kontakion and Ikos from the Pentecostarion.*

*Ode 7*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

Preaching in Orthodox manner that the Word, the only-begotten Son, is equally worshiped and equally enthroned with the Father, O namesake of immortality, you likewise taught that he is equally enthroned and consubstantial with the Spirit.

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Seeing in you a sacred teacher and preacher of the three-sunned light proclaiming the Orthodox faith to the world, the father of ungodliness raised persecutions against you.

The countless tribulations endured in contending for piety were as radiant crowns, O blessed one: you were iron to those who beat you, and as a magnet you drew all to you.

You drove from the Church of Christ strange and alien dogmas, as you theologized concerning the persons of the Trinity and the unity of the divinity, whom you hymned: Blessed are you, the God of our fathers.

*Theotokion* As you alone are the one who, without knowing wedlock, gave birth in time to him who is beyond time, the Word who before was incorporeal, O Virgin, we sing to him: 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.

Athanasius, glorious adornment of the hierarchy, pillar of light, foundation of the Church, champion of the Trinity, golden clarion of theology, famed recorder of monastic rules, you celebrate with us, perfecting priests and leading the faithful to Christ for ever.

Truly the namesake of immortality, you overcame tangible things in your discourse and through the fame of your life, in both passing all bounds: shining with immutable virtue, you have gained an immortal memory for ever.

O God-pleasing servant of the heavenly mysteries, with a splendid episcopacy in your valiant suffering, you dispelled error by your frequent banishment for the Trinity whom you hymned: Worship the Father, bless the Son, and hymn the Spirit for ever.

*Theotokion* You were a vessel of the never-waning light, O pure one, for he has been a light to those in darkness and shadow, illumining all things with the grace of divine knowledge: him we unceasingly hymn for ever.

### 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.

You shone like lightning, and your sound poured forth like thunder on all upon whom the sun looks; for you received true inspiration from the heavens above: let not the grave cause your memory to be extinguished, O Athanasius.

Now brightly illumined with the thrice radiant light of the threefold sun, like a mirror you reflect radiance upon those who hymn you, shining from on high like the sun. O blessed one, fulfill that which we ask of you, whether great or insignificant.

We entreat you on this day of your commemoration, O Athanasius: pray for the Church, that through the cross victories be granted to Orthodox Christians, strength to the Orthodox faith against the heresies of the foe, salvation to us, and peace to the world.

*Theotokion* Intercessor for all Christians, virgin Mother of God, as you are merciful deliver from tribulations and perils your oppressed servants who have suffered the wounds of cruel scourging, and heal those on whom painful wounds have been inflicted.

*Exapostilarion,*  
*to the Special Melody* O light immutable...

You were a river of golden flow, giving drink to all with the waters of your teachings, O servant of the Trinity, adornment of the hierarchy; for by your doctrines, O Athanasius, you destroyed the teaching of Arius.

Glory be to the Father... *another Exapostilarion,*  
*to the Special Melody* Adorning the heavens with stars...

In praises we hymn the great Athanasius, the glory of hierarchs, offspring of Egypt and adornment of immortality, as the one who cast down Arius and the helper of the faithful.

Both now and for ever... *Exapostilarion from the Pentecostarion.*

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

By your fiery teachings \* all the tinder of heresy \* was utterly consumed, O glorious one; \* and by the abyss of your understanding \* the wicked army of the unruly was drowned, \* O venerable Athanasius. \* The Church of the faithful \* was adorned every day \* by your doctrines, O blessed one, \* and it honours you, crying out. *twice*

With the staff of your teachings \* you drove the spiritual wolves \* from the Church of Christ, O wise one, \* and you defended it \* with your strengthening words, \* presenting it to Christ unshaken and unshakable. \* Pray to him, \* that those who celebrate \* your honored memory with faith \* may be delivered from corruption and misfortune.

With the splendour of your divine discourses, O venerable one, \* the whole Church is adorned: \* it is piously bedecked \* with comely beauties \* and gives fitting honour \* to your festive memory, O Athanasius, \* the glory of hierarchs, \* radiant and great proclaimer of piety, \* the champion of the Trinity.

Glory be to the Father... *composed by Patriarch Germanus, same tone*

The great and true clarion of the Church, the much-suffering Athanasius, today splendidly summons the world to goodly praise. O faithful, let us go forth to greet the festival of the good shepherd, honouring his sacred labours with hymns, that, through his supplications, we may receive from Christ our God great mercy.

Both now and for ever... *from the Pentecostarion.*

*Aposticha from the Pentecostarion, with*  
Glory be to the Father... *tone 3*

In sanctity let us praise Athanasius, the great adornment of hierarchs, the invincible intercessor; for, having mown down hordes of heresies with the power of the holy Spirit, he raised up trophies to Orthodoxy throughout all the world, piously bringing together the mystery of the Trinity through the character of its persons, and uniting them into one, without confusion, through their identical essence. Theologizing like one of the cherubim, he ever prays for our souls.

Both now and for ever... *from the Pentecostarion.*

## **Liturgy**

*Beatitudes, 8 verses: 4 from the appointed Ode of the canon from the Pentecostarion,  
and 4 from Ode 3 of the canon of the saint.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Hebrews, number 318 [7:26-8:2]*

*Alleluia, tone 2*

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

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

*Gospel of Matthew, number 11 [5: 14-19]*

*Communion*

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

## May 3

### **Our venerable father Theodosius, Abbot of the Monastery of the Caves, initiator of cenobitic monastic life in Russia**

### **Little Vespers**

*At Lord I call to you... 4 verses, tone 1  
to the Special Melody Joy of the ranks of heaven...*

True and blameless, venerable and guileless, \* you abstained from every evil thing, O blessed one, \* truly adorned with the virtues, and resplendent in piety. \* We bless you, and, rejoicing, we celebrate today \* your holy and honoured repose. *twice*

With faith let us all bless and praise the great Theodosius, \* blameless and honourable, \* a most lofty tower untoppled by the machinations of the enemy, \* a favourite of Christ and his most pure Mother, \* who earnestly entreats him to save our souls from misfortune.

Shining like the sun from the land of Russia, you explained the monastic life, \* for, having protected your body with abstinence, by prayers and vigils you mortified the movements of the passions. \* We implore you, blessed Theodosius to fail us not, \* helping and visiting us, your servants.

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

Gather in gladness, O company of the faithful: come with joyously to the honoured church. Let us hymn the God-bearing fathers, let us clap our hands on the radiant memorial of those whom Christ our God has glorified. With joyful voice and a pure conscience let us cry out: Rejoice, earthly angel and heavenly man, blessed Anthony, dweller with the venerable. Rejoice, golden-rayed star of the East, O father Theodosius, beacon and pastor of monastics. Rejoice, our boast, helpers and joy of the whole world, who with the angels abide in the light of the Holy Trinity who has crowned you all. Earnestly pray that God deliver from enemies visible and invisible, and from every misfortune, us who celebrate your most festive memorial with faith and love.

Both now and for ever... *from the Pentecostarion.*

*Aposticha, tone 2,  
to the Special Melody O house of Ephratha...*

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Your feast is seen to be a dawn and a radiant morn, \* illumining the hearts \* of us who praise with faith \* your honoured struggles, \* O father Theodosius.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

The day of salvation has dawned, \* the feast of gladness. \* Let us hasten, O faithful, \* having purified our souls, \* to hymn blessed Theodosius.

*Verse* Blessed is the man who fears the Lord, who greatly delights in his commandments.

Having found Anthony on earth to be like the sun \* resplendent with the virtues, \* you proved to be a radiant star. \* Remember before the Master those who hymn you, \* O venerable Theodosius.

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

*Theotokion* Rejoice, O Virgin, \* who received him who is the joy of the world, \* Christ, the giver of life, \* who has appeased the grief \* of our first mother.

*Troparion, tone 8*

Exalted in virtue, having loved the monastic life from childhood, and having valiantly attained your desire, you dwelt within a cave; and having adorned your life with asceticism and splendour, like one of the bodiless beings you remained in prayer, shining like a radiant beacon in the Russian land. Father Theodosius, entreat Christ our God, that our souls be saved.

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



## Great Vespers

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

*At Lord I call to you... 8 verses, beginning with 3 from the Pentecostarion,  
and these 5 to our venerable father, tone 5,  
to the Special Melody O venerable father...*

Venerable and God-bearing father Theodosius,  
having struggled in your transitory life, through hymnody, fasting and vigils  
you became a model for your disciples.  
You now join chorus with the bodiless,  
unceasingly glorifying Christ, the deliverer, the Word of God who is from God,  
who bowed his head upon the cross and delivered man from falsehood.  
Implore him, O venerable one,  
that he grant peace and great mercy to the world. *twice*

Venerable and God-bearing father Theodosius,  
you were truly granted a godly life, finding it through purity and ascetic  
endeavour;  
having traversed your life you passed over to the true life, leaving all things behind.  
With the bodiless ones you unceasingly glorify Christ  
who ineffably received flesh from the Virgin,  
and who cast down Hades and raised the dead from ages past.  
Implore him, O venerable one,  
that he grant peace and great mercy to the world. *twice*

Venerable and God-bearing father Theodosius,  
through your love you found purity of soul;  
for the grace of the most Holy Spirit dwelt within you as most pure light,  
as, radiantly illumined, you progressed, unceasingly glorifying Christ,  
the one God in two essences, who suffered in the flesh upon the cross,  
yet remained beyond suffering in his divinity.  
Implore him, O venerable one,  
that he grant peace and great mercy to the world.

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

Come, let us hasten to the divine memorial of our father Theodosius; who  
receiving his calling from on high when a child, was given by the priest a name signifying  
the gift of God. Having become a teacher of the Orthodox faith for Christ-loving princes,  
the steadfast defence of noblemen, the kind-hearted father of orphans, the fervent aid of  
widows, the comfort of the sorrowful, the treasure of the poor, a ladder for the choir of  
monastics leading to the heights of heaven, and a fount of ever-flowing waters for those  
who in simplicity have recourse to him, he prays unceasingly that our souls be saved.

Both now and for ever... *from the Pentecostarion*

*Entrance, Prokimenon of the day, three Readings:*

A reading from the Wisdom of Solomon

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evildoing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High; he will search out your works and inquire into your plans.

A reading from the Wisdom of Solomon.

The 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.

A reading from the Wisdom of Solomon

The righteous, though they die early, will be at rest. For old age is not honoured for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; or their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet

the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*Entreaty, verses automela*

*Tone 1* Come, lovers of the feasts of the Church, and, gathering today, let us piously celebrate the glorious and honoured memory of the great father, the beacon of the whole world, and let us honour him gloriously, saying: Rejoice, Theodosius, dweller with the venerable and the righteous. Rejoice, who brought together a radiant company of honourable fathers. Rejoice, faithful servant and steward of the habitation of the Mother of God, whose excellent church you build to the glory of God. Singing therein, we implore you: Pray that the Lord deliver us from all trials and misfortunes, from the incursion of barbarians, and that he save our souls.

*Tone 2* O disciple of the Master, divinely wise father Theodosius, harp struck by God, divinely eloquent mouth, warrior of the Spirit, good shepherd, pride of the venerable: you seek after God and was illumined by his divinely luminous radiance; you converse with God amid unceasing purification and light, and, having cleansed your mind with springs of tears, you were a brilliant and splendid pillar of fire. O blessed boast of monks, glory of the fathers and servant of the Trinity: by your mediation preserve us all.

Venerable father Theodosius, you took pity on those languishing in thirst in burning heat, and as an excellent servant, emulating your Master, you divinely rewarded them, performing signs: their wine increased and their empty granaries became full at your command, and a vessel nearly empty you caused to overflow with honey. Having learned things not revealed, you adorn the Church, having suffered like a martyr. You grant multitudes of healings, and loved the poor, showing pity to men; and you confined your belly to bread and water, emulating the bodiless ones while yet in the body; and so we offer you glory, praying: Forsake us not, and keep your servants safe, by your supplications.

Two radiant beacons shone forth in Russia: Anthony and Theodosius. One by the divine words loosed dew upon the earth, brought down fire from heaven, and proclaimed things to come, having received the grace of the Trinity. The other loosed rain from heaven, denounced the prince for his hatred of his brethren and his unjust love of power, and beheld the Lord face to face; and was seen, like Elias, suspended in the air above the monastery amid fiery light, lifting up his hands and making supplication to God. Joining with the angels, they pray for us, that with them we may be granted the true light, and that our souls may be saved.

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

Preserving that which is in the image of God, and setting your mind to master pernicious passions through fasting, you ascended to that which is in the likeness of God, as far as you were able. Compelling your nature manfully, you strove to subdue that which is worse to that which is better, and to enslave the flesh to the spirit. We see you as the summit of monastics, a citizen of the desert, a trainer of those who run the good race,

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an excellent standard of virtue, who in purity now beholds the Trinity in Heaven, not as a reflection in a mirror; and you pray directly for those who honour you with faith and love.

Both now and for ever... *from the Pentecostarion*

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

Divinely wise father Theodosius, \* having drawn closer to God in thought \* from your mother's womb, \* you cared exceedingly for the almighty king, \* offering him the worthy fruits \* of your struggles, \* adorned with wreaths of the virtues. \* Therefore, you acquired the gift of good things, \* O truly wondrous father.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

You were an instructor of monastics \* and a radiant star of the Russian land, \* shining miracles upon that whole country; \* for God had chosen you from your youth, O father, \* as a shepherd for his reason-endowed sheep. \* The choir of the venerable has received you: \* with them pray, \* that he grant remission of sins to your flock.

*Verse* Blessed is the man who fears the Lord; and greatly delights in his commandments.

Rejoice, O exalted Virgin, \* who by a pillar of fire \* indicated the field \* where you desired \* that your godly flock be pastured. \* Theodosius then built a church there, \* adorned for you most wondrously, \* in which we the faithful celebrate your Dormition, \* O most pure Mother of God, \* as we stand by the shrine of your favoured one.

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

We honour you, Theodosius our father;  
as the instructor of a multitude of monks,  
for by your steps have we truly learned to walk aright.  
Blessed are you, who serving Christ, denounced the power of the enemy,  
O conversor with the angels,  
companion of the venerable and the righteous.  
With them beseech the Lord that our souls may find mercy.

Both now and for ever... *from the Pentecostarion*

*Troparion of venerable Theodosius, tone 8*

Exalted in virtue, having loved the monastic life from childhood,  
and having valiantly attained your desire, you dwelt within a cave;  
and having adorned your life with asceticism and splendour,  
like one of the bodiless beings you remained in prayer, shining like a radiant  
beacon in the Russian land.

Father Theodosius, entreat Christ our God, that our souls be saved. *twice*

*And the troparion from the Pentecostarion, once.*

## Matins

*At God is the Lord... the troparion from the Pentecostarion, twice;*  
Glory be to the Father... *of Theodosius; Both now and for ever... of the Pentecostarion.*

*After the first reading from the Psalter, the Sessional Hymn, tone 4*  
*to the Special Melody Go quickly before...*

You followed the calling of the Lord, forsaking the world and all the beauties thereof, O all-blessed Theodosius. You endured bodily affliction, diligently strengthening yourself in a cave, a poor and narrow place, and bravely expelled hordes of demons. Wherefore, with faith we ever praise your memory with hymns. *twice*

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

*After the second reading from the Psalter, the Sessional Hymn, tone 8*  
*to the Special Melody Of the Wisdom...*

You abundantly watered your soul with streams of tears, O wise father, and reaped the fertile grain of your virtues; and as a shepherd of sheep, you nurtured them on the grass of abstinence. Departing gloriously from this life, you joined the choirs of the fathers, O Theodosius. For this cause we sing to you: Entreat Christ our God, that he grant remission of offences to those who with love honour your holy memory. *twice*

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

*Polyeleos, and this magnification*

We bless you, O venerable father Theodosius, and we honour your holy memory, O instructor of monks and conversor with the angels.

*Versé* I waited patiently for the Lord, and he inclined to me and heard my cry.

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

Truly sanctified from your mother's womb, O blessed Theodosius, you lived on earth like an angel; for, having mortified the flesh, in the cave you fittingly emulated the life of Anthony, and became a favourite of the Trinity, uniting choirs of monastics through the zeal of your godly life. O God-bearing father, entreat Christ our God, that he grant remission of offences to those who with love celebrate your holy memory. *twice*

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

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

*Prokimenon, tone 4*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

Let every breath... *and the rest with the Gospel of Luke, number 24 [Luk 6: 17-23]*

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

Having mounted to heaven on the swift divine chariot of the virtues, you reached the city in the heights through asceticism, ascending from earth to the beautiful Jerusalem on high, receiving fitting reward for your pangs and struggles, where you rejoice with the ranks of heaven, O blessed one, becoming an heir to eternal good things and an inhabitant of the kingdom. Pray to the Saviour of all, O God-bearing Theodosius, that he grant peace to the world and save our souls.

*Canon from the Pentecostarion; and 2 canons of the venerable one.*

*Ode 1*

*First Canon of the venerable one, tone 8*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

Through God-pleasing struggle, O father Theodosius, you became one who sees God: pray to him whom you pleased, that he disperse the darkness of my ignorance and inspire me with blessed discourse, that I may hymn you.

From your mother's womb you cleaved to God, like the wise Paul and the Prophet Jeremiah of old; therefore, divine grace through the lips of the servant of God gave you your name, O Theodosius.

Having obeyed the commandments of the Saviour from your youth, O wise one, and considered this life to be as nothing, desiring to bear the cross on your shoulders you spurned all earthly things, looking to the things of heaven.

*Theotokion* The Word of God, incarnate of you, O most holy Virgin, has shone upon all the love of divine knowledge, and, having ascended to heaven, he has granted celebration to the choirs of men and angels.

*Second Canon of the venerable one, tone 6*

*Irmos* Traversing the deep on foot as if it were dry land, Israel looked upon the tyrant Pharaoh as he drowned and cried out: Let us sing to God a song of victory.

Illumined by the radiance of God, O father Theodosius, enlighten my mind by your supplications, that I may hymn your divine memory with splendour.

From youth you offered yourself to the one God, from whom you received the abundant grace of miracles; thereby you became a source of inspiration for your flock.

You shone upon us as a new Abraham, offering sacrifice to God, the Lamb who truly takes away the sins of the world, making the bread of offering with your pure hands.

*Theotokion* The Word of God who existed before the morning-star revealed himself to us as a man, incarnate for us of the pure Virgin: born of her, he kept her free of stain.

*Katavasia from the Pentecostarion.*

*Ode 3*

*First Canon of the Venerable One*

*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.

Your divine and blessed soul enriched with the spiritual gifts of incorruption, O holy one, desired to behold the tomb of the Lord; yet you were chosen from on high by the dispensation of God.

Desiring to be a perfect, true and blameless sacrifice of the Lamb who takes away the sin of the world by his all-pure blood, you offered him the unbloody sacrifice.

As an acquirer in your youth of rules from above and a ruler over your mind, O father, fleeing the abyss of the world you received instruction from the divine Spirit.

*Theotokion* Rejoice, who alone gave birth to the Lord of all; rejoice, who has proclaimed joy to men; rejoice, tabernacle and unquarried mountain, confirmation of the faithful, O exalted Lady.

*Second Canon of the Venerable One*

*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.

Theodosius heard the voice of the Gospel and hastened to the church; and desiring to bear the cross of the Lord upon his shoulder, forsaking all passionate attachment to the world, he followed him.

When your mother tested you, commanding you to remove your garment, she beheld a horrible sight: your sides wet with blood from the iron chains you bore.

You greatly wished to see the Lord's tomb, O blessed Theodosius, yet were held back by the dispensation of God, to become the companion of venerable Anthony.

*Theotokion* Beyond understanding you alone from among all ages conceived God, the creator and fashioner, O Lady who alone gave birth to the Word of God.

*Kontakion and Ikos from the Pentecostarion.*

*Sessional Hymn of the venerable one, tone 4*

In a manner past the understanding of man, O venerable one,  
on earth you appeared as a sacred garden of God  
set in the midst of the house of the Lord,  
giving the fruit of your pangs to your disciples;  
for from your mouth you produced the grace of the Spirit,  
as an example of struggles and a model for those who love the Lord.  
Never fail to entreat him, that those who hymn you be saved. *twice*

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

*Ode 4*

*First Canon of the Venerable One*

*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 Habbakuk, I therefore cry to you: Glory to your power, O lover of mankind.

The grace of God increased within you, O father, when you saw your mother weeping and lamenting greatly, yet standing before her as she shed streams of tears, you remained a pillar unshaken and unmoved.

The wicked enemy strove, through cruel men, to drag you away from the nest all-adorned which you desired, O Theodosius; yet you accounted him as nought, driving away his hordes by your supplications, singing: Glory to your power, O lover of mankind.

Refreshed by the rain of the Spirit and watered by the fountain of life, you produced divine grain through the tongue of Anthony your guide; and you fed multitudes, having truly become like the inexhaustible granary of Joseph.

*Theotokion* Who is able rightly to describe the depths of your wonders, O pure one? For through you the world, offering you praise, finds mercy and is delivered from bitter misfortune and various evils, from foes and dangers.



*Second Canon of the Venerable One*

*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.

When your mother heard you were living in a cave with blessed Anthony, you consoled her when weeping she came to you; and you caused her to flee the world's evil.

You were truly a blameless priest of God, O sacred father, offering the unbloody sacrifice, and singing to the Lord with a pure mind, ever keeping festival.

Entreat for us deliverance from sins, O servant of God and intercessor: we your flock cry out to you to protect from the temptations of the enemy us who hymn you.

*Theotokion* The Word of God, who shone forth from the Father, sanctified you, and in his surpassing goodness he has delivered the human race from the ancient curse.

*Ode 5*

*First Canon of the Venerable One*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

Your admonitions shone forth in struggles of virtue, for that which from of old was a poor hovel you rendered spacious, leading many ascetics to God, who gives them abundance through your supplications.

By the radiant beams of your struggles a multitude of demons was driven from your dwelling-place; for the grace of the Spirit of the creator of all accompanied you and revealed you as glorious, O Theodosius.

In the midst of the church you hymned the compassionate Saviour; therefore, he sent upon you his abundant compassion, alleviating the grief of want and pouring ever-flowing gifts upon your flock.

*Theotokion* You were higher than the hosts on high, O Lady full of the grace of God, having conceived the Word who created all things by his words; and you gave birth to him who was ineffably begotten of the Father before time began.

*Second Canon of the Venerable One*

*Irmos* I pray you, O good one, illumine with your divine light the souls of those who rise at dawn with love for you, that they may know you O Word of God to be truly God, who calls them back from the deep gloom of transgression.

You were a pure basin adorned with the flowers of the virtues, O father Theodosius, from whence you flowed upon your flock a fountain of teaching sweeter than honey and the honeycomb.

With virtuous struggles you mortified carnal nature, O wise father Theodosius; therefore, Christ made you a shepherd in the place which he chose as a pasture for the pure Virgin.

You were an instructor of monks and a shepherd of sheep tended in the pasture of the Mother of God: for God gave you twofold joy, O Theodosius, through the supplications of the pure Mother of God.

*Theotokion* He who dwells in heaven found you to be a sacred abode, and of his will made his dwelling within you: standing in your house, with cries of thanksgiving we ever hymn your most pure birthgiving.

*Ode 6*

*First Canon of the Venerable One*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

Through prayers, the keeping of vigils and the reciting of Psalms you continually made your soul a divine paradise, causing the life-bearing and precious tree of the Saviour and Lord to grow therein.

You chose to acquire mystic humility, following the path of the Master's poverty, O blessed one; for through the command of a slothful servant you accepted to pass above to a divine place, where you were recognised and honoured by those who met you.

Emulating him who washed the feet of his disciples, O divinely wise one, you consented to draw water and bear it upon your shoulders, and hewing and carrying wood with your own hands, you were a model in labours for monks.

*Theotokion* Through you, O Mother of God, was slain the most crafty foe who brought destruction upon all creation through corruption, and through you the dead have been led up to life again; for you truly gave birth to the Lord, the life of all.

*Second Canon of the Venerable One*

*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.

Having truly built a church for the Mother of God, there you gathered a choir of a multitude of monastics, who hymn your honoured memory with love.

For all who come to your protection with faith you pour a fountain of healings: you cause holiness to flow forth, and illumine men's hearts, dispelling demonic deception.

Lift up your hands to Christ our God, O venerable father, and by your supplications preserve your flock which you splendidly gather together in the Spirit, and who hymn your memory.

*Theotokion* Rejoice, exalted Lady who gave birth to the God of all. O pure one, let those who hymn you become partakers of the light, and deliver them from eternal fire.

*Kontakion of venerable Theodosius, tone 3,  
to the Special Melody* Today the Virgin...

We honour today the blessed Theodosius, the star of Russia who shone from the east and arrived in the west; for he has enriched his whole land and its people with miracles and goodness by the implementation and grace of the monastic rule.

*Ikos* Who can describe your struggles, O father? Who can count the multitude of your labours and wondrous miracles? While in the flesh you beheld one of the bodiless beings conversing with you in bodily form and offering you a gift: gold sent by God. You surpassed men in humility, and were full of spiritual wisdom, and so, receiving the Spirit, you appeared to be in light, shining like the sun. With the brilliance of your monastic rule, O venerable and godly Theodosius, enlighten me who hymns you.

*Ode 7*

*First Canon of the Venerable One*

*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.

Everyone who flees with faith to your supplications is never disappointed, O blessed one; but, receiving the grace of his petition, he returns and dances, singing: Blessed is the God of our fathers.

You were a father and helper of orphans, the hope of widows, and the uplifting of all the sick, O father; therefore, we sing: Blessed is the God of our fathers.

You were the adornment of monastics and a path of salvation for men; for, enriching all by your discourses on the divine mysteries, you taught them to say: Blessed is the God of our fathers.

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*Theotokion* For our salvation you were born of the Virgin, O Christ: knowing your mother to be the Mother of God, we sing in thanksgiving: Blessed is the God of our fathers.

#### *Second Canon of the Venerable One*

*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 grace of God increased within you, O father, overshadowing you with the Spirit and enlightening your heart; and thereby you taught men to sing: Blessed is the God of our fathers.

Your discourse explaining the dispensation of the mysteries has gone forth into all lands, to those who ever sing: Blessed is the God of our fathers.

The multifarious grace of the Spirit rested on you, O father, showing glorious miracles to those who sing: Blessed is the God of our fathers.

*Theotokion* Fleeting to your protection, O Lady, we are delivered from evil; for with you as our hope, we the faithful all pray: Forsake not your servants, O virgin Mother of God.

#### *Ode 8*

#### *First Canon of the Venerable One*

*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 appeared as a prophet of God gazing into the future, O Theodosius; for, inspired by the Spirit, you commanded him who brought the Gospels to you to take it away, and he cried out to you, confessing with a pure mind the sacrifice to the all-pure Mother of God.

The right-believing prince and ruler hastened to your dwelling, like a deer to a spring, to receive the ever-flowing sustenance of incorruption; and desiring to dine with him, O blessed one, you commanded the vessel to fill completely with honey when your patron complained at your lack.

The angelic hosts hymn your struggles and the choir of the venerable praise your way of life, O splendid adornment and joy of monks. Rejoicing with them, you are filled with gladness, singing melodiously: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* I offer you as the invincible protector and ally of my life, O pure Mother of God: be my aid against misfortune and tribulation, delivering your unworthy servant, who sings with love: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Second Canon of the Venerable One*

*Irmos* You caused dew to gush from the flames upon the venerable youths, and you burnt the water poured on the sacrifice of your righteous one: for you, O Christ, perform all things by the power of your will alone, and we exalt you above all for ever.

The choir of your disciples, standing about your shrine with their abbot, hymn Christ, having received your labours worthy of God whom we exalt above all for ever.

You rejoiced to follow Christ the crucified, mortifying your body with labours and pangs: you acquired true faith and love, having rejected the world and come to love Christ alone.

The shrine of your relics, O father Theodosius, pours health with divine power and heals sufferings of soul and body; therefore, we rightly hymn your memory.

*Theotokion* We offer to you the cry of Gabriel: Rejoice, O all-blessed Lady full of the grace of God, for whose sake we have been delivered from the ancient curse; for you are the mediator of the salvation of all.

*Ode 9*

*First Canon of the Venerable One*

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

Today your memorial shines upon us like the sun, O venerable one, and we rejoice, kissing your shrine, and, standing about it as it were a divine ark, with the ranks of heaven we hymn your repose with faith, O Theodosius.

Rejoice, O land of Russia, having received from the Lord a treasure which cannot be taken away: Theodosius, the great helper blessed of God, the fervent aid. And you, O first among the cities of Russia, rejoice with the choir of fasters.

We gather in festival on the day of your memorial, to hymn the Lord who assigned to you the goodly struggles you endured: we entreat you, O holy and wise one, that your flock, acquired by your supplications, be delivered from the temptations of the enemy.

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Save me, O Saviour and redeemer who accepted the fervent repentance of the harlot and the prodigal and the sighing of the publican. O Christ, be merciful to me, a prodigal, through the prayers of your favoured one, driving out the multitude of my sins.

*Theotokion* O incarnate Saviour who preserved her who gave you birth without corruption, even after birthgiving: take pity on me when you shall sit to judge my works, overlooking my sins and iniquities, as you are sinless and merciful, and loves mankind.

#### *Second Canon of the Venerable One*

*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.

Through faith you united your children, O father: as a worthy shepherd of shepherds, enlighten them with the virtues, and pray that we be granted remission of sins and correction of life.

Living a life equal to that of the holy fathers, you were a servant of the pure Virgin, O blessed one, and an excellent pastor of monks, a true pillar of the faith, the hope of the faithful and the trust of those who sing in the house of the Mother of God.

Sanctified by the power of the Almighty, you overcame the snares of the enemy, drove away their hordes and granted health to the sick; therefore, rejoicing, we ever honour your memory.

*Theotokion* Ineffably conceiving him who shone forth from the Father without a mother, you gave him birth, O Mother of God, pure and exalted Virgin. Entreat your Son and God for us your servants.

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

Receiving the light of the consubstantial Trinity within your heart, O Theodosius, father of fathers, and strengthening yourself in the cave with the great Anthony, you illumine the pious, O dweller with the angels. With them be mindful of those who with faith hymn you. *twice*

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

#### Let everything that has breath... *and the Praises,* *inserting 4 verses of the venerable one, tone 2* *to the Special Melody* When from the tree...

Wholly wounded by faith and the love of Christ, O blessed one, following him you rejected the world, your homeland and family, hastening to venerable Anthony, from

whom you learned ineffable things: that which ear has not heard nor entered into your heart. With him we hymn you, honouring you in a sacred manner, O Theodosius. *Twice*

You desired an undefiled life, patience, love and humility, all-night standing and abstinence, whereby you mortified the lusts of the flesh. Receiving divine knowledge, you rejoice with the choirs of the venerable: forget us not, O blessed one, and implore remission of sins for those who fittingly hymn you.

When the enemy, the author of evil, set brigands upon your flock, O venerable one, desiring to destroy those therein, seeing the church suspended aloft, they departed, terrified by the grace given you by God; for they heard in the church the sound of ineffable angelic hymnody. Rejoicing with them, be mindful of us who with faith hymn your radiant and honoured memory.

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

O venerable father,  
the sound of your corrections has gone forth into all the earth:  
you have found the reward of your 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.

Both now and for ever... *from the Pentecostarion.*

## Liturgy

*Beatitudes, 8 verses: 4 from the appointed ode of the canon from the Pentecostarion,  
and 4 from Ode 6 of the First Canon of the venerable one.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Hebrews, number 334 [Heb 13: 7-16]*

*Alleluia, tone 2*

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

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

*Gospel of Matthew, number 43 [Mat 11: 27-30]*

*Communion Verse*

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



## May 4

### Nun-martyr Pelagia

### Vespers

*At Lord I call to you... verses, tone 4  
to the Special Melody When from the tree...*

When at the behest of God you were instructed by divine words, as glorious and fertile earth you received the seed of the Word in the furrows of your heart, producing grain a hundredfold for those who honour you with faith, O martyr Pelagia.

Seeking the beauty of Christ who truly loves us, you readily bypassed the beauties of this world and hastened to the ever-living fountain of holy baptism; and, filled therewith, you then burned with thirst for martyrdom; in which, zealously entering the greatly heated vessel, you were granted a divine end.

You were a pure bride for him born of the unwedded Maiden; having first, with uprightness of mind, spurned a transitory bridegroom and earthly vesture richly dyed; thereby, O martyr Pelagia, you received eternal glory and the vesture of incorruption.

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

*Troparion, tone 4*

Your martyr Pelagia loudly cries to you, O Jesus: | I love you, my bridegroom, | seeking you I pass through many struggles; | in your baptism I am crucified and buried with you: | I suffer for your sake that I may reign with you; | I die for you that I may live with you. | Accept me as an unblemished sacrifice | as I sacrifice myself with love for you. || By her intercessions save our souls, as you are merciful.

### Matins

*Canon of the virgin martyr, tone 4,  
upon acrostic I truly weave praise for Pelagia*

*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.

Grant the dew of the Spirit to me, to navigate the depths of your wonders, O Pelagia, martyr of Christ, and pilot me to the tranquil harbour of your praise.

Consciously inclining toward your creator from infancy, you rejected the love of the corrupt, O glorious Pelagia, boldly trampling upon the passions by divine power.

Desiring the laver of divine baptism, you hastened to find a holy hierarch of Christ, O martyr Pelagia, and having received communion, you were filled with divine light.

*Theotokion* You are more holy than the Holy of Holies, O pure Virgin, having carried on your arm Christ, the Holy of Holies, who sustains all creation by his divine power.

*Ode 3*

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

Receiving the seed of the Word like good earth, O wise martyr of Christ, you caused it to grow richly. *twice*

Strengthened with divine teachings as one of the elect, O glorious martyr of Christ, you set forth, hastening to God the Master.

*Theotokion* O pure one, having given birth to the source of supernatural resurrection, you have restored my fallen image.

*Kontakion of the martyr, tone 3*

You rejected that which is transitory, and have become a partaker of the good things of heaven where you received a crown for your suffering, O most honoured Pelagia, as you brought the torrent of your blood as a gift to Christ the Master. Pray that he deliver from misfortune us who honour your memory.

Glory be to the Father...

*Sessional Hymn, tone 1,  
to the Special Melody* You tomb, O Saviour...

Your soul afire with the love of Christ, you bravely entered the greatly heated cauldron, O divinely wise Pelagia, and became a sacrifice of sweet fragrance for your Master: celebrating your holy memory today, we hymn you.

Both now and for ever... *Sessional Hymn from the Pentecostarion.*

*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.

You stripped off the beautiful purple robes of this life, O honoured martyr Pelagia, to be arrayed in the purple robe of the Master through the laver of regeneration.

You overshadowed earthly desires by desire for the beauty of heaven, O passion bearer; and so you have soared to Christ, crying: Glory to your power, O Lord.

Forsaking odious religion, you wisely hastened to Christ, O glorious martyr Pelagia, trampling upon the falsehood of idolatry, as one pleasing to God.

*Theotokion* Unwedded, you gave birth, and even after giving birth remained a virgin; therefore with unceasing voice and unwavering faith we sing to you: Rejoice, O Lady.

*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.

You were able to destroy the savagery of the enemy, O praiseworthy Pelagia, strengthened by the cross and grace of the Master. *twice*

Now you truly rejoice, having united yourself to your bridegroom through martyrdom, O radiant one, holding the lamp of your virginity.

*Theotokion* The Lord made his abode within you, O Mother of God, restoring man who had fallen into corruption through the deception of the serpent.

*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.

Lawfully wedded to Christ, you finished the course of martyrdom, and calling to the bridegroom, you established yourself in his calm haven. *twice*

You plaited for your head a comely wreath of righteousness, O divinely wise crowned martyr Pelagia, as you preserved the faith unsullied to the end.

*Theotokion* Of old the crooked serpent poured his venom into the ears of Eve; but you alone, O Mother of God, have shaken him off, having given birth to his destroyer.

*Kontakion and Ikos from the Pentecostarion.*

*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.

Afire with love for Christ, O martyr, you endured the fiery box as the holy youths endured the furnace, and sang: Blessed are you, O Lord, in the temple of your glory. *twice*

He who clothes the heaven in clouds illumined you, who was stripped yet granted divine vesture, and you sang: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* Rejoice, O Mother of God, divine and sanctified habitation of the Most High: through you joy is given to those who cry: Blessed are you among women, O immaculate Lady.

*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.

As a praiseworthy martyr of Christ, devoid of deceitfulness, you theologized concerning his power, teaching all with divine wisdom, and drawing to piety the people who sang: Bless the Lord, all you works of the Lord. *twice*

Wedded to Christ, you defeated the assaults of the torturer, flowing with wisdom, O honoured martyr Pelagia: adorned with a threefold crown, you sang: Bless the Lord, all you works of the Lord.

*Theotokion* We confess the Son and the Spirit whose origin is in the Father, saying that the only-begotten Word, equally unoriginate with the Father and the divine Spirit became incarnate of you, the pure one; and we cry: 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.

Words cannot express your praise, O Pelagia, who flowed an abyss of miracles through the power and grace of your bridegroom: entreat him to save all who hymn you.

Standing before the tribunal, O martyr Pelagia, the crowned bride, you were brought before your uttermost desire, to receive the sustenance of eternal delight.

Divinely wise martyr Pelagia, entreat your bridegroom to grant peace to the world, protect the Church from dangers, and illumine those who hymn you with grace.

*Theotokion* In a manner past nature you are both Virgin and Mother, O Mother of God who conceived the incarnate Word of the Father: saved thereby, we magnify you.

## May 5

### Martyr Irene

### Vespers

*At Lord I call to you... verses, tone 2  
to the Special Melody O most praised martyr...*

Splendidly arrayed, in a robe empurpled \* with your blood, O honoured martyr, \*  
you hastened to him whom you desired, \* the king, creator and Lord of all, \* from whom  
you truly received \* a crown of victory. \* With him you reign now \* as a virgin and  
martyr, \* O greatly suffering one.

You endured the raging of the burning fire, \* O praiseworthy one, \* and the  
laceration of your body, \* looking forward to heavenly rewards \* which Jesus alone has  
prepared \* for those who love him \* and fervently desire him \* as the most comely  
Bridegroom of our souls, O honoured martyr.

Revelling in the love of Christ, \* you despised the gods of the pagans \* and their  
inanimate graven images, \* O glorious Irene. \* To those who watched you, proved to be  
\* a mighty pillar of the knowledge of God, \* as you suffered, \* and finished your race \*  
preserving the faith undefiled.

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

*Troparion, tone 4*

Your martyr Irene loudly cries to you, O Jesus:  
I love you, my bridegroom,  
seeking you I pass through many struggles;  
in your baptism I am crucified and buried with you:  
I suffer for your sake that I may reign with you;  
I die for you that I may live with you.  
Accept me as an unblemished sacrifice  
as I sacrifice myself with love for you.  
By her intercessions save our souls, as you are merciful.

## Matins

*Canon of the martyr, tone 4,  
upon the acrostic* Cover me with your supplications, O martyr Irene

### *Ode 1*

*Irmos* I hymn you, O Lord my God, who brought your people out from the bondage of Egypt and covered the chariots and power of Pharaoh.

As the crown of the passion-bearer, O Christ, grant through her prayers peace to the world and unfading glory to those who hymn you.

Shining with the radiance of virginity and adorned with the beauty of your martyrdom, O Irene of great renown, you stand before your bridegroom.

Entreat your bridegroom, O divinely wise Irene, that he be merciful to the Churches and grant remission of offences to those who honour you.

*Theotokion* Past recounting and understanding, O holy Virgin, you gave birth to God the Word, who became incarnate and is like us.

### *Ode 3*

*Irmos* The bow of the mighty has become weak, and the strengthless have girded themselves with power; therefore, my heart is established in the Lord.

Sensing the sweet fragrance of him who emptied himself, and receiving him who has perfumed the whole world with grace, O glorious one, you took wing with desire for him.

In your struggles God was your helper and defence, O wise martyr; and so, crowned, you vanquish the torturer.

O exalted martyr, you were an unshakable pillar of virtue, an abode of piety and courage, and a vessel of chastity.

*Theotokion* Hastening toward you, death ended its onrush, striking against him who was born of you, O immaculate Lady; therefore we call you the first fruits of immortality.

### *Kontakion of the martyr, tone 3*

Adorned with the beauties of virginity,  
through your suffering you became most beautiful,

dyed in your own flowing blood, O virgin Irene,  
you cast down the falsehood of ungodliness;  
and so you received the honour of victory  
from the hand of your creator.

*Sessional Hymn of the martyr, tone 8  
to the Special Melody You have appeared...*

Separated from your body after greatly suffering, great peace came to you;  
for, rejoicing on high, the bridegroom in heaven received you,  
illuminated and radiant in your suffering, O martyr,  
and he led you, rejoicing, into the divine bridal-chamber.

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

*Sessional Hymn from the Pentecostarion.*

*Ode 4*

*Irmos* Perceiving the inscrutable purpose of God, that is the incarnation of you, the Most High, from the Virgin, the prophet Habbakuk cried out: Glory to your power, O Lord.

He who granted peace to you, seeing you helping him for the sake of peace, filled you with manly understanding and strength, O martyr, namesake of peace.

Overcoming your womanly weakness with strong fervour, O blessed martyr, you steadfastly denounced those who worship falsehood.

Showing divine patience, you cast down the arrogance of the torturers, crying out to your bridegroom: Glory to your power, O Lord.

With constant hymnody and entreaties to the Master, O divinely wise one, you sang, and, having hastened to him, you dwell in ineffable glory.

*Theotokion* Saved by you, O most pure Lady, with joy and gladness with cry out to you: Rejoice, O most honoured Virgin. Rejoice, O most hymned Mother of God.

*Ode 5*

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

With manly mind you mightily confessed Christ, the God of all; and with steadfast discourse you put the adversary to shame, O passion-bearer.



You desired to follow the sufferings of Christ, O martyr most rich; and in fervently suffering like the Master, you truly followed him.

You brought legions of martyrs to Christ by your wisdom and divine discourse, O glorious one, truly teaching them the mysteries by your words of faith.

*Theotokion* Having learned the mystery of your conception and your ineffable and divine birthgiving, O Virgin, we now hymn you with all honour, O most hymned Mother of God.

*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.

You shared in the correction of the fall of Eve our first mother, O passion-bearer, casting down the power of the enemy and vanquishing his arrogance with divine grace.

Having acquired strength of mind, O Irene, you opposed the tyrants with valour of soul, and were crowned by Christ our God with a wreath of victory.

With the blood of your suffering you made your natural beauty yet more comely, O pure martyr, having firmly undertaken valiant struggles.

*Theotokion* He who beheld God revealed beforehand the mystery of your birthgiving, O pure ever-virgin Mother of God, in the image of the bush which burned yet was not consumed.

*Kontakion and Ikos from the Pentecostarion*

*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.

Standing, crowned, before the throne of your Master, O martyr, protect those who sing with faith: Blessed are you, the God of our fathers.

You were brought to dance in the mansions of heaven, O truly wondrous martyr Irene, singing: Blessed are you, the God of our fathers.

Desiring to obtain the beauty of Christ your lover, O Irene, you endured the pangs of martyrdom, singing: Blessed are you, the God of our fathers.

## May 5

*Theotokion* Following the words of your lips, O Mother of God, we bless you with faith, crying out to your child: Blessed are you, the God of our fathers.

### *Ode 8*

*Irmos* The birth giving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

You suffered valiantly, O blessed Irene, and cast down the torturer, having as your invincible aid the power of your Master; and you sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

Wounded with youthful love, you followed your bridegroom, bearing his sufferings and wounds on your body, and singing: Praise the Lord all you works of the Lord and exalt him above all for ever.

Your endurance amid torments mocked those who placed their trust in vanity and ungodliness, O crown-bearer Irene; and you sang with faith: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Theotokion* The Wisdom of God the fashioner of all, making his abode within you, O Mother of God, made you a temple, noetic and animate, for himself, and has saved the world, which cries out: Praise the Lord all you works of the Lord and exalt him above all for ever.

### *Ode 9*

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

Dancing around Christ your lover in the highest, O good virgin Irene, entreat peace for the world and remission of offences for those who with faith keep your radiant and sacred memory.

Christ has caused you, as a martyr and virgin, to dwell within his bridal-chamber, where you rejoice with the virgins and the armies of martyrs, O praiseworthy and crowned Irene: we therefore call you blessed.

Opening the gates of heaven, he who alone reigns over all, the giver of justice, received your immaculate soul, O namesake of divine peace: we therefore call you blessed.

*Theotokion* As you have unashamed boldness before your Son, O immaculate Lady, entreat him to impart peaceful order upon the world, and oneness of mind upon the Church, that we may all magnify you.

## May 6

### Job the long-suffering

### **Our venerable and God-bearing father, Job of Pochaev, Abbot and miracle worker**

*As it is the nameday of St Job of Pochaev, we repeat his service of October 28, the day of his repose.*

### Little Vespers

*At Lord, I call to you... 4 verses, tone 7*

The day of God's good pleasure has dawned, and the feast of gladness. Let us therefore hasten to the mount of Pochaev, O faithful, and hymn blessed Job, celebrating his honoured memory.

You gave neither sleep to your eyes, nor slumber to your eyelids, O venerable one, pleasing the Lord with vigilant prayers and a life of fasting; and so we joyously celebrate your memory.

Come, O faithful, to the holy mountain of Pochaev, where the favourite of God struggled during his lifetime, and mounted from glory to glory; and to him now let us pray that, having made his abode in the mansions of heaven, he pray to the Lord for the salvation of our souls.

A city set upon the brow of a hill cannot be hidden; and though you rest in your incorrupt body in a dark cave of stone, O venerable one, you beckon all to the mount of Pochaev for the sake of your splendid feast, entreating Christ God that our souls be saved.

Glory be to the Father... Both now and for ever... *Theotokion, tone 6*

Most holy Mother of God, through the time of my life do not forsake me: do not entrust me to human protection, but defend me and have mercy on me.

*Aposticha, tone 6*

Celebrating your memory today, O Job our venerable father, we cry out to you: Standing with the angels in great boldness, O father, entreat Christ the Master for us all.

*Verse* Blessed is the man who fears the Lord; he shall greatly delight in his commandments.

Your feast has dawned as a radiant day, enlightening the hearts of us who with faith praise your honourable struggles, O Job, our father.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

Having discovered the most precious icon of the Mother of God upon the mount of Pochaev, like the sun upon the earth, you showed yourself to be its most splendid star: through the prayers of the Mother of God, illumine with the light of divine knowledge us who hymn you, O Job, our father.

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

*Theotokion* I place all my hope in you, O Mother of God; keep me beneath your protection.

*Troparion, tone 4*

Acquiring the patience of the long suffering forefather,  
and emulating the abstinence of the Baptist,  
you shared in the divine zeal of both and were granted to receive their names,  
becoming a fearless preacher of the true faith.  
Therefore you led a multitude of monks to Christ,  
and confirmed the Orthodox faith of the people.  
O Job our venerable father, pray that our souls be saved.

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.

## Great Vespers

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

At Lord, I call to you... *8 verses,*  
*beginning with these, tone 1*

The day of your commemoration has come, O glorious Job, and the land of Volhynia is filled with joy; for, strengthened in Orthodoxy by your teachings and instructed in piety by your struggles, it trusts in your supplications, O venerable father, whereby you ask peace for the world and great mercy for our souls. *Twice*

The gatherings of monastics join chorus at your glorious commemoration and are aflame with zeal for your God-pleasing life, O favoured of Christ. Bowing down before your incorrupt relics, they cry out to you as to one alive in our midst: O father Job, of merciful and kindly disposition, beg of the Lord peace for the world and great mercy for our souls.

Who does not marvel at your long-suffering life, O venerable father? For in three monasteries your glorious deeds have been proclaimed: your fasting, tears and vigils, your seclusion within a cave, your unstinting asceticism in all things, yet compassionate love for your brethren, forgiveness of thieves, and good instruction for all people.

### *Tone 2*

With what wreaths of praise shall we crown venerable Job, the teacher and champion of the Orthodox faith, the herald of the divine Scriptures and recorder of the traditions of the Fathers, yet also the fulfiller of onerous tasks who humbled himself in digging earth and planting trees, and was a model of obedience for all? Christ our God who has great mercy, now crowns him with unfading glory. *Twice*

With what worthy thanks shall we glorify Job, the boast of Pochaev and adornment of the land of Russia? By his prayers he called down the light of heaven into his cave, and even after his repose he appears from heaven and offers supplication for the people of his flock. For there Christ our God who has great mercy, now crowns him with glory.

With what tears of compunction shall we render our corrupt hearts contrite, beholding the incorrupt body of Job which after death is preserved as though alive, yet during his lifetime remained as though dead, worn out by fasting and vigil? Let us then strive to emulate his struggles, that Christ our God who has great mercy, may have mercy upon us in the life to come.

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

Venerable Job followed your words, O Lord, and all the beauties of this world he counted but dung. Paying no heed to his youth, he gave himself to monastic obedience

from childhood. Therefore, having vanquished the wiles of the demons, he became a hard diamond of Orthodox piety, and enlightened his land by his struggles. By his prayers take pity on our souls, and grant us the good intention to repent before the end.

Both now and for ever...*from the Pentecostarion*

*Entrance. Prokimenon of the Day. Three readings.*

A reading from the Wisdom of Solomon.

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

A reading from the Wisdom of Solomon

The righteous live forever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evildoing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High; he will search out your works and inquire into your plans.

A reading from the Wisdom of Solomon

The righteous, though they die early, will be at rest. For old age is not 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

## May 6

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 these for the saint, tone 8*

O come, all you assemblies of the Slavs, let us glorify the zealot of our common salvation, the fearless denouncer of heresy, the nurturer of the poor and meek reprover of sinners, who manifested the zeal of Paul for the people and has acquired great boldness before the Lord; for even after his repose he heals the infirm and fends off the bold assaults of the barbarians; and he fills us with thoughts of contrition, and ever prays for the salvation of our souls.

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

Your lavra exults today, O venerable father Job, and all the people endeavour to venerate your relics; the demons tremble at your grace, and the angels rejoice in your aid; and we unceasingly cry out: Through your prayers strengthen the faith of the Orthodox, correct our lives, and beg salvation for our souls.

Both now and for ever... *tone 6*

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

*Aposticha, tone 5*

Rejoice, O Job, sacred adornment of the land of Volhynia, for, seeing it made strong in the Orthodox faith, praying to you as to one alive, and beseeching your aid against demons, you have become its invincible protector, and an intercessor for the world.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

Rejoice, O venerable Job, the sacred star which proceeded from the land of Galicia to the east and made strong the souls of the weak, who in your humility has taught the Russian people boldness against heresy, and led them to the kingdom of heaven, which may you grant to us by your intercession; and be an intercessor for the whole world.

*Verse* Blessed is the man that fears the Lord; he shall greatly delight in his commandments.



Rejoice, O sacred Job, exalted by the Lord over the land of Volhynia, to whom the prince and people submitted themselves. And we, your spiritual children, falling down before you with contrite heart, entreat your aid in vanquishing the passions, for courage amid tribulation, constant remembrance of the hour of death, and your prayers for the whole world, O venerable Job.

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

We honour you, Job our father; as the instructor of a multitude of monks, for by your steps have we truly learned to walk aright. Blessed are you, who serving Christ, denounced the power of the enemy, O conversor with the angels, companion of the venerable and the righteous. With them beseech the Lord that our souls may find mercy.

Both now and for ever...

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

*Troparion, tone 4*

Acquiring the patience of the long suffering forefather,  
and emulating the abstinence of the Baptist,  
you shared in the divine zeal of both and were granted to receive their names,  
becoming a fearless preacher of the true faith.  
Therefore you led a multitude of monks to Christ,  
and confirmed the Orthodox faith of the people.  
O Job our venerable father, pray that our souls be saved.

*If it is a Vigil, the troparion of the venerable one twice,  
then Virgin Mother of God, rejoice... once.*

*If it is not a Vigil, then the troparion once,  
Glory... both now... and the Theotokion as at Matins.*

## 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 The mystery hidden from before the ages...*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4*

Following the call of the Lord, you left your parents' home, and passed from a restricted life to one yet more greatly restricted; but your heart is not too restricted to hold all who flee to you. Therefore your spiritual children multiplied and rejoice in the Lord, whom you entreat, O Job, to save the souls of those who honour your holy memory with faith. *Twice*

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

*After the second reading from the Psalter,  
the Sessional Hymn, tone 5*

Let us honour venerable Job, the cave dwelling recluse who kept vigil in prayer, who humbled himself from childhood to old age and brought glory to the holy Church, who led thieves and malefactors to repentance, and who fervently prays for our souls. *Twice*

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

*Polyeleos, and this Magnification*

We bless you, O Job, our venerable father, and we honour your holy memory, the instructor of monks and conversor with angels.

*Verse* I waited patiently for the Lord, and he inclined to me and heard my cry.

*After the Polyeleos, the Sessional Hymn, tone 8*

Having acquired pastoral wisdom through humility of mind, you became a teacher for many, a father to monks and comforter of those who sorrow, an organ of the prayer of Jesus which never falls silent. Therefore, the Lord who grants rewards has glorified you in the incorruption of your relics: may you unceasingly entreat him to grant remission of sins for those who honour your holy memory. *Twice*

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

*Theotokion* Let us hymn the portal and ark of heaven, the most holy Mother of God, the radiant cloud, the bush unburnt, the living paradise, the restoration of Eve, the great treasure of the whole world; for in her was wrought the salvation of the world and the

remission of the ancient offence. Therefore, we cry out to her: Beg your Son to grant remission of sins to those who piously venerate your most holy maternity.

*The hymn of Degrees, the first antiphon in tone 4*

*Prokimenon, tone 4*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

Let every breath praise the Lord... *and the rest, with the Gospel of Matthew, number 43*

*The Psalm Have mercy on me... and this verse, tone 6*

O venerable father, the report of your instruction has gone forth into all the earth; and so you have found the reward of your labours in Heaven, have destroyed hordes of demons, and attained the ranks of the angels whose life you blamelessly emulated. Having boldness before Christ our God, ask of him peace for our souls.

*We sing two Canons,  
one from the Pentecostarion,  
and this Canon to Venerable Job.*

*Canon to venerable Job, tone 8,  
the acrostic of which is the Slavonic alphabet*

*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.

O Word of God, who overlooks my transgressions and grants speech to my mouth, help me worthily to hymn venerable Job, an earthly angel and heavenly man, the boast of Volhynia.

O venerable one, truly a radiant beacon for the world indicating the way of salvation to all, be also my help, that with contrition I may glorify your life.

You first came to know the Lord in the home of your parents, O glorious Job; as child showing perfect wisdom in choosing the monastic life; and in rejecting the things of this life, you loved the one God.

Lifting your eyes and soul on high, in a life pleasing to God you quickly surpassed the brethren in the Ugornitsky Monastery; as the least of all, you appeared to Jesus to be the best, as a beloved model to young and old.

## May 6

Thinking of your firm battle against the demons, O venerable one, I am ashamed of my slothfulness and fear the multitude of my sins; but by your prayers, grant me the good desire to finish the rest of my life in repentance.

*Theotokion* As the Mother of God who has boldness before the only-begotten Word who was born of you, cease not to pray before his co-unoriginate Father and the consubstantial Spirit, that those who glorify you as Mother of God be saved from tribulation.

*Katavasia from the Pentecostarion.*

### *Ode 3*

*Irmos* My heart is established in the Lord and my strength is exulted in my God: my mouth is boastful over my enemies and I rejoice in your salvation.

O venerable father, within me is the desire for good reformation, but, sadly I have not learned to overcome the temptations of slothfulness. Trusting in your aid, I ward off the thoughts of despondency and direct my gaze at your glorious struggles.

Zhelezo was your family name, signifying iron and portending the firmness of your soul: enclosed in a cave of stone like hidden gold, you sanctified the place of your struggles and caused the mount of Pochaev to be a brazen rampart against the foes of Orthodoxy.

Your thoughts of the kingdom of heaven were exceeding deep even as a child, and you received the angelic habit, in which you were a faithful priest of God; and even now you offer entreaties on behalf of the people, O venerable Job.

The land of Galicia is glorified by your youth, the Dubensky Monastery proclaims the struggles of your manhood, and the Pochaev Monastery boasts in your old age and rejoices in your blessed end; and the world rejoices and hymns your wonders.

O holy one, the bestower of good things for all who pray to you, reject me not who falls prostrate; but, beholding my repentance, grant me reformation of life, and inspire me with a zeal to emulate your deeds which are beloved of God.

*Theotokion* Raise my mortified mind through the power of that life which was brought to the world through you, and guide me to life, O Lady who alone has cast down the gates of death by your birthgiving.

*Kontakion and Ikos from the Pentecostarion.*

### *Sessional Hymn, tone 8*

Today the Monastery of Pochaev is filled with joy,  
glorifying your life which is beloved of God.

Today the Christian people are enlightened with zeal for salvation:  
today sinful passions are expelled, and thoughts of repentance embrace our souls,  
as we see your relics which have been glorified with incorruption:  
through them strengthen all who with faith glorify your memory, O glorious Job.

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

#### Ode 4

*Irmos* With noetic eyes the prophet Habbakuk foresaw your coming, O Lord; and he cried out: God is coming from Teman: glory to your power: glory to your dispensation.

O venerable Job, be a fervent intercessor for all who believe in your aid, who bitterly lament their life and trust in the loving kindness of God, though tossed to and fro by the allures of this life.

Who among men does not marvel at your patient life, O father? Who does not glorify your zeal for Orthodoxy? For like a hard diamond, you withstood the heretics, and in your words and writings delivered to all the proclamation of the true faith.

By your prayer, O father, you vanquish the roaring lion which seeks to devour the souls of the saved and you bring to repentance those who formerly served him; for you shamed and admonished thieves with your loving kindness, putting robbers in fear with your reproof, and teaching saving repentance to all.

With your intercession disperse the gloom of my soul, O father, and illumine my wretched heart with the light of the Lord's commandments, that following your disciples, I remain not bereft of their portion, praising your holy memory.

*Theotokion* Entreat God who was incarnate of you without change, and who was and remains equal in nature with the Father, though becoming one in nature with you, O Lady who gave him birth: may he grant remission of transgressions and salvation of soul to those who hymn you with faith.

#### 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.

You are truly our intercessor and a splendid wonderworker, cried Dionysius, who discovered your relics to be touched by incorruption; and venerating them, we cry out: Reject not our defilement, O favoured of God, but cleanse us by your prayers.

Taught the precepts of God from youth, you firmly desired to turn from the vanity of life, O father who loved solitude: conforming to the command of Christ, you taught true confession and life according to the Gospel to those who had recourse to you.

Even after your repose you were an intercessor for the suffering and sorrowful. Thus the people beheld you issuing forth from your tomb and praying in the midst of the church with angels. What a truly glorious wonder, the joy and confirmation of the faithful.

As a lover of the kingdom of heaven, you are assured of obtaining access to it, as a sojourner in a better life, without pain and fear, the teacher and hope of your brethren.

Be the companion of my life, O father Job; hedge round my greatly troubled soul with your prayers, and lead it to the kingdom of heaven, made compassionate by your struggles and offering up tears of repentance to Christ.

*Theotokion* With you as a rampart and protected by your intercession, we bless you and revel in your divine glory, O Lady, for you pour joy and gladness upon our souls.

*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.

I place steadfast hope in your intercession, O venerable one, and pray with faith: Grant me victory over the cruel passions, unceasing remembrance of death, and a desire for the blessedness of the age to come.

The holy Church is strengthened by you, O venerable one, and every heresy is put to shame, having as its reproof your much-healing relies and your century-long life of labour, your pain, tears, fasting, and the wasting of your flesh from your bones.

Venerable Job triumphed over the noetic Pharaoh, ever abiding in obedience and readily aiding the storm-tossed, thus illumining three monasteries with his teaching and glorifying them with many struggles, gladdening the lover of mankind, the Saviour of all.

Job emulated the humility of Christ when he received the abbacy; for, as Abbot, he ministered to all and struggled in hard labour, and was a model for the brethren of meekness, a standard of industry, and a constant reminder of prayer.

By your prayers deliver me from the vile passions, granting me victory over them by continual invocation of divine help, by placing no trust in myself, and by not judging my brother.

*Theotokion* You have truly raised fallen human nature, O Mother of God, having carried in your womb without seed the Son, who, though visible, is immutable in his divine form and equality with the Father.

*Kontakion, tone 4,*  
*to the special melody* You have appeared to the whole world today...

You proved to be a pillar of the true faith,  
 a zealot of the commandments of the Gospel,  
 the reproof of pride,  
 and an intercessor and instructor for the lowly.  
 Entreat forgiveness of sins for those who bless you,  
 and keep your monastery unharmed,  
 O Job our father, the emulator of the long suffering one of old.

*Ikos* Open your mouth, O cave of stone, and tell us: How often were you washed with the streams of Job's tears? How is it that his sighs did not rend your walls asunder? Why did the divine light not set you afire? How did the angels marvel at Job's feats of vigilance? For thereby the lands of Galicia and Volhynia have been sanctified. And we, pondering all these things, fill our eyes with tears of contrition, for venerable Job is a wondrous saint, the emulator of the long suffering one of old.

*Ode 7*

*Irmos* On the plain of Dura for the torment of the Godfearing, the tyrant constructed a furnace, in which the three children hymned the one God as the three of them sang: Blessed are you, the God of our fathers.

Strengthen Orthodox hierarchs against the foe, O venerable Job, for they call you blessed; and give strength to their hearts for the Church: we all implore God for oneness of mind, love for one another, and zeal in Orthodoxy.

As a wretch, I am unable to drain the cup of your life, O Lord; yet, ensnared by the thorns of the passions and the fear of tribulations, I still pray: Have mercy upon me, through the prayers of Job, your favourite, and help me to uproot sinful idleness.

Rejecting the broad path that leads the soul to destruction, O venerable Job, you confined yourself to a narrow cave: you did not swerve from the straight path, remaining day and night in prayer and labours, giving healthful instruction to all who came to you.

You were compassionate to the poor, merciful to the penitent, a mild teacher of those needing instruction, a lover of the divine wisdom, a preacher of the commandments of the Gospel, a printer of books and a fearless denouncer of heresy.

*Theotokion* Let us praise Mary, the most pure and most holy; for through her, beyond understanding, the grace of gifts is poured upon us, as from a torrent of divine goodness.

*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.

## May 6

Be a bestower of spiritual gifts for those who travel to your monastery and fall down before your relics; be a healer of the sick and a fervent intercessor for all before the Saviour, O Job, the glory and adornment of the land of Volhynia.

You were a youth in body, but an elder in mind at the outset of your monastic life, O father; and while aging in the flesh, you showed the agility of youth, being for all a model of humility in digging the earth and planting trees.

Your apparition in the company of angels frightened the humble virgin and granted healing to your disciple: it moves all to the glorification of God and strengthens them in the true faith and repels the assaults of heresy.

Perfume me with the incense of your prayers, O glorious Job, dispelling thereby the stench of my sins and implanting trust in the Lord in my vile soul; that, cleansed by the grace of God, I may hymn your mighty aid.

*Theotokion* O most pure Mother of God, cleanse the sinful wounds and scars of my soul, washing them with him who is the cleansing spring that flowed from your maternal womb.

### 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.

With the hyssop of the grace of God sprinkle the hearts of us who bow down before your holy relics, O venerable Job; that, sharing in your zeal for the faith, we may make good progress in the fulfillment of the commandments of Christ.

On earth you did not cease to cry out to God in psalms and preserved the vessel of your virginity, and so in heaven you now sing hymns of paradise with the angels and all the saints, and from on high watch over the people who labour on earth.

How great is the incorrupt beauty of your life; how great the wonders and healings after your death. Forsaking earthly things, you have truly acquired, as Christ said, heavenly blessings a hundredfold in this life, and yet more in the life to come.

How great is the multitude of our sins, yet the strength of your prayer surpasses them: do not deprive us thereof, O venerable Job, friend of Christ and companion of the saints, pillar of the Church and fervent intercessor for men's souls.

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



*Exapostilarion,  
to the special melody O immutable Light...*

Today let venerable Job be praised as a warrior of Christ, an intercessor for the people, a preacher of the faith, a denouncer of heresy and the adornment of the Church.

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

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

Your struggles shone forth in the land of Galicia, O father Job; and so the zealots of Orthodoxy summoned you to the land of Volhynia, and the Dubensky Monastery was adorned by your venerable life; but the Lavra of Pochaev received the consummation thereof, and all these lands were enlightened by your teachings. *Twice*

Your heart, full of brotherly love, drew a multitude of monks to the mount of Pochaev, O venerable one, where you were a zealot for their salvation. Mindful of the saying of the Apostle, that spiritual love never fails, we entrust our souls to your wondrous care, asking that you lead them to Christ, the lover of mankind.

O venerable one, corruption has not dared to touch your dead body, which throughout your life you mortified; and your soul, abiding with the angels in love, receives all who have recourse to you. Therefore, lead our souls to Christ, the lover of mankind.

Glory be to the Father...

*Tone 8*

Our words are not sufficient to praise your struggles, O venerable Job,  
for who can recount the fullness of your virtues?  
Who can know your silent conversation with God?  
Reject not your spiritual children who hymn you;  
and asking your aid, are moved to compunction by your holy life,  
rejoicing in your memory.

Both now and for ever... *from the Pentecostarion.*

## **Liturgy**

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

*Prokimenon tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Galatians, number 213*

*Alleluia tone 6*

*Verses* Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel of Matthew, number 43*

*Communion*

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

*Prayer to our venerable father Job of Pochaev*

O venerable father Job, divinely wise instructor in the labourious life of monks, indefatigable struggler in meekness and abstinence, purity and chastity, love for your brother and for the poor, patience and vigilance; from your early youth to advanced old age, a great zealot and invincible champion of the Orthodox faith, beacon of divine light for the lands of Galicia and Volhynia, and unvanquished defender of the holy Monastery of Pochaev. With compassionate eye look upon us, your unworthy spiritual children who earnestly have recourse to you every day, and upon these God-loving people assembled before your Spirit-bearing and much-healing relics, who reverently bow down before them. In your intercession before the Master, the Most High ask for them and for all of us those things which are truly useful and profitable for life and for piety: heal the sick, grant courage to the faint-hearted, comfort the sorrowful, help the oppressed, strengthen the infirm, and raise those who have been cast down. Through the grace given you by God, grant to each person all things for the soul's salvation and bodily health, whatever the need or requirement; O favourite of God, offer your all-powerful supplication for the suffering land of Russia, that therein there may again be continual peace and tranquility, piety and length of days, justice and mercy in the courts, wisdom in the councils and good prosperity, that there may be established loyalty in the hearts of the good and fear in the hearts of the wicked, that they may bring to an end their evil and do good, that thus the Kingdom of Christ may increase and multiply in our land and that God, who is wondrous in his saints, may be glorified therein. To him alone is due all glory, honour and worship: to the Father, Son, and Holy Spirit, now and for ever, and to the ages of ages. Amen.

## May 7

### Venerable Nilus of Sora

#### Little Vespers

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

Gathering in gladness for your memorial today, O divinely wise Nilus our father, we hasten to hymn your struggles, fasting and vigils, and your instructive writings which water our souls, O blessed one, causing them to produce the fruitful grain of the virtues.

Who can describe the height of your teachings and the unfathomable depth of your humility, O venerable and ever-memorable Nilus? For you shone like a beacon in the Russian land, illumining companies of monastics with the radiance of your virtues.

You were truly a lover of stillness, O ever-memorable father, and an excellent citizen of the wilderness, like a tree planted by streams of water, giving its fruit in due season; for you flow with healing upon those who with faith call upon your name and with love honour your sacred struggles.

To your children, O father, you left the record of your words like divinely inscribed tablets, graven by the finger of God on your heart upon the mountain of divine contemplation: we honour you and celebrate your holy feast, glorifying you who glorified Jesus, the Saviour of our souls, who loves mankind.

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

Venerable father Nilus, you truly gave neither sleep to your eyes nor rest to your body until you had prepared within you a place for the Lord and a habitation for the God of Jacob, whose courts you entered with rejoicing, where is the abode of all who keep festival. O ever-memorable father, never cease to pray for us who with faith and love piously celebrate your sacred memory.

Both now and for ever... *from the Pentecostarion.*

*Aposticha, tone 2,  
to the Special Melody O house of Ephratha...*

Divinely wise Nilus, \* accept your servants \* who with love celebrate \* your most sacred memory, \* O venerable father.

*Verse* Precious in the sight of the Lord is the death of his holy ones.

Assembling now with faith, \* for your memorial, O father, \* we bless you with love, \* magnifying him \* who has glorified you.

*Verse* The righteous shall flourish like the palm tree, and shall spread abroad like a cedar in Lebanon.

Receive this hymnody \* of your children, O venerable one, \* who joyously celebrate \* at your honoured memorial, \* O divinely wise Nilus our father.

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

*Theotokion* Receive the supplications \* of your servants, O Lady, \* and entreat your Son, \* with divinely wise Nilus, \* that he grant us forgiveness of sins.

*Troparion, tone 1*

Having spurned that which is worldly, O venerable and God-bearing father Nilus, fleeing the tumult of life you readily gathered the flowers of paradise from the writings of the fathers; and having made your abode in the wilderness, you flourished like a lily of the field; and so you have passed over to the mansions of heaven. Teach us who honour you to tread also your royal path, and pray for our souls.

Glory be to the Father... Both now and for ever... *Troparion from the Pentecostarion.*

## Great Vespers

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

*At Lord, I call to you... 8 verses:  
3 from the Pentecostarion, and 5 of the venerable one, tone 6  
to the Special Melody Having set aside...*

Having set aside passionate attachment to the world, O venerable one, and taken your cross upon your shoulder, with pure and tranquil mind you followed Christ; and living in the wilderness as in paradise, you pleased him, dwelling on earth like one of the bodiless, slaying the passions by fasting and standing full nights in prayer, uniting yourself to God by silence and divine contemplation. Entreat him for of our souls. *twice*

Having lived a calm and tranquil life, secluding yourself in a place of stillness, you conversed with God in unceasing prayer; and by the study of divine writings you abundantly watered the field of your heart as with the rain of grace, O divinely wise one: and as a dwelling-place of the Holy Spirit, you produced fruit a hundredfold. O venerable and ever-memorable father Nilus, ever pray to the Lord for our souls.

Treading the path of the commandments of Christ without straying, you were a careful observer of the wise traditions of the fathers, O venerable and ever-memorable Nilus our father, and with them you were a founder of monastic rule and the builder of the monastic life of sketes in Russia, leaving your divinely wise words and traditions like tablets of the covenant to those who desire to follow your life, O father. We entreat you, venerable father: Pray earnestly to Christ for our souls.

Wounded with love for Christ, O venerable father, you were continually mindful of his saving sufferings, and proved to be an excellent emulator thereof, through ascetic feats crucifying your flesh with its passions and lusts; and with a coarse hair-shirt and a harsh way of life you made the intransigent flesh subject to your rational soul. We entreat you, O ever-memorable Nilus our father: Earnestly pray to Christ for our souls.

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

We honour you, the instructor of the monastic life of sketes, O Nilus our father, for by your path we have truly learned to walk rightly in the stillness of the wilderness; for, showing us this way of life by words and deeds, you give us a living model. Truly blessed are you, for you taught by example, and, in the words of the Lord, are called great in the kingdom of heaven. Having laboured industriously and broken the power, wiles and snares of the enemy as though a spider's web, you proved to be a victor in all things, and hastened, crowned, to Christ, rejoicing. Entreat him for us who with faith celebrate your sacred memory, that we be granted forgiveness of sins and great mercy.

Both now and for ever...*from the Pentecostarion.*

*Entrance, Prokimenon, and three Readings:*

A reading from the Prophecy of Isaiah

The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the Lord, the majesty of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, do not fear. Here is your God. He will come with vengeance, with terrible recompense. He will come and save you."

Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes. A highway shall be there, and it shall be called the Holy Way; the unclean shall not travel on it, but it shall be for God's people; no traveler, not even fools, shall go astray. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there.

And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isaiah 35:1-10

A reading from the Proverbs

The memory of the righteous is praised and the Lord's blessing is upon him. Happy are those who find wisdom, and those who get understanding, for her income is better than silver, and her revenue better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Hear, for I will speak noble things, and from my lips will come what is right. Happy is the one who listens to me, watching daily at my gates, waiting beside my doors. For whoever finds me finds life and obtains favor from the Lord. To you, O people, I call, and my cry is to all that live. I, wisdom, live with prudence, and I attain knowledge and discretion. I have good advice and sound wisdom; I have insight, I have strength. I love those who love me, and those who seek me diligently find me. O simple ones, learn prudence; acquire intelligence, you who lack it. Hear, for I will speak noble things, and from my lips will come what is right; for my mouth will utter truth; wickedness is an abomination to my lips. All the words of my mouth are righteous; there is nothing twisted or crooked in them. They are all straight to one who understands and right to those who find knowledge, for I will instruct you in the truth that your hope may be in the Lord and that you will be filled with the Spirit.

A reading from the Proverbs.

The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut off. The lips of the righteous know what is acceptable, but the mouth of the wicked what is perverse. A false balance is an abomination to the Lord, but an accurate weight is his delight. When pride comes, then comes disgrace; but wisdom is with the humble. The integrity of the upright guides them, but the crookedness of the treacherous destroys them. Riches do not profit in the day of wrath, but righteousness delivers from death. The righteousness of the blameless keeps their ways straight, but the wicked fall by their own wickedness. The righteousness of the upright saves them, but the treacherous are taken captive by their schemes. When the wicked die, their hope perishes, and the expectation of the godless comes to nothing. The righteous are delivered from trouble, and the wicked get into it instead. With their mouths the godless would destroy their neighbors, but by knowledge the righteous are delivered. When it goes well with the righteous, the city rejoices; and when the wicked perish, there is jubilation. By the blessing of the upright a city is exalted, but it is overthrown by the mouth of the wicked. Whoever belittles another lacks sense, but an intelligent person remains silent.

*Entreaty, the verse of the Church,  
and these verses idiomela of the venerable one, tone 1*

On this eminent day of festivity let us sound the spiritual trumpet, rejoicing in spirit and celebrating with splendour the holy and honourable memory of our father; and let us cry out to him with love, saying: Rejoice, pastor and teacher, our ever-memorable

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father Nilus, radiant beacon of monastics. Earnestly entreat Christ whom you diligently served, O father, for us who honour you with faith and love.

*Tone 4* Today with sacred hymns we crown the sacred memory of our father as with blossoms, weaving wreaths of praise, lovingly glorifying his sacred struggles, and crying out to him in gladness: Rejoice, comely flower of monastics who blossomed in the vales of the wilderness and adorned the region of the White Lake with the your communities of good disciples. Rejoice, fruitful tree planted, as says the psalm, by streams of water, and feeding multitudes of monastics with the fruits of your admonitions and divinely wise writings. Rejoice, priceless phial of the ointment of asceticism which perfumes the Church of Christ. O Nilus our blessed and ever-memorable father, never cease to pray to the Lord for us, that he deliver us from all harm and save our souls.

Come, gatherings of those who love the feasts of the Church; come, rejoice with us, and, forming a choir, let us celebrate. For today has dawned the festive and luminous memorial of the God-bearing father, the radiant beacon of the world, our pastor and teacher and guide to salvation, the fervent intercessor for us all, who ever prays to the Lord that all be granted great mercy.

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

You kept intact that which is in the image of Christ, making your mind master over pernicious passions through asceticism, and as far as one is able you ascended to the summit of the virtues, following the Saviour; for, manfully doing violence to your nature, you strove to make that which is lower subject to that which is higher, and to enslave the flesh to the spirit. Thus you were a guide for monastics, a dweller in the wilderness, a trainer of those who run the good race, and an excellent model of the virtues. Now in heaven where reflections are not found, O Nilus our ever-memorable father, you gaze in purity upon the Holy Trinity, ever praying for those who honour you with faith and love.

Both now and for ever...*from the Pentecostarion.*

*Aposticha, tone 6*  
*to the Special Melody* O angelic hosts...

The angelic hosts of heaven marvelled at your way of life, O venerable one, for in your material body you vanquished the immaterial foe; and, given wings by fasting and prayer, soaring beyond the body and the world in divine contemplation, you attained your utmost goal, where you sing with joy to Christ: Glory to you, our Saviour.

*Verse* Then I would flee far off and make my lodging in the wilderness.

Fleeing the world, you withdrew to the wilderness, as it is written in the psalms, and having there made your abode, you found God who saved you, O venerable one; and having found him, you held him within you: for Christ, coming to you with the Father and the Holy Spirit, dwelt within you. We also, celebrating your memory, joyously cry out: Blessed are you, glorified in the saints: glory to you, our Saviour.



*Verse* I called to the Lord; he answered and set me free.

In prayer and steadfastness of mind you unceasingly cried to God, O venerable one, and he truly heard you: you dwelt on earth like one of the bodiless, mortifying the passions by abstinence, with your profound humility of mind wounding the prideful foe, and crying to Christ in victory: Glory to you, O blessed Saviour who came to save us.

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

Joyfully gathering today, brothers, as a spiritual choir, let us celebrate splendidly, and with divine hymns let us honour the annual memorial of the God-bearing father, our pastor and teacher: let us crown his sacred head with praises as with flowers, and, surrounding his precious shrine, let us sing: Rejoice, truly eloquent Nilus, who with the outpouring of discourse gladdens the companies of monastics. Rejoice, radiant beacon of monks. Rejoice, adornment and confirmation of fasters. Come now among us invisibly, and bless your children, bestowing the immaterial gifts you received from Christ in abundance to us who honour you with faith and love as we joyously celebrate your honoured and luminous feast.

Both now and for ever... *from the Pentecostarion.*

*At the blessing of the loaves, the troparion, twice, tone 1*

Having spurned that which is worldly,  
O venerable and God-bearing father Nilus,  
fleeing the tumult of life  
you readily gathered the flowers of paradise from the writings of the fathers;  
and having made your abode in the wilderness,  
you flourished like a lily of the field;  
and so you have passed over to the mansions of heaven.  
Teach us who honour you to tread also your royal path,  
and pray for our souls.

*And the troparion from the Pentecostarion, once.*

## Matins

*At God is the Lord... the troparion of the saint, twice;*  
Glory be to the Father... Both now and for ever... *troparion from the Pentecostarion.*

*After the first reading of the Psalter,  
the Sessional Hymn, tone 1*

Diligently assembling today, brothers, let us form a spiritual choir in honour of the memory of our father, and, fashioning hymns and goodly praises for him, let us reverently

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honour his spiritual struggles, victories and conflicts, whereby he vanquished the crafty foe and was splendidly crowned as victor by Christ our God, the Saviour of our souls.

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

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

Celebrating a splendid festival, brothers, let us hymn Christ our deliverer, offering him praise and singing: You have magnified your favoured one, O Christ, showing him to be a fountain of miracles; for he pours a stream of healings from his holy grave upon those who have recourse to him with faith and lovingly honour and glorify him and you, O Saviour, who glorifies those who glorify you.

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

*Polyeleos, and this magnification*

We bless you, O venerable father Nilus, and we honour your holy memory, O instructor of monastics and conversor with the angels.

*Verse* I waited patiently for the Lord, and he inclined to me and heard my cry.

*After the Polyeleos, this Sessional Hymn tone 4*

You fill us with wonder, O Christ, showing us such a luminary in our father; for, emitting rays of miracles like the sun, he illumines the gatherings of the faithful and enlightens the companies of monastics with the splendour of his life. Therefore, we lovingly cry out to him: O God-bearing and blessed Nilus our father, entreat Christ our God, that he grant remission of sins to those who with love celebrate your most honoured memory.

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

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

*Prokimenon, tone 4*

Precious in the sight of the Lord is the death of his faithful ones.

*Verse* How shall I repay the Lord for all his benefits to me?

Let every breath... *and the rest*  
*with the Gospel of Luke, number 24 [Luke 6: 17-23]*

*After the Psalm Have mercy... this verse, tone 4*

Joyfully gathering today, brothers, as a spiritual choir, let us celebrate splendidly, and with divine hymns let us honour the annual memorial of the God-bearing father, our

pastor and teacher: let us crown his sacred head with praises as with flowers, and, surrounding his precious shrine, let us sing: Rejoice, truly eloquent Nilus, who with the outpouring of discourse gladdens the companies of monastics. Rejoice, radiant beacon of monks. Rejoice, adornment and confirmation of fasters. Come now among us invisibly, and bless your children, bestowing the immaterial gifts you received from Christ in abundance to us who honour you with faith and love as we joyously celebrate your honoured and luminous feast.

*Canon from the Pentecostarion, and that of the venerable one, tone 4*

*Ode I*

*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.

Help me, covered by the darkness of sin, O father, and shine saving light into my soul, that, rejoicing, I may hymn your splendid teaching and glorious miracles.

As a noetic garden of paradise producing divers flowers of the virtues, O father, you offered beautiful fruits to your Master who has adorned you with miracles.

Breaking only a single commandment, the first-formed man was driven from paradise; but you, O venerable one, by the keeping of the commandments of the Master have become the heir thereof, delighting ever in the tree of life.

*Theotokion* Now is the time for you to help us, O Lady: mercifully regard the affliction of your servant, granting consolation, that, rejoicing, I may hymn your divine wonders.

*Katavasia from the Pentecostarion.*

*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.

I dare to offer hymnody to your sacred memory, O father: moved by your love, accept it from your servant, and by your mediation before the Lord impart salvation.

Save from misfortune and evil circumstances those who honour you with love, who form a choir for your honoured memorial, O father; by your entreaties strengthen us, shaken by the tempest of the passions, that we may reach the harbour of salvation.

Who can describe your struggles, O father; or recount the height of your humility? Truly you were a disciple of Christ, and fellow heir to his kingdom. Be mindful of your children, praying to Christ that he grant us also the place of the saved.

*Theotokion* Truly every human tongue is at a loss how to glorify you fittingly, O Lady. What then shall I, beset by ignorance and many sins, offer you? Accept the love and faith of your servant, and grant me salvation.

*Kontakion and Ikos from the Pentecostarion.*

*Sessional Hymn of the venerable one, tone 8*

You ascended from action to the summit of divine vision, O father,  
and, embracing utter stillness, you conversed with God with a mind untroubled;  
therefore, you were enriched by him with divine understanding, O blessed one,  
and became a pastor and guide for those who follow your angelic way of life.  
Nilus our God-bearing father, entreat Christ our God,  
that he grant remission of sins to those who with love celebrate your holy memory.

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

*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.

Standing vigilantly on attentive watch, and foreseeing the insidious snares of the enemy, O father, you overcame their hordes, and soaring aloft unharmed, through prayer and fasting, you sang victoriously: Glory to your power, O Christ.

Having the sufferings of our Saviour and his voluntary crucifixion ever in your mind, you were crucified with him in the mortification of your flesh, O venerable one; and your heart, wounded by divine love, became a fountain of compunction, pouring forth tears and singing: Glory to your condescension, O Christ.

Wounded by the love of Christ, you unceasingly shed torrents of tears, O Nilus our ever-memorable father; and, dwelling in the wilderness as in the garden of paradise, you offered incessant supplications, ever singing: Glory to your power, O Christ.

*Theotokion* O virgin Mother of God, life-bearing spring, give the waters of compunction to me, cruelly consumed by the burning heat of the passions, that, cooled by tears of repentance, I may cry out in thanksgiving: Glory to your almighty power, O Lady.

*Ode 5*

*Irmos* All things are filled with awe at your divine glory, for you, O Virgin who has not known wedlock, held in your womb God who is over all, and gave birth to the timeless Son, granting peace to all who sing your praises.

Emulating the way of life of the ancient fathers of the Holy Mountain, O ever-memorable Nilus, you hastened, rejoicing, to the tranquility of the stillness of the wilderness; and there, bringing forth the fruits of the Spirit in humility, you were pleasing to him who enriched you with the glory of miracles.

O venerable Nilus, receiving the reward of your labours in heaven, forget us not who joyously celebrate your feast, but ask for us the remission of sins, entreating Christ who grants salvation to those who glorify him.

You clothed yourself in Christ, O divinely wise one, adorning yourself with the vesture of dispassion; with compassion and mercy to those who sinned, O father, you taught them with humility of mind, urging repentance and leading them to Christ.

*Theotokion* I am clothed in garments of shame, having shed the divinely woven raiment received at baptism, O immaculate Virgin: I implore you: Clothe me again in the vesture of salvation, that I may attend the wedding-banquet of the Lamb, for whom you wove a royal robe of your pure blood, and who grants salvation to all who hymn you.

#### *Ode 6*

*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.

As a new and goodly spring flowing in the land of Russia, you pour streams of healing from your holy grave upon those who with unwavering faith come to you, O Nilus our father: full of gladness, we glorify God who has glorified you.

From your youth to your honoured repose you earnestly served Christ with a pure conscience, keeping his divine commandments. Guarding yourself with poverty and non-acquisitiveness, O Nilus our father, you set your feet firmly upon the rock of patience.

How manifold are your admonitions, your labours and struggles for God, O father. Who can describe your fasting and keeping of vigils, your lying upon the ground and patient endurance of ill treatment? For you proved to be a true monk, O beloved of God. Lovingly honouring your memory, we glorify God who strengthened you.

*Theotokion* O Virgin, your womb, which contained the uncontainable God, appears more spacious than the heavens: how glorious it is, that in you was wrought a mystery beyond the comprehension of angels and men. Therefore we glorify God who was born of you.

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

Fleeing the tumult of the world for the sake of Christ's love, with joyous soul you made your abode in the wilderness; and struggling well therein O father Nilus, you lived on earth like an angel, for you wasted your body through fasting and vigils for the sake of eternal life; and granted it, you stand with the saints before the most holy Trinity in the light of ineffable joy. We your children pray to you that we be preserved from every assault of foes seen and unseen and from evil circumstances, and that our souls be saved.

*Ikos* Emulating the life of the angels and conforming yourself to those great among the fathers, you separated yourself from the turmoil of the world and, manfully arming yourself for the struggles of asceticism, you carefully trod the path of the commandments of God. Honouring your sacred memory with faith, we bless you with these praises: Rejoice, emulator of the life of the angels; rejoice, heir to the way of life of the great fathers of old. Rejoice, courageous vanquisher of invisible enemies; rejoice, diligent keeper of the commandments of God. Rejoice, ardent lover of the divinely inspired traditions of the fathers; rejoice, recorder of rules for the ascetic life of monastics. Rejoice, clear mirror of the virtues; rejoice, melodious instrument of the Holy Spirit. Rejoice, paragon of profound humility; rejoice, zealous doer of godly works. Rejoice, for through you have we learned to tread the way of life without wandering; rejoice, for through your mediation we hope to receive salvation. Rejoice, O wonder-working Nilus our father.

*Ode 7*

*Irmos* The divinely wise youths worshipped not a creation rather than the creator, but bravely trampling the threat of fire underfoot, they rejoiced as they sang: Blessed are you, the supremely exalted Lord God of our fathers.

I offer you simple hymnody: accept it and spurn me not who has sinned, O blessed one; but, mercifully inclining, through your intercession may I receive salvation, and rejoicing sing: Blessed are you, the supremely exalted Lord God of our fathers.

You conversed with God, O father, offering supplications with an untroubled mind and a clean conscience for, hastening from action to contemplation, you attained the vision of God, singing: Blessed are you, the supremely exalted Lord God of our fathers.

You became a fertile garden producing the fruits of the Spirit, O father; for you were full to overflowing with love and joy, peace, long-suffering, meekness and temperance; and as one belonging to Christ, you crucified the flesh with its passions and lusts, ever singing: Blessed are you, the supremely exalted Lord God of our fathers.

*Theotokion* Turn me not away who flees your shelter, O Lady, but as you are merciful, save your poor servant, delivering me from my boundless offences, that, rejoicing, I may sing: Blessed are you, the Mother of the exalted Lord God of our fathers.

*Ode 8*

*Irmos* The birth giving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

Ever-memorable Nilus our father, beloved of God, you truly led a good and beautiful life; fleeing turmoil and withdrawing into the solitude of the wilderness, where you sowed your asceticism with tears, and now rejoice to reap the grain of eternal life.

You laboured in secret for the one God who knows things hidden, O father, traversing the ascetic contest in humility: after your repose you were illumined by miracles, moving the faithful to sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

By divine grace you flow with healings and drive away evil spirits from those who come to you with faith, O blessed Nilus: we lovingly honour your memory, singing: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Theotokion* Hearken to the pain-wracked sighing of your servant, O Lady; change my grief to joy and quickly transform my pangs, that, rejoicing, I may hymn you, the pure Virgin, and exalt you above all for ever.

#### *Ode 9*

*Irmos* Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers celebrate, honouring the sacred triumph of the Mother of God; and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

You were an all-radiant beacon for your native land, O venerable and blessed one, illumining it with your brilliance and with the splendour of the miracles which have glorified you since your repose.

On your death bed you stretched out your beautiful feet which had trod well the path of salvation, your disciples tearfully said: O father, to whom do you leave us, whom, having given birth in the Spirit, you nurtured with the milk of your wise instruction?

And you replied: Mingle not weeping with my joy, my children, for in gladness I am departing to receive the crown of righteousness which Christ has promised to those who love him, for which you also must strive, keeping his commandments and mine.

Let your wilderness lament with us, O father; for though it blossomed like a lily, adorned with your God-pleasing life, bereft of a good tiller after your departure, thorns and thistles have grown rife in it. Fail not to visit your flock, O father, and shepherd those who magnify you.

*Theotokion* Clothe me in the vesture of salvation, O merciful Mother of God, for I place my trust in you; you are a treasury of mercy and save all who come to you. Save

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me, that I may sing in thanksgiving: Rejoice, O most blessed Mother of God, pure ever-virgin.

*Exapostilarion*

With your struggles you amazed angels and men, O blessed of God, and brought gladness to God: with faith we honour you, celebrating your memory, O God-bearing Nilus our father.

Glory be to the Father... Both now and for ever... *Exapostilarion from the Pentecostarion.*

Let everything that has breath... *and the Praises,*  
*inserting 4 verses of the venerable one, tone 8*  
*to the Special Melody* O all-glorious wonder...

O all-glorious wonder: among the latter generations a beacon for monastics has shone forth: Nilus our wise father, who poured forth rivers of teaching, streaming with gold, and proved to be a living model for those who truly desire to live the monastic life. Through his supplications, O Christ, save our souls, as you are truly compassionate.

O all-glorious wonder: Nilus, our blessed father, is shown to be full of grace divine; for, furnishing his mind with wings to soar aloft to God, he was wholly luminous, and though he dwelt in the wilderness, in spirit he made his abode in heaven. Through his supplications, O Christ, save our souls, as you are truly compassionate.

O all-glorious wonder: Nilus, our venerable father, appears as a fountain of miracles; for after death he flows with healings upon those who come to him with faith. Through his supplications, O Christ, heal our sufferings of soul and body, and save us, as you are truly compassionate.

O Nilus our venerable father, truly fleeing the world and dwelling in the wilderness, like an innocent lamb you were nurtured on the green grass of the divine Scriptures, and like an industrious and wise bee making the rounds of the flowers of the Spirit, you gathered, instead of honey most sweet, the discourses whereby you nourished your children. We gather to bless you with love, celebrating your sacred memory and praying that our souls may receive remission of sins and great mercy.

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

Joining together as a spiritual choir, let us rejoice divinely on the sacred memorial of our father; for he sets before us a mystic banquet and drink most sweet: the lofty edification of his ascetic struggles, which astonishes the mind of every man and delights our spiritual senses, and wherewith we are spiritually nourished. For, behold, as a branch of the vine of Christ, manning the winepress of his heart with the fear of judgment and with ascetic pangs, he unceasingly poured streams of tears, like the wine which truly gladdens the heart of man. Let us offer him praise, singing psalms and saying: Precious in the sight of the Lord was your death, O venerable one, and most joyous for us is your



memorial, O beloved of God. Nilus our God-bearing father, pray to the Saviour of all, that he grant us oneness of mind, peace and great mercy.

Both now and for ever...*from the Pentecostarion.*

*Great Doxology and the rest*

## Liturgy

*Beatitudes, 8 verses: 4 from the appointed Ode of the canon from the Pentecostarion,  
and 4 from Ode 6 of the canon of the venerable one.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his faithful ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Galatians, number 213 [Gal 5: 22-6: 2]*

*Alleluia, tone 4*

Blessed is the man who fears the Lord and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel of Luke, number 24 [Luke 6: 17-23]*

*Communion Verse*

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

## May 8

### Apostle and Evangelist John the Theologian, and Venerable father Arsenius

#### Little Vespers

*At Lord I call to you... 4 verses, tone 2,  
to the Special Melody When from the tree...*

Come, you faithful, and with divine hymns let us crown glorious John the beloved, the depths of wisdom and recorder of Orthodox dogmas; for he thundered forth: In the beginning was the Word. For the ever-memorable disciple has been shown to have a voice of thunder, shining with glad tidings for the world in great wisdom. *twice*

You have been shown to be a true friend and great intimate of Christ the teacher; for, reclining against his breast, you drew forth from thence the dogmas of wisdom, with which as a divine herald of God you enrich all the world. The comely Church of Christ, cherishing these things, rejoices in gladness.

Rejoice truly, O theologian; rejoice, beloved son of the Mother of the Lord; for, standing before the cross of Christ, you heard the voice of the Master, who cried out to you: Behold your Mother: and so we rightly bless you, the great and beloved apostle of Christ.

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

Come, you faithful, and let us bless ever-memorable John, the foremost of the apostles, the clarion of theology, the spiritual general who has subdued the world under God, and who has now passed from the earth, yet remains with the earth, who lives and awaits the awesome second coming of the Master. O beloved intimate of Christ and participant in his mysteries, entreat that we who celebrate your memory with love may greet this coming uncondemned.

Both now and for ever... *Theotokion*

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

O glorious theologian, \* with your divine teachings \* and the manifestations of miracles \* you drove away the darkness of falsehood \* and enlightened the people, \* that

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they might know the true faith. \* May you intercede \* that peace and great mercy \* be granted to our souls.

*Verse* Their sound has gone out through all the world and their words to the ends of the earth.

O most wise John, \* faithful beloved friend of Christ, \* delivering me from love for the flesh, \* by your divine entreaties \* and works of piety \* cause me to cleave to the Master of all. \* May you pray that he grant me \* remission of transgressions \* and great mercy.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

Sacred beholder of God, \* from sufferings and tribulations, \* from afflictions and sorrows \* deliver those who praise you, \* who honour you with love, \* who ever hasten to you \* seeking your divine protection. \* May you make supplication, \* that peace and great mercy \* be granted to our souls.

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

O youthful theologian, beloved disciple of the Saviour, by your supplications save us from all harm, we pray, for we are your flock.

Both now and for ever...

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

*Troparion, tone 2*

Beloved apostle of Christ our God, | hasten to deliver a defenseless people; | for he that permitted you to recline against his breast | receives you prostrate in supplication. | Beg him, O Theologian | to dispel the gloom of godlessness which surrounds us, || and ask for us peace and great mercy.

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

All of your most glorious mysteries are beyond comprehension, O Mother of God; for with your purity sealed and your virginity inviolate, you are known to be truly the mother who has given birth to God. Beseech him to save our souls.

## Great Vespers

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

*At Lord call to you... 8 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

The beholder of ineffable revelations \* and recounter of the highest mysteries of God, \* the son of Zebedee, \* who set down in writing the Gospel of Christ, \* has taught us to theologize concerning the Father, Son and Holy Spirit. *thrice*

The harp of heavenly music played by God, \* the recorder of mysteries, \* the divinely eloquent mouth beautifully sings the hymn of hymns; \* for, moving his lips as if strings, and with his tongue as a plectrum, \* he prays that we be saved. *thrice*

Proclaiming with your thunderous voice \* the hidden word of divine wisdom, \* O beloved of God, \* you eternally proclaim, with ever moving lips: \* In the beginning was the Word; \* as you instruct all in the knowledge of God.

*And 3 verses of venerable Arsenius, tone 8  
to the Special Melody O all-glorious wonder...*

Divinely wise father Arsenius, \* having illumined your mind with fountains of tears, \* you conversed with God, \* and by unceasing purification and radiance \* appeared to be a radiant pillar of piety, \* shining as with fire, O blessed one, \* the boast of monks. \* And now, by your supplications, \* may you preserve us all.

Divinely wise father Arsenius, \* having girded your mind with abstinence, \* you caused it to ascend \* to the primal cause, \* and, forsaking the turbulence of the world \* and shunning its tumults, \* you truly mingled purity of mind \* with the utmost desire, \* O blessed and wise father.

Venerable father Arsenius, \* seeking after God, \* and piously desiring \* to be illumined \* by his radiant glory, \* you abandoned the splendour of high position \* and the imperial palace, \* and received an immortal inheritance, \* abiding now with Christ.

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

You race of men, give fitting praise to the beloved,  
the young disciple John, the Son of Thunder,  
the foundation of the words of God, and of theology,  
first preacher of the truth of the dogmas of the wisdom of God.  
With the divine continually within him,  
he said: In the beginning was the Word,  
who is inseparable from the Father and of the same essence with the Father,  
revealing to us through himself the Orthodoxy of the Holy Trinity.  
Likewise he has shown us that he created with the Father

and bears life and the light of truth.  
How awesome the wonder, how utmost the wisdom;  
for, full of love, he was also filled with theology:  
as a founder of our pure faith, through his glory and honour,  
may we receive eternal blessing on the day of judgment.

Both now and for ever...*from the Pentecostarion.*

*Entrance. Prokimenon of the day. 3 Readings:*

A reading from the general Epistle of John

Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him. And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us. Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. And this is the spirit of the antichrist, of which you have heard that it is coming; and now it is already in the world. Little children, you are from God, and have conquered them; for the one who is in you is greater than the one who is in the world. They are from the world; therefore what they say is from the world, and the world listens to them. We are from God. Whoever knows God listens to us, and whoever is not from God does not listen to us. From this we know the spirit of truth and the spirit of error.

A reading from the General Epistle of John

Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them.

A reading from the General Epistle of John

Beloved, those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also. Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his

commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God?

*Entreaty, of the church, and these verses of the apostle, tone 1*

*Composed by Germanus* Rivers of theology poured from your honoured mouth, and the Church of God, watered thereby, worships the consubstantial Trinity in Orthodoxy. Pray to the Trinity, O John the theologian, that our souls be confirmed and saved.

*Composed by Andrew Pyrrhus* The garden of purity gives forth on this present feast the myrrh of sweet fragrance, in which we cry out to him: O Apostle John, who reclined against the Master's breast, who has rained down discourse upon the world and preserved the Virgin as the apple of your eye, implore Christ that he grant us great mercy.

Disciple of the Saviour, youth and theologian, when Christ our God was crucified he committed the Virgin Mother of God to your care, as to a virgin; and you guarded her as the apple of your eye: pray that our souls be saved.

As an eyewitness of ineffable mysteries, you cried out: In the beginning the pre-eternal Word was with God, and he was God. Intimate and faithful friend of Christ, sweetness of the Trinity, unshakable confirmation of Ephesus and Patmos: pray O blessed theologian, our help, that those who celebrate your memory with faith be delivered from wicked foes, material and noetic.

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

Reclining against the breast of Christ the teacher at the Lord's supper, O beloved disciple, you thereby came to know ineffable things, and thundered forth your heavenly voice to all saying: In the beginning was the Word, and the Word was with God, and the Word was God: Christ our God, the Saviour of our souls, the light of truth who enlightens everyone who comes into the world.

Both now and for ever... *from the Pentecostarion.*

*Aposticha, tone 4,*  
*to the Special Melody Called from on high...*

Theologizing concerning the Son of the Most High, \* who with the Father is equally eternal and of the same essence, \* immutable light from light, \* the imprint of the person of the Father, \* who shone forth timelessly and dispassionately from him, \* the creator and Lord of all the ages: \* you proclaimed Christ our God to the world, \* O beloved disciple, \* as the one who brought forth light from darkness. \* Entreat him \* that he save and enlighten our souls.

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*Verse* Their sound has gone out through all the world and their words to the ends of the earth.

Receiving the light of the Comforter, \* and, illumined therewith, you theologized \* and proclaim to all, O beloved, \* that he proceeds from the Father \* and through the Son is revealed to mankind, \* equal in honour, equally enthroned and of the same essence \* with the unoriginate Father and God the Word. \* We honour you in hymns \* as the foundation of the divine faith, \* which may you preserve unshaken \* through your supplications to the Lord.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

Having ascended to the summit of theology, \* you learned the ineffable mysteries of God: \* the single essence of the Godhead, \* his single glory, kingdom and dominion, \* ever distinct in three persons, \* yet essentially indivisible and united in unconfused divine unity. \* And, rendering glory, O theologian, \* you preached the indivisible Trinity: \* entreat him, \* that he save and enlighten our souls.

Glory be to the Father... *tone 6,*  
*composed by John the monk*

O apostle of Christ, evangelist and theologian, as a confidant of ineffable mysteries you thundered forth upon us the ineffable doctrines of wisdom, explaining to the faithful that he was in the beginning, and discounting that there was a time when he did not exist, thus rejecting the words of the heretics. As you were seen to be the beloved intimate and friend of Christ, like eloquent Isaiah and Moses who saw God, pray earnestly for our souls, as you have boldness before God.

Both now and for ever... *from the Pentecostarion.*

*After the Blessing of the Loaves, the troparion of the apostle, tone 2*

Beloved apostle of Christ our God,  
hasten to deliver a defenseless people;  
for he who permitted you to recline against his breast  
receives you prostrate in supplication.  
Beg him, O Theologian  
to dispel the gloom of godlessness which surrounds us,  
and ask for us peace and great mercy. *twice*

*And Virgin Mother of God, rejoice... once*



## Matins

*At God is the Lord... the troparion of the Pentecostarion, once;  
then the troparion of the apostle, once  
Glory be to the Father... and the troparion of the venerable one, 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 Arsenius our father, entreat Christ our God that our souls be saved.

*Both now and for ever... the troparion of the Pentecostarion.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 1  
to the Special Melody Your tomb, O Saviour...*

As the disciple of Christ, the Master of all, you taught the people and illumined the world, guiding them to the knowledge of him, O apostle. Therefore, we call you the preacher of the truth and theologian, the friend of Christ, who reclined against his breast.

*Glory be to the Father... Both now and for ever... Sessional Hymn from the Pentecostarion.*

*After the second reading of the Psalter,  
the Sessional Hymn, tone 5  
to the Special Melody The Word Who with the Father in unoriginate...*

With hymns and sacred praises let us hymn most honourable John, the apostle and disciple of Christ, who preached that the Father divinely begat Christ, our deliverer and king; for he prays unceasingly, that our souls find mercy.

*Glory be to the Father... Both now and for ever... Sessional Hymn from the Pentecostarion.*

*Polyeleos, and this Magnification*

We magnify you, O holy apostle and evangelist John the theologian, and we honour the pangs and labours whereby you struggled in the proclamation of the Gospel of Christ.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

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

Reclining against the breast of Jesus, you received boldness, asking, as a disciple: Who is your betrayer, Lord? And as you were greatly beloved, he clearly indicated the

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traitor to you with a sop of bread. As a sharer of ineffable mysteries, you taught the incarnation of the Word to the ends of the earth. O apostle and theologian, entreat Christ our God, that he grant remission of offences to those who celebrate your holy memory with love. *twice*

Glory be to the Father... Both now and for ever... *Sessional Hymn from the Pentecostarion, or else this Theotokion*

*Theotokion* Let us hymn the portal of heaven, the ark, the most holy mountain, the radiant cloud, the bush unburnt, the noetic garden of paradise, the restoration of Eve, the great treasure of the whole world. In her salvation and the remission of the ancient offence has been wrought for the world; and so we cry out to her: Pray to your Son, that he grant remission of offences to those who piously worship your most holy maternity.

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

*Prokimenon, tone 4*

Their sound has gone out through all the world and their words to the ends of the earth.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

Let every breath praise the Lord... *and the rest with the Gospel of John, number 67 [21:15-25]*

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

Beloved young disciple of the Saviour, the theologian, by your supplications save us from all harm, we pray, for we are your flock.

*Canon from the Pentecostarion; that of the apostle,; and that of the venerable one.*

*Ode 1*

*Canon of the apostle, tone 8*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

As one pure and beloved of the incorruptible light, you reclined, resting against his breast, and with a bold soul drew from the abyss of wisdom the light of understanding, O blessed Apostle John.

Theologizing supernaturally, you thundered forth, O beloved of Christ: In the beginning was the Word, a living person as is his Father; and the Word was God; and the Word became flesh, and remained God immutable.

*Theotokion* Buried beneath the perils which befall us, we flee to your protection and implore you: From the depths of transgressions raise up the fallen by your divine entreaties, O pure one.

*Canon of the venerable one, in the same tone*

*Irmos* The rod of Moses...

Submitting to the divine precept of the Master, you abandoned the glory of royal wealth, as did Moses the lawgiver; and fleeing from men, you became a dweller with the angels, rejoicing with them.

Fleeing from turmoil, O Arsenius, you restrained your tongue with silence as if it were a spring of sin; and in stillness you kept your mind untroubled, becoming a magnificent house of rest for the divine Spirit.

*Theotokion* Glorious things are said of you among generations of generations, O Mary Mother of God who contained God the Word, and remained pure. Therefore, we all honour you as our help after God.

*Ode 3*

*Canon of the Apostle*

*Irmos* Christ, who in the beginning established the heavens with wisdom and founded the earth upon the waters, confirm me upon the rock of your commandments, for none is holy but you, the true lover of mankind.

Among fishermen you became a fisher of men and a theologian, O wise John, setting aside the love of your father and that of the world, and following the Word and Master with divine desire.

Having purified the eyes of your soul, O theologian, you beheld the ineffable glory emanating from the Word, the only-begotten Son of the Father, through whom all things are wisely accomplished by the divine Spirit.

*Theotokion* We flee to your saving refuge, O virgin Mother of God, and find salvation from the assaults of the foe by your supplications, delivered from the torment to come.

*Canon of the Venerable One*

*Irmos* Christ, who in the beginning...

O father Arsenius, the torn and exceedingly tattered rags of your poverty, assumed in emulation of Christ, covered the splendour of your former robes, winning for you a vesture of ineffable glory.

With help from God by contrition of heart, O father Arsenius, you averted the offences of the enemy and the boastful spirit, becoming a victor through humility.

*Theotokion* You are more exalted than the cherubim and the seraphim, O Mother of God; for you alone received the infinite God. All we, the faithful, bless you with hymns.

*Kontakion of the venerable one, tone 3  
to the Special Melody* Today the Virgin...

From Rome you shone like the great sun,  
and reached the imperial city, O all-blessed one,  
illumining it with your words and deeds  
and dispelling all the darkness of ignorance.  
We honour you, O venerable Arsenius,  
the glory of the fathers.

*Ikos* Harkening to the voice of the Lord, and forsaking the beauties of this world, O divinely wise one, you enter the monastic life, emulating the life of the angels. As one wholly transformed, an angel in the body, you offered Christ fasting and tears, blameless prayer and standing all night. Thus you became a temple of the Trinity, a model for monks, an instructor in the virtues and a fervent advocate for those who honour you. Therefore, we honour you, O venerable Arsenius, the glory of the fathers.

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

Reclining against the breast of him who is wisdom, you came to understand much, and thundered forth divinely: In the beginning was the Word. First to record the unoriginate begetting, you proclaimed to all the incarnation of the Word. Fishing for the nations, using your tongue as a net, you taught the ends of the earth by the grace of the Spirit, and enlightened them with miracles. Theologian and apostle, entreat Christ our God, that he grant remission of sins to those who celebrate your holy memory with love.

Glory be to the Father...

*Sessional Hymn of the venerable one, same tone and melody*

Fleeing the tumult of the world and perfecting your life in stillness, you mortified the passions and furnish your mind with wings to soar aloft to God; and you were became pillar of fire and a luminary for the faithful who honour you. You showed yourself to be a fruitful tree watered by showers of tears. O God-bearing Arsenius, entreat Christ our God, that he grant remission of offences to those who honour your holy memory with love.

Both now and for ever...  
*Sessional Hymn from the Pentecostarion.*

*Ode 4*

*Canon of the Apostle*

*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 Habbakuk, I therefore cry to you: Glory to your power, O lover of mankind.

The Lord called you the son of thunder and granted through the Spirit that you thunder forth regarding him who was ineffably begotten of the Father divinely and unapproachably: with hymns we glorify your festive memory, O theologian.

You ascended the heights by the virtues, O apostle, and beheld the only-begotten Word shining with glory in the flesh, who sits eternally in the bosom of the Father; and you heard the voice of the Father, who bore witness that he was his Son.

*Theotokion* As I now flee to your aid, O immaculate one, may I, your useless servant, not be put to shame; for I have you as an intercessor before God and an impregnable defence. In you may I enjoy the tranquility and divine life which is to come.

*Canon of the Venerable One*

*Irmos* You are my strength and power...

You appear to have constrained nature, O father Arsenius, for you made the passions subject to the ruling of your mind, commanding sleep as though it were a servant, as you cried out amid your night vigils: Glory to your power, lover of mankind.

You sought God with all your desire, O venerable one: you greatly desired him who had revealed himself. Godly in appearance through purity, you converse with him whom you desired, gaining understanding through a normally unattainable union.

*Theotokion* You are the boast of the faithful; you are the intercessor and refuge of Christians, their wall and haven: for you bear supplications to your Son, and save from misfortune those who with faith and love acknowledge you, the pure Mother of God.

*Ode 5*

*Canon of the Apostle*

*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.

Beholding the all-pure light who shone in the darkness of the world, you were transformed by love; and as a beacon of piety, O John, you illumined with the light of theology the generations of the nations.

Having learned that the shadowy law was given by Moses, but that divine grace came through Christ our God, O beloved son of thunder, you proclaimed his divinity with the language of theology.

*Theotokion* You are my protection and might, my confirmation and indestructible rampart, O most pure Lady, and I call upon you: Night and day preserve me from all the harm wrought by Belial, that I may glorify you with faith and love.

*Canon of the Venerable One*

*Irmos* O light that never sets...

Perceiving well the wiles of the enemy, O father, you piously rejected the instigator of the primeval disobedience of Adam the first created; and dancing in the immaculate haven of sustenance, you entreat Christ the Master.

Denying yourself, you rejected luxury; and bearing your cross upon your shoulder and desiring Christ, O Arsenius, you became an heir in heaven.

*Theotokion* As you have maternal boldness before your Son, O most pure one, be mindful of your kinship with us, we pray; for we place you before the Master as our cleansing, seeking mercy.

*Ode 6*

*Canon of the Apostle*

*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.

Isaiah beheld in an image the ember of the divine fire which purified his lips, and he was granted prophecy; but you, O blessed John, reclined against the breast of God the Word incarnate.

The only-begotten Word who sits in the bosom of the Father was seen incarnate, O blessed John, and told you, the beloved participant in his mysteries, that you would see the incorporeal God whom no-one can behold.

*Theotokion* Illumine my soul, O exalted virgin Mother of God who gave birth to the radiance of the Father's glory; for, with your grace, we abstain from blasphemous speech.

*Canon of the Venerable One*

*Irmos* The abyss of sins and the storm of transgressions...

Through dispassion you piously mortified your carnal mind, not loving an earthly inheritance, O venerable father Arsenius, but desiring to receive from Christ an inheritance in the highest.

The rising sun interrupted your all-night standing, as the incomparable radiance of the noetic sun shone amid the night of your life of labours, enlightening you, O Arsenius.

*Theotokion* As you have compassion, O Lady who gave birth to the Word who loves mankind, save us from bitter and cruel peril; for we the faithful have you alone, as an invincible help.

*Kontakion of the theologian, tone 2*

Who can describe your mighty deeds, O virgin apostle?  
For you pour out miracles and cause healings to flow forth.  
As you are the theologian and beloved of Christ,  
intercede with him for our souls.

*Ikos* It is a bold and unattainable thing to study the heights of heaven and to plumb the depths of the sea; for as it is impossible to calculate the number of the stars and the sands of the shore, so is it impossible to speak sufficiently of the theologian, whom Christ loved and crowned with so great a crown. For, reclining against his breast, he ate with him at the mystical supper, in that he is the theologian and friend of Christ.

*Ode 7*

*Canon of the Apostle*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

You diligently departed from material bonds, O blessed one, as an intercessor before God; and as a herald of divinely inspired theology you have taught all to cry: Blessed are you, the God of our fathers.

You considered gold and riches to be like grass, O blessed one, and by the action of God you transformed hay into gold when you theologize concerning the creator and Lord, crying: Blessed are you, the God of our fathers.

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The Holy Spirit who proceeds from the unoriginate Father, we accept as indivisible from you, O only-begotten Word of God who called the apostles to cry: Blessed are you, the God of our fathers.

*Theotokion* You were the temple and palace of Christ the king; you were the couch of Solomon, which, as say the Scriptures, sixty of the mighty surround, and with you, O Virgin they cry: Blessed are you, the God of our fathers.

### *Canon of the Venerable One*

*Irmos* At the condescension of God...

Mindful of the perniciousness of your former perfumes, and now enduring stench, O father Arsenius, through partaking of grace you became a sweet fragrance, crying out: Blessed are you, the God of our fathers.

Entering the divine darkness in the body, O father Arsenius, and having learned to recognize the unoriginate Father and the Spirit in Christ, you hymned the unity in Trinity, crying: Blessed are you, the God of our fathers.

*To the Trinity* Theologizing in Orthodox fashion the Father of the one only-begotten Son, we declare you the Lord of all, acknowledging your only upright Spirit, who proceeds from him, shares the same nature and is equally eternal.

*Theotokion* Without knowing wedlock you gave birth in time to the timeless one, O pure Virgin, giving physical birth to the Word who before was incorporeal: to him do we sing: Blessed are you, the God of our fathers.

### *Ode 8*

### *Canon of the Apostle*

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

Your glorious memory is magnificent and renowned, O herald of the divinity of Christ, and shines upon the Church, perfuming it with godliness. Rejoicing, we cry out: Bless him, you children; you priests praise and you people exalt him above all for ever.

Having the theologian as the leader of our choir, O Christ, we proclaim you, theologized by him, to be God, with the Father and the Spirit, and hymning the monarchy thereof, we cry: Bless him, you children; you priests praise and you people exalt him above all for ever.



*Theotokion* O immaculate Lady, you gave birth to God the Word incarnate: entreat him to deliver me from fire; for, see my whole life is a burden and I am wholly enslaved to cruel sins. Therefore, I flee to you, O Virgin, and call upon you, the joyous one.

*Canon of the Venerable One*

*Irmos* In his wrath the Chaldean tyrant...

With the springs of your tears you prudently quenched the tormenting conflagration of soul-destroying lusts and the burning of Gehenna, O Arsenius; and that you might rescue us from them both, never cease to entreat Christ, the Saviour of the world, whom we bless for ever.

Within yourself you kindled a furnace of compunction seven times more intense than that of Babylon, which was heated sevenfold; and bedewed therein by the enlightenment of grace, you sang to the creator and Saviour: Bless him, you children; you priests praise and you people exalt him above all for ever.

*To the Trinity* The thrice radiant divinity, shining a single radiance from a single essence in three persons, the unoriginate Father, the Word who is of the same essence as the Father, and the consubstantial Spirit who reigns with them, bless, you children; you priests praise and you people exalt above all for ever.

[*There is no Theotokion*]

*Ode 9*

*Canon of the Apostle*

*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.

Standing before the cross of the Master and the pure virgin Mother of God, the beloved disciple, the pure instrument of theology, as he himself was virginal, accepted the commission to care for her; and, becoming the guardian of the immaculate Mother of God, he is now worthily blessed.

The most pure Lady, loving your honoured and blameless life, accepted you, who lived angelically on earth, together with your brother, O blessed John, and declared you the son of his own Mother, the Mother of God, whom we all call blessed.

*Theotokion* Be a pillar of salvation for me, O pure one; render the hordes of the demons impotent, cutting off the tumult of temptations and misfortunes, granting me pure freedom, and bestowing upon me divine gifts in abundance.

*Canon of the Venerable One*

*Irmos* Heaven was struck with awe...

Moses marvelled, brought to see the birthgiving of the Virgin in the image formed by the fiery bush; and you, having wholly united yourself to the divine Spirit in ecstasy, became fiery of visage: we fittingly bless you, O Arsenius.

Christ, the never-waning light, shone upon you, and joy raised you up to heaven; for through constant memory of death, you diligently brought yourself to an undefiled life: you worthily received the fruits of your labours, O blessed one.

*Theotokion* O virgin Mother of God, who supernaturally gave birth to the incarnate Word of God, whom the Father put forth from his own heart before time began: him we now understand as transcending the body, even though clothed in a body.

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

As the Son of Thunder, O Apostle John, you proclaimed theology to men, saying: In the beginning was the Word. Reclining against the breast of your Master with faith and drawing therefrom streams of theology, you water all creation.

Glory be to the Father... *Exapostilarion of the venerable one*

You turned from passionate attachment to the world as from filth, and having caused your flesh to wither away by fasting, you restored the strength of your soul, O venerable Arsenius, enriched with heavenly glory: never cease to pray to the Lord for us.

Both now and for ever... *Exapostilarion from the Pentecostarion.*

Let everything that has breath...  
*and the Praises, inserting 6 verses:*  
*3 from the Pentecostarion,*  
*and 3 of the apostle, tone 8*  
*to the Special Melody* O all-glorious wonder...

Illumined with the beauties \* of purity and virginity, \* O blessed John most wise, \* of all the disciples \* you were the one most loved \* with the abundant ardour of the love of Christ \* by the Word who sees all things \* and judges the whole world \* with the scales of justice, \* O divinely blessed one.

With spiritual songs let us praise \* the most honoured John \* as the servant of Christ, \* the flowering of virginity, \* the pleasing habitation of precious virtues, \* the instrument of wisdom, \* the temple of the Spirit, \* the light-bearing mouth of grace, \* the radiant eye of the Church.

Reclining against the breast of Christ, \* you drew forth wisdom, \* O most excellent John, \* and have irrigated the world \* with the waters of theology, \* and dried up the sea of ungodliness \* with knowledge of the Trinity, \* guiding us to our heavenly inheritance \* as an animate pillar and cloud.

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

O evangelist John, peer of the angels, virgin theologian instructed by God, in Orthodox manner you proclaimed to the world the most pure side which poured forth blood and water, whereby we obtain eternal life for our souls.

Both now and for ever... *from the Pentecostarion.*

*Great Doxology.*

*After the Thrice-holy, the troparion of the apostle;*  
Glory be to the Father... *that of the venerable one;*  
Both now and for ever... *that from the Pentecostarion.*

## **Liturgy**

*Beatitudes, 8 verses: 4 from the designated Ode of the canon from the Pentecostarion,  
and 4 from Ode 6 of the canon of the apostle.*

*Prokimenon, tone 8*

Their sound has gone out through all the world and their words to the ends of the earth.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

*Epistle of John, number 73, from the midpoint [1 John 4: 12-19]*

*Alleluia, tone 1*

Let the heavens praise your wonders O Lord and let your faithfulness be sung in the assembly of the holy ones.

God is glorified in the council of the holy ones.

*Gospel of John, number 61 [John 19: 25-27, 21: 24-25]*

*Communion Verse*

Their sound has gone out through all the world and their words to the ends of the earth.

**May 9**

**Translation of the relics of  
St Nicholas  
from Myra to Bari**

**Vespers**

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

*At Lord I call to you..., 8 verses  
3 verses from the Pentecostarion, and 5 for the hierarch tone 8  
to the Special Melody Hastening to the heaven...*

Having attained the heaven of exalted virtues,  
you were a wonder-worker in Myra, O glorious one;  
and though reposing bodily in Bari,  
you visit the faithful everywhere in spirit,  
rescuing all from misfortunes.  
Receiving worthy honour,  
you are glorious among hierarchs, O blessed favorite of Christ.  
Crying out to you in supplication, we say:  
Holy hierarch Nicholas, entreat the Saviour of all,  
to bring peace to the world and to save our souls. *twice*

Let us come together, all who love the feasts of the Church,  
and with hymns of supplication  
let us joyously praise the honoured translation of our defender,  
who enlightens all the ends of the earth with miracles,  
brings divine comfort to the sorrowful and delivers the oppressed;  
who borrowed through the mercy of God,  
and therefore has received recompense a hundredfold.  
To him let us all sing:  
Holy hierarch Nicholas, entreat the Saviour of all,  
to bring peace to the world and to save our souls. *twice*

By your virtues you have reached the abode of the angels,  
and stand before Christ your Master,  
whose obedient servant you were.  
From your shrine you now flow with myrrh,  
helping the faithful with your miracles, and leading the pious to God.  
Not in Bari do we now invoke you,  
but in the Jerusalem on high, where you rejoice in gladness

with the apostles, prophets and hierarchs.  
Divinely wise Nicholas, entreat the Saviour of all,  
to bring peace to the world and to save our souls.

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

Let us come together, all who love the feasts of the Church,  
to hymn the adornment of hierarchs, and glory of the fathers,  
the fountain of miracles and great defender of the faithful:  
Rejoice, protector of Myra, honoured primate and steadfast pillar of its Church.  
Rejoice, most radiant beacon, illumining the ends of the earth with wonders.  
Rejoice, divine joy of the sorrowful and fervent intercessor for the oppressed.  
And now, blessed Nicholas, cease not to entreat Christ our God  
for those who honour your joyous and illustrious memory with faith and love.

Both now and for ever... *from the Pentecostarion.*

*Entrance, Prokimenon and three readings*

A reading from the Proverbs

The memory of the righteous is a praised, and the Lord's blessing is upon him. Happy are those who find wisdom, and those who get understanding, for her income is better than silver, and her revenue better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Hear, for I will speak noble things, and from my lips will come what is right. Happy is the one who listens to me, watching daily at my gates, waiting beside my doors. For whoever finds me finds life and obtains favor from the Lord. To you, O people, I call, and my cry is to all that live. I, wisdom, live with prudence, and I attain knowledge and discretion. I have good advice and sound wisdom; I have insight, I have strength. I love those who love me, and those who seek me diligently find me. O simple ones, learn prudence; acquire intelligence, you who lack it. Hear, for I will speak noble things, and from my lips will come what is right; for my mouth will utter truth; wickedness is an abomination to my lips. All the words of my mouth are righteous; there is nothing twisted or crooked in them. They are all straight to one who understands and right to those who find knowledge, for I will instruct you in the truth that your hope may be in the Lord and that you will be filled with the Spirit.

A reading from the Proverbs.

The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut off. The lips of the righteous know what is acceptable, but the mouth of the wicked what is perverse. A false balance is an abomination to the Lord, but an accurate weight is his delight. When pride comes, then comes disgrace; but wisdom is with the humble. The integrity of the upright guides them, but the crookedness of the treacherous destroys them. Riches do not profit in the day of wrath, but righteousness delivers from death. The righteousness of the blameless keeps their ways straight, but the wicked fall by their

own wickedness. The righteousness of the upright saves them, but the treacherous are taken captive by their schemes. When the wicked die, their hope perishes, and the expectation of the godless comes to nothing. The righteous are delivered from trouble, and the wicked get into it instead. With their mouths the godless would destroy their neighbors, but by knowledge the righteous are delivered. When it goes well with the righteous, the city rejoices; and when the wicked perish, there is jubilation. By the blessing of the upright a city is exalted, but it is overthrown by the mouth of the wicked. Whoever belittles another lacks sense, but an intelligent person remains silent.

A reading from the Wisdom of Solomon

The righteous, though they die early, will be at rest. For old age is not honoured for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; for their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones. (Wisdom 4: 7-15)

*Entreaty*

*Tone 2* O father Nicholas, even though the land of Myra has fallen silent,  
yet the whole world which has been enlightened  
with the sweet fragrance of your myrrh and the multitudes of your miracles,  
cries out in most praise worthy hymns;  
and we, saved by you from condemnation, cry out with those in Myra:  
Pray that our souls be saved.

*Tone 4* O father Nicholas, as the phial of the most holy Spirit,  
you poured forth the sweet fragrance of divine perfume in Myra;  
for, having emulated the apostles of Christ,  
the report of your miracles has gone out over all the world.  
Appearing during sleep to those distant and nearby,  
you delivered from death those who were to be unjustly put to death  
and most gloriously saved from misfortunes  
many who invoke your aid.  
By your supplications,  
from besetting evils free us also, who ever praise you.

*Tone 8* The fruit of your valiant deeds has illumined  
the hearts of the faithful, O venerable father.  
For who, hearing of your boundless humility,  
does not marvel at your patience,  
your concern for the poor, and your consolation of the sorrowful?

You have taught all divinely, O holy hierarch Nicholas,  
and now have been crowned with a never-fading wreath.  
May you pray for our souls.

Throughout this fleeting life you hastened to praise the Lord, O Nicholas,  
and he has glorified you in the true life in heaven.  
Therefore, having acquired boldness before him,  
pray that he save our souls.

Glory be to the Father...

*Tone 6* O good and faithful servant,  
cultivator of the vineyard of Christ:  
you carried the burden of the day and increased the talent entrusted to you;  
and you did not envy those who came after you.  
Therefore, as the portals of heaven opened to you,  
enter into the joy of the Lord,  
and intercede for us, O holy Nicholas.

Both now and for ever... *from the Pentecostarion.*

*Aposticha, tone 4,*  
*to the Special Melody* As one valiant among the martyrs...

Let us bless Nicholas, the most glorious hierarch,  
the unfading star of the most radiant Sun,  
the spiritual noetic heavens which declare the saving glory of God,  
the divine preacher, the enlightener of the heathen,  
the river flowing with the waters of knowledge,  
watering the hearts of the faithful.

*Verse* Grievous in the sight of the Lord is the death of his faithful ones.

You passed by sea from Myra in Lycia to the city of Bari, O hierarch;  
for, at the behest of the Master of all,  
your coffin was taken from your grave  
by a monk who piously served at your tomb and rendered you honour;  
and thus it passed from the East to the West,  
O Nicholas most glorious.

*Verse* Your priests shall be clothed with righteousness, and your saints shall sing  
with joyfulness.

You flowed with myrrh, O glorious one,  
healing incurable sufferings  
and sanctifying the waters of the sea by your voyage to the city of Bari,  
where you became its refuge, defender and deliverer, O hierarch Nicholas,



praying to the Saviour and king of all.

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

O man of God and faithful servant,  
minister of the Lord, man of divine aspirations,  
chosen vessel, pillar and foundation of the Church,  
heir of the kingdom:  
never cease to cry out to the Lord for us.

Both now and for ever... *from the Pentecostarion.*

*Troparion, tone 4*

A day of splendid solemnity has come,  
the city of Bari rejoices  
and with it the whole world exults with hymns and spiritual songs.  
For today is the sacred feast of the transfer  
of the precious and healing relics  
of the hierarch Nicholas the wonder-worker.  
Like the never-setting sun he shines with brilliant beams of light,  
dispelling the darkness of temptation and adversity from those who cry out with  
faith:  
Save us, O Nicholas, our intercessor.

## Matins

*At God is the Lord... the troparion from the Pentecostarion, twice;*  
*Glory be to the Father... that of the holy hierarch;*  
*Both now and for ever... that of the Pentecostarion again.*

*After the first reading from the Psalter,*  
*the Sessional Hymn from the Pentecostarion, twice.*

*After the second reading from the Psalter,*  
*the Sessional Hymn of the holy hierarch, tone 4,*  
*to the Special Melody Joseph marvelled...*

You made your hierarch wondrous among the nations, O Master, having  
bestowed upon him the grace of miracles: to dispel various ailments from men, to loose  
those in fetters and to deliver the oppressed from bitter trials. To him we cry out in  
supplication: O holy Nicholas, deliver us from our enemies. *twice*

Glory be to the Father... Both now and for ever... *from the Pentecostarion;*  
*or the following Theotokion [tone 4]*

*Theotokion* Who can recount the multitude of my impure desires and the ragings of my wicked thoughts; and who can describe the watchfulness and malice of the bodiless foe? But by your entreaties, O immaculate Lady, grant me deliverance from them all.

*Polyeleos, and Magnification*

We magnify you, O holy hierarch Nicholas, and we honour your holy memory; for you entreat Christ our God on behalf of us.

*Verses* O hear this, all you peoples; give ear, all you inhabitants of the world.

*After the Polyeleos, Sessional Hymn, tone 1,  
to the special melody* You tomb, O Saviour...

Having sanctified yourself by a perfect life,  
you were made a hierarch of God the Most High;  
and, strengthened by him, you stopped the mouths of the heretics.  
Therefore, magnifying Christ our God,  
we joyously celebrate the translation of your relics. *twice*

Glory be to the Father... Both now and for ever...*from the Pentecostarion;  
or this Theotokion [tone 1]*

O pure and unwedded Virgin Mother of God, the only defence and protection of the faithful: deliver from misfortunes and bitter trials all who place their trust in you, O Maiden; and save our souls through your divine entreaties.

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

*Prokimenon, tone 4*

Grievous in the sight of the Lord is the death of his faithful ones.  
*Verse* How shall I repay the Lord for all his benefits to me?

Let every breath praise the Lord... *and the rest,  
with the Gospel of John, number 35 from the middle*

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

O heir of God, holy Nicholas  
fellow communicant of Christ and servitor of the Lord,  
as was your name, so also was your life.  
For the radiance of your countenance bore witness to your intellect,  
shining forth in your aged head  
with your innocence of spirit and serenity proclaiming your meekness.  
Your life was glorious and your repose is with the saints:  
may you pray for our souls.

*We sing the Canon from the Pentecostarion and the two following Canons of the Hierarch.*

*Ode 1*

*The first Canon of the Hierarch, tone 8*

*Irmos* O people, let us raise a hymn to our wondrous God, who delivered Israel from slavery; singing and crying out a hymn of victory to you, who alone is the Master.

Accept the song of my lips, and cleanse my tongue, O Christ my benefactor, being not mindful of my manifold sins; that I may extol in song the honorable life of your hierarch, in memory of the translation of his relics.

Having received the gift of working miracles, and crowns of patience, and adorned with your hierarchal office, beseech God, O our father, that he grant remission of transgressions to us who glorify the translation of your relics.

O father, shepherd of the flock of Christ, you are sent to other sheep, of the Latin tongue, that you may astonish all with your wonders and lead them to Christ. O blessed one, pray unceasingly for us.

*Theotokion* The heathen nations formerly far removed have drawn near to God through your birthgiving, O Mother of God; and, deified and set free from the ancient curse by your blood, I have been given rebirth by you.

*A second Canon to the Hierarch, tone 4*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

Illumine my soul and heart, I pray you, O bestower of light and fashioner of creation. Grant to me the gift of praising in song your most honoured favorite, by whom you deliver the world from misfortune.

With heavenly wisdom you invested the talent entrusted to you; for having deposed the guile of those opposed to God, you enlightened the people with divine instruction.

*Theotokion* From a Maiden is born the infant, pre-eternal of origin and preserved in perfection, whom you preached in two natures and in one person, O divinely blessed one.

*Katavasia from the Pentecostarion.*

*Ode 3*

*The first Canon*

*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.

Guileless in manner and meek in demeanor, possessed of an angelic life, O divinely blessed Nicholas: never cease to pray for us all to him who loves mankind.

What city does not need your help, O blessed one? What soul need not utter your name? And what place do you not visit in spirit, amazing all with your wonders, O Nicholas?

Though the city of Bari has received your body, yet your spirit dwells in the heavenly Jerusalem, where you exult with the prophets, apostles and holy hierarchs, praying for us to him who alone loves mankind.

*Theotokion* Beg enlightenment for me, engulfed in darkness because of my many sins, O most pure Lady who gave birth to the light of the whole world; and drive far from me the gloom of the passions, O divinely blessed one.

*The second Canon*

*Irmos* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

The grieving find great consolation; those in darkness acquire the light; and those assailed by sorrows find in you deliverance from evils, O most sacred father.

O holy hierarch Nicholas, the mouth of God, who delivers men from the maw of the diabolic wolf, bringing them to the creator as a gift grant healing to all.

*Theotokion* O most pure Mother of God: the Word who chose for himself a servant, the hierarch Nicholas as a teacher of his people, chose to be incarnate of you alone, in manner past all recounting.

*Kontakion from the Pentecostarion, with its Ikos;  
and the Sessional Hymn of the holy hierarch, tone 1,  
to the Special Melody* Your tomb, O Saviour...

The translation of your precious relies  
is for us an occasion of splendid celebration,  
O Nicholas, holy hierarch of the Lord whom we piously praise,  
joyously honouring you, the light of the never-setting Sun  
and adornment of the faithful. *twice*

Glory be to the Father... Both now and for ever... *and the Sessional Hymn,*  
*or whatever is provided in the Pentecostarion.*

*Ode 4*

*The first Canon*

*Irmos* Upon the steeds, your apostles, O Lord, you took their reins in your hands; and your riding was salvation to those who piously sing: Glory to your power, O Lord.

Enlighten my heart and dispel from it the gloom of sin, O holy hierarch illumined by the light of the Most High, that I may joyously hymn the translation of your relics.

Having ascended the ladder of the virtues, O blessed one, you were revealed to all the world as a wonder-worker, O Nicholas; therefore the people of Bari removed your holy relics from Myra.

Faithful priests rejoice in you, and Christ-loving princes call upon you as an aide in battle; and we unworthy ones exhort you to pray to God for us, O Nicholas.

*Theotokion* The depth of your mystery astonishes the ranks of the angels, O Mother of God, and your icon casts the demons into confusion; and honoring you as the Mother of God, we bow down before it.

*Another Canon to the Hierarch*

*Irmos* Perceiving the inscrutable purpose of God, that is the incarnation of you, the Most High, from the Virgin, the prophet Habbakuk cried out: Glory to your power, O Lord.

O herald of God, through partaking of the primal light of God, you became a secondary luminary, enlightening with your splendour those in darkness, as you are a lover of virtue, soaring aloft in glory.

Deliver your flock from the tempests of sin, from waves of tribulation and hostility, guiding us ever to the calm haven by your saving prayers.

*Theotokion* He to whom you gave birth in an ineffable manner is by nature the unutterable Light of the Most High, rich in mercy who has enriched us, impoverished ones, with the gifts of God.

*Ode 5*

*The first Canon*

*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.

Your throne was in Myra, but your body was transported to Bari; yet in spirit you dwell with the apostles in heaven, as you are their successor. With them pray for us who hymn the translation of your relics.

O hope of all Christians and great defender of the oppressed, healer of the afflicted, consolation of the grieving and intercessor before the Lord for the human race: implore peace for our land and save us from the incursions of the aliens.

Through your intercessions, O Nicholas, enliven my soul drowned because of its many passions and slain by the fall; and guide it to repentance, that I may glorify the translation of your relics with all the faithful.

*Theotokion* O Virgin, you nourish the baby whom the myriads of angels and multitudes of the seraphim fear, and before whom all reason-endowed creatures tremble; and, beholding him in your arms, we ever give him fitting worship him.

*Another Canon to the Hierarch*

*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.

Having acquired beautiful feet through the working of many wonders, you bring glad tidings of good things to all. Freeing all from the ancient enmity by your divine teaching, save us, O sacred hierarch.

Embarking upon the crest of the sea by God's will, you arrived at the city of Bari, having traversed the deep with many pious men, O blessed Nicholas.

*Theotokion* We shall truly glorify you, O Virgin Mother of God, as the shield of the faithful, crying out to you as did the angel: Rejoice, O blessed and full of grace, awesome rumor and report, wondrous place of rest for the Master of all creation.

*Ode 6*

*The first Canon*

*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.

We receive abundantly from your divine church health of body and cleansing of soul, as from a pool, O holy hierarch Nicholas; for through grace wonders flow forth upon those who trust in you with faith unfeigned.

As the glorious favorite of Christ, O father, deliver your servants, who honour the translation of your holy relics, from all manner of danger, from grievous misfortunes and the sorrows that beset us.

Blighted by the frost of sin and driven by the wind of life, let me be warmed by your prayers, gazing upon the likeness of your divine image; for you are a second sun, O father Nicholas, servant of Christ.

*Theotokion* The earthly mind cannot comprehend heavenly mysteries; neither can a creature reach the knowledge of the creator: for the birth of the Lord from the Virgin passes man's understanding: entreating her with faith, we receive remission of sins.

*Another Canon to the Hierarch*

*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.

Save us by your guidance, O Nicholas, preacher and teacher of the nations, who has led to salvation the people of God incarnate for the benefit of many.

With the sea as your way and the waters as your paths, implore the Lord that we may navigate the sea of life unharmed, and reach the heavenly kingdom by the waters of our tears.

*Theotokion* You are the portal of the king of heaven and the temple of his glory, O all-hymned Virgin. Open the gates of mercy and lead us into the abode of heavenly glory by your supplications.

*Kontakion, tone 3,  
to the Special Melody Today the Virgin...*

Your relics have moved like a star from the east to the west,  
O holy hierarch Nicholas;  
and the sea has been sanctified by their passing.  
The city of Bari receives grace through you,  
for you have become for us a worker of miracles,  
O illustrious, most wondrous and merciful one.

*Ikos* Let us now praise with hymns the holy hierarch, pastor and teacher of the people of Myra, whose entreaties have enlightened us. As a hierarch pure of body and soul, he became wholly pure and incorrupt of soul, bringing to Christ an unblemished sacrifice, pure and well-pleasing to God. Therefore, he is truly an intercessor and champion for the Church, and a wonder-worker: illustrious, most wondrous and merciful one.

*Ode 7*

*The first Canon*

*Irmos* The tyrant once built a furnace upon the plain of Dura to torment the God bearing ones; in which the three youths sang hymns to the one God, all three singing together and saying: Blessed are you, the God of our fathers.

Today the angels of God rejoice and a multitude of demons lament; for he has delivered the people from temptation and has driven away the spirits of darkness. Therefore, you, O Nicholas, are worthily called victor; and so we sing to the Lord: Blessed are you, the God of our fathers.

Those who are overtaken with the grief of sickness and heavy laden with divers afflictions hasten to your shrine with faith, and having received your mercy, depart in peace, joyfully singing to the Lord: Blessed are you, the God of our fathers.

Crowds stand before you, O blessed one, and the teachers of the Church rejoice in you: kings glorify you as their defender; and we entreat you, O Nicholas: Save us who sing to the Lord: Blessed are you, the God of our fathers.

*Theotokion* How can I sing to my Saviour, whom even the angels praise with trembling? O Mother, direct me, and by your compassion move the mercy of your Son to pity us who hope in you. As you implore him for us, deliver us from torment.

*Another Canon to the Hierarch*

*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.

By your word grant healing to the whole human soul which, like salt, has lost its savour through vain things; and teach us to sing to the Lord: Blessed are you, the supremely exalted Lord God of our fathers.

Most glorious are the wonders you have wrought, for you heal infirmities and deliver from misfortune, commanding all to sing to the Lord: Blessed are you, the supremely exalted Lord God of our fathers.

*Theotokion* O pure Mother of God, you are the defender and rampart of our lowliness, and we, your servants, ever cry to the Lord: Blessed are you, the supremely exalted Lord God of our fathers.

*Ode 8*

*The first Canon*

*Irmos* O angels and heavens, bless, hymn and exalt him above all, who sits upon the throne of glory and as God is glorified unceasingly for ever.



The angels of heaven accept your service, and the prophets greet you as a fellow servant: the Lord himself receives you, and we sinners ask you for mercy.

Great is the authority given you by God, O Nicholas: the sea is subject to you; the winds obey you; and the nations, seeing your glorious wonders, submit to you.

O Saviour, you have shown your holy hierarch Nicholas to be more glorious than Moses, delivering from all tribulation the New Israel, the Christian people.

*Theotokion* As the Mother of God, ask for us remission of sins, O Lady, and stretch forth your hand to me, sunk in the depths of despair, that, raised up by hope, I may exalt you above all for ever.

*Another Canon to the Hierarch*

*Irmos* The birthgiving of the Mother of God saved the pious youths in the furnace: then in figure but now in deed; and it moves the whole universe to sing to you: Praise the Lord all you works of the Lord and exalt him above all for ever.

You grew as a sweet-smelling flower in the land of Myra, O glorious one, wafting gifts of healing like fragrant perfume upon all who praise you and sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

Having poured out the sweetness of God's grace like oil from the Mount of Olives, you made a safe passage through the sea by the grace of the Lord, to whom we sweetly cry: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Theotokion* You gave birth yet remain a virgin, to the astonishment of the choirs above; for you gave birth to the Word, a man unaltered by his divinity, to whom we sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Ode 9*

*The first Canon*

*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.

Blessed be the Lord our God, who has glorified his holy hierarch throughout all lands, who flows with streams of wonders, who works healings in all the lands of Myra and of the Latins, who visits us with mercy.

You fell into an honourable sleep and permitted your body to go to Bari for the good of all; for by your supplications you are an ever-vigilant defender for all who call upon you with faith, O Nicholas.

*Theotokion* At a loss for words, I am unable to praise you fittingly, who is higher than the heavenly hosts and more honourable than all creation, who gave birth to God the creator incarnate: entreat him, O Mother of God, to have mercy on us on the day of judgment.

*Another Canon to the Hierarch*

*Irmos* Let all mortal flesh leap for joy, enlightened by the Spirit, and let the orders of the angelic powers celebrate, honouring the sacred triumph of the Mother of God; and let them cry out: Rejoice, O most blessed ever virgin Mother of God.

Your memorial is an occasion of festivity today. The choir of the apostles, the company of martyrs and the souls of the righteous rejoice; and we, the faithful, glorify you with hymns, crying out: Holy hierarch of Christ, deliver us from all sorrows.

Your glorious memory has come upon us, illumining the faithful with splendour, O wise Nicholas, holy hierarch of Christ. We implore you: Be you mindful of us all, and deliver us from all the temptations of the adversary by your intercessions.

*Theotokion* Mortify our carnal passions and lusts, O pure Mother of God: still the tempest of our passions; calm the tumult of our thoughts, and strengthen the hearts of those who honour you as their defender.

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

Great are your wonders, O holy Nicholas, for you appeared in a dream to the divinely wise Constantine, and saved the three generals condemned to death, though innocent. Save us also from sudden and everlasting death, O holy Nicholas, hierarch of the Lord.

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

Let everything that has breath... *and the Praises, inserting 4 verses*

*Tone 1* Having gazed steadfastly upon the heights of the intellect,  
and beheld the abyss of hidden wisdom,  
you enrich the world with your teachings, O father.  
Ever pray to Christ for us, O holy hierarch Nicholas.

O man of God and faithful servant,  
minister of the Lord, man of divine aspirations,  
chosen vessel, pillar and foundation of the Church:  
the Church of Myra received you with delight  
as a divine treasure and intercessor for our souls.

*Tone 2* O holy hierarch Nicholas,

Christ our God revealed you to your flock  
as a standard of faith and a model of meekness,  
for your divine and worthy deeds shine everywhere with splendour,  
emitting the fragrance of your myrrh,  
O intercessor for orphans and widows.  
Therefore, pray unceasingly that our souls be saved.

O father Nicholas, the shrine of your relics overflows with myrrh,  
and you appeared to the Emperor in a dream,  
and by your apparition saved from death, bonds and prison  
the condemned men unjustly sentenced.  
Now, as then, pray for our souls,  
manifesting yourself in our presence.

Glory be to the Father... *tone 5*

Rejoicing, let us sound the trumpet of festal hymns,  
let us leap up and join chorus  
on this the God-bearing father's prayerful celebration.  
Let kings and princes come together,  
and let them hymn him who by his dread appearance in a dream  
prevailed upon the king to release the three soldiers unjustly imprisoned.  
O teachers and pastors of the good shepherd,  
assembling, let us praise the pastor  
who showed forth love like his.  
Lauding the great hierarch, the physician of the infirm,  
the deliverer of those in misfortune, the helper of sinners,  
the treasure of the poor, the consoler of the sorrowful,  
the companion of those who travel, the helmsman of those at sea,  
who fervently anticipates the needs of all in every place:  
let us say: O most holy Nicholas,  
come and deliver us from these present tribulations,  
and save your flock by your supplications.

Both now and for ever... *from the Pentecostarion.*

*Great Doxology; and after the Thrice holy, the troparion of the saint,*  
Glory be to the Father... Both now and for ever... *and the troparion from the Pentecostarion.*

*Litanies and Dismissal.*

## Liturgy

*Beatitudes: 8 verses; 4 from the appointed ode of the appropriate canon from the Pentecostarion;  
and 4 from Ode 3 of the first canon of the hierarch.*

**May 9**

*Prokimenon, tone 7*

Let his faithful ones exult in his glory, let them sing for joy upon their beds.

*Verse* O praise the Lord, and sing to the Lord a new song: O praise him in the assembly of the faithful.

*Epistle to the Hebrews, number 335 [Heb 13: 17-25]*

*Alleluia, tone 2*

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

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

*Gospel of Luke, Number 24 [Lk 6:17-23]*

*Communion*

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

## May 10

### The holy apostle Simon the Zealot

#### Great Vespers

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

*At Lord I call to you..., 8 verses*

*3 verses from the Pentecostarion, and 5 for the apostle, tone 4  
to the Special Melody You have given a sign...*

The wondrous Simon, \* the boast of the apostles, \* has passed over the ends of the earth like a brilliant ray, \* driving away the darkness of polytheism \* with his saving, brilliant and divine teachings, \* and has enlightened all \* to worship the one Godhead \* in three persons, \* indivisible and undivided. *twice*

The apostle Simon, \* traversing the ends of the earth, \* like a wheel, turning \* has erased the madness of idolatry; \* and, shedding the light of piety, \* he has kindled luminous rays of grace for the faithful, \* that they may worship the one Godhead in three persons, \* indivisible and undivided. *twice*

The apostle Simon, \* most radiant and wondrous, \* the teacher of the nations, \* the net of God \* drawing us up from the depths of perdition with exalted theology, \* the true preacher, has now wisely led all to the knowledge of Christ \* and set forth his teachings as a beautiful banquet.

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

Your name means zeal, O truly wondrous Simon, for you zealously emulated almighty God, who filled you with miracles; for, possessing unusual zeal, you gained a title in accordance with your character. Dwelling with the heavenly choirs in the highest, entreat the Word, Christ our God, O eyewitness of God, that he grant us great mercy.

Both now and for ever... *from the Pentecostarion.*

*Entrance. Prokimenon of the day. Three readings*

A reading from the general Epistle of John

Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him. And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his

commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us. Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. And this is the spirit of the antichrist, of which you have heard that it is coming; and now it is already in the world. Little children, you are from God, and have conquered them; for the one who is in you is greater than the one who is in the world. They are from the world; therefore what they say is from the world, and the world listens to them. We are from God. Whoever knows God listens to us, and whoever is not from God does not listen to us. From this we know the spirit of truth and the spirit of error. 1Jo 3:21-4:6

A reading from the General Epistle of John

Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. 1Jo 4:11-16

A reading from the General Epistle of John

Beloved, those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also. Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God? 1Jo 4:20-5:5

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

O ever memorable Simon, who drank of the torrent of sweetness, drinking with divine wisdom the understanding of God which you fervently desired. You have now joyously passed over to him, deified by the most splendid glory of the Trinity and immeasurable peace.

*Verse* Their sound has gone out through all the world and their words to the ends of the earth.

O all-wondrous Simon, contemplating the beauty of God, and looking upon it as far as you are able, delighting therein through a higher union, and deified by his gifts, rejoicing, you reach the only divine one for whom you longed, O ever memorable preacher of Christ, who now dwells with the angels.

*Verse* The heavens declare the glory of God, and the firmament proclaims his handiwork.

O blessed Simon, you are revealed as a faithful mediator between God and men; and now, by your truly bold supplications, render Christ merciful to us, and never cease to entreat the Lord, that he grant to our souls peace and great mercy.

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

Like a high-flying eagle you soared over creation, O sacred Simon, disciple and apostle of Christ, consuming the falsehood of idolatry with the fiery sound of your teachings, leading people from the depths of ignorance to the knowledge of God. And now, pray to Christ, that he be merciful to us on the day of judgment.

Both now and for ever... *from the Pentecostarion.*

*Troparion of the apostle, tone 3*

O holy apostle Simon, entreat the merciful God, that he grant our souls remission of transgressions.

Glory be to the Father... Both now and for ever... *troparion from the Pentecostarion.*

## Matins

*At God is the Lord... the troparion from the Pentecostarion, twice;*

*Glory be to the Father... that of the apostle;*

*Both now and for ever ... that from the Pentecostarion.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 2*

Fishing for people, the glorious apostle taught the ends of the earth to worship you with the Father and the Spirit, O Christ our God. Thereby strengthen your Church, and send down your blessing upon the faithful, O truly merciful one, who loves mankind. *twice*

Glory be to the Father... Both now and for ever...  
*and the Sessional Hymn from the Pentecostarion.*

*After the second reading from the Psalter,  
the Sessional Hymn, tone 4*

Like the sun, Christ emitted you like a ray to enlighten all the earth, O glorious apostle Simon; and with your divine supplications you illumine and enlighten with divine and never-waning light all who celebrate your holy memory with faith. *twice*

Glory be to the Father... Both now and for ever...  
*and the Sessional Hymn from the Pentecostarion.*

*Polyeleos, and this magnification:*

We magnify you, O holy apostle Simon, and we honour the pangs and labours whereby you struggled in the proclamation of the Gospel of Christ.

*Verse* The heavens declare the glory of God, and the firmament proclaims his handiwork.

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

Fishing for reason-endowed fish with the net of your divine words, you brought the firstfruits thereof to our God; and, desiring to clothe yourself in the wounds of Christ, you became an emulator of his suffering. Therefore, assembling as is meet, we honour your festive memory, O glorious apostle, and together cry out to you: 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...  
*and the Sessional Hymn from the Pentecostarion.*

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

*Prokimenon, tone 4*

Their sound has gone out through all the world and their words to the ends of the earth.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

Let every breath... *and the rest, with the Gospel of John, number 67*

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

Clearly receiving grace from the divine Spirit, becoming a member of the choir of the apostles, and breathing forth with fiery tongue the fiery breath which once was borne down upon them from heaven, O Simon, you utterly consumed the thorns of pagan ungodliness. O preacher of Christ our God, entreat him, that our souls be saved.



*Canon from the Pentecostarion,  
and that of the apostle, tone 8,  
upon the acrostic I hymn the glory of the apostle Simon.*

*Ode 1*

*Irmos* O people, let us raise a hymn to our wondrous God, who delivered Israel from slavery; singing and crying out a hymn of victory to you, who alone is the Master.

Standing in the highest before the Master who glorified you and splendidly made you his disciple, O wondrous apostle, illumine my soul, that I may hymn your divine memory.

Christ, the pinnacle of divine gifts who alone is righteous, has abundantly bestowed upon you every good thing, O apostle, in his just judgement, O divinely revealed one.

Having received the radiance of the Spirit who descended upon you from heaven, O apostle, with spiritual shining, you burnt away the falsehood of idolatry.

*Theotokion* Showing my mortality and corruption to be immortality and incorruption, O Saviour, you made your abode within the most pure and holy unwedded Virgin, conforming yourself to human nature.

*Katavasia from the Pentecostarion*

*Ode 3<sup>1</sup>*

*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.

You truly recognized the divine mystery of the incarnation, O God-pleasing apostle Simon, receiving transcendent radiance from the Saviour himself.

The unoriginate and ever-existent Word richly illumined you, his servant, O wondrous Simon, with the splendid radiance of divine grace.

*Theotokion* The prophet described you beforehand, O Mother of God, as all-golden candlestick, bearing Christ our God, the never-waning light who illumines the world with beams of divinity.

*Kontakion and Ikos from the Pentecostarion.*

*Sessional Hymn of the apostle, tone 3,  
to the Special Melody Of the divine Faith...*

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<sup>1</sup> We use this *Irmos* rather than the one provided in the *Menaion* which is feeble.

With the radiant light of the divine Spirit  
you destroyed polytheism's darkness,  
and illumined the hearts of the faithful,  
singing the Saviour's commandments and erasing pagan fables:  
O glorious Simon,  
entreat Christ our God, that he grant us great mercy.

Glory be to the Father... Both now and for ever... *Sessional Hymn from the Pentecostarion.*

*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.

Being wholly a treasury of evangelical gifts, full of grace, O blessed Simon, you were a light for the world and salt to savour the universe.

You turned away from shameful forms, O wondrous one, and were granted to see the immaterial light of God who took upon himself the form of humanity.

O Simon, disciple of him who is life incorruptible, slay our living sin with the life-bearing power of the bestower of life, which you received.

*Theotokion* Being the peer of your Father in essence, you were the peer of men in nature, having received our flesh from the most pure virgin, O Master.

*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.

Sitting in the upper room, O eye witness of God, you zealously received the fiery tongue of the Spirit which appeared to you.

As one exalted, living in the mansions on high, you have brought lofty and great doctrines to mankind here below.

*Theotokion* By your birthgiving, O Virgin, the former law has ceased its effect, grace has blossomed, and righteousness has shone forth.

*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.

O truly wondrous Simon, whose name means zeal, with zeal you emulated the Lord God Almighty.

Giving you authority, through the activity of his grace, the Saviour showed you to be a worker of divine miracles.

*Theotokion* Let the mouths of heretics be stopped, who do not acknowledge you to be the Mother of God, O immaculate Lady, and let their faces be covered with shame.

*Kontakion, tone 2,  
to the Special Melody* The steadfast...

With praises, let us all bless the divinely eloquent Simon, who has diligently placed the doctrines of wisdom in the hearts of the pious; for he now dwells with the bodiless ones, standing before the throne of glory praying unceasingly for us all.

*Ikos* Let us all now praise and piously bless the commemoration of the apostle as a day of salvation, for it shines like the sun upon the whole world, dispelling darkness with rays of light, and with love illumines those who celebrate his memory and lovingly honour it. Let us hasten with zeal, singing to him, who stands before Christ praying 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.

Possessed of unusual zeal, O blessed Simon, you therefore acquired a title in accordance with your character, crying out: Blessed are you for ever, O Lord God.

Joining chorus before the Word as one who conversed with him, you have found a share of his kingdom, crying: Blessed are you for ever, O Lord God.

*Theotokion* Of old, through deceit the serpent drove our ancestors from their good inheritance; but you have restored it to them, O Mother of God. Blessed is the fruit of your womb, O most pure Lady.

*Ode 8*

*Irmos* When the musical instruments sounded and countless people bowed down before the idol at Dura, the three children, refusing to obey, hymned and glorified the Lord for all ages.

As your feet are beautiful, O Simon, so is your tongue fair, which spoke glory to the Lord and has taught all to say: Hymn the Lord and exalt him above all for ever.

Adorned with radiant beauties and emitting the splendour of miracles, O Simon, you were recognized by people as blessed seed. Hymn the Lord and exalt him above all for ever.

*Theotokion* The human mind is unable to describe your birthgiving, O Mother of God, and fails when it tries to speak of it; for, having conceived, O Virgin, you gave birth to God, whom we exalt above all for ever.

*Ode 9*

*Irmos* O people, let us gloriously honour the pure Mother of God, who without being consumed received the divine fire within her womb; and let us magnify her with hymns.

You were revealed to the ends of the world, shining with light; and you were shown to be radiant, having received the fire of the Spirit; therefore, we magnify you.

Having offered yourself wholly to God, you were united to him: entreat him for us who praise you with faith and love, O divinely manifest one.

*Theotokion* In hymns we magnify vehicle of the salvation of all who has appeared to men and illumined the world with the splendour of her divine purity.

*Exapostilarion of the apostle,  
to the Special Melody* By the Spirit in the sanctuary...

Directing the course of your beautiful feet to the path of heaven, O apostle Simon, you ascended, rejoicing; and, standing before the Trinity, you behold the Son and the divine Spirit in the Father: we celebrate with faith your sacred and divine memory.

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

*The Praises,  
4 verses of the apostle, tone 8,  
to the Special Melody* What shall we call you...

What shall we call you, O apostle?  
Heaven, for you have declared the glory of God.  
A river, for you mystically water creation.  
A star illumining the Church.  
A cup pouring forth a holy drink.  
A blessed friend of Christ and dweller with the bodiless ones.  
Pray for the salvation of our souls. *twice*

O Simon, boast of the apostles,  
your feet have been beautified,  
which trod well the path of preaching  
and made narrow all the paths of the enemy

with the breadth of your divine understanding of the Word  
who appeared in the baseness of the flesh  
and chose you as his all-glorious disciple, O blessed one,  
beseech him that our souls be saved.

O divinely eloquent apostle Simon,  
you were loosed by Christ as a radiant arrow  
which wounded the enemy and imparted healing to wounded souls.  
Therefore, as is fitting, we call you blessed  
and celebrate your holy festivity today.  
Pray that our souls be saved.

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

Forsaking earthly things, you followed Christ;  
signed with the inspiration of the Holy Spirit  
you were sent by him to nations which were perishing,  
to turn men to the light of the knowledge of God.  
Having completed the ordeal of your divine suffering and various torments,  
you surrendered your soul into the hands of Christ.  
Entreat him, O blessed apostle Simon,  
that he grant us great mercy.

Both now and for ever... *from the Pentecostarion.*

*Great Doxology. Litanies. Dismissal.*

## Liturgy

*Beatitudes: 8 verses: 4 from the appointed Ode of the canon from the Pentecostarion;  
and 4 from Ode 6 of the Canon of the Apostle.*

*Prokimenon, tone 8*

Their sound has gone out through all the world and their words to the ends of the earth.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

*Epistle to the Corinthians, number 131 [I Cor 4: 9-16]*

*Alleluia, tone 1*

Let the heavens praise your wonders O Lord and let your faithfulness be sung in the assembly of the holy ones.

God is glorified in the council of the holy ones.

*Gospel of Matthew, number 56 [13: 54-58]*

*Communion*

Their sound has gone out through all the world and their words to the ends of the earth.

**May 11**

**the Equals to the Apostles  
Kyril and Methodius,  
Evangelisers to the Slavs**

**Great Vespers**

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

*At Lord, I call to you... 8 verses,  
3 from the Pentecostarion, and 5 for the saints, tone 2,  
to the Special Melody With what wreaths of praise...*

With what wreaths of praise shall we crown the divinely wise teachers  
who illumined with the light of the Gospel the Slavic nations  
who sat in the darkness of ignorance and the shadow of death?  
By them the Slavic peoples have been grafted  
to the truly fruitful root of Orthodoxy like a wild olive-tree,  
and have received from Christ our God peace and great mercy. *twice*

With what hymns of praise shall we bless the divinely wise teachers:  
Methodius, the lover of the wilderness,  
who was enriched with the fruits of the Spirit during his solitary sojourn,  
and Kyril of golden eloquence,  
who through his love of philosophy acquired higher wisdom  
and put to shame the vain belief of the foolish Moslem sages?  
For their sake Christ our God has granted us great mercy.

With what beautiful hymns shall we praise the divinely wise teachers:  
Methodius, who for love of Christ  
spurned all the beauties of the world  
and fought mightily for the king of heaven in the angelic habit,  
and Kyril, who from childhood chose wisdom as his companion  
and increased the talents given him by God to his glory?  
Through them, the Slavic peoples have come to know the one God,  
the ever-existing Trinity the Father, the Son and the Holy Spirit,  
and we also receive great mercy from Christ our God.

With what spiritual hymns shall we magnify you, O blessed teachers,  
who as apostles struggled for the salvation of the Slavic peoples  
and laboured well in their enlightenment with the light of the knowledge of God;  
by whom the gates, formerly closed, were opened

when you devised the Slavonic alphabet?  
By entering therein, we come to understand the mystery  
of the proclamation of the Gospel of Christ,  
and receive from Christ our God peace and great mercy.

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

Come, you that love the feasts of the Church,  
with songs of praise hymn the peers of the apostles,  
the adornment of hierarchs, enlighteners and fervent helpers of the Slavic peoples:  
Rejoice, O Kyril, golden clarion of theology,  
who explained the mystery of the Trinity by comparing God to the sun,  
thus closing the blasphemous mouths of the Moslems.  
And rejoice with him, O Methodius, fellow struggler in oneness of mind,  
aiding him with prayers and signs.  
O blessed fathers, never cease to pray to Christ our God  
for us who magnify you with faith and love.

Both now and for ever... *from the Pentecostarion.*

*Entrance. Prokimenon of the day and three readings.*

A reading from the Proverbs.

The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut off. The lips of the righteous know what is acceptable, but the mouth of the wicked what is perverse. A false balance is an abomination to the Lord, but an accurate weight is his delight. When pride comes, then comes disgrace; but wisdom is with the humble. The integrity of the upright guides them, but the crookedness of the treacherous destroys them. Riches do not profit in the day of wrath, but righteousness delivers from death. The righteousness of the blameless keeps their ways straight, but the wicked fall by their own wickedness. The righteousness of the upright saves them, but the treacherous are taken captive by their schemes. When the wicked die, their hope perishes, and the expectation of the godless comes to nothing. The righteous are delivered from trouble, and the wicked get into it instead. With their mouths the godless would destroy their neighbors, but by knowledge the righteous are delivered. When it goes well with the righteous, the city rejoices; and when the wicked perish, there is jubilation. By the blessing of the upright a city is exalted, but it is overthrown by the mouth of the wicked. Whoever belittles another lacks sense, but an intelligent person remains silent.

A reading from the Wisdom of Solomon.

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God



tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them forever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect.

A reading from the Wisdom of Solomon

The righteous, though they die early, will be at rest. For old age is not honored for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; or their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

*Aposticha, tone 8*

You shone in the firmament of the Church like the stars of heaven  
in the radiance of your life, O teachers and peers of the apostles;  
and, ensnaring many nations for Christ in the net of your teachings,  
you hastened to the unapproachable light,  
where, dwelling now with the angels,  
you make supplication for us who celebrate your sacred memory.

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

Come, you that love the feasts of the Church,  
let us magnify the teachers and glory of the Slavs  
who were the equals of the apostles;  
released from the deception of the demons by them,  
the Slavic nations have received the light of the glad tidings of Christ  
and have come to know the pre-eternal Word  
who has delivered them from the darkness of sin.

*Verse* The mouth of the righteous man utters wisdom and his tongue speaks what is right.

O divinely wise Kyril and God-loving Methodius,  
apostles and first teachers of the Slavs,  
helpers of the faithful and lovers of piety,  
melodious instruments of the Holy Spirit,  
who now have great boldness before Christ, the chief shepherd:

pray for us who celebrate your honoured memory,  
that he may lead our life up from corruption, as he is merciful.

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

Rejoice, O sacred pair who have illumined us  
with the light of the knowledge of God:  
Kyril, life-bearing fountain of spiritual wisdom,  
who gave drink to the Slavic peoples perishing of thirst,  
and Methodius, the pure abode of prayer.  
Pray earnestly to Christ, before whom you stand in glory,  
that, with you, we may magnify and exalt him above all for ever.

Both now and for ever... *from the Pentecostarion.*

*Troparion, tone 4*

As you shared in the ways of the apostles,  
O divinely wise Kyril and Methodius, teachers of the Slavic lands,  
entreat the Master of all,  
that he confirm the Slavic peoples in Orthodoxy and oneness of mind,  
granting peace to the world and salvation to our souls.

Glory be to the Father... Both now and for ever... *troparion from the Pentecostarion.*

## **Matins**

*At God is the Lord... the troparion from the Pentecostarion, twice;*  
Glory be to the Father... *that of the saints;*  
Both now and for ever... *that from the Pentecostarion.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 3*

Standing in unapproachable light before the life-creating Trinity,  
whom the angelic hosts unceasingly glorify,  
and whom you proclaimed aloud among the nations;  
pray earnestly, O Kyril and Methodius,  
that to those who honour your memory with love  
he deliver from eternal damnation and grant remission of sins.

Glory be to the Father... Both now and for ever...  
*and the Sessional Hymn from the Pentecostarion.*

*After the second reading of the Psalter,  
the Sessional Hymn, tone 5*

Let the generations of the Slavs rejoice today,  
celebrating the sacred memory  
of the divinely wise teachers with splendour;  
for through them the divine liturgy and the services of the Church  
began to be celebrated in the native tongue,  
thereby an inexhaustible well of water pours forth eternal life,  
drinking from which we never cease to magnify you,  
O Kyril and Methodius, who rejoice in the glory of the saints,  
pray earnestly, that our souls be saved.

Glory be to the Father... Both now and for ever...  
*and the Sessional Hymn from the Pentecostarion.*

*Polyeleos, and this magnification-*

We magnify you, O holy Methodius and Kyril, peers of the apostles, who  
illuminated all the Slavic lands with your teachings and led them to Christ.

*Verse* The heavens declare the glory of God and the firmament proclaims his  
handiwork.

*After the Polyeleos,  
the Sessional Hymn, tone 4*

Come, with praises let us honour the enlighteners,  
who with the manna of their divinely wise teaching  
fed the Slavic peoples who were perishing in hunger for the word of God,  
and illumined them, as with the rays of the sun,  
by translating the Gospel of the Son of Thunder into their native tongue.  
Having received radiant light therefrom, we cry out in thanksgiving:  
Rejoice, O ever-glorious Kyril and Methodius.

Glory be to the Father... Both now and for ever...  
*and the Sessional Hymn from the Pentecostarion.*

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

*Prokimenon, tone 4*

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

*Verse* Hear this, all you nations; give ear, all you that inhabit the world.

Let everything breath... *and the rest, with the Gospel of John, number 35 (middle).*

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

Come, you that love the feasts of the Church,  
with songs of praise hymn the peers of the apostles,  
the adornment of hierarchs, enlighteners and fervent helpers of the Slavic peoples:  
Rejoice, O Kyril, golden clarion of theology,  
who explained the mystery of the Trinity by comparing God to the sun,  
thus closing the blasphemous mouths of the Moslems.  
And rejoice with him, O Methodius, fellow struggler in oneness of mind,  
aiding him with prayers and signs.  
O blessed fathers, never cease to pray to Christ our God  
for us who magnify you with faith and love.

*We sing the Canon of the Pentecostarion, and that of the saints, tone 3.*

*Ode 1*

*Irmos* He who of old gathered the waters into one at his divine behest, parted the sea for the people of Israel. He is our God, most glorious: let us sing to him, for he has been glorified.

At a loss how to traverse the waters of life's tumult, O venerable Methodius, you forsook the beauties of this world and, fighting the invisible foe in the angelic habit, you served the one God, joyously singing: Let us sing to him, for he has been glorified.

In infancy, O blessed Kyril, you would not receive milk from a stranger's breasts, showing that your mind would not be deceived by strange doctrine, but illumined by the teaching of the holy Church, would become the teacher and enlightener of many.

Bedewed by the waters of your teachings, even to this day the Slavic lands produce fruit truly pleasing to Christ the Master; and so, the Church blesses you, crying out: Deliver us from tribulations, for you have been glorified.

*Theotokion* The waters of sin have entered my soul and I am sunk in the mire of the passions. I flee to you, O immaculate one: calm my turmoil and grant me peace of mind.

*Ode 3*

*Irmos* You brought all things into being from nothingness, created by your Word and perfected by the Spirit, confirm me in your love, O most high and ruler of all.

O venerable Methodius, hearing with the ear of your heart the words he who would come after me, let him take up his cross and follow me, you followed Christ, shouldering the cross of the monastic life: entreat him to confirm me in his love.

He who of old showed Jacob in a dream a ladder reaching up to the heavens, O holy Kyril, likewise in a childhood dream showed you betrothed you to a maiden more

lovely than all, Sophia by name: the wisdom which sits at his throne has confirmed you in the love of the Most High.

He who brought all things into being from nothingness sanctified you as chosen vessels from your mother's womb, that you might bring his name to the nations: we entreat you, Kyril and Methodius, to confirm our minds in the right faith.

*Theotokion* O pure Lady who gave peace to the world in giving birth to the source of tranquility, calm the waves of my passions and establish me upon the rock of dispassion.

*Kontakion and Ikos from the Pentecostarion.*

*Sessional Hymn of the saints, tone 4*

You compared the holy Trinity to the sun,  
O divinely inspired Kyril,  
declaring that this visible, created sun in the sky is an image of the Holy Trinity,  
for the solar disc is an image of God the Father, with no beginning or end;  
and as a ray of light issues from there to illumine the earth,  
so is the Son, the Father's brilliance, begotten of God the Father;  
radiating from the same disc the life-giving warmth for whole world,  
is an image of the Holy Spirit, proceeding from the same Father.  
Heeding your wondrous teaching,  
we also worship the one God in Trinity,  
blessing your memory, O truly wondrous one.

Glory be to the Father... Both now... *Sessional Hymn from the Pentecostarion.*

*Ode 4*

*Irmos* You have shown us your constant love O Lord, for you gave your only begotten Son over to death for us. Therefore in thanksgiving we sing to you: Glory to your power O Lord.

The keeping of the commandments was your cornerstone, O venerable Methodius, and building the house of your soul thereon you made it an abode of the Holy Spirit. I, the abode of sin, fall down before you, O blessed one and cry out in thanksgiving: Glory to your power, O Lord.

May I understand what is pleasing to you, O Master, you said, O blessed Kyril, as you were given over to study with the young emperor: in addition to outward philosophy, you received the wisdom of the Spirit of God from on high, and spurned earthly wisdom, crying: Glory to your power, O Lord.

With love for the creator sealed in your heart, O blessed Kyril, you rejected an earthly betrothal and worldly glory: fleeing like a bird from the snare, you found the calm haven of monasticism, clothed in the robe of joy, singing: Glory to your power, O Lord.

*Theotokion* I see that my iniquities have multiplied more than the sands of the sea, and so I flee to you, O immaculate Lady: heal the wounds of my soul, as in thanksgiving I sing to him who was born of you: Glory to your power, O Lord.

*Ode 5*

*Irmos* In a vision Isaiah saw God exalted upon a throne borne aloft by angels of glory, and he cried: I am cursed, for I have now seen the incarnate God, the unfading light who reigns in peace.

You flowered like a fragrant lily in the wilderness, O venerable Methodius, adorning your soul with prayer, vigils and fasting; and, having lived as an angel on earth, with the angels you now contemplate in splendour the unfading light who reigns in peace.

Praying in the wilderness to him who is exalted by angels of glory, O Kyril, you were persuaded to return to the imperial city and be adorned with priestly rank, that you might show the way of salvation to men, illumining them with the light of doctrine and offering the unbloody sacrifice to the unfading light who reigns in peace.

As an inexhaustible well of wisdom, O God-bearing Kyril, you were sent by the emperor to debate the Saracens who blaspheme the holy Trinity; and they were brought to drown in the turgid waters of their false religion by you who is illumined from on high by the unfading light.

*Theotokion* How can I fail to fear the dread felling, since I am a barren tree, wretch that I am? Hasten quickly to her who is full of grace, O my soul; for if she will not help you, you will never see the unfading light who reigns in peace.

*Ode 6*

*Irmos* The uttermost abyss of sins has engulfed me and my spirit perishes. But stretching forth your upraised arm, O Master, save me as you saved Peter, O helmsman.

Thus you spoke to the disputing Moslems, O all-wise Kyril: Our God is like the depth of the sea, unfathomable and indescribable: in the leaky boats of their own intellect, some drown, falling into errors and heresies, while others are buffeted by incomprehension and doubt, who cannot sing: save me as you saved Peter, O helmsman.

Sunk deep in the abyss of their false understandings, the Moslems secretly offered you deadly poison; but he who said: If you drink anything deadly, it will not harm you, preserved you whole and returned you to the Imperial City, where you were supremely exalted, crying: Save me as you saved Peter, O helmsman.

He who is the enlightenment of the nations perishing in the abyss of ignorance of God, commanded that you be sent to the lands of the Slavs, O venerable fathers. And,

illuminated by the light of your teaching, those who sat in darkness and the shadow of death have cried out: Save us as you saved Peter, O helmsman.

*Theotokion* Trembling and terrified of utterly drowning in the uttermost abyss of sin, I implore you, O immaculate Lady: Have mercy upon my passion-plagued soul; reach out your hands, and as your Son saved Peter, so save me.

*Kontakion, tone 3*

Let us honour our two sacred enlighteners,  
who poured upon us a spring of divine knowledge  
through their translation of the divine scriptures.  
Drawing abundantly from which to this very day,  
we bless you, O Kyril and Methodius,  
who stand before the throne of the Most High  
and fervently pray for our souls.

*Ikos* Come, you faithful, let us praise our God-bearing fathers Methodius and Kyril, preachers of piety who shone in virtue, true pillars and foundation of the Church, and divine clarions of Christian dogma. Having dispelled the darkness of unbelief and consumed the impiety of heresy with the fire of the Spirit, by their translation of the Scriptures they transformed the Slavic race from wild olive-trees into a fruitful grove; through baptism bringing them into the Christian faith; and filling the world with miracles. Let us cry out to them who stand, crowned, before Almighty God: O divine fathers, peers of the apostles, entreat Christ, that he grant the Slavic peoples steadfastness in Orthodoxy and oneness of mind, peace to the world, and salvation to our souls.

*Ode 7*

*Irmos* The three children would not bow down before the golden image, the object of the Persians' worship, but sang in the midst of the furnace: Blessed are you, the God of our fathers.

Formerly dwelling in solitude, O Methodius, you made your soul like a divinely planted garden; but later, undertaking apostolic preaching with divinely wise Kyril, you laboured in the lands of the Slavs, where, unburned by the fire of impiety like the youths in the furnace, you sang: Blessed are you, the God of our fathers.

You prevailed over the Jews and Saracens in argument, O wise Kyril, and enlightened the land of the Ehazars with holy baptism, freeing a multitude of captives, and transforming brackish water into sweet. Saved by you, the people sang: Blessed are you, the God of our fathers.

The Slavic peoples desired to be illumined by the light of your doctrine O venerable fathers, vessels chosen to bear the name of the Lord before the nations: and you deemed it better to exchange the sweetness of solitude for apostolic labour, to win many for Christ, with whom you sang: Blessed are you, the God of our fathers.

*Theotokion* Ensnared by the passions, O most holy virgin Mother of God, I fear ultimate death and the threat of the fire. But save me who is perishing, O most pure Lady, and gird my soul with strength, that, bursting the bonds of sin, I may sing in thanksgiving: Blessed are you, who gave birth to him who delivers the ensnared.

*Ode 8*

*Irmos* An immaterial flame made the material fire fade, and the youths inspired by God sang: Bless the Lord all you works of the Lord.

Illumined by the immaterial fire of grace, you received the rank of priest, O blessed Kyril; and with the aid of the Holy Spirit, you devised an alphabet for the Slavs, that the people, enlightened by the translation of divinely inspired books into their native speech, might sing: Bless the Lord all you works of the Lord.

You first thundered out that foremost statement of our faith, the unearthly words of the Son of Thunder: In the beginning was the Word; and then the melodious Psalter, wherewith the Church sings in gladness: Bless the Lord all you works of the Lord.

You have enriched us with an immaterial treasure, O wondrous fathers, for thanks to you the divine liturgy began to be celebrated in the Slavonic language; and partaking of this grace to this day, we bless you, singing: Bless the Lord all you works of the Lord.

*Theotokion* The fire of temptations and evil perils surround me, so I flee to you, O virgin Mother of God. Reject not the supplications of your servant, but deliver me from the cruel ones around me, that I may bless you and exalt your name above all for ever.

*Ode 9*

*Irmos* We magnify you, the unconsumed bush, the holy Virgin, the Mother of the Light, the Mother of God and the Mother of us all.

Who can praise you fittingly, O glorious Methodius? And who can measure your apostolic work for the salvation of an erring people, O Kyril? Taught by you to glorify God the Most High in our native tongue, we magnify you in oneness of mind.

Having finished the race, O blessed Kyril, you heard from above the word of your repose, and, accepting it joyfully, you sang: My soul is glad; let us go into the courts of the Lord. Yearning for heaven, you were borne aloft in soul, where with the heavenly hosts you ever magnify the consubstantial Trinity.

Receiving the episcopacy of the Church of Moravia, O venerable Methodius, you endured tribulations and persecutions in proclaiming the faith: rejoicing in the highest with holy Kyril, pray for us, that we may ever magnify you, our helpers and mediators.



*Theotokion* We pray you, more exalted than the angels and more honourable than the Cherubim: through the intercession of Kyril and Methodius have pity on our lowliness, that with them we may magnify you, the Mother of God and Mother of the light.

*Exapostilarion*

Celebrating your memory with splendour, O holy teachers, we entreat you most earnestly: establish on the rock of the confession of Christ the nations which you enriched with the treasure of the glad tidings, and preserve our life in peace.

Glory be to the Father... Both now... *Exapostilarion from the Pentecostarion.*

Let everything that has breath... *and the Praises, inserting 6 verses:*  
*3 from the Pentecostarion, and 3 for the saints, tone 4,*  
*to the Special Melody As one valiant among the martyrs...*

O divinely wise Kyril and Methodius,  
 in the steps of the apostles,  
 with oneness of mind you laboured to search out the lost;  
 and like fleet-winged eagles you soared above the Slavic lands,  
 and, having illumined them with the light of the knowledge of God,  
 you brought them to Jesus the lover of mankind and Saviour of our souls.

O God-bearing fathers,  
 cultivators of the vineyard of Christ and planters of piety:  
 after diligent search you found the Slavic peoples like a lost coin;  
 and, rejoicing with the angels,  
 Jesus who loves mankind, the Saviour of our souls,  
 has taken it into the treasury of everlasting life.

Champions of the Holy Trinity and guides of the lost,  
 who overcame the blasphemy of Islam  
 and put to shame the impiety of the Jews:  
 keep safe the Church acquired through your God-pleasing labours and sweat;  
 may it be protected from the assaults of the enemy  
 and be well-pleasing to Jesus the lover of mankind and Saviour of our souls.

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

Come you people who piously celebrate the enlighteners,  
 let us cry out in thanksgiving:  
 Rejoice, radiant beacons who have illumined the Slavic lands  
 with the light of the knowledge of God;  
 rejoice, good shepherds who have gathered  
 the sheep scattered amid the groves of unbelief,  
 and have brought them to the flock of Christ, the Chief Shepherd:  
 magnifying him, we call you blessed.

Both now and for ever...*from the Pentecostarion.*

*Great Doxology. Litanies. Dismissal.*

## **Liturgy**

*At the Beatitudes, 8 verses:*

*4 from the appointed ode of the canon from the Pentecostarion;  
and 4 from Ode 6 of the canon of the saints.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Hebrews, number 318*

*Alleluia, tone 2*

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

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

*Gospel of Matthew, number 11*

*Communion*

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

# May 12

## Epiphanius, bishop of Cyprus and Germanus the Patriarch

### Vespers

*At Lord I call to you... 6 verses, beginning with these of Epiphanius, tone 6  
to the Special Melody Rejoice...*

Rejoice, O instructor of fasters, \* who truly tended the sheep of Christ the Chief Shepherd, \* with the staff of your wise teachings upon the meadows of true Orthodoxy, \* O Epiphanius, meek lamb who fed upon the grass of abstinence, \* who has now come to dwell in the fold of life on high, \* where, joining chorus with the holy hierarchs and martyrs, \* may you ever pray that peace and great mercy be given to us \* who celebrate your memory with love.

Rejoice, O beacon of piety \* who illumined the world with the beams of your fiery words, \* with fire quelling the storms of the ignorant doctrines of the enemy, \* calling them to the tranquil haven of divine knowledge. \* Rejoice, O Epiphanius, teaching with the organ of spiritual breath, \* unceasingly pouring depths of miracles \* and delivering men from death through your harp: \* entreat Christ, that he grant great mercy to our souls.

Rejoice, O Epiphanius, noetic stream of the waters of the Spirit, \* adornment of the Church, model of the hierarchy, \* pillar of monastics, \* foundation of the Orthodox and ground of the Church, \* tower of strength, which opposed impiety \* as a clarion of godly sound, and melodious nightingale; \* heavenly mind pondering the divine law \* and tongue vigilant in the grace of Christ: \* entreat him to grant great mercy to our souls.

*Then 3 verses of St Germanus, tone 1,  
to the Special Melody O most lauded martyrs...*

O Germanus, you firmly cast down \* the reasoning of Leo \* who was full of impiety \* and who wretchedly rejected \* the veneration of the precious icons of Christ and all the saints; \* but though he was denounced as mindless \* by your utterances, O divinely blessed one, \* he remained unyielding.

Ungodly Leo, \* hating God like a wild beast, \* became a forerunner of the Antichrist, \* rejecting the veneration of the image of Christ; \* and he was cast out from the heritage of the faithful. \* Therefore, we entreat you: \* O venerable one \* dispel our present turmoil by your supplications.

O divinely revealed Germanus, \* you received that for which you longed \* which from of old you greatly desired; \* for as a hierarch you have entered \* into the joy of your Master with boldness, \* and, standing before him, \* you have inherited deification: \* entreat peace for the world.

Glory be to the Father... both now and for ever...*from the Pentecostarion.*

*Troparion of the hierarchs, tone 4*

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

Glory be to the Father... both now and for ever...*from the Pentecostarion.*

## **Matins**

*One Canon from the Pentecostarion and these Canons to the saints*

*Canon of St Epiphanius, tone 1  
composed by John the Monk*

*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.

Living by faith in the pleasing law of the scriptures, you accepted the yoke of the Master; and adorned, O rich father, you were a beacon shining to the ends of the earth.

Embraced by desire for the divine law, and perceiving the righteousness of the unjust man, O father Epiphanius, you received the saving faith of the Trinity in an image as from divine foreknowledge.

Becoming a godly man for you, the healer of body and soul, he slew the assault of the passions being a beast of burden for you who healed the unbelief of his soul.

*Theotokion* Receiving my form, of old made visible in the image of God, he who as God dwelt within you, O pure one: we all glorify you with faith as the Mother of God.

*Canon of Saint Germanus,  
composed by Theophanes, same tone*

*Irmos* As befitted your divine majesty...

You lived, adorned with the vesture of the episcopate, O blessed one; and by utterances of grace you illumined the faithful with honourable doctrines.

As a chariot of the virtues and seated thereon, you departed to God, leaving the beauty of the world and corruptible glory, becoming a heavenly sharer of his mysteries by his wisdom.

Informed by foreknowledge, O venerable and divinely eloquent hierarch, you escaped vile murder by the tyrant, God protecting you with his omnipotent right hand.

*Theotokion* What worthy hymn can our weakness offer, but the joyous one which Gabriel taught us: Rejoice, O Virgin Mother of God, Mother unwedded.

*Ode 3*

*Canon of Saint Epiphanius*

*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.

Seeing with the eyes of your body the monk who gave his black robe to one who asked alms, and perceiving him clothed in a robe of light, you were illumined by divine grace to immaculate faith.

Having heard words of piety you forsook material things, desiring an immaterial life; and bringing your sister to share your intention, as she shared your blood, you were a blessed couple.

Turning from earthly thoughts, O blessed Epiphanius, you desired to serve the living God; and you hastened with faith to the divine Church, there to receive the habit of light, revealing the falling away of your mortal imaginings.

*Theotokion* In holiness you gave birth to Christ, the Holy of Holies, the holy habitation of sanctity, who abides among the saints, and to whom we cry: Holy is the living temple of your glory, O lover of mankind.

*Canon of Saint Germanus*

*Irmos* As you alone know human frailty...

God, who saw the liberality of your ways and the nobility of your soul with his divine foreknowledge, prevented you from being slain at the hand of the iniquitous, and wisely permitted the castration they wrought, admitting you to the ranks of the virginal.

To behold the noetic radiance of divine deification, O blessed one, you adorned your episcopate with a chaste life and wise doctrine, guiding your flock in Orthodoxy.

Ascending the great cathedra, you illumined the fulness of the Church with hymns of doctrine, O father Germanus, venerable hierarch and honoured beacon of the world.

*Theotokion* From you, the pure one, the never-fading flower blossomed, perfuming mankind with the divine myrrh of his nature: he who is equally unoriginate with the Father, yet who came under time through you.

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

O faithful, as is fitting, let us praise the two wondrous hierarchs, Germanus and the godly Epiphanius; for as if with fire they have utterly consumed the utterances of the ungodly, proclaiming most wise dogmas for all those who in the Orthodox manner hymn the great mystery of faith.

*Ikos* Let us honour the two holy ones as jewels of the hierarchy and the glory of the Orthodox; for us towers of strength against enemies visible and invisible, unshakable pillars of the faith and the ornament of the Church. The Church, bearing them, corrects herself, crying out noetically: My spirit rejoices within me, for I have regained my former vesture which had been rent by the heretics who do not hymn the great mystery of faith.

*Sessional Hymn of Epiphanius, tone 8*  
*to the Special Melody* Of the wisdom...

Putting off the sandals from your feet, like Moses in the holy place, you learned the divine mysteries of the Spirit; and mortifying your body with the pangs of abstinence, you filled creation with glorious miracles; as you explained well the ineffable mysteries of the divinely inspired Scripture. Holy hierarch Epiphanius, entreat Christ our God, that he grant remission of offences to those who honour your holy memory with love.

Glory be to the Father... *Sessional Hymn of Germanus, in the same tone and melody*

Arrayed in sacred vesture, you emulated Christ, for you were not afraid of the evil emperor, O father, nor did you bow your head to his ungodly edict, enduring buffeting, threats and ill treatment. The false one, burning with rage, imprisoned you in a dungeon until your repose; and so we cry out to you: Entreat Christ our God, that he grant remission of sins to us who honour your holy memory with love.

Both now and for ever... *Sessional Hymn from the Pentecostarion.*

*Ode 4*

*Canon of Saint Epiphanius*

*Irmos* Habbakuk 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.

Coming to baptism as a servant and petitioner, O Epiphanius, you were adopted, becoming a true heir of God and coheir of Christ, living for him in godliness.

The pastor saw you adorned with ineffable glory, and your head supernaturally crowned with a magnificent diadem by the nature of your pure heart, O glorious one.

You were a receptacle of divine grace, O venerable one, and wisely dispersed your temporal wealth for Christ; and, enriched with heavenly possessions, like a prudent judge you laid up that which cannot be stolen.

In your youth you rejected the thoughts of young men, and strengthened by the elder's wise and prudent words, by divine fear and the study of spiritual discourses, O blessed one, you became a lover of wisdom.

*Theotokion* Exalted Mother of God, he who is the deliverer, bestower of life and Lord, the Holy of Holies, the expectation of the nations and salvation of the faithful, shone forth from you: entreat him that your servant be saved.

*Canon of Saint Germanus*

*Irmos* Habbakuk with prophetic eyes...

Having mortified the flesh, O Germanus, servant of the mysteries, you illumined your mind with love of knowledge, and, mystically adorned with the direction of the Spirit, you cried to Christ: Glory to your power, O Lord.

The impious enemy sought to compel you to reject the honoured depictions of Christ, but, plunged into ignorance, he was denounced by your teachings, O glorious one; yet, incurably afflicted, he remained obdurate.

Perceiving your denunciation, O wise one, with bestial intent the infamous one cast you from your sacred throne; but you were enriched with priestly activity in heaven.

*Theotokion* Bringing joy from heaven, the archangel announced the glad news: God will come forth from you, O Virgin, for the salvation of those who hymn you with love.

*Ode 5*

*Canon of Saint Epiphanius*

*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.

In sanctity you restricted yourself to bread and water, using salt as your condiment; and you restrained the passions of the flesh, emulating in your body the life of the bodiless.

You took pity on those starving and thirsting in the burning heat, and through signs in a godly manner, emulating your Master as an excellent servant, you transformed wine into water, O blessed one.

You fled the vanity of men, and like your Master dwelt in the wilderness, O wise one, strengthening your weakness with his testing, in battle with the invisible foe.

*Theotokion* Beyond speech, O Mother of God, at the word of the archangel you confined the Word: entreat him to free us from irrational deeds and deadly pleasures.

*Canon of Saint Germanus*

*Irmos* O Christ who has enlightened...

Loving Christ utterly, O God-pleasing hierarch, you were fittingly beloved of him, and received an abyss of gifts; for by your teachings you have illumined the Church.

With divinely inspired hymns, O Germanus, you illumine the choirs of the faithful with divine fulness; for the harmonious harpstrings of your heart enlighten the Orthodox.

You described the suffering of the martyrs and their victories in well-composed praises, O wise one, bringing them into a single unit with images carefully depicted.

*Theotokion* Seeing you, the hosts of heaven are glad, and the gatherings of men rejoice with them; for they are united by your child, O Mother of God, whom we fittingly glorify.

*Ode 6*

*Canon of Saint Epiphanius*

*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.

Emulating demons, the descendants of Hagar surrounded you, but, emulating your Master, you performed a good deed to him who opposed you, restoring sight to his eye.

Your creator, dwelling within you, showed you to the Arab people as an instrument of the Spirit, as he showed Moses as a god to Pharaoh; for you truly showed yourself to be such, emulating his example.



You shook the soul of the despotic Assyrian king, and he became the herald of your virtue and divine grace, O father; for God knows how to glorify those who glorify him.

*Theotokion* The ancestors of our race rejoice in you, for through you they have received the paradise lost through the disobedience, O pure Virgin.

*Canon of Saint Germanus*

*Irmos* The uttermost depth...

The royal priesthood, the beloved people of Christ, called by God, drink in your teachings and discourses, O wise one, and are guided to God by your instructions.

Before God, filled with divine beauty and incorruptible comeliness, O venerable one, be mindful of those who hymn you, and guide them to life by your supplications.

O wise and glorious one, you sought perfection, passing from glory and power to heavenly glory and might through abstinence, until, rejoicing, you came to converse with Christ, your desire.

*Theotokion* Deliver your servant from evil circumstances, and the waves of the turbulent passions, and guide me to your haven, O pure Lady, my intercessor and correction.

*Kontakion and Ikos from the Pentecostarion*

*Ode 7*

*Canon of Saint Epiphanius*

*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.

Receiving the gift of miracles from the divine right hand, O father, you freely gave healing to all who asked it of you, as the Master, the praised and most glorious God of our fathers, commanded you.

Prostrating himself, the Assyrian king fell at your feet, for he was ashamed to have been the opponent of your virtue. But he who alone rests in the saints, the praised and most glorious God of our fathers, subdues every one.

Words fall silent, unable to describe your teachings and the multitude of your miracles, O blessed one; for the gifts given you by Christ, the praised and most glorious God of our fathers, outnumber the sands of the sea.

*Theotokion* O pure Lady who gave birth to the wellspring of life, by your supplications grant life to me, cruelly slain by the attacks of the demons, and cry out to your Son: You are the praised and most glorious God of our fathers.

*Canon of Saint Germanus*

*Irmos* We the faithful perceive you...

The fountain of the Holy Spirit poured forth through you, O wondrous father, for you flow in streams the commandments of salvation and divinely beautiful teachings, magnifying the most praised God for ever.

Piously composing hymns, you adorn the feasts of the Master, melodiously hymning the saints with your music; and, deified, you wisely anoint with virtue those who sing with faith: Praised and most glorious are you, the God of our fathers.

*To the Trinity* With the tongue of your theology, you clearly proclaim to all the one divinity in indivisible unity but in three persons: the unoriginate Father, the only-begotten and equally unoriginate Son, and the divine Spirit of the same nature and consubstantial.

*Theotokion* Upon you, O pure Mother of God, I place my hope, and to you I flee: save me, and by your supplications deliver me from the tumult and turmoil which beset me, and from my grievous sufferings and falls.

*Ode 8*

*Canon of Saint Epiphanius*

*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.

By your discourse you wisely denounced the falsehood of heresy, and with the radiance of piety you drove it away, O Epiphanius, crying: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

Let every noetic and reason-endowed being join chorus at the memory of the holy hierarch and favourite of Christ, crying out with faith: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

Having theologized in a God-pleasing manner, O father, you left your theology to all as a foundation of doctrine, with which we sing: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

*Theotokion* Rejoice, O glorious throne of God; rejoice, protection of the faithful, through whom Christ has shone forth as light upon those in darkness; for blessing you, we sing: Bless the Virgin, all you works of the Lord, and glorify her pure birthgiving.

*Canon of Saint Germanus*

*Irmos* In the furnace as in a crucible...

Enjoying the brilliant radiance of the light of the threefold sun, you, manifest in sanctity now sing, rejoicing: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

Granted great light and radiance in the mansions and habitations of heaven, O father, be mindful of us who sing: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

As you preserved the icons of the saints as being of divine visage and in the image of God, you raised them up, knowing that the veneration and glory shown to them passes to their prototype; and you sang: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

*Theotokion* In a new manner transcending nature, you conceived the Word, the Son who is consubstantial with the Father, and you continue a virgin: we all hymn and cry out to you: Rejoice, and we exalt you above all for ever, O pure one.

*Ode 9*

*Canon of Saint Epiphanius*

*Irmos* Burning but unconsumed, the bush prefigured your pure birth-giving, 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.

Blessed and glorious father Epiphanius, you truly left to the divinely wise people your life and discourses as a model of activity and divine vision; therefore we fittingly praise and magnify you.

You stand before the Church, the bride of Christ, O glorious Epiphanius, and by your supplications calm the raging storm arisen against her, as you are foremost before the Master who loves mankind.

*To the Trinity* O king of kings, Trinity who alone reigns and rules over all, through the supplications of Epiphanius grant to those who hymn you forgiveness of offences and immovable protection for our whole life.

**May 12**

*Theotokion* How great are your wonders which pass understanding, for God the Word became flesh, and for us you alone supernaturally gave birth to him who mightily sustains all things by his divine will: entreat him for us all.

*Canon of Saint Germanus*

*Irmos* Burning but unconsumed...

With the authority from heaven to loose and bind men's offences, O blessed father, by your prayers grant remission to those who hymn you.

In sanctity you obtained the reward of your pangs, O blessed Germanus; and receiving a blessed end, and having eternal attained life, you ever delight in divine vision.

You offered yourself wholly to the all-seeing Word, in splendid service to the Almighty, bringing as an acceptable and pleasing sacrifice, the hymns of your labour.

*Theotokion* Put down the pride of the flesh, O virgin Mother of God, and calm the turmoil of the passions of me who flees to your protection, who has you as the foundation of my hope, and who is enriched by your divine intercession and aid.

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

Come, you faithful, and give voice to hymns in honour of the divine and sacred pair of hierarchs, godly Epiphanius and Germanus, who have dispersed the darkness of heresies and illumined all creation with the radiance of piety.

Glory be to the Father... Both now and for ever... *Exapostilarion from the Pentecostarion.*

## **Liturgy**

*Prokimenon, tone 1*

My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*Verse* Hear this, all you peoples; give ear, all you inhabitants of the world.

*The Epistle to the Hebrews, number 318 (7:26-8:2)*

*Alleluia, tone 2*

The mouth of the righteous man utters wisdom and his tongue speaks what is right.

The law of his God is in his heart and his footsteps will not slip.

*Gospel of Matthew, number 11 [5:14-19]*

*Communion Verse*

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

## May 13

### Virgin Martyr Glykeria

### Vespers

*At Lord I call to you... verses, tone 8  
to the Special Melody Your martyrs, O Lord...*

Attending to the sweet words of the divine Spirit, you forsook the bitterness of carnal passions, O divinely blessed Glykeria, and through death you have passed over to immortal glory, entreating Christ, that he grant great mercy to all.

Glykeria was wounded with your sweet love, O Master, and endured the bitter pain of wounds; and therefore she has been translated to delight devoid of pain, as one undefiled and incorrupt. Through her supplications, O Word, grant great mercy to us all.

Confessing well the name of Christ your Bridegroom before the iniquitous foe, you suffered lawfully for his sake, O honoured one, your members severed by force; and you bravely overcame the wild beasts. Now you pray that he grant great mercy to all.

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

*Troparion, tone 4*

Your martyr Glykeria loudly cries to you, O Jesus:  
I love you, my bridegroom,  
seeking you I pass through many struggles;  
in your baptism I am crucified and buried with you:  
I suffer for your sake that I may reign with you;  
I die for you that I may live with you.  
Accept me as an unblemished sacrifice  
as I sacrifice myself with love for you.  
By her intercessions save our souls, as you are merciful.

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

# Matins

*Canon of the martyr, 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.

By your supplications to God, O Glykeria, deliver me from the bitterness of the passions, that I may hymn your memory and glorify your mighty struggles.

Wounded by the love of Christ, with the armour of the cross you overcame the enemy and received the crown of victory, O praiseworthy virgin Glykeria.

Those who offered worship to stones cast stones at you as you gazed with your soul upon the Master, the living rock, who granted you the victory, O bride of God.

*Theotokion* Having given birth to him who is God by nature, bearing him by a divine birthgiving, O pure Mother of God, you truly bear a name which is above every name.

## *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.

Taking up neither shield nor spear, but with unwavering faith the trophy of the cross, you eagerly battled with mighty struggle against the wiles of the prince of this world.

Desiring you, O bridegroom, I fear not death: delighting in your beauty, I put aside ugliness: thus Glykeria cried out, rejoicing to suffer torture and cruel torment.

Suspended by your hair and lacerated with iron claws, you endured bodily pain, O honoured one, looking with purity of mind to the coming delight devoid of pain, and the beauty of the Bridegroom.

*Theotokion* In giving birth to him who is life incarnate, who struck malicious death, O pure one, you have led me to life, who was slain of old: blessed are you, the God of our fathers.

*Kontakion of the martyr, tone 3,  
to the Special Melody Today the Virgin...*

With love for Mary, the Mother of God,  
you preserved your virginity incorrupt,  
and with burning love for the Lord,  
you suffered with manly mind  
even to death.  
And so Christ our God has crowned you  
with a twofold crown, O virgin martyr.

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

Splendidly adorned as a bride of Christ  
in the vesture of your sacred and wondrous struggles, O virgin,  
you have entered his incorrupt bridal-chamber,  
where you delight in his beauty:  
pray that we who hymn you with love may be saved from all want.

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

*Ode 4*

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

Depicting your divine suffering, O Almighty, your divinely wise martyr endured hanging and the pain of wounds.

With the drops of your blood you quenched the fire of vainglory, and the torrents of polytheism were likewise engulfed, O blessed one.

By the buffeting of your cheeks you struck the faces of demons, O martyr, and the shattering of your face scattered falsehood like dust.

Those who wounded your body which emulated the life of the incorporeal beings, fell dead, smitten by the divine hands of the bodiless ones.

*Theotokion* Still the turmoil of my passions and the tempest of my transgressions, O Bride of God who gave birth to the Lord and pilot.

*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.

Delighted by the beauties and comeliness of Jesus, the creator of the good, through suffering you hastened to the sweet fragrance of his myrrh, burning with desire and afire with his love and radiance, O Glykeria.



Drawing a spring of life everlasting from the fount of salvation, you burned with thirst for martyrdom; and you hastened to stand, drinking and finding repose through the desire of him who is the utmost love, O bride of God.

The angels fed you heavenly food in prison, O martyr; for you desired the food of peace and the life of the living, where you truly stand, robed in the wounds of your suffering.

*Theotokion* As you have maternal boldness before your Son, O most pure one, forsake not thought of your kinship with us, we pray, for you alone do we Christians set before the Master, that we might mercifully receive cleansing.

*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.

Shining from the Western lands like the sun, the martyr illumines the hearts of the faithful with grace and burns up legions of dark demons with the rays of her suffering.

Illumined by the rays of the cross, you escaped the darkness of ignorance, O passion-bearer Glykeria, enlightening the hearts of those who sing to you with faith.

Slain by the spear which pierced her face and head, the glorious martyr shed the garments of the skin of corruption, O Christ, singing with thanksgiving to you who gave her strength over him who tortured her savagely.

*Theotokion* Bearing a new child, which is God who existed from before time and became incarnate of you, O immaculate one, never cease to pray that he save those who hymn you.

*Kontakion and Ikos from the Pentecostarion.*

*Ode 7*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

You sailed safely across the deep of suffering, calmly passing over the waves of pangs, and reached the tranquil haven, propelled by cool divine breezes, singing: Blessed are you, the God of our fathers.

Portraying the persecutions of Paul, O divinely wise one, at the command of the tyrant you moved from city to city, struggling against the princes of darkness; and you attained the city on high singing: Blessed are you, the God of our fathers.

Cast into a furnace, you were not consumed, for he who saved the three youths in Babylon transformed the fire into dew, O glorious martyr.

*Theotokion* As a living ark, you received the unoriginate Word; as a holy temple you contained the creator; and as a fiery throne you held the Master of creation, O Mother of God.

*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.

Truly you were a fruitful vine of the planter of creation, O martyr Glykeria, bearing the grapes of suffering, squeezed in the press of torture and exuding the wine of remourse for those who sing to Christ with faith: Bless him, you children; you priests praise and you people exalt him above all for ever.

With unwavering resolve you endured laceration by the sharp stones cast at you, O glorious one; and you pursued him who kept watch over you, binding him with divine bonds when he freed himself from the falsehood of idolatry; and by your discourse you brought him to sing as a martyr: Bless him, you children; you priests praise and you people exalt him above all for ever.

Like Daniel you closed the mouths of the wild beasts with the divine hymns of your supplications, O honoured martyr, and quenched the fire, denouncing the iniquitous: with your mortal body you acquired immortality, emulating the angels with whom you sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* Following your words, O pure one, we bless you, the blessed one who truly gave birth to the blessed Master, the bestower of light and giver of life, who dwells in never-waning light, whom you children bless; you priests praise and you people exalt above all for ever.

*Ode 9*

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

Your mind delighted by the vision of God, you preserved yourself and your much suffering body devoid of fear, O virgin, when wounded before the tribunal of the tyrants, you suffered bravely, bodily defeated the bodiless foe.

You betrothed yourself to him who was born of the divine virgin Maiden, O incorrupt virgin, and brought to him as a gift your suffering of varied wounds and your unmerited death, O martyr; and so he has truly granted you a heavenly bridal chamber.

With golden wings shining with the radiance of the Spirit, O martyr, you soared aloft, adorned with flowers and divine splendour; and you have truly found rest in the divine habitations of heaven, where you enjoy deification.

You dance now in joy with the angels before the face of your creator, resplendent in the radiance which ever flows therefrom: be mindful of us who celebrate your glorious memory with faith, O exalted passion bearer Glykeria.

*Theotokion* You were the dwelling place of God, holding within you the infinite one, awesomely giving birth to him who before was incorporeal, but now incarnate. Implore him, O pure Lady, that he grant forgiveness of offences to us who ever magnify you with faith.

## May 14

### Martyr Isidore of Chios

### Vespers

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

Lacerated with wounds, \* you stripped away the garments of the mortal skin, \* and arrayed in the vesture \* of a splendid purple robe of incorruption, \* you quickly approach the Tree of Life, \* truly receiving life indestructible and endless, \* O glorious martyr. \* As you now delight therein, \* protect those who hymn you.

Burning with pious zeal, \* O martyr Isidore, \* you came before the tribunal, \* ardently accepting suffering, \* there to receive the crown of victory; \* and, adorned with divine teachings against falsehood, \* and fortified by the armour of the cross, \* you brought down the lying tyrant, \* as a crown-bearer.

Truly the sufferings of the martyrs \* are beyond any manner of praise, \* discourse and thought; \* for, steadfast pillars of piety, \* though clad like us \* in mortal and passion-plagued bodies, \* the glorious ones \* braved the fire \* and triumphed over wounds, \* as though suffering in the bodies of others.

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

*Troparion of the martyr, tone 4*

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

Glory be to the Father... Both now and for ever... *Troparion from the Pentecostarion.*

## Matins

*Canon of the martyr, 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.

By your supplications, blessed Isidore, martyr of Christ, grant me enlightenment and grace from heaven, that I may praise your honoured festival.

Possessed of a perfect heart and soul, and having lived a blameless life, O martyr Isidore, you strove well, together with the martyrs for God.

Having ordered your life according to the law, O martyr Isidore, you held the saving faith unadulterated, like a treasure which cannot be stolen.

*Theotokion* You truly gave birth to him who is God by nature, for you, the pure Mother of God, truly heard the angel's call, bearing him in both natures in a divine birthgiving.

### *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.

Guided by the Word, O glorious martyr and athlete of Christ, you caused the uprisings of the passions to wither away through the virtues of fasting.

Possessed of unashamed yearning of soul, O glorious one, you piously preserved your confession of faith without compromise.

By your entreaties, O athlete, may the judge of all be merciful to those who piously praise your festival.

*Theotokion* Mortify the wisdom of our flesh, O virgin Lady, and enliven the souls of those who hymn you with faith.

*Kontakion of the martyr, tone 4,  
to the Special Melody* You have appeared today...

In your supplications to God, O holy one,

you are a mighty helmsman for the whole world,  
and so we hymn you, O divinely wise and glorious martyr Isidore.

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

Struggling against the serpent, you won the victory,  
O martyr Isidore;  
and as a beacon from Egypt, illumining the world,  
you shone forth, showing the way to him  
who shone forth from the divine virgin Maiden.  
For his sake you were slain, O athlete,  
becoming a sweetly fragrant sacrifice.

Glory be to the Father... Both now and for ever...  
*Sessional Hymn from the Pentecostarion.*

*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 Habbakuk, I therefore cry to you: Glory to your power, O lover of mankind.

Having the Word dwelling within you, as an invincible warrior you shamed the pride of the tyrant; and having won victory for his sake, O blessed one, you received from God an imperishable crown, O glorious martyr Isidore.

Like a youth you overcame your foe and put your enemies to flight, O Isidore, protected by the awesome weapon of the cross and girded with might, crying: Glory to your power, O lover of mankind.

Imitating the death of the Master, you endured sufferings for his sake, and the Lord of glory granted you life incorruptible, O martyr, for into his hands you committed your soul.

*Theotokion* The incarnate one has renewed all of man, having united himself to man without leaving the bosom of the Father, choosing to dwell in you, O pure one: making himself poor, he has enriched the world with a wealth of compassion and divinity.

*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 offered yourself to Christ your Master as a perfect and unblemished sacrifice, and, slain in your zeal, you shed your blood, O Isidore, sharing in his suffering and becoming a worthy heir of his kingdom.

Strengthened by your might, O Saviour, the victorious martyr Isidore did away with the gloom of deception; as, beheaded, he consigned his soul to you, the giver of light.

The Church of Christ is adorned with your precious blood and is made luminous by your sufferings, O glorious Isidore; for you mightily contended, shedding your blood.

*Theotokion* Human nature, defiled by the disobedience in the beginning and grievously corrupted, and becoming mortal, you have restored, O Mother of God, who in a manner past understanding gave birth to the fountain of immortality.

*Ode 6*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

With perfect love for God, O blessed athlete, for the sake of incorrupt good things you forsook the love of earthly things, crying: I eagerly follow you, O Master.

Like a magnificent bridegroom adorned with the beauty of martyrdom, O Isidore, you ascended, rejoicing, to heaven, to stand before the radiance which is the source of good, ever praying for those who keep your memory.

You endured slaying, O athlete, truly looking to the eternal delight and ever-living sustenance awaiting you; and as an invincible martyr, with the martyrs you truly received a crown.

*Theotokion* O Mary, dwelling-place of the Master, radiantly resplendent like a lily in the luminous rays of virginity amid a riot of thorns, I entreat you: By your prayers, grant forgiveness of offences.

*Kontakion and Ikos from the Pentecostarion.*

*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.

Shining with spiritual radiance, O thrice-blessed martyr, be pleased to shine upon those who sing with you: Blessed are you for ever, O Lord God. *twice*

How good was your struggle, for thereby you destroyed the falsehood of idolatry and shamed the cruelty of the tyrant, crying: Blessed are you for ever, O Lord God.

*Theotokion* O most holy virgin Lady, with the oil of your loving-kindness heal the wounds of my offences, for I cry: Blessed is the fruit of your womb.

*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.

For his own purposes the tyrant strove to break the strength of your endurance with compliments, O blessed Isidore; but you cried out: I fear Christ and serve him. Bless him, you children; you priests praise and you people exalt him above all for ever.

Radiant like the sun, your countenance appeared serene through your joy in martyrdom; for, slain as an unblemished lamb, you offered yourself to God, to whom as creator you hymn: Bless him, you children; you priests praise and you people exalt him above all for ever.

Your body appeared radiant to the ranks of angels who with love bore it aloft, O Isidore, shining with the radiance of miracles and with the various graces of miracles; and you give abundant healing to those who sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* Even the tongues of orators cannot praise you, O Mary, Mother of God; for from your virginal womb you gave birth to him who is God over all, whom children bless, priests praise, and people exalt above all for ever.

*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.

Isidore looked to you and cried out to you, the Lord who came from heaven in the richness of his loving kindness, who endured death for us: I die with you that I might live with you: I am crucified with you that I might reign with you.

Your blood, dripping to the earth, has magnificently dyed a robe for you in heaven, woven by grace; and arrayed therein, you stand before Christ in the bridal chambers of heaven, crowned, O blessed and glorious martyr.



**May 14**

As you stand before Christ, O Isidore, ever to pray to him to deliver from storms, trials and sufferings those who keep your sacred memory, who ask salvation of soul.

*Theotokion* As you gave birth to the Saviour, O pure Maiden, grant that I may receive salvation; loosing the bonds of my transgressions by your supplications, for you can accomplish that which you desire, as you held the king of all in your bosom.

## May 15

### Our venerable father, Pachomius the Great

#### Vespers

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

Reaching out with longing for God, \* you forsook the beauty of the world \* as fleeting, \* and offered yourself to Christ, \* O wise Pachomius, \* purifying yourself in every way through abstinence, \* displaying patience opposition \* to the burning of the passions; \* and enduring the torment of your conscience, \* O divinely wise one, \* you received an imperishable crown \* as one victorious.

Actively seeking God \* you have now attained \* union with him, \* casting aside from yourself \* the coarse covering of the body. \* Having rejected the passionate attachment of the flesh \* and illumined by his radiance and grace, \* you attained deification at his behest, \* that you might ascend to that which is higher. \* Having attained blessedness, O God-bearer, \* entreat Christ with boldness \* for our souls.

Having surpassed every sense, \* you conversed with the Master in purity, \* transcending the flesh, O honoured Pachomius. \* Restraining the passions \* with higher thought, \* and destroying the arrogance of the demons, \* you trampled them underfoot. \* Dwelling now in the mansions of heaven, \* be mindful of those who honour your memory, \* entreating Christ with boldness \* for our souls.

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

Preserving that which is in the image of God, and setting your mind to master pernicious passions through fasting, you ascended to that which is in the likeness of God, as far as you were able. Compelling your nature manfully, you strove to subdue that which is worse to that which is better, and to enslave the flesh to the spirit. We see you as the summit of monastics, a citizen of the desert, a trainer of those who run the good race, an excellent standard of virtue, who in purity now beholds the Trinity in Heaven, not as a reflection in a mirror; and you pray directly for those who honour you with faith and love.

Both now and for ever... *from the Pentecostarion.*

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

Venerable father,

word of your instruction has gone out into all the world;  
thereby, you found the reward for your labours in Heaven.  
You destroyed legions of demons  
and attained the ranks of the angels whose life you blamelessly emulated.  
As you have boldness before Christ our God,  
implore peace for our souls.

Both now and for ever...*from the Pentecostarion.*

*Troparion of the venerable one, 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 Pachomius our father, entreat Christ our God that our souls be saved.

## Matins

*Canon from the Pentecostarion, and that of the venerable one, tone 2,  
upon the acrostic With love I weave laudation for Pachomius*

### *Ode 1*

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the  
incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been  
greatly glorified.

Trusting in the goodness of your nature, as a servant I zealously lift my voice in  
hymnody to you: With your radiance entreaties, O excellent Pachomius, illumine my  
mind.

Held fast by a fervent desire for dispassion, O blessed father Pachomius, you  
caused the material waves of the passions to wither away and, soaring aloft with love, you  
attained the radiance of the divinity.

You have filled the ranks of heaven with joy, having come to know the maker of  
all creation; for, faithfully instructed by his doctrines, in your secret place you learned of  
him whose power is ineffable.

*Theotokion* O pure ever-virgin, as one higher than all creation, invisible and visible,  
you gave birth to the creator, for he was pleased to be incarnate of you: implore him with  
boldness that he save our souls.

*Ode 3*

*Irmos* The desert flowered as a lily at your coming, O Lord, just as the temple of the heathen that was barren; and thereby my heart is established.

You hastened like a deer to water, O venerable one, and bathed in holy baptism, you received the dew with which your heart was made sweet.

Unable to bear the sight of your ascetic feats, O venerable God-bearer, the hordes of demons plagued you with various temptations.

With a sanctified life, you became the lawgiver and first leader of fasters, O glorious Pachomius, and brought them to Christ, in whom your heart was established.

*Theotokion* The ranks of angels were amazed, and the hearts of men were seized with fear, O pure Lady, at your birthgiving: therefore, we honour you with faith.

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

You became a radiant luminary to the ends of the earth,  
and populated the desert with multitudes of monastics as with cities.  
Crucifying yourself, you took your cross upon your shoulders,  
and through asceticism laid waste to the body,  
praying unceasingly for us all.

*Ikos* The splendid memorial of the blessed one has appeared to us as another day of salvation, dispelling the deep night of the passions with the radiance of abstinence and through his virtuous activity shedding brilliant light as a bright and radiant star. With gladness let us faithfully offer hymns to godly Pachomius, for, looking from on high, he enlightens us and grants abundant peace, praying unceasingly for us.

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

Having richly watered your soul with showers of tears, O wise father, you reaped the abundant grain of your virtues, and as a shepherd of venerable sheep, you fed them on the meadow of abstinence. Having departed gloriously from this life, O Pachomius, you have joined the choirs of the fathers. Therefore we cry out to you: Entreat Christ our God, that he grant remission of offences to those who honour your holy memory with love. *Twice*

Glory be to the Father... Both now and for ever... *from the Pentecostarion,  
or this Theotokion, same tone and melody*

O cloud of the noetic Sun, golden lampstand of the divine light, O undefiled, pure, immaculate Lay, I pray: With the radiance of dispassion illumine my soul, darkened by the blindness of the passions, purify my polluted heart with torrents of contrition and tears of repentance, and cleanse me of the mire of my works, that I may cry out to you with love: Ever-virgin Mother of God, entreat Christ our God, that he grant me remission of transgressions, for I your servant hope in you.

*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* 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.

O Pachomius, you were an excellent guide for the assemblies of monastics; for through a divine vision you were told how to show care for virtue.

Receiving the radiance of the Holy Spirit, you became a radiant star shining with grace upon all whom you guided to the haven of salvation by your teachings.

Your life became an excellent model for monastics, O blessed father Pachomius, whereby they now live, following your divine teachings.

Wounded by love for the Master, by abstinence you extinguished passionate attachment to the flesh, O Pachomius, and hallowed your life as a sweetly fragrant sacrifice.

*Theotokion* We the faithful know you as a haven of salvation and an immovable wall, O Mother of God; for by your supplications you deliver our souls from misfortune.

#### Ode 5

*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.

You communicated the love of God and the teaching of the Spirit, and, enlightened thereby, you received the perfection of the virtues, setting the state of your soul free from the passions.

O Master, we set before you our advocate, asking that, for his sake, we may be illumined with the enlightenment of grace and be ever protected by your whole armour.

Having strengthened your mind by observing the commandments, O Pachomius, by your asceticism you caused the uprisings of the flesh to subside, and became a shepherd of the flock beloved of God.

*Theotokion* Entreat your Son and Lord, O pure Virgin, to grant to captives deliverance from adverse and evil circumstances and peace to those who hope in you.

*Ode 6*

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

Clothed in the power of your Master and armed with the precious cross, you trampled underfoot the pernicious wiles of the demons, O father.

Having noetically preferred things eternal to that which passes away, O venerable one, you endured the pang of abstinence and became an edifier of men's souls.

Having voluntarily become poor in spirit, O father, you received immortal and immutable delight and ineffable riches in Heaven.

*Theotokion* Without knowing man, O Virgin, you gave birth, yet remain ever a virgin, in this showing the signs of the true divinity of your Son and God.

*Kontakion and Ikos from the Pentecostarion.*

*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.

Arrayed in the strength of the Master, vanquished by love for the life of incorruption, you trampled the passionate pleasures of life underfoot like dust; and now dwelling with the choirs of angels, O father, you share therein.

Having acquired a pure heart, you were granted to see him whom none can see; becoming his blessed servant, O father, hymning the benefactor who is glorified above all.

Having acquired right wisdom, O blessed one, you preached the threefold unity, the consubstantial Trinity, and the awesome incarnation of the Word, teaching all to hymn the benefactor who is glorified above all.

*Theotokion* O undefiled Virgin, Mother unwedded, we know you to be holier than the saints, as you alone gave birth to the immutable God; for by your divine birthgiving you have poured incorruption upon the faithful.

*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.

At the divine command, O wise one, you learned from the angel the customs of fasters, in which the sons of piety are now nurtured, who cry out in hymns: Bless the Lord, all you works of the Lord.

Your life of asceticism, resplendent with radiance like that of lightning, O wise one, has shone upon all who cry out to the creator with piety: Bless the Lord, all you works of the Lord.

Glorifying you, ineffably begotten before time of the unbegotten Father, O Christ, glorious Pachomius preached you and the most Holy Spirit, knowing the one nature and divinity of the Trinity.

*Theotokion* O virgin Mother of God, in piety we call you the portal of the light, for in a manner transcending nature you gave birth to the radiance of the Father, who united himself to the coarseness of the flesh, whom we, the works of the Lord, hymn as Lord.

*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.

Illumined with rays of grace, O Pachomius, you stand before God as a faithful minister, granted to delight in unfading glory: we magnify your honoured festival.

A wreath of victory was woven for you by the life-bearing right hand of the Almighty, O Pachomius; and now, grant that those who hymn your glorious memory may receive remission of offences.

Embracing the fruits of your pangs, O Pachomius, you delight in joy which passes understanding: by your mediation entreat Christ to deliver your disciples who now glorify and honour you.

*Theotokion* Receiving the rain of heaven like the fleece which received the dew, O immaculate Lady, you have given birth to him who grants food to us who piously hymn him and confess you to be the exalted Mother of God.

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

Desiring the life of the angels, you withdrew into the deserts where you subdued the carnal passions, showing yourself to be angelic, O God-bearing Pachomius. *Twice*

Glory be to the Father... Both now and for ever... *Exapostilarion from the Pentecostarion.*

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

We honour you, Pachomius our father;  
as the instructor of a multitude of monks,  
for by your steps have we truly learned to walk aright.  
Blessed are you, who serving Christ, denounced the power of the enemy,  
O conversor with the angels,  
companion of the venerable and the righteous.  
With them beseech the Lord that our souls may find mercy.

Both now and for ever... *from the Pentecostarion.*



## Liturgy

*Beatitudes, 8 verses: 4 from the appointed ode of the canon from the Pentecostarion,  
and 4 from Ode 3 of the canon of the venerable one.*

*Prokimenon, tone 7*

Precious in the sight of the Lord is the death of his holy ones.

*Verse* How shall I repay the Lord for all his benefits to me?

*Epistle to the Corinthians, number 176 [2 Cor 4: 6-15]*

*Alleluia, tone 4*

Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel of Luke, number 77 [Luke. 14: 25-35]*

*Communion Verse*

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

## May 16

### **Our venerable father, Theodore the Sanctified, disciple of venerable Pachomius the Great**

### **Vespers**

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

The Master who of old appointed \* the risings of the clouds, \* later, having come down into Egypt on the light cloud, \* foretold that his chosen ones would shine forth, \* caught up on the clouds, \* as ones who are divinely wise. \* Among them our father Theodore the sanctified, \* the unshakable pillar, \* steadfast in virtue, \* shining with the radiant glory of Christ, \* prays with boldness \* for our souls.

Egypt, which before was driven insane \* by demonic sacrifices and passions, \* is now adorned with ranks of fasters \* and is seen to be bedecked with various beauties \* and divine virtues. \* Among them has shone forth \* the namesake of divine gifts, \* venerable Theodore, who saw and pleased God, \* and who, emulating Christ in wondrous humility, \* prays with boldness \* for our souls.

From his youth, wise Theodore, \* the great faster, \* the divinely wise, \* showed asceticism, abstinence, \* humility, patience, \* the avoidance of evil \* and the acquisition of the virtues, \* as a lover of the divine love, \* and the wondrous one, rejoicing, has transcended all things visible, \* being exalted by his manner of life; \* and, conversing with God, \* he now prays with boldness \* for our souls.

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

*Troparion of the saint, tone 1*

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

Glory be to the Father... Both now and for ever... *troparion from the Pentecostarion.*

## Matins

*Canon from the Pentecostarion, and that of the saint, tone 2,  
upon the acrostic I hymn you, the gift sanctified for God*

### *Ode 1*

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been greatly glorified.

As the namesake of divine gifts, O ever memorable one, drawing divine grace from your inexhaustible treasures, grant a splendid gift to me, who desires now to hymn your festival with song. *twice*

Earnestly studying the pure law, O father, you became wholly pure; and, united to the most honorable Word, you were a splendid and sanctified vessel of purity.

*Theotokion* Having died to the world and piously led an angelic life on earth, you followed him who shone forth from the Virgin, shouldering your cross, O divinely wise and blessed father.

### *Ode 3*

*Irmos* The desert flowered as a lily at your coming, O Lord, just as the temple of the heathen that was barren; and thereby my heart is established.

O venerable Theodore, you offered to the Master as a gift of love your soul, which was saved and kept untouched by the passions by your abstinence. *twice*

Sanctified for God, you transcended material senses, O wise one; and with a pure mind you conversed with the transcendent mind.

*Theotokion* Fleeing, you retreated to the desert, O glorious one, receiving God the Word, who shone forth from the Virgin; and in him you found salvation.

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

You flourished in the house of God like a palm tree,  
and through excellent ascetic activity  
you brought forth the fruit of the virtues for the Lord, O venerable father;  
and so, as one who stands with the bodiless hosts, you are called blessed.

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

Invested with divine power, O God-bearer,  
you stripped naked the hordes of the adverse foe;  
and, shining with the splendour of the virtues,  
you emitted rays of healing, O venerable father.  
Entreat Christ our God,  
that he grant us great mercy.

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

You were the divine tabernacle of the Word,  
O most pure virgin Mother,  
who has surpassed the angels in purity.  
With the divine waters of your supplications,  
cleanse me, for more than all others, I am dust,  
defiled by carnal transgressions;  
and grant me great mercy, O pure one.

*Or this Theotokion of the Cross*

The unblemished lamb of the Word, the incorrupt virgin Mother,  
beholding him who was born of her without pain  
suspended upon the cross,  
cried out, lamenting maternally:  
Woe is me, my child;  
for how is it that you suffer willingly,  
desiring to deliver man from the indignity of the passions?

*Ode 4*

*Irmos* 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.

As you lived with the godly Pachomius, you emulated the ways of his abstinence,  
O divinely wise father Theodore, being like him also in the Orthodoxy of your faith.

Worthily you received the laudable kingdom and divine radiance, as you were one  
endued with knowledge through purity and by partaking of ineffable joy, O father.

The dwelling-places of the Ethiopians and their demonic gatherings were stricken with awe by your patience and humility, and your constant standing in vigil, O wondrous father.

*Theotokion* In astonishment, the heads of the powerful were cut off by fear of your birthgiving, O immaculate Mother of God; and the company of the venerable rightly marvelled at your divine grace.

*Ode 5*

*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.

Fervently holding to honorable doctrines, you destroyed the deceptive tenets of heresies, O wise one, protecting your flock with faith in the Trinity. *twice*

Living a blameless life, you were truly a light upon the earth, O ever memorable Theodore, adornment of fasters and boast of monastics.

*Theotokion* Watering your heart with the flow of your tears, O most rich Theodore, you show it to be fruitful to Christ the Master who shone forth from the holy Virgin.

*Ode 6*

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

Your radiant and God-pleasing life brought you before the heavenly splendour of the saints in the mansions of heaven, O father Theodore. *twice*

Having acquired the Comforter as your ally, you became a victor, vanquishing the wickedness of the evil spirits, O God-pleasing Theodore.

*Theotokion* O pure one, you are the light cloud on which the Lord Almighty sat when he came to Egypt; and he has made the venerable ones beacons of light.

*Kontakion and Ikos from the Pentecostarion.*

*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.

You wisely desire to behold the divine glory, O God-seeing Theodore; and so, you abandoned all things visible, and, entering the darkness, were granted to see the unapproachable one. *Twice*

In no way poisoned by the venom of the soul-destroying serpent, O blessed father Theodore, you destroyed the very memory of him, having acquired the continual memory of God in your heart.

*Theotokion* In a holy manner you gave birth to the Holy of Holies, who rests in the saints and who, though before incorporeal, became incarnate of you in his great love for man, O immaculate Virgin.

*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.

Conversing with the most radiant light, O blessed Theodore, you became radiant; and, deified by a higher union, you now sing: Bless the Lord, all you works of the Lord. *twice*

As a steadfast witness against sin who contended even to the shedding of your blood, O divinely wise Theodore, you adorned your head with the crown of suffering, now singing: Bless the Lord, all you works of the Lord.

*Theotokion* Through you, O Mother of God, the radiant Sun of Righteousness, the Most High incarnate, has manifested himself to us, illumining all things with rays of his divinity. To him we now sing: Bless the Lord, all you works of the Lord.

*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.

Now Christ is visible to you not in indistinct images, for he who before was seen as in a glass darkly, is seen face to face in a true manifestation, O namesake of the gifts of our Saviour and God. *twice*

Your divine desire was fulfilled, O Theodore: for you reached the end of your life, which with contrition you beheld from afar through your asceticism; and having attained it, you set aside all desires, O boast of fasters, splendour of monastics.

*Theotokion:* The first Adam, who fell prey to corruption through the disobedience, was restored by you, O Mother of God; for, having ineffably given birth without corruption to the incarnate Word, you uprooted corruption, causing incorruption to blossom forth.

**May 17**

**Apostle Andronicus  
and those with him**

**Vespers**

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

As a servant of the Word, \* a glorious minister, \* a most radiant luminary of the whole world, \* O divinely blessed one, \* by your word you brought to an end \* the irrational corruption of ungodliness; \* therefore, with divine words we joyfully glorify and celebrate \* your holy memory, \* offering praise to the Almighty.

The divine Apostle Paul, \* splendidly praising you \* with divine laudations, \* set your valour before the faithful, \* speaking first of all \* to show you to be \* a wise disciples of the Word of God \* and his true kinsmen, \* O glorious Junia \* and blessed Andronicus, \* the favourites of God.

Illumining the whole earth \* with sacred preaching, \* you dispelled the gloom of vainglory \* and have directed to the light of divine knowledge \* those who from of old were sunk in the darkness of ungodliness, \* O divine apostles, \* guides to salvation \* and intercessors for all \* who ever honour you with faith.

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

*Troparion, tone 3*

O holy apostles,  
entreat the merciful God,  
that he grant our souls remission of transgressions.

Glory be to the Father... Both now and for ever... *Troparion from the Pentecostarion.*



## Matins

*Canon of the apostle, tone 8,  
composed by Joseph  
upon the acrostic I offer praise to wise Andronicus*

### *Ode 1*

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

The honoured Church offers praise to God on the holy day of your memorial, O blessed one, glorifying your struggles with faith.

You directed all the movement of your mind to longing for God, O sacred Andronicus, rejoicing in the fulfillment thereof.

O divinely wise Andronicus, you received from God the divine grace to cleanse ailments and expel evil spirits.

*Theotokion* O Virgin, by your mediation and grace rain down upon me deliverance from all offences, and correction of life.

### *Ode 3*

*Irmos* None is as holy as the Lord, and none is as righteous as our God, whom all creation hymns, singing: None is righteous but you, O Lord.

Having mortified your members with ascetic feats, you were granted to behold those who lived the life of Christ our God, who was incarnate upon the earth, O Apostle Andronicus.

Filled with the fiery inspiration of the divine Spirit, O honoured Apostle Andronicus, you embraced his fervour with your pure mind and burned away the thorns of falsehood.

The sound of your words and the power of your miracles have gone to the ends of the world, O disciple of the Lord, teaching the faithful the divine the divine grace of the Spirit.

*Theotokion* There is no one as all-pure as you, O Lady, and no one more immaculate than you, the most immaculate one; for you alone were the spacious dwelling-place of the God of all.

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

As one radiant,  
the divine Andronicus illumined men's hearts  
with the light of divine knowledge  
and has passed over to the Lord;  
and even after his end he pours forth healings  
upon those who approach his honoured temple with faith,  
and asks great mercy for all the faithful.

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

By your divine birthgiving, O pure one,  
you have restored the mortal nature of the earthborn  
which became corrupted in the passions,  
and have raised all from death to the life of incorruption:  
therefore, we rightly bless you, O glorious Virgin, as you foretold.

*Theotokion of the Cross*

When she saw you suspended upon the cross, O Word of God,  
your most pure Mother exclaimed, lamenting maternally:  
What is this new and awesome wonder, O my Son?  
How is it that you, the life of all, taste of death,  
desiring to bring life to mortals, in your compassion?

*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.

Paul greets you as a kinsman, proclaiming your divine praises before the faithful, O divinely eloquent Andronicus, who leads to the light those who praise you.

As a dwelling-place of the most holy Trinity, you demolished the offensive temples, O honoured one, and raised up churches for the salvation of our souls.

Strengthened by the might of God, O blessed Andronicus, you were able to remove the vessels of the mighty one and to make a dwelling-place of the Holy Spirit.

*Theotokion* O virgin Mother of God, we the faithful together hymn you as the firm and prevailing intercession and salvation of our souls.

*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.

Gathering with faith, O Andronicus, we honour you with Paul, for you were his kinsman, and even more his disciple.

Let us honour the sacred apostles, divine Junia and God-bearing Andronicus, the radiant stars.

In the midst of the Church blessed Paul declared you to be excellent among the apostles, O blessed ones.

*Theotokion* O most holy Maiden, in sacred images the choir of the prophets portrayed you to be the Mother of the Lord.

*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.

Your house flows springs of healings upon those who have recourse to it, O apostle, washing away the infirmities of their souls.

With your new teachings you renewed a multitude of heathen who had been corrupted by ungodliness, O true friend of Jesus who knew no corruption.

Like the sun you traversed the earth, O wise Andronicus, proclaiming to the faithful the light of the three-sunned divinity.

*Theotokion* In you were perceived the divine ways of the Master, who impoverished himself by assuming flesh and has enriched the faithful, O unwedded Lady.

*Kontakion and Ikos from the Pentecostarion.*

*Ode 7*

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

O wise disciple of Christ, you dispel bitter ailments and every pang from the souls and bodies of those who have recourse to your house.

You turn away the visitations of demons and cleanse men of cruel passions by your compassion, O eyewitness of Christ; therefore, we bless you with faith.

Having cast down the prating of the orators by the simplicity of your teachings, O wise one, you proclaimed that God appeared in the flesh and dwelt with mortals in his goodness.

*Theotokion* O Lord God of our fathers, who made your abode within the Virgin and therein restored Adam: Blessed are you.

*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.

Having seasoned with divine salt the hearts of men made foolish by evil decadence, O Andronicus, by your teachings you presented them as saved to the Word who poured himself forth.

To him who in his loving kindness was sacrificed, you were known as priest, sacrificer and sacrifice, O Andronicus, and you hastened to him, receiving from him a crown of incorruption and righteousness.

You were a divine preacher, a godly witness of the apostles, the destroyer of pernicious graven images, the enricher of the poor and a great inhabitant of Sion on high, O glorious and divinely wise Andronicus.

*Theotokion* In you arms, as with tongs, O Virgin, you held him who pours forth divine dew upon those who languish in the flame of falsehood and burns up the passions of those who hymn his kingdom.

*Ode 9*

*Irmos* The birth giving of the Ever-virgin, foretold to the lawgiver in the fire and the bush on the mountain, for the salvation of us the faithful, with undying hymnody let us magnify.

Blessed Andronicus, by your life-bearing discourse you gave life to those who had been slain by the assaults of the demons, that you might be an heir to the life of heaven.

As a fruitful branch of the true vine, O blessed and honoured Andronicus, you exuded the wine of immortality and have made glad the hearts of men.

Having utterly consumed the tinder of polytheism like lightning, you showed the light of divine knowledge to those whose life was in darkness; therefore, we all glorify you, O Andronicus.

Your sacred memory, extending today to the ends of the earth, illumines the hearts of those who in sanctity praise you, O blessed Andronicus.

*Theotokion* O pure and immaculate Virgin who gave birth to the light, ask enlightenment, remission of offences and salvation of soul for us who acknowledge you to be the true Mother of God.

## May 18

# Martyr Theodotus of Ankyra and the Seven Virgins, and the martyrs Peter, Dionysius and those with them

## Vespers

*At Lord I call to you... 6 verses,  
beginning with these of the martyr Theodotus and the Virgins, tone 1  
to the Special Melody Joy of the ranks of heaven...*

Adorned with a peaceful disposition,  
you were chosen in holiness to minister to all, O blessed Theodotus,  
and illumined with the crown of suffering,  
you join chorus in Heaven with those who suffered with you.  
With them pray that we be saved.

Having offered yourself to the Lord as a sacred vessel,  
and submitted to his words, O divinely blessed one,  
you generously gave to the poor, O wise martyr,  
noetically and spiritually laying up for yourself  
the riches of martyrdom, which cannot be taken away.

Behold the river of salvation: behold the living fountain,  
which the company of holy virgins has proven to be.  
From them let us who are sick now draw healing,  
and let those in sorrow draw joy,  
through the supplications of the holy brides of Christ.

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

Illumined with the radiance \* of the three-sunned divinity, \* you passed through  
the darkness of torture \* and becoming like brilliant stars, \* the divine confirmation of the  
Church, \* ever shedding light, O holy martyrs. \* Bowing down before your relics \* and  
the dust of your bodies, \* we celebrate your splendid festival.

O faithful, with joy let us all now bless \* Peter and Dionysius, \* Paul, Andrew and  
Benedimus, \* who were valiant and firm, \* with Christina, Heraclius and Pavlinus, \* who  
suffered steadfastly, the three together, \* trampled all the wiles of the serpent underfoot \*  
and dispelled the darkness of idolatry with grace.

With your blood, O blessed ones, \* you purchased the immovable kingdom of God, \* and you attained the calm haven, \* having endured the stormwaves of evil \* with manly mind, O blessed of God. \* Therefore, you are called blessed \* and are glorified by all, \* praying ever, that we find mercy \* on the day of judgment.

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

## Matins

*The Canon from the Pentecostarion, with these two Canons of the saints.*

### *Ode 1*

*Canon of the martyr and the holy women, tone 4*

*Irmos* Let us sing a hymn of victory to the Lord, who gloriously engulfed Pharaoh in the sea, for he has been glorified.

Let us sing to the Lord, who has strengthened human weakness against the invisible foe and crowned it with victories.

Receiving a victory bestowed by God, O glorious athlete Theodotus, you appeared unvanquished by the adversaries, conquering them.

Adorned with the beauty of divine purity, O virgins, you entered the tribunal as it were a bridal-chamber, hymning Christ the bridegroom.

*Theotokion* By your birthgiving, O Mother of God, we who glorify you with love as the Mother of the God of all have all come to share in divine glory.

*Canon of the martyrs, in the same tone*

*Irmos* I shall sing to you, O Lord my God; for you led your people out from the bondage of Egypt, and overwhelmed the chariots of Pharaoh and his might.

O champions of the faith, deliver from sufferings and every evil circumstance those who with faith ever celebrate your sacred memory.

Gloriously propelled by the mast and sail of the cross, O God-bearers, you navigated the depths of torture without sinking, drowning the enemy.

You have joined the ranks of heaven, enduring wounds in your bodies, O holy ones; therefore, we honour your divine memory today.

Made strong by the law of God, O wise ones, suffering lawfully you brought down the throng of the iniquitous and have received divine glory.

*Theotokion* As the throne of the king, O Virgin, you have prepared a heavenly seat for the faithful: we honour and glorify you with love.

*Ode 3*

*Canon of the Martyr and Virgins*

*Irmos* The bow of the mighty has become weak, and the strengthless have girded themselves with power; therefore, my heart is established in the Lord.

Strengthened in the Lord your God, O martyr Theodotus, with truth you cast down the adverse foe.

Having set aside the coarseness of the flesh through abstinence, O passion-bearers, you soared aloft to the heights of martyrdom.

Not inclining your ears to the threats of the enemy, you suffered lawfully, obedient to the laws of God.

*Theotokion* Established upon a rock by hope in you, O Virgin, we are in no way shaken by the stormwaves of temptation.

*Canon of the Martyrs*

*Irmos* The bow of the mighty has become weak...

Having set the feet of your soul upon the rock of the Faith, O blessed and all-blessed Peter, you were not vanquished by the opposition of the ungodly.

Your city, O Peter, sets you before the world as a radiant star dispelling the night of ungodliness with divine grace.

Crushed by wheels of torture and heavy bonds, and beaten unceasingly, O Peter, you were a crown-bearer, strengthened by looking toward God.

Offering hymnody to God, O passion-bearers, you endured every application of torture; therefore, you were granted crowns.

*Theotokion* O virgin Mother and Mother of God, alone a virgin after birthgiving, you were truly the servant of the great mystery, having giving birth to God.

*Sessional Hymn of the martyr, tone 4,*



*to the Special Melody* Go quickly before...

Anointed by the divine Spirit, O glorious one,  
you became the servant of all,  
and having suffered steadfastly,  
you were greatly glorified.  
We gather to honour you, O Theodotus,  
celebrating your holy memory with faith,  
on which may you save all by your supplications.

Glory be to the Father... *Sessional Hymn of the martyrs, same tone and melody*

Adorned with the blood of martyrdom,  
you stand before the king and Lord of all, O victorious martyrs.  
With gladness we celebrate your honoured memory today,  
asking that through you we may receive  
remission of our sins and great mercy.

Both now and for ever... *from the Pentecostarion, or this Theotokion*

Immaculate Virgin who gave birth to the transcendent God:  
with the bodiless ones unceasingly pray,  
that before the end he grant remission of transgressions  
and correction of life to us  
who with faith and love hymn you, the exalted one.

*Theotokion of the Cross*

When she saw you suspended upon the cross, O Word of God,  
your most pure Mother exclaimed, lamenting maternally:  
What is this new and awesome wonder, O my Son?  
How is it that you, the life of all, taste of death,  
desiring to bring life to mortals, in your compassion?

*Ode 4*

*Canon of the Martyr and Virgins*

*Irmos* I have heard of your glorious dispensation, O Christ our God, how you were born  
of the Virgin, that you might save from deception those who cry: Glory to your power, O  
Lord.

Having drowned the tyrant in the blood of your martyrdom as in the sea, O  
martyr, you dwell in delight incorruptible, hymning Christ, the bestower of crowns.

The praiseworthy choir of passion-bearers, the seven wise virgins, shine forth in the divine bridal-chamber of Christ, having lit their radiant lamps.

*Theotokion* Having you as their noetic crown, O Virgin, the virgin passion-bearers boast in you, hymning your Son and God, the bridegroom and Master.

*Canon of the Martyrs*

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

Having shaken off slumber from the eyelids of your souls and slothfulness with divine vigilance, you lulled to sleep the evil intentions of the ungodly.

Slain by stoning, Andrew, Paul and Dionysius have been granted life everlasting, as precious and divine stones of the Word.

With faith let us praise the martyrs today: the comely flowering of piety, the divine fragrance of Christ.

Having forsaken things below by the desire for that which is divine, and by valiantly enduring bodily pain, rejoicing, they passed to the life which is devoid of pain.

*Theotokion* O exalted virgin Mother of God, from every evil circumstance, from misfortunes and tribulations save those who hymn and place their hope in you.

*Ode 5*

*Canon of the martyr and virgins*

*Irmos* Glory to you: glory to you, O Jesus, Son of God, who has shone forth the light, illumining the morning, and making manifest the day.

Pouring forth the wise of doctrine from the cup of your soul, O wise and glorious Theodotus, you gladden the hearts of the pious.

Drinking in the dew of abstinence, the honoured ones noetically put forth flowers of purity and have become the sweet fragrance of Christ.

Treating the pangs of the flesh as delight for the sake of the Lord's love, the virgins suffered valiantly for him.

*Theotokion* Delivered from the deception of demonic idolatry by your divine birthgiving, O pure one, we hymn you, the cause and bringer of good.

*Canon of the Martyrs*

*Irmos* Impart enlightenment to us, O Lord, to free us from the gloom of transgressions, granting us your peace, O good one.

Sealed with noetic light, O martyrs, with divine power you traversed the darkness of martyrdom and the evil night of polytheism without stumbling.

Resplendent in the beauty of virginity, O Christina, you were splendidly adorned with radiant wounds, and, rejoicing, come to dwell in the noetic bridal-chamber of Christ.

Those who cruelly desired your body, O martyr Christina, suffered mightily, bound to the desire of God by your sweet discourse.

*Theotokion* O unwedded bride, thanks to whom we are released from the ancient debt, becoming children of the heavenly father by grace: protect us who hymn you.

*Ode 6*

*Canon of the Martyr and Virgins*

*Irmos* As you delivered the prophet Jonah from the sea monster, O Christ our God, so lead me up from the depths of my transgressions, and save me, O lover of mankind.

Finding you to be a divine haven, O Theodotus, the faithful fended off the stormwaves of the ungodly, hymning Christ the helmsman.

With love for the creator the passion-bearers strengthened their natural weakness and for him bore well supernatural struggles.

Having lighted the lamps of your seven-branched lampstand, O virgins, you entered the arena of martyrdom as it were a bridal-chamber.

*Theotokion* The earth and those who dwell there are delivered from the ancient curse by your birthgiving, O Virgin: you we ever glorify as the cause of blessing.

*Canon of the Martyrs*

*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.

Having contended, glorious Heraclius received great glory, becoming a citizen of paradise, and, having joined the honoured choirs of athletes, he now rejoices.

Let us hymn godly Benedimus and Andrew with Pavlinus, Heraclius and Dionysius, Peter, Paul and Christina, the martyrs of the Lord.

Cut asunder, unjustly stoned, slain in the fire, O glorious martyrs, you have been brought to live in the Church of the firstborn.

Shining forth like stars in the firmament of the Church, the wise passion-bearers sang piously to him who revealed them: let us worship the Son of God.

*Theotokion* Like a meadow, O Virgin, you produced the fertile grain of life who nourishes the faithful with life and truly banishes famine from the earth.

*Kontakion of the martyr and virgins, tone 2,  
to the Special Melody Seeking the highest...*

Having contested well as an athlete, O Theodotus,  
with the athletes and passion bearings virgins  
you have received crowns of honour:  
therefore entreat Christ our God unceasingly for us all.

*Ode 7*

*Canon of the Martyr and Virgins*

*Irmos* Blessed are you, O God of our fathers, who spoke on the mountain with Moses and revealed an image of the Virgin in the bush.

Denouncing the wiles of the enemy with spiritual wisdom, O passion-bearer, you saved the martyrs who suffered with you from their deceit.

Giving wings to your minds with love of incorrupt good things, O virgins, through struggles you entered into them, hymning Christ.

In no way inclining toward the lies of the author of evil, O glorious passion bearers, you kept the commandment of the creator inviolate.

*Theotokion* O most pure Lady, ever entreat him who was born of you, that those who hymn you may behold his glory and delight therein with the martyrs.

*Canon of the Martyrs*

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

Emulating in faith the young children in Babylon, O blessed ones, you eagerly entered the fire, singing: Blessed are you, the God of our fathers.

Rejecting graven images, you did not worship them, O glorious athletes, and endured an ever-memorable death, receiving immortal delights.

With manliness of soul and strength of character the martyrs cast down the arrogance of the iniquitous, singing with faith: Blessed are you, the God of our fathers.

Strengthened by the words of the godly martyrs, O glorious Pavlinus, you elected to die, singing to him who created all things: Blessed are you, the God of our fathers.

*Theotokion* O faithful, in hymnody let us glorify the Mother of God, the ark of God, the jar of the divine Manna, the golden lampstand, the table, the holy mountain.

*Ode 8*

*Canon of the Martyr and Virgins*

*Irmos* The captive children confessed Christ the king, proclaiming with a loud voice in the furnace: All you works of the Lord, hymn and exalt him above all for ever.

Having Christ our benefactor protecting and strengthening you amid the pangs of suffering, O Theodotus, you undertook supernatural struggles, hymning God the king.

The virgins, sweetening their souls with the good pleasure of Christ, hastened after him, suffering valiantly, and in joy they cried: We exalt you, O Christ, above all for ever.

O Word, creator of all things, as God you strengthened the weakness of women's nature in suffering's; and having struggled well, the holy ones hymned you, God the king.

*Theotokion* As God, the creator who loves mankind, he who renewed human nature assumed humanity from you and restored the nature of us who confess you to be the true Mother of God.

*Canon of the Martyrs*

*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.

With the shedding of their bodies of clay, the athletes were clothed in vesture woven of heavenly grace, singing with love: Bless the Lord all you works of the Lord.

Purified by the sprinkling of the divine blood, O martyrs, you poured out your blood for Christ, singing unceasingly: Bless the Lord all you works of the Lord.

O blessed ones, as comely grapes of the noetic vine, you exuded the wine of piety for us who sing with love: Bless the Lord all you works of the Lord.

*Theotokion* O most pure Lady, you were a noetic mercy-seat, receiving the supplications of all and bearing them to your Son, for the deliverance of those who sing: Bless the Lord all you works of the Lord.

*Ode 9*

*Canon of the Martyr and Virgins*

*Irmos* Christ our God, to whom you gave birth without seed, O pure Mother of God, we magnify with unceasing hymns.

Glorious Theodotus, with the power of the Spirit you vanquished the hordes of falsehood and received the crown of victory.

Breathing forth miracles like ointment, O Theodotus, you perfume all who glorify you with faith and love.

Lighting your seven-lamped beacon, O honoured ones, guide us to Christ our God, the never-waning light.

*Theotokion* The desire of you, which surpasses all love, leads me to cry out to you without ceasing: Rejoice, O Lady.

*Canon of the Martyrs*

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

Sacrificing themselves with desire, the valiant martyrs eagerly gave up their blood, and rejoicing, have received riches which cannot be taken away; and the honoured ones have joined the choirs of the martyrs.

You were noetic flowers spreading the perfume of piety, passion-bearers and citizens of the city of God, havens of salvation for the bestormed, beacons and champions of the truth; therefore, you are rightly blessed.

Let us honour wise Heraclius with Peter and Paul, Pavlinus and Benedimus, together with Andrew, Christina and Dionysius, who suffered mightily for Christ and destroyed falsehood.

The ground received your blood, shed for the benefactor of all, O greatly renowned ones, and the habitations of the just have received your souls. Joining with them, be mindful of those who commemorate you.

*Theotokion* We the faithful, joyfully offer you the cry of the angel, O Bride of God: Rejoice, helper of men, confirmation of the martyrs and apostles, announcement of all the prophets, O immaculate Mother of God.

## May 19

### Hieromartyr Patrick of Prussa and those with him

### Vespers

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

Steered by the Word \* the blessed hieromartyrs \* sailed easily across the stormy waves of the passions, \* and were entrusted with the task \* of healing the sufferings of men \* with the waters of fervour. \* Their relics were given sacred burial, \* and richly pour forth healings upon those in need. \* O faithful, let us unceasingly give them fitting honour \* for they pray with boldness for our souls.

Wearing purple robes \* dyed in the blood of martyrdom, \* and wielding the precious cross as a sceptre, \* rejoicing, the godly martyrs reign with Christ, \* having desired willingly to suffer for him: \* Polyenus manifest in holiness, \* Acacius and Menander, \* and divinely wise Patrick. \* Rejoicing now, \* they stand before the throne of Christ, \* praying with boldness for our souls.

Desiring the kingdom of Christ, \* the blessed and valiant ones \* preferred a temporary death \* as though it were food, \* manfully enduring starvation \* and the pain of wounds. \* Thereby they have become the helpers of all the faithful, \* imparting health in abundance \* to their souls and bodies. \* O faithful, \* let us joyfully sing fitting hymns to them, \* for they pray to the Lord for our souls.

*But if this day is within the fast<sup>2</sup> and Alleluia is to be sung,  
the following verses of the Mother of God are sung before the above verses of the saints,  
in the same tone and melody*

Rejoice, O fulfillment of the law. \* Rejoice, incorrupt bride, the temple of the Holy Trinity. \* Rejoice, divine chariot of the king of all. \* Rejoice, immaterial fire, \* bearing the burning ember in your arms \* as with tongs, \* O new paradise of him who closed the garden of Eden, \* O divine and all-radiant table, \* undefiled dove, \* throne of the Most High, \* noetic bower of God, \* O Maiden whom the Holy Spirit overshadowed.

Quickly visit me \* wounded by the assaults of the demons, as by robbers, \* and who ever lies, unable to move, \* on the path of this inconstant life, \* asking mercy, O pure Lady. \* Pour wine and oil upon my incurable wounds, \* and restore me to health, \*

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<sup>2</sup> It appears that this is the earliest possible date of the beginning of the Fast of the Apostles.



that I may glorify you \* and offer fitting hymns \* to your mighty words \* with love, O pure Lady, \* the ever-virgin mother.

Because of my evil character I have fallen headlong, \* enslaved by wicked falsehood, O Bride of God; \* yet, wretch though I am, \* O most holy Maiden, \* I flee to your wondrous loving-kindness \* and fervent aid. \* Deliver me from the bonds of temptations and grief, \* and save me from the attacks of the demons, \* O most pure Lady, \* that I may glorify and hymn you with love, \* and in homage magnify you, \* the ever-blessed mother.

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

*Theotokion* From the sea-monster's belly of wicked sin \* lead me up, O Lady, \* who held him who is infinite. \* Deliver me \* from the cruel waves of temptations, \* and rescue me from the tempest of falls, \* O Maiden, \* drying up the abyss of my iniquities, \* and repelling the present hordes of the demons \* by your divine assistance.

*Theotokion of the Cross* The unblemished lamb, the immaculate Lady, \* when, of old, she beheld her Lamb \* upon the tree of the cross, \* marvelling, exclaimed maternally: \* O my child most sweet, \* what new and strange sight is this that I see? \* How can the thankless assembly \* betray you to the judgment-seat of Pilate \* and condemn you to death, \* the life of all? \* I hymn your ineffable condescension, \* O Word.

## Matins

*Canon of the martyrs, tone 8,  
composed by Theophanes*

### *Ode 1*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

Adorned with grace and priestly vesture, and empurpled with the blood of martyrdom, O glorious ones, well arrayed and invested, you were steadfast champions of piety and the faith.

Christ, the judge of the contest, who sits at the right hand of the Father, has opened the arena to the athletes and has assembled the well-trained company of the four martyrs, who magnify him with hymns.

As a good shepherd and advocate of the Church, O blessed Patrick, you gave your life for it, enriching it with Acacius, Menander and godly Polyenus, your wise companions, ever singing to God.

*Theotokion* Following the words of the prophets of God, the divinely eloquent martyrs confessed the Word of God who took on flesh of the pure Virgin. Glorifying her as the Mother of God, we ever bless her with hymns.

*Ode 3*

*Irmos* Christ, who in the beginning established the heavens with wisdom and founded the earth upon the waters, confirm me upon the rock of your commandments, for none is holy but you, the true lover of mankind.

O faithful, let us bless those who bravely trod the path of martyrdom and finished the good race as victorious martyrs, bearers of divine crowns and hierarchs of godly wisdom.

Enkindled by the zeal of piety, the divinely eloquent one caused the flame of falsehood to die out, steadfastly teaching the commandments of God and urging all toward truly divine understanding.

Seeing the cruel governor dying of the drunkenness of impiety, Patrick cried out words of divine understanding, sowing the divine word of the faith among all.

*Theotokion* Unwedded, you gave birth to the incarnate Word of God, O Mother of God: the martyrs, his warriors, bravely confessed him, becoming crown bearers.

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

With faith let us honour in hymnody wise Acacius and sacred Polyenus, with Menander and great Patrick; for as priests of God Almighty, they were well-pleasing to him by their faith. Fulfilling their martyrdom they were radiantly granted life with the angels. With love we cry out to them: Entreat Christ God, that he grant remission of offences to those who honour your holy memory with love.

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

*Sessional Hymn from the Pentecostarion, or one of the following Theotokia*

Let us hymn the heavenly portal and ark, the holy mountain, the radiant cloud, the unburnt bush, the paradise of the Word, the restoration of Eve, the great treasure of the world; for in her the salvation and remission of the ancient transgression been wrought for the world. We cry out to her: Entreat your Son, that he grant remission of transgressions to those who piously worship your most holy child.

*Theotokion of the Cross* When she who gave birth to him saw the lamb and shepherd and Saviour of the world raised unjustly upon the cross, with bitter weeping she cried out: The world rejoices, for it receives deliverance, but inwardly I burn, seeing your crucifixion suffered for all mankind in your merciful compassion, O God most good and

my sinless Son. We call to her in faith: Show us your compassion, O Virgin, and grant forgiveness of sins to us who venerate his passion.

*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 Habbakuk, I therefore cry to you: Glory to your power, O lover of mankind.

Invested with the power of Christ, O Patrick, you became his priest, and, having following him, you offered yourself to the one benefactor through tortures, crying out in piety: Glory to your power, O lover of mankind.

Revealed as a divine sacred minister, O father Acacius, delighting in divine radiance, and as a true martyr of Christ, you spat upon the falsehood of idolatry, crying out with joyous conscience: Glory to your power, O lover of mankind.

In chorus and rejoicing with the company of your martyrs, O Christ, Menander is now resplendent in your glory and, magnificently adorned with radiance, in heaven he cries out to you, the Master, rejoicing: Glory to your power, O lover of mankind.

*Theotokion* Having acquired the immaculate one who gave birth to you, O Christ, as a weapon, the wise martyrs vanquished the wiles of falsehood and spurned the threats of the tyrants. As crown-bearers, they now cry: Glory to your power, O lover of mankind.

*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.

Having mortified yourselves to the world with the pangs of abstinence, O divinely wise martyrs, you zealously offered yourselves to Christ as perfect sacrifices, and slaughtered like sheep, you submitted to the divine precepts of the Master.

Having suffered lawfully, O lauded martyrs, you have been crowned; for having endured bitter pangs and wounds at the hands of the iniquitous, you have been brought to enjoy life incorruptible in heaven.

Dwelling noetically with the angels, O blessed Patrick, remember those who celebrate your honoured memory, earnestly entreating the Master with your supplications, that he save us from misfortunes.

*Theotokion* All the glorious martyrs, acknowledging you as the true Mother of God, have proclaimed God the Word who was born of you, opposing sin like youths to death.

*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 are pious, forming a chorus, let us joyously praise the four athletes, the martyrs and hierarchs, a choir illustrious in majesty.

O athletes, the outpourings of warm waters which flow from your tombs offer release from bodily pangs, and by your divine supplications, the passions of the souls of those who approach you with faith are removed.

Blessed Patrick, entreating Christ the deliverer, by your supplications cause the noetic dawn to rise upon me, lying in the darkness of sin and remaining in a life defiled.

*Theotokion* Exalted virgin Mother of God, who gave birth to the radiant glory of the Father, illumine my soul; for the passion-bearers, possessed of your grace, rejected the blasphemies of the tyrants.

*Kontakion of the hieromartyr, tone 4,  
to the Special Melody* You have appeared today...

Resplendent in the beauty of the priesthood and further adorned with the blood of martyrdom, O Patrick, standing before Christ with those who suffered with you, be mindful of us, as you are an honoured passion bearer.

*Ode 7*

*Irmos* At the condescension of God the fire in Babylon was struck with awe, and so the children, dancing with joyful feet and rejoicing in the furnace as in a meadow sang: Blessed are you, the God of our fathers.

The glorious martyrs, adorned with the vesture of the priesthood made yet more sacred by their blood, joining chorus in the vision of God sang: Blessed are you, the God of our fathers.

Illumined with divine light, O blessed one, you denounced the cruelty of the debaters in the depths of the furnace, yet were not consumed therein, singing: Blessed are you, the God of our fathers.

The arrogant governor could not bear your wise words of denunciation of the abominable and false deities, and, spitting upon them, you sang, rejoicing: Blessed are you, the God of our fathers.

*Theotokion* Behold, the divine prophecy of godly David has been fulfilled; for with love the four martyrs entreat your countenance, O pure one, crying out to him who was incarnate of you: 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.

Let us the faithful rejoice to honour the crowned martyrs, the divinely wise hierarchs, praising Christ who gave them strength to bear the torture of the impious and who sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

With the anointing of the priesthood and the blood of martyrdom the four victorious ones were anointed, and they shine with miracles brighter than the sun, crying out to the creator and deliverer: Bless him, you children; you priests praise and you people exalt him above all for ever.

Having defeated the hordes of the demons undaunted by the threats of the tyrants, O martyrs, you have received crowns from Christ and sing as victorious athletes: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* Let Menander rejoice; let Acacius be glad with Polyenus and radiant Patrick; and forming a choir, let them unceasingly hymn the Word of the Father who was incarnate of the unwedded Virgin, for they were priests who exalt him above all for ever.

*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.

The torturers were amazed to see the heads of the athletes severed, as with love they gave up their souls: but Christ received them, granting them rest by him, and through them he flows with healing, as from a bowl, upon those who approach them.

Hastening to see in heaven the source of their longing, the holy hierarchs and martyrs abandoned their heritage on earth and were taken up to the majesty of the divine kingdom on high, there to receive the food of blessedness which passes understanding.

You traversed the waters of temptations, O athletes, and passed through the fire of torture; and now crowned, you rest in the tabernacles of heaven where you dance unceasingly: O crowned ones, deliver us from misfortune.

*Theotokion* The memorial of the athletes shines like the sun with miracles upon the faithful; for God, born of the pure Virgin, whom these holy ones preached, has shone upon the brightly, glorifying those who faithfully honour his promised coming.

## May 20

### Martyr Thalaleus and those with him

### Vespers

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

When the great turbulence of the earth \* laid hold of you, \* and a storm struck your soul, \* steered by your exalted name as with a rudder \* you traversed unharmed \* the abyss of greatly painful torture; \* and having attained the harbour of the Most High, \* you were filled with everlasting calm, \* O martyr Thalaleus.

Lifted upon a tree, \* your side lacerated \* by the savagery of the torturers, \* you emulated the suffering \* of the Master of creation, O glorious one; \* and you denounced their erroneous minds, \* reviling the falsehood of idolatry \* and strengthening piety, \* O great martyr Thalaleus.

At the command of the tyrant \* you were committed to the depths of the sea, \* yet through divine grace \* remained undrowned, O wise one; \* and with the torrents of your blood \* you drowned the noetic Pharaoh \* and his army \* and strengthened greatly by Christ, \* you brought him to utter destruction.

*But if Alleluia is to be sung at matins, we firstly sing these verses of the Mother of God,  
in the same tone and melody.*

Most holy Bride of God, \* deliver my lowly soul \* from condemnation and bitter transgressions, \* and by your supplications rescue me from death \* and grant that on the day of trial \* I may receive the justification \* which the assemblies of the saints have received; \* and let me be cleansed before the end \* by repentance and the flow of tears.

With the showers of the Holy Spirit \* bedew my mind, O most pure one, \* who has given birth to Christ, \* the infinite drop of rain \* who with his compassion washes away \* the iniquities of mortals. \* Dry up the source of my passions, \* and grant me a torrent of sweetness \* by your ever-living supplication.

O Virgin who gave birth to God my Saviour, \* by your supplications grant me \* the excellent and saving cure of repentance, \* torrents of tears, \* the thought of the dread and awesome hour \* and the unyielding judgment, \* that I may escape terrifying torment \* and receive divine grace.

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

*Theotokion* Thousands of times, O most pure one, I have promised to repent of my offences; \* yet my unseemly and evil habits \* will not depart from me. \* Therefore, I cry to you, \* and falling down, I pray: O Lady, rescue me from such affliction, guiding me to higher things \* which are closer to salvation.

*Theotokion of the Cross* When she saw you, \* the lamb and shepherd, upon the tree, \* the lamb who gave you birth lamented \* and maternally exclaimed: \* O my Son most desired, \* how can your hands and feet \* be pierced with nails by the iniquitous, O Word? \* How can you shed your blood, O Master?

## Matins

*Canon of the martyr, 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.

The Church of Christ, beautifully arrayed with a robe empurpled in the blood of the martyrs, boasts in the passion-bearers and is adorned.

Receiving invincible power from God, O passion-bearer Thalaleus, you battled alone against myriads of enemies in the struggles of martyrdom.

Having cast aside the physical body and lived on earth the life of the immaterial ones, O Thalaleus, you are counted among the angelic choirs.

*Theotokion* By your birthgiving, O pure Mother of God, we earthborn are truly lifted from earth to the heights of heaven and numbered among the angelic choirs.

### *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.

The unction of Christ anointed your head, O glorious Thalaleus; therefore, you did not bear the unction of falsehood, but poured your blood as healing upon all, to wash away the blood of ungodliness from the earth.

You made your flesh subject to him who accepted the cross for your sake, O blessed martyr of Christ, and were granted the life of incorruption.

The tyrant fell beneath your feet, O glorious Thalaleus, felled by your patience and opposition.

*Theotokion* Your birthgiving has loosed the debts of our offences, and has bound the faithful to righteousness.

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

As one radiant, O passion-bearer, you dispersed the darkness of ungodliness, and set yourself apart for torment and death. Having finished your struggles, you received a great inheritance and glory which in no way passes away, O valiant athlete, glorious Thalaleus.

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

*Theotokion* After God, it is to your divine protection  
that I, the lowly, flee, O Mother of God,  
and falling down I pray: Have mercy, O most pure one,  
for my sins have gone over my head,  
and I tremble in fear of the coming torment:  
O pure one, make supplication to your Son,  
that he deliver me therefrom.

*Theotokion of the Cross*

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

*Ode 4*

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

Christ received you, O glorious one, in the tribunal of suffering as in a bridal-chamber, illumined with the radiance of the virtues; and he has glorified you.

The Master has given you to the faithful as healing, O Thalaleus, for by your divine supplications you heal the sufferings of our souls.

The torrents of your blood flow with the myrrh of healing upon all and drive away the stench of infirmities and sorrows, O Thalaleus.

*Theotokion* With you as an inexhaustible treasury of gifts, O Lady, we receive abundant gifts of miracles through you.



*Ode 5*

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

The cloud of pain and torture did not cover the radiance of your endurance; for you shone more brightly than the sun, O passion-bearer.

O glorious Thalaleus, having grown noetically in the Lebanon of the faith, you breathed forth the sweet fragrance of martyrdom.

Arrayed in the armour of suffering, O wise Thalaleus, you ascended to the divine heights of grace, mounting aloft on the air.

*Theotokion* Having cleansed my defiled soul of passionate thoughts by your prayers, O Bride of God, set me before God, purified.

*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.

Worshiping the living God, the creator of all creation, you rejected the worship of the earthly, O Thalaleus; therefore, the judge of the contest through your sufferings has glorified you with miracles.

You put forth offshoots like a fruitful olive-tree, extending your mind to the heights of patience; thus pouring the oil of miracles upon the faithful, O martyr Thalaleus.

Noetically filling the lamp of your soul with the oil of the virtues, O glorious martyr Thalaleus, you lit it with the fire of suffering, thereby attaining the divine bridal-chamber.

*Theotokion* We mortals have become immortal through the divine grace of your birthgiving; we have been delivered from the primal corruption, O all-pure Mother of God, and have been adorned with the vesture of incorruption.

*Kontakion, tone 3,  
to the Special Melody* Today the Virgin...

As a fellow sufferer and warrior with the martyrs, you were an excellent warrior of the king of glory, and by trials and tortures you trampled the arrogance of the idolaters underfoot, and so we hymn your honoured memory, O wise Thalaleus.

*Ikos* With songs of praise let us hymn and piously praise the brave servant of the truth of Christ as a steadfast athlete and preacher of the faith, who has cast down the wiles of

the enemy and denounced the soul-destroying madness of the idols; for having stood before the iniquitous like a lamb in the midst of wolves, he piously proclaimed the law of the Lord; and piously keeping it in oneness of mind, we hymn your honoured memory, O wise Thalaleus.

*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 ascended to the heights of Christ's piety, O martyr Thalaleus, you reviled the falsehood of idolatry which drags men down; and you sing without ceasing: Blessed are you, the God of our fathers.

Founded firmly upon the rock of the creator's love and his divine faith, O martyr Thalaleus, you were in no way shaken by the stormwaves of tortures, but sang to him in thanksgiving as to your benefactor.

Drawing abundant waters of miracles of the grace of the Spirit, you distribute them abundantly to all who ask, O Thalaleus, singing: Blessed are you, the God of our fathers.

*Theotokion* That he might draw all to the glory of heaven, O Mother of God, the creator of all things was pleased to be born of you, and to mingle with us bodily, as our beneficent God who loves mankind.

*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.

Having cast aside the inconstant wisdom of the Greeks who boast in their subtleties, O glorious martyr, you drew down upon yourself an unfailing understanding and the unshakable discourse of the Master and God of all, singing to him unceasingly: Bless him, you children; you priests praise and you people exalt him above all for ever.

Carried above earthly things by the Spirit, O Thalaleus, beholding the creator and deliverer in purity of mind, you endured pangs, suffering with valiant soul, singing: Bless him, you children; you priests praise and you people exalt him above all for ever.

Having dyed your vesture with the blood of martyrdom, you noetically clothed yourself with a royal adornment, and with all the athletes and martyrs you join chorus in the mansions of heaven, singing unceasingly: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* Let the only immortal one, who by his word brought all things into being out of nothingness, and received human flesh from you, O pure one, in his loving kindness, as God and benefactor, renew all who sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Ode 9*

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

With the flowers of the virtues you adorned the noetic wreath of suffering as with precious stones, O passion-bearer Thalaleus, and ornamented it with your beautiful wounds: arrayed therewith, you have entered the heavenly bridal chamber.

Wounded with the noetic arrow of patience, you wounded the body of the enemy, the source of evil, which weakened and fell: but you, O Thalaleus, were taken to the heights of heaven, hymning the Lord who gave you strength.

The drops of your blood are a healing for the faithful, O Thalaleus, which wash away infirmities, flow with miracles, and extinguish the burning of evils by the grace of Christ, the giver of crowns, bedewing those who glorify you in hymns.

The rewards you received for your sufferings are known to mortals, O Thalaleus, for they flow with gifts of healing beyond our hope: may you visit us with them, as we piously and faithfully honour your struggles, petitioning you with all our heart.

*Theotokion* Raise my understanding of my failing soul to the radiant and divine love of your Son and God, O pure Lady, that ever enkindled and captivated by his love, I may draw near to him through virtue.

## May 21

### Sts Constantine and Helena, Equals to the Apostles

### Vespers

*At Lord I call to you... 8 verses,  
3 from the Pentecostarion, and 5 of the saints, tone 4,  
to the Special Melody You have given a sign...*

You gave a most mighty weapon to the emperor: \* your precious cross, \* by which he reigned on earth in righteousness, \* shining brightly in piety; \* and has been granted the kingdom of heaven \* by your loving-kindness. \* With him we glorify your loving dispensation, \* O almighty Jesus, \* Saviour of our souls. *twice*

You gave to your pious favourite, \* O lover of mankind, \* the wisdom of Solomon, \* the meekness of David and the Orthodoxy of the apostles, \* as you are the King of kings \* and Lord of lords. \* We glorify your loving dispensation, \* O almighty Jesus, \* Saviour of our souls. *twice*

The first to subject \* the royal purple willingly to Christ, \* O ever memorable emperor, \* you knew him as God, \* the benefactor of all who reigns over all, \* the victor over every principality, who transcends all dominion. \* Christ-loving Constantine, \* Jesus who loves mankind, \* the Saviour of our souls, \* appointed you as ruler.

Glory be to the Father... *composed by Byzantius, tone 2*

Receiving from God the highest of rich gifts, O mighty and great Constantine, you prospered well therein; for, illumined through baptism with the rays of the most holy Spirit by the hierarch Silvester, you proved to be invincible among kings, and as a gift you gave your creator your empire and the pious imperial city. As you have boldness, never cease to pray to Christ our God, that he grant forgiveness of offences and great mercy to those who keep your memory.

Both now and for ever... *from the Pentecostarion.*

*Entrance; Prokimenon, and Readings:*

A reading from the Book of the Kings

Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands to heaven. He said, "O Lord, God of Israel, there is no God like you in heaven above or on earth beneath... Even heaven and the highest heaven

cannot contain you, much less this house that I have built. Regard your servant's prayer and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may be open night and day toward this house, the place of which you said, 'My name shall be there,' that you may heed the prayer that your servant prays toward this place. Hear the plea of your servant and of your people Israel when they pray toward this place; O hear in heaven your dwelling place; heed and forgive. 1

Kings 8:22-23, 27-30

### A reading from the prophecy of Isaiah

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

For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the Lord will give. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. Isaiah 61:10-11, 62:1-5

### A reading from the prophecy of Isaiah

Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn. Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms.

Then you shall see and be radiant; your heart shall thrill and rejoice, because the abundance of the sea shall be brought to you, the wealth of the nations shall come to you. A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the Lord. All the flocks of Kedar shall be gathered to you, the rams of Nebaioth shall minister to you; they shall be acceptable on my altar, and I will glorify my glorious house.

Who are these that fly like a cloud, and like doves to their windows? For the coastlands shall wait for me, the ships of Tarshish first, to bring your children from far away, their silver and gold with them, for the name of the Lord your God, and for the Holy One of Israel, because he has glorified you.

Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I struck you down, but in my favor I have had mercy on you. Your gates shall always be open; day and night they shall not be shut, so that nations shall bring you their wealth, with their kings led in procession. For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste.

The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary; and I will glorify where my feet rest. The descendants of those who oppressed you shall come bending low to you, and all who despised you shall bow down at your feet; they shall call you the City of the Lord, the Zion of the Holy One of Israel.

Whereas you have been forsaken and hated, with no one passing through, I will make you majestic for ever, a joy from age to age. You shall suck the milk of nations, you shall suck the breasts of kings; and you shall know that I, the Lord, am your Saviour and your Redeemer, the Mighty One of Jacob. *Isaiah 60: 1-16*

*Entreaty, verse of the Church, and these of the saints*

*Tone 1* We fittingly celebrate your memory, O Constantine, equal of the apostles, foundation and boast of kings; for, illumined by the rays of the Spirit, you enlightened the Church of Christ, gathering the faithful from everywhere to the city of Nicea, where the audacity of the impious was extinguished and the tongues of the heretics grew weak and foolish, while the crown of the Orthodox was exalted as the faith was revealed. Hence, you have been glorified by the most glorious one, and proclaimed to be the father of all kings, being the first to receive your robe of royal purple from God. We who celebrate your memory entreat you with faith: Entreat cleansing of transgressions for our souls.

*Composed by Byzantius, tone 2* Your name was not from men, but, like the divine Paul, you received it from Christ our God on high, O glorious Constantine. For, beholding the sign of the cross in the sky, you were thereby caught as goodly prey, and have proven to be an invincible victor over enemies visible and invisible. We on earth entreat you as a fervent advocate, that in your boldness ask for us enlightenment, cleansing and great mercy.

The memory of pious Constantine shines forth today, poured out like myrrh; for, desiring Christ, he spurned the idols, and raised up a temple on the earth to him who was crucified for us; and in heaven he has received the crown of hope.

*Tone 3* Passing through the age of your youth, like godly Paul you received a divine gift from on high, and with the full armour of the cross defeated the cruel adversary. O apostle Constantine, boast of kings, pray to the Lord for us, that our souls be saved.

*Glory be to the Father... tone 5*

Adorned by your might, O emperor, the Church mystically rejoices today, and fittingly honours your precious memory with praise, singing: Rejoice, emulator of Paul, taking up the cross of Christ and crushing the snares of the adversary. Rejoice, excellent among emperors, equal in honour to the apostles. Rejoice, confirmation of the faithful

and mighty fortress of kings. Blessed Constantine, adornment of kings, never cease to pray to the Lord for us, as you have boldness before him.

Both now and for ever...*from the Pentecostarion, or Theotokion.*

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

You were the first emperor among Christians to receive your sceptre from God, O Constantine; for the sign of salvation, hidden in the earth, was revealed to you, whereby you subdued the nations beneath the feet of the Romans, since you had the life-creating cross as your invincible weapon, whereby you were brought to our God.

*Verse* I have exalted a young man out of the people: I have found my servant David.

Truly blessed and hallowed is you mother, O peace-loving emperor, divinely crowned Constantine, the joy of Christians, glory of the Romans, wealth and champion of orphans and widows, protection of the lowly, correction of those in confusion and sorrow, and true deliverance of captives.

*Verse* God, your God, has anointed you with the oil of gladness above your fellows.

Wounded by desire and love for Christ, the mother of the sweet offspring arrived with haste in holy Sion, at the holy place where our Saviour was voluntarily crucified for our salvation; and there, taking up the cross, she cried out, rejoicing: Glory to him who has given me that for which I hoped.

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

The radiant light, the royal and never-waning star, passing from unbelief to faith in the Godhead, was led to sanctify his people and city; and, beholding the image of the cross in the sky, he heard a voice say: By this conquer your enemies. Receiving the understanding of the Spirit as a renowned priest and king, with oil you have established the Church of God, O father, the glory of Orthodox kings, whose shrine flows with healing. Constantine, equal of the apostles, pray for our souls.

Both now and for ever...*from the Pentecostarion.*

*Troparion, tone 8*

Seeing the image of your cross in the skies and like Paul receiving a call not from men, your apostle among kings placed the imperial city in your hands O Lord. May you ever save it in peace, through the intercessions of the Mother of God, O lover of mankind.

Glory be to the Father... Both now and for ever... *Troparion from the Pentecostarion.*

## Matins

*At God is the Lord... the troparion from the Pentecostarion, twice;  
Glory be to the Father... that of the saints;  
Both now and for ever... that from the Pentecostarion, once.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 3,  
to the Special Melody Of the divine Faith...*

You were the image of a new David, receiving the horn of royal anointing over your head, as the transcendent Word and Lord anointed you, O glorious one, with the oil of the Spirit. You also received a royal sceptre, O wise one, asking great mercy for us.

Glory be to the Father... Both now and for ever... *Sessional Hymn from the Pentecostarion, or this Theotokion*

As the divine tabernacle of the Word, O most pure Virgin Mother, you surpass the angels in purity: with the divine waters of your prayers, cleanse me, defiled more than all others by carnal transgressions, and grant me great mercy.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 6,  
to the Special Melody The angelic hosts...*

The creator of the sun and creation, who was wounded on the cross, with the stars of heaven drew you to him like a radiant star, and invested you as the first with royal dominion. We praise you, O Constantine, the pious emperor, with your divinely wise mother Helena. *twice*

Glory be to the Father... Both now and for ever... *Sessional Hymn from the Pentecostarion, or this Theotokion*

Gideon prefigured your conceiving, and David told of your birthgiving, O Mother of God; for like the rain upon the fleece, the Word descended upon the womb, and without seed, O full of grace, you put forth Christ our God, the salvation of the world, like holy ground.

*Polyeleos, and this magnification*

We magnify you, faithful sovereigns Constantine and Helena, equals of the apostles, and we honour your holy memory, who enlightened the world with holy baptism.

*Verses* The heavens declare the glory of God, and the firmament proclaims his handiwork.

Let the heavens praise your wonders, O Lord.



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

Your harmonious memorial, to which we have been brought, illumines the ends of the earth with the light of divine knowledge, O divinely inspired Constantine; for you were one pious among kings, having kept the laws of the King of heaven: by your supplications deliver us from temptations. *twice*

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

*Theotokion* By your divine birthgiving, O pure one, you have renewed the mortal nature of those born on earth, corrupted in the passions, and have raised us up from death to the life of incorruption. We all bless you, as you foretold, O most glorious Lady.

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

*Prokimenon, tone 4*

*Verse* I have exalted a young man out of the people: I have found my servant David.  
God, your God, has anointed you with the oil of gladness above your fellows.

Let every breath... *and the rest, with the Gospel of John, number 36 [10:9-16]*

*After the Psalm Have mercy...*

Glory be to the Father...

Through the supplications of the divinely crowned sovereigns, O merciful one, blot out the multitude of my transgressions.

Both now and for ever... *and the rest*

*Verse, tone 2* The memory of pious Constantine shines forth today, poured out like myrrh; for, desiring Christ, he spurned the idols, and raised up a temple on the earth to him who was crucified for us; and in heaven he has received the crown of hope.

*Canon from the Pentecostarion, and that of the saints.*

*Canon of the saints, 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.

Through the entreaties of your favorites, O king of heaven, free my lowly soul from the sin which now reign within me.

As one who loved the kingdom on high, O blessed Constantine, believing with a pure mind, you worshipped the king and Master of all.

Illumined with divine light, O divinely wise Helena, you truly abandoned the darkness of ignorance and most sincerely enslaved yourself to the king of the ages.

*Theotokion* O Lady, portal of the divine east, open to me the door of repentance, and by your intercession deliver me from the gates of deadly sin.

*Katavasia of the feast*

*Ode 3*

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

You strove for heavenly rewards; therefore, O divinely wise father, you followed him who called you, leaving the darkness of the falsehood bequeathed to you, and becoming a luminary through the divine Spirit.

Clinging to Christ and hoping in him, O honoured one, you reached his sacred land, where the supremely good Lord was incarnate and endured his most pure sufferings.

Burning with divine desire, O divinely blessed one, you uncovered the precious cross, the weapon of salvation, the insuperable victory, the hope of Christians, which had been hidden in malice.

*Theotokion* Fallen from my sacred citizenship, I am like the beasts and am condemned. O Lady who gave birth to the judge, deliver and save me from condemnation.

*Kontakion and Ikos from the Pentecostarion.*

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

Reaching with your senses to heaven and acquiring the beauty of the stars, you were taught by them the mysteries of the Lord of all; and the weapon of the cross shone in their midst, signifying that by which you should conquer and achieve dominion, as you opened the eyes of your soul and read the writing and learned the image. Honoured Constantine, entreat Christ our God, that he grant remission of offences to those who celebrate your holy memory with love.

Glory be to the Father... Both now and for ever... *from the Pentecostarion, or this Theotokion*

Having conceived the Wisdom and Word without being consumed, O Mother of God, you gave birth for the world to him who sustains the world, and held in your arms him who upholds all things, the nurturer and fashioner of creation. I entreat you, O most holy Virgin, and glorify you with faith, that I may be delivered from transgressions; and on the day of judgment, when I stand before the face of my creator, grant me your aid, O pure virgin Lady, for you can do all that you desire.

*Ode 4*

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

Christ the Lord pursued you from heaven, as he had Paul of old, O Constantine, teaching you to worship him as the only king.

With a radiant sign of stars, O blessed one, Christ the sun illumined you, causing you to become a luminary for the benighted.

O blessed one, you were God-loving in nature and wondrous in your divine works; therefore, we glorify you with faith.

*Theotokion* O ever-virgin who gave birth to the Sun of Righteousness, illumine my soul, which has been darkened by offences.

*Ode 5*

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

Having risen at dawn to the never-waning sun and master, O divinely wise emperor, you were filled with light.

Wearing love and perfect loving kindness like a robe of royal purple, you have now made your abode in the kingdom on high.

O Helena, you have joined the choirs of the incorporeal ones, having pleased God by your virtuous works.

*Theotokion* Cleanse my soul, defiled by carnal pleasures through the treachery of the serpent, O Virgin.

*Ode 6*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

Gloriously you assembled the divine choir of the God-bearing fathers, O Constantine, and through them confirmed the storm-tossed hearts of all, that they might glorify the Word as equal in honour and equally enthroned with the one who begat him.

Believing in the living Lord who imparts existence to all, O Helena, you spurned the odious worship of vain idols and joyously received the kingdom of heaven.

Guided by your hand, O Word, through you the sovereigns thrust aside the profound darkness of ignorance and the storm of cruel godlessness, and arrived, rejoicing, at the calm havens of piety.

*Theotokion* Heal my heart, grown incurably sick and grievously wounded by the sting of the evil one, O Maiden, and by your entreaties grant your healing to me, and save me who trusts in you.

*Kontakion of the saints, tone 3*  
*to the Special Melody* Today the Virgin...

Today Constantine and his mother Helena reveal the cross, the most precious wood which puts to shame the Jews and is the weapon of faithful kings against the adversary. The great standard has appeared for our sake, and it is terrible in battle.

*Ikos* Let us honour Constantine, and Helena his mother; for, hearing the words of David, they recognized the three parts of the cross in the cedar, the pine and the cypress, whereby the suffering of the Saviour was accomplished. Having found it, they set it before the Jews, that they might be prepared to display before the people the great justification, hidden because of their hatred and jealousy. Therefore, it has appeared to all as victorious, the invincible weapon, the great standard, terrible in battle.

*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.

Keeping your precepts, Constantine submitted to your law, thereby he cast down hordes of the iniquitous, singing to you: Blessed are you for ever, O Lord God.

The tree which has drawn all from the pit of destruction, and which was buried in malice, you disclosed to us, O wondrous one, burying the pernicious demons for ever.

By godly works you made your heart a temple of God, O Helena, and likewise built sacred churches for him, in that place where for us he endured his all-pure sufferings.

*Theotokion* Committing sins by my will, and enslaved by unseemly habits, I flee to your usual loving-kindness. O most holy Lady, save me who is in despair.

*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.

Arrayed in loving-kindness as in a robe and in meekness as in cloak, O glorious one, you were adorned with a mind perfect in the virtues as a crown; and translated from earth to the kingdom on high, you sing: You priests praise and you people exalt him above all for ever.

Seeing you rejoicing with your divinely wise son in the kingdom of God, O glorious Helena, we magnify Christ who has brought us your honoured festival, which more brightly than the rays of the sun illumines us who sing with faith: You people exalt him above all for ever.

Wondrous is your desire and godly your character, O glorious Helena, the boast of women. Having attained the places where the precious sufferings took place, you adorned them with beauteous churches of the Master of all, singing: You people exalt Christ above all for ever.

*Theotokion* O Mother of God, enlighten the eyes of my soul, blinded by many crimes; grant peace to my mind and heart, vexed by multifarious pleasures, and save me who sings: You priests praise and you people exalt him above all for ever.

*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.

The tomb where your sacred and precious body rests, O Constantine, ever pours forth the radiance of divine healings upon those who approach it in purity, driving away the darkness of passions, and illumining with unwaning light those who praise you.

Having finished your life in holiness, you have made your abode with the saints, full of sanctity and enlightenment. You pour forth rivers of healings, burn up our sufferings, and give drink to our souls, O blessed Helena.

O unoriginate and immortal king, you have given your heavenly kingdom to holy Helena and great Constantine, whom of old you granted to reign piously on earth, and who loved you in purity, O Lord. By their supplications have pity on us all.

*Theotokion* Having conceived, you gave birth to the king and creator of all, O Virgin. And as a queen you stand now at his right hand: I entreat you: at the hour of judgment deliver me from standing on the left side, and number me with the sheep on the right.

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

You are truly seen to be luminaries who have enlightened the whole world with the faith of piety, O divinely crowned Constantine and glorious Helena; and with hymns we glorify Christ who has magnified you and is wondrous in his saints.

Glory be to the Father...

*Another Exapostilarion,*  
*to the Special Melody* As the disciples...

The great Constantine and his mother did not receive royal dominion from men, but through divine grace. Illumined by heaven, he beheld the divine trophy of the cross, and having vanquished the enemy with it, he abolished the falsehood of idolatry and strengthened the Orthodox faith in peace.

Both now and for ever... *Exapostilarion from the Pentecostarion.*

Let everything that has breath... *and the Praises, inserting 6 verses,*  
*3 from the Pentecostarion, and 3 of the saints, tone 8,*  
*to the Special Melody* O all-glorious wonder...

Rejoice, O wise Constantine, \* wellspring of Orthodoxy, \* ever irrigating the whole world \* with sweet waters. \* Rejoice, O root \* from which the fruit sprang forth \* which feeds the Church of Christ. \* Rejoice, O glorious one, the boast of the ends of the earth, \* first among Christian emperors. \* Rejoice, joy of the faithful.

He who rules over creation, \* perceiving the submissiveness of your heart, \* rationally pursued you \* who was grasped by irrationality, O all-wise one; \* and, having illumined your mind \* with the understandings of piety, \* he revealed you to the world \* as a radiant sun \* emitting beams of divine works, O glorious one.

Having received the teachings of the Lord \* like choice earth, \* O exalted one, \* you produced the good fruit \* of virtuous deeds, \* nourishing our minds \* with the emulation of your citizenship, O wise Helena. \* Observing your memorial today, \* we celebrate with joy.

O Christ, with the oil of gladness \* you have gloriously anointed \* your heirs, Constantine and Helena, \* who hated falsehood \* and desired your beauty; \* and you have granted them \* your heavenly kingdom, O Word, \* for they were the first to reign in piety on the earth \* at your behest.

Glory be to the Father... *tone 8,*  
*composed by Methodius the Patriarch*

God, the King of kings, who adorns the worthy with rich gifts, himself pursued you from heaven, as he had pursued glorious Paul, O Constantine. But you he pursued with the sign of the cross, saying: By this vanquish your enemies. And having sought him with your divinely wise mother, and found him as you desired, you mightily put them to flight. With her, therefore, entreat him who alone loves mankind, for Orthodox kings, Christ-loving armies, and those who celebrate your memory with faith, that they may be delivered from all wrath.

Both now and for ever... *from the Pentecostarion.*

*Great Doxology and the rest.*

## Liturgy

*Beatitudes, 8 verses, 4 from the appointed ode of the canon from the Pentecostarion,  
and 4 from Ode 6 of the canon of the saints.*

*Prokimenon, tone 8*

Their sound has gone out through all the world, and their words to the ends of the earth.

*Verse* The heavens declare the glory of God and the firmament proclaims his handiwork.

*The Epistle to the Galatians, number 200 [1:11-19]*

*But if this feast fall within the fifty days of Pentecost,  
we read from the Acts of the Apostles, number 49 [Acts 26: 1-5, 12-20]*

*Alleluia, tone 1*

*Verse* I have exalted a young man out of the people: I have found my servant David.

*Verse* The king shall rejoice in your strength, O Lord.

*Gospel of John, number 35, from the midpoint [10: 1-9]*

*Communion Verse*

Their sound has gone out through all the world, and their words to the ends of the earth.

## May 22

### Martyr Basiliscus

### Vespers

*At Lord I call to you... 3 verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Reigning like a king, you received \* the kingdom which lasts for ever, \* O glorious Basiliscus, \* and you stand before the king of hosts, \* rejoicing with the angelic armies. \* And with them, O blessed one, \* you unceasingly sing divine hymnody, \* radiantly illumined \* by splendour and divine communion.

When you rejoiced to walk \* the path of martyrdom, O praiseworthy martyr \* they pierced your feet with nails, \* binding them fast; \* but therewith you trampled upon the head of the enemy \* and utterly crushed it, \* and you mightily trod \* the paths to heaven, \* showing yourself to the Master as a victor.

Your supplication first caused \* a barren tree to give fruit, \* and a spring to flow with living water; \* as by the stream of your blood the earth was sanctified, \* and the air was hallowed by the passage of your soul. \* Therefore, with faith, O Basiliscus, \* we celebrate your holy and festive day, \* on which you struggled lawfully.

*But if Alleluia is to be sung at matins,  
we sing the following verses of the Mother of God, in the same tone and melody*

Most holy Bride of God, \* deliver my lowly soul \* from condemnation and bitter transgressions, \* and by your supplications rescue me from death \* and grant that on the day of trial \* I may receive the justification \* which the hosts of saints have received; \* and let me be cleansed before the end \* by repentance and flowing tears.

With the showers of the Holy Spirit \* bedew my mind, O most pure one, \* who has given birth to Christ, \* the infinite drop of rain \* who with his compassion washes away \* the iniquities of mortals. \* Dry up the source of my passions, \* and grant me a torrent of sweetness \* by your ever-living supplication.

O Virgin who gave birth to God my Saviour, \* by your supplications grant me \* the excellent and saving cure of repentance, \* torrents of tears, \* remembrance of that dread and awesome time \* of the inexorable judgment, \* that I may escape terrifying torment \* and may receive divine grace.

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



*Theotokion*    Thousands of times, O most pure one, I have promised to repent of my offences; \* yet my unseemly and evil habits \* will not depart from me. \* Therefore, I cry to you, \* and falling down, I pray: O Lady, rescue me from such affliction, guiding me to higher things \* which are closer to salvation.

*Theotokion of the Cross*    When she saw you, \* the lamb and shepherd, upon the tree, \* the lamb who gave you birth lamented \* and maternally exclaimed: \* O my Son most desired, \* how can your hands and feet \* be pierced with nails by the iniquitous, O Word? \* How can you shed your blood, O Master?

*Troparion of the martyr, tone 4*

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

## Matins

*Canon of the martyr, tone 8,  
upon the acrostic I, Joseph, praise Basiliscus most great*

*Ode 1*

*Irmos*    O people, let us raise a hymn to our wondrous God, who delivered Israel from slavery; singing and crying out a hymn of victory to you, who alone is the Master.

Much suffering martyr, entreat Christ the king, that he save those who piously praise this your splendid festival, that they may come to share in the kingdom of heaven.

Wholly strengthened by the love of Christ, O martyr most rich, you held the flesh in contempt as that which would become corrupt, and endured torture, denouncing the falsehood of idolatry in your manliness.

Illumined by the enlightenment of the most holy Spirit, you passed through the night of ignorance, O Basiliscus, and through the radiance of sufferings were like the sun, splendidly illumining all creation.

*Theotokion*    Gideon foretold that your pure womb would be like a fleece, receiving the dew of heaven who dries up the sea of ungodliness and gives drink to those who yearn for understanding, O Maiden.

*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 blood of martyrdom you extinguished the fires of idolatry, O martyr, and, rejoicing, you delight in a torrent of sustenance.

The two chosen athletes, leaving you, the martyr of the Trinity, behind, departed to Christ.

Having departed from your body, you awaited those who suffered with you, confessing Christ the Lord, the king of all, O much suffering Basiliscus.

*Theotokion* O most pure Lady, let me ever have you guiding me toward the virtues and leading me to the ways of repentance.

*Sessional Hymn, tone 1,  
to the Special Melody* You tomb, O Saviour...

Now you stand rejoicing before the one king, sacredly arrayed in a splendid diadem and in vesture empurpled by your blood, and deified by pure communion. Celebrating your most holy memory today, we hymn you.

Glory be to the Father... Both now and for ever...*from the Pentecostarion, or a Theotokion*

*Theotokion* Most holy Virgin, the hope of Christians, unceasingly implore God, to whom you gave birth in manner past understanding and telling, that he grant remission of our sins to us who hymn you and correction of life to us who ever glorify you with faith and love.

*Theotokion of the Cross* The unblemished lamb and mother, seeing the lamb and shepherd hanging dead upon the tree, wept and cried out maternally: How can I endure your condescension, which passes telling, and your voluntary passion, O my Son, the most good God?

*Ode 4*

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

Having worked the soil of your soul as with a plough, O martyr, you produced the grain of suffering a hundredfold, storing it up in the granaries of God.

You heard a sacred voice from on high, O blessed one, announcing the end of your suffering and enrolling you in the choirs of the martyrs.

With firm opposition, you endured fettering with chains, O glorious one, loosing every bond of falsehood.

With the cords of your divine pangs, O passion-bearer, you strangled Satan; and so you have been adorned with the crown of victory.

*Theotokion* He who is consubstantial with the Father, was pleased to be incarnate of your blood, O immaculate Lady, showed himself to be like man in all things.

*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.

Led by the power of the Spirit to suffer lawfully, O divinely wise martyr, you shamed the iniquitous.

Having boldly trodden the path of martyrdom, O glorious one, you shattered the darts of the enemy.

The nails driven through your feet, O divinely wise one, utterly crushed the head of the adverse foe.

*Theotokion* O Mother of God, you gave birth to the incomprehensible and unapproachable God in the form of the flesh.

*Ode 6*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

Preaching him who had been lifted up upon the tree, you were bound to a dry tree; yet by the rain of your supplications you caused it to be well watered, fully adorned with leaves, for the confirmation of the pious and to the glory of your pangs, O Basiliscus.

The iniquitous unjustly bound you who had been freed from the carnal passions, and with nails of iron they pierced you and forced you to make a long march, thereby sanctifying the ground with your blood, O much suffering martyr.

Standing with your hands bound, you lifted the eyes of your heart to God, and entreated him to cause a spring of living water to flow for your glorious memory and the healing of men's souls, O blessed one.

*Theotokion* Heal my broken and wretched soul of its habitual passions, O Virgin who ineffably gave birth to the physician of souls and bodies; and save me hopes in you.

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

Mighty and manly in suffering and all-wondrous in miracles, and clearly bearing forth the name of Christ you put the tyrant to shame. Therefore we honour you, most honoured Basiliscus, ever crying to you: Rejoice, O splendid adornment of the martyrs.

*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.

You appear as the adornment of the martyrs, O blessed one, and, dwelling in the splendid habitations, by your supplications you drive the storms of the world from us who honour you with love.

You became a habitation of the Trinity, O wise one, casting down the temples of the idols and singing to the Master: Blessed are you for ever, O Lord God.

The Master bestowed honour upon you when you suffered mightily, bringing down the machinations of the enemy and singing melodiously: Blessed are you for ever, O Lord God.

You were a second firmament, O Basiliscus, having acquired your martyrdom like the sun and the sacred radiance and fullness of your miracles like stars for ever.

*Theotokion* Behold the Virgin whom the great Isaiah, through the divine Spirit said would conceive God and give birth to him. To him we sing: Blessed are you for ever, O Lord God.

*Ode 8*

*Irmos* Becoming vanquishers of the tyrant and the flame by your grace, zealous for your commandments, the children cried out: Bless the Lord, all you works of the Lord.

You were a victor over tyrants and the spirits of evil, O glorious one, unceasingly singing to him who strengthened you: Bless the Lord, all you works, and exalt him above all for ever.

You died to the world, steadfastly following the Master who breathes life into the dead, O glorious martyr Basiliscus, and you sing: Bless the Lord, all you works, and exalt him above all for ever.

Enduring the torture of your body with strength of soul, O divinely wise one, you join with the divine bodiless angels, offering praise to God and singing: Bless the Lord, all you works, and exalt him above all for ever.

*Theotokion* You appear to be more spacious than the heavens, O most holy Maiden, having contained within you him who delivers from the constraint of the evil one all who sing: Bless the Lord, all you works, and exalt him above all for ever.

*Ode 9*

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

Having traversed the storm of martyrdom with the sail of the cross, you reached the calm haven of the kingdom, and like a good merchant you kept the freight of piety for Christ our God, the king of all.

As of old Elias the Tishbite called down fire from heaven, O blessed one, so you called down flame by your supplication, whereby you consumed the fame of the idols and burned the temples of the demons, magnifying God the creator.

When you departed your body through beheading by the sword, the wise hosts received your godly spirit which had vanquished the cruel evil spirit by grace; and now you dwell as a victor of the kingdom on high, O Basiliscus.

The earth was sanctified by your burial and heaven by your soul, O divinely inspired one; for, arrayed in a splendid robe dyed purple in your blood, you reign for ever with Christ our God, ever mindful of those who commemorate you.

*Theotokion* Though God by nature, you endured to be clothed in man, willingly dwelling in the immaculate one, O lover of mankind. Knowing that you have volitions corresponding to your two natures, we magnify you, blessing your Mother with faith.

## May 23

### Venerable hieromartyr Michael the confessor, Bishop of Synada

#### Vespers

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

O blessed and divinely inspired father Michael, \* you were rightly granted to behold \* the source of blessings, \* the fulfillment of the desire of the all desires, \* the true blessedness \* which all nature truly desires. \* How great was your comeliness, O glorious one: \* rejoicing therein, you stand now before Christ \* as a radiant hierarch.

Arrayed in sanctified vesture, O God-pleasing father Michael, \* you hastened to the tribunal of the tyrant \* and offered yourself to Christ; \* and, adorned with twofold crowns, \* you now oversee the ranks of the hierarchy. \* How great is the ineffable gladness, \* which you were truly brought to share, \* O divinely blessed one.

Bedewed from above, \* O divinely wise father Michael, \* you quenched the fire of temptations \* and passed through it unharmed; \* and, rejoicing, O blessed hieromartyr, \* you were splendidly added to the holy hierarchs who preceded you. \* How ineffable is your radiant habitation \* where Christ has now brought you to dwell \* as an honoured hierarch.

*If Alleluia is sung at Matins, we firstly sing the following verses to the Mother of God,  
in the same tone and melody*

Rejoice, enlightenment of men's souls, \* forgiveness of the sinful, \* correction of the heedless. \* Rejoice, consolation and joy, \* helper of the sorrowful. \* Rejoice, O good one, \* the healing of ailing souls. \* Rejoice, mediator and reconciliation before God, \* O pure Lady, more holy than all the seraphim.

Having received flesh through your blood, O pure one, \* the pre-eternal God \* has made you an intercessor for men. \* Deliver your servants \* from every misfortune and evil circumstance \* and from the snares of the wicked enemy, \* and grant that the chosen ones \* who glorify and pay you homage \* may partake of radiant light.

Save me, O most pure Lady, \* who ineffably gave birth to Christ the Saviour; \* for I have gained you as my sole intercessor, \* an insuperable rampart, \* my protection and joy, \* and divine consolation of my soul. \* Deliver me from the unsleeping worm \* and from the eternal fire, \* O Mother of Christ our God.

Glory be to the Father... Both now and for ever... *from the Pentecostarion, or a Theotokion*

*Theotokion* That I may magnify you \* with joyful voice, O pure one, \* and glorify the depth of your love for mankind, \* save me from misfortunes \* and rescue me from the soul-destroying darts \* of the invisible and most wicked foe; \* for I set you against him \* as a firm and invincible weapon, \* O divine Bride, Mother of Christ God.

*Theotokion of the Cross* When she saw you, O Jesus, \* nailed upon the cross, \* willingly accepting suffering, \* your virgin Mother, O Master, cried out: \* Woe is me, my Son, so sweet \* How is it that you endure unjust wounding, \* O physician who cures the infirmity of man \* and delivers all from corruption \* in your loving kindness?

*No Troparion is given, but this may be used, tone 8*

Instructor of Orthodoxy, teacher of piety and purity; beacon of all the world and divinely inspired adornment of monastics: O Michael most wise, you have enlightened all by your doctrines. O harp of the Spirit, entreat Christ our God that our souls may be saved.

## Matins

*Canon of the saint, tone 2*

*Ode 1*

*Irmos* The almighty power once overwhelmed the army of Pharaoh in the deep, and the incarnate Word has destroyed pernicious sin. The Lord is all-glorious, for he has been greatly glorified.

As a holy hierarch of God, O wondrous father Michael, you shone with the ineffable light of abstinence, bearing royal sanctity, shepherding the Church of Christ.

Teaching with your radiant mouth, you piously transmitted the doctrines of theology to all, O Michael most rich; and, denouncing the blasphemies of heresies, you were a champion of piety.

As a vessel of divine gifts, O blessed and lauded Michael, you gave them to the faithful, having acquired a godly life, vested with righteousness as with a robe.

You continued to venerate with honour the sacred image of Christ and the Mother of God, O sacred Michael, and cast down the blasphemous speech of the heretics, vanquishing them with your words and sufferings.

*Theotokion* The glorious Lord, the sun shining upon us from you, O pure Lady, illumines all with his divine splendour, driving away the gloomy darkness of the demons; for he has been greatly glorified.

*Ode 3*

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

Through transitory things you earned that which is eternal, O divinely eloquent one; for you lived a different life, crying: There is none as holy as our God, and none righteous but you, O Lord.

Divine grace was poured forth in your lips, giving great speech to your mouth, as you received gifts of wisdom, and cried: There is none as holy as our God, and none righteous but you, O Lord.

You subdued the passions through abstinence, illumined your mind with divine vision, and were spiritually active, crying: There is none as holy as our God, and none righteous but you, O Lord.

*Theotokion* We hymn most pure Mary the Mother of God as the vehicle who made manifest our salvation. Let those who are divinely wise sing: There is none as pure as you, O immaculate Lady, and none more pure than you.

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

Having sanctified yourself with a perfect life, you were a hierarch of God the Most High, and, strengthened by him, you shut the mouths of the heretics which were opened against the icon of Christ; and, persecuted, you finished your course.

Glory be to the Father... Both now and for ever... *from the Pentecostarion, or a Theotokion*

*Theotokion* O pure and unwedded virgin Mother of God, the intercessor and protection of the faithful: from tribulations and sorrows and evil circumstances deliver all who have you as their hope, O Maiden, and by your divine supplications save our souls.

*Theotokion of the Cross* The immaculate Mother, beholding you, O Christ, stretched out dead upon the cross, cried out: O my Son, co-unoriginate with the Father and the Holy Spirit, what is this indescribable activity, whereby you save the work of your most pure hands?

*Ode 4*

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



Desiring crowns of glory, you forsook bodily pleasure, O excellent servant of the sacred mysteries, offering your life to God as a sweetly fragrant sacrifice.

Limping away from the main path, the iconoclasts fell into the pit of heresy, and are seen to be aliens; but you, O blessed one, by venerating the image of Christ, denounced them.

You richly received the reward for your sufferings, O honoured and blessed Michael, dwelling now with the heavenly hosts and dancing with the angels.

Your tongue was a pen of the Spirit, O glorious Michael, being instructed to record the dispensation in the flesh of the Almighty Word.

Resplendent in the sacred and honourable vesture of your hierarchy, and adorned with confession, you were a sight for angels and men, O honoured one.

*Theotokion* Correct my life, O Mother of God, directing it by the precepts of the Word who was incarnate of you; and guide it toward the light.

*Ode 5*

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

From your youth you offered yourself to the Word, O sacred one; for as a divine offering you were adorned with active vision, and, having gathered the fruit of wisdom, you became a shepherd.

The Word of God dwelt abundantly within you, O divinely wise and blessed one, and poured forth rivers of doctrines, drinking from which we are gladdened, having you as a merciful mediator between us and Christ who fashioned us.

Perceiving your radiance, O father revealed by God, he who has adorned all things with divine power adorned you with the myrrh of mystic sanctity; for you were a most wise priest of God.

*Theotokion* He who shone forth pre-eternally from the Father, yet deigned to become like us in all things, made his abode within you, O immaculate Mother of God, and was born of you, being both man and God omnipotent.

*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.

Arrayed in the saving garment of divine gladness, O exalted father, you rightfully received from God the crown of confession.

Having endured bitter imprisonment, O wise one, you attained the broad expanse of paradise, where you join chorus with the martyrs.

As a disciple of Christ our God, O blessed and divine inspired father, you emulated his sufferings, valiantly accepting tribulations for the sake of his Church.

*Theotokion* The prophets, having learned noetically of your ineffable birthgiving, O most pure Lady, revealed themselves spiritually, foretelling things to come.

*Kontakion, tone 8*  
*to the Special Melody* As first-fruits...

As an honourable hierarch and sacred sufferer for piety, undaunted by the threats of the vile one, you vanquished his heretical opposition, crying out clearly: I venerate the icon of Christ and his most pure Mother. Therefore we honour you, O Michael.

*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.

The abominable beast could not bear the divine sound of your tongue, O sacred Michael, and condemned you to banishment in a remote country; yet he was shamed, beholding your firmness.

The sacred assembly of Christ is guided by your teachings; for you were an instrument sounded by the Spirit, O Michael, performer of the sacred mysteries, announcing the mighty works of the Almighty.

Wisely you denounced the infamous adherents of the blasphemous impiety of Manes, openly preaching the veneration of the most pure icons of Christ, the Mother of God and the saints, O venerable father Michael.

*Theotokion* You were the beautiful vessel of the incarnation of the Word of God, O immaculate Virgin; for, as blessed and glorious, in his great loving kindness he took me wholly upon himself.

*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.

Before the judgment-seat, you did not fear the threats of the iniquitous, O Michael preacher of God, but cried out with a voice unrestrained: I honour the most pure icon of Christ the Saviour and of all the saints.

With steadfast character, O wise one, you contended with those who fight against God, and became the victor, seen as such in deed and word, for it was fitting to honour the most pure icon of Christ the Saviour and of all the saints.

Knowing that the veneration shown to icons passes to their prototype, O sacred father, following the divinely inspired Scriptures you taught all to honour the icon of Christ and of all the saints.

*Theotokion* O pure one, you pour a stream of healings unceasingly upon us, the faithful; and, drawing abundant grace therefrom, we hymn your pure birthgiving and exalt it above all for ever.

*Ode 9*

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

Shining with boundless enlightenment, O rich one, standing before the great light, you were granted to receive the end you desired, and you hastened toward it, living in piety.

You were granted to behold the radiance which passes understanding, O father, which you acquired on earth: mediate with Christ, that he deliver your disciples who now praise and honour you.

Strengthened by divine grace, with the radiance of your wisdom and the beams emitted thereby you consumed the audacity of those who fought against God, O wise and wondrous Michael, sacred preacher of Christ, having acquired a fount of inner light.

*Theotokion* Your womb, like a fleece, having received the rain of heaven, gave birth for us to him who bestows immortality upon those who piously hymn him and proclaim you to be the exalted Mother of God.

## May 24

### Venerable Simeon of the Wondrous Mountain

#### Vespers

*At Lord I call to you... 6 verses, tone 8,  
to the Special Melody O most glorious wonder...*

Through visions and activity, \* O Simeon most rich, \* you made of your soul an inscribed pillar, \* engendering the virtues; \* and having vanquished the uprisings of the flesh \* and arrayed yourself in life-bearing mortality, O venerable one; \* you became a luminary ever shining forth, \* enlightening with grace \* the ends of the earth. *twice*

Taking wing with divine desire, \* while bearing the flesh \* and clad in dust, \* you became a dweller with the angels, \* having forsaken earthly things \* and ascended to the heavenly, O father, \* ever mounting to God \* on your lofty pillar, \* and shining forth in your ascents. *twice*

Having broken down the flesh by abstinence, O Simeon, \* you made of your soul \* a receptacle of the Spirit, \* mounting on high \* and drawing near to God; \* and by his power you were granted \* to work miracles transcending nature. \* Thus your divine activity \* surpasses all understanding and thought. *twice*

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

Wondrous father, you are seen to be a goodly offspring of the desert and our ally; for there you found your desire, the heights of heaven, and were given the grace of healing from the treasures of the Spirit which cannot be stolen. Christ has enriched you in both, as a worker of wonders. O venerable Simeon, pray that our souls be saved.

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

Seeing him who is our life suspended on the tree, O immaculate Lady, you cried out, lamenting maternally: O my Son and God, save those who hymn you with love.

*Aposticha, of the day, and Glory be to the Father... tone 2 idiomelon  
composed by Germanus*

Having ascended the lofty Wondrous Mountain and entered the impenetrable as an honoured tabernacle, through excellent activity you ascended in vision. Having illumined your life, adorned with iron chains as with golden coins, beholding God and being seen by him, and conversing in solitude with him alone, entreat him for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody When from the tree...*

The ember which glorious Isaiah foresaw of old became incarnate of the unwedded Mother. Born at the behest of the Father, he was slain of his own will, taking away the transgressions of the world like an unblemished lamb. The lamb, the Virgin, beholding him on the cross, was pierced with the sword of grief.

*Troparion, tone 1*

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

## Matins

*Canon of the venerable one, tone 8,  
upon the acrostic I hymn your grace, O wondrous Simeon*

*Ode 1*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

Wondrous father Simeon, your memory is truly the cause of theology and enlightenment for all who gather with pure hearts to hymn the majesty thereof and your wondrous life.

Announcement was made to your glorious mother by the voice and vision of the Baptist, O blessed father, that she would conceive and give birth to you, the fragrant and divine habitation of the Trinity in three persons.

The great Forerunner, knowing that from earliest infancy you would be the bearer of divine gifts of righteousness transcending nature, O father, commanded you to turn away from your mother's left breast, and to cleave to her right side.

Receiving a pure life as a gift of the Spirit, through the laver of regeneration, O father, from infancy you divinely showed a majesty of soul more radiant than the sun.

*Theotokion* Glorious things are spoken of you among generations of generations, O Lady who contained God the Word: after God we honour you as our help.

*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.

From infancy you grew to be an excellent ascetic and an ardent lover of divine beauty; and the Master, knowing you from your mother's womb, sanctified you, O glorious father Simeon.

Growing in wisdom from childhood with true understanding, O venerable father and wonderworker, you were granted to see the unapproachable Spirit surrounded by the heavenly hosts.

Having illumined the senses of your soul with awesome vision, O venerable father Simeon, you acquired a wondrous understanding of that which is good, and showed a blameless life to those who did not possess such.

An angel was sent to you, O God-bearing father, imparting an angelic life, and you touched the feet of him who stood before you and kissed them with joy.

*Theotokion* Having dwelt within the Virgin, O Lord, you appeared to men, for it was fitting that they see you; thus making her the true Mother of God and helper of the faithful.

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

Sanctified from conception, O father, you were given to your mother as a comely offspring who would become the vessel of the divine Spirit; and growing in his power, you wounded a multitude of evil spirits with the staff of faith. Having departed with glory, you have become an immovable pillar of the faithful and a radiant luminary. O wondrous Simeon, entreat Christ our God, that he grant remission of offences to those who honour your holy memory with love.

Glory be to the Father... Both now and for ever...*from the Pentecostarion, or this Theotokion*

*Theotokion* Fallen into subtle temptations through the activity of my enemies, seen and unseen, I am caught fast in the tempest of my countless offences. I flee to the refuge of your goodness, to my fervent help and protection O pure one. Therefore, O lady, earnestly entreat him who was born of you without seed, for all your servants who unceasingly pray to you, O immaculate Mother of God; and ever beg him to grant forgiveness of sins to those who rightly hymn your glory.

*Theotokion of the Cross* The lamb and mother, beholding her lamb, the shepherd and redeemer upon the cross, exclaimed, weeping, and bitterly lamenting: The world rejoices, receiving deliverance through you; but inwardly I burn, seeing your crucifixion, which

you endure in the loving kindness of your mercy. O longsuffering Lord, abyss and inexhaustible source of compassion, take pity and grant remission of sins to those who with faith hymn your divine passion.

*Ode 4*

*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 Habbakuk, I therefore cry to you: Glory to your power, O lover of mankind.

You could not bear to remain in the world, O father, having the power of the Spirit of God guiding you, and dwelling in the impassable wastes of the desert as a youth, walking fearlessly among the wild beasts, you rejoiced in your bodily pangs.

Leaping among the mountains, O father Simeon, like a deer you desired divinely flowing springs; and finding them, you satisfied your thirst for divine love, drinking your fill of the theology which flowed therefrom; and you pour it forth, ever gazing upon the face of Christ.

With the eyes of your mind, O venerable father, you saw him who clothed you in light upborne as upon a chariot; and divine John guided you to the illustrious pillar where the divine child, standing at the foot of it, directed your ascent upon it.

Guided to divine power by the grace given you, O glorious one, you journeyed to the dwelling of the divinely wise John; and waging battle lovingly with him through ascetic endeavour, you appeared to be like an angel.

*Theotokion* You are the boast of the faithful, O Bride of God; you are the intercessor and refuge of Christians, their fortress and haven; for you bear entreaties to your Son, and save from misfortune the afflicted who honour you with faith and love.

*Ode 5*

*Irmos* O light that never sets, why have you turned your face from me? Why has an alien darkness covered me, a wretched one? But turn me back I entreat you, and guide my paths to the light of your commandments.

The Lord stood before you as a magnificent child full of beauty, O father, at the base of the pillar on which you stood; and shining with the glory of patience, he showed himself forth as crucified, as you asked.

Your life shone with the radiance of revelation, filled with the myrrh of divine fragrance, O favourite of Christ who as an ascetic cut down hordes of the adverse foe.

You were elevated by divine visions and purity of mind, O blessed one, and having a heart pouring torrents like a fountain of life-bearing wisdom, you enlightened the souls of the sick with doctrines from God.

*Theotokion* Possessing maternal boldness toward your Son, O Lady, do not fail to be mindful of us, your kinsmen, that we may set you before the Master as our merciful cleansing.

*Ode 6*

*Irmos* I pour out my prayer to the Lord and declare my grief to him; for my soul is replete with evil and my life approaches Hades; and like Jonah I pray: Lead me up from corruption O God.

Great in the virtues like wondrous Moses, O father, you ascended your lofty pillar at the behest of God, and were caught up by the Spirit, receiving the power of enlightenment, as he was glorified.

Savagely aiming, the enemy emptied his quiver of soul-destroying arrows, yet was not able to shake the pillar of your soul, O God-bearer; for you were founded firmly upon the unbreakable rock of Christ.

While enduring the exertion of asceticism, O wondrous father, Christ the Master, appearing to you, entrusted a staff of might to you, and he commanded you to heal the afflictions of the infirm therewith.

*Theotokion* O Mary, dwelling-place of the Master, radiantly resplendent like a lily in the brilliant beams of virginity, I implore you to grant me forgiveness of my offences.

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

Desiring the highest and putting away things below, you fashioned a pillar which became like heaven. Thereby you shone with the radiance of miracles, O venerable one, and you pray unceasingly to Christ the God of all, on behalf of us all.

*Ikos* The radiant memory of the blessed one appears as another day of salvation, driving away the profound night of the passions with the brilliance of asceticism and illumining it with excellent deeds. Like stars, O faithful, let us radiantly offer hymns in gladness to Simeon the luminary; for looking down from on high, he enlightens us and grants us ineffable peace, unceasingly entreating Christ our God for all.

*Ode 7*

*Irmos* Quenching the pernicious power of the Chaldean furnace, the youths cried out to the creator, who had descended in the form of an Angel: Blessed and praised are you, the God of our fathers.



As a youth, O God-bearer, fleeing the understandings of the false world and falls into vain glory, you loved to live in silence, ever singing in the Spirit: Blessed is the God of our fathers.

Stretching forth your arms in the form of the cross, and making supplication, O God-bearer, with your eyes you saw Christ in glory with the angels, who commanded you to go forth to the Wondrous Mountain.

Going with heaven-traversing intent, O father, you first submitted to the divine precepts of the Master, mounting the pillar that was there, and then you attained that mountain which you wondrously call the Wondrous Mountain.

Finding its lofty summit to be like the heavenly garden of paradise planted with all kinds of fragrant flowers, you made your dwelling there; and thus miraculously you planted your home there, following the instructions of God.

*Theotokion* Those who walk in the light of the Lord, come and hymn the divine city of the king of kings, pure Mary, the true Mother of God, for she is the hope of our souls.

*Ode 8*

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

Through the godly powers of your soul, O venerable one, you immersed yourself in the radiance of the thrice-holy one; and, taught by him, the one divinity, you gloriously built a thrice-rich church to him before your pillar, and taught all ever to worship the uncreated Trinity therein.

The omnipotent activity of the Holy Spirit within you, O divinely eloquent one, moved those afflicted by evil spirits to hasten to you from the ends of the earth, and healing them with your palm-staff, you taught all to hymn the creator for ever.

You subjected to the Spirit the carnal mind of your youth through fasting and prayer, O father, and having extinguished the burning of your loins, you became one who superhumanly refrained from eating, deriving sustenance solely from the food of heaven, hymning the creator for ever.

Christ the Lord entrusted to you the divine chorus of your disciples, O wondrous father; and accepting them with love, you illumined them with teachings, that they might continue to run the race of asceticism: reposing with them in the kingdom, you glorify the king of all for ever.

*Theotokion* Entreat your Son and Lord for us who truly cry out to you in purity and confess you to be the Mother of God, O pure one, asking remission of sins, and that they

may receive salvation who sing with faith: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Ode 9*

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

Emulating Christ who fed a vast multitude with a few loaves of bread, O thrice-blessed Simeon, by your supplications and blessings you filled the empty granaries of your fold and delivered them from starvation.

By the words of Martha, your honoured and venerable mother, O blessed one, imploring you to supplicate Christ, you did not refuse her petitions, and delivered the city of God from divine wrath.

Seeing the end of your struggles, and deified highly, O blessed Simeon, when you were parted from the body, you soared aloft, rejoicing in the Spirit, beholding the radiance of the three-personned unity.

O father Simeon, by your care and thought and prayers free from the passions of the foe those who hasten to you with supplications from this tumultuous life, and protect in splendour those who celebrate your memory.

*Theotokion* Save me, O Mother of God who gave birth to Christ my Saviour, God and man in two natures, but not in two persons; the only-begotten of the Father, who through you became the firstborn of all creation: we all magnify you for ever.

*Exapostilarion,  
to the Special Melody O immutable one...*

Shining forth from the desert, you illumine the whole world, and the multitudes of monks rejoice in your memory. God-bearing Simeon, never cease to pray for the world.

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

O venerable father, the sound of your teaching has gone out into all the earth; and you have found the reward of your labours in heaven, having routed the demonic horde and attained the ranks of the angels, whose life you blamelessly emulated. As you have boldness before Christ our God, ask peace for our souls.

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

Standing with the virginal disciple before the tree at the crucifixion, the Virgin cried out, weeping: Woe is me; for how is it that you can suffer, O Christ, since you are the dispassion of all?

## Liturgy

*Beatitudes, 8 verses: 4 from the Pentecostarion, and 4 from Ode 3 of the canon of the venerable one.*

*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 the Collisions, number 258 (Col 3:12-16)*

*Alleluia, tone 6*

Blessed is the man who fears the Lord; and greatly delights in his commandments.  
His children shall be mighty in the land.

*Gospel of Matthew, number 43 [Mt. 11: 27-30]*

*Communion Verse*

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

## May 25

# Third finding of the Head of the Forerunner, John the Baptist

## Vespers

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

*At Lord I call to you... if it is in the period of the Pentecostarion, we sing 8 verses,  
3 from the Pentecostarion and 5 of the Forerunner;  
and if it is during the Fast of the Apostles, we sing 6 verses of the Forerunner.*

*Verses of the Forerunner, 6 verses, tone 8,  
to the Special Melody O most glorious wonder...*

O blessed Forerunner John, \* shedding rays brighter than those of the sun \* your head has shone forth from the ground \* and illumined the faithful. \* Possessing it as a divine treasure, \* we draw rich grace therefrom, \* hallowing our souls, bodies and minds; \* and, celebrating, we call you blessed.

Pouring forth abundant grace, \* O blessed Forerunner, \* your sacred head was shown \* to the divinely wise priest all unaware; \* and he, hastening with faith and grace, \* greatly celebrated its arrival, \* sanctified with the emperor and the divinely wise people, \* who fervently maintain the Orthodox faith.

We celebrate the third revelation of your precious head, \* for severed, O glorious one, \* the Trinity crowned it \* on account of your godly zeal. \* The ranks of the angels, the company of martyrs, \* the divine apostles and all the prophets \* rejoice in its discovery. \* With them be ever mindful of us, \* O John the Forerunner of the Lord.

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

Your divinely preserved head, a treasury of divine gifts, has shone from the bosom of the earth, O Forerunner; and we, faithfully receiving it and bowing down before it, are enriched by you, O Baptist of Christ, with glorious miracles and the forgiveness of our offences.

*Both now and for ever...from the Pentecostarion, or this Dogmaticon*

*Dogmaticon* Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,

came forth, ineffably incarnate from you, O pure one.  
He who by nature is God,  
for our sakes assumed the nature of man;  
not divided into two persons,  
but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

*Entrance, Prokimenon, readings:*

A reading from the Prophecy of Isaiah

Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the Lord's hand double for all her sins. A voice cries out: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. ... Get up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear; say to the cities of Judah, "Here is your God." ... When the poor and needy seek water, and there is none, and their tongue is parched with thirst, I the Lord will answer them, I the God of Israel will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. ... Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may spring up, and let it cause righteousness to sprout up also; I the Lord have created it. ... Go out from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, "The Lord has redeemed his servant Jacob." They did not thirst when he led them through the deserts; he made water flow for them from the rock; he split open the rock and the water gushed out. ...

Sing, O barren one who did not bear; burst into song and shout, you who have not been in labor. For the children of the desolate woman will be more than the children of her that is married, says the Lord.

A reading from the prophecy of Malachi

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight – indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. .. Then I will draw near to you for judgment; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts. .. Ever since the days of your ancestors you have turned aside from my statutes and have

not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, "How shall we return?" ...

They shall be mine, says the Lord of hosts, my special possession on the day when I act, and I will spare them as parents spare their children who serve them. Then once more you shall see the difference between the righteous and the wicked, between one who serves God and one who does not serve him. ...

Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel. Lo, I will send you the prophet Elias before the great and terrible day of the Lord comes. He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.

### 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.

*Aposticha, tone 1,  
to the Special Melody* Joy of the ranks of heaven...

Come and with splendour let us celebrate the divine feast; \* for the baptizer of the Lord, \* the lampstand of the light, \* the voice of the Word, the friend of the Bridegroom, \* the great beacon of the truth, has appeared, \* showing us his holy head.

*Verse* There will I make a horn to sprout for the family of David: I have prepared a lamp for my anointed.

Because of Herod's commission of the abomination of incest \* and his adulterous impurity, \* you denounced the iniquitous one, O Forerunner, preacher of purity; \* and your head was cut off, \* which, through the grace of your miraculous deeds \* has now been revealed to the faithful.

*Verse* Lord, remember David and all his trouble, how he swore an oath to the Lord, and vowed to the Mighty One of Jacob.

Those who love the feasts of the Church, joyfully utter praise, \* receiving the head of the Forerunner \* revealed by God, as a treasury of gifts flowing with miracles \* like a divinely-flowing fountain of grace \* arising from the bosom of the earth.

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

Like a precious shrine of divine thoughts your head, O all-praised John, has shone today from the secret places of the earth, as from your mother's womb, clearly foreseeing the mystery of the ineffable being; and it has rendered the earth fragrant, emitting the myrrh of sanctification, noetically preaching the way of repentance and entreating the Saviour of all for our souls.

Both now and for ever... *from the Pentecostarion, or this Theotokion*

*Theotokion* 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.

*Troparion of the finding, tone 4*

Like a divine treasure hidden in the earth, your head has been revealed to us by Christ, O prophet and Forerunner; and so, assembling for the feast of its discovery, let us all sing divinely sounding hymns to the Saviour who saves us from corruption by his supplications.

Glory be to the Father... Both now and for ever... *troparion from the Pentecostarion, or this*

*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... If this day fall within the period of the Pentecostarion,  
we sing the troparion from the Pentecostarion, twice;*

*Glory be to the Father... that of the saint;*

*Both now and for ever... that from the Pentecostarion.*

*But if it fall within the Fast of the Apostles, we sing the troparion of the saint, twice;*

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

*After the first reading from the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody Go quickly before...*

The head of the Forerunner, shining forth from the earth, sheds rays of incorruption and healing upon the faithful. On high it gathers a multitude of angels, and below it calls upon the human race with one voice to ascribe glory to Christ our God.

Glory be to the Father... Both now and for ever... *from the Pentecostarion;*  
*or this Theotokion, in the same melody*

Immaculate Virgin who gave birth to the transcendent God, with the Forerunner unceasingly entreat him, that, before the end, he grant remission of transgressions and correction of life to us who hymn you, with faith and love, O truly exulted Lady.

*After the second reading from the Psalter,*  
*the Sessional Hymn, tone 4,*  
*to the Special Melody Having been lifted up...*

Freed from the impenetrable bosom of the earth like gold from a mine, your sacred head has gloriously enriched the minds of the faithful with knowledge divine, crying out as before to repent. Bowing down before it, O Forerunner, we faithfully glorify Christ with loud voices.

Both now and for ever... *from the Pentecostarion; or this Theotokion, in the same tone*

He who sits upon the throne of the cherubim and abides in the bosom of the Father has sat in your womb, O Lady, as upon his holy throne. God, truly incarnate, reigns over the nations; and we now sing to him with understanding: Entreat him that your servants be saved.

*Polyeleos, and Magnification*

We magnify you, O John, the baptizer of Christ, and we all honour the discovery of your precious head.

*Verses* Blessed is the man who fears the Lord.

*After the Polyeleos, the Sessional Hymn, tone 4*

Committing iniquity, accursed Herod vilely had your precious head cut off with the sword, but we, the faithful, kiss it with love.

Glory be to the Father... *another Sessional Hymn, tone 8,*  
*to the Special Melody That which was commanded...*

Like a pearl, the head of the Baptist was concealed in the damp earth, and, adorned like a divinely radiant lamp, it illumines the whole world, working wonders. For like the dawn the Forerunner has put forth the sun most splendidly, preaching to us again with unwaning light and crying out: Behold, the Lamb of God.

Both now and for ever...

*Theotokion* O good one who gave birth to the immutable God, by your maternal supplications strengthen my heart ever swayed by sin, slothfulness and the attacks of the



**May 25**

deceiver; that I also may glorify you in thanksgiving. Immaculate Mary, Mother of God, have mercy on the flock you have acquired.

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

*Prokimenon, tone 4*

There will I make a horn to sprout for the family of David: I have prepared a lamp for my anointed.

*Versé* Lord, remember David and all his trouble

Let every breath... *and the rest, with the Gospel of Luke, number 31 [7:17-30]*

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

The precious head of the Baptist of Christ, which of old preached repentance to the faithful, denounced the impurity of the iniquitous Herod, and placed upon a platter, has appeared from the hidden places of the earth and lies before those who have recourse to it with faith, who touch it with fear and bow down before it with love. Granting remission of transgressions, it grants that which is needful, and great mercy.

*If this day is within the period of Pentecost: the canon from the Pentecostarion, then of the Forerunner.*

*But if this day fall within the Fast of the Apostles,*

*we sing the canon of Paraklisis Canon to the Mother of God, then that of the Forerunner.*

*Canon of the Forerunner, tone 8*

*Ode 1*

*Irmos* The rod of Moses, working wonders in times past, marking the sea in the form of the cross, struck it and parted it, and sank Pharaoh driving his chariot, saving Israel who fled across on foot, while singing a hymn to God.

As the voice of the Word, O blessed Forerunner, heavenly man, release my muteness, as of old you released that of your father, that with a voice of joy I may praise you on this feast of the discovery of your head.

O Forerunner who placed your hand upon the head of Christ, you now show a third revelation to the Church of God: your precious head which recognized the Trinity and which sanctifies the gatherings of the Orthodox.

Unable to endure burial any longer, O Forerunner of the Lord, you arranged to reveal yourself today, not enclosed in a jar, but resting in a silver vessel in a sacred place known to the priest.

The Imperial City received a sacred gift, O Forerunner who of old was deprived of your head; and, adorned now by its entry, it rejoices and calls you blessed.

*Theotokion* You were born of a barren woman, O exalted John, preparing the way of your Master, born ineffably of the most holy Virgin. Acknowledging her to be the Mother of God, we, the generations of men, call her blessed.

*If this day falls within the period of Pentecost, we sing the Katavasia from the Pentecostarion;  
otherwise we sing the Katavasia I will open my mouth...*

*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.

Given to the wanton one because of her voluptuous dancing, your sacred head was carried in her hands; but now it is borne chastely and with reverence into the holy church in the hands of the priest.

The faithful, gathered with the emperor and the priest, greeted you piously singing with joy, O glorious Forerunner, going before you with love, sanctified by your coming.

You sacred head, shining like the radiant sun out of the sacred precincts, has illumined the whole world with divine splendour, O prophet and Forerunner of Christ.

*Theotokion* From the barren woman you shone forth radiantly, the star of the Sun of Glory, O Baptist, going before him who shone forth from the cloud of the Virgin dispelling the night of polytheism.

*Kontakion and Ikos from the Pentecostarion.*

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

Most strangely yielded like gold from veins of ore from the impenetrable bosom of the earth, O Baptist of Christ, your sacred head enriched all present at the feast of its discovery, magnifying with hymns the Saviour and creator who grants us great mercy for your sake. *twice*

Glory be to the Father... Both now and for ever...*from the Pentecostarion;  
or this Theotokion, in the same tone*

As one who loves sin, I entreat you, the pure one who gave birth to the sinless God who takes away the sins of the world, to have pity on my greatly sinful soul and cleanse me of my manifold sins; for you are the purification of sinners and the salvation and help of the faithful.

*Ode 4*

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

As one more exalted than the prophets, you were granted to see him whom they prophesied, going before him with the power of Elias, O blessed Forerunner.

For the third time you have revealed your glorious head, which flows with the myrrh of healing and dispels the passions.

Not interred in a container of clay as before, but in a vessel of silver, your head is revealed in a holy place, O wondrous one.

We gather to draw inexhaustible healings from the precious head of the Forerunner of Christ, the fountain given to us.

*Theotokion* O most pure Lady who gave birth to him who has raised our lowly nature, save me who, having lived in arrogance of mind, has been brought low.

*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.

As the sacred mediator between the Old and the New Covenants, O blessed Forerunner, by your mediations and this new revelation of your head renew us enfeebled ones who celebrate its restoration.

Bringing the grace of healings from Comana to the Imperial City, O Forerunner, your head called all cities to its arrival, and multitudes of the faithful gathered, filled with light incorruptible.

The emperor rejoiced at the entry of your head more than in his robe of royal purple, O Forerunner, and the godly priest, the namesake of the God-bearer, blessed all, holding it in his hands, imparting a benediction upon all the faithful.

*Theotokion* Having given birth to the Master, you appear to surpass the heavenly hosts, O immaculate Maiden, and you have deified the nature of mortals. With soul and tongue, we glorify you, truly the 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.

The head of him who baptized you, O Christ, shining from the earth, has dispelled the bitter winter of heresy and illumined the world: from it we draw enlightenment, divine grace and mercy.

We sanctify our heads and souls, touching the head of the Forerunner of grace, who touched the head of God in the waters of the Jordan.

Pray, O Forerunner, that the heads of our enemies be crushed beneath the feet of the Orthodox who lovingly honour your precious head which denounced Herod.

*Theotokion* You proclaimed to those in Hades the light of him who came from the Virgin and clothed himself in flesh, a man for the benefit of men, O blessed Forerunner.

*Kontakion of the finding, tone 6,  
to the Special Melody* Having fulfilled the dispensation concerning us...

The splendid and divine pillar in the world, the Forerunner, the brilliance of the sun, shows his radiant and divine head to the ends of the earth and sanctifies those who bow down before it with faith who cry out: Save us all, O most wise baptizer of Christ.

*Ikos* The God-loving head of the Forerunner, like a wellspring of paradise springing forth from the earth, flows streams of grace and torrents of miracles to all in need. Let us all approach it and earnestly draw from it divine streams of healing, for with endless gifts it gives drink to men's souls, drowns the pains of the body, and in good time takes away every ailment. Let us hymn it with love and venerate it with faith, kissing it with honour. With hymns, as with wreaths, let us, the faithful, crown it; let us cleanse ourselves of spiritual defilement, let us adorn our souls with divine virtues, and let us cry out constantly: Save us all, O most wise baptizer of Christ.

#### *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.

O Forerunner, the radiant luminary of the Sun of Glory, you dispel the darkness of deception and illumine those who sing with faith: Blessed are you, the God of our fathers.

The honourable Church splendidly celebrates this feast in supplication, O Forerunner, honouring your head and singing: Blessed are you, the God of our fathers.

You announced the awesome advent of the Word by your divine leaps, O prophet, and with a true voice proclaimed the discovery of your head to the priestly pastor who fervently desired you.

*Theotokion* Virginité and motherhood flowed together within you in manner past nature and recounting, O Mother of God, for you ineffably gave birth to God incarnate, to whom we sing: Blessed are you, the God of our fathers.

*Ode 8*

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

The Baptist and Forerunner, the earthly angel, the renowned upbraider of iniquity, who before beheld the manifestation of the Trinity, revealed his head for a third time to all who sing with love: You priests praise and you people exalt him above all for ever.

The meek emperor and the Christ-loving people greeted you earnestly, O exalted one: the archpastor stretched forth his hand to you and, clasping you to his breast, danced with joy and cried out in thanksgiving: You people exalt Christ above all for ever.

Your head, placed in a silver vessel, as a precious treasure shining more than gold, O Forerunner, was given to the Imperial City, which, enriched with its divine gift, sang earnestly: You priests praise and you people exalt him above all for ever.

*Theotokion* When within your mother, you rejoiced to worship him who holds all things, O blessed John who was concealed in a barren womb: preaching the Lamb of God born of the holy Virgin, you piously sang: You people, exalt him above all for ever.

*Ode 9*

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

With sacred hymns let us praise the venerable fruit of the barren woman, the greatest among those born of women, the warrior of Christ the king, the great Forerunner who proclaimed the Lamb who takes away the sins of the world.

Having filled a cup to overflowing, with exalted preaching you call together the Church of Christ for the discovery of your head, O Forerunner, crying: Come and take your fill of the beautiful things I have prepared, and magnify him who is given to men.

Rejoicing, the emperor, the namesake of the archangel, piously received you in his kingdom, O angel of God, and with him the goodly archpastor and the God-bearing and divinely wise priest, who were adorned with grace and his calling.

You caused divine enlightenment to shine at the entry of your head, O glorious one, illumining the hearts of the faithful who cry: O never-waning luminary of the sun, holy Forerunner, deliver us, your people, and our city from the darkness of the passions.

*Theotokion* O Saviour who preserved the purity of your mother even after giving birth, have pity on me when you sit to judge me according to my works, and overlook my iniquities and sins, in that you are a sinless and merciful God who loves mankind.

*Exapostilarion,  
to the Special Melody* You have illumined us...

As the voice of one crying out, you could not bear to have your head covered by the earth any longer, O Forerunner John, and you announced its discovery in a certain manner, which we honour today.

Glory be to the Father... *another Exapostilarion,  
to the Special Melody* With the disciples...

At the finding of your precious head, O Forerunner, the Christ-loving emperor rejoiced greatly clad in his royal purple. Adorned with a recompense on high, O exalted Baptist John, with the covering of your prayers guard us who brightly celebrate and praise you with love.

Both now and for ever... *Of the feast, or this*

*Theotokion* We who are crucified with Christ trust in you and God who was born of you, O most pure Lady: by your entreaties to him keep us unharmed until the end.

Let everything that has breath... *and the Praises; 4 verses, tone 5,  
to the Special Melody* Rejoice...

Rejoice, O sacred and light-bearing head, venerated by the angels, which of old was severed by a sword and cut down the shame of impurity with sharp reproofs, fount of miracles which gives drink to the faithful, and which proclaimed the saving advent of the Saviour and of old perceived the coming of the Spirit which took up his abode in you who stood between the grace of the Old and New Covenants. Entreat Christ our God to grant our souls great mercy. *twice*

The head of the Forerunner, once concealed in an earthen vessel, has appeared, given up from the bosom of the earth and flowing with streams of healing; for in the waters he washed the head of him who even now covers the chambers of the firmament with water and rains divine remission upon men. Let us bless it as something truly glorious, and in its discovery let us joyously celebrate, entreating Christ to grant our souls great mercy.

The head which proclaimed the Lamb of God who appeared in the flesh, which with divine commands declared to all the ways of saving repentance, which of old

denounced the transgression of Herod and was therefore severed from its body and endured concealment for a while, has shone upon us as a radiant sun, crying out: Repent, and in compunction of soul now submit to Christ who grants the world great mercy.

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

Faithfully receiving with a voice of praise  
the precious head of your Baptist, O Lord,  
which today was revealed from the earth,  
we, your sinful servants, led to prayer,  
pray that on the day of judgement we may, for his sake,  
obtain from you cleansing and great mercy.

Both now and for ever... *from the Pentecostarion, or this Theotokion*

Truly loving God and Saviour,  
from all evil circumstances save your servants,  
by the prayers of your Forerunner and of all the saints,  
and through the entreaties of your Mother.

*Great Doxology, with the troparion of the Forerunner;*  
Glory be to the Father... Both now and for ever... *troparion from the Pentecostarion,*  
*or the Theotokion* The mystery hidden...  
*and the rest.*

## **Liturgy**

*Beatitudes, 8 verses: from Odes 3 and 6 of the canon of the Forerunner.*

*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 the Corinthians, number 176 [2 Cor 4: 6-15]*

*Alleluia, tone 4*

The righteous shall flourish like the palm tree, and shall spread abroad like a cedar  
in Lebanon.

Truth springs up out of the earth, and righteousness looks down from Heaven.

*Gospel of Matthew, number 40 [Mat 11: 2-15]*

*Communion Verse*

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



## May 26

### Apostle Carpus, of the Seventy

### Vespers

*At Lord I call to you... 3 verses, tone 1,  
to the Special Melody Most praised...*

With your mind divine \* with pleasing radiance, \* you were enlightened, O rich Apostle Carpus, \* and went forth to preach Christ, \* teaching people to worship him \* as the one who loves mankind. \* And now, make supplication, \* that he grant our souls \* peace and great mercy.

Revealed as a radiant star, \* with divine splendour and doctrine \* you ever illumine the ends of the world, \* O blessed apostle, \* by grace dispelling \* the gloom of affliction from all. \* And now, make supplication, \* that he grant our souls \* peace and great mercy.

Making the perfect and unbloody sacrifice to God, \* you were slain for him, O martyr, \* offering yourself upon the noetic altar \* as a sacrifice of sweet fragrance, \* O rich Apostle Carpus. \* And now, make supplication, \* that he grant our souls \* peace and great mercy.

Glory be to the Father... Both now and for ever...  
*from the Pentecostarion, or one of these Theotokia.*

*Theotokion* O exalted Lady, \* the hope and confirmation, \* refuge and help of the faithful, \* we implore you to protect \* from all misfortunes \* who worship your child with faith. \* Entreat, him, \* that he grant our souls \* peace and great mercy.

*Theotokion of the Cross* Our Lady, the unblemished lamb and mother, \* seeing her lamb upon the cross, \* bereft of form and beauty, \* lamenting, said: Woe is me; \* for where has your beauty gone, O most sweet one? \* Where is your splendour? \* Where is the beauteous grace of your image, \* O my most beloved Son?

*Troparion, tone 3*

O holy apostle Carpus, | intercede with the merciful God, || that he grant our souls remission of transgressions.

## Matins

*Canon of the apostle, tone 4, composed by Joseph,  
upon the acrostic With divine love I praise the glorious Carpus.*

### *Ode 1*

*Irmos* I shall sing to you, O Lord my God; for you brought your people out from the slavery of Egypt, and overwhelmed the chariots of Pharaoh and his might.

By your supplications, O apostle, fill with divine light those who celebrate your luminous and sacred, glorious and honoured memory with love.

Relying wholly upon the Master, you kept his precious laws intact, and taught good laws to the iniquitous, O apostle.

Having loved the transcendent mind in mystic vision and illumined in mind, O blessed and sacred one, you became a reflected luminary.

*Theotokion* O Virgin who gave birth ineffably, you have restored the laws of nature; therefore, we call you blessed, O Mary, Bride of God.

### *Ode 3*

*Irmos* The bow of the mighty has become weak, and the strengthless have girded themselves with power; therefore, my heart is established in the Lord.

You were a harp struck by the Spirit, O blessed one, and your tongue was divinely moved, proclaiming the mighty acts of our Saviour and God.

Having the unoriginate Word guiding you and strengthening you, O Carpus, you showed the ungodly the ways of salvation.

O glorious Carpus, proclaiming the preaching of salvation to creation as a God-pleasing holy hierarch, you endured much persecution and tribulation.

*Theotokion* O Mother of God, you ineffably gave birth to him who shone forth from the Father before time began, as an infant: therefore, we glorify you.

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

Receiving the divine radiance of the Comforter,  
O wise apostle Carpus,  
you illumined those benighted by ignorance;  
and having passed over to the kingdom on high,  
you stand before the king of all,  
ever entreating Christ our God  
to grant us great mercy.

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

*from the Pentecostarion, or one of these Theotokia*

*Theotokion* Without separating himself from the divine essence  
when he took flesh in your womb,  
the one Lord remained God though he became man;  
and even after your birthgiving  
he preserved you, his virgin Mother,  
as immaculate as you were before giving birth.  
Earnestly implore him to grant us great mercy.

*Theotokion of the Cross* The unblemished lamb of the Word, the incorrupt virgin Mother,  
beholding him who was born of her without pain  
suspended upon the cross, cried out, lamenting maternally:  
Woe is me, my child;  
for how is it that you suffer willingly,  
desiring to deliver man from the indignity of the passions?

#### *Ode 4*

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

Setting the multitude of the faithful like stones, you make them temples of the  
Holy Spirit on the rock of piety, O divinely wise apostle.

Making them new through baptism, you saved men who had grown old through  
corrupt morals, O divinely blessed one, and they glorify Christ our God.

Revealing the mystery of him who has covered the heavens with virtue, O divinely  
wise one, you drew the nations to understand him, driving away the darkness.

*Theotokion* O Mother of God and Maiden, the God-bearer noetically beheld you as the  
great and overshadowed mountain from whence our God has come in the flesh.

*Ode 5*

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

As an excellent orchard-keeper, you have shown man the Tree of Life, eating of which he shall live for ever, O apostle, teacher of Christ.

As an apostle and preacher to the nations, an honoured teacher and servant of the mysteries, sacred in discourse, O Carpus, you stand before the Master in gladness.

Like a never-waning star you have come from the East, shedding light upon the world with the rays of your words and illumining it with sacred images, O hierarch and apostle.

*Theotokion* Wash away the defilement of my soul and body, O blessed one, with your merciful gaze, that I may fittingly hymn and magnify you.

*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.

Through divine grace the shrine of your relics flows torrents of healings upon those in need, O holy hierarch; it takes away suffering and drowns unclean spirits.

Your discourse and the great revelation of your miracles, delivering men from irrationality, O glorious Carpus, have guided the lost to piety.

Enlivened by divine power, O apostle, destroying the serpent who uttered blasphemy against him who is the highest, you have saved those devoured.

*Theotokion* O immaculate Lady, without pain you gave birth to the creator who takes away our pain and toil and grants mankind the food which required no toil.

*Kontakion, tone 4,  
to the Special Melody* You have appeared...

Illumined with the great outpouring  
of your miracles, O apostle Carpus,  
the Church has acquired you  
as a greatly radiant star:  
save those who honour your memory with faith.

*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.

Dispelling sickness by your proclamation, healing sufferings by the sign of the cross alone, you announced salvation, O Carpus, servant of the mysteries, illumining those in darkness.

In no way afraid of the princes of wrath, you courageously dedicated yourself to painful labours, crying: Blessed are you, the God of our fathers.

In Bereia you were a divine enlightener illumined by the Lord, O Carpus, excellently illumining it with divine visitation.

*Theotokion* As one more spacious than the heavens, O Virgin, you received the infinite Word who delivers the human race from all confinement.

*Ode 8*

*Irmos* Christ our God, bodily nailed to the cross, who revealed it to us as a sword of salvation, O children, exalt above all for ever.

Ministering to wise Paul, your guide in divine journeys, O holy hierarch, you imparted the doctrines of salvation to the saved.

You were a radiant dawn illumining the world with light, O wondrous one, and as a herald you drove away the profound darkness of ignorance.

Working miracles by the invocation of the Father, the Spirit and the incarnate Word, O wise one, you convinced the wise Greeks to worship the essence in three persons.

*Theotokion* O Mother of God, you are revealed as a heaven who has shone upon us the Sun of Righteousness, illumining us all to understand divine knowledge.

*Ode 9*

*Irmos* Your birthgiving was incorrupt: God came forth from you and appeared on earth as a mortal and dwelt with men. Therefore, we all magnify you, the Mother of God.

Seeing God ascending to the heights in the flesh with glory, O Carpus, you were numbered among the seven disciples and departed with them, as a divine preacher.

**May 26**

You were sent like a lamb among wolves, O Carpus, turning them to an understanding of salvation by the word of truth, and transforming their character to piety.

You were a conversor with the angels, the apostles and the martyrs, who reposed wondrously in piety, O divinely eloquent Apostle Carpus. Joining chorus in gladness with them, be mindful of us.

Treading the earth, you sanctified it, O Carpus; you proclaimed the Gospel with faith, and led souls to the life giving Word who has given you a heavenly inheritance.

*Theotokion* We offer you the cry of Gabriel, O Virgin: Rejoice, O light cloud; rejoice, unploughed earth who produces the beautiful grain, the nurturer of creation.

## May 27

### Hieromartyr Therapon

### Vespers

*At Lord I call to you... 3 verses, tone 8,  
to the Special Melody Your martyrs, O Lord...*

Glorious Therapon, illumined by divine deeds, was granted to see the beauty of Christ with the eyes of his heart, having pleased him by his suffering: by grace he ever heals the sufferings of soul and body of those who have recourse to him with faith.

As a fountain of living water Therapon pours forth streams of healings and thoroughly cleanses the defilement of grievous ailments from those who have recourse to him with faith. By his entreaties, O Lord, grant us great mercy.

Soaked in the dye of his blood, wondrous Therapon fashioned a splendid garment of sanctity; and arraying himself magnificently therein, he has entered the Holy of Holies: through his supplications, O Lord, grant us great mercy.

*But if Alleluia is to be sung at Matins, we sing firstly these verses of the Mother of God,  
in the same tone and melody*

Rescue me from the hands of the serpent, the slayer of men, who through deception engages me in mortal combat, O Lady. Crush his jaws, I pray, and destroy his wiles, that, delivered from his claws, I may magnify your power.

I am a barren tree devoid of the fruit of salvation, O immaculate Lady. Therefore, I tremble at the thought of being cut down, lest, in my wretchedness, I be cast into the unquenchable fire. I fall down before you and pray: Deliver me from such a fate, and make me fruitful, O pure one, by your mediation before your Son.

The deadly dart of desire has struck my heart: I have been wounded by ignorance and am incurably ill. O Mother of God, forsake not me, accursed as I am, but grant me healing, as you gave birth to the truly merciful Lord and Saviour.

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

*Theotokion* My thoughts are impure, my mouth deceitful, and my deeds defiled: what then shall I do? How shall I meet the judge? O virgin Lady, entreat your Son, who alone is the compassionate creator and Lord, that he accept my soul in repentance.

*Theotokion of the Cross* I cannot bear to see you asleep upon the tree O my child who grants wakefulness to all. But you grant divine and saving wakefulness to those who sleep the sleep of destruction because of the fruit of disobedience which was eaten of old, said the Virgin, weeping, whom we magnify.

*No Troparion is given, but this may be used, 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 Therapon entreat Christ our God that our souls be saved.

## **Matins**

*Canon, tone 6, composed by Joseph*

*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.

Joining chorus with the sacred choirs in heaven, O Therapon, ever deliver from sufferings and cruel misfortune those who on earth honour your holy memory.

Your sacred and honoured suffering which took place in the world moves the faithful to glorify you splendidly, O wise Therapon who was made bold by grace.

The noetic sun, made of you a star divinely radiant in the light of your struggles, illumining with the radiance of miracles the faithful who praise you sacredly.

*Theotokion* The sacred choir of the prophets foretold from afar that you would become the Mother of God, O pure one, higher than the cherubim and all creation.

*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.

You were a favourite of Christ, truly bearing your appropriate name, O martyr who ever heals infirmities of soul and body.

Your blood, mingled with Chrism, rendered your episcopacy yet more splendid, O holy hierarch and pastor, martyr and physician of the sick: therefore, we praise you.



You heal the grievous sufferings of those who approach with faith, cause sicknesses to cease, and wash away the harm caused by evil spirits, by the divine invocation of Christ, O blessed one.

*Theotokion* The mind of man cannot comprehend the ineffable depths of your birthgiving, O pure one; for, pouring himself into you in his loving-kindness, God has restored me wholly.

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

O favourite of Christ, having suffered lawfully, you were proven to be a true hierarch and martyr. We entreat you: Cure the persistent suffering of our souls, O holy one, and entreat Christ, who wills mercy and loves mankind.

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

*Theotokion* Guide us upon the paths of repentance who follow the wayward path of wickedness, who rouse the wrath of the supremely good Lord, O blessed and unwedded Mary, the refuge of all in despair and the abode of God.

*Theotokion of the Cross* The unblemished lamb, the Mother, seeing the lamb and shepherd hanging dead upon the tree, cried out, weeping and exclaiming maternally: How is it that you endure such voluntary suffering and abasement past recounting, O my Son, my God most good?

#### *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.

Having first rid your soul of the tumult of the passions, O sacred servant, you received the holy and divine anointing, and at your end were adorned with an athlete's wreath.

You appear ever shining with divine signs and wonders, and illumine the world, receiving grace from God, O wondrous holy hierarch.

You first tended the people with grace and unbloody sacrifices, sacredly hallowed as a holy hierarch; and slaughtered like a lamb, you were brought to the Lord.

*Theotokion* We bless the Virgin as the portal leading to divine entry, as the divine garden of paradise, as the noetic place of sanctity, as the excellency of Jacob.

#### *Ode 5*

## May 27

*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.

Illumined with divine radiance, you were an all-radiant star, enlightening the world with divine signs through the Spirit of God, holy hierarch Therapon, blessed of God.

As a sacred whole burnt offering, as a pleasing oblation, as a perfect sacrifice, in martyrdom you offered yourself to the Word who suffered in the flesh, holy hierarch father Therapon.

Having truly filled the cup of confession beautifully, O venerable Therapon, you give all to drink of your mighty suffering, calling them with exalted proclamation.

*Theotokion* After your awesome birthgiving you remained a Virgin as before; for God was born, accomplishing all by his will, O unwedded Mary, full of the grace of God.

### *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.

Your manner of living was divine, your life godly, and your death glorious, resplendent with the beauty of martyrdom, illumining with the splendour of miracles the hearts of those who hymn you.

We recognized you as a fruitful branch of the true noetic vine, O divinely wise one, bearing the true grapes of confession which exude the excellent wine of patience.

You church has become a place of sacred healing, easing the pangs of the weak by grace and releasing them from ailments, O divinely wise and wondrous hierarch.

*Theotokion* The Word assumed flesh in your womb without seed and revealed himself as perfect man, restoring nature in godly manner as he alone knew how, O immaculate one, portal which held God.

*There is no Kontakion provided for this service.*

### *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.

Having subdued the stormwaves of the passions, O venerable one, suffering, you extinguished the fires of falsehood with the flood of your blood, O venerable Therapon, hieromartyr of Christ.

You were consecrated by anointing with Chrism, O venerable servant of the mysteries, and, having perfected priests and the people, as a pastor you finished the good race, slain for Christ.

With the torrents of your blood you drowned the hordes of the enemy, and with the radiance of miracles you destroy the gloom of the passions, O Therapon, truly a wonderworker and physician of the sick.

*Theotokion* He who sits infinite in the bosom of the Father, O pure one, sat, finite, within you, encompassed by your body, that he might save Adam, becoming a new Adam.

*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.

You offered unbloody sacrifices to God and were slaughtered like a pure and innocent lamb; and you abolished demonic sacrifices, O holy hierarch Therapon, adornment of athletes.

Becoming a resident of paradise, you were a companion of the holy angels, O martyred passion-bearer and servitor of Christ, glorious in the radiance of martyrdom.

You brought low the prideful serpent with humility of heart, having opposed him manfully, O holy hierarch, dying your priestly vesture in the blood of martyrdom.

*Theotokion* Delivered from the primal curse by your birthgiving, O most blessed and divinely joyous Maiden, we offer to you the cry of Gabriel: Rejoice, cause of the salvation of all.

*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.

Desiring to behold the glory of the Almighty, you endured an unjust death and ascended on your blood as upon a chariot, O glorious hierarch, soaring aloft to heaven, where, rejoicing, you have found rest.

**May 27**

Like the light of dawn you have shone upon us, illumining the ends of the earth with radiant beams, O holy hierarch and divinely inspired pastor, and you free us from the gloom of the passions: we honour and piously bless you.

With the choirs of the patriarchs and martyrs, the apostles, the righteous and the venerable, O divinely blessed one, pray that Christ may grant remission of offences to those who piously observe your divine memorial.

The magnificence of your church, ever illumined with the radiance of miracles, frees from the gloom of the passions and causes sicknesses to cease for those who approach with faith in the Spirit, O martyred hierarch, wondrous pastor.

*Theotokion* With your light illumine me, I pray, O Virgin divinely blessed among women, and deliver me from the eternal fires, that I may magnify and glorify you, and worthily hymn your mighty acts.

## May 28

### Hierarch Niketas, Bishop of Chalcedon

### Vespers

*At Lord I call to you... 3 verses, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Emulating the hospitality of Abraham, \* Isaac's love for God \* and the guilelessness of Jacob, \* you also emulated the suffering of Job of Uz, \* the meekness of David \* and the innocence of Moses; \* having been anointed with holy chrism \* as Aaron was of old, O God-bearing hierarch, \* sacred wonder-worker.

Your great innocence \* dispelled the malice of the demons \* with the grace of the divine Spirit, \* gladdening with your suffering \* God, whom you desired, \* and your soul was illumined by the indwelling of prayer. \* Therefore, you received the grace of miracles, O Nicetas, \* to heal the infirmities \* of those who piously come to you.

Bound by kinship, \* you priests kept the laws \* of the Holy Spirit, \* and, following the steps \* of the divine shepherd \* who emitted rays of glorious healings, \* you were adorned with similar qualities, \* O glorious Nicetas and divinely wise Ignatius.

*But if Alleluia is to be sung at Matins, we sing first the following verses of the Mother of God,  
in the same tone and melody*

Deliver my lowly soul \* from condemnation and bitter transgressions, \* O most holy Bride of God, \* and free me from death by your supplications; \* grant that on the day of trial \* I may receive that justification \* which the companies of the saints have received, \* and before the end let me be purified \* by repentance and the outpouring of tears.

With the showers of the Holy Spirit \* bedew my mind, O most pure one, \* who has given birth to Christ, \* the infinite drop of rain \* who with his compassion washes away \* the iniquities of mortals. \* Dry up the source of my passions, \* and grant me a torrent of sweetness \* by your ever-living supplication.

O Virgin who gave birth to God my Saviour, \* by your supplications grant to me \* the excellent and saving remedy of repentance, \* torrents of tears, \* and thought of the dread and awesome hour of judgment \* and the impartial trial, \* that I may escape fearsome torment \* and may receive grace divine.

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

*Theotokion* Thousands of times, O most pure one, I have promised to repent of my offences; \* yet my unseemly and evil habits \* will not depart from me. \* Therefore, I cry to you, \* and falling down, I pray: O Lady, rescue me from such affliction, guiding me to higher things \* which are closer to salvation.

*Theotokion of the Cross* When she beheld you \* nailed to the cross, O Lord, \* the lamb, your Mother, marvelled and cried: \* What is this that I see, \* O my beloved Son? \* How can the unbelieving and iniquitous crowds reward you thus, \* who delighted them with your manifold miracles? \* Glory to your ineffable condescension.

*Troparion of the hierarch, tone 4*

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

## **Matins**

*Canon of the holy hierarch, tone 4*

*Ode 1*

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

Illumined by divine glory, O venerable father, you became radiant: enlighten those who with faith celebrate your splendid repose, dispelling the gloom of the passions.

Bright through your radiant deeds, you illumine those in the night of evils, and guide them to the light of heaven by the Spirit, O sacred father Nicetas.

You shone with gifts of miracles upon those who approach your sacred shrine, O blessed one, receiving them from God as a reward for your labours and pangs.

*Theotokion* You conceived the Son of God without seed through the divine Spirit, at the will of the Father, and you gave birth in the flesh to him who was begotten of the Father without a mother, and was born of you without father for our sake.

*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 uplifted, O venerable one, having humbled yourself for Christ's sake, and you brought low the pride of the noetic serpent by the Spirit.

Granted great gifts by God, O God-pleasing hierarch and father, you became a great priest.

Perfecting your life in innocence like a babe, O venerable one, you destroyed the malice of the enemy by grace.

*Theotokion* With joy let us glorify the Mother of God, who, alone among women, is blessed, as she is the most magnificent habitation of God.

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

Having taken up your cross from childhood, you piously followed Christ, causing the wisdom of the flesh to wither away through abstinence. On your hierarchal throne, O divinely blessed Nicetas, you exalted the Master who has adorned your shrine with various signs.

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

*Theotokion* O pure, immaculate and unwedded Lady, who alone gave birth within time to the timeless Son and Word of God, with the holy and honoured patriarchs, martyrs, prophets and the venerable, entreat him to grant us purification and great mercy.

*Theotokion of the Cross* When your most pure Mother beheld you raised upon the cross, O Word of God, she exclaimed, lamenting maternally: What is this new and awesome wonder, O my Son? How can you, the life of all, taste of death, desiring to bring life to the dead, as you are full of loving-kindness?

*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.

By all-night vigils and standing for whole days, O divinely wise father, you caused the movements of the flesh to subside, and, rejoicing, you cried out: Glory to your power, O Lord.

With strength of soul you make subject the perversity of your flesh, O divinely wise one; and you received the grace to expel evil spirits and to wash away infirmities.

Strengthened by divine power, O holy hierarch, the namesake of victory, you vanquished the hordes of demons, and have inherited a wreath of miracles from the bestower of crowns.

*Theotokion* You were adorned with spiritual beauties, having conceived the Word who is equally unoriginate with the Father and given birth to him, O immaculate Virgin: entreat him for the world.

*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.

Mightily adorned with meekness of soul, O holy hierarch, you have made your abode in the land of the meek, as you are blessed.

Watered by the streams of the gifts of the Spirit, O divinely wise and sacred Nicetas, you pour healings upon those who desire them.

Making your life resplendent with the light of the virtues, as with priceless ornaments, O blessed one, you were adorned with the grace of miracles.

*Theotokion* O Bride of God, we wield you as an invincible weapon against the enemy, for we have acquired you as the confirmation and hope of our salvation.

*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 Ignatius, O Nicetas, you shone as a lamp of three lights, a sacred brotherhood, shining radiantly and imparting healing to the faithful.

Akin one to another in the flesh, O wise ones, you have been granted true kinship in the Spirit, having in a manner pleasing to God shared a single character.

Eluding the destructive mire of heresies by rendering honourable veneration to the icons of Christ, O God-pleasing and holy hierarch Nicetas, you saved that which had been created in his image.

*Theotokion* O immaculate one, portal through which the Most High alone passed, open to me the gates of repentance and the doors of salvation, protecting me from harm.

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

You shone forth in the splendour of your deeds and became an heir to the throne of the apostles, O venerable Niketas: wholly filled with divine doctrines, O Father, you shone like the sun upon the flock, and so we sing to you: Rejoice, O adornment of Chalcedon.



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 dwell with the holy hierarchs, O wise father, full of noetic radiance. Illumine us who sing: Blessed are you, O Lord, in the temple of your glory.

As a chief shepherd, and blameless advocate of God, you offered pure sacrifices to him, singing in splendour: Blessed are you, O Lord, in the temple of your glory.

You were a shepherd, summoning the reason-endowed flock to the pasture of true doctrines with your noetic pipes, O Nicetas, singing: Blessed are you, O Lord, in the temple of your glory.

With a life adorned with confession, O father, you received from the Spirit the true grace of healing, singing: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* That he might deify mankind, O Lady, the deliverer appeared as a man, receiving flesh from you according to his wish: blessed are you among women.

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.

As the reward for your great labours you received ineffable light, immortal life and a bridal-chamber which cannot be taken away, O venerable one and you sing in rejoicing to Christ, the giver of crowns: Bless the Lord, all you works of the Lord.

Seeking mercy through almsgiving, you provided for the poor, fed the indigent, and clothe the naked, winning for yourself a vesture of glory, O Nicetas; and you were a model for monastics, who sing: Bless the Lord, all you works of the Lord.

As a beauteous temple of the divine Spirit through purity of mind, you expel the spirits of wickedness and wash away the infirmities of those who approach you and sing: Bless the Lord, all you works of the Lord.

*Theotokion* Christ, the Lord of all, making his abode within you as was his good pleasure, showed you to be holier than the angels, O virgin Mother; and he has given sanctification and enlightenment to us who sing: Bless the Lord, all you works of the Lord.

Ode 9

**May 28**

*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.

Following the divine meaning of your name, you were granted to show it forth in sacred deeds, O divinely blessed father Nicetas, enriched with the gracious radiance of the Spirit.

You were enriched by the grace of the Trinity, O God-bearers, equally receiving the divine activity of healing, having lived pure and God-pleasing lives.

Today your memory shines with the radiance of the virtues more brightly than the sun, illumining the whole world with miracles and enlightening the faithful, O honoured servant of the sacred mysteries.

With sacred Ignatius, O father Nicetas you appeared like a bright daystar: O pious and blessed ones, ever illumine those who praise you.

*Theotokion* You were the abode of the light of the Word who shone forth from the Father before the morning-star, illumining the faithful and crowning the venerable, O divinely joyous virgin Maiden.

# May 29

## The virgin martyr Theodosia

### Vespers

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

Shining with the radiance of virginity, \* O honoured Theodosia, \* and splendidly adorned \* with a royal robe \* dyed in the blood of martyrdom, \* O wise one, \* you made your abode in the heavenly bridal-chamber of Christ, where you dance with the angelic ranks in perpetual chorus, \* O glorious and immaculate maiden.

O virgin martyr, \* most lauded Theodosia, \* desiring Christ with all your soul, \* you endured the wounds of martyrdom, \* courageously enduring the laceration \* of your sides raked with iron claws \* for him whom you loved. \* How steadfast was the opposition of your struggle, \* whereby you surely cast the prideful one down to the ground.

Splendidly adorned \* with beauty of body and soul, \* you brought yourself to Christ, \* desiring to be crowned by him with a wreath of glory, \* O glorious martyr Theodosia, \* who received upon your brow, as is meet, \* the truly priceless diadem of the kingdom, \* having been shown to be an incorrupt bride, \* O most wise martyr.

*But if Alleluia is to be sung at Matins, we sing first the following verses of the Mother of God,  
in the same tone and melody.*

Rejoice, enlightenment of men's souls, \* forgiveness of offenders, \* correction of the indifferent. \* Rejoice, consolation and joy, helper of the sorrowful. \* Rejoice, good one, \* healing of the souls of the infirm. \* Rejoice, reconciler and mediator for us before God, \* O pure one, more holy than the seraphim.

Receiving flesh from your blood, \* the pre-eternal God \* revealed you to mankind, \* O pure one. \* Therefore, deliver your servants \* from all misfortunes and evil circumstances, \* and from the snares of the wicked foe, \* and grant that all who glorify and offer homage to you \* may partake of the radiance of the elect.

Save me, O most pure Lady, \* who gave birth ineffably to Christ the Saviour, \* for you alone have I acquired \* as an intercessor and an unassailable rampart, \* my protection and joy, \* the divine consolation of my soul. \* Deliver me from the worm which never sleeps \* and from everlasting fire, \* O Mother of Christ our God.

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

*Theotokion* Let me magnify you \* with joyful cries, O pure one, \* and glorify the abyss of your love for mankind. \* Save me from misfortunes, \* and rescue me from the soul-destroying darts \* of the invisible and most evil foe; \* for I wield you against him \* as a firm and invincible weapon, \* O divine Bride, Mother of Christ our God.

*Theotokion of the Cross* What is this that I see, \* which my eyes behold, O Master? \* You, the upholder of all creation \* are lifted up upon a tree, \* and you die, imparting life to all. \* Thus said the Mother of God, weeping, \* when she beheld him who is God and man, \* who had shone forth from her ineffably, \* suspended upon the cross.

*Troparion, tone 4*

Beauteously attaining virtue, O martyr,  
you became a pure habitation of Christ and an abode of the Holy Spirit.  
Having suffered courageously you shamed the enemy  
who wages war upon the human race;  
and with the sword of faith, O Theodosia,  
you cut down Copronymus.  
With rejoicing you have passed over to the heavenly bridal chamber,  
where may you ever pray for great mercy  
for those who honour you with faith.

## **Matins**

*We sing the Canon of the martyred virgin, tone 4,  
upon the acrostic I hymn the glory of the martyr Theodosia*

*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.

God who of his own will ascended the cross, became for you the path of suffering, and, casting down the tyrant, making him like a bird, a thing of play for the martyrs.

On earth, O honorable Theodosia, you mightily smote the prince of falsehood, suffering mightily, O exalted martyr, and you received a crown of glory as one victorious.

He who was pompous in his pride has been cast down, struck by your patience, O martyr; for with the power of the cross you shamed him who was boundlessly arrogant.

*Theotokion* Wickedly the serpent deceived me, making me captive, instilling in me the desire to become a god; but called by you, O pure one, I have been immutably deified.

*Ode 3*

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

Divine desire made of you an honored bride, O Theodosia, a martyr of Christ, who loved his cross.

Having forsaken the corrupting thought of the flesh, O honourable and glorious Theodosia, you now dwell with the life-creating Spirit.

By your divine gift of grace, O honorable martyr, heal my mind and cure my soul, made impotent by the passions.

*Theotokion* You have restored my fallen countenance, O pure Lady who gave birth to the prince, the resurrection of us all.

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

Truly drowning the devil's power in the stream of your blood, O glorious one, you passed unharmed over the great abyss of tortures and made your abode in the holy land, receiving fitting reward of your labours, and were granted entry to the bridal-chamber of heaven, O exalted Theodosia. 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* Let us hymn the portal and ark of heaven, the holy mountain, the radiant cloud, the bush unburned, the noetic paradise, the restoration of Eve, the great treasure of the whole world, for within her was wrought the salvation of the world and the remission of the ancient transgression. Let us cry out to her: Entreat your Son, that he grant remission of transgressions to those who piously worship your most holy birthgiving.

*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, beholding your crucifixion, which you endure in the loving-kindness of your mercy. 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* Seeing you hanging on the cross, the Sun of Righteousness, the Church stands in order, singing worthily: Glory to your power, O Lord.

The accursed tyrant desired in his arrogance to frighten the might of your endurance with wounds, but you, O exalted one, cried out: Glory to my God.

You were providentially enriched with a divinely bestowed and godly name, O martyr and passion-bearer; for you became a gift of God which gladdens us who honour you with faith and love.

Arrayed in vesture adorned with the blood of your martyrdom as with dye, O divinely wise Theodosia, you cried out to your bridegroom with love: I hasten after you.

*Theotokion* You divinely gave birth to the incarnate Word, O pure Virgin, and remained a virgin. Therefore, with steadfast faith and unceasing voices we cry out to you: Rejoice, O Lady.

*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.

Loving Christ, the myrrh who was poured forth, O maiden, with divine wisdom you followed him, glorifying him with hymns.

The martyr traded this transitory life for life everlasting, and inherited the kingdom of heaven in exchange for a little blood.

Like fountains and springs the healing relics of the martyr pour forth cures upon the infirm and through faith heal afflictions of soul.

*Theotokion* Who can describe your mystery, O immaculate Lady? For you held within you the creator who cannot be contained by anything.

*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.

Following you, O Christ, the martyr Theodosia eagerly accepted death, fearing not the threats of the tyrants as she emulated your voluntary suffering.

Readily strengthened by your cross, O Saviour, women trample upon the heads of serpents, as you foretold, for they are wounded by the love and divine longing for you.

*Theotokion* Finding you to be a wholly perfect and comely turtledove, a blossom and lily of the valley, O Mother of God, the noetic Bridegroom made his abode within you.

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

Through labours you attained the life abounding in ease, O martyr, | and with your blood you choked Copronymus, the enemy of the Church of Christ, | O most blessed Theodosia; | and now you rejoice with the armies on high, || protecting those who honour your memory.

*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.

Gazing with faith upon you, O martyr, adorned with divinely given beauties, in hymnody we splendidly cry out to your bridegroom: Blessed are you, O Lord, in the temple of your glory.

You rejoice with the lamp-bearing virgins, O martyr, having entered the heavenly bridal-chamber with Christ, crying: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* He who sits upon an exalted throne has rested upon you, finding you to be a throne fit for God on earth: blessed are you among women, O immaculate Lady.

*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.

Released from the bonds of the flesh, O honoured Theodosia, you soared aloft, rejoicing, to the splendid bridal-chamber, joining chorus with the bridal choirs, resplendent in the scarlet blood of martyrdom, and crying out: Bless the Lord, all you works of the Lord.

You have been brought to live in splendour in the heavenly bridal-chamber, O honorable and ever memorable Theodosia, having attained eternal glory, truly enriched with the fruit of your courage, and crying out: Bless the Lord, all you works of the Lord.

You were adorned in accordance with your name, O honoured Theodosia; for in you an excellent divine gift has been given to us, flowing with streams of gifts which pass understanding for those who sing with faith: Bless the Lord, all you works of the Lord.

*Theotokion* Having truly given birth to God, you are called the most pure Mother of God, truly bearing a divine name according to your birthgiving. With divine wisdom we, the faithful, glorify you as the Mother of God, O immaculate Lady.

*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.

By your entreaties loose the bonds of the offences of those who piously hymn you, O divinely wise, most honoured and exalted martyr Theodosia, standing before God the almighty.

Deified through gazing upon God, you have attained the artful desire of our first mother Eve, for you became Godlike through divine communion. Therefore we magnify you, O blessed Theodosia.

Christ, your bridegroom, is all sweetness, all spiritual consolation, O martyr and passion-bearer Theodosia. As you delight in him now, be mindful of us in your prayers.

*Theotokion* He who has adorned all things by his Word, desiring to come in the flesh, made his abode in you alone, having found you to be more holy than all others; and he has made you to be the true Mother of God, O Virgin Mother.



## May 30

### **Our venerable father Isaacius, of the Monastery of Dalmatus**

### **Vespers**

*At Lord I call to you... 3 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Beholding the beauties of paradise,  
and richly delighting in the flowers of incorruption,  
you budded forth for the world the knowledge of God;  
and partaking of it with spiritual love, O venerable Isaacius,  
we cause our souls to grow.

Protecting your body with abstinence, O father,  
with your prayers and vigils you mortified the stirrings of the passions.  
Therefore, the power of the Spirit within you and covering you,  
showed you to be a noetic and universal luminary.

Shining upon the city from the desert like the sun  
you adorned the monastic life, O father,  
and with your teachings you have enlightened the faithful  
to bless the Father and the Son, and the consubstantial Spirit.

*If Alleluia is sung at Matins, we sing the following verses to the Mother of God first,  
in the same tone and melody.*

Though beset by hopeless falls, \* O pure Virgin, \* we have you alone as our  
intercessor, \* and we cry out in thanksgiving: \* Cleanse us, most holy Bride of God, \* for  
you are the refuge of the world \* and the help of our race.

O pure Mother of God, with the staff of your intercession drive bestial passions  
from my wretched soul; and, peacefully guiding me to life, number me among the holy  
flock of your chosen sheep.

Drowning in the abyss of offences, \* yet fleeing to the calm haven \* of your pure  
prayer, O Mother of God, \* I cry out to you to save me, \* giving to your servant \* your  
mighty right hand, O immaculate Lady.

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

*Theotokion* Dragged down by my corrupt will, I lie prone, yet I have recourse to your serenity, O Virgin. Deliver me from the adverse tempest and from diverse temptations, that I may unceasingly hymn your grace, O ever-virgin Mother of God.

*Theotokion of the Cross* Standing before the cross of your Son and God, and seeing his long-suffering, O pure Mother; weeping, you said: Woe is me, O my child most sweet. What are these things which you suffer unjustly, O Word of God, in your wish to save mankind?

*No Troparion is given, but one may use this, tone 8*

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

## **Matins**

*Canon of the venerable one, tone 8*

*Ode 1*

*Irmos* With your mighty right hand you delivered Israel from slavery, O Lord; and as you once saved them, so now save us.

Having arrived from the constraints of the wilderness, O venerable and holy one, you made firm the faith of Christ, scattering the assembly of heretics.

You were in no way ashamed to address the emperor as Nathan did to David, O glorious one, desiring to make firm the Church of Christ.

Cast into the mire by the deceived, O praised and glorious one, you shone like a pearl lustrous with the splendour of the Spirit.

*Theotokion* Having conceived the timeless Son who was begotten of the Father, O most pure Virgin, you gave birth to him as an infant.

*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 were like a noetic clarion, O father, summoning all as battle, to stand against the hordes of the enemy with the help of Christ the Saviour.

You were like a noetic ladder, O God-bearer, leading to the kingdom on high those who enter upon it with faith and are made strong in the Spirit by your teachings.

You were like a mountain of doctrine through the love of the Master, O God-bearer, gathering into Christ's Church all who cleave to him through the virtues.

*Theotokion* You were truly a Mother, O Virgin, giving birth to Emmanuel, God the Word: unceasingly entreat him, O unwedded bride, the blessed and pure Mother of God.

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

You came as a shower-laden cloud of the Spirit for those on earth, O blessed father,  
watering the hearts of the faithful as though they were furrows,  
traversing the ends of the earth with divine discourse, pouring down the rain of doctrine.

With divine wisdom you gave rise to the fragrance of the Spirit in the hearts of all.  
O God-bearing Isaacius, 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* O immaculate bride of the creator, O unwedded mother of the deliverer: as the abode of the Comforter, O exalted one, hasten to deliver me, who in my iniquity is a defiled habitation and a plaything of the demons; free me from their wickedness and make me a splendid dwelling-place of the virtues. O luminous and incorrupt one, drive away the clouds of the passions and grant that I may partake of the unwaning light of the Most High, through your prayers.

*Theotokion of the Cross* Beholding the lamb, shepherd and deliverer upon the cross, the lamb and mother cried out, weeping, and exclaimed, bitterly lamenting: The world rejoices, receiving deliverance through you, but inwardly I burn, seeing your crucifixion, which you endure in the loving kindness of your mercy, O long-suffering Lord, abyss of mercy and inexhaustible fountain. Take pity, and grant remission of offences to those who, with faith, hymn your divine sufferings.

*Ode 4*

*Irmos* I have heard the report of your power, and my heart is made glad in the Lord.

As you lived your life on earth as something angelic, you now dance with the heavenly hosts.

Having first been a leader of monks from the desert, O divinely wise and glorious one, you provided a model for those in the city.

Your memory now truly gladdens the hearts of those who hymn you, O father Isaacius.

*Theotokion* O Mother of God, now as ever free your servants from the iniquitous foe by your supplications.

*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.

You truly shone from the desert as a radiant star, and with your teaching you drove away the night of heresy.

Holding the horse of Valens by the bridle, O honoured one, you denounced his bestial mentality, openly putting him to shame.

You exposed your head to the blows of a staff, O father, noetically holding Christ our God to be the head of your faith.

*Theotokion* Exalted Virgin who is higher in honour than the cherubim, entreat your Son, that he save the souls of those who hymn you.

*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.

Through the knowledge of the Spirit you predicted an abominable death for Valens, O wise one, and were truly shown to be a glorious prophet.

With the winnowing-fan of the faith you gathered the faithful in like wheat, O wise one, and by your supplications you consumed Valens like weeds in a bonfire.

You smoothed the tablets of the hearts of those who heeded you with faith, O divinely wise Isaacius, engraving the image of Orthodoxy upon them.

*Theotokion* O Lady who alone gave birth to the Word in the flesh at the archangel's word, deliver our souls from the snares of the enemy, we pray.

*Kontakion, tone 8,  
to the Special Melody As first-fruits...*

Burning with zeal in the Church of Christ as a faithful favourite of God, you held the reins of the emperor Valens, and spoke to him in prophecy concerning the captivity of the Church and his horrible death: ever pray for those who honour you, O venerable father Isaacius.

*Ode 7*

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

You granted your venerable one the words to upbraid the tyrant for his wickedness: blessed are you for ever, Lord God of our fathers.

Dwelling gloriously in the splendid mansion of the righteous, O father, you sing to the creator: Blessed are you for ever, Lord God of our fathers.

O honoured father, never cease to entreat the Saviour constantly for us, that your flock be delivered from all misfortune and receive life which cannot be taken away.

*Theotokion* O Lord God of our fathers, who dwelt within the Virgin and in her restored Adam, blessed are you for ever.

*Ode 8*

*Irmos* The unoriginate king of glory, before whom the hosts of heaven tremble, hymn you priests and exalt above all for ever.

Him who made Isaacius to be a champion of the Orthodox faith, hymn, you priests; and you people exalt him above all for ever.

You came from the wilderness as a noetic lamb, driving the wild beasts from the flock of Christ, and expelling them to dwell in empty places.

In your meekness of spirit you were not daunted by the cruel and wicked wrath of Valens, O father, for the Spirit of truth was working within you.

**May 30**

*Theotokion*     He who is the rock of life was cut from you without the aid of man's hands, as is written, O most holy and pure one; for it was God whose good pleasure it was to dwell within you.

*Ode 9*

*Irmos*   We magnify you, the Mother of God, the Mother of the Light, in hymns.

          You mightily crushed the powers of the ungodly with the strength of the divine Spirit.

          With the bond of faith you bound with bonds the heretical hordes.

          O divinely wise Isaacius, never cease to cause God to be mindful of our salvation.

*Theotokion*     O Virgin, your birthgiving has transformed the birthgiving of Eden, which was in grief.

## May 31

### Martyr Hermias

### Vespers

*At Lord I call to you... 3 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Having extinguished the fire of ungodliness \* with the drops of your blood, \* O great martyr, \* you richly gave drink to the Church of Christ \* and illumined the hearts of the faithful \* who piously honour \* your sacred and honoured memory.

Like an impregnable tower \* you were in no way shaken by the assaults of the enemy, \* whose hearts you pierced as with arrows, O Hermias, \* casting down their trickery \* like an insuperable fortress \* with the pain of your valiant struggles.

Raising up with the words of God \* those who had stumbled into the abyss of unbelief, \* you endured the great stormwaves of torture, \* O exalted passion-bearer Hermias, \* until you joyously entered with them \* into the harbour of heaven.

*But if Alleluia is to be sung at Matins, we sing first the following verses of the Mother of God,  
in the same tone and melody*

Though beset by hopeless falls, \* O pure Virgin, \* we have you alone as our intercessor, \* and we cry out in thanksgiving: \* Cleanse us, most holy Bride of God, \* for you are the refuge of the world \* and the help of our race.

O pure Mother of God, with the staff of your intercession drive bestial passions from my wretched soul; and, peacefully guiding me to life, number me among the holy flock of your chosen sheep.

Drowning in the abyss of offences, \* yet fleeing to the calm haven \* of your pure prayer, O Mother of God, \* I cry out to you to save me, \* giving to your servant \* your mighty right hand, O immaculate Lady.

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

*Theotokion* Dragged down by my corrupt will, I lie prone, yet I have recourse to your serenity, O Virgin. Deliver me from the adverse tempest and from diverse temptations, that I may unceasingly hymn your grace, O ever-virgin Mother of God.

*Theotokion of the Cross* When the immaculate Virgin beheld the lamb raised upon the cross,  
\* she cried out, weeping: \* O my sweet child, what is this new and most glorious sight?  
How can you be nailed bodily to the tree, who holds all things in the palm of your hand?

*Troparion, tone 4*

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

## **Matins**

*Canon of the martyr, tone 8*  
*composed by Joseph.*

*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.

You are known as a star shining with divine light, O Hermias, radiantly illuminating  
with the splendour of martyrdom those who honour you with pure faith.

With your gaze fixed constantly upon God, forsaking the things of this life, O wise  
martyr, you entered the struggles of martyrdom and mightily vanquish the foe.

Comely of vision and soul, O martyr Hermias, you enlisted in the army of the king  
of heaven, and utterly cast down the foe.

You did not offer sacrifice to idols, O blessed one, and when your teeth were  
pulled from their sockets, you broke the jaws of the noetic lions, arrayed in the  
never-fading wreath of victory.

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

*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.

Through divinely radiant grace you became the adornment of athletes, O martyr;  
therefore we who are in the world piously honour you.



When your jaw was broken, O wise martyr, you sang praise in thanksgiving to our God who strengthened you.

Strengthened by the power of the divine Spirit, O wise one, rejoicing, you cast down the serpent who is mighty in evil.

*Theotokion* With mouth and tongue I confess you to be the holy temple of God, O most pure Lady: deliver me from all affliction.

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

Having cast down the uprisings of the enemy, as a mighty warrior of the Master, you have received the crown of victory. We praise you as a valiant athlete, celebrating your most festive memory with faith: pray, O much-suffering Hermias, that we be saved from all need.

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

*Theotokion* After God, it is to your divine protection  
that I, the lowly, flee, O Mother of God,  
and falling down I pray: Have mercy, O most pure one,  
for my sins have gone over my head,  
and I tremble in fear of the coming torment:  
O pure one, make supplication to your Son,  
that he deliver me therefrom.

*Theotokion of the Cross*  
She who in latter times gave birth in the flesh  
to you who was begotten of the unoriginate Father,  
seeing you hanging upon the cross, cried out:  
Woe is me, most beloved Jesus, my Son.  
How is it that you, glorified as God by the angels  
are now crucified by the iniquitous?  
I hymn you, the long-suffering one.

*Ode 4*

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

The flow of your blood has extinguished the fire of polytheism and is a cleansing dew for the faithful, O wondrous martyr and passion-bearer.

Bedewed by the grace of the Trinity, O glorious martyr, you remained unconsumed, standing in the midst of the fire for three days.

The choir of the heavenly hosts witnessed your valour from on high and marvelled at the might of your struggles, O athlete Hermias.

*Theotokion* O exalted Lady, in a manner past recounting you gave birth to him who rests in his saints; therefore, we honour you with hymns.

*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.

Broken in body, O glorious martyr, by your many tortures you brought destruction upon the graven images through grace: by divine grace you heal the afflictions of soul of the pious.

When you were given bitter potions to drink, O martyr, you remained unharmed, calling him who administered them to you to the excellent faith; and he was radiantly converted to the beauty of martyrdom by your splendid wonder-working.

O blessed one, you were in no way turned from the goodly stand of him who strengthened you, and directed all your struggles, that you might be with him, gazing upon him in simplicity of character.

*Theotokion* Of old, the prophet beheld you in the Spirit, O Maiden, as a noetic lamp-stand holding Christ our God like a lamp, illumining with ineffable light us who faithfully honour you.

*Ode 6*

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

Having your desire wholly with God, O blessed one, rejoicing, you endured the pangs and lacerations of your divine body as though it were someone else who was suffering, looking forward to your crown.

You mightily endured the stripping away of your sinews, O Hermias, martyr of Christ, ripping away the sinews of the greatly crafty enemy through grace, and showing yourself to be a model of bravery.

Tempered in the fire of the love of Christ, you truly became like a two-edged sword, cutting down the ungodly armies as a mighty warrior.

*Theotokion* You fed him who as God feeds all with his hand, O immaculate Lady, holding in your arms him who sustains all things: we, the faithful, glorify you.

*Kontakion, tone 6,  
to the Special Melody* Fulfilling your dispensation for us...

Having struggled eagerly for Christ, you gained courage at an advanced age, O martyr Hermias; and having trampled the machinations of the iniquitous underfoot by the power of Christ, you remained unharmed by the potions of sorcerers, as you cried: God is with me, who can be against me?

*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.

Looking toward God who is able to save, with uprightness of mind you endured the pangs of your valiant body, O Hermias, singing: Blessed are you, the God of our fathers.

With the sprinkling of your blood you extinguished the fire of ungodliness, and, entering the flame, you were not consumed, O rich father, singing: Blessed are you, the God of our fathers.

The whole Church calls you blessed, observing your valiant deeds and the grace of your miracles, O wise martyr Hermias, and the trophies of victory which the Lord gave you for your splendid struggle.

*Theotokion* You were adorned with beauty, O Virgin, having given birth to the comely Christ who assumed our form and led to life all those who had been broken down: with faith we ever glorify you in hymns.

*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.

Strengthened by the true law, O athlete Hermias, rejoicing, you held the edict of the iniquitous in contempt; and, enduring great struggles, you received the eternal habitations in the highest.

I am not daunted by the pangs decreed by any temporal statute, neither will I offer worship to those things which are not gods: thus you cried out, O blessed one: I will only worship the Lord Jesus who was crucified under Pontius Pilate.

Like an innocent lamb you went to be slaughtered for him who as a lamb was slain for us and has removed from the earth abominable sacrifices, O martyr Hermias; therefore we hymn you with fitting praises.

*Theotokion* You appear to be more spacious than the heavens, O Lady who contained God: earnestly entreat him, O Virgin, that he deliver me from the sin which encompasses me, that, having accomplished deeds of piety, I may bless you with faith.

*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 departed from your flesh, O athlete, you were brought to see the good God had prepared for you, and for those who suffered with you, casting down the evil one. With them implore the Lord, that we be saved.

Your comely visage was yet more comely at your suffering, O wise and glorious one, and after your wondrous struggles you were adorned with angelic splendour, as you hastened to the beautiful bridal-chambers, wearing wreaths of victory.

You spurned an earthly army and enlisted in the army of the king of heaven, O wise martyr and by his mighty power you mightily destroyed the hordes of demons, and were lawfully crowned with wreaths of victory: may you ever pray for us.

The radiant day of your memorial has dawned, illumining our minds with the beams of your mighty struggles. We implore you: As you have boldness before Christ, entreat him unceasingly, that we may obtain mercy on the day of judgment.

*Theotokion* God who clothed himself in me issued forth from you and arrayed in the vesture of incorruption me, stripped bare of divine raiment, O Mother of God, the refuge of all, confirmation and rampart of the crowned martyrs, and joy of the angels.

## 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.

**Tone 4**

*Dogmatikon* David the prophet,  
who through you became the ancestor of God,  
raised his voice to sing in prophecy  
of the great things done for you, saying:  
The queen stands at your right hand.  
For God who was pleased to be made man of you fatherless  
has shown you to be the mother and mediator of life,  
to restore his image corrupted by the passions and save the world:  
for finding the stray sheep lost in the mountains,  
Christ takes it upon his shoulders and brings it to his Father  
and by his will unites it to the heavenly hosts, O Mother of God,  
he who has great and abundant mercy.

*Aposticha* Regard the supplications of your servants, O immaculate one:  
crush the savage assaults that beset us and calm all our distress,  
for your protection is our safe and secure anchor:  
let us not be put to shame, O Lady,  
for in you we have found an intercessor, and we call upon you.  
Speedily heed the entreaties of those who call to you in faith:  
Rejoice, O Lady, the helper of all,  
our joy and protection,  
and the salvation of our souls.

*Dismissal* The mystery hidden from before the ages,  
and unknown even to the angels,  
through you O Mother of God, has been revealed to those on earth:  
God incarnate in unconfused union,  
who willingly accepted the cross for our sake,  
and thereby raising up the first formed man  
has saved our souls from death.

**Tone 5**

*Dogmatikon* In the Red Sea of old,  
the image of the unwedded bride was depicted:  
there Moses parted the waters;  
here Gabriel is the servant of the mystery.  
Then, Israel passed dryshod through the deep,  
while now the Virgin gives birth to Christ without seed.  
After the passing of Israel, the sea remained untrodden:  
after the birth of Emmanuel, the undefiled Virgin remains incorrupt.  
O God who existed eternally as now,  
and who has appeared as a man,  
have mercy on us.

## Resurrectional Theotokia

*Aposticha* O most honoured Virgin,  
the temple and gate, the palace and throne of the king,  
through whom Christ the Lord, my deliverer,  
appeared to those bound in darkness;  
as he, the Sun of Righteousness, wished to enlighten  
his creatures formed by his hand in his image;  
as you have the boldness of a mother towards him,  
we entreat you, O exalted one,  
unceasingly implore him that our souls be saved.

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

### Tone 6

*Dogmatikon* Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,  
came forth, ineffably incarnate from you, O pure one.  
He who by nature is God,  
for our sakes assumed the nature of man;  
not divided into two persons,  
but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

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

*Dismissal* He who called you his blessed mother,  
went to his voluntary suffering,  
shining forth upon the cross in his wish to recover Adam,  
and saying to the angels:  
Rejoice with me, for I have found the lost coin.  
Glory to you, O God, who has ordered all things in wisdom.



**Tone 7**

- Dogmatikon* You, the Bearer of God, are known to be a mother  
who past nature remained a virgin.  
This is beyond words and understanding,  
and no tongue can describe the wonder of your maternity.  
Most glorious was your conceiving, O pure one;  
and inconceivable the manner of your giving of birth.  
For when God so wills, the order of nature is overturned.  
Therefore, knowing you to be the Mother of God,  
we all fervently beg you to pray that our souls may be saved.
- Aposticha* All we who dwell on earth take refuge  
under your protection, O Lady,  
and cry out to you: O Mother of God, our hope;  
deliver us from our countless transgressions  
and save our souls.
- Dismissal* As the exalted treasury of our resurrection,  
raise from the pit and depths of transgression those who hope in you;  
for by giving birth to our salvation  
you have saved those who are subject to sin:  
a virgin before and during giving birth,  
you have remained in virginity,  
even after giving birth.

**Tone 8**

- Dogmatikon* The king of heaven in his love for man,  
appeared on earth and dwelt with mankind.  
He came forth from the pure Virgin,  
with the flesh he had received from her:  
he is the only Son,  
twofold in nature but not in persons.  
In proclaiming him truly to be perfect man and perfect God,  
we confess Christ our God.  
Beseech him, O unwedded Mother,  
to have mercy on our souls.
- Aposticha* O Virgin unwedded,  
who inconceivably conceived God in the flesh;  
receive the prayers of your servants.  
Immaculate Mother of God the Most High  
who grants cleansing of transgressions to all:  
receive our entreaty that we all may be saved.

## **Resurrectional Theotokia**

*Dismissal*  
one,

For our sake you were born of the Virgin and suffered crucifixion, O good  
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,  
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.

*Monday Lauds*      You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

*Tuesday Vespers, Wednesday Matins*      In you we have an advocate, O most pure one, and by your supplications we are delivered from danger. Guarded in all things by the cross of your Son, we all magnify you with due reverence.

*Wednesday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Wednesday Vespers, Thursday Matins*      O Mother of God, full of grace, who without being burnt conceived the divine fire; who without seed gave birth to the Lord, the source of life: save those who magnify you.

*Thursday Lauds*      You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

*Thursday Vespers, Friday Matins*      Having gained your intercession, O most pure one, delivered from evils by your supplications, and protected wholly by the cross of your Son, we all piously give you fitting praise.

*Friday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Friday Vespers, Saturday Matins*      At the sound of Gabriel's voice | calling to you: Rejoice, O Virgin, | the Master of all things was conceived in you, the holy tabernacle, | as 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.

## Theotokia at the Verses

*Saturday Lauds*

You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

### Tone 2

*Sunday Vespers, Monday Matins*

As the source of him who is compassion, grant mercy to us, O Mother of God. Look upon us sinners and reveal your power as of old; for, trusting in you, we cry out to you, Rejoice. as once did Gabriel, the supreme commander of the bodiless ones.

*Monday Lauds*

O holy Mother of the ineffable light: we piously magnify you, honouring you with angelic hymns.

*Monday Vespers, Tuesday Matins*

Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Tuesday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Tuesday Vespers, Wednesday Matins*

We sing to you, the most glorious Virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have risen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Wednesday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

*Wednesday Vespers, Thursday Matins*

Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Thursday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Thursday Vespers, Friday Matins*

We sing to you, the most glorious virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have arisen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Friday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

## Theotokia at the Verses

*Friday Vespers, Saturday Matins* All of your most glorious mysteries | are beyond comprehension, O Mother of God; | for with your purity sealed and your virginity inviolate, | you are known to be truly the mother who has given birth to God. || Beseech him to save our souls.

*Saturday Lauds* O holy Mother of the ineffable Light: we piously magnify you, honouring you with angelic hymns.

### Tone 3

*Sunday Vespers, Monday Matins* Awed by the beauty of your virginity and the radiance of your purity, Gabriel called to you, the Mother of God: What worthy praise can I offer, and by what name shall I invoke you? I am in doubt and stand in awe, and as I was commanded, I raise the cry: Rejoice, O full of grace.

*Monday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Monday Vespers, Tuesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Tuesday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Tuesday Vespers, Wednesday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Wednesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Wednesday Vespers, Thursday Matins* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

*Thursday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Thursday Vespers, Friday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*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.

## Theotokia at the Verses

*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.

*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:

## Theotokia at the Verses

therefore, most blessed one, pray without ceasing that he grant forgiveness of our transgressions.

*Friday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Friday Vespers, Saturday Matins* The mystery hidden from before the ages, | and unknown even to the angels, | through you O Mother of God, has been revealed to those on earth: | God incarnate in unconfused union, | who willingly accepted the cross for our sake, | and thereby raising up the first formed man | | has saved our souls from death.

*Saturday Matins* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

### Tone 5

*Sunday Vespers, Monday Matins* With the angels of heaven and with those on earth, we cry out to you with joyful voices, O Mother of God: Rejoice, portal more spacious than the heavens. Rejoice, the only salvation of those on earth. Rejoice, O pure one, full of grace, who gave birth to the incarnate God.

*Monday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Monday Vespers, Tuesday Matins* Show your ready assistance and mercy to your servants, O pure one; calm the waves of vain thought, and raise up my fallen soul, O Mother of God; for I know, O Virgin, that you have the power to do as you desire.

*Tuesday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O Ever-virgin.

*Tuesday Vespers, Wednesday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Wednesday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Wednesday Vespers, Thursday Matins* The strange and saving mystery of the Virgin has been revealed to all the world: you were born from her without seed, and showed yourself bodily without corruption. Glory to you O Lord, the joy of all.

## **Theotokia at the Verses**

*Thursday Lauds*

Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O Ever-virgin.

*Thursday Vespers, Friday Matins*

Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Friday Lauds*

O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Friday Vespers, Saturday Matins*

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

*Saturday Lauds*

O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

## **Tone 6**

*Sunday Vespers, Monday Matins*

The announcement of Gabriel to the Virgin was the beginning of our salvation; for she heard Rejoice. She did not reject or doubt the salutation, as did Sarah in the tent, but said: Behold the handmaid of the Lord: let it be done to me as you have said.

*Monday Lauds*

You received the word of the Archangel, and were shown to be the throne of the Cherubim; for you carried the hope of our souls in your arms, O Mother of God.

*Monday Vespers, Tuesday Matins*

O blessed virgin Mother of God the hope of the world, we implore your intercession which alone is mighty: take pity on us, who have no other intercessor; beseech the merciful God, that our souls be delivered from every threat, as you alone are blessed.

*Tuesday Lauds*

No one who has recourse to you, the most pure virgin Mother of God, departs from you ashamed; for he who asks a favour receives a gracious gift for his favourable petition.

*Tuesday Vespers, Wednesday Matins*

O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.



## **Theotokia at the Verses**

*Wednesday Lauds*                      The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Wednesday Vespers, Thursday Matins*    O holy Lady, the pure Mother of our God, who ineffably gave birth to the creator of all: with the sacred apostles ever entreat his grace, that he deliver us from the passions and grant forgiveness of our sins.

*Thursday Lauds*                      You were granted great gifts, O pure virgin Mother of God, for you gave birth in the flesh to one of the persons of the Trinity, Christ, the giver of life, for the salvation of our souls.

*Thursday Vespers, Friday Matins*        O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

*Friday Lauds*                      The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Friday Vespers, Saturday Matins*        Gideon foretold your conceiving, | and David proclaimed your birthgiving; | for as the dew descended upon the fleece, | so the Word descended into your womb, | and you, O holy ground, without seed produced Christ our God, the salvation of the world, || O Mother of God, full of grace.

*Saturday Lauds*                      The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

## **Tone 7**

*Sunday Vespers, Monday Matins*        O undefiled Virgin Mother of God, with the hosts of heaven pray to your Son that before the end comes, forgiveness of transgressions be granted to us who faithfully glorify you.

*Monday Lauds*                      You have surpassed the heavenly hosts, O blessed Mother of God, for you became a divine temple, in giving birth to Christ, the Saviour of our souls.

*Monday Vespers, Tuesday Matins*        O Mother of God we offer you the cry Rejoice; for, having given birth to God, you have become more exalted than the angels.

*Tuesday Lauds*                      Through the prayers of the Mother of God impart peace to the lives of us who cry to you: Glory to you, O merciful Lord.

*Tuesday Vespers, Wednesday Matins*    Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

## **Theotokia at the Verses**

*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.

*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.

## Theotokia at the Verses

### **Theotokia sung at the Verses<sup>3</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>3</sup> These being, with a few exceptions, the Theotokia provided in the Octoechos for the Aposticha of Vespers and Matins.

## Theotokia at the 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 were shown to 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.

*Thursday Vespers, Friday Matins* We sing to you, the most glorious virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have arisen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

## Theotokia at the Verses

*Friday Lauds* We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

*Friday Vespers, Saturday Matins* All of your most glorious mysteries | are beyond comprehension, O Mother of God; | for with your purity sealed and your virginity inviolate, | you are known to be truly the mother who has given birth to God. || Beseech him to save our souls.

*Saturday Lauds* O holy Mother of the ineffable Light: we piously magnify you, honouring you with angelic hymns.

## Tone 3

*Sunday Vespers, Monday Matins* Awed by the beauty of your virginity and the radiance of your purity, Gabriel called to you, the Mother of God: What worthy praise can I offer, and by what name shall I invoke you? I am in doubt and stand in awe, and as I was commanded, I raise the cry: Rejoice, O full of grace.

*Monday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Monday Vespers, Tuesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Tuesday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Tuesday Vespers, Wednesday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Wednesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Wednesday Vespers, Thursday Matins* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

*Thursday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Thursday Vespers, Friday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

## Theotokia at the Verses

*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.

*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.

## **Theotokia at the Verses**

*Thursday Lauds*                      Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

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

*Friday Lauds*                      We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Friday Vespers, Saturday Matins*      The mystery hidden from before the ages, | and unknown even to the angels, | through you O Mother of God, has been revealed to those on earth: | God incarnate in unconfused union, | who willingly accepted the cross for our sake, | and thereby raising up the first formed man | | has saved our souls from death.

*Saturday Matins*                      We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

## **Tone 5**

*Sunday Vespers, Monday Matins*      With the angels of heaven and with those on earth, we cry out to you with joyful voices, O Mother of God: Rejoice, portal more spacious than the heavens. Rejoice, the only salvation of those on earth. Rejoice, O pure one, full of grace, who gave birth to the incarnate God.

*Monday Lauds*                      O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Monday Vespers, Tuesday Matins*      Show your ready assistance and mercy to your servants, O pure one; calm the waves of vain thought, and raise up my fallen soul, O Mother of God; for I know, O Virgin, that you have the power to do as you desire.

*Tuesday Lauds*                      Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O Ever-virgin.

*Tuesday Vespers, Wednesday Matins*      Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Wednesday Lauds*                      O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.



## **Theotokia at the Verses**

*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.

*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.

## **Theotokia at the Verses**

*Tuesday Vespers, Wednesday Matins* O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

*Wednesday Lauds* The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Wednesday Vespers, Thursday Matins* O holy Lady, the pure Mother of our God, who ineffably gave birth to the creator of all: with the sacred apostles ever entreat his grace, that he deliver us from the passions and grant forgiveness of our sins.

*Thursday Lauds* You were granted great gifts, O pure virgin Mother of God, for you gave birth in the flesh to one of the persons of the Trinity, Christ, the giver of life, for the salvation of our souls.

*Thursday Vespers, Friday Matins* O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

*Friday Lauds* The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Friday Vespers, Saturday Matins* Gideon foretold your conceiving, | and David proclaimed your birthgiving; | for as the dew descended upon the fleece, | so the Word descended into your womb, | and you, O holy ground, without seed produced Christ our God, the salvation of the world, | | O Mother of God, full of grace.

*Saturday Lauds* The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

## **Tone 7**

*Sunday Vespers, Monday Matins* O undefiled Virgin Mother of God, with the hosts of heaven pray to your Son that before the end comes, forgiveness of transgressions be granted to us who faithfully glorify you.

*Monday Lauds* You have surpassed the heavenly hosts, O blessed Mother of God, for you became a divine temple, in giving birth to Christ, the Saviour of our souls.

*Monday Vespers, Tuesday Matins* O Mother of God we offer you the cry Rejoice; for, having given birth to God, you have become more exalted than the angels.

*Tuesday Lauds* Through the prayers of the Mother of God impart peace to the lives of us who cry to you: Glory to you, O merciful Lord.

## **Theotokia at the Verses**

*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 woman 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.

*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.

## **Theotokia at the Verses**

*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.

*Friday Vespers, Saturday Matins*      At the sound of Gabriel's voice | calling to you: Rejoice, O Virgin, | the Master of all things was conceived in you, the holy tabernacle, | as righteous David said. | In bearing your creator, you surpass the spaciousness of the heavens.

## Dismissal Theotokia

| ~ Glory to him who dwelt in you; | ~ glory to him who came forth from you; || glory to him who set us free by your giving of birth.

*Saturday Lauds*

You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

## Tone 2

*Sunday Vespers, Monday Matins*

As the source of him who is compassion, grant mercy to us, O Mother of God. Look upon us sinners and reveal your power as of old; for, trusting in you, we cry out to you, Rejoice! as once did Gabriel, the supreme commander of the bodiless ones.

*Monday Lauds*

O holy Mother of the ineffable light: we piously magnify you, honouring you with angelic hymns.

*Monday Vespers, Tuesday Matins*

Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Tuesday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Tuesday Vespers, Wednesday Matins*

We sing to you, the most glorious Virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have risen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Wednesday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

*Wednesday Vespers, Thursday Matins*

Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Thursday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Thursday Vespers, Friday Matins*

We sing to you, the most glorious virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have arisen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Friday Lauds*

We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

## Dismissal Theotokia

*Friday Vespers, Saturday Matins* All of your most glorious mysteries | are beyond comprehension, O Mother of God; | for with your purity sealed and your virginity inviolate, | you are known to be truly the mother who has given birth to God. || Beseech him to save our souls.

*Saturday Lauds* O holy Mother of the ineffable Light: we piously magnify you, honouring you with angelic hymns.

## Tone 3

*Sunday Vespers, Monday Matins* Awed by the beauty of your virginity and the radiance of your purity, Gabriel called to you, the Mother of God: What worthy praise can I offer, and by what name shall I invoke you? I am in doubt and stand in awe, and as I was commanded, I raise the cry: Rejoice, O full of grace.

*Monday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Monday Vespers, Tuesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Tuesday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Tuesday Vespers, Wednesday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Wednesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Wednesday Vespers, Thursday Matins* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

*Thursday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Thursday Vespers, Friday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

## Dismissal Theotokia

*Friday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Friday Vespers, Saturday Matins* We sing your praise, O Virgin Mother of God | who has mediated the salvation of our race; | for your Son and our God, by taking flesh from you | and accepting suffering through the cross, | has delivered us from corruption, || as he is the lover of mankind.

*Saturday Lauds* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

## Tone 4

*Sunday Vespers, Monday Matins* To her, raised at the Holy of Holies in the Temple, arrayed in faith and wisdom and perfect virginity, Gabriel the supreme commander brought from heaven the salutation: Rejoice. Rejoice, O blessed one. Rejoice, most glorified one, the Lord is with you.

*Monday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

*Monday Vespers, Tuesday Matins* To the Mother of God let us now run most earnestly, | we sinners all and wretched ones, | and fall down in repentance calling from the depths of our souls: | O Lady come to our aid and have compassion on us; | hasten for we are lost in a throng of transgressions; | turn not your servants away with empty hands, || for we hope in you alone.

*Tuesday Lauds* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

*Tuesday Vespers, Wednesday Matins* O immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: most blessed Lady, pray without ceasing that he grant forgiveness of our transgressions.

*Wednesday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Wednesday Vespers, Thursday Matins* We acknowledge that Christ our God, the Word of the Father, was born of you, the Virgin Mother of God, who alone is pure and who alone is blessed. Therefore we magnify you, singing your praises without ceasing.

*Thursday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.



## Dismissal Theotokia

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

*Friday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Friday Vespers, Saturday Matins* The mystery hidden from before the ages, | and unknown even to the angels, | through you O Mother of God, has been revealed to those on earth: | God incarnate in unconfused union, | who willingly accepted the cross for our sake, | and thereby raising up the first formed man | | has saved our souls from death.

*Saturday Matins* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

## Tone 5

*Sunday Vespers, Monday Matins* With the angels of heaven and with those on earth, we cry out to you with joyful voices, O Mother of God: Rejoice, portal more spacious than the heavens. Rejoice, the only salvation of those on earth. Rejoice, O pure one, full of grace, who gave birth to the incarnate God.

*Monday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Monday Vespers, Tuesday Matins* Show your ready assistance and mercy to your servants, O pure one; calm the waves of vain thought, and raise up my fallen soul, O Mother of God; for I know, O Virgin, that you have the power to do as you desire.

*Tuesday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O ever-virgin.

*Tuesday Vespers, Wednesday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Wednesday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Wednesday Vespers, Thursday Matins* The strange and saving mystery of the Virgin has been revealed to all the world: you were born from her without seed, and showed yourself bodily without corruption. Glory to you O Lord, the joy of all.

## Dismissal Theotokia

*Thursday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O Ever-virgin.

*Thursday Vespers, Friday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Friday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

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

*Saturday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

## Tone 6

*Sunday Vespers, Monday Matins* The announcement of Gabriel to the Virgin was the beginning of our salvation; for she heard Rejoice. She did not reject or doubt the salutation, as did Sarah in the tent, but said: Behold the handmaid of the Lord: let it be done to me as you have said.

*Monday Lauds* You received the word of the Archangel, and were shown to be the throne of the Cherubim; for you carried the hope of our souls in your arms, O Mother of God.

*Monday Vespers, Tuesday Matins* O blessed virgin Mother of God the hope of the world, we implore your intercession which alone is mighty: take pity on us, who have no other intercessor; beseech the merciful God, that our souls be delivered from every threat, as you alone are blessed.

*Tuesday Lauds* No one who has recourse to you, the most pure virgin Mother of God, departs from you ashamed; for he who asks a favour receives a gracious gift for his favourable petition.

*Tuesday Vespers, Wednesday Matins* O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

## **Dismissal Theotokia**

*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.

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## **Tone 7**

*Sunday Vespers, Monday Matins*        O undefiled Virgin Mother of God, with the hosts of heaven pray to your Son that before the end comes, forgiveness of transgressions be granted to us who faithfully glorify you.

*Monday Lauds*                      You have surpassed the heavenly hosts, O blessed Mother of God, for you became a divine temple, in giving birth to Christ, the Saviour of our souls.

*Monday Vespers, Tuesday Matins*        O Mother of God we offer you the cry Rejoice; for, having given birth to God, you have become more exalted than the angels.

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## **Dismissal Theotokia**

*Wednesday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Wednesday Vespers, Thursday Matins* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Thursday Lauds* O Bride of God, the fruit of your womb is shown to men as the mediator of salvation; and so, glorifying you with mind and tongue, we the faithful magnify you as the Mother of God.

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*Friday Vespers, Saturday Matins* As the treasury of our resurrection, hymned by all, | raise from the pit and depths of transgression those who hope in you; | for by giving birth to our salvation | you have saved those subject to sin: | for you were a virgin before and during giving birth, | and so you have remained, | | even after giving birth.

*Saturday Lauds* Rejoice, O Lady who held within your womb him whom the heavens cannot hold. Rejoice, Virgin preached by the prophets, through whom Emmanuel has shone forth. Rejoice, Mother of Christ our God.

## **Tone 8**

*Sunday Vespers, Monday Matins* Rejoice, O Lady through whom the Angel received the joy of the world. Rejoice, O Virgin who gave birth to your creator and Lord. Rejoice, for you were to be the Mother of God.

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## Dismissal Theotokia

*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.