

## September 1

### **Beginning of the New Year, our Venerable Father Simeon the Stylite, and his mother, Martha**

**Of the various commemorations of this day, the following are specifically mentioned in this service: the Martyr Aithalas, the Forty Holy Martyred Women and their teacher Ammon the Deacon, the Martyrs Callista and her brothers, Evodus and Hermogenes, and righteous Joshua Son of Nun**

## Vespers

*We sing Blessed is the man..., the first antiphon, but if it is Saturday night, we sing the full Kathisma*

*At Lord I call to you... 10 verses, beginning with these 3 for the New Year, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Having prayerfully learned \* the glorious and divine teaching of Christ, \* every day let us cry out to the creator: \* Our Father, in heaven, \* give us our daily bread, \* overlooking our transgressions.

O Christ our God, who once on Mount Sinai inscribe the tablets, \* now in the flesh in the city of Nazareth \* you yourself received the book of the prophet, as God to read. \* Unrolling it, you taught the people \* thus fulfilling that which was written concerning you.

As once in the wilderness \* the bodies of those who did not truly subject themselves to you, the Master of all, \* fell into the abyss as was fitting; \* so now with psalmody may you scatter \* the bones of the impious and unbelieving Hagarenes in Hades, O Christ.

*And these 3 verses of the venerable one, in tone 5  
to the Special Melody O venerable father*

O venerable father, were it possible for your pillar to speak, it would not cease to hymn your pangs, labours and lamentations. For, rather than bearing, it was borne, like a tree watered by your tears in love before God, and joining chorus with the angels in heaven. With them pray that our souls be saved.

*By Cyprian* O exalted father, the shrine of your relics flows with healing, and your holy soul, united with the angels, fittingly rejoices. Venerable father, with boldness before the

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Lord and singing with the bodiless ones in heaven, with them pray that our souls be saved.

*By Germanus* O God-bearer, you loved the most exalted philosophy and were beyond the world, dwelling above visible things, and thus became a divine and undefiled mirror of God. Ever united to the light, you received the light and a most notable end, O blessed one. Pray for our souls, O wise Simeon.

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

*By Germanus* Divine grace overshadows the shrine of your relics, O sanctified Simeon: having recourse to the fragrance of the myrrh of your miracles, we draw forth the healing of our infirmities. O venerable father, entreat Christ our God for our souls.

Both now and for ever... *of the New Year, in the same tone,  
composed by the Byzantine*

O unoriginate Word and Son, united with the Holy Spirit, creator and fashioner of all things seen and unseen: bless the cycle of the year, preserving the multitude of the Orthodox in peace, through the prayers of the Mother of God and of all your saints.

*Entrance, Prokimenon of the day, and 3 readings:  
the first two for the New Year, and a third for venerable Simeon*

A reading from the Prophecy of Isaiah.

The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the Lord's favour, and the day of vengeance of our God; to comfort all who mourn; to provide for those who mourn in Zion – to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the Lord, to display his glory. They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. Strangers shall stand and feed your flocks, foreigners shall till your land and dress your vines; but you shall be called priests of the Lord, you shall be named ministers of our God; you shall enjoy the wealth of the nations, and in their riches you shall glory. Because their shame was double, and dishonor was proclaimed as their lot, therefore they shall possess a double portion; everlasting joy shall be theirs. For I the Lord love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them. Their descendants shall be known among the nations, and their offspring among the peoples; all who see them shall acknowledge that they are a people whom the Lord has blessed.

A reading from Leviticus

The Lord spoke to the children of Israel, saying: If you follow my statutes and keep my commandments and observe them faithfully, I will give you your rains in their season, and the land shall yield its produce, and the trees of the field shall yield their fruit. Your threshing shall overtake the vintage, and the vintage shall overtake the sowing; you shall eat your bread to the full, and live securely in your land. And I will grant peace in the land, and you shall lie down, and no one shall make you afraid; I will remove dangerous animals from the land, and no sword shall go through your land. You shall give chase to your enemies, and they shall fall before you by the sword. Five of you shall give chase to a hundred, and a hundred of you shall give chase to ten thousand; your enemies shall fall before you by the sword. I will look with favour upon you and make you fruitful and multiply you; and I will maintain my covenant with you. You shall eat old grain long stored, and you shall have to clear out the old to make way for the new. I will place my dwelling in your midst, and I shall not abhor you. And I will walk among you, and will be your God, and you shall be my people.... But if you will not obey me, and do not observe all these commandments, if you spurn my statutes, and abhor my ordinances, so that you will not observe all my commandments, and you break my covenant, I in turn will do this to you: I will bring terror on you; consumption and fever that waste the eyes and cause life to pine away. You shall sow your seed in vain, for your enemies shall eat it. I will set my face against you, and you shall be struck down by your enemies; your foes shall rule over you, and you shall flee though no one pursues you.... I will break your proud glory, and I will make your sky like iron and your earth like copper. Your strength shall be spent to no purpose: your land shall not yield its produce, and the trees of the land shall not yield their fruit. If you continue hostile to me, and will not obey me, I will continue to plague you sevenfold for your sins. I will let loose wild animals against you, and they shall bereave you of your children and destroy your livestock; they shall make you few in number, and your roads shall be deserted. If in spite of these punishments you have not turned back to me, but continue hostile to me, then I too will continue hostile to you: I myself will strike you sevenfold for your sins.

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; 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.

*Aposticha, verses for the New Year, tone 1,  
composed by John the Monk*

A new year has dawned, summoning all to honour those who enlighten it: Callista, Evodus and Hermogenes, the sibling sufferers; Simeon, the peer of the angels; and

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Joshua, son of Nun; the seven youths of Ephesus, and the choir of martyred women forty times radiant: sharing in their memory, let those who love the feasts of the Church piously sing: Bless the works of your hands, O Lord, that we may safely traverse the cycle of the year.

*Verse* You are to be praised, O God, in Zion, to you shall vows be paid, you that answer prayer.

Christ our God, who has made all things in wisdom and has brought into existence things that were not: bless the cycle of the year and preserve our cities unharmed; gladden all right-believing Christians with your strength, granting them victory over adversaries, and bestowing great mercy upon the world, for the sake of the Mother of God.

### *Tone 2*

*Verse* We shall be filled with the good things of your house, of your holy temple.

*By Cyprian* Wondrous are you, O Lord, and wondrous are your works, and your ways are inscrutable, for you are the Wisdom of God, perfect in being and power, equally unoriginate and equally ever-existent: seeking to benefit your creation, by your creative and almighty authority you ineffably entered the world through your unwedded Mother, not altering in your divinity; and you have appointing the times and seasons for our salvation, O immutable one. And so we cry to you: Glory to you, O Lord most good.

*Verse* You crown the year with your goodness, O Lord.

*By the Damascene* O pre-eternal Word of the Father, who created and fashioned all things in wisdom by your almighty word: bless the cycle of the year with your goodness, and for the sake of the Mother of God, set heresies at nought, as you are gracious and loving to mankind.

Glory be to the Father... *of the saint, tone 5*

O venerable father, you found a good ladder, whereby you ascended on high as on the fiery chariot of Elias. Though he did not leave the means of his ascent behind for others, yet even after death you have your pillar. O heavenly man, earthly angel, inextinguishable beacon of the world, venerable Simeon: pray that our souls be saved.

Both now and for ever... *in the same tone, by John the Monk*

O eternal king who abides for endless ages: accept the supplication of sinners entreating salvation, O lover of mankind, and grant fertility to your earth, bestowing upon it seasonable weather; contend for Orthodox Christians against the godless barbarians, as once you did for David, when they came to your habitations and defiled the most holy place, O Saviour. Through the prayers of the Mother of God, grant victories to them, O Christ our God, as you are the victory and boast of the Orthodox.

*Troparion of the New Year, tone 2*

O fashioner of all creation, who in your authority has appointed the times and seasons, bless the cycle of the year with your goodness, O Lord, and preserve Orthodox Christians in peace, and save us, through the prayers of the Mother of God.

Glory be to the Father... *of the venerable one, tone 1*

You were a pillar of patience, O venerable one, emulating the forefathers Job in affliction and Joseph in temptation, and while in the body were living like the bodiless hosts, O Simeon our father. Entreat Christ our God that our souls be saved.

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

*Theotokion* Rejoice, O highly-favored virgin Mary, haven and intercession of the human race, for from you the deliverer of the world was incarnate, for you alone are mother and virgin, ever-blessed and most glorified. Entreat Christ our God to grant peace to the world.

## Matins

*At God is the Lord... the Troparion of the New Year, twice;*  
Glory be to the Father... *that of the saint;*  
Both now and for ever... *Theotokion*

*After the first reading from the Psalter,*  
*the Sessional Hymn of the New Year, tone 4*  
*to the Special Melody* Joseph marvelled...

We fall down before you in faith, as to the Master of all and the bestower of blessings, earnestly crying out: Be entreated in your loving kindness, O Saviour, and by the prayers of her that gave you birth, and of all who have ever been pleasing to you; and in your goodness grant a good year to those who honour your two natures and faithfully glorify you.

Glory be to the Father...

*Sessional Hymn of the venerable one, tone 6,*  
*to the Special Melody* Of the wisdom...

Taking up the cross of the Lord, O wise one, and following after him to the end, you did not turn your mind back to the world, for having slain the passions by abstinence and labours, you prepared yourself as a temple for your Lord. You have received a reward of heavenly gifts: to heal the afflicted and cast out evil spirits, O Simeon most

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venerable. Entreat Christ our God, that he grant remission of sins to those who celebrate your holy memory with love.

Both now and for ever...

*Sessional Hymn of the New Year* We fall down before you in faith... *again*.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 6  
to the Special Melody* Of the wisdom...

Having trained your soul in Godliness by abstinence, labours and prayers, you became a companion of the martyrs, O blessed one, and truly received gifts of miracles, healing those who faithfully honour you. You expel legions of demons by the authority given you against them from on high, O blessed Simeon. Entreat Christ our God, that he grant remission of transgressions to those who celebrate your holy memory with love.

Glory be to the Father...

*Tone 4, to the Special Melody* Go quickly before...

You faithfully entered upon the struggle of torment, O Callista, preaching Christ our God with your two brothers; for, nurtured with hope, you truly made of them noetic vessels of the Church of Christ. You have joined yourself to them in the life on high, O martyr.

Both now and for ever...

*Theotokion* Quickly receive our supplications, O Lady most pure, and bear them to your Son and God. Relieve the evil circumstances which surround those who have recourse to you, and crush the attacks and audacity of those who now arm themselves against your servants, O Virgin.

*If it be a church dedicated to venerable Simeon, there is a Polyelos etc with a Gospel reading.*

*After the Polyeleos, this Sessional Hymn to the venerable one, tone 6,  
to the Special Melody* Of the wisdom...

You excelled in faith, O wise father, and disdaining all transitory things, by the power of the Spirit you followed Christ. You wasted your body in abstinence, O venerable one, ever looking toward the glory of Heaven; thereby finding your pillar to be a ladder of divine ascent, fitting your desire, O sacred Simeon. Entreat Christ our God to grant remission of offences to those who faithfully celebrate your holy memory.

Glory be to the Father...

*Tone 5, to the Special Melody* Co-unoriginate...

You adorned your life with abstinence, having mortified your body: in no way did you heed the attacks of the enemy, O blessed father, but departed to God and eternal life as a worthy heir. May you never to pray that our souls receive mercy.

Both now and for ever...

*Theotokion* O most holy and compassionate Virgin, have mercy on us who have recourse to you and entreat your fervent aid, for you can save all by your maternal entreaties, as you are the Mother of God the Most High.

*Hymn of Degrees, the first antiphon of tone 4;  
Prokimenon, Gospel and Verse of the church; the Psalm Have mercy... and the Canons.*

*If there is no Polyelios, then after the Sessional Hymns following the second reading from the Psalter,  
we read the Psalm Have mercy... then the Canons.*

*We read three Canons: of the New Year, of the martyred women, and of venerable Simeon.*

*Ode 1*

*Canon of the New Year, tone 1,  
composed by John the Monk.*

*Irmos* Let us all sing a hymn of victory to God O people, to him who delivered Israel from the bitter bondage of Pharaoh, and led them through the depths of the sea dryshod, for he has been glorified.

Let us all sing a hymn of victory to Christ, by whom all things were fashioned and in whom the incomprehensible is fulfilled, as the Word is begotten of God the Father, for he has been glorified.

Let us all sing a hymn of victory to Christ, who through the Father's good pleasure appeared from the Virgin and proclaimed to us the acceptable year of the Lord for deliverance, for he has been glorified.

The bestower of the law, arriving in Nazareth, taught on the Sabbath, laying down for the Jews the edict of his ineffable coming whereby he saves our race, as he is merciful.

*Theotokion* O faithful, let us ever sing the praises the wondrous Maiden who shone Christ upon the world filling all with the joy of eternal life, for she has been glorified.

*Canon of the holy martyred women, tone 4,  
upon the acrostic I hymn the pangs of the steadfast martyred women*

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*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.

You strove steadfastly against the adversary, O martyrs, at first by fasting and then by bloody suffering: we faithfully honour your memory.

Wounded with the love of him who for our sake endured the cross and death, the holy women followed his steps, forgetting the weakness of their flesh.

With the sword of faith you abolished pagan sacrifices and demonic idols, and brought yourselves to the temple of Heaven, O animate vessels, most honourable martyrs.

*Theotokion* Strengthened by the grace of him who shone from you, O immaculate one, the maidens fended off the storm wave of torments, and rejoicing they followed you.

*Canon of the venerable one, tone 8,  
upon the acrostic* Accept this hymn, O most blessed Simeon  
*by John the Monk*

*Irmos* Let us sing a hymn of victory to the Lord, O people, to him who overwhelmed Pharaoh in the Red Sea, for he has been glorified.

O God-bearing Simeon, by your entreaties grant the divinely conferred light of knowledge to me who with the vile organ of my tongue weave a hymn for you.

Persians, Ethiopians, Indians and Scyths, and a multitude of Arabs acknowledged your wisdom, O father, and glorified Christ Who is glorified in you.

Full of spiritual grace, being, like Jacob, David and Moses from shepherd lands, you became a leader of the flocks of the Word, O blessed one.

*Theotokion* Rejoice, most pure Mother of God, the honoured one who held within you the infinite God, ask that those who hymn you be delivered from grievous circumstances.

*Katavasia: the first canon of the Exaltation of the Cross, tone 8*

*Ode 3*

*Canon of the New Year*

*Irmos* Establish me upon the immovable rock of your commandments, O Christ, and illumine me with the light of your countenance, for none is holier than you, the lover of mankind.



O good Lord, make strong that which your right hand has lovingly planted on the earth, preserving your Church, the fertile vineyard, O Almighty.

O Master, God of all things, guide through this year which now begins those who adorn themselves with divinely beautiful spiritual works, and who hymn you with faith.

O compassionate Christ, grant me a tranquil year and fill me with your divine words which you revealed when you spoke to the Jews on the Sabbath.

*Theotokion* We ever glorify you, for you alone, surpassing nature and beyond comprehension, received grace; and without changing, gave birth to Christ our God.

*Canon of the Martyrs*

*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.

Made strong by the strength of the Almighty, you trampled down the power of the adversary; therefore, you have been crowned by Christ as victors.

By the divine power of Christ the mouths of the beasts were rendered impotent; and, honouring God, you were delivered unharmed, O God-bearers.

Deified by looking to God, you rejected the coldness of polytheism and attained to the warmth of the glory on high, O athletes.

*Theotokion* Piously we proclaim you, knowing you to be the most true Mother of God, O immaculate one; for through you the creator deigned to commune with us.

*Canon of the Venerable One*

*Irmos* Plant the fear of you in the hearts of your servants, O Lord, and be the confirmation of us who call upon you in truth.

Swiftly fleeing the winter of pestering by demons, you hastened to the salvific monastery, O Simeon, from where you received life which ages not.

Rejoicing, you inclined your dutiful ear to the Master who blesses, O blessed one, and found the blessed life.

Receiving the seed of the Word, and having watered it with your tears, with the blades of your heart you reaped the abundant grain of the virtues.

*Theotokion* Ineffably you conceived the Saviour and Lord who delivers from grievous circumstances us who call upon you in truth, O Bride of God.

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*Katavasia* The rod of Aaron is an image of this mystery, when it budded it showed who should be priest. So in the Church that once was barren, the wood of the cross has now flowered, as her strength and confirmation.

### *Kontakion of the New Year, tone 2*

O Christ our king who dwells in the heights, the creator and fashioner of things seen and unseen, who has formed the days and nights, the seasons and years; bless now the cycle of the year, preserve and maintain Orthodox hierarchs in peace, and this monastery and your people, O greatly merciful one.

### *Sessional Hymn of the New Year, tone 8, to the Special Melody Of the Wisdom...*

O Lord who bestows fruitful seasons and rains from heaven upon the earth, and who accepts the supplications of your servants: deliver your city/monastery from need, for truly your compassion is evident in all your works. Bless our goings and comings, rightly direct among us the work of our hands, and grant us forgiveness of offences. For you are the mighty one who has brought all things from non-existence into being.

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

Having forsaken all of this world and while bodily on earth, you were a heavenly angel in spirit; for, having slain the assailing passions with your flesh, you became a favourite of the Trinity, O blessed one. Therefore, you heal the sufferings of the infirm and by your word drive away evil spirits by grace. O blessed Simeon, entreat Christ our God to grant forgiveness of offences to those who lovingly honour your holy memory.

Glory be to the Father...

### *another Sessional Hymn, of the holy women, tone 1, to the Special Melody Your tomb, O Saviour...*

Having finished the race and kept the faith, O reason-endowed lambs, with faith you brought yourselves to the lamb and shepherd through martyrdom. Therefore, magnifying Christ, O truly wondrous ones, we joyously praise your sacred memory today.

Both now and for ever...

*Theotokion* To the path of repentance guide us who are ever inclined toward evil and trackless places, and who anger our supremely good Lord, O blessed unwedded Mary, the refuge of the despairing and habitation of God.

### *Ode 4*

*Canon of the New Year*

*Irmos* I have heard of your report and was afraid: I understood your deeds, said the prophet, and I glorify your strength.

Your people offer you the beginning of the year, O Saviour, glorifying you with angelic hymns.

As you love mankind, O Christ, grant that those who begin the year may complete it in a manner pleasing to you.

O only and almighty Lord, having calmed the world, grant it cycles of years.

*Theotokion* Let us all now hymn the Mother of God as the haven of our souls and our steadfast hope.

*Canon of the Martyrs*

*Irmos* Seated in glory upon the throne of the divinity, Jesus most divine is come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

Having endured torments and the destruction of your bodies in various ways, and the severing and immolation of your limbs, you have inherited the kingdom of heaven, delighting in the tree of life, O wondrous ones.

The hosts of heaven marvelled at the struggle of these blessed virgins, for in their womanly nature they overcame the foe, in the strength of him who was born of a woman.

Spurning every vanity of the world, you cleaved to God alone with all your soul. Therefore, you endured the pangs of abstinence and suffering, O patient brides of Christ.

Bearing the cross as a most mighty weapon, you set yourselves against regiments of the adversary and carried away the victory, with Christ who vanquished the world with the power of his divinity.

*Theotokion* He of two natures, to whom you gave birth, O immaculate one, descended into you like rain upon the fleece, as the divinely eloquent prophet said of old. To him do we cry out: glory to your power, O Christ.

*Canon of the Venerable One*

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

Laying the foundation of your abstinence not on sand, but on your most profound labours, O most blessed one, you built an unshakable tower of the virtues.

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Causing your body to dwell in a harsh abode, you implanted your spirit with fear and found a dwelling-place of divine inheritance, O venerable one.

You subdued the hidden passions of your body, O most rich father, and, lying in dung with worms, you found sweet fragrance.

Emulating in your voluntary suffering the life creating one who died, you committed yourself alive to a dark pit, as to a tomb.

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

### *Ode 5*

#### *Canon of the New Year*

*Irmos* Waking at dawn out of the night, we hymn you, O Christ, consubstantial with the Father, and the Saviour of our souls: grant peace to the world, O lover of mankind.

O Christ, who fills all things with goodness: grant to your servants a year of varied seasons, crowned with mildness, fruitfulness and blessings.

To us who know you to be the Word of God who became a man, grant us yearly recompense, a turn for the better and a state of peace.

You came to earth proclaiming from the Father the release of captives, sight to the blind and the acceptable time, O Lord equally unoriginate with the Father.

*Theotokion* We place our hopes and our desire in you, O pure Mother of God. May you cause him to whom you gave birth to be merciful to us, O Virgin.

#### *Canon of the Martyrs*

*Irmos* The impious do not see your glory, O Christ, as do we who keep watch before you through the night: we praise you, only begotten Son, divine brightness of the Father's glory and lover of mankind.

As unblemished lambs and as acceptable sacrifices you brought yourselves to the true lamb and shepherd, O martyrs, as offerings most rich and acceptable immolations.

Slain in the body, your souls lived for him who slew the might of death, O martyrs, for you emulated his cross, death and voluntary suffering.

One in mind, though in many bodies, though lacerated with various wounds and burned by fire, the divinely wise ones confessed the Lord Jesus alone.

*Theotokion* Raise me, fallen into the pit of temptations, and set me right, O immaculate mother who gave birth to God, who in his goodness united the disparate natures.

*Canon of the Venerable One*

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

Christ showed to be a new Daniel, O Simeon; for from the den of wild beasts he returned you unharmed by an apparition.

Casting yourself wholly upon the Lord, you exposed yourself to storm, cold and burning heat, and to the malice of the adversary.

You became like a new Moses and Elias, taking food only once during the whole forty-day fast all throughout your life, O venerable one.

Girded with a rope as with a cincture of gold, O venerable Simeon, you became a traverser of the heavens with divine wings.

*Theotokion* Ever beseech your Son and our God, O pure Mary who knew not wedlock, that he impart great mercy upon us, the faithful.

*Ode 6*

*Canon of the New Year*

*Irmos* As you saved the prophet from the whale, I entreat you, O lover of mankind, lead me up from the depths of sin.

O Master, with the beginning of the year grant us to begin a life pleasing to you.

O compassionate Saviour, may we who hymn you attain the fullness of spiritual days in the study of your law.

*Theotokion* O most pure and immaculate Mother of God who gave birth to the Lord, from misfortunes deliver us who hymn you.

*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.

Our first mother Eve, seeing him who of old drove her from paradise through deception wounded and trampled underfoot by women, rejoices in godly manner.

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Diligently joining abstinence to suffering, you have now united yourselves to the bridegroom of souls; and, with joyful soul, you dwell in the divine bridal chamber.

The raging and towering waves of torments were not able to sink the martyrs' ships, for with mighty hands upon the tiller they reached the divine haven.

*Theotokion* Beholding the fulfillment of your words, O Mother of God, we greatly magnify him who has magnified you; for all generations now truly bless you.

### *Canon of the Venerable One*

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

Christ has made of you a worker of signs and wonders and an acceptable habitation of divine activity, O blessed one.

You raised your body upon your pillar as upon a cross, O Simeon. Therefore, you have been glorified with Christ who was lifted up upon the cross for your sake.

Having found the path on high, O wondrous Simeon, raise up to the heights of heaven those who faithfully hymn you.

*Theotokion* We recognize you as the mountain which Daniel saw, from which Christ, the unquarried stone of faith, was cut.

*Katavasia* Jonah stretched out his hands in the form of a cross within the belly of the whale, clearly prefiguring the redeeming passion. Emerging after three days, he foreshadowed the marvellous resurrection of Christ our God whose body was crucified, who enlightened the world by his rising on the third day.

### *Kontakion of venerable Simeon, tone 2*

Making your pillar into a chariot of fire and searching the heights, you united yourself to those on high; therefore you were a converser with the angles, O venerable one, with them praying for us unceasingly to Christ our God.

*Ikos* What human tongue can confess in praise the unblemished life of Simeon? Yet, by the wisdom of God, I shall hymn the suffering and struggles on earth of this mighty giant, a beacon to all men in his great patience; who having acquired purity through abstinence, shines brightly, unceasingly hymning Christ in the angelic choir, with them praying for us to Christ our God.

### *Ode 7*

### *Canon of the New Year*

*Irmos* The youths raised together in piety, scorning the impious decree feared not the threat of fire, but standing in the midst of the flame, they sang: Blessed are you, the God of our fathers.

Let us, the Orthodox people, begin the year with hymns to Christ who reigns over the eternal kingdom, as we piously sing: Blessed are you, the God of our fathers.

O Christ, existing before time began, the Lord who was, and shall be: fill this year with your good gifts for those who hymn you, the source of goodness, singing: Blessed are you, the God of our fathers.

*Theotokion* As servants petitioning their Master, we set before you your pure Mother, O Christ, that you deliver from every evil circumstance us who sing: Blessed are you, the God of our fathers.

*Canon of the Martyrs*

*Irmos* He who saved the children of Abraham in the fire, slayed the Chaldeans whom justice rightly overtook: blessed are you, the supremely exalted God of our fathers.

How insuperable is your wisdom, O God-bearing Ammon. For, as leader of the choir of virgins, you did not fear torture, ending your life with them; and as a deacon and servant of the mysteries of divine glory, you sang: Blessed are you, the supremely exalted God of our fathers.

As a wise bridal escort, with words of courage you anointed the martyrs, urging them to gaze upon the bridegroom and to endure the pain of their flesh, singing: Blessed are you, the supremely exalted God of our fathers.

This hero cried out in the stadium: Let us not fear, for see the expanse of the arena, O maidens; let us stand bravely and have no pity for our bodies, for Christ stretches forth his hands bearing wreaths. Blessed are you, the supremely exalted God of our fathers.

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

*Canon of the Venerable One*

*Irmos* The God fearing youths in Babylon did not bow before the golden image, but bedewed in the midst of the fiery furnace, they sang a hymn, saying: Blessed are you, the supremely high God of our fathers.

You released drought for the doubting and opened the gates of the rain for them; and by your supplications you restrained the quaking earth, and taught the people to sing: Blessed is the God of our fathers.

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You shone as a most magnificent beacon of the Church and a most radiant sun, O Simeon, scattering your rays in all directions, and taught the people to sing: Blessed is the God of our fathers.

A sea of humanity gathered in the garden of your abstinence, flowing like water in all directions, O favourite of Christ, taught by you to sing: Blessed is the God of our fathers.

Of old Christ rested in the arms of the elder Simeon, and in his invisible power he rested also within the tablets of your heart, O venerable Simeon; and so you sang: Blessed is the God of our fathers.

*Theotokion* O pure Virgin, it was proper for you to give birth to him who was seedlessly incarnate of you, for you were shown to be greater than all in purity; and crying out to him in hymns, we sing: Blessed is the God of our fathers.

### *Ode 8*

#### *Canon of the New Year*

*Irmos* Christ our God, who preserved the youths singing in the furnace and who transformed the thundering fury into dew, praise and exult above all for ever.

The honourable Church offers you, O Christ, the beginning of the year, as to the author of our salvation, singing: Praise and exalt Christ above all for ever.

The creator who has wisely renewed all that he brought into existence, and has brought about the cycles of the seasons by his will, praise and exalt above all for ever.

Let us sing to God, who has brought forth all things and the seasonal changes for the well-being of mankind: Praise and exalt Christ above all for ever.

*Theotokion* With the cycles and seasons of time, we, the assemblies of men, hymn you in Orthodox manner as the Mother of God, the pure Virgin, the salvation of all.

#### *Canon of the Martyrs*

*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.

Clad in splendid robes, dyed with the blood of your martyrdom, having put off the old man corrupted by sin, you sang: Praise the Lord and exalt him above all for ever.

Illumined by the outpourings of abundant light and the divine splendour of the noetic sun, O martyrs, you passed through the night of ungodliness, singing with unity of mind and soul: Praise the Lord and exalt him above all for ever.



As lambs, as unblemished heifers, as divine turtledoves, as voluntary holocausts and pure sacrifices you offered yourselves to the creator, O martyrs, singing together: Praise the Lord and exalt him above all for ever.

You suffered an undeserved death, dismemberment, beaten without mercy, consumed by fire, beheaded: with joy have you have attained the reward of immortality.

*Theotokion* O most honourable and unwedded Bride of God, these women followed you, inhaling the fragrance of your myrrh, and they truly reign with you, ever hymning Christ, the only-begotten Son who shone forth from you.

*Canon of the Venerable One*

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

Having divorced yourself from every attachment, yet taking pity on your mother's weakness, after your death you appeared to her while she was yet alive, singing: Hymn the Lord and exalt him above all for ever.

You bound the paralyzed youth and commanded Phylarchus to take his bed upon his shoulders, O sacred one, singing: Hymn the Lord and exalt him above all for ever.

With the suffering of Job you transformed the foulness of your putrid flesh into a pearl of great price, O Simeon, favourite of Christ, glorifying him for ever.

*Theotokion* O Virgin Mother of God, who received joy from the angel, who gave birth to the Lord of glory, and shone forth light upon the world: we all hymn you for all ages.

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

*Ode 9*

*Canon of the New Year*

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

O Word of God, power, true wisdom in person, who sustains and directs all things wisely: peacefully direct the season which has dawned for your servants.

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The heavens, the earth, light, and the sea, the waters and all springs, the sun, the moon, darkness, the stars, fire, men and beasts; all your works, O Lord, praise you with the angels.

You alone are the pre-eternal, creator of the ages: O reigning Godhead, single, indivisible, in three persons: through the supplications of the pure Mother of God, let this year be fruitful for your people.

*Theotokion* O Saviour of all, maker, creator, and ruler of all creation: through the supplications of her who gave seedless birth to you, grant peace to your world, preserving your Church ever undisturbed.

### *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.

The blessed ones stream with healings upon those in need, as from a spring; they put an end to the pestilence of infirmities and dispel the burning heat of the passions; and they water the hearts of those who love God, to render them fertile with divine works.

The divine beacons Ammon, and Celsina, and with them the forty godly and divinely wise women who suffered lawfully, have been crowned and now join chorus with the angels. Let us fittingly bless them.

Seizing dominion over the enemy, you were exalted and became like angels; and you now delight freely in the tree of life in paradise, O brides of God, and have received a flow of good things, praying for the world.

*Theotokion* O immaculate Maiden, the dwelling-place of wisdom, animate throne and portal, surpassing the understanding of the greatest mind: the virgins loved you as their queen, and have followed after you.

### *Canon of the Venerable One*

*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.

Having gained dominion over the passions through patience, O God-bearing Simeon, Christ received you as a sharer in his kingdom, and so we honour you with hymns.

Having been granted the grace of healing from the inviolate treasures of the Spirit, O God-bearing Simeon, you bestow healings upon those who celebrate your memory.

Having trod the heavenly path on the air of the virtues, girded with sufferings, you took flight to the tabernacles of heaven. Pray that our souls be saved.

*Theotokion* You appeared as a bush burning with fire yet remaining unconsumed, O Lady, having conceived without seed the God and Saviour of the world, whom we unceasingly magnify.

*Katavasia* O Mother of God, you are a mystical paradise, which untilled has put forth Christ, by whom the life bearing tree of the cross was planted. Therefore, worshipping it as it is now raised aloft, we magnify you.

*Exapostilarion of the New Year,  
to the Special Melody* To the disciples

O Lord and God of gods, existing in three persons, unapproachable, uncreated, almighty creator and ruler of all: we all fall down before you and entreat you: blessing this beginning year, in your goodness; preserve Orthodox Christians and all your people in peace, O compassionate one.

Glory be to the Father...

*Exapostilarion of the venerable one, in the same melody*

Your life, O venerable one, shining like a radiant beacon, has illumined the world with rays of miracles; for, praying for us who honour you, O blessed one, by your pillar you ascended to God as by a ladder, to that place where there is truly the ultimate fulfillment of all desires, O Simeon.

Both now and for ever...

*Exapostilarion of the New Year, in the same melody*

O maker and ruler of all creation, who in your authority has fixed the times and seasons: crown the cycle of the year with blessings of goodness, O compassionate one, preserving your people in peace, unharmed and whole, we pray, through the supplications of her who gave birth to you, and of the divine angels.

*Praises, 4 verses for the New Year,  
composed by John the Monk*

*Tone 3* O pre-eternal Word of the Father, who is in the image of God, and who, in your authority, has fixed the times and seasons: bless the crown of the year with your goodness, granting peace to your Churches and victories to Orthodox Christians, fertility to the earth and great mercy to us.

*Tone 4* Your kingdom is the kingdom of all ages, O Christ our God, and your dominion continues through all generations; for you have fashioned all things in wisdom,

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fixing the times and seasons for us. Giving thanks for all things, we cry out: bless the crown of the year with your goodness, and grant that we may sing to you without condemnation: Glory to you, O Lord.

*By Andrew of Pyros* Your journeys are great and wondrous journeyings, O God, and therefore we magnify the power of your dispensation: for, being light of light, you came to your wretched world and destroyed the primeval condemnation of ancient Adam, as you were pleased to do, O Word; and in your wisdom you have appointed times and seasons for us, that we may glorify your goodness, which accomplishes all things. Glory to you, O Lord.

*To the martyrs, by Germanus, tone 2* When by your passion, O Lord, you established the whole world, then were the weak girded with strength, and women stood bravely against the cruel tyrant and won a maternal victory; and they entered into the delight of paradise, to the glory of you, born of women, who has saved the human race.

Glory be to the Father... *of the venerable one, in the same tone*

Sacred Simeon sprang forth as good fruit from goodly stock, nurtured from infancy more by grace than by milk. Lifting up his holy body upon the pillar of stone, and lifting his mind to God, he fashioned a heavenly dwelling-place with his virtues; and dancing in chorus with the hosts of God, he became an abode of Christ, the Saviour of our souls.

Both now and for ever... *of the New Year, tone 8, composed by Germanus*

O Christ, Word and God, who has created all things in your ineffable wisdom, and appointed times and seasons for us: bless the work of your hands and with your power gladden all right-believing Christians, granting them might against barbarians, as you alone are good and loving to mankind.

*Great Doxology*

*After the Thrice holy: the Troparion of the New Year;*

Glory be to the Father... *of the saint;*

Both now and for ever... *of the Mother of God.*

*Litanies and Dismissal.*

*At Prime and the other Hours, the Troparion of the New Year; Glory be to the Father... that of the saint; Both now and for ever... the Theotokion of the Hour. After the Thrice holy, the Kontakion of the New Year, alternating with that of the saint for the other Hours.*

## Liturgy

*Beatitudes: 8 Troparia: 4 from Ode 3 of the Canon of the New Year,  
and 4 from Ode 6 of the Canon of the Saint.*

*After the Entrance, the Troparia as follows: New Year, Mother of God if it is her church, Saint; Glory be to the Father: Kontakion of the saint; Both now and for ever: Kontakion of the New Year. But if it be a church dedicated to the Mother of God: Both now and for ever... the Kontakion of the church; the Kontakion of the New Year is moved into first position (among the Kontakia).*

*Prokimenon of the New Year, tone 3*

Great is our Lord, and great is his power, there is no measuring his understanding.  
*Verse* Praise the Lord, for it is good to sing praises to our God and to praise him is joyful and right.

*Prokimenon of the venerable one, tone 7*

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

*We read two Epistles:*

*Epistle for the New Year: Timothy, number 282 (1 Tim 2:1-15)*

*Epistle for the Venerable One: Colossians, number 258 (Col 3:12-16)*

*Alleluia, tone 4*

You are to be praised, O God, in Zion, to you shall vows be paid, you that answer prayer.

You crown the year with your goodness.

*And a verse for the venerable one*

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

*There are two Gospel readings*

*For the New Year: Luke number 13 (Lk 4:16-22)*

*For the Venerable One: Matthew, number 43 (Matt 11:27-30)*

*Communion Hymns*

You crown the year with your goodness.

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

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*Note that if September 1st falls on a Sunday, the service to the holy women is omitted, and is sung when the ecclesiarch decides. The service of the Resurrection is sung, followed by that of the New Year and of the saint; thus:*

*At Little Vespers: the verses of the Resurrection and of the Mother of God, as usual. Troparion of the Resurrection, Glory be to the Father... Both now and for ever... Theotokion.*

*At Great Vespers we sing Blessed is the man... the entire kathisma. At Lord I call to you... three verses of the Resurrection and one of Anatolius; three verses for the New Year, and three to St Simeon; Glory be to the Father... of the New Year; Both now and for ever... the Dogmatic of the tone. The Readings as above. At the Entreaty, the verse of the church, then the Aposticha verses for the New Year, printed at the end of the Praise verses. At the Aposticha, the verses of the Resurrection with their proper versets; Glory be to the Father... of the saint; Both now and for ever... of the New Year. At the blessing of the loaves: Virgin Mother of God, rejoice... twice, and the Troparion of the New Year once. And a reading from the epistles of the Apostles.*

*At Matins, at God is the Lord, the Troparion of the Resurrection twice; Glory be to the Father... of the saint; Both now and for ever... of the New Year. After the Kathismata, the Resurrectional Sessional Hymns and their Theotokia, and A reading from the interpretations of the Gospel, as appointed. After the Troparia of the Resurrection the Ipakoe. The Hymn of Degrees and Prokimenon of the tone, and the rest with the appointed Resurrectional Gospel. Having beheld the Resurrection... and the Psalm with the verse of the resurrection. Canon of the Resurrection, four Troparia, including its Irmos; that to the Mother of God, two Troparia; that to the New Year, four Troparia; and of the saint, four Troparia. Katavasia: the first canon from the feast of the Exaltation of the Cross. After the Third Ode, the Kontakion of the New Year, and that of the saint; the Sessional Hymn of the saint, twice; Glory be to the Father... Both now and for ever... of the New Year. And the reading of the life of St. Simeon. After the Sixth Ode, the Kontakion of the Resurrection, and its Ikos; and A reading from the Prologue. At the Ninth Ode we sing More honourable... The Exapostilarion of the Resurrection; Glory be to the Father... of the saint; Both now and for ever... of the New Year. At the Praises, four verses to the Resurrection, three for the New Year in Tone 3: O pre-eternal Word... with the verse of the New Year; then the Idiomelon of the saint, tone 2: Sacred Simeon... with the verse: Precious in the sight of the Lord is the death of his holy ones. Glory be to the Father... the Gospel verse; Both now and for ever... Most blessed are you... Great Doxology with the appointed Troparion of the Resurrection. Litanies, and dismissal, and a reading from the catechetical writings of St Theodore the Studite, and the usual departure. Prime is read in the Narthex.*

*At the Hours we say the Troparion of the Resurrection, Glory be to the Father... of the New Year, Both now and for ever... the Theotokion of the Hour. After Our Father, the Kontakion of the New Year. At Terce, the Troparion of the Resurrection; Glory be to the Father... of the saint. Thus also, for the rest of the Hours, we alternate the Kontakia of the Resurrection, the New Year and the saint.*

*At the Liturgy, four of the verses for the Beatitudes from the Resurrectional service; four for the New Year, from Ode 3 of its canon; four for the saint, from Ode 6 of his canon. After the Entrance, the Troparia: Resurrection, New Year, saint; Kontakia: Resurrection, Glory be to the Father... saint; Both now and for ever... New Year. Prokimenon, Epistle, Alleluia and Gospel, first of the New Year, then for Sunday (from the series), and of the saint. Communion verses: of the New Year and then of the saint.*

# September 2

## Martyr Mamas

### Our Venerable Father

### John the Faster, Patriarch of Constantinople

## Vespers

*At Lord I call to you... 6 verses: 3 of the martyr, tone 8  
to the Special Melody All-glorious wonder...*

Shedding your blood, O blessed one, \* you presented yourself \* to Christ, the bestower of life, \* who shed his blood for your sake. \* He brought you to participate in his glory \* and to share in his kingdom, \* for you prevailed over the deceiver \* and completely reduced \* his cruel snares to ashes.

You were a pillar of piety \* set firmly upon the rock of faith, \* unshaken by temptations or misfortunes, \* O blessed one, \* for the great tempest and tumult \* and the waves which buffeted you \* did not cast down your unbreakable strength; \* for you desired to be adorned \* with the crown of martyrdom.

Following the life-bearing steps \* of our incarnate God \* who, by his suffering on the cross, \* cast down the tyrant, O athlete. \* Rejoicing, you entered the arena of martyrdom, \* and, lacerated by wounding, \* with your flesh, O martyr, \* you wounded him who boasted that he would destroy the sea, \* and you cast him down to the ground.

*And 3 verses of the holy hierarch, in the same melody*

O most honoured father John, \* withdrawing from the world's tumultuous confusion, \* you hastened to the serenity of Christ, \* O most venerable one. \* You were greatly enriched in truth \* with the most rich shining brightness \* of vision and divine activity, \* and, made splendid by your godly life, \* you imparted them to the faithful.

O most honored father John, \* honorably adorned with vestments \* like another Aaron, \* you now behold the Holy of Holies beyond the second veil. \* How ineffable is the brilliance of your mind, \* which passes understanding, \* O divine adornment of hierarchs, \* whom you have now joined \* in fellowship.

O most wise father John, \* becoming godly \* in the simplicity of your character, \* you stand now before God, \* united with him in a higher unity, \* deified at his continual behest, \* filled with his light, \* O divine and most sacred \* adornment of hierarchs.

*Glory be to the Father... tone 2, composed by Byzantius*

Like a fresh shoot of the olive you are placed at the table of God, a child among those who walk the path of the Lord. The Lord has blessed you on account of your martyrdom, and you now regard the good things of the heavenly Sion, with your parents ever delighting in divine joy: truly praiseworthy Mamas, by your entreaties may we also be partakers thereof.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* When from the tree...

When the unblemished lamb and Mother beheld her lamb as a man led forth of his own will to the slaughter, she said, lamenting: Why do you now hasten to leave me childless who gave you birth, O Christ? Why are you doing this, O deliverer of all? I hymn and glorify your utter goodness which passes understanding and recounting, O lover of mankind.

*Aposticha from the Octoechos; and* Glory be to the Father... *tone 4*

Come together, O faithful, and let us celebrate the memory of the martyr Mamas, for he became a new Abel; for as Abel, a shepherd of sheep, brought a lamb in sacrifice and was the first to receive the crown of martyrdom, so did the glorious athlete, who presided over feeding flocks, bring himself to Christ as an acceptable sacrifice in martyrdom. As he has boldness before the Lord, he implores peace for the world and great mercy for our souls.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* As one valiant among the martyrs...

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

*Troparion of the martyr Mamas, tone 4*

In his suffering, O Lord, Mamas 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.

*Troparion of John the faster, 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 John, pray to Christ our God for the salvation of our souls.



## Matins

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

### *Ode 1*

*Canon of the martyr, tone 8  
composed by Theophanes*

*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.

Traversing the heavens as an excellent martyr, filled with thrice-radiant brilliance, O glorious one, grant divine illumination to those who on earth honour the precious and radiant day of your repose.

The Word, fore knowing the nobility and perfection of your mind in all things, filled you with understanding from your earliest infancy and adorned you in many ways with the sweetness of good works, O exalted martyr and athlete Mamas.

Your parents, braving danger for the inviolate faith in time of persecution by falsehood, were cast into prison; and there, at the command of God, they brought you forth, who has broken the bonds of polytheism.

*Theotokion* In generations of generations all-glorious things are said of you who, having contained God the Word, remains pure, O Mary Mother of God: therefore, we all honour you, our intercessor before God.

*Canon of the holy hierarch, in the same tone,  
composed by Germanus*

*Irmos* Let us sing to Christ, who overthrew the tyranny of Pharaoh in the sea, who guided Israel across on dry land, for he has been glorified for ever.

Let us sing to Christ, who shone forth in the world the wise hierarch who is resplendent with the precepts of the kingdom, for he has been glorified for ever.

O faithful, let us honour the great hierarch John, who shone forth in the world with the light of piety, dispelling the gloom of impiety.

Standing with the angels before the unapproachable king, O blessed John the preacher of sacred things, pray that purification be granted to those who celebrate your memory.

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*Theotokion* As you conceived the pre-eternal and unoriginate Word of the Father and gave birth to him in the flesh in a manner past recounting, O exalted one, pray earnestly, that we be delivered from misfortune.

### *Ode 3*

#### *Canon of the Martyr*

*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.

Christ has placed the athlete Mamas upon the pinnacle of his Church as a radiant star, illumining the whole world with the splendour of his sufferings and glorious miracles.

Ascending the mountain of true knowledge and illumined with purity of mind through your perception, O blessed one, at the command of God you elevated the nature of dumb beasts to rational hymnody.

As a youth comely in beauty, you became unapproachable to those who sought iniquitously to seize you, and you brought yourself to the Lord of all, who himself had gone to suffering.

*Theotokion* He whose divine nature stretched out the sky and sustains its whole expanse was physically held in your embrace, O most pure one, and has made you the confirmation of the faithful.

#### *Canon of the Holy Hierarch*

*Irmos* In the beginning you established the heavens, and founded the earth upon the great waters, O Lord: strengthen me in singing your glorification.

By abstinence and steadfast prayer, O God-bearing father, you ascended to the lofty city of the virtues, where you partake of a torrent of sweetness.

As you have boldness before God, O venerable and wise hierarch John, pray that those who celebrate your memory with faith may be saved.

As a teacher of the dogmas of piety and a true utterer of wise words, you were crowned for your victory over heresies, O venerable one.

*Theotokion* O pure Mother of God, we all hymn you as the heaven and throne of God, for Jesus Christ, the truth, revealed himself through you.

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

As the precious offspring of piety, by the power of the Spirit you became the destroyer of impiety, O Mamas; for you denounced the falsehood of idolatry in the arena and boldly proclaimed that the Trinity is to be hymned. Cast to the wild beasts, O athlete, you slayed the beast, the serpent who is the author of evil. And so we cry out to you: 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 the hierarch, tone 3,  
to the Special Melody Of the divine faith...*

You were divine vessel of abstinence and a fount of piety which cannot be taken away, O blessed and venerable father John, illumining your life with dispassion and enriching those in need with alms. Entreat Christ our God, that he grant us great mercy.

Both now and for ever...

*Theotokion* You were the divine tabernacle of the Word, O most pure virgin Mother, surpassing the angels in purity. With the waters of your supplications cleanse me who, more than all other men, is dust, defiled by carnal transgressions, granting me great mercy, O pure one.

*Theotokion of the Cross* The unblemished lamb, the incorrupt Virgin Mother of the Word, beholding him who came from her without pain suspended upon the cross, cried out maternally, lamenting: Alas, my child; how is it that you suffer, desiring to deliver man from the indignity of the passions?

*Ode 4*

*Canon of the Martyr*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

Fearlessly and with wisdom of your own will you committed yourself to struggles; for you had Christ helping you with divine power, making your weakness strong; and through witnessing to his sufferings, you became a partaker of splendour on high.

The most wild beast became tame, given you by God as a companion; for with divine love you subdued the irrational passions and were adorned with a most wise intelligence, vanquishing the irrationality of the enemy.

## September 2

You stood before the tyrants' tribunal, O blessed one, boldly proclaiming the incarnation of the Word, casting down the savagery of ungodliness and teaching all to sing with confidence: Glory to your power, O lover of mankind.

*Theotokion* By the supernatural offspring of your birthgiving, O immaculate Mother of God, the pangs of sin were loosed, the nature of mortals was released from the curse, the heavens were opened to those below, and men join chorus with the angels.

### *Canon of the Holy Hierarch*

*Irmos* Mystically foreseeing you incarnate of the Virgin, O Word, the prophet cried out in hymns: Glory to your power, O Lord.

In hymns let us all praise the wise hierarch, saying: O God-bearing John, pray earnestly to the Lord that we be saved.

With you as a planter of the dogmas of piety and a wise hierarch, O divinely blessed John, we praise you with hymns and songs.

O glorious primate and sustainer, hierarch of the Lord, with songs and hymns we, the faithful, celebrate your sacred memory.

*Theotokion* O unwedded Bride, pure and undefiled Mother of Christ our God, entreat him without ceasing, that he save the souls of those who hymn you.

### *Ode 5*

### *Canon of the Martyr*

*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.

Lacerated, the glorious Mamas in no way heeded his body, setting aside the grossness of corruption to be torn asunder and the garments of his skin to be rent apart, receiving instead the vesture of incorruption.

You sang grateful praises to your creator when your side was pierced with a spear, O blessed one, and you heard a voice from heaven strengthening your mind for that which is more exalted and easing the pain of your sufferings.

As you lay in prison, a most beautiful dove appeared to you in a glorious vision, O blessed and much-suffering athlete, bearing you the food of incorruption; and you passed beyond the bounds of corruption.

*Theotokion* Giving birth to him who was begotten of the Father before the sun shone forth, as the vehicle of the divine incarnation and of ineffable deliverance, through you the nature of those on earth has been joined to God and set upon the throne of glory.

*Canon of the Holy Hierarch*

*Irmos* O Lord who brought the ends of the earth into the light out of the darkness of ignorance, illumine me with the dawning of your love for mankind.

As a pastor you were anointed with the oil of piety, O divinely wise one; therefore we all praise you as a hierarch, O venerable one.

As an emulator of the apostles in pangs and vigils, O divinely wise and glorious one, you intercede for the people of the Church.

You emulated the zeal of Elias and Moses the God-beholder, O father manifest in sanctity, and put to shame the teachers of heresy.

*Theotokion* Come and with the angel let us all honour as queen the blessed one who gave birth to the king of all.

*Ode 6*

*Canon of the Martyr*

*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.

Burning with zeal for God, O most sacred and valiant athlete, bedewed by divine rain from heaven, in no way did you heed the burning flame.

He who in light transformed the furnace into dew for the three youths rescued you from the flame, O blessed and divinely wise one, and gloriously showed you to be mightier than the fire.

Suffering tremendous struggles, you were most supreme, wondrous among athletes, a martyr tried and tested; and so the judge of the contest granted you greater rewards.

*Theotokion* Through your divine birthgiving, O most pure one, we have come to share in the divine nature; and, praising you with ranks of the angels, we have inherited heavenly rest in Christ.

*Canon of the Holy Hierarch*

*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.

You adorned the glory of the Church with your divine dogmas and wise instructions, O blessed John, and caused heresies to vanish.

With the beauty of your dogmas you illumined all creation like a lamp of piety, O divinely wise teacher, and with the word of God you cast heresies into darkness.

Arming yourself with your tongue and discourse instead of a sword, O venerable one, you cut down false doctrine and clearly explain the Trinity to all.

*Theotokion* O Virgin-born Christ our God, who enlightens the world, deliver me from my transgressions, as you love mankind, and direct my life, I pray you.

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

With the staff given to you by God, O holy one,  
you shepherded your people to life giving pastures;  
and you crush the invisible and untamed wild beasts  
beneath the feet of those you hymn you:  
all who find themselves amid misfortunes  
have you, O Mamas, as their fervent intercessor.

*Ikos* Throughout all the world we hymn you as a glorious martyr who joins chorus with the angels in heaven. O Mamas, who was formerly suckled by a deer in the wilderness, later as a good shepherd, you pastored the rich people of the Lord with a staff of power, guiding them to a place of verdure, where the sweetness of paradise is truly to be found, for the sake of which you forsook the world, that all may have you, O Mamas, as their fervent intercessor.

*Ode 7*

*Canon of the Martyr*

*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 saw the furnace as full of the coolness which you needed; for, shut up within it for many days, you were not consumed, O Mamas, but sang to the creator: Blessed are you, the God of our fathers.

In the midst of the flame, O martyr, angels were your companions, dancing with you and sharing in ineffable hymnody; and with them you sang to the Master of all: Blessed are you, the God of our fathers.

Coming forth from the furnace, you were truly like a never-fading rose, like a most comely bridegroom departing from a bridal-chamber, consuming the mindless, but illumining those who saw you, singing: Blessed are you, the God of our fathers.

*Theotokion* The prophecy of the divinely eloquent one has now been fulfilled. For you contained God the Word, O Virgin, and gave birth to the bestower of life. To him we all cry out: Blessed are you, the God of our fathers.

*Canon of the Holy Hierarch*

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

Blessed are you for ever, O Lord, the God of our fathers, who has shown the pious and wise hierarch to be a beacon on the earth.

Blessed are you for ever, O Lord, the God of our fathers, who has shown the great John to be a true shepherd for your flock.

Having put down the uprisings of the flesh, O father, you sang to Christ: Blessed are you for ever, O Lord, the God of our fathers.

*Theotokion* Blessed are you for ever, O Lord, the God of our fathers, who was born of the Virgin for us and has delivered the world from the enemy.

*Ode 8*

*Canon of the Martyr*

*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.

Like Daniel you shut the mouths of the wild beasts with a divine invocation of the Master, O glorious one; you slayed a serpent, put the ungodly to shame, and lived in gladness as a victor, singing in the heavens: You priests praise and you people exalt him above all for ever.

Stony of heart, the iniquitous ones who worshipped stones cast stones at you, O blessed martyr, as you lifted the eyes of your soul to the unhewn and unshakable stone; and you fervently sang: You priests praise and you people exalt him above all for ever.

The judge of the contest, extending the crown of victory from on high to you as victor when you passed through your good contest, O most rich, called you to hasten to him, running the honourable and sweet course, and singing fervently: You priests praise and you people exalt him above all for ever.

## September 2

*Theotokion* Supernaturally you conceived him who was begotten of the Father without mother, yet you remained virgin even after giving birth, O pure one; for in you the divine union renewed nature and restored the boundaries of existence. In Orthodox manner, we hymn you for ever as the Mother of God who truly gave birth to God.

### *Canon of the Holy Hierarch*

*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.

Emulating Moses, O thrice blessed hierarch, you ascended the mountain to the darkness, receiving the noetic law of grace; therefore, we hymn Christ for ever.

Shepherding your people, O hierarch, you drove away the falsehood of Egypt, and, avoiding the passions of Babylon, you attained the heavenly Sion as your dwelling-place for ever.

Anointed with myrrh, discourse and works of piety, O sacred one manifest in sanctity, you performed the sacred and divine services; therefore, you hymn the Trinity in one essence for ever.

*Theotokion* The Lord who dwelt in the Virgin's womb and, for her sake, has restored the old Adam in awesome and indescribable manner, hymn and exalt above for ever.

### *Ode 9*

### *Canon of the Martyr*

*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 laid down your life for your deliverer and ardently hasten to him, splendidly adorned with the beauties of your sacred struggles and wondrous contests, O exalted warrior, beacon of the world and ornament of the Church.

You joined the angels, having acquired an angelic life on earth, and with them you joyously sing sacred hymns of praise to the Trinity, O Mamas, deified by divine communion and enriched with glory unsurpassed.

As you have boldness before God, O blessed martyr, be mindful of those who joyously celebrate this your divine festival and praise your honourable and sacred suffering with pure faith; and save us from storm, misfortune and trials.



*Theotokion* Who has ever heard that among those on earth there was a mother who knew not man yet gave birth, and that her child of a supernatural birth was the unoriginate God, consubstantial with the unoriginate Father? How awesome is this mystery and divine fellowship whereby we are united to God.

*Canon of the Holy Hierarch*

*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.

Having shown us the words of everlasting life by dispassion and faith, hope and love, O wise John, pray that our souls be saved.

We all praise you as a hierarch who shepherded the people of the honoured Church with the staff of the Holy Spirit and drove away heresies hateful to God.

Father John of great renown, in psalms and hymns we honour you continually as a hierarch and beacon of the Church, and we venerate the shrine of your relics.

*Theotokion* Rejoice, ever-living fount of incorruption; rejoice, most radiant cloud of the noetic sun; rejoice, chariot of the fullness of the divinity: rejoice, ark of sanctification.

*Exapostilarion*  
*to the Special Melody* To the disciples...

Living in the mountains, you were nourished with the milk of a doe, O martyr Mamas; and you appeared in the stadium, contending most diligently; and, having received the crown of victory, you departed to the Lord.

*Theotokion* The most false and wicked enemy, who of old envied me the divine and blessed life paradise, caused me to be driven from Eden, but he is slain by your birthgiving, O Virgin.

## Liturgy

*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 Romans, number 99 [Rom 8:28-39]*

*Alleluia, tone 4*

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

For they are planted in the house of the Lord, and flourish in the courts of the house of our God.

*The Gospel of John, number 50 [John 15: 1-7]*

*Communion verse*

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

## September 3

### Passion bearer Edward of England (also March 16)

#### Great Vespers

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

*At Lord I call to you... 8 verses, beginning with these 4 in tone 1*

As a most fruitful vine of the new vineyard of Christ, planted in your land in the splendour of its enlightenment, you shone forth in many virtues and were pleasing to God; therefore, with praises we call you blessed, O Edward, the most pious king. *twice*

Travelling the royal way, O holy king, adorned with the love of Christ, the queen of the virtues, you watched over the poor and wretched, and visited the sick, rendering judgment and justice to your people, O Edward of godly piety.

You have given your precious relics, like a great treasure, to those who honour your memory, O Edward. Therefore, you heal the divisions of those who have recourse to you, and by your intercessions before God fulfil their honourable petitions.

*And these 4 verses, tone 2*

Iniquitous Alfreda took counsel against you, O Edward, she who was like Jezebel who endeavored to slay the prophets of God, and she plotted your murder, for she was not daunted by your youth, nor by your meek demeanor, nor yet by your piety, but benighted with bitter hatred she followed the prompting of the devil. *twice*

Like Judas who betrayed Christ with a kiss, so the impious queen, plotting evil against you and taking counsel with her retainers, with deceitful intent invited you, O king, in full knowledge that she was leading you to the slaughter.

What, then, did you acquire, O foolish woman, who wrested the throne from your lawful king and placed his gory crown upon the head of your own son? For Edward shines forth in the kingdom of heaven, adorned with a martyr's crown, while you, repenting in sackcloth and ashes, sue to obtain his pardon and intercession.

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

### September 3

You did not go forth on a hunt, O innocent king, but were treacherously summoned to a council of the iniquitous; thus you did not encounter the wild beast, but received a cruel death at the hands of bestial rebels; and departing your earthly kingdom, crowned with a martyr's crown, you inherited the kingdom of heaven, making your abode with the saints and the righteous.

Both now and for ever... *the Dogmatic Theotokion in the same tone.*

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

*Entrance. Prokimenon of the day. Three readings*

A reading from the Prophecy of Isaiah

Thus says the Lord: Let all the nations gather together, and let the peoples assemble. Who among them declared this, and foretold to us the former things? Let them bring their witnesses to justify them, and let them hear and say, "It is true." You are my witnesses, says the Lord, and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me. I, I am the Lord, and besides me there is no savior. I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses, says the Lord. I am God, and also henceforth I am He; there is no one who can deliver from my hand; I work and who can hinder it? Thus says the Lord, your Redeemer, the Holy One of Israel. (Isaiah 43:9-14a)

A reading from the Wisdom of Solomon.

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

A reading from the Wisdom of Solomon

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

*Entreaty, the verse of the Church, and this of the saint, tone 4*

Come, let us hasten to the shrine of the much-healing relics of Edward the king, who was pleasing to God, and who in the years of his youth received a martyr's crown, that he may intercede for his people, ever standing before the heavenly king, making unceasing supplication.

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

Let the impious queen lament, rending her garments and her hair, beholding you, unjustly slain, O Edward, and glorified by God with miracles; for you were granted a martyr's crown, while she, mindful of her great guilt, and trembling before the impartial judge, strove to cleanse her soul with repentance.

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

*Theotokion* All who endure sorrows in this earthly life you meet and comfort, O pious Bride of God, granting relief to them, and drying every tear from their eyes: give help to all in tribulation and suffering, and grant them speedy deliverance, for you are the relieving of all grief.

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

O most glorious wonder: by divine providence a most precious treasure, hidden in the earth to preserve it from mockery, is discovered in the fullness of time, as the holy relics of the martyred king are revealed as a new and much-healing fountain for all who with faith bow down before them and glorify God who is wondrous in his saints.

*Verse* I have exalted a young man out of the people.

O wondrous solemnity: a feast most joyous, as we celebrate the splendid memorial of Edward the king, the merciful healer of the afflicted and the diseased, the defender of

### September 3

the orphaned, the consoler of the grieving, uprooter of irreverence and planter of piety, the bold intercessor and advocate for our souls.

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

How rich is the great wisdom of God, by whose providence the holy relics of the martyred Orthodox king are entrusted to the Orthodox Church. Let us now bow down with faith, invoking the crowned passion-bearer in prayer; and let us fervently offer thanksgiving to Christ our God who has given us such a treasure and who ever shows his mercy to us.

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

As a valiant warrior who fought against incursions of the foe, you arrayed yourself even more against the sinful passions; and, seen as a glorious victor over both, clothing yourself with humble-mindedness as with a breastplate, you rendered glory and honour to Christ our God.

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

*Theotokion* By the will of the Father, through the divine Spirit  
you seedlessly conceived the Son of God  
who existed before the world began,  
begotten of the Father without a mother.  
You gave birth to him and fed with your milk as an infant  
him who for our sake was incarnate from you without a father.  
Therefore never cease to entreat him  
to deliver our souls from danger.

*Troparion, tone 4*

Celebrating the newly-established commemoration of Edward,  
the holy king who shone forth of old in virtue and suffered in innocence,  
and bowing down before his precious relics,  
in gladness we cry out:  
You are truly wondrous in your saints, O God.

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

*Theotokion* The mystery hidden from before the ages,  
and unknown even to the angels,  
through you O Mother of God, has been revealed to those on earth:  
God incarnate in unconfused union,  
who willingly accepted the cross for our sake,  
and thereby raising up the first formed man  
has saved our souls from death.

## Matins

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

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

Passing the time of the fast in spiritual endeavours, O Edward, you prepared your soul worthily to meet Easter, the feast of feasts. But, suddenly deprived of your life on earth, you glorified the resurrection of Christ in his kingdom, joining chorus with angels and the righteous, watching over your people from heaven.

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

*Theotokion* Rejoice, O virgin Mother of God, full of grace, haven and intercession for the human race; for the deliverer of the world was incarnate from you for you alone are Mother and Virgin, ever-blessed and most glorious. Entreat Christ our God to grant peace to all the world.

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

Spring has now blossomed forth on the earth, marking the end of winter; and the celebration of the spiritual spring, the resurrection of Christ, has shone upon the world. But your people, O king, are filled with grief, stricken by your untimely end: hasten to comfort them, revealing to them that you dwell in the kingdom of heaven with the risen Master, who has granted them your sacred relics as a pledge of your care for those who love you; that, having recourse to them in piety, they may receive gifts of healing.

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

*Theotokion* O Mother of God, Bride unwedded, who transformed the grief of Eve into joy: we, the faithful, praise and bow down before you, for you have led us up from the condemnation of old. Pray unceasingly that we be saved, O exalted Lady.

*Polyeleos, and this Magnification*

We magnify you, O holy passion-bearer Edward the king, and we reverence your honourable sufferings, which you endured for Christ.

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

Therefore we will not fear, though the earth be moved, and though the mountains are shaken in the midst of the sea

*After the Polyeleos,*

*Sessional Hymn, tone 8*

Having endured an untimely death, O blessed one, in place of the cup of treachery you received an unquaffed cup of joy from the hands of the Saviour. Delighting now in the sight of Christ's most radiant countenance at his banquet, pray that those who honour you may receive from him the kingdom of heaven.

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

*Theotokion* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

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

*Prokimenon, tone 4*

The righteous cry and the Lord hears it, and frees them from all their affliction.

*Verse* The trials of the righteous are many but our God delivers him from them all.

Let every breath... *and the rest, with the Gospel of Luke, number 106 [21: 12-19]*

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

Though you laboured only a short time in the field of Christ, yet having laboured without sloth, you received the promised payment from the hand of God, and proved yourself to be a faithful steward. Therefore, you have entered the joy of your Lord, and have gained boldness before him, ever interceding for your people.

*Canon to Edward the king, tone 8,*  
*upon the acrostic* I hymn the memory of the pious king, Edward

*Ode 1*

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

Edward the king, who was brilliant in piety and was glorified by God with many miracles, let us hymn with songs of divine beauty.

Now let the Britain land celebrate, and let the Orthodox Church be glad, glorifying the memory of the divinely wise king.

Having endured an unjust and untimely murder, you acquired boldness before God, O Edward; and so you bestow healings upon those who honour you.



*Theotokion* The ranks of angels and the choirs of the righteous, monks and laymen, paupers and kings, together hymn the Mother of God.

*Ode 3*

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

Born by the providence of God that you might shine in the virtues and be an example of piety to your people, you brought to a good end the short course of your life.

You were a good and faithful servant for Christ, the king of all, and increased the talent given you by him, O wise Edward, and so you entered into the joy of your Lord.

Like Abel who was slain in his innocence, you endured unjust murder; yet, deprived of your transient life, you dwell now in the mansions of heaven.

*Theotokion* The virgin Mother of God, queen of heaven and boast of earthly kings, unshaken pillar of the Church of Christ and unassailable rampart of the kingdom of God, let us unceasingly hymn.

*Sessional Hymn, tone 3 [but better in tone 8]*

As said the pre-eminent Peter, in every nation he who fears God and works righteousness is accepted by him; thus, from the ends of the earth, saints and righteous ones have entered the kingdom of heaven. And you also, O holy passion-bearer and king, having come from the West, meet with the holy Boris and Gleb, luminaries from the land of Russia; for like you, living righteously, they were unjustly slain out of cruel jealousy. And now, sharing in everlasting joys, remember us who honour you and cry out: You are truly wondrous in your saints, O God.

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

*Theotokion* As an uncultivated vine, O Virgin, you have put forth the most comely cluster which pours forth the wine of salvation for us, gladdening the souls and bodies of all. Blessing you as the cause of good things, with the Angel Gabriel we ever cry out to you: Rejoice, O greatly joyous one.

*Ode 4*

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

Like a lamb led to the slaughter, O holy Edward, you did not struggle against the malefactors who slew you, but immediately surrendered your soul into the hands of God.

### September 3

Celebrating your joyous memory, we call to mind your wonders, O Edward, for you heal the leprous, the paralyzed and those blind from birth, by your most bold supplication to Christ.

Desiring to glorify you openly, Christ our God imparted healing power to your precious relics, that, seeing miracles worked thereby, pious people might praise the Lord for ever.

*Theotokion* The prophets announced you, O Mother of God; the apostles proclaimed you; the martyrs confessed you, and the hymnographers and the venerable hymn you in songs of divine beauty.

#### *Ode 5*

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

A divine light illumined the woman who was blind from birth when she touched your body, O Edward. Her eyes were opened, and she glorified God and your assistance.

Your tomb was a source of healings for all who had recourse to it and who called to you in prayer, O king, entreating enlightenment and consolation.

Open the eyes of our hearts, O Edward who gave light to the eyes of the blind woman, that we may perceive God's most wise providence concerning us, and glorify his power.

*Theotokion* Let us not fall idle in our unceasing praise of her who is more honourable than the cherubim and beyond compare more radiant than the seraphim, gazing with the eyes of our minds upon her greatness, and magnifying her loving-kindness with ardent heart and love divine.

#### *Ode 6*

*Irmos* As you saved the prophet from the lowest depths, save me from my sins, I pray, O Christ our God, and guide my life, O lover of mankind.

When the impious queen learned of the uncovering of your relics and of the miracles which had come to pass, O Edward, she desired to fall prostrate in repentance before them; but the power of the Lord prevented her.

With other kings, you brought glory to the heavenly Jerusalem, O Edward, laying at the feet of the Lord the twofold crown of kingship and martyrdom, and receiving fitting honour from him.

You escaped the vile pit of destruction, rendering justice and righteousness, and feeding the wretched, claiming for yourself a throne of royal honour, O Edward wise and truly glorious.

*Theotokion* Let those who do not honour you as the Mother of God be clothed with shame and confusion, denounced by all creation which unceasingly hymns you.

*Kontakion, tone 4*

Celebrating the memory of the holy Edward today,  
and honouring his light bearing relics,  
let us radiantly weave a wreath of hymns  
for the twice crowned king and passion bearer,  
crying out to him in fervour:  
Never cease to entreat Christ our God,  
that he strengthen your homeland in the Orthodox faith.

*Ikos* Arise, Christian people, for the time has come to put off your sackcloth and gird yourselves in gladness, heaping not ashes upon your heads but joining chorus in joy. For the righteous judge, who sees all things, mindful of his mercy and compassion, and wishing to fill the dried-up fount of piety with life-bearing streams, has disclosed to us the relics of his favourite and passion-bearer, Edward the king, which for many years lay hidden beneath the earth; for when the tempest of persecution was raised against the saints of God by an impious king and the holy shrines were demolished by his henchmen, they were buried in the Convent of the Mother of God as a priceless treasure, and there they remained until these days. But now, through the providence and good pleasure of God, the holy relics are once more given to the faithful, and again the light of Orthodoxy shines in the land of Britain. Adorn yourself, O London, city of kings; and all who dwell there, rejoice, crying out to blessed Edward, whom the king of kings has chosen to glorify: Never cease to entreat Christ our God, that he strengthen your homeland in the Orthodox faith.

*Ode 7*

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

Having fought the foe and battled the passions even more, you were a victor over both; but surrendering in humility you gave glory to God, singing: Blessed are you, the God of our fathers.

The ranks of the angels and the choirs of the righteous, accompanying the holy king into the kingdom of Christ, hymn God who is wondrous in his saints, singing: Blessed are you, O God.

### September 3

Departing the sin-loving world, you reached the heavenly fatherland, O Edward, where you pray unceasingly to the blessed God of your fathers for your earthly homeland.

*Theotokion* Fearing not the fiery furnace, the children who prefigured you, O Virgin, sang in gratitude for you: Blessed are you, the God of our fathers.

#### *Ode 8*

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

Celebrating the memory of the divinely honoured king and marvelling at the wonders wrought by his relics, rejoicing in God we sing: Hymn the Lord and exalt him above all for ever.

Having vanquished the wiles of Hades and shamed the plotting of the impious, O holy king, summoned to the heavenly kingdom you sang: Hymn the Lord and exalt him above all for ever.

Bowing down before your precious relics and calling upon your name in prayer, O Edward most God-loving king, we hymn the Lord and exalt him above all for ever.

*Theotokion* You revealed to men him upon whom the angels dare not gaze. Reveal to us also his ineffable mercy, that we may exalt you above all for ever.

#### *Ode 9*

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

You flow with healings and receive the prayers of the faithful, O Edward, earnestly praying for those who honour your memory: therefore, in thanksgiving we magnify you.

Your memory is glorious and your rest is with the saints; for you ever stand before the throne of God: we magnify Christ who gave you to his people as a new intercessor.

The Christian faith extends from the east even to the west; therefore, the saints of God are glorified throughout the world.

*Theotokion* Your kinswoman Elizabeth has taught us to cry out to you, O most pure Mother of God: Blessed are you among women, and blessed is Christ, the fruit of your womb, whom we magnify unceasingly.

#### *Exapostilarion*

It was fitting for you, who beheld the unwaning light, to reveal your first miracle through light, O most blessed king; for a heavenly light illumined the house where the ungodly had concealed your body; and the eyes of the woman blind from birth were opened, and giving thanks to God she cried out: Wondrous are you, O Lord, who has revealed to us your new favourite.

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

*Theotokion* You cover all the earth with your radiant omophorion and embrace the whole world with your love, O Mother of God, and receive the prayers and entreaties of all who call upon you, and help all before the throne of the Son; for he has given you to man as an intercessor for ever.

*Praises, four verses, tone 2*

You abide with pious kings in the heavenly kingdom; you are praised with the fasters and ascetics; you are glorified with the martyrs, and are blessed with all the righteous, O glorious Edward. *twice*

Earnestly we bow down before the shrine of your relics, celebrating the commemoration of your untimely demise; and mindful of the wonders worked thereby, we ask your aid and assistance, O Edward, the righteous king.

With the blood of your martyrdom you adorned your royal vesture more than with purple and amethyst, and have received a crown of suffering from the hand of God: reclining at the banquet of Christ with his elect, pray, O Edward, for our souls.

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

Behold, the time is shortened; judgment is at the gates. Behold the souls of the slain cry out for the justice of God: For how long, O Lord, will you not avenge our blood? But they are admonished to wait with patience until the number of the saved is fulfilled and the mystery of iniquity is revealed. Then the Judge will come, who will render to each according to his deeds. And you, O most blessed king, receiving the share of the blessed, entreat Christ the Master, that we be granted a place at his right hand.

Both now and for ever... *tone 2*

Most blessed are you, virgin Mother of God... *Great Doxology and the rest*

## Liturgy

*At the Beatitudes, 8 verses: 4 from Ode 3 and 4 from Ode 6 of the canon of the saint.*

*Prokimenon, tone 7*

The righteous man shall rejoice in the Lord, and shall put his trust in him.

*Verse* Hear my voice O Lord in my complaining.

*Epistle to Timothy, α 292 [II Tim. 2: 1-10]*

*Alleluia, tone 4*

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

For they are planted in the house of the Lord, and flourish in the courts of the house of our God.

*Gospel of Luke, number 63 [12: 2-7]*

*Communion Verse*

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

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### **Hieromartyr Babylas (Vavylas) of Antioch Prophet Moses, who saw God**

**and on the same day,  
Hierarch Joasaph of Belgorod,  
the text of whose service follows this one**

### **Vespers**

*At Lord I call to you... 6 verses,  
beginning with these 3 of the hieromartyr Babylas, tone 6,  
to the Special Melody Having set all aside...*

Having dyed your sacred vestments \* in your blood, \* you entered the Holy of Holies, \* as one holy, O glorious Babylas, \* ever manifestly enjoying deification, \* adorned and resplendent in martyrdom, \* and appearing to be an angel \* through most pure communion. \* Therefore, we honour you \* and lovingly celebrate \* your most sacred feast day, \* O truly blessed one.

Fettered with irons, venerable father, \* you walked without stumbling \* the path which leads to the city of heaven, \* arrayed in honourable wounds \* as with ornaments, O Babylas most wise. \* Entering it as a victor most true, \* an invincible martyr, \* and a sacred performer of sacred acts, \* in a pure manner you offer with the angels the divine hymn: \* Holy, holy, holy are you, the consubstantial Trinity.

Tending the reason-endowed flock, \* O hierarch, \* with the staff of understanding, \* you nourished it with the verdure of faith, \* saved it from wild beasts \* and gave gladness to God \* who shepherded you from on high. \* Proclaiming him before the ungodly, \* you were slaughtered, rejoicing, like an innocent lamb, \* with the guileless youths, \* and with them were offered as a fragrant and unblemished sacrifice, \* O wondrous Babylas.

*And 3 verses for the prophet, tone 4  
to the Special Melody Called from on high...*

Having studied the mysteries of God \* and the wonders of his ineffable beauty and glory, \* O exalted God-seer Moses, \* you proclaimed them in images \* through shadows and indistinct forms. \* Therefore, through immaterial things \* and shadowy images \* you bring to us the concepts \* of the primal origin of the divine glory. \* Having acquired

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deification through the promise and grace, \* as one divine, O blessed one, \* you triumphed over Pharaoh. \* Pray for all who honour you.

Having excelled in the virtues, \* in a vision you found yourself close to God; \* and amid the whirlwind and the darkness and in the cloud, \* you were wholly glorified. \* Hence, you received the tablets of the writing of God, \* and like an angel \* clearly shone forth with grace \* through the eyes of your soul \* and those of your body, \* overcoming the blindness of false faith; \* and revealing God's revelation to the faithful, \* you transmitted it by your words. \* Pray that we be saved.

You were conversant \* with the fiery and divinely wrought love of God, \* O thrice blessed Moses, \* beholding him face to face, \* one upon the other; \* and, gazing upon your own creator, \* you clearly beheld his back-parts in his splendour, \* learning through a crevice in the rock \* of the future divine manifestation of the Word in the flesh. \* Therefore, like the wondrous pillar \* which gloriously went before the divinely wise people \* you went before, saving those who praise you with faith.

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

The Church has acquired your struggles as a stairway which mounts on high, O hieromartyr Babylas, which you preserved unharmed and unassailed by mighty wolves. We proclaim your mighty deeds and magnify you and the children who were slain with you for Christ, O blessed one.

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

Pondering your seedless conception and your painless nativity, I marvel greatly; for how is it, my Son, that it is your will to die thus like a malefactor? thus the most pure one cried out.

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

Standing before the tribunal of the tyrant and holding forth for piety, you cried out: Behold, here am I and the children which God has given me. Crowned with them in heavens, O hieromartyr Babylas, pray unceasingly, that our souls be delivered from the snares of the enemy.

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

Beholding the iniquitous ones who unjustly nailed you to the tree, the pure Virgin, your Mother, was wounded inwardly, as Simeon had foretold, O Saviour.

*Troparion of the hieromartyr, tone 4*



You shared in the ways of the Apostles and occupied their throne, and your deeds were a passage to the divine vision, O divinely inspired one. Obedient to the word of truth, you suffered for the faith even to the shedding of your blood, O hieromartyr Babylas. Entreat Christ our God that our souls be saved.

*And the Troparion of the prophet, tone 2*

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

*Or this Troparion, in the same tone*

You ascended the heights of the virtues, O prophet Moses, and so you were granted the vision of the glory of God and to receive the grace-filled tablets of the Law. Therefore, bearing within yourself the inscriptions of grace and of the great mystery of piety, you were the honoured boast of the prophets.

## Matins

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

*Ode 1*

*Canon of the hieromartyr, tone 6,  
composed by John the Monk*

*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.

Calmly traversing, through your blood, O blessed Babylas, like Moses crossing the Red Sea, you sang to God the song of victory: Let us sing to the Lord, for he has been glorified.

You overcame the desire for earthly things, submitting your desire to the divine, that you may live, O blessed Babylas who went forth to behold the beauty of Christ.

As a lover of the most divine Trinity, you died, rejoicing, with the three children, O blessed Babylas, ever guiding their souls with divine desire.

*Theotokion* Having received your creator who, beyond comprehension was incarnate of you, O pure one, as he desired, you were truly shown to be the Queen of all creation.

*Canon of the Prophet, tone 4,  
composed by John the Monk, with the Theotokia by Clement of the Studion monastery,  
upon the acrostic Let Moses, the first among the prophets, be praised in discourse*

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*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.

Let Moses, the first among the prophets, be praised, for he was the first to converse openly with God, face to face, not in indistinct images, but seeing him as in bodily form.

??? Divinely given to your people Israel as a leader and deliverer, O God-seer Moses, who prayed to the Father, announcing your birth through the anointing of promise.

In your innate virtues was a treasure of wisdom hidden by the knowledge of God as in an ark, O God-seer Moses, who was reared by the queen and divine providence.

*Theotokion* Moses struck with fear, seeing the glorious vision of old: the awesome mingling of bush and fire which prefigured the incorrupt God who would come forth from the virgin Mother, and whom would later be seen bodily.

### *Ode 3*

#### *Canon of the Hieromartyr*

*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.

There is none as holy as you, O Lord my God, who has exalted the strength of your faithful Babylas and crowned him with the crown of your confession.

You cross was the might of the martyrs, O Lord, who confirmed the children with blessed Babylas and through them cast down the audacity of the deceit of the ungodly.

The might of the devil has utterly waned, O Christ; for the mighty one is vanquished by innocent children and godly Babylas, driven away by them in shame.

*Theotokion* The wonder of your divine birthgiving surpasses every rank of nature, O pure one; for you supernaturally conceive God, and in giving birth remain ever Virgin.

#### *Canon of the Prophet*

*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 filled with ineffable knowledge, O God-seer, and the Holy Spirit, through an angel, mightily instructed you concerning past events.

Splendidly bearing divine rays, you astonished Egypt with divine signs, gloriously transforming the nature of the elements, O wise one.

Your beauty illumines your splendid life with divine rays, O blessed one, and draws all to the beauty of God, of which one can never have enough.

*Theotokion* You were lifted up to an awesome and dread vision, O wise one; yet the Lord, born in the flesh of the Virgin, restrained your voice.

*Kontakion of the prophet, tone 2*

Today the choir of the prophets rejoices with Moses and Aaron, for the end of their prophecy has found fulfillment in us: today the cross shines forth, whereby you have saved us. Through their supplications, O Christ our God, have mercy on us.

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

Pouring forth the confession of faith, you extinguished the deception of false religion, denouncing the ungodliness of idolatry; and as a divine immolation, you bedew the ends of the earth with miracles. Venerable father, entreat Christ our God, that he grant us great mercy.

Glory be to the Father... *Sessional Hymn of the prophet, tone 4*

Piously acknowledging you among all the prophets, we the faithful praise you; for you were the first to behold God as much as it is possible for man to see him.

Both now and for ever...

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

*Theotokion of the Cross* Beholding your Son lifted up upon the tree, O most pure Lady, you cried out in distress, your maternal womb rent asunder: Woe is me; for how is it you can set, O my timeless light?

*Ode 4*

*Canon of the Hieromartyr*

*Irmos* Christ is my strength, my God and my Lord, sings the holy Church in reverent piety, raising her voice with a pure mind, and keeping festival in the Lord.

Christ is my power, my God and Lord, you cried out before the tribunal, undaunted by the threats of the tyrant, O hieromartyr Babylas, rejoicing in the Lord.

Offering the immaculate, awesome and unbloody sacrifice to the Lord, in the blood of your martyrdom you brought yourself to him as an unblemished holocaust, O hieromartyr Babylas.

Nurturing the young minds of the children on spiritual milk as a wise pedagogue, O hieromartyr Babylas, you guided them to perfection.

*Theotokion* The mysteries of your magnificent birthgiving are truly ineffable and unapproachable to those on earth and in heaven, O ever-virgin Mother of God.

*Canon of the Prophet*

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

When the impediment to your speech and voice were removed by divine providence, O God-seer, you were revealed as a proclaimer of the mysteries of God by your words and struck the Egyptians with plagues.

How glorious is your calling, O God-seer, and how awesome the working of your wonders; for God, He Who Is, appeared to you, and exalting you with glory, sent you to Israel as its saviour.

You struck down the firstborn of Egypt, just as Christ slew the might of the demons; for that wrought by you was truly an image of that which would come, O glorious one.

*Theotokion* Moses heard the voice of God in the burning bush, saying: Do not approach: in splendour this place holy prefigured Christ who would be born incarnate of the pure one.

*Ode 5*

*Canon of the Hieromartyr*

*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.

Truly the hieromartyr Babylas received your divine grace from on high, O Jesus, for he led young children to your love and the overcoming of death.

Illumined with your divine knowledge, O Lord, the hieromartyr Babylas taught all to know you as the one God and Lord, who call us from darkness and deception.

Foreordained by your divine election to shepherd your flock, O Word of God, the hieromartyr Babylas offered his blood to you, wisely guiding all to the path of salvation.

*Theotokion* O good Queen of the world, save those who with all their soul confess you to be the Mother of God; for we have you as an invincible intercessor, the Mother of God.

*Canon of the Prophet*

*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 struck the Red Sea and made a great divide with your staff, O God-seer, therein showing the divine power of the cross.

The God-seer cried out to God: How exquisite is this boldness to a soul of simplicity; for you have acknowledged me beyond all others, appearing to me noetically.

Sheltered by the stone, you did not see the face of God, for it was hidden, O God-seer, but you recognized the incarnation of the Word in his back-parts.

*Theotokion* You entered the darkness with your senses, and learned ineffable things, O God-seer: that God the Saviour would be born in the flesh of the Virgin.

*Ode 6*

*Canon of the Hieromartyr*

*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.

Beholding the sea of life surging with the storm of deception, Babylas, the glorious athlete, cried out: Lead up my life from corruption, O most merciful one.

Emulating Christ, you laid down your life for your flock, O glorious martyr and athlete, blessed Babylas, and broke down the walls of deception.

With his suffering the memorable and glorious athlete Babylas wisely made the unsteady minds of the children steadfast, guiding them from earth to the life of heaven.

*Theotokion* O most pure Lady who gave birth to the Lord the helmsman of mortals, calm the tumultuous and bitter turmoil of my passions and grant tranquility to my heart.

*Canon of the Prophet*

*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.

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Having mustered Israel as a mighty army of God, you destroyed the evils of the seven Canaanite nations, giving their land to the people for their inheritance.

Ineffably entering the divine darkness into which God called you, O Moses, you received the tablets of the law which his finger inscribed, as you were his great favourite.

God appointed the God-seer Moses to listen to his voice, revealing himself to him, that he might reveal his dread mysteries with glory.

*Theotokion* With a divine gesture glorious Moses described you beforehand, O Mother of God, as the ark covered with the glory of God as with gold, radiant with the Spirit.

*Kontakion of the hieromartyr, tone 8,  
to the Special Melody As firstfruits...*

Illumined today, the church glorifies you, the preacher of piety and strength of the athletes, O glorious Vavylas. | As you are foremost before the Lord, pray to Christ, O much suffering one, || that he preserve in perfect peace those who magnify and praise you.

*Ikos* Pondering the vanity of the world yet truly separate from the world, you emulated the sufferings of Christ and mortified the passions of the flesh; and, taking up your cross, you followed your creator, O martyr. And now, abiding with him, pray for those who truly honour you, O much suffering one.

### *Ode 7*

#### *Canon of the Hieromartyr*

*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.

Seeing the youths and wondrous Babylas as victors over deception, the armies of heaven cry out to Christ today, rejoicing: Blessed are you, Lord God of our fathers.

The radiant grace of the Master shines upon the faithful, and glorious Babylas, crowned, urges those who suffer to sing: Blessed are you, Lord God of our fathers.

Their false gods could not help the minds of the tyrants, but wondrous Babylas directed them to sing to the most holy Trinity: Blessed are you, Lord God of our fathers.

*Theotokion* Radiant light has shone upon the world through you, O Mother and Virgin who gave birth to God, the creator of all: entreat him to impart great mercy to us, the faithful.

#### *Canon of the Prophet*

*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.

As the divine recorder of indescribable visions of God, O wise God-seer Moses, devising by word the whole plan of the tabernacle you entrusted its fashioning to Bezalel the chief artisan.

When Korah dared to perform priestly ministry with Moses, he was seen carried down to Hades alive, while Moses kept to the order of sacrifice precious to God, and the kingdom and the priesthood.

When you commanded the army of the Hebrew people of old, O Moses, Michael, the commander of the armies of heaven and the divine guardian of your body, appeared to you; and he put to shame the author of evil who opposed you.

*Theotokion* The divine rod of Aaron in budding forth showed you as the loosing of the sins of all, O Mother of God; as for mortals you were the removal of the dread threat of God, against whom they had murmured.

*Ode 8*

*Canon of the Hieromartyr*

*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.

In the flame the youths were commanded to hymn God, the Father and creator, the consubstantial Son, and the divine Spirit: Let all creation bless the Lord and exalt him above all for ever.

The youths in the flame, O brothers, urge that the memory of Babylas the hieromartyr be hymned: Bless the Lord, all you works, and exalt him above all for ever.

Crowned today with their elder, the young disciples of Babylas, the priest and martyr, urge that the hymn of the youths in the furnace be sung: Bless the Lord, all you works, and exalt him above all for ever.

*Theotokion* You gave birth in the flesh to God and held him in your arms who holds all things in his hands, O Virgin: him we bless as the Lord, and exalt above all for ever.

*Canon of the Prophet*

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*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 one meek you hearkened, and by your works you truly become the favourite of God, and favoured by the Lord more than all other prophets, O Moses; and he abode with you and taught you to sing with faith: Bless the Lord, all you works of the Lord.

As a servant of the mysteries of God, and as ruler of Israel, O God-seer Moses, you proclaimed that Christ would come in the flesh, describing his dread and divine advent by yourself; for you were manifestly shown to be a faithful prophet and his animate image.

By words of prophecy and the precepts of the law, with faith you instructed the people, guiding them with signs, wonders and miracles; for you were shown by God to be their leader, O God-seer Moses who with great glory has passed over to your fathers.

*Theotokion* No prophet heard anything before the glorious God-seer Moses, favourite of Christ, for he recounted the dispensation of the Virgin, describing beforehand her divine birthgiving; as in the flame of the bush he saw the image of the invisible one.

### *Ode 9*

#### *Canon of the Hieromartyr*

*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 the cross God has shown men the smooth path to the heights of heaven. Therefore, death is vanquished for mortals, as the young children with wondrous Babylas, whom we call blessed, were not afraid of it.

As you are light most pure, O Master Christ, cleanse my soul of the darkness of the passions through the supplications of your athletes, Babylas and the children. Celebrating their annual commemoration, we gloriously hold festival.

In the glorious church of the martyrs, let us draw healing of our passions; for choirs of angels and the souls of the righteous attend here with the heavenly Lady and wondrous Babylas, bestowing healings upon all.

*Theotokion* Ineffably conceiving the Son who shone forth eternally from the Father, you gave birth to him, O pure Mother of God: entreat God who loves mankind, for your servants, that he save our race.

#### *Canon of the Prophet*



*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.

After your death you saw the Lord, O God-seer, not in dim images as before in the rock; but you beheld him as Christ in a human body, illumining all with his divinity.

Mount Tabor has achieved glory far surpassing that of Sinai, for there Moses from among the dead and the Tishbite from the lands of the living, together with the apostles, beheld Christ transfigured as God.

Save me by your merciful supplication and the boldness of your prayers, as you saved Israel from misfortune, O God-seer Moses, and save the fulness of the Christian race from all harm, as it sings to you.

*Theotokion* Of old, Moses described you, O Virgin, as the golden jar, the tablet of the law, and the divine table; clearly indicating that God would be born of you. Having beheld him in the flesh, with faith we conclude your hymnody.

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

Babylas, appearing as both priest and sacrifice of God, you offered to him the unbloody sacrifice and were slain in your own blood with the blameless children. With them we now praise you.

*Theotokion* Those who do not with pure faith venerate your image and that of your Son and God, O Virgin, cast down as impious and commit to Gehenna.

## Liturgy

*Prokimenon, tone 4*

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

*Epistle to the Hebrews, number 330 [Heb 11: 33-40]*

*Alleluia, tone 4*

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

*Gospel of Luke, number 67 [Lk 12: 32-40]*

*Communion*

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

**on the same day,  
Hierarch Joasaph of Belgorod**

**Little Vespers**

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

Let us sing a hymn of radiant festivity, O brethren, blessing the newly revealed favourite of God and offering supplication to him, that he cleanse the eyes of our hearts and enlighten our souls with the memory of his wonders.

O Joasaph, favourite of Christ and a struggler for all the virtues; having endured tribulations on earth and received everlasting joy from God in heaven, hearken to the entreaty of your children, and implore him to save and enlighten our souls.

O holy hierarch Joasaph, who loved the poor and sorrowful and ever offered prayer for sinful people, you yourself were beloved of Christ: be mindful of us who honour your struggles, and make supplication to the Lord, that he save and enlighten our souls.

Who can count the multitude of healings which flow from your wonder working relics, O favored one of Christ? Who can not marvel at your great assistance? What human heart is not moved to compunction by your love? Wondrously has the Lord, who enlightens and saves our souls, been glorified in you.

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

When you studied as a child, O venerable one, you were taken under the protection of our Lady, the Mother of God, as your father was assured in a vision; and when you finished your earthly life, another vision assured the people that your spirit is glorified by God. Pray for us, O holy hierarch of Christ, that our souls find mercy.

Both now and for ever...

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

*Aposticha, tone ,*

*to the Special Melody* O house of Ephratha...

O holy hierarch Joasaph, censer of unceasing prayer and most fervent intercessor for the people: Reject not us who hymn you, but be our faithful helper.

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

Let us hymn Joasaph, the favourite of Christ, O brethren, moving him to pray for us, that we be delivered from misfortunes and given repentance before the end.

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

The praises of men are not enough for you, O holy hierarch of Christ; for at an early age you were endorsed by the most pure Mother of God as one chosen of God.

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

O venerable father, the report of your teaching has gone out into all the earth; and so, you have found the reward of your labour in heaven, having destroyed legions of demons and attained the ranks of the angels, whose life you blamelessly emulated. As you have boldness before Christ our God, entreat peace for our souls.

Both now and for ever...

*Theotokion* O pure Virgin Mother of God, you have been granted great gifts, for you gave birth to one of the Trinity, Christ incarnate, the giver of life, for the salvation of our souls.

*Troparia from Great Vespers.*

## Great Vespers

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

*At Lord I call to you... 8 verses, beginning with these 4 tone 8*

Wondrous is God in his saints, who works miracles among the generations of Christians and reveals his new chosen ones; for we now see the favoured one Joasaph glorified by Christ, illumining the Russian land with the beauty of his virtues, and possessing great boldness, to grant peace to the whole world and great mercy to our souls.  
twice

The choir of your saints, O Lord, has been augmented by the repose of your holy hierarch Joasaph whom the Church hymns on earth; accept his prayers for us, O lover of mankind, in your great mercy.

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As the darkness of the night thickens, the radiance of the stars increases, and the eyes of those who are astray are lifted to them; thus also as the darkness of sin increases on earth, let us lift up our eyes, O brethren, and, catching sight of the splendour of the virtues of the holy hierarch, let us hasten to the heavenly homeland, of which may the Lord, who has great mercy, not deprive us sinners.

*Further verses, tone 4*

Rejoice, O sacred one, Joasaph, holy hierarch of God, divinely wise model of pastors and good instructor of monks. Rejoice, glorious healer of the sick and merciful consoler of the sorrowful. Pray to the Lord, that we may be emulators of you and, having disdained all things sinful, may labour for God alone. *twice*

Rejoice, opposer of the passions and labourer of spiritual activity. Rejoice, O righteous one, full of humbleness of mind, reprover of the prideful of this world, and terrible punisher of the slothful. Never cease to pray for us to the Lord, that we may be saved.

Rejoice, dweller in heaven, who regards the earth with a merciful eye and accepts the supplications of those who hymn you. Rejoice, who ever lifted your eyes to heaven and spurned earthly possessions. Teach us, O holy hierarch of Christ, to acquire treasure in heaven and clearly to see your glory there.

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

With what hymns of praise shall we crown the holy hierarch of Christ, who unceasingly declared the glory of the Lord and everywhere planted true piety, the living tablet of the commandments of Christ, who gazed not upon the faces of men, but led the souls of all to salvation? For with imperishable crowns Christ our God, who has great mercy, has crowned him.

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

*Dogmaticon*     The shadow of the Law passed away with the coming of grace;  
for as the bush that burned was not consumed,  
so you, O Virgin have given birth while remaining a virgin.  
In place of the pillar of fire has dawned the Sun of Righteousness;  
and in place of Moses,  
we see Christ the salvation of our souls.

*Entrance. Prokimenon of the day. Three readings*

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 favour 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.

When the righteous man is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O people, and live; desire her, and you shall be instructed. For the beginning of her is love and the observation of the law. Honour wisdom, that you may reign for ever. I will tell you, and will not hide from you the mysteries of God, for it is he who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. For wisdom is more mobile than any motion; because of her pureness she pervades and penetrates all things. For she is a breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing defiled gains entrance into her. For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness. Although she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets; for God loves nothing so much as

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the person who lives with wisdom. She is more beautiful than the sun, and excels every constellation of the stars. Compared with the light she is found to be superior, for it is succeeded by the night, but against wisdom evil does not prevail. She reaches mightily from one end of the earth to the other, and she orders all things well.

*Entreaty, the verse of the church, and this verse of the hierarch, tone 1*

It is fitting that he who kept the virginal body of the holy hierarch intact in everlasting incorruption be glorified; for, purified by the virtues of the venerable one while he was alive, it became a temple of the Holy Spirit, and after his repose it is seen to be a fountain of miraculous gifts, marvelling at with contrition, let us send supplication to the favourite of God for the salvation of our souls.

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

The Lord, wondrous in his saints, was glorified in the life of the holy hierarch Joasaph, and after his repose he worked wonders through his incorrupt relics, and teaches countless people to believe and trust in the help of heaven. Let us therefore hasten, brothers, to seek the one thing needful, and to cleanse our souls with repentance, invoking the aid of the holy hierarch, and to glorify God who is hymned in Trinity for ever.

Both now and for ever...

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

*Aposticha, tone 7*

Be adorned, O mansions of heaven; be opened wide, O portals of the house of God, for the righteous soul of the holy hierarch is carried up from the earth and given a dwelling place with the angels whom he emulated in his life. By his prayers, O Christ our God, take pity and save our souls.

*Verse* My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

The souls of the righteous are in the hands of God, and no torment shall touch them; thus the dead body of the righteous Joasaph remains untouched by corruption and is seen to be a source of grace for souls corrupted by sin; it grants health to the sick when they ask the prayers of the favourite of God and have recourse with faith to his relics.

*Verse* The mouth of the righteous man utters wisdom and his tongue speaks what is right.

Let us excel in piety, O brothers, for we see it crowned with everlasting glory; let us despise pride and avarice, for the holy hierarch of Christ, spurning them, has received eternal glory in heaven and on earth, and has obtained a treasure which cannot be taken away. From God he has the boldness to pray for sinful people and the grace of healings, that he may teach the iniquitous the ways of God and turn the impious to the Lord.

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

*Theotokion* 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.

*Troparion, tone 3*

O holy hierarch, beloved of Christ our God, as a standard of faith and model of loving kindness for men, you shine forth like a beacon in vigil, fasting and prayer, and now appear glorified by God. In the incorruption of your body, while standing in spirit before the throne of God, you stream forth most glorious wonders. Entreat Christ our God, that he establish our homeland in Orthodoxy and piety, and save our souls.

*Or this Troparion, tone 2*

O Joasaph, most excellent man of prayer from your childhood, divinely elect and holy hierarch of Christ, by your pious life you provide all with a standard of faith and a model of loving kindness, and abundantly pour forth healings upon those who have recourse to you with faith. Entreat Christ our God, that he establish the right faith, peace and piety in our homeland, and save our souls.

## Matins

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

Let Joasaph be magnified, the holy hierarch of Christ, and let him inherit the eternal kingdom prepared for him. He served Christ faithfully, taking care for the least of his brothers, taking the repentant into his love; and now he prays for our souls. *twice*

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

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*Theotokion* O faithful, let us bless the Mother of God, the fervent aid of those in misfortune, our helper and reconciliation to God, by whom we have been delivered from corruption.

*After the first reading from the Psalter,  
the Sessional Hymn, tone 8*

During your life, O favoured one of Christ, you wasted to your body with fasting and labours; but after death it blossomed with incorruption and became a source of healing for the faithful. Earnestly entreat Christ our God, that our souls be saved. *twice*

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

*Theotokion* As the most immaculate bride of the creator, as the unwedded Mother of the deliverer, as the dwelling place of the Most High, hasten to deliver me, the polluted habitation of iniquities and the spiritual plaything of the demons, making me a splendid habitation of the virtues. O incorrupt receiver of the light, dispel the cloud of the passions, and grant me heavenly splendour and the true radiance of your never-waning light.

*At the Polyeleos, this Magnification*

We magnify you, O holy hierarch father Joasaph, and we honour your holy memory; for you entreat Christ our God for us.

*Psalm verses* Hear this, all you peoples; give ear, all you inhabitants of the world.  
My mouth shall speak wisdom, and the thoughts of my heart shall be full of understanding.

*After the Polyeleos, the Sessional Hymn, tone 2*

Come all you faithful, and standing by the much-healing relics of the holy hierarch, let us pour out our hearts in prayer, that he may remain with us in spirit, may instruct us in good works, and teach us to vanquish the temptations of the flesh and please God alone.

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

*Theotokion* Without separating himself from the divine being, the one Lord was incarnate within you; yet in becoming man he remains God, and after your birthgiving preserved you, his Mother, a virgin most immaculate, as you were before giving birth.

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

*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.

Let every breath... *and the rest, with the Gospel of John, number 36 [10:9-16]*

*After the Gospel, this verse, tone 6*

By unceasing prayer, instructive discourse, great loving kindness and a virtuous life you were a model for the faithful, O divinely wise Joasaph, leading all to Christ and guiding them to the path of salvation. Deprive us not who with faith honour your memory, O great and holy hierarch of God, and your chief shepherdship.

*Canon of Supplication to the Mother of God [the Paraklisis];  
and that of the holy hierarch,  
upon the acrostic O holy hierarch Joasaph, pray for the Tsar and the people*

*Canon of the holy hierarch, tone 4*

*Ode 1*

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

Hymning the struggles of the holy hierarch Joasaph, let us cleanse the thoughts of our mind, O brothers, moving him to prayer for the forgiveness of our sins and gifts of grace-filled contrition.

Your parents, having diligently striven to instill in you piety from your infancy, O favored of Christ, in you acquired the worthy reward of their labours; for from your childhood you were a joy to them in your pious demeanor.

Your father emulated the righteous Anna, O holy hierarch; for she saw her daughter led into the Holy of Holies, and he was granted by the most holy Mother of God a vision of you crowned with hierarchical glory.

I weep for myself, a wretch, having enslaved myself to the passions from my youth. Have mercy on me in your intercession, O holy hierarch, who enslaved the passions to your soul from your youth and served God alone until your death.

*Theotokion* Let us hymn the holy mountain, the transcendent chariot, the Mother of God who remained a true virgin after giving birth.

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

*Katavasia*

*for September 4th: of the cross* Tracing an upright line with his staff...

*for December 10th: of Christmas* Christ is born, glorify him...

*Ode 3*

*Irmos* From on high you willingly descended to the earth, who is far above every sovereignty, and you raised the lowly nature of mortal man from the depths of Hades; for none is holy but you, O lover of mankind.

In childhood you were obedient to your parents, O Joasaph, yet, loving God more than them, you left your father's home for the sake of your salvation; and having received an education, you confined yourself to a monastic community.

You were a stranger to pharisaic pride, O venerable father; and loving monastic humility from your youth, you humbled your flesh with secret struggles and illumined your soul by prayer before the heavenly Father.

For me to live is Christ, and to die is gain, you said, O favourite of Christ; and when pain wracked your flesh you added labours upon labours for the sake of the Lord.

Having received holy obedience and arrayed in priestly vesture, Joasaph the favourite of Christ became a good instructor of children, teaching them piety by word and life, and manifesting a mature mind in his early years.

*Theotokion* O unwedded mother, who gave birth to God in the flesh, strengthen me, bowed down under the assaults of the passions; for I have no help but you, O pure one.

*Sessional Hymn, tone 6*

What virtue did not find a dwelling place in your soul? In what struggle were you not a champion? For poverty of spirit, weeping for the kingdom of heaven, meekness of demeanor, the pursuit of righteousness, loving kindness toward your neighbour, and purity of heart shone in your blameless life. May we who pray to you to share in these gifts, and may you be an intercessor for our souls, O Joasaph, chosen of God. *twice*

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

*Theotokion* 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.

*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.

I know the path which leads to salvation, but, woe is me, I do not overcome my slothfulness. O holy hierarch, I invoke you in prayer, that you may confirm in me the desire for salvation.

Trusting in the Lord, the anchor of salvation, you accepted the abbatial ministry; and compelled to deal with the cares of household order, you never ceased to order your soul for salvation. Venerable father, teach this also to me who exceeds in vaingloriousness.

Adding labours upon labours, raising the Monastery of Lubensk up from decadence, and travelling about Russia for alms, the holy hierarch Joasaph established the Empress in piety and taught all the people of the salvation of souls.

Possessing genuine love for the poor in his heart, Joasaph, the favourite of Christ, exhibited paternal care for the monastery's labourers and showed his compassion to his neighbours from this love.

*Theotokion* O exalted Lady, Mother of God, who has cleansed my mind by your supplications, let me be truly fruitful, O Mother of the God of all.

#### *Ode 5*

*Irmos* Now I shall arise, said God through the prophet; now I shall be glorified and now I shall be exalted, for I shall take fallen nature from the Virgin and lift it towards the noetic light of my divinity.

I entreat you in contrition of heart, O holy hierarch of Christ; as during your life you forgave the penitent, so also, beholding the contrition of my heart, entreat Christ to grant forgiveness of my sins.

The hart hastens to springs of water, so you, O favoured one, ever directed your deeds and thoughts to the glory of Christ's Church, and thus adorned the monasteries of the hierarch Athanasius and of venerable Sergius as much with the piety of the brethren as with the erection of churches.

Hearken, you people, and marvel at the humility of mind of the favourite of God; for he saw holy Athanasius in a vision and when he asked, answered him, saying: I wish you to punish me as a sinner.

The Most High praised the young Solomon who asked not for riches, but for wisdom from the Lord who appeared to him, and the whole world glorifies him; but Joasaph show himself to be even more wise than he, asking punishment for his sins from the holy hierarch who appeared to him.

*Theotokion* God became incarnate, O pure one, united to flesh he received from you; yet he remained immutable, being incorporeal in his divine essence.

*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 the prayers of venerable Sergius, and by your labours for the glory of the saints of God, and even more through the purity of your heart, you were magnified by the Lord while on earth, O favourite of God, and were invested with the hierarchical rank for the salvation of your flock.

You showed fiery zeal in the direction of the Church in the region of Belgorod, O holy hierarch Joasaph: grant strength to the Church and victory to our hierarchs over heresies and schisms.

You did not shirk filial love while you were in the heights of the hierarchy, and made a prostration to your father, as Christ was in your midst; therefore, humble my most prideful heart, and by your supplications admonish me.

You remained an unacquisitive monk on your hierarchical throne, O holy hierarch, increasing your struggles of fasting and prayer, sending good entreaty for yourself and the people, and teaching the priests and men the commandments of God.

*Theotokion* You carried within you the incarnate Word of God who transcends nature, and so with lips and soul we proclaim you the Mother of God.

*Kontakion, tone 8*

Who can describe the various struggles of your life; and who can count the mercies of God made manifest through you? Knowing well your boldness before the most pure Mother of God and our most compassionate God, in contrition of heart we cry out to you: Deprive us not of your help and assistance, O Joasaph, holy hierarch of Christ and wonderworker.

*Ikos* O holy hierarch, who from your youth was chosen by the most pure Mother of God as a vessel of grace, by the piety of your life you became a truly good shepherd of the reason-endowed sheep; therefore, you received the gift of healing from Christ our God who loved you. And so we cry out to you: Deprive us not of your help and assistance, O Joasaph, holy hierarch of Christ and wonderworker.

*Ode 7*

*Irmos* The three youths in Babylon, having mocked the tyrant's command, cried out in the midst of the flame: Blessed are you, O Lord God of our fathers.

Let us marvel at the holy hierarch Joasaph, O people, knowing him to be like the wonderworker Nicholas, visiting the hovels of the poor in secret, or preparing firewood for them with his own hands, and even receiving beatings from the gatekeeper.

You perceived the wounds of sin on men's souls, O holy hierarch, and reproved their secret transgressions with love and patience: by your supplication lead us also to repentance and amendment of life, and have mercy on our souls in your intercession.

Wretchedly I have likened myself to the governor who, being iniquitous, was exceeding cruel to prisoners; but as you corrected him by your instruction, O father Joasaph, so teach me to be merciful to my neighbor and to be severe with myself.

O good warrior of the heavenly king and faithful shepherd of the flock of Christ, make supplication for the Orthodox hierarchs and people, that, having lived a peaceful life on earth, we may be granted everlasting life in heaven.

*Theotokion* We all bless you as the Mother who conceived in the flesh the God of all, God the Word, who has shone forth pre-eternally from the Father.

#### *Ode 8*

*Irmos* O 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.

As an emulator of Athanasius who was beloved of you, O holy hierarch, you strove to finish your earthly life in the struggle of wandering; and, foreseeing your end, you fearlessly undertook a lengthy journey.

Taking leave of your flock, you said to the people: you shall not see me alive again. Therefore, you command that a coffin be fashioned for you there as a token of fellowship. Teach us also to be mindful of the hour of death and unceasingly to care for our souls.

As great as was your zeal for the monastic life, so great was your love for your household; for your own were not only your according to the flesh, but in spirit they were with you in God. Therefore you desired to visit your parents before your end and to impart to them the blessing of God.

The abbot who struggled in asceticism near the place of your righteous end was informed in a vision of the hour of your repose, and immediately became a faithful witness to your glorification by God. Show the power of your prayer upon me, O favourite of Christ, and free me thereby from the tyranny of the passions.

*Theotokion* O most holy virgin, who gave birth to God the Word in the flesh, driving away the darkness of my soul by your prayers, enlighten me who sings: Bless the Lord all you works of the Lord.

*Ode 9*

*Irmos* In your incorrupt birthgiving, God came forth from your womb and appeared on earth as a mortal, and dwelt with men. Therefore, we all magnify you as the Mother of God.

Love never fails, said the divine Spirit; and this truth was proclaimed in the wonders of your love, O holy hierarch of Christ, for from your incorrupt relics you pour healing upon the sick and consolation upon the sorrowful.

From of old the southern borderland of Russia has been filled with thanksgiving for your miracles; and in our time we see people hastening there from the remote lands of the north, where the suffering are healed, rejoicing in your aid.

You loved suffering children above others, O holy hierarch of Christ, increasing healing and gracious help for them and changing the sorrow of their parents into joy.

The dead man arose on touching the bones of Elisha; and countless people have been cured on venerating your relics. Heal me also, who falls down before you, and strengthen the faith of my greatly sinful soul, O venerable father.

O Christ our God, through the prayers of Joasaph your favourite, grant peace to the Church and prosperity to Orthodox Christians, deliverance from famine and plague, and forgiveness of our sins.

*Theotokion* O Lady who gave birth to joy, the fruit of your womb made him who sang rejoice to you a member of the heavenly choir.

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

Let the radiant luminary Joasaph be hymned in the midst of the Church, as a venerable monk and an honourable hierarch, a reprover of the foolish and a teacher of the faith, a physician of the ailing who works wonders, an expeller of demons and a most fervent intercessor for the whole world.

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

*Theotokion* The great and most glorious mystery of your birthgiving, O divinely joyous maiden, Mother of God and Virgin, the prophets proclaimed, the apostles taught, the martyrs confessed, the angels hymn and men worship.

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

Venerating the relics of the holy hierarch of the Lord, \* O faithful, let us cleanse ourselves \* of defilement of flesh and spirit, \* and let us move our hearts to compunction

\* with the memory of his wonders, \* crying out fervently \* to Christ in repentance: \* By the prayers of your favourite, O Lord, \* set within us the desire to emulate him. *twice*

No one departs from you empty-handed, O Joasaph, holy hierarch of God; for everyone receives healing of body and sanctification of soul, if he invokes your aid with faith, and offering up repentance for his sins strives to correct his life. Teach this also to us, O holy one, and make supplication for the salvation of our souls.

Bedewing our faces with tears of compunction, O faithful, let us venerate the incorrupt relics of the favoured one as a river of miracles and an inexhaustible fount of healings; for this most clear sign of divine power increases faith in men's hearts in our age of little faith, brings the unbelieving to the faith and teaches all to honour the holy hierarch of God.

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

What a most glorious wonder: how patient is God for us sinners. For when temptations have multiplied on earth and faith has decreased exceedingly, wondrous healings have increased through the relics of the hierarch. Behold, you people of Russia and all you faithful children of the Church of Christ, how much the prayer of a righteous man can accomplish, and how the likeness of the wonders of old is made manifest to us today. Glory to you, O Christ our God, for you are he who works wonders through the saints. Make worthy of such grace us who have heard and witnessed the miracles of holy Joasaph, deliver us from countless sins, and grant us the joy of your salvation.

Both now and for ever...

*Theotokion* O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

*Great Doxology and the rest*

## Liturgy

*Beatitudes, eight verses: 4 from Ode 3 and 4 from Ode 6 of the canon of the holy hierarch.*

*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.

*Epistle of Paul the Apostle 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 John number 36 [10:9-16]*

*Communion*

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



## September 5

# Holy Prophet Zachariah & Righteous Elizabeth, the parents of John the Baptist

## Vespers

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

*At Lord I call to you... 8 verses, beginning with these 4 for the prophet, tone 4,  
to the Special Melody You have given a sign...*

With the oil of anointing and in holy vesture, \* O ever-memorable Zachariah, \* you ministered to God like an angel, \* mediating, O blessed one, \* between the creator and his creation, \* and receiving the words of the divine Spirit. \* Therefore, we call you blessed, \* and celebrate today your holy festival, \* glorifying the Saviour. *twice*

O divinely inspired Zachariah, \* you beheld him, born of a maiden \* the child who is equally unoriginate with the Father; \* and to your own child you spoke in prophecy: \* You shall truly be a prophet, \* preparing his ways. \* With him we call you blessed \* and piously celebrate your honoured festival, \* O God-bearer most rich.

You were the living and animate temple \* of the divine Spirit; \* and, ministering to God \* with a pure heart, O glorious one, \* in the midst of the temple you were unjustly slain, \* finishing your godly course in martyrdom. \* With your own blood you have entered \* the temple of heaven, \* where you implore cleansing for our souls.

*And 4 verses of righteous Elizabeth, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

When you called the Virgin who greeted you \* the Mother of your Lord, \* you beheld in her virginal womb \* him, incarnate, who proceeded from before time began. \* Pray with her, O righteous Elizabeth, \* that he save our souls. *twice*

Blessed is the fruit of the Virgin's womb, \* he who fills all things: \* thus you exclaimed, O blessed Elizabeth, \* moved to speak by the Spirit of God. \* Honouring you in hymns, \* we magnify God who is worshipped in Trinity.

That which was said by the Lord \* came to pass in the Virgin, \* for she gave birth to Jesus who saves his people from their sins. \* He shall be the fulfillment of those things which were said to her, \* you exclaimed, inspired by the Holy Spirit, O Elizabeth. \* Therefore, we fittingly crown you with wreaths of praise.

*Glory be to the Father... composed by John the Monk, tone 8*

Truly arrayed in the vestments of the priesthood of the law, you served according to the order of Aaron; and, standing in the temple, you clearly saw the countenance of the angel, O blessed one. Hymning your repose, O Zachariah, with songs we praise you, who in old age fathered glorious John. Entreat the merciful God for us, that we be saved.

Both now and for ever...

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

*Entrance, Prokimenon of the day. Three Readings:*

A reading from Genesis

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground.

He said, "My lord, if I find favour with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on – since you have come to your servant." So they said, "Do as you have said."

And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him.

Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?" The Lord said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." [Genesis 18:1-14]

A reading from the book of the Judges

There was a certain man of Zorah, of the tribe of the Danites, whose name was Manoah. His wife was barren, having borne no children. And the angel of the Lord appeared to the woman and said to her, "Although you are barren, having borne no children, you shall conceive and bear a son. Now be careful not to drink wine or strong drink, or to eat anything unclean, for you shall conceive and bear a son. No razor is to come on his head, for the boy shall be a nazirite to God from birth. It is he who shall begin to deliver Israel from the hand of the Philistines."

Then the woman came and told her husband, "A man of God came to me, and his appearance was like that of an angel of God, most awe-inspiring; I did not ask him where he came from, and he did not tell me his name; but he said to me, 'You shall conceive and bear a son. So then drink no wine or strong drink, and eat nothing unclean, for the boy shall be a nazirite to God from birth to the day of his death.'"

Then Manoah entreated the Lord, and said, "O Lord, I pray, let the man of God whom you sent come to us again and teach us what we are to do concerning the boy who will be born." God listened to Manoah, and the angel of God came again to the woman as she sat in the field; but her husband Manoah was not with her. So the woman ran quickly and told her husband, "The man who came to me the other day has appeared to me." Manoah got up and followed his wife, and came to the man and said to him, "Are you the man who spoke to this woman?" And he said, "I am." Then Manoah said, "Now when your words come true, what is to be the boy's rule of life; what is he to do?" The angel of the Lord said to Manoah, "Let the woman give heed to all that I said to her. She may not eat of anything that comes from the vine. She is not to drink wine or strong drink, or eat any unclean thing. She is to observe everything that I commanded her."

Manoah said to the angel of the Lord, "Allow us to detain you, and prepare a kid for you." The angel of the Lord said to Manoah, "If you detain me, I will not eat your food; but if you want to prepare a burnt offering, then offer it to the Lord." (For Manoah did not know that he was the angel of the Lord.) Then Manoah said to the angel of the Lord, "What is your name, so that we may honour you when your words come true?" But the angel of the Lord said to him, "Why do you ask my name? It is too wonderful."

So Manoah took the kid with the grain offering, and offered it on the rock to the Lord, to him who works wonders. When the flame went up toward heaven from the altar, the angel of the Lord ascended in the flame of the altar while Manoah and his wife looked on; and they fell on their faces to the ground.

A reading from the book of Samuel

Hannah rose and presented herself before the Lord. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the Lord. She was deeply distressed and prayed to the Lord, and wept bitterly. She made this vow: "O Lord of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head."

As she continued praying before the Lord, Eli observed her mouth. Hannah was praying silently; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. So Eli said to her, "How long will you make a drunken spectacle of

yourself? Put away your wine.” But Hannah answered, “No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the Lord. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time.” Then Eli answered, “Go in peace; the God of Israel grant the petition you have made to him.” And she said, “Let your servant find favour in your sight.” Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer.

They rose early in the morning and worshipped before the Lord; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the Lord remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, “I have asked him of the Lord.” [1 Samuel 1:9-20]

*Entreaty, the verse of the church, followed by these verses, tone 6*

Seeing Jesus, John cried out: Behold the Lamb of God, fulfilling the prophecy of Isaiah. Your son was the last of the prophets, O Elizabeth, and so the people rightly call you blessed.

Jesus, the Lord of lords and Master of masters, bowed his head beneath the right hand of your son. Great is your glory, O right-laudable Elizabeth.

The voice of one crying in the wilderness denounced the boastful Pharisees, saying to them: O generation of vipers, bring forth fruits worthy of repentance. And he worshipped the Master. You are the mother of such a son, O holy Elizabeth.

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

Keeping the commandments of God, you brought forth the fruit of living faith which dwelt within you, O divinely wise Elizabeth. With what worthy hymns, with what worthy praises can we, the faithful, crown you?

Both now and for ever...

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

*Aposticha, tone 1*

O divinely wise Elizabeth, worthy of much praise, called righteous in God’s world; you walked in the commandments of the Lord and became a vehicle of his mercy.

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

Walking in the commandments of the Lord, O glorious Elizabeth, you possessed genuine love for God and for your neighbour. And, behold, the fruit of your faith was made a reality. Therefore with festivity we call you blessed.

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

The preacher of repentance, the most glorious fruit of your womb, was given by the most compassionate God to you, a woman barren and past childbearing. Therefore, calling you blessed, we magnify the almighty mercy of God.

Glory be to the Father... *to the prophet, composed by Anatolius, tone 2*

As a pure priest you entered the holy of holies and, clad in sacred vesture, blamelessly ministered to God, observing the law like Aaron and leading the tribes of Israel like Moses, in the pure signalling of the little bells. There you were slain, but your righteous blood has become for us a saving healing, and like fragrant myrrh it opens deaf ears to the way of everlasting life. O thrice-blessed Zachariah, father of John the Baptist and spouse of Elizabeth: pray earnestly for our souls.

Both now and for ever...

*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, O immaculate one, have 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 saints, tone 2*

Celebrating the memory of your righteous ones, Zacharia and Elizabeth, O Lord, through them we entreat you to save our souls.

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

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

## Matins

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody* Joseph marvelled...

Great is the philanthropy of the all-good God has toward mortals, and which he showed upon you, O Elizabeth, in accordance with his will and in his ineffable goodness, that you be with Zachariah. What thanksgiving is due to you, O merciful one: what hymns can we, your sinful servants, offer to you, O Master? *twice*

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

*Theotokion* Through the overshadowing of the Holy Spirit, who came from on high, O immaculate one, you conceived and gave birth to him who has existed from before the beginning of time. Let creation celebrate, praising you and magnifying your glorious birthgiving; and let her sing, the truly blessed who has borne the deliverer of our souls, made glad by spiritual joy.

*After the second reading from the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody* Joseph marvelled...

Samuel was a most welcome gift to barren Hannah, and to you, O righteous Elizabeth, the namesake of grace was bestowed most joyously. Wondrous is your mercy to men, O God. Glory to your many compassion: glory to your loving kindness. *twice*

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

*Theotokion* O unwedded Mother, the cherubic throne of the unapproachable God, you alone are the dwelling-place of God, having given birth to God incarnate who delivers his servants from sin: we rightly call you blessed with heart and lips.

*Polyeleos, and this Magnification*

We magnify you, O holy and righteous Zachariah and Elizabeth, and we honour your holy memory; for you entreat Christ our God for us.

*Verses* Blessed be the Lord God of Israel; for he has visited and redeemed his people.  
He raised up a mighty salvation for us in the house of his servant David.

*After the Polyeleos, the Sessional Hymn, tone 4,  
to the Special Melody* Joseph marvelled...

Blossoming in the statutes of God with blessed Zachariah, O exalted Elizabeth, offshoot of the daughters of Aaron, you were moved by the hand of God. Entreat the all-good Master, that we sinners may also offer the good fruit of living faith. *twice*

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

*Theotokion* You alone are the Mother of God, you alone are ever-virgin, O most pure Bride of God, for you gave birth as a virgin, and remained incorrupt. Therefore, the ranks of angels and men magnify you.

*Prokimenon, tone 4*

As for the holy ones in the land, they are the noble, in whom is all my delight.  
*Verse* God is wonderful in his saints, the God of Israel.

Let every breath... *and the rest, with the Gospel of Luke, number 2 [1: 5-25]*

*After the Psalm Have mercy... the verse, tone 1*

That which was said by the Lord became reality in the Virgin, for she gave birth to Jesus who saves his people from their sins. He shall be the fulfillment of those things which were said to her, thus you exclaimed, O Elizabeth, inspired by the Holy Spirit. We therefore rightly crown you with wreaths of praise.

*Canon of Supplication to the Mother of God (the Paraclisis);  
canon of the prophet, and canon of the righteous woman.*

*Ode 1*

*Canon of the Prophet Zachariah, composed by Theophanes, tone 8*

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

By your mediation, O prophet, impart to me the grace of the Spirit to aid the praise of this your memorial, as I cry out: Let us sing to our Deliverer and God.

Your life was found to be blameless, and you were arrayed in the vesture of the priesthood and the luminous splendour of prophecy, O divinely eloquent and blessed one.

Your head was adorned with the crown of the law, O Zachariah, and you were seen as one sacred, crying out: Let us sing to our Deliverer and God.

*Theotokion* Clad in the vestment of the full-length tunic like Aaron, you received the Maiden who blossomed from the root of Jesse and carried the deliverer in her womb.

*Canon of righteous Elizabeth, tone 8*

## September 5

*Irmos* To him who crushed battles with his arm and led Israel through the Red Sea, let us sing as our deliverer and God, for he has been glorified.

With true love for God, you preserved his commandments, O loving Elizabeth, for those who truly love God keep them. With praises we magnify you, the beloved of God.

We who are saved by grace must please God with virtues, just as Elizabeth walked in the commandments of the Lord blamelessly, whom we fittingly bless with hymns.

O God who accomplishes all things, you showed your almighty mercy in blessed Elizabeth: we offer you thanks for all your works.

*Theotokion* Giving birth to Isaac, Sarah rejoiced; and when you, a virgin, gave birth to the Lord Jesus, it was fitting that you rejoice yet more, O most pure one.

### *Ode 3*

#### *Canon of the Prophet*

*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.

When you offered the incense of the covenant, O high priest, then you received the prophetic proclamation of the Forerunner.

The priesthood anointed you with oil to serve as priest, like Aaron: therefore, you granted to behold the angel.

Zachariah begat John, the dawn which announced to the whole world you, the noetic sun, O Saviour.

*Theotokion* Correct my life, O most pure Mother of God, for you are the life which filled with light the house of Zachariah.

#### *Canon of righteous Elizabeth*

*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.

The Holy Spirit called you and Zachariah righteous, O blessed Elizabeth, and the Scriptures say that you were righteous in the sight of God. You were justified by the Messiah, the truth for us from God: who then will not magnify you with hymns of praise?

Not everyone who lives is justified in God's sight; but you were righteous, O ever-memorable Elizabeth, for the Lord Jesus is sanctification for all. Let each of us praise you as holy.



O God wondrous in your saints, you were wondrous also in blessed Elizabeth. We offer to you, the most compassionate one, a hymn of thanksgiving.

*Theotokion* Barren Sarah, giving birth in her old age, was blessed to be a mother. We are at a loss, O most pure one, how to praise you worthily, Mother and Virgin.

*Kontakion of Zacharia tone 3* Today Zacharia the high priest and prophet of the Most High, the father of the Forerunner, prepares the table of his memorial and feeds the faithful: he distributed the food of righteousness to all, having reposed as a divine servant the mysteries of God.

*Ikos* The high priest of the law was bound by silence, having with barren and chaste Elizabeth received by the voice of the angel the news of the prophet of the coming of Christ by whose nativity grace, deliverance and universal reconciliation have been renewed. As a divine servant of the mysteries of the grace of God his preaching is of the lamb and creator, the renewer of nature who gives fruit to the barren womb, of him who is the Son of the Virgin.

*Sessional Hymn of the prophet, tone 8*  
to the *Special Melody* That which has been commanded...

Having ministered to God as a priest according to the law, O Zachariah, you were shown to the whole world as a pillar of light, prophesying that Christ would come forth from the Virgin, incarnate of the Holy Spirit, the Orient from the heights of righteousness, who illumines the world, who directs our feet to the ways of peace, and saves our race.

Glory be to the Father... *Sessional Hymn of righteous Elizabeth, tone 4*

When the Messiah was already incarnate, we listened to you, his first herald, when, with awe, you said to the divinely chosen Maiden who embraced you: What is this to me, that the Mother of my Lord should come to me? Praising you, we sing: Rejoice, mirror revealing the mysteries of God to us.

Both now and for ever...

*Theotokion* We, your sinful servants, saved by you through the Son who was born of you, confess you to be our Lady, O Mother of God; for having given birth inaccessibly to God who cleanses us of every sin by his own blood and brings us into the joy of paradise, in gladness we praise you and him.

*Ode 4*

*Canon of the Prophet*

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

Your prophet, O Master, faithfully ministered to you with the symbols of the law and was granted the grace to perceive your truth.

You, the brilliant and blessed propohet, received light through darkest light as grace was imparted to you through the law.

In announcement, divine Gabriel who stands before God, revealed to you the voice of the Word, the Forerunner, O blessed one.

*Theotokion* The fashioner of creation, who loosed the barrenness of Elizabeth, found you, O Virgin, to be a pure habitation, and dwelt therein.

*Canon of righteous Elizabeth*

*Irmos* With noetic eyes the Prophet Habbakuk foresaw your coming, O Lord, and so he cried out: Glory to your power. Glory to your condescension.

As the wife of Zachariah, you walked blamelessly in the commandments; but there were others, virgins, who possessed not the oil of the virtues. Better is your appellation than their virginity: let people of every age glorify you.

Paul, betrothing the faithful to Christ, referred to the married as a pure virgin, saying: I have betrothed you, a pure virgin, to one husband. How much more has God joined you to the wise virgins, O divinely wise Elizabeth who walked in his commandments. Therefore we give you fitting praise.

You made blessed Zachariah and Elizabeth, who walked in the commandments of the Lord, an example of how to please you, O God, as the pillar of fire and the cloud leading Israel to the promised land: ineffable is your love for man, O almighty Master.

*Theotokion* The birth of Isaac removed the reproach of childlessness from his mother and magnified her with glory; and when the holy one was born of you, O most pure Virgin and Mother, he brought you pristine glory: let every mortal glorify you.

*Ode 5*

*Canon of the Prophet*

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

Upon your head, O prophet, the mitre was placed bearing the seal of the true and divine priesthood.

Creation rejoices in your offspring, O high priest; for you fathered the preacher of repentance.

You led a life adorned, for with Elizabeth you kept all the commandments of the Lord.

*Theotokion* Your tongue is directed toward hymnody, O divinely eloquent one; for you beheld the unwedded one, bearing a child within her womb.

*Canon of righteous Elizabeth*

*Irmos* O Lord our God, grant us your peace: O Lord our God, make us your own; for we know no other than you, O Lord, and we call upon your name.

As a barren woman, O Elizabeth, you gave birth to him whom God, through his angel, spoke in the prophecy of Malachi, saying: Behold, I will send my angel before your face: we crown you with worthy praises.

The voice of God crying in the wilderness was born of you, O most honourable Elizabeth: who will not praise you as the mouthpiece of God?

As from a barren rock you once poured water for your people, O God, so from barren Elizabeth you gave the preacher of repentance: most glorious are your works.

*Theotokion* Barren Rachel brought forth as fruit two sons, Joseph and Benjamin; and she is honoured for her goodly offspring. And you, a Virgin, gave birth to him who is one in person but two in essence: ineffable is your glory, O Mother of Emmanuel.

*Ode 6*

*Canon of the Prophet*

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

He who served the shadow of the law became a preacher of grace, O our Saviour; for he was granted to behold your incarnation.

Adorned with words of judgment, O sacred Zachariah, you received the ever-existing Word wearing flesh.

You served God in the temple as a wondrous priest, O divinely inspired servant of the mysteries of God.

*Theotokion* You were recognized by the prophetess Elizabeth, O Virgin Mother of God, bearing the unoriginate Word and Saviour in your womb.

*Canon of righteous Elizabeth*

## September 5

*Irmos* I am tossed about by the waves of life, like the waters of the sea, O lover of mankind. Like Jonah I cry to you: Lead up my life from corruption, O compassionate Lord.

While you were carrying John, O holy Elizabeth, seeing his Saviour he, the babe, leaped. Blessed is your womb which held the babe who recognized Jesus as his salvation.

Strengthened by the Holy Spirit against all desires, O blessed Elizabeth, you named your son John: let everyone praise you, the instrument of the Holy Spirit.

O God, you have shown Elizabeth's conceiving to be an image of your own inconceivable birthgiving from the Virgin: glory to your mighty wisdom.

*Theotokion* When he was born of Rachel, Benjamin caused his own mother's death; but the Word who was born of you is the true life of all: implore him that we who place our trust in him may have everlasting life.

### *Kontakion of Elizabeth, tone 4*

Like the full moon, O Elizabeth belov'd of God; | you received the light of righteousness from the Messiah, the noetic sun, | and with Zacharia you walked in the commandments of the Lord. | And so we bless you with fitting hymns and magnify the Lord, || the most compassionate light who illumines all.

*Ikos* As God once inscribed his commandments upon two tablets of stone, so has he illumined you with his grace, O blessed Zachariah and Elizabeth; for you walked blamelessly in his commandments. Therefore, praising you worthily, we magnify the Lord of all, the most compassionate light who illumines all.

### *Ode 7*

### *Canon of the Prophet*

*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.

When the voice of one crying in the wilderness was born of the barren woman supernaturally, he loosed the bonds of your tongue, that you could cry: Blessed are you for ever, O Lord God.

The Forerunner, the beloved friend of the bridegroom, was born of a barren woman, proclaiming the birthgiving of the Virgin to those who sing with faith: Blessed are you for ever, O Lord God.

O thrice-blessed Zachariah, wholly a divine instrument of the Spirit, you proclaimed your son to be a prophet, who cried: Blessed are you for ever, O Lord God.

*Theotokion* Zachariah, recognized you to be the fulfillment of the law, the chief object of all prophecy, O Maiden, and he sang: Blessed is the fruit of your womb, O most pure one.

*Canon of righteous Elizabeth*

*Irmos* The Chaldean furnace, kindled with fire, was bedewed by the Spirit through the presence of God; and the children sang: Blessed are you, the God of our fathers.

Divinely wise Elizabeth, you teach us to give thanks to God, saying of your birthgiving: Thus has the Lord dealt with me. In this you were a teacher instructed by God.

The angel within the sanctuary told Zachariah to call him John, when he was born of you for all people: naming him thus, as instructed by God, your tongue is like that of the angel, O ever-memorable Elizabeth.

God, making the heavens heavy with manna, let it fall upon his people in the wilderness; and likewise he has given us John, the herald of grace, through blessed Elizabeth: great is your mercy toward us, O God.

*Theotokion* Before giving birth to Isaac, a prefiguration of Christ, Sarah said: The Lord has made fun of me. But you, O exalted Mother and Virgin, who gave birth to him whom Isaac prefigured yet remaining a virgin, rejoice even more.

*Ode 8*

*Canon of the Prophet*

*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.

You were a prophet of the truth, for you prepared John the Forerunner to tread first the paths of Christ, O blessed high priest: we exalt him above all for ever.

Giving voice, you blessed the Master, the Lord of glory who has bestowed salvation upon us, who came to us bodily from David: we exalt him above all for ever.

You were granted great gifts, O divinely revealed one, begetting the Forerunner, the greatest of all the prophets, who hymns and exalts the Lord above all for ever.

*Theotokion* Rejoicing, Zachariah the high priest and preacher of God, paid homage to the Virgin, the Mother of the Lord of creation: we exalt her above all for ever.

*Canon of righteous Elizabeth*

## September 5

*Irmos* You, the sustainer of all things, who covered your heights with the waters and set the sands as a boundary for the sea, are hymned by the sun and glorified by the moon; and all creation offers a hymn to you as to the creator of all, for ever.

As God said of his Church: You are all-comely, my beloved, and there is no blemish in you: so are you also blameless, O righteous Elizabeth. As the Lord Jesus is the sanctification of his faithful, we magnify you as all-comely.

The people saw you, who walked in all the commandments of the Lord, freely justified by the grace of God, O blessed Elizabeth. Therefore, it is right to glorify the mercy of God in you.

Elizabeth was the first proclaimer of the mystery wrought in you, O Jesus, when she said: Blessed is the fruit of the Virgin's womb, he who is Lord and God. Behold the working of your wisdom: glory to your love for mankind.

*Theotokion* The birth of Samuel from his barren mother did away with her tears and brought her joy; and the Lord born of you is the cause of joy for the whole world: we magnify you unceasingly with hymns, O Virgin Mother.

### *Ode 9*

#### *Canon of the Prophet*

*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.

Filled with the inspiration of the Comforter, you began to bless the Lord, O divinely wise servitor of the sacred mysteries, divinely blessed one.

Perceiving the fulfillment of the archangel's words, O exalted and divinely eloquent one, you immediately moved your tongue in blessing.

You were adorned with the crown of suffering, with the priesthood and the enlightenment of prophecy, O blessed Zachariah, divinely eloquent one.

*Theotokion* As the dwelling-place of the light, O Virgin, illumine my soul, darkened by the passions, and by your supplications deliver me from the outermost darkness.

#### *Canon of righteous Elizabeth*

*Irmos* Virginity is alien to motherhood, and childbirth is strange to virgins; yet both were found in you, O Mother of God. Therefore we and all the peoples of the world, unceasingly magnify you.

Believing the Messiah who had come to be your Lord, and keeping the commandments of the Lord, you pleased him well, O Elizabeth: entreat the all-good Master for those who bear your name and all who praise you, that their souls be saved.

God has promised to love and appear to the one who keeps his commandments; therefore, you are loved by God, O Elizabeth, who walked in his commandments. Entreat him for those who bear your name, that they may love God and be loved by him.

Elizabeth, the kinswoman of Mary, gave birth, though barren and bereft of children. You have magnify your mercy upon her, O God, and every good work is from you: glory to your ineffable compassion.

*Theotokion* Sampson, strong from his youth, was the glory of his barren mother: and in Jesus who was born of you is embodied the fulness of the divinity. We magnify you, more glorious than all the saints, O most pure Virgin.

*Exapostilarion of the prophet,  
to the Special Melody* O Light immutable...

At first, you were struck dumb in the holy of holies, by the voice of the angel, for the springing forth from you of the voice of one crying in the wilderness; and now you are silent for his sake, slain, O Zachariah, before the holy of holies.

Glory be to the Father...

*Exapostilarion of righteous Elizabeth,  
to the Special Melody* The heaven with stars...

You are the glory of barren mothers, the model of virtues for sinners, O blessed Elizabeth, keeping the commandments of the Lord. We glorify the goodness of God made manifest in you.

Both now and for ever...

*Theotokion* Having shone forth eternally, light from light, before the morning star, O Word, you came forth as light, immutably, under time, from your Mother, illumining the ends of the world with brilliant radiance, as you are the light of the world.

*Praises, 4 verses of righteous Elizabeth, tone 1*

You blessed barren and childless Elizabeth with fertility, O God, that you might reveal your almighty goodness. By your grace, have compassion upon us, who every day are withered by sins, that we may be as a truly fruitful tree, O omnipotent one. *twice*

## September 5

The ever-memorable couple walked blamelessly in your commandments and through your grace were righteous in your sight, O compassionate one. All this was your mercy, O Master: glory to your compassionate loving kindness.

God who worked within you that which he willed to accomplish, O blessed couple, made you heirs to the kingdom in his great mercy: glory to you, O most merciful Master.

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

The greatest born of women is named by the eternal wisdom and has come forth from you, a barren woman, O God-loving Elizabeth. Let the faithful rejoice in the ever-memorable one, magnifying our benefactor.

Both now and for ever... *tone 4*

He who is hymned by the seraphim and upborne by the cherubim chose the pure divine Maiden as a most beautiful throne. We offer you this hymn of thanksgiving: Glory to you, O Lord who truly loves mankind; glory to you, O Jesus most sweet; glory to you, our entire hope; glory to you, salvation of the faithful; glory to your compassionate dispensation.

*Great Doxology, and the rest.*

## Liturgy

*Beatitudes, 8 verses: 4 for the prophet, from Ode 3, and 4 for the righteous woman, from Ode 6.*

*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 Hebrews, number 314 [6: 13-20]*

*Alleluia, tone 7*

Light arises in darkness for the upright.

Gracious and merciful is the righteous man.

*Gospel according to Matthew, number 96 [Mt. 23: 29-39]*

*Communion Verse*

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



## September 6

### Commemoration of the miracle at Colossi by the Archangel Michael

### Also the martyr Evdochius and his companions

## Vespers

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

Revealing yourself as a radiant intercessor \* before the three-sunned divinity, \* O Michael the supreme commander, \* with the heavenly hosts you sing, rejoicing: \* You are holy, O Father, \* you are holy, O co-unoriginate Word, \* you are holy also, O Holy Spirit: \* one glory, one kingdom and one nature, \* one divinity and power. *twice*

Your visage is fiery and your beauty wondrous, \* O Michael, chief among the angels, \* for in your immaterial nature \* you traverse the ends of the earth, \* fulfilling the commands of the creator of all, \* acknowledged as mighty in your strength, \* causing your temple to be \* a fountain of healings, \* honoured in your holy calling. *twice*

You have made your angels spirits, \* as has been written, \* and your ministers a flame of fire, O Lord; \* and you have appointed \* Michael supreme commander, \* pre-eminent among the ranks of your Archangels; \* who is obedient to your commands, O Word, \* and who with fear utters the thrice-holy hymn \* to your glory. *twice*

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

*Tone 6* Rejoice with us, angelic captains, for your chief and our intercessor, the supreme commander, appearing today in this honoured temple, most gloriously sanctifies it. Singing fitting praises, we sing to him: Protect us under the shelter of your wings, O most magnificent Archangel Michael.

Both now and for ever ...

*Theotokion* Rejoice with us, all you choirs of virgins,  
for she who is our intercessor and mediator,  
our protection and great refuge,  
today brings comfort to the sorrowful in her honoured and divine Church.

Rightfully hymning her praises, we sing:  
Protect us by your divine intercession,  
O Lady most pure, the Mother of God.

*Aposticha from the Octoechos,  
with Glory be to the Father... Both now and for ever... tone 8,  
composed by John the Monk*

Supreme commander, captain and champion, princely leader of the angels, from all need and sorrow, infirmity and bitter sin, free those who faithfully hymn and entreat you, O glorious one; for as you clearly behold him who is immaterial, you are illumined with the unapproachable light of the Master's glory; who, in his love for mankind, took flesh of the Virgin for our sake, wishing to save mankind.

*Troparion, tone 4*

Supreme commanders of the heavenly host, | we unworthy ones implore you | that by your supplications | you will encircle us within the shelter of the wings of your immaterial glory, | and guard us who fall down before you and fervently cry: | Deliver us from dangers, || as you are the leaders of the host on high.

*At Compline, the Canon to the martyr Evdochius, 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.

Those who desire to proclaim the glories of the martyrs, come and praise Evdochius, great among martyrs, holding festival with cymbals, as did David.

Throughout the whole world went the command to worship idols and not the living God; but you, O martyr worshipped your God, the God of heaven.

Martyr Evdochius, the glory of the pious, true to your name, amid the unjust judges who wounded you, you glorified Christ our God who is unoriginate.

*Theotokion* O Mother who knew no husband, the ranks of angels and men unceasingly praise you, for you carried their creator as a child in your arms.

*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.

You were led to the slaughter like a lamb, O martyr Evdochius, neither protesting, nor crying out, but emulating the life of Christ your teacher, thereby receiving unending glory.

To those who served idols you cried out: My God lives for ever, but your gods are the work of men's hands: falling, they cannot rise, for they are inanimate, graven images.

The arts of the enemy had cast you down, whose mind was founded upon the rock of the Church of Christ; and you cried out: I leave this transient life for life everlasting.

*Theotokion* God the Word, equally enthroned and eternal with the Father, wishing to restore the first of our race, took Adam's nature from you, the pure one, finding you to be the most holy of all women.

*Ode 4*

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

You denounced the deception of those who sought to force you to renounce eternal life and to love a life of vanity.

Wounded, you rejoiced in the Word slain bodily for us, and you cried out to your torturers: My sufferings are undeserved.

The gods whom you serve have mouths, yet cannot speak: thus you proclaimed, O Evdochius: let those who fashion them be like them.

*Theotokion* As one sinless, O unknowable one, grant us purification, and calm the world, O God, through the prayers of her who gave you birth.

*Ode 5*

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

Thus you cried out, O Evdochius: You are my strength, O Christ my God who suffered in the flesh: strengthen me, for I suffer in torment.

You are a treasury of entreaties, O Christ my God: forsake me not: thus you cried amid your tortures, O Evdochius, stout of heart.

Fearing neither the sword nor the fire, Evdochius cried out to the tormentor: Behold, I have the mighty strength of the God I serve.

*Theotokion* Heal the weakness of my passions, O pure one, grant me your visitation and health by your entreaties.

*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.

Neither the sword, nor fire shall separate me from the love of Christ; and I hold your threats to be like the pratings of children: thus you cried out with faith to those who sought to compel you to sacrifice.

I fear that tormenting fire which cannot be quenched, and I desire life which cannot be taken away; behold, you that wound my body, I shall not serve your idols: thus you cried out to the tormentor, O Evdochius.

The gods you worship are gold and silver; they have mouths, but speak not; ears have they, yet hear not; legs they have, but cannot walk; but my God is the creator of all.

*Theotokion* By your prayers may we be delivered from bitter transgressions, O Mother of God, and may we acquire the radiance of the Son of God ineffably incarnate of you.

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

Having amassed heavenly riches, you scattered them, offering them to the poor; and your bread you gave to the hungry. Having acquired incorruptible life, you shone forth in your confession of Christ. Taking courage and suffering under the law, you received from God a crown for your labour, O passion-bearer Evdochius. Entreat Christ our God, to grant remission of sins to those who honour your holy memory with love.

*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.

Emulating the patience of the three youths, O wise Evdochius, you did not bend the knee to the false image, but sang with fervent faith: Blessed are you, the God of our fathers.

Helped by invincible grace, O martyr Evdochius, you firmly cast down the legions of the enemy, as vanquishing them you sang: Blessed are you, the God of our fathers.

Aflame with love of divine desire, O martyr Evdochius, you abominated fleeting attachments, as receiving your reward you sang: Blessed are you, the God of our fathers.

*Theotokion* Our supremely good God, wishing to restore him who had fallen through the deception, was incarnate and born of the Virgin to deify 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.

You sailed across an abyss of wounding and attained the harbour of life, O Evdochius; and, receiving a crown of patience, with the angels you unceasingly sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

Christ has brought you to a place of rest, having passed through fire and water, O blessed one, where rejoicing with the angels, you unceasingly sing to the Trinity: Bless him, you children; you priests praise and you people exalt him above all for ever.

You destroyed the noetic serpent with the help of the king of heaven, O glorious one: having received a crown of victory, you unceasingly sing with the immaterial ones: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* The thrice-radiant divinity which shines in a single ray with one nature in three persons, the unoriginate Father, the Word of one being with the Father, and the consubstantial Spirit who reigns with them; bless him, you children, 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.

Hosts of angels were struck with awe, and men were amazed, that while possessing a corruptible and transitory nature you showed the demons to be wretched and weak; as with faith you sang: I shall serve the Trinity; you are holy, O my glory.

Blessed are you, martyr Evdochius, and glorified for all generations, for in no way sparing your flesh, you endured torments for Christ's sake and did not bow to graven images. Therefore the ranks of angels, clothed in incorruption, have crowned you.

By your prayers O martyr Evdochius, rescue from every attack of the enemy those who with faith commemorate your sufferings, lest the foe boast over us: as a martyr, you can do this, having received a reward for your sufferings from the Most High.

*Theotokion* O Virgin Mother of God, you are revealed as the one who gave birth to God the incarnate Word, to whom the Father, in his goodness, gave utterance from his heart before all the ages, and who is now known to be higher than all bodies, even though he has clothed himself in a body.

*Verses to the martyr, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

For your virtues you received from the Saviour grace befitting your name, O martyr Evdochius, and boldly you exchanged your life for the glory of martyrdom, and joining chorus with the angels in heaven you are now fittingly glorified.

For the severing of your neck for your faith, your head is crowned with a heavenly crown, blessed Evdochius: cease not in your prayers to Christ, that he remember us who keep your memory.

Spurning wealth and this transitory life, O Evdochius, like Moses you considered the bearing of Christ's burden a divine thing greater than the glory of the world, as you approached tortures and trials, and the shedding of your blood.

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

*Theotokion* Tempest-tossed upon the deep of transgressions, and fleeing to the calm haven of your pure entreaty, I sing to you, O Mother of God: Stretch forth your mighty right hand to your servant, and save me.

*Theotokion of the Cross* Standing at the cross of your Son and God, and seeing his long suffering, you lamented, O pure Mother: Woe is me, my child most sweet; what are these things you suffer unjustly, O Word of God? Thereby may you save mankind.

## **Matins**

*Both canons from the Octoechos, without the Troparia to the martyrs,  
and this canon to the archangel, tone 4,  
composed by Joseph,  
upon the acrostic I hymn the first of the bodiless intelligences*

*Ode 1*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

Supreme commander of the heavenly host, ever illumined with divine splendour, enlighten my mind, that I may hymn you, the confirmation of those who come to you.

The unoriginate mind made you the general of the otherworldly ranks, O glorious supreme commander, a light for those in darkness and the divine adornment of his Church.

Surpassing the heavenly intelligences in spirit, eminent Michael, you are given to those below as a wall of defence, confirmation, a weapon to slay and destroy the enemy.

*Theotokion* Immaculate Virgin, the splendour of the angels and aid of men, ever help me as I sail the sea and venture into the tempest of sin and danger.

*Ode 3*

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

With divine might you encircle the earth, O exalted chief among the angels, rescuing from the cruel enemy us who call upon your divine name.

Supreme commander of God, of aspect most divine, you are a divine herald, an undaunted intercessor for the faithful, a guide to those who are astray and an instructor.

As a most pure mirror of the splendour of God, radiantly reflecting the manifestation of the honoured Spirit, wondrous Michael, you are first among the angels.

*Theotokion* He who wrought the immaterial intelligences made his abode within you as was his will, O immaculate Lady; and thereby the unseeable is seen bodily.

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

Having become the leader of the ranks of heaven and minister of the glory of God, by the command of your creator, you are a saving mediator, watching over mortals with your immaterial glory. Therefore, we all praise you as is due, singing the hymns of your divine feast today, O supreme commander Michael. Entreat Christ our God, that he grant remission of sins to those who lovingly hymn your divine wonders.

*Glory be to the Father ... tone 1,  
to the special melody The choir of angels...*

The choir of angels, having the divine Michael as supreme commander, offers hymnody with him to the Holy Trinity, for the creator of all, by a word, brought forth from of nonexistence the host of the fiery ranks.

Both now and for ever...

*Theotokion* O most holy Virgin, hope of Christians, with the heavenly hosts unceasingly entreat God to whom you gave birth in a manner beyond comprehension and recounting, that he grant remission of all our sins and correction of life to those who ever glorify you with faith and love.

## September 6

*Theotokion of the Cross* The unblemished lamb, seeing her lamb and shepherd hanging dead upon the tree, weeping, she maternally exclaimed: O my Son, my God most good, how can you endure your such condescension and voluntary sufferings?

### Ode 4

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

Being the supreme intelligence, by your will you created the divine intelligences and in their midst set Michael as a leader illumined with blessed fellowship and radiant with the noetic ordinances of God.

Michael most glorious, you utter the holy hymn with the thrones, principalities, powers, authorities and sacred dominions, saving us who hymn you.

We magnify the creator and Lord of all who with compassion has given us the luminous Michael as a sure protector, an insuperable rampart and tower.

*Theotokion* Of old the teacher of sacred truths noetically described the mystery of your birthgiving, O Virgin, seeing you most clearly in the Spirit as a mountain overshadowed, from which our holy God would come forth incarnate.

### Ode 5

*Irmos* The impious do not see your glory, O Christ, as do we who keep watch before you through the night: we praise you, only begotten Son, divine brightness of the Father's glory and lover of mankind.

Incorporeal Michael, supreme commander of the angels, you appeared leading Israel of old at the command of him who has come forth from Jacob appearing to men in the baseness of a body.

Ever deified by immaterial splendour by partaking of the divine, and wondrously amazed, you bestow enlightening radiance upon us, O first among the angels.

Your divine temple is adorned with grace, for, entering it, you show it to be an abyss of healings and a destroyer of passions, O Michael, first among the angels.

*Theotokion* God has shown you to be more exalted than the noetic angels, having made his abode within you, the immaculate Lady: implore him to spare those who hymn 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.



The multitude of the faithful rejoice, praising you, O Michael, and it glorifies the all-holy Word who in his goodness has united men and angels.

You saved the armies of Israel, revealing yourself and transmitting the commands of God, O supreme commander: you cast down the enemy and destroyed them.

Seized with fear and reverence, Joshua, son of Nun, bowed down when he beheld you, O chief of the angels, asking your honoured and holy name.

*Theotokion* Blessed are the people who bless you, the blessed one who gave birth to the blessed God, who in his loving kindness has deified mortal man by an ineffable union.

*Kontakion, tone 2*

Supreme commanders of God and ministers of the divine glory, guides of men and leaders of the bodiless host; ask for that which is to our benefit and for great mercy, since you are the supreme commanders of the bodiless host.

*Ikos* In your Scriptures, O immortal lover of mankind, you said that a multitude of angels rejoice in heaven over one who repents. Therefore, O sinless one, who alone knows the hearts of men, amid our transgressions we ever dare to implore you to have compassion and impart compunction to us, unworthy though we be, granting us forgiveness, O Master, as you are compassionate; by the intercession of the supreme commanders of the bodiless host.

*Ode 7*

*Irmos* He who saved the children of Abraham in the fire, slayed the Chaldeans whom justice rightly overtook: blessed are you, the supremely exalted God of our fathers.

Daniel saw you, O blessed Gabriel of lightning-bright visage, standing with Michael the supreme commander, and you brought him to understand the vision which he had seen by the banks of the Ulai.

With faith let us shout the praises of the radiant Michael and Gabriel, chiefs among the angels who behold God, our good comforters, intercessors and protectors.

As comely, most splendid and of godly aspect, O radiant Michael, surpassing the mind you are the chief of the immaterial spirits, with whom you pray for us.

*Theotokion* Seeing the truly ever-existent Word of the great mind making his abode within you in a strange and ineffable manner, O Virgin, the archangel Gabriel cried: Rejoice, O blessed throne of the Most High.

*Ode 8*

## September 6

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

As the commander of the noetic and bodiless hosts, a saving intercessor for men, and a divine servant, O Michael, you ever sing: Bless the Lord all you works of the Lord.

Archangels Gabriel and Michael, two beacons most radiant, enlightening creation with the splendour of the thrice-radiant divinity: dispel the gloom of the wicked.

O archangels, as good helmsmen to the harbour of the divine will safely bring the ship of my soul which has met a storm of sins and is in distress.

*Theotokion* Standing before you, the archangel, as divine adorer of the bride, greeted you: Rejoice, unwedded Bride of God, glory of the angels, salvation and defence of men.

### *Ode 9*

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

Behold, O archangel, the resplendent magnificence of your divine temple which emits lightning flashes of miracles through your radiant presence, ever dispelling the darkness of infirmities with divine grace.

As a beauteous pair you serve those on earth at the behest of the Master, O archangels, rescuing them from evil circumstances and imparting divine illumination upon all through the Spirit of God.

Today the bodiless and divine intelligences rejoice with us, beholding their great and splendid supreme commander hymned by all; and with us they lovingly keep festival, magnifying the bestower of life.

O archangels, divine and radiant pair, Michael most honourable and Gabriel most glorious: interceding before the honoured Trinity, deliver us who praise you from torment and the cause of transgression.

*Theotokion* Joyously we offer you the cry of divine Gabriel: Rejoice, most pure paradise containing the tree of life, and glorious palace of the Word. Rejoice, immaculate Virgin.

### *Exapostilarion*

As of old you subdued the raging flow and thundering of the river, O glorious supreme commander, so now destroy the pride of the heathen and the raging of the demons, that we may fittingly honour you.

### *Theotokion*

The ranks of the bodiless hosts honour your birthgiving, for you alone have filled mortals with joy. We, the faithful, glorify you, the immaculate one, singing the praises of your glory in hymns, for you have shone light upon those in darkness, like the dawn which shines forth in the morning.

*We recite the Praises, inserting 4 verses, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Keeping festival in the world like angels, let us give voice to a hymn to God who sits upon a throne of glory: Holy are you, the heavenly Father. Holy are you, the equally everlasting Son. Holy are you also, the most Holy Spirit. *twice*

O Michael, supreme commander, who beholds the ineffable, who with boldness is pre-eminent among the many inhabitants of heaven, standing before the dread throne in glory: by your prayers save us who find ourselves amid want, misfortune and temptations, we beseech you.

Truly you are first among the bodiless angels, a minister of the divine radiance, a participant in the mysteries of God, as one who beholds him. O Michael, supreme commander, save us who each year piously honour you and hymn the Trinity with faith.

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

Michael, the commander of the host on high, pre-eminent among the divine ranks, today summons us to his festival. He is ever with us, preserving all from every evil circumstance wrought by the devil. Come, therefore, you that love the feasts of the Church and love Christ, and, taking up the flowers of the virtues, with pure thoughts and an upright conscience, honour the assembly of the archangels, for, standing ever before God and singing the thrice-holy hymn, it prays that our souls be saved.

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

Beholding Christ hanging upon the tree, the Virgin said: O my Son, a sword pierces my heart and it is rent, as Simeon foretold to me of old, O Master. But arise, I pray, and glorify with you your Mother and handmaid with immortality.

*Aposticha,  
verses from the Octoechos, and Glory be to the Father... tone 5*

Where your grace overshadows, O archangel, the power of the devil is expelled, for the fallen Morning Star cannot bear to behold your light. We beseech you, by your mediation quench his fiery darts which are hurled at us, delivering us from his temptations, O Michael, truly the praiseworthy supreme commander.

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

The lamb, seeing her lamb hastening to the slaughter, with fervour followed him, crying out: Where do you go, O Christ, my child most sweet? Why you run this fleeting course so swiftly? O Jesus, most desired and sinless, most merciful Lord, grant utterance to me, your handmaid. O my Son most beloved, compassionate one, do not pass me by in silence, who gave you birth in a manner most strange. O most compassionate God, grant the world your great mercy.

## **Liturgy**

*Beatitudes, 8 verses: four each from Odes 3 and 6 of the canon to the archangel.*

*Prokimenon, tone 4*

You make the winds your angels, and flames of fire your ministers.

*Verse* Bless the Lord O my soul, O Lord my God, how great you are.

*Epistle Hebrews 305*

*Alleluia, tone 5*

Praise the Lord from heaven, O praise him in the heights.

Praise him all his angels, O praise him all his hosts.

*Gospel Luke 51*

*Communion*

You make the winds your angels, and flames of fire your ministers.

## September 7

# Forefeast of the Nativity of the Mother of God, the martyr Sozon

## Vespers

*At Lord I call to you... 6 verses, beginning with these three for the Forefeast, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Immaterial beams of universal joy shine upon the world, \* heralding to all Christ our God, the Sun of Righteousness, \* through your nativity, O most pure Lady. \* For you have become the mediator of true gladness and grace.

This, the glory of your forefeast, O most pure one, \* proclaims to all your benefactions which transcend description; \* for now you are the means of gladness for us and the cause of joy to come, \* O ever-virgin Mother of God.

The Maiden who held God within her body, \* the pure Mother of God, \* the glory of the prophets, the daughter of David \* is born today of Joachim and chaste Anna; \* and the curse of Adam which lay upon us is annulled by her nativity.

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

When he who willingly assumed our weakness \* strengthened your infirmity with power, O blessed one, \* for his sake you ran the race of martyrdom, rejoicing, \* and with your most beautiful feet \* crushed the impotent enemy. \* Therefore, Jesus, who loves mankind, \* the Saviour of our souls, \* has woven wreaths of victory for you.

When you were wounded, O glorious one, \* you wounded your enemies \* and cast them down to the ground, \* armed with the cross \* and arrayed in invincible armour, \* made steadfast by the love \* of him who has translated you to the noetic kingdom \* as an unvanquished martyr, \* a heavenly man.

Powerfully emulating \* the Saviour and Lord \* who for you underwent voluntary sufferings, O athlete Sozon, \* you willingly gave yourself over \* to wounding, beating and unbearable torture. \* For this, he has honoured you with heavenly gifts \* and has made you a fountain of healings \* for those who love you.

Glory be to the Father... Both now and for ever... *of the Forefeast, tone 4 Idiomelon*

## September 7

O Virgin most holy and pure, we, the multitude of angels in heaven and the human race on earth, bless your most honoured nativity, for you became the Mother of Christ our God, the creator of all. Never cease to entreat him for us who, after God, place our trust in you, O exalted virgin Mother of God.

*But if it is Friday evening: Glory... and the above doxasticon of the Forefeast;  
Now and for ever... and the Dogmaticon of the current tone.*

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

O most glorious wonder: \* the stem which shall bear the flower \* now sprouts forth \* from righteous Joachim and Anna, \* from a barren mother and a fruitless womb, \* the unwedded Mother of God. \* The council of the prophets \* and the festive assembly of the patriarchs \* rejoice now in her nativity.

*Verse* Hear, O daughter, consider and incline your ear.

Today David rejoices, \* and Jesse now dances, \* Levi is magnified, \* and the soul of righteous Joachim rejoices: \* for the childlessness of Anna is loosed \* by your nativity, O most pure Mary, divinely joyous one. \* And all of us, \* the assembly of angels and men, \* call you blessed.

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

Rejoice, O people gathered together, the Church of the Lord; \* rejoice, holy mountain and divine table; \* rejoice, O lampstand of the Light; \* rejoice, O honoured glory of the Orthodox, \* Mary, Mother of Christ our God; \* rejoice, O immaculate Lady; \* rejoice, offering of the divine bread; \* rejoice, O tabernacle and bush unburnt; \* rejoice, O Lady, the hope of all.

Glory be to the Father... Both now and for ever... *tone 4,  
composed by Germanus*

Universal joy has shone upon us from righteous Joachim and Anna, O most praised Virgin who, in your exceeding purity, became the living temple of God, and who alone is truly known to be the Mother of God. Through her prayers, O Christ our God, bestow peace to the world and great mercy upon our souls.

*Troparion of the martyr, tone 4*

In his suffering, O Lord, Sozon 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 of the forefeast, same tone*

The divine Maiden Mary is born for us | from the root of Jesse and the loins of David; | and all things rejoice as all are made new. | Rejoice together, heaven and earth; and praise her, you lands of the gentiles. | Joachim is happy and Anna cries out in festivity: | A barren woman gives birth to the Mother of God, | | the nourisher of our life.

## Matins

*At God is the Lord... the Troparion of the forefeast, twice;  
Glory be to the Father... that of the martyr;  
Both now and for ever... that of the forefeast.*

*After the first reading of the Psalter, this Sessional Hymn, tone 8,  
to the Special Melody When the stone had been sealed...*

Having been born most gloriously from the womb of a barren woman, you gave birth from your virginal womb in a manner surpassing nature; for, revealed as a beautiful stem, you budded forth the life of the world. The hosts of heaven cry out to you, O Mother of God: Glory to your coming; glory to your nativity; glory to your virginity, O unwedded Mother.

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

*After the first reading of the Psalter, the Sessional Hymn, tone 5,  
to the Special Melody The Word who is co-unoriginate...*

All those of heaven now rejoice, and the human race celebrates with them. The prophets mystically are glad; for she is born today whom they foresaw in generations past in images, the bush, the jar and the staff, the cloud, the portal, the throne and the great mountain.

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

*We sing two Canons: of the Forefeast and of the martyr*

### *Ode 1*

*Canon of the forefeast, tone 4, composed by Joseph,  
upon the acrostic I hymn the nativity of the divine Virgin Maiden*

*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.

Rejoicing today, with gladness let us hymn the divine nativity of the Mother of God; for she has given birth to him who is the joy of the universe, who destroys the grief of our first mother.

From a barren woman the pure Lady emerges, who shall be barren of sin, prefigured in the law and announced in the proclamations of the divine heralds of God.

You became the king's temple and palace; and likewise the transcendent one, fashioning a habitation for himself, makes of you a dwelling-place of the Holy Trinity for the faithful.

*Theotokion* The comely wedding chamber is born of a barren woman; the most exalted throne of God upon which was bodily enthroned the transcendent one: it is he who raises those in the darkness of perdition to the knowledge of the light, by his goodness.

*Canon of the martyr, in the same tone, composed by Theophanes*

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

O glorious Sozon, entreat the Lord and benefactor, that those who honour your memory today be saved from all dangers, tribulations and sorrows; and help them.

Christ has truly made of you a radiant star in the firmament of the Church, O exalted martyr, illumining the whole world with the splendour of your sufferings.

Having trampled the sea of impiety as a steed of the Lord, O martyr, in the abyss of your precious and holy blood you drowned the power of the adversary like Pharaoh.

*Theotokion* By the will of the Father, through the divine Spirit, without seed you conceived the Son of God and gave birth to him who exists from the Father without a mother, who for our sake was born of you without a father.

*Ode 3*

*Canon of the Forefeast*

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

A fertile land is born of a barren place, bearing as fruit the husbandman of all good things, the life-bearing grain who nourishes all by his divine gesture.

The rod of virginity sprouts forth, from which our God, the gardener, blossoms as a flower, cutting down the branches of wickedness by his extreme beauty.

Behold the mountain unquarried, arising from a barren rock, produces the noetically quarried stone, who crushes the falsehood of graven idols.



*Canon of the Martyr*

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

The streams of your blood, flowing like a river for Christ's sake, have quenched the fire of the impious, O ever-hymned martyr and athlete.

You patiently endured the infliction of wounding, O glorious one, like an impregnable tower bringing down the fortress of deception.

Like David, with the stone of faith you overcame the noetic tyrant Goliath and his army, O glorious one.

*Theotokion* O Mother of God, you alone in a manner transcending nature have become the bringer of good things, and so we cry out to you: Rejoice.

*Kontakion of the martyr, tone 2, to the Special Melody* The steadfast...

Assembling today, let us loudly praise Sozon, the true and divinely wise martyr, the skilled athlete of piety, the servant of the mysteries of grace, the most generous bestower of healings; for he entreats Christ our God for us all.

*Ikos* Come with worthy hymns and let us earnestly praise Sozon, the great athlete who shines forth in the honoured and divine Church of Christ: for he has truly overcome the savagery of the idolaters, and as a saving gift ever abides with the faithful. Drawn by love, O mortals, let us now call him blessed, honouring the precious and glorious memory of the athlete, and crying out: O blessed Sozon, entreat Christ our God for us all.

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

Saved by faith, much-suffering Sozon, you became a refuge for the bestormed through the providence of Christ our God; flowing with healings for those who honour you, and driving out sickness and fever: we honour your divine memory with faith.

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

*Sessional Hymn of the forefeast, tone 8,  
to the Special Melody* That which was mystically ordained...

Let heaven rejoice and let the earth be glad,  
for the heaven of God is born on earth: this divine Bride, born of the promise.  
The barren one nurses Mary the baby, and Joachim rejoices in her nativity,  
saying:  
The rod is born to me, from which Christ the flower arises from the root of David.  
Truly this is a most glorious wonder.

*Ode 4*

*Canon of the Forefeast*

*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.

The Maiden who is more exalted than the angels is born on earth, in holiness and purity beyond compare: she shall give birth to Christ, the purification, sanctification and perfect deliverance of all.

Blessed was the fruit of Anna; for she carried in her womb the one who would contain the blessed and infinite Word who bestows regeneration upon all the faithful.

Now the gloom of evil begins to dissipate, for the immaculate one, the animate cloud of the sun, shines forth from a barren womb: her radiant nativity we celebrate.

As an olive-tree, fruitful in mercy, from the root of Jesse, Anna has given birth to the Virgin, who will give birth to the Word: his mercy and truth shall abide for ever.

*Canon of the Martyr*

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

Afire with the love of God, O blessed one, with your words you burnt away the tinder-like fuel of the ungodly; and, rejoicing, you sang: Glory to your power, O Lord.

As a sanctified temple of the Lord, you ran into the temple of the ungodly and bravely broke up the objects of their worship, O exalted athlete and martyr.

Your sacred temple has become the healing of all manner of illness for those who come to it in faith and who honour your valiant deeds therein, O exalted athlete Sozon.

*Theotokion* Unwedded you gave birth to the Lord, and after your birthgiving were still a virgin. With unwavering faith and unstilled voices we sing to you, Rejoice, O Lady.

*Ode 5*

*Canon of the Forefeast*

*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.

Now is the sealed book born, impossible for mortals to read by the law of nature: she who shall be kept as the abode of the Word, and who, by the Spirit shall fulfill the books of the divinely eloquent.

Now is born the vine of salvation which shall produce the divine cluster of incorruption, flowing with sweetness; and all who drink mystically thereof, shall produce divine and saving gladness as fruit.

Leap up, O men, and sing with the angels, for as the Virgin is born of the barren woman, sadness ends and is transformed to joy for those who celebrate her divine nativity.

The prophet boldly described you as a new and divine scroll, whereon the Word is written by the finger of the Father, O Virgin, in his goodness inscribing in the Book of Life all who submit to his authority.

*Canon of the Martyr*

*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.

Illumined by the light of the Trinity, O martyr, you destroyed the gloom of the ungodliness of polytheism, as an ever-radiant beacon.

Made like a rose of beauteous blossom by the flow of your blood, O blessed one, you have perfumed the world with the sweet fragrance of your miracles.

As if a cluster of grapes in the vineyard of Christ, you have poured forth the truly praiseworthy wine of martyrdom upon those who glorify you with faith.

*Theotokion* We hold you as an invincible weapon against the enemy, and we have you as the foundation and hope of our salvation, O Bride of God.

*Ode 6*

*Canon of the Forefeast*

*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.

Now is born the bridge which leads mankind to the light, the ladder of heaven, the mountain of God, the Virgin Mother of God, whom we call blessed.

Anna, as a shell, has given rise to the purple which later will dye the fleece of the king's incarnation: we fittingly hymn her.

## September 7

A fountain now issues from a small drop: the immaculate one who, having given birth to the abyss of salvation, causes the boundless streams of polytheism to cease.

You came forth from a barren root, O ever-blessed virgin Mother of God, and by your divine budding, you have cut off the thorns of wickedness at the root.

### *Canon of the Martyr*

*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.

Desiring to be slain as an unblemished sacrifice, for the sake of God's love you offered yourself on his altar; therefore we piously honour you, O exalted one.

Having sailed over the deep of deception without foundering, O blessed martyr, you attained the haven of the kingdom on high where you enjoy everlasting calm.

The torurer pitilessly raked your sides with claws of iron; but you gloriously committed your soul to the hands of God, O ever-memorable and blessed one.

*Theotokion* What a wonder more novel than all wonders: the Virgin, having conceived without knowing a man, did not confine him who sustains all things.

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

Today Mary is born, the Virgin and Mother of God, the boundless chamber of the heavenly Bridegroom. From a barren woman by the forewarning of God, the chariot of the Word is rightly adorned; she who was foretold as the divine portal and mother of life.

*Ikos* The divine maiden Mary, whom the prophets of God foresaw in the Spirit, is given as the fruit of a barren woman. As she moves in the womb of Anna, with faithful Joachim we hasten to the appointed feast, and from afar, cry out: The restoration of this world has now sprouted forth from the barren woman: the divine portal and Mother of life.

### *Ode 7*

### *Canon of the Forefeast*

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

Blessed be Joachim and Anna, who gave birth to the blessed and pure Mother of God who gave birth to the blessed Word who imparts blessing to all the faithful.

Your parents acquired you as a precious gift, who in conceiving God, has enriched with better gifts those who sing: Blessed are you, the Lord God of our fathers.

More blessed than wine are your breasts, O divinely called Anna; for with them you sacredly nurtured with milk her who suckled to the most blessed Word, the bestower of milk and nourisher of all that has the breath of life.

Leap up, divinely inspired David, strike your harp and dance; for the ark which of old you proclaimed comes from a barren one, set apart for the king and God of creation.

*Canon of the Martyr*

*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.

Cast to the furnace of painful torture, God gave you the dew of endurance, and you sang in thanksgiving: Blessed are you, O Lord, in the temple of your glory.

With a soul more luminous than any gold, you utterly refused to sacrifice to the soulless god of beaten gold, and offered yourself to the Lord as a sweetly fragrant sacrifice.

The great shepherd appointed you, his unblemished lamb, as shepherd for the sheep of his true flock, O martyr, showing you to be undevoured by the noetic wolves.

*Theotokion* Rejoice, O hallowed and divine dwelling of the Most High, for through you, O Mother of God, has joy been given to those who cry: Blessed are you among women.

*Ode 8*

*Canon of the Forefeast*

*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.

Let us move our tongues in hymnody, honouring the nativity of her who, through the Spirit, made incarnate the most divine Word; and let us sing: Praise the Lord all you works of the Lord and exalt him above all for ever.

Leap up, prophets of God, honouring the nativity of the Virgin; for she has fulfilled the prophecy of all of you, giving birth to Christ, the God of all, who is foretold by you. Exalt him above all for ever.

## September 7

Mountains, resound with gladness; apostles and martyrs, join chorus; venerable and righteous ones, rejoice today in the nativity of the Mother of the Lord, and sing: Hymn the Lord and exalt him above all for ever.

The pure Mother of the Word blossoms as a fragrant apple; as a divine rose she perfumes the ends of the world, dispelling the stench of sin: we exalt her above all for ever.

Human nature, bereft of the precious gifts of the divine Spirit, is made glad today, seeing the divine Maiden born of a barren woman; and it sings: Praise the Lord all you works of the Lord and exalt him above all for ever.

### *Canon of the Martyr*

*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.

Taking the arm of the golden idol, you distributed it among the poor, securing for yourself the truly incalculable riches of martyrdom, O ever-memorable one who cried out: Bless the Lord, all you works of the Lord.

Wrestling with the spiritual foe you cast him down with the aid of Christ who has honoured you. To him you sang, rejoicing: Bless the Lord, all you works of the Lord.

Opening your mouth, you filled it with the Spirit, O exalted Sozon, and the mouths of those who blasphemed the creator you filled with all manner of shame; and, rejoicing, you sang to Christ: Bless the Lord, all you works of the Lord.

*Theotokion* Among all generations, O pure Virgin, you alone have become the Mother of God, for you were the receptacle of God and were not consumed by the fire of the unapproachable light. Therefore, we all call you blessed, O Mary, Bride of God.

### *Ode 9*

### *Canon of the Forefeast*

*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.

The holy place of God has been revealed: the all-glorious city of the king has been set up: the luminous garden of paradise has splendidly blossomed her who is the giver of paradise, the point of reconciliation between God and man.

Today the lampstand of the light appears, in which the pre-eternal golden light, shall come to dwell; to illumine those who languish in the night of evils and destroy the gloom of ungodliness, bringing all through faith to the light of the day.

Today the earth joins in chorus, for it has seen the new and most comely heaven of God born. For dwelling there in the flesh, he raises men higher than the heavens and deifies all in goodness. Singing, we magnify him with faith.

Joachim and Anna, the comely pair, have given rise to the unblemished heifer from whom the fatted calf would come to be slain for the world, taking upon himself the transgressions of men and destroying the sacrifices offered to the demons.

O Mother of God who gave birth to the light, illumine us who in the Spirit celebrate your radiant nativity, and let us share the light which is to come; and by your maternal supplications, O most pure one, grant us peace and deliverance from evils.

*Canon of the Martyr*

*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.

Cast to the ground, you became a chosen stone of Christ the chief cornerstone, O martyr, destroying the fortress of deception and making firm the hearts of the faithful.

The Christian Church, with you as a stream of life, is adorned with your noble sufferings and miracles, O martyr, and quenches its thirst with your blood as with water.

The kingdom of heaven was the reward for your struggles and labours, O divinely wise Sozon: singing there, be mindful of those who with faith keep your sacred memory.

*Theotokion* Loosen the chains of my offences, O Virgin Mother of God who gave birth to the source of loving kindness; and fill me with joy, that I may fittingly magnify you.

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

Armed with the weapon of your precious cross, O Word, your athlete soundly vanquished the hosts of the adversary and put the tyrants to shame; he suffered for you, O Christ, the king of all, and ever reigns with you.

Glory be to the Father... Both now and for ever... *Exapostilarion of the forefeast*

Be renewed, O Adam, and be magnified, O Eve: prophets, join chorus with the apostles and the righteous. For she who is the joy of angels and men has shone forth today from the righteous Joachim and Anna, Mary the Mother of God.

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

Come, descendants of Adam, \* let us hymn the Virgin, \* the most pure Mary, \*  
who has sprung forth from David \* and given birth to Christ.

*Verse* Hearken, O daughter, and see, and incline your ear.

Let us offer praise \* to our deliverer and Lord \* who from a barren woman \* has  
given us the Mother of God, \* the only ever-virgin.

*Verse* The rich among the people shall entreat your countenance.

The Mother of the king of all, \* the joy of all the universe, \* is born today \* from a  
barren womb \* most gloriously.

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

The queen of all, foreordained to be the habitation of God  
and divine dwelling place of the eternal essence,  
comes forth from the barren womb of glorious Anna.  
Shameless Hades is trampled underfoot by her;  
and Eve, the mother of our race, is led into eternal life.  
To her we sing, as is right:  
Blessed are you among women, and blessed is the fruit of your womb.

## **Liturgy**

*At the Beatitudes, 8 verses:  
4 from Ode 3 of the canon of the forefeast, and 4 from Ode 6 of the canon of the martyr.*

*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 Ephesians, number 233 (Eph 6: 10-17)*

*Alleluia, tone 4*

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

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

*Communion*



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

## September 8

# **The Nativity of our most holy Lady, the Mother of God and ever virgin Mary**

## **Little Vespers**

*At Lord I call to you... we sing 4 verses, in tone 1,  
to the special melody Joy of the ranks of heaven...*

Joachim and Anna celebrate,  
having brought into the world the only Mother of God,  
the beginning of our salvation;  
and with them we feast today,  
blessing the pure Virgin born from the root of Jesse.

The Mother of God is born today of Anna  
as a flower in a divinely tended garden of salvation,  
from whom is born the maker of all  
in a manner beyond understanding,  
who in his goodness purges the defilement of Adam.

Who is sufficiently worthy to hymn the Virgin,  
the wondrous child of Anna?  
You mountains and hills, drop down sweetness today,  
for the pure Mother of God, the life and cleansing of all,  
is nourished with milk.

She who before was like a barren land  
gives birth to fertile ground;  
and nourishes with milk the holy fruit of her fruitless womb.  
What an awesome wonder, that the nourisher of life  
who received the Bread of Heaven in her womb,  
is nourished with milk at her mother's breast.

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

*Tone 4*

Most holy and pure Virgin,  
the multitude of angels in heaven and we on earth  
bless your honourable nativity,  
for you became the Mother of Christ our God the creator of all.  
We pray you, cease not to beseech him for us  
who, after God, place our hope in you,  
the exalted unwedded Mother of God.

*Aposticha, tone 2,  
to the special melody O house of Ephratha...*

Rejoice, Joachim and Anna; \* rejoice, for the Virgin, \* the mediator of joy \* and  
salvation \* is born for us, from a barren womb.

*Verse* Hear, O daughter, consider and incline your ear.

You alone have been shown \* to be the world's salvation, \* having given birth to  
the Word \* in a manner beyond words and nature. \* Therefore we call you blessed.

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

Cast away all grief, Adam and Eve, \* for the mother of joy \* on this day flowers  
forth \* from the barren woman \* in a manner most glorious.

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

*Same tone and melody*

The temple of God, \* the only Mother of God, \* comes forth from a barren  
woman \* who had not given birth; \* and Adam sings for joy.

*Troparion of the feast, tone 4*

Your nativity O Virgin Mother of God,  
has proclaimed joy to all the world;  
for from you has shone forth Christ our God, the Sun of Righteousness;  
who, having annulled the curse, has given his blessing,  
and having abolished death, has granted us eternal life.

## Great Vespers

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

*At Lord I call to you... we sing 8 verses in tone 6,  
composed by Sergius the Patriarch,  
to their own special melody.*

Today God who dwells upon the spiritual thrones  
has prepared for himself a holy throne on earth.  
He who established the heavens in his wisdom  
has prepared a living heaven in his loving kindness.  
For the God of wonders and hope of the hopeless  
has caused his mother to spring forth  
as a life bearing plant from a barren root.  
Glory to you, O Lord.

This is the day of the Lord, rejoice you people.  
Behold the bridal chamber of the Light and the book of the living Word  
has come forth from the womb;  
and the east gate, newly born,  
awaits the entrance of the great high priest.  
She alone leads Christ into the world,  
him who is the only salvation of our souls.

Even though, by the will of God,  
eminent barren women have become fruitful,  
yet among all such children,  
Mary has shone most brightly with divine glory:  
born wondrously of a barren mother,  
she gave birth to the incarnate God of all,  
from a womb without seed, in a manner beyond nature.  
She is the only gateway of the only begotten Son of God,  
who passed through this gate yet kept it closed:  
and having ordered all things in his wisdom,  
he has wrought salvation for all mankind. *(twice)*

*Composed by Stephen of Jerusalem*

Today the barren gates are opened  
and the divine virgin portal comes forth.  
Today grace begins to bear its fruit,  
revealing to the world the Mother of God,  
through whom the earthly are joined with the heavenly,  
for the salvation of our souls. *(twice)*

Today is the pronouncement of universal joy;  
today the winds blow that herald salvation,  
and our nature is released from barrenness.  
For the barren woman is revealed as the mother  
of her who remained a virgin after bearing the maker.  
He who by nature is God  
takes from her that which is alien to him and makes it his own:  
through her Christ works salvation for those astray in the flesh;  
he who loves mankind and is the deliverer of our souls.

Today barren Anna gives birth to the divine child,  
fore-chosen from all generations in fulfillment of the divine plan  
to be the abode of Christ our God, the king and creator of all.  
Through this we the earth born have been formed anew,  
and restored from corruption to life unending.

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

Today God who dwells upon the spiritual thrones  
has prepared for himself a holy throne on earth.  
He who established the heavens in his wisdom  
has prepared a living heaven in his loving kindness.  
For the God of wonders and hope of the hopeless  
has caused his mother to spring forth  
as a life bearing plant from a barren root.  
Glory to you, O Lord.

*Entrance, Prokimenon of the day and three readings.*

A reading from Genesis

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it.

And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

Then Jacob woke from his sleep and said, "Surely the Lord is in this place – and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." [28:10-17]

A reading from the prophecy of Ezekiel

Thus says the Lord: When these days are over, then from the eighth day onward the priests shall offer upon the altar your burnt offerings and your offerings of well-being; and I will accept you, says the Lord God.

Then he brought me back to the outer gate of the sanctuary, which faces east; and it was shut. The Lord said to me: This gate shall remain shut; it shall not be opened, and no one shall enter by it; for the Lord, the God of Israel, has entered by it; therefore it shall remain shut. Only the prince, because he is a prince, may sit in it to eat food before the Lord; he shall enter by way of the vestibule of the gate, and shall go out by the same way.

Then he brought me by way of the north gate to the front of the temple; and I looked, and lo! the glory of the Lord filled the temple of the Lord; and I fell upon my face. [43:27-44:4]

A reading from the Proverbs

Wisdom has built her house, she has hewn her seven pillars. She has slaughtered her animals, she has mixed her wine, she has also set her table. She has sent out her servant-girls, she calls from the highest places in the town, "You that are simple, turn in here!" To those without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight."

Whoever corrects a scoffer wins abuse; whoever rebukes the wicked gets hurt. A scoffer who is rebuked will only hate you; the wise, when rebuked, will love you. Give instruction to the wise, and they will become wiser still; teach the righteous and they will gain in learning. The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight. For by me your days will be multiplied, and years will be added to your life. [9:1-11]

*Entreaty, beginning in tone 1, automelon  
composed by Stephen of Jerusalem*

Today is the beginning of our salvation, O people,  
for see the virgin mother foretold from generations of old,  
from a barren woman comes forth,  
born to be the receptacle of God.

A flower has blossomed from Jesse and from his root a branch has sprung.  
Let Adam our forefather rejoice and let Eve be glad in jubilation.  
See, the one who was fashioned from the rib of Adam  
is seen blessing her daughter and descendant saying:  
Deliverance is born from me,  
through which I shall be freed from the bonds of Hades.  
Let David rejoice, striking his harp, and let him bless God,  
for the Virgin comes forth from the fruitless womb  
for the salvation of our souls.

*Tone 2*

Come, lovers of virginity and friends of purity,  
 come and welcome with love the praises of the Virgin.  
 She is the fountain of life that gushes forth from the flinty rock,  
 the bush springing from the barren ground,  
 unconsumed by the immaterial fire that cleanses and enlightens our souls.

*Same tone,  
 composed by Anatolios the Patriarch*

What is this sound of revelling we hear?  
 Joachim and Anna keeping festival mystically,  
 saying: Rejoice with us today, Adam and Eve.  
 For though their transgression closed paradise to those of old,  
 we have now been given a truly glorious fruit:  
 Mary, the divine Maiden, who opens its gates to all.

The queen of all, foreordained to be the habitation of God  
 and divine dwelling place of the eternal essence,  
 comes forth from the barren womb of glorious Anna.  
 Shameless Hades is trampled underfoot by her;  
 and Eve, the mother of our race, is led into everlasting life.  
 To her we sing, as is right:  
 Blessed are you among women, and blessed is the fruit of your womb.

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

*Tone 8, composed by Sergius the Patriarch*

On this solemn day of our feast,  
 let us make music upon the spiritual harp,  
 for today from the seed of David  
 the mother of life is born, dispelling darkness.  
 She is the renewal of Adam and the restoration of Eve,  
 the fountain of incorruption and our release from corruption,  
 through whom we have been deified and delivered from death.  
 Let us, the faithful, cry to her with Gabriel:  
 Rejoice, O full of grace, the Lord is with you,  
 through you granting us great mercy.

*Aposticha, tone 4, automelon  
 composed by Germanus the Patriarch,*

The joy of the whole world,

the exalted Virgin,  
has shone upon us from Joachim and Anna:  
by her surpassing purity she became the living temple of God,  
and is acknowledged to be truly the Mother of God.  
Through her prayers, O Christ our God,  
impart peace to the world and great mercy to our souls.

*Verse* Hear, O daughter, consider and incline your ear.

As foretold by the angel,  
you have come forth on this day, O Virgin,  
from righteous Joachim and Anna,  
as the most pure fruit, heaven and the throne of God,  
a receptacle of purity, heralding joy to all the world;  
advocate of our life, replacing the curse with a blessing.  
Therefore, on this feast of your birth, O maiden called by God,  
pray for peace for the world and great mercy for our souls.

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

Let barren and childless Anna rejoice and clap her hands:  
let those on earth bear lamps and let kings leap for joy,  
let priests be glad in blessing, and let all the world celebrate.  
Behold, the queen and spotless bride of the Father  
has blossomed from the root of Jesse.  
Women shall not bear children in sorrow,  
for joy has blossomed,  
and the life of all mankind shall live in the world.  
No longer shall the offerings of Joachim be rejected,  
for the lamentation of Anna has been changed to joy,  
as she says: Rejoice with me, you chosen ones of Israel;  
for see, the Lord has given me the living palace of his divine glory,  
for the joy and gladness of us all and for the salvation of our souls.

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

*Tone 8,  
composed by Sergius the Patriarch*

Come, O faithful,  
let us hasten to the Virgin and see her born today  
who was foreordained before her conceiving as the Mother of our God,  
the vessel of virginity,  
the rod of Aaron springing from the root of Jesse,  
the preaching of the prophets,  
and the offshoot of righteous Joachim and Anna.  
She is born and with her the world is restored;



she is born and the Church is clothed in majesty.  
She is the holy temple, the receiver of the divinity,  
the vessel of virginity, the bridal chamber of the king  
wherein was wrought the marvellous and perfect mystery  
of the ineffable union of the natures united in Christ.  
Worshipping him, we hymn the nativity of the immaculate Virgin.

*After the Blessing of the Bread,  
the Troparion of the feast, tone 4*

Your nativity O Virgin Mother of God,  
has proclaimed joy to all the world;  
for from you has shone forth Christ our God, the Sun of Righteousness;  
who, having annulled the curse, has given his blessing,  
and having abolished death, has granted us eternal life. (*thrice*)

## Matins

*At God is the Lord... we sing the Troparion of the feast thrice.*

*After the first reading from the Psalter,  
the Sessional Hymn tone 4,  
to the special melody, Joseph marvelled...*

Cry out, O David, what has God sworn to you?  
And he says: What God swore to me he has now fulfilled,  
for from the fruit of my loins is given the Virgin,  
from whom Christ the creator and new Adam is born;  
a king to sit upon my throne:  
who reigns today, and whose kingdom is invisible.  
The barren woman bears the Mother of God, the nourisher of our life.

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

*After the second reading from the Psalter,  
the Sessional Hymn, tone 4  
to the special melody, Joseph marvelled...*

Today is born for us Mary the child of God,  
from the root of Jesse and the loins of David,  
and the whole creation is joyfully renewed.  
Rejoice together, O heaven and earth;  
praise her, you people of our land,  
for Joachim is glad and Anna rejoices singing:  
The barren woman bears the Mother of God, the nourisher of our life.

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

*Polyelios, and this Magnification:*

We magnify you, O most holy Virgin, and we honour your holy parents, and we glorify your most glorious nativity.

*Verse* Lord, remember David and all his trouble, how he swore an oath to the Lord.

*Verse* Glorious things shall be spoken of you, O Zion, city of our God.

*After the Polyelios, Sessional Hymn, tone 8,  
to the special melody* That which was mystically commanded...

Let the heavens rejoice and let the earth be glad,  
for according to the promise the divine heaven, the Bride of God, is born on earth.  
The barren one suckles her child Mary, and Joachim rejoices at this birth  
saying:  
To me is born the rod from which Christ shall flower, from the root of David.  
Truly this is a most glorious wonder.

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

Be renewed, O Adam; rejoice, O Eve and be glad, O David.  
Be serene, O Anna, for the Mother of your creator is born most gloriously.  
Let all the earth join chorus, renewed and rejoicing, clad in the vesture of gladness.  
Let every tongue cry out to you in song, O Mary:  
Blessed is the house of David, for it nurtures her, the nourisher of our life.

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

*Prokimenon, tone 4*

I will make known your name to every generation.

*Verse* My heart is astir with fine phrases, I make my song for a king.

Let every breath... *and the rest, with the Gospel of Luke, No 4*

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

This is the day of the Lord, rejoice you people.  
Behold the bridal chamber of the Light and the book of the living Word  
has come forth from the womb;  
and the east gate, newly born,  
awaits the entrance of the great high priest.  
She alone leads Christ into the world,  
him who is the only salvation of our souls.

*We sing two canons of the feast,  
and we sing the Katavasias of the Cross*

*Ode 1*

*The first Canon, in tone 2,  
composed by St John of Damascus*

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

Come, you faithful, rejoicing in the divine Spirit, let us honour in hymns the ever-virgin maiden, born today from a barren woman for the salvation of mankind.

Rejoice, O pure one, the Mother and handmaid of Christ our God, who has restored to mankind the primal blessedness. We, the human race, fittingly glorify you in song.

Today is born the bridge of life, through which mankind, fallen into Hades attains restoration, and sings hymns of glory to Christ, the giver of life.

*The second Canon, in tone 8  
composed by St Andrew of Crete*

*Irmos* To him who crushed battles with his arm  
and led Israel through the Red Sea,  
let us sing as our deliverer and God,  
for he has been glorified.

Let all creation dance for joy and let David be glad, for from his tribe and seed has come forth the rod that blossomed the Lord and creator of all.

She who is the holy of holies is placed as an infant in the holy sanctuary, to be reared by the hands of an angel. Let us all feast with faith the day of her birth.

Anna, barren and infertile, was not childless before God, for she was foreordained from many generations to become the mother of the pure Virgin, from whom the maker of all creation was born in the form of a servant.

We all honour you with hymns, the spotless lamb born of Anna and whose womb provided our nature to Christ the lamb.

## September 8

*To the Trinity* I glorify the three un-oringinate ones; I hymn the three holy ones; I proclaim the three equally eternal ones who are of one essence, the one God glorified in the Father, Son and Holy Spirit.

*Theotokion* Who has ever seen a child whom no father sowed being reared on milk? Or where has a virgin mother ever been seen? Truly, O Mother of God, in a manner beyond understanding, you have fulfilled both these marvels.

*Katavasia* Inscribing the invincible weapon of the cross,  
Moses marked an upright line with his staff dividing the Red Sea,  
opening a path for Israel to pass over on foot;  
then he marked a second line across the waters  
uniting them and overwhelming the chariots of Pharoah.  
Therefore let us sing to Christ our God,  
for he has been glorified.

### *Ode 3*

#### *The first Canon*

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

Having lived blamelessly for God, you gave birth to the salvation of all, O divinely wise parents of her who gave birth to our creator and God.

The Lord, the fountain of life for all, led forth from the barren woman the Virgin in whom he would condescend to make his abode, and preserve her virginity inviolate even after giving birth.

Today let us exult the fruit of Anna, Mary who brought forth the life giving cluster, and let us hymn her as the Mother of God, the protector and helper of all.

#### *The second Canon*

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

O most pure virgin Mother of God who was nourished in the holy of holies, as one surpassing all creation, you gave birth to the incarnate creator.

Blessed is your womb, O chaste Anna, for it brought forth the fruit of virginity, who gave birth to Jesus without seed, the deliverer and sustainer of creation.

The whole creation calls you blessed, O ever virgin, born today of Anna as the rod from the root of Jesse, that brought forth an all pure flower.

Showing you to be more exulted than all creation, O pure Mother of God, your Son magnifies your birth from Anna and fills all with gladness on this day.

*To the Trinity* We worship you, O Father, unoriginate essence, and we hymn your eternal Son, and we honour the co-eternal Spirit, God single in essence and of three persons.

*Theotokion* Pure Mother of God, birth-giver of the giver of light and author of life for mankind, you are revealed as the treasure of our life and the portal of the unapproachable light.

*Katavasia* The rod of Aaron is an image of this mystery,  
when it budded it showed who should be priest.  
So in the Church that once was barren,  
the wood of the cross has now flowered,  
as her strength and confirmation.

*Sessional Hymn, tone 4,  
to the special melody* Joseph marvelled...

Mary the virgin, truly the Mother of God  
who has shone upon us today as a cloud of light,  
comes forth from her righteous parents for our glory.  
Adam is no more condemned, Eve is set free from bonds.  
Therefore with boldness we sing to her,  
the most pure one:  
Your birth announces joy to all the world.

*Ode 4*

*The first Canon*

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

We hymn you, O Lord who has given to all of us the haven of salvation, who gave birth to you.

Christ revealed you as the boast and strength of all who with faith hymn your mystery, O Bride of God.

Delivered from transgressions by your supplications, O unwedded Lady, with good understanding we call you blessed.

*The second Canon*

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

The patriarch Jacob, clearly foreseeing the mighty works of your dispensation, O Saviour, proclaimed in the Spirit mystically to Judah: From the tender plant you shall come, O my son; referring to you, O God who was born of the Virgin.

Now the pure Virgin, the rod of Aaron which grew from the root of David, comes forth from Anna, and heaven and earth and all the nations of the gentiles mystically dance for joy with Anna and Joachim.

Let the heavens rejoice and let the earth be glad, and let Joachim and David sing for joy: one as the father of you that gave birth to God, and the other as your ancestor who proclaimed your mighty deeds, O pure one.

The whole earth rejoices today with you, O divinely wise Anna, for you have blossomed forth the mother of its redeemer, she who from the root of David has brought forth the staff of our strength which bears Christ as a flower.

*To the Trinity* I glorify God, the Father without beginning, the Son and the Holy Spirit, the consubstantial uncreated Trinity, before whom the Seraphim stand with reverence crying: Holy, holy, holy are you, O God.

*Theotokion*    The unoriginate source of all receives a beginning from you in the flesh and in time, O Mother of God, and he remains equally the unoriginate and incarnate Word of the Father, equally everlasting with the Spirit, maintaining his divine dignity.

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

*Ode 5*

*The first Canon*

*Irmos*            Having destroyed the shadowy darkness of indistinct images  
                      and illumined the hearts of the faithful  
                      by the coming of the truth through the divine maiden,  
                      guide us by your light O Christ.

Let us hymn her, the cause of the cause of all things who became like us; for the prophets rejoiced to see the images that prefigured her, and they now enjoy the fruits of the fulfillment of salvation wrought through her.

The sprouting of the sapless rod showed who would be priest for Israel, and now the most glorious offspring of the barren women wondrously shines upon those who gave rise to her.

*The second Canon*

*Irmos*        O Lord our God, grant us your peace:  
                 O Lord our God, make us your own;  
                 for we know no other than you, O Lord,  
                 and we call upon your name.

In giving birth you were undefiled, O immaculate Virgin, and your conception and travail were indescribable, O unwedded bride through whom God has entirely clothed himself in me.

Let the ranks of angels be glad and let the descendants of Adam sing, for the rod is born, she who flowered in giving birth to Christ, our only deliverer.

At your birth today, Eve is lifted from her condemnation and the barrenness of Anna is loosed: Adam is freed from the ancient curse, for we are delivered from corruption through you.

Glory to you, for now you have glorified the barren woman, who as was promised, gave birth to the flowering rod from which budded Christ, the flower of our life.

*To the Trinity* Glory to you, holy Father, unbegotten God. Glory to you, timeless and only begotten Son. Glory to you, divine Spirit, equally enthroned and proceeding from the Father and resting in the Son.

*Theotokion*    Your womb became the chariot of the sun: your purity remained intact as before, O Virgin, for Christ the sun appeared from you as a bridegroom from a bridal chamber.

*Katavasia*     O thrice-blessed tree on which Christ the king and Lord was crucified,  
                 through you he fell, who had deceived mankind by the tree:  
                 he was smitten by you, when God was crucified upon you in the flesh,  
                 who grants peace to our souls.

*Ode 6*

*The first Canon*

*Irmos*        From the belly of the whale, Jonah cried out to the Lord:  
                 Lead me up from the depth of Hades, I pray,  
                 that with a voice of praise and in the spirit of truth  
                 I may sacrifice to you as my deliverer.

The divinely wise parents of the Mother of God cried out to the Lord in grief for their barrenness; and they gave birth to our mutual glory and salvation for all generations.

The divinely wise parents of the Mother of God received from heaven a gift worthy of God, a throne more exalted than the cherubim, the Mother of the Word and creator.

*The second Canon*

*Irmos*           As if on the waters of the sea,  
I am storm-tossed by the waves of life.  
Like Jonah I cry out to you, O lover of mankind:  
Lead my life up from corruption, O compassionate Lord.

Your chaste parents placed you, the holy of holies, in the temple of the Lord, there to be raised with honour, O pure one, preparing to become his mother.

Sing for joy, O barren women and mothers. Be of good cheer and leap up, you that are childless, for a barren and childless woman has budded forth the Mother of God who delivered Eve from her travail in birth, and Adam from the curse.

I hear David singing to you: The virgins that follow after you shall be brought into the temple of the king. And with him I also hymn you, the daughter of the king.

We hymn your holy nativity and honour your conceiving, O divinely chosen virgin bride. With us, the ranks of angels and the souls of the saints glorify you.

*To the Trinity* In you, O pure one, the mystery of the Trinity is hymned and glorified: for the Father was well pleased and the Word made his abode in you, and the divine Spirit overshadowed you.

*Theotokion*    You have become a golden censer, O Mother of God, for he who is fire made his dwelling place within you, and the Word by the Holy Spirit became visible in you in human form.

*Katavasia*     Jonah stretched out his hands in the form of a cross  
within the belly of the whale,  
clearly prefiguring the redeeming passion.  
Emerging after three days, he foreshadowed the marvellous resurrection  
of Christ our God whose body was crucified,  
who enlightened the world by his rising on the third day.

*Kontakion, tone 4,  
composed by Roman the melodist*



In your holy nativity, O most pure one,  
 Joachim and Anna are freed from the reproach of childlessness,  
 and Adam and Eve from the corruption of death.  
 Delivered from the affliction of sin,  
 your people celebrate, singing to you:  
 A barren woman bears the Mother of God,  
 the nourisher of our life.

*Ikos* The prayer and sighing of Joachim and Anna over their barrenness and childlessness proved acceptable to God: entering the ears of the Lord, they brought forth life-bearing fruit for the world. For one made supplication on the mountain, and the other bore her reproach in the garden; and with joy the barren woman bears the Mother of God, the nourisher of our life.

*Ode 7*

*The first Canon*

*Irmos* The bush not burnt by flames on the mountain  
 and the dew-bearing furnace of the Chaldeans  
 clearly foretold you, the Bride of God, who unconsumed  
 received into your material womb the divine and immaterial fire.  
 Therefore we sing to him who was born of you:  
 Blessed are you, the God of our fathers.

Of old, the giver of the law could not understand the hidden revelation of your great mystery, O most pure one, though such images taught him not to think in earthly terms. Astonished at this wonder, he said: Blessed are you, the God of our fathers.

Inspired by God, the divine choir spoke of you prophetically as the mountain, the gate of heaven and the spiritual ladder; for from you was hewn the stone, not cut by the hand of man; and you are the gate through which passed the Lord of wonders, the God of our fathers.

*The second Canon*

*Irmos* The Chaldean furnace, burning with fire,  
 was bedewed by the Spirit at the presence of God  
 as the children sang:  
 Blessed are you, the God of our fathers.

We celebrate and venerate in faith your holy nativity, O pure one, honouring your Son by whom we have now been delivered from the ancient affliction of Adam.

Now Anna is glad and cries out in exultation: Though barren, I have given birth to the Mother of God, for whose sake the condemnation of Eve, the pain and grief of birth, has been loosed.

## September 8

Adam has been freed and Eve dances, and they sing to you in the Spirit, O Mother of God: At the appearance of Christ through you, we have been delivered from the ancestral curse.

How wonderful is the womb which held the dwelling place of God, the womb which held her who is more spacious than the heavens, the holy throne and spiritual ark of salvation.

*To the Trinity* We glorify the Father, Son and Holy Spirit in the unity of the divinity; the most holy Trinity, indivisible, uncreated, equally eternal and consubstantial.

*Theotokion* You alone gave birth to God most gloriously, O Virgin; for you have renewed our nature by your nativity, O Mary; and you have released Eve from the ancestral curse, O pure Mother of God.

*Katavasia* The senseless decree of the wicked tyrant shook the people,  
breathing forth threats and blasphemy hateful to God.  
Yet neither the fury of wild beasts nor the roaring of the fire  
could frighten the three children,  
but standing together in the flame,  
fanned by the wind that brought refreshment as the dew, they sang:  
Blessed are you, and praised above all,  
the God of our fathers.

### *Ode 8*

#### *The first Canon*

*Irmos* You once prefigured your Mother, O Lord  
in the furnace of the children;  
this figure is of deliverance from the flames,  
as those who entered therein were unconsumed.  
We hymn and exult her above all for ever,  
who through you has been revealed today to the ends of the earth.

The preordained tabernacle of our reconciliation to God now appears, she who is to give birth to the Word robed in our abased flesh. We who were created by him from nothing hymn and exalt him above all for ever.

The reversal of Anna's infertility has transformed the world's barrenness in good things, and this wonder clearly foreshadowed Christ's coming to those on earth. We, created by him from nothing, hymn and exalt him above all for ever.

#### *The second Canon*

*Irmos* You, the sustainer of all things,

who covered your heights with the waters  
and set the sands as a boundary for the sea,  
are hymned by the sun and glorified by the moon;  
and all creation offers a hymn to you  
as to the creator of all, for ever.

You have wrought wonders for barren Anna, O holy God, opening her childless womb and giving her fruit; and you, O Son of the Virgin, have received flesh from her, the ever flourishing Virgin and Mother of God.

O Lord, who closes the abyss and opens it, who raises water to the clouds and gives rain; you have now made to flower from the barren root of holy Anna an undefiled fruit, the Mother of God.

O cultivator of our thoughts and planter of our souls who makes the barren earth fruitful, you have made the formerly dry field to bloom with fertility and fruitfulness in Anna, giving rise to an undefiled fruit, the Mother of God.

O come, let us all gaze upon the city of God born as from a little chamber which comes forth from the gate of Anna's womb, she who is to have no knowledge of man; for the one God and creator is to shine forth by this strange path.

*To the Trinity* O Trinity supreme in being and unity without beginning, the multitude of angels sings your praises and trembles before you; heaven, earth and the depths are in awe of you, mankind blesses you and fire is your servant: all created things submit to you with fear, O holy Trinity.

*Theotokion* What is this strange news we hear, that God becomes the son of a woman in a seedless birthgiving, a mother without a husband, and a begotten God? What an awesome sight, this strange conception of the Virgin: it is an ineffable nativity, truly past understanding and imagining.

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

*We do not sing the Canticle of the Mother of God, but we sing instead the festal refrain:*

Magnify, O my soul, the most glorious nativity of the Mother of God.

*Then the Irmos of the first Canon.  
This same refrain is sung at each Troparion of the first Canon.*

Ode 9

*The first Canon*

*Irmos* As a star shining before the sunrise,  
you shone forth God who came to us bodily,  
ineffably incarnate from your virgin womb:  
we magnify you, O blessed and most pure Mother of God.

He who poured water from the stone for the disobedient people, through the womb of a barren woman gives you, the fruit of gladness, to us obedient people, O most pure Mother of God, whom we worthily magnify.

You have removed the ancient and precipitous condemnation, for you are the restoration of our first mother and the cause of the reconciliation of our race to God and the bridge to the creator: O Mother of God, we magnify you.

*The second Canon*

*Likewise, we sing this refrain before the Irmos and each Troparion of the second Canon*

Magnify, O my soul, the Virgin Mary who has been born of the barren woman.

*Irmos* Virginité is alien to motherhood,  
and childbearing is strange to virgins;  
yet both are to be found in you, O Mother of God.  
Therefore we and all the nations of the earth  
without ceasing call you blessed.

You have received a nativity worthy of your purity, O Mother of God; for, according to the promise, you were given to the barren one as a fruit divinely springing forth. Therefore we with all the peoples of earth, without ceasing call you blessed.

Fulfilled is the prophecy: I will raise up the tabernacle of sacred David which is fallen. These words prefigure you, O pure one, through whom the dust of man has been wholly refashioned into a body for God.

We venerate your swaddling clothes, O Mother of God, and we glorify him who gave fruit to the formerly barren one, opening the womb gloriously of her who was unable to give birth; for as almighty God, he does as he wills.

To you, O Mother of God, born of Anna, we the faithful offer hymnody as a gift: mothers and virgins glorify you, truly the virgin Mother: we bow down before you with hymns of glorification.

*To the Trinity* It is alien for the iniquitous to glorify the Trinity that has no beginning, Father, Son and Holy Spirit, the uncreated and omnipotent power by whom the whole world is founded at the behest of his might.

*Theotokion* O Mother, you held within your womb one of the Trinity, Christ the king, whom all creation hymns and before whom the ranks of heaven tremble. Entreat him, O most pure one, that our souls be saved.

*As Katavasia, we sing both Irmoi of Ode 9 of the Canon of the Exultation of the Cross, with the festal refrains*

*Katavasia* O Mother of God, you are a mystical paradise,  
which untilled has put forth Christ,  
by whom the life bearing tree of the cross was planted.  
Therefore, worshipping it as it is now raised aloft,  
we magnify you.

*And another* Death, which came upon our race through the eating from the tree,  
has been abolished by the cross today.  
For the curse of our first mother which fell upon us all  
has been annulled through the offspring of the pure Mother of God,  
whom all the hosts of heaven magnify.

*Exapostilarion*

Today the Mother of God comes forth like a flower from barren Anna, instilling all the ends of the world with divine fragrance and filling creation with joy. Hymning her, we rightly praise her as the one who is more exulted than all born on earth. *(twice)*

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

Be renewed, O Adam, and be magnified, O Eve; sing for joy with the apostles and the righteous, for Mary the Mother of God, the joy of both angels and men has today shone forth from righteous Joachim and Anna.

*At the Praises, we sing 4 verses in tone 1,  
to the special melody O glorious wonder...*

O glorious wonder,  
the wellspring of life is born of the barren woman,  
and grace begins to produce splendid fruit.  
Be glad, O Joachim, favoured by God, the father of the Mother of God.  
There is none to compare with you among mortal parents,  
for through you has been given to us  
the maiden in whom God came to dwell,  
the divine tabernacle, the most holy mountain. *(twice)*

O glorious wonder,  
for fruit has shone forth from the barren woman  
at the behest of the almighty creator of all,  
and the world's barrenness is clearly restored.

Let all mothers join with the mother of the Mother of God to sing:  
Rejoice, O full of grace, the Lord is with you,  
granting through you great mercy to the world.

Glorious Anna, the living pillar of chastity  
and splendid vessel shining with grace,  
has brought into the world an infant  
who is truly the divine flower of virginity,  
who bestows the beauty of chastity  
on all virgins who desire this gift of grace;  
and who grants great mercy to all the faithful.

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

*Tone 6*

This is the day of the Lord, rejoice you people.  
Behold the bridal chamber of the Light and the book of the living Word  
has come forth from the womb;  
and the east gate, newly born,  
awaits the entrance of the great high priest.  
She alone leads Christ into the world,  
him who is the only salvation of our souls.

*Great Doxology, Troparion, Litanies and Dismissal.*

## Liturgy

*Beatitudes: 8 Troparia, 4 from Ode 3 of the first Canon, and 4 from Ode 6 of the second Canon.*

*At the Entrance, we sing the Troparion of the feast, then Glory... both now... and the Kontakion of the feast.*

*Prokimenon, tone 3*

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

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

*Epistle to the Philippians, number 240*

*Alleluia, tone 8*

Hear, O daughter, consider and incline your ear.

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

*Gospel of Luke, Number 54*

*Instead of Truly it is right to call you blessed... we sing (throughout the period of this feast) the refrain of the first Canon and Irmos of Ode 9 of the second Canon:*

Magnify, O my soul, the most glorious nativity of the Mother of God.

Virginity is alien to motherhood, and childbearing is strange to virgins; yet both are to be found in you, O Mother of God. Therefore we and all the nations of the earth without ceasing call you blessed.

*Communion verse*

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

## September 9

### Afterfeast of the Nativity of the Mother of God Holy and Righteous Joachim and Anna, the holy martyr Severian

#### Vespers

*At Lord I call to you... 6 verses,  
beginning with these 3 of the feast, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Joachim and Anna celebrate,  
having brought into the world the only Mother of God,  
the beginning of our salvation;  
and with them we feast today,  
blessing the pure Virgin born from the root of Jesse.

The Maiden who contained God,  
the pure Mother of God, the glory of the prophets,  
the daughter of David,  
is born today of Joachim and chaste Anna;  
and the curse of Adam which lay upon us  
is annulled by her birthgiving.

She who before was like a barren land  
gives birth to fertile ground;  
and nourishes with milk the holy fruit of her fruitless womb.  
What an awesome wonder, that the nourisher of life  
who received the Bread of Heaven in her womb,  
is nourished with milk at her mother's breast.

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

Come, let us now join chorus with hymnody, \* those who love the feasts of the Church, \* and with faith let us hold festival, \* honouring the memory of Joachim and Anna, the honoured couple; \* for they gave birth to the Mother of God for us, \* the pure Virgin. \* They have passed from transitory things over to that which is incorrupt, \* to the mansions of everlasting life, \* praying that we be saved.



Today all creation is adorned with gladness, \* O exalted Mother of God, \* offering, with oneness of mind, \* the annual commemoration of your parents, \* celebrating together \* wondrous Joachim and Anna; \* for they have become the mediators of joy, \* having past hope put you forth, \* the nourisher of our life, \* who has caused the light to shine forth.

Today Anna rejoices, leaping up in spirit, \* and she is filled with joyful gladness, \* having obtained her desire, \* the fertility which she had long desired; \* for she put forth the fruit of the promise and blessing, \* the immaculate Mary \* who gave birth to our God, \* and shone forth the sun \* upon those who sleep in darkness.

Glory be to the Father... Both now and for ever... *tone 5,*  
*composed by Ephraim of Karyes*

O blessed couple, you surpass all parents, in giving rise to her who transcends all creation. Truly blessed are you, Joachim, having become the father of such a maiden; and blessed is your womb, O Anna, for you have put forth the Mother of our life. Blessed are the breasts with which you nourished with milk her who nurtured him who sustains all creation: entreat him, we implore you, O blessed ones, that our souls find mercy.

*But if it is Friday evening:* Glory be to the Father... *the foregoing as doxasticon of the saints;*  
Both now and for ever... *the Dogmaticon of the current tone.*

*Aposticha, of the feast, tone 2,*  
*to the Special Melody When from the tree...*

Divinely wise Anna, seeing a nest of birds in a tree, was mindful of her own barrenness, and cried out: Woe is me, O Lord; I alone, a sinner, am left bereft of fruitfulness by you, O Lord. Then God, who loves mankind, gave her the Virgin as fruit, the most precious of all creation.

*Verse* Hear, O daughter, consider and incline your ear.

Divinely wise Anna, conscious of her barren state and childlessness, cried out to God in supplication: Release the grievous bond of my barrenness, that I may give birth to a child who will give birth to you, the Word. And you granted her this, O Master Christ, bestower of life; for her offspring gave birth to you, the Saviour of all.

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

God the Master truly heard your supplication, as that of Sarah of old, when you heard the voice of the angel announcing joyous tidings to you: You shall give birth to the Mother of God. And you cried out in gladness of soul: The Master and Lord, my God and creator, has truly lifted my reproach, for I shall give birth to the ever-virgin.

Glory be to the Father... Both now and for ever... *tone 8*

Joachim and Anna, the holy couple and companions, who from barrenness gave birth to the holy Mother of God as a staff, from whom Christ our God would shine forth salvation upon the world, having been translated to the mansions of heaven, with their all-pure virgin daughter, join chorus with the angels, making supplication for the world. And we, assembling with them, piously sing: May you, called the ancestors of Christ through the divine Maiden and most pure Mary, pray for our souls.

*Troparion of Joachim and Anna, tone 2*

Celebrating the memory of your righteous ones, O Lord, through them we entreat you to save our souls.

*Another Troparion of Joachim and Anna, tone 1*

Joachim and Anna, righteous in the law of grace, | for us have given birth to a God-given child. | Therefore the divine Church keeps a splendid festival today, |~ celebrating their honoured memory with gladness, || glorifying God who has raised up a mighty salvation for us in the house of David.

Glory be to the Father... Both now and for ever... *Troparion of the feast, tone 4*

Your nativity O Virgin Mother of God,  
has proclaimed joy to all the world;  
for from you has shone forth Christ our God, the Sun of Righteousness;  
who, having annulled the curse, has given his blessing,  
and having abolished death, has granted us eternal life.

*At Compline, we sing the Canon of the martyr Severian, 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 our God.

You spurned the command of the ungodly to sacrifice to inanimate and deaf idols; but Christ won the victory through the martyrdom of your mighty and valiant opposition.

The tyrant freed from bonds those who rejected Christ, yet those he found worshipping him as God he began to torture; but when he came to you, O divinely wise one, he was disgraced.

Valiantly hastening to the tribunal, O martyr, you amazed the ungodly one; and with boldness you denounced the weakness, corruption and impotence of the pagan gods.

*Theotokion* You alone, O Maiden, held him whom the heavens cannot contain, who as God made his abode within you and through you assumed human nature.

*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.

Pitilessly afflicted with wounds for Christ, O wise one, you rejoiced; for you received an excellent reward for your pangs.

Lacerated with cords while repeatedly flogged by the tormenters, O glorious one, you did not feel it, for it was as though you were in another's body.

You found your reward with Christ, O wise one, receiving the crown of righteousness and unending joy.

*Theotokion* Foreseeing you of old, Solomon cried out in hymns: You have become my dear one, wholly beautiful and immaculate.

*Ode 4*

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

Hoping to soften your might with kindness and to vanquish you, O martyr, the tyrant thought to shoot arrows at heaven.

O foolish one, do you not sense the power of Christ which strengthens me against pain and labours? you cried out to the tyrant, O glorious one.

If power were not given me from on high, Severian cried out to the tyrant, how would I have been able to endure the severing of my members, since I am flesh?

*Theotokion* O all-holy Bride of God, grant me help by your entreaties, that I may be delivered from the deceiver and may glorify you, my hope.

*Ode 5*

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

You were lifted upon a tree, O glorious one, and your body raked with iron claws, for him who has dominion over all.

O my God, you cried, strengthen me for this struggle, that, lacerated, I may complete this martyrdom.

As the tyrant beheld you untiringly enduring tortures, O glorious one, the wretched one was filled with awe.

*Theotokion* O Mother of God, my hope, intercession and protection, from the temptations of the serpent save me by your entreaties.

*Ode 6*

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

The cruel one imprisoned you in a dungeon and with starvation sought to compel you to deny Christ whom you loved from your youth, O blessed one.

Cast into prison, O wise one, you exhorted all who saw you not to fall away from Christ, teaching them with boldness.

The cruel and mindless tyrant commanded that you be beheaded with the sword, O martyr, for not offering sacrifice to the idols; but you paid him no heed.

*Theotokion* On the day of judgment, O Lady, Bride of God, cause me to be clothed in a robe of light by your supplications, for I hymn you.

*Sessional Hymn, tone 1*  
*to the Special Melody* The choir of the angels...

Armed with valour of soul,  
O divinely wise martyr most rich,  
you gave yourself over to various tortures,  
afire with love for the Master.  
Therefore, you denounced the savagery of the tyrants  
and received from God an imperishable crown of victory.

*Ode 7*

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

With a sharp stone the ungodly one smashed your mouth, which boldly preached Christ among the iniquitous; and having received his glory, you now sing before it.

Suspended aloft upon a wall, O athlete, affixed to a hard rock by the great wrath of the tyrant, you did not deny Christ, the glorious God of our fathers.

How steadfast your opposition, O blessed one, and how fervent your love for the creator, for which he adorned you with an imperishable crown, as you suffered well.

*Theotokion* You are my light, O virgin Mother of God, you are my joy, my protection and refuge; and I glorify you who gave birth to the God of our fathers.

*Ode 8*

*Irmos* The king of heaven who is hymned by the angelic hosts; praise and exalt him above all for ever.

You endured wounding to the end, O blessed warrior of Christ, and passed over, rejoicing, to the kingdom on high.

Because of Christ you were not put to shame, O valiant mind, enduring divers torments; and so you have been glorified for ever.

As one crowned, truly dancing with the athletes around the king, remember those who celebrate your memory with faith.

*Theotokion* O Mother of God, intercessor for Christians: rescue us from all want, that we may hymn you 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.

Your mangled body was buried as something holy by the hands of those who loved you, O blessed one, and it pours forth streams of healing, to the glory of God.

How great the wonder, for how is it that a dead youth arose and greeted your body as it was borne to burial, O wondrous martyr?

Having received the eternal kingdom, O blessed one, standing in honour before the Master, pray fervently for those who hymn you.

*Theotokion* The ranks of angels were amazed, seeing you, the ever-virgin, bearing the incarnate creator of the ages.

*Verses of the martyr, tone 4,  
to the Special Melody* You have given a sign...

Scourged with cords \* for Christ's sake, O glorious one, \* suspended upon a tree, \* your flesh pitilessly lacerated with sharp blades, \* when you were commanded to offer sacrifice to idols \* you did not deny the Lord of all, O wise one; \* but with your pangs you denounced \* the weakness and evil of idolatry, \* and became a companion of the angels.

Rejoicing, you set yourself apart for the contest \* as a lawful athlete, O truly wondrous one, \* with valiant mind \* paying no heed to the tortures; \* and you strove to emulate Christ \* by your death, O wondrous one. \* Therefore, Jesus, who loves mankind, \* the Saviour of our souls, \* has adorned you with the crown of his kingdom.

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

Led forth as a prisoner, adorned with wounds, \* you admonished those who looked on \* to emulate your character, O blessed one, \* looking toward the rewards of heaven \* which impart great gladness and beauty, \* as they are incorrupt \* and last for ever, \* making those who abide there \* heirs in the Spirit.

Both now and for ever... *of the feast, same tone and melody*

Today the divine wealth \* of the grace of the Master \* is poured forth upon all the ends of the world \* by the spring of the barren one \* which truly pours forth gifts \* and proclaims its origin \* to those who honour her nativity with love \* and cry out: \* O almighty Jesus, \* you are the Saviour of our souls.

## Matins

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

*After the first reading from the Psalter, the Sessional Hymn, tone 3,*  
*to the Special Melody* Today the Virgin...

Today the Virgin, Mary the Mother of God, the indestructible bridal-chamber of the heavenly Bridegroom, is born of Anna, the barren woman, in accordance with God's will, being prepared as the chariot of the Word of God; for the Maiden was commanded from of old to become the Mother of life.

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

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

O David, he who anointed you of old has given us Mary, for he promised that the fruit of your loins would occupy your throne. Seeing her born from Anna of the tribe of Judah, you rejoice, for Christ, the Saviour of all, became incarnate of her, saving our race in his boundless goodness.

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

*We sing the [first] Canon of the feast, and that of the saints*

### *Ode 1*

*Canon of the feast, tone 2,*  
*composed by John of Damascus*

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

Come, you faithful, rejoicing in the divine Spirit, let us honour in hymns the ever-virgin maiden, born today from a barren woman for the salvation of mankind.

Rejoice, O pure one, the Mother and handmaid of Christ our God, who has restored to mankind the primal blessedness. We, the human race, fittingly glorify you in song.

Today is born the bridge of life, through which mankind, fallen into Hades attains restoration, and sings hymns of glory to Christ, the giver of life.

*Canon of the Righteous Ones, tone 2,  
upon the acrostic* In chastity I hymn your parents, O most pure one

*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.

Shining in the splendour of the virtues, divinely wise Anna and ever-blessed Joachim were granted to give birth to the lamp of the noetic sun who was born of her.

Praying tirelessly and looking to God in all things, God-pleasing Joachim and divine Anna gave birth to the most pure Mother of God, the holiest of all creation.

Possessed of an exalted life, together you surpassed all the parents of earth in giving birth to the incorrupt Virgin, and truly becoming ancestor of God because of her.

*Theotokion* Blessed Joachim and glorious Anna, as authors of creation, gave birth to the pure and immaculate Mother of God, receiving her as the reward for their piety.

### *Ode 3*

#### *The first Canon of the feast*

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

Having lived blamelessly for God, you gave birth to the salvation of all, O divinely wise parents of her who gave birth to our creator and God.

The Lord, the fountain of life for all, led forth from the barren woman the Virgin in whom he would condescend to make his abode, and preserve her virginity inviolate even after giving birth.

Today let us exult the fruit of Anna, Mary who brought forth the life giving cluster, and let us hymn her as the Mother of God, the protector and helper of all.

*Canon of the Righteous Ones*

*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.

God-pleasing Anna, barren and childless, who besought the creator with tears, you were granted the birth of the blessed one, singing: There is none as holy as you, O Lord.

Godly and divinely eloquent Joachim, having enriched his spouse with divine grace, was granted to beget the provider of man's salvation, to whom we cry out: There is none more immaculate than you, O Lady.

We hymn the honoured couple from whom the Virgin has shone upon us, who is more exalted than all creatures through giving birth to God, to whom we cry out: There is none as holy as you, O Lord.

*Theotokion* Escaping the reproach of barrenness, Anna gave birth to the Mother of God who has gloriously abolished the reproach of Eve; and to her we cry: There is none more immaculate than you, O Lady.

*Kontakion of the feast, tone 4,  
composed by Roman the melodist*

In your holy nativity, O most pure one,  
Joachim and Anna are freed from the reproach of childlessness,  
and Adam and Eve from the corruption of death.  
Delivered from the affliction of sin,  
your people celebrate, singing to you:  
A barren woman bears the Mother of God,  
the nourisher of our life.

*Ikos* The prayer and sighing of Joachim and Anna over their barrenness and childlessness proved acceptable to God: entering the ears of the Lord, they brought forth life-bearing fruit for the world. For one made supplication on the mountain, and the other bore her reproach in the garden; and with joy the barren woman bears the Mother of God, the nourisher of our life.

*Sessional Hymn of the feast, tone 5,*



*to the Special Melody* The Word who is equally unoriginate...

Joachim and Anna rejoice, having rightly found grace with God, and given birth to a God-pleasing fruit, the temple, the pure Virgin Mother of God, who alone is blessed, who prays unceasingly that our souls be saved.

*Ode 4*

*The first Canon of the feast*

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

We hymn you, O Lord who has given to all of us the haven of salvation, who gave birth to you.

Christ revealed you as the boast and strength of all who with faith hymn your mystery, O Bride of God.

Delivered from transgressions by your supplications, O unwedded Lady, with good understanding we call you blessed.

*Canon of the Righteous Ones*

*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.

Divinely wise and God-pleasing Joachim rejoiced to receive from the barren one the virginal Virgin, by whose maternity the barrenness of the world has been abolished.

Joachim most rich, the ancestor of God, now sets before us a spiritual banquet, for he has begotten the Mother of God, the incorrupt Maiden.

Grace sets before us her who would become the Mother of God, who has saved men from mortality and corruption and received the ineffably incarnate eternal Word.

A couple has sprung from the root of Jesse, from whom has sprung forth the staff bearing the flower which perfumes the whole of mankind with the myrrh of divinity.

*Theotokion* Direct my life, O Mother of God, guiding me with the divine precepts of the Word incarnate of you; and lead me to the Light, O virgin Mother, Mary Bride of God.

*Ode 5*

*The first Canon*

*Irmos*            Having destroyed the shadowy darkness of indistinct images  
                      and illumined the hearts of the faithful  
                      by the coming of the truth through the divine maiden,  
                      guide us by your light O Christ.

Let us hymn her, the cause of the cause of all things who became like us; for the prophets rejoiced to see the images that prefigured her, and they now enjoy the fruits of the fulfillment of salvation wrought through her.

The sprouting of the sapless rod showed who would be priest for Israel, and now the most glorious offspring of the barren women wondrously shines upon those who gave rise to her.

*Canon of the Righteous Ones*

*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.

Anna and God-pleasing Joachim, the chaste couple, for us gave birth to a ray of purity which has adorned barren human nature with the divine radiance of virginity.

Exalted Anna and Joachim, the chaste and divinely wise couple, have given birth to the divinely adorned throne of the Virgin, elevated above all by the hand of God.

Godly Joachim and Anna, living a divinely wise life, were granted to give birth to the luminous portal who revealed the Orient from on high, for the guidance of the lost.

With his hand the Almighty has cut from the stone of the barren woman the tablet divinely inscribed with the new law, the divine Word who had been depicted before in the remission of the sins of the old law.

*Theotokion*    Give the command, O virgin Mother of God, that my mind, darkened by sin, may be illumined with your radiance, destroying the darkness of ignorance and transgressions; for I know none other protection than you.

*Ode 6*

*The first Canon of the feast*

*Irmos*            From the belly of the whale, Jonah cried out to the Lord:  
                      Lead me up from the depth of Hades, I pray,  
                      that with a voice of praise and in the spirit of truth  
                      I may sacrifice to you as my deliverer.

The divinely wise parents of the Mother of God cried out to the Lord in grief for their barrenness; and they gave birth to our mutual glory and salvation for all generations.

The divinely wise parents of the Mother of God received from heaven a gift worthy of God, a throne more exalted than the cherubim, the Mother of the Word and creator.

*Canon of the Righteous Ones*

*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.

Anna, the barren woman of old, having received fertile seed, gave birth to a Maiden of divine radiance who has dominion over all creatures.

The barren woman, has now given birth by God's will to the Virgin who would with submission give birth untainted by carnal will, as God himself desired.

Illumined by the Spirit, Isaiah beheld the offspring of Joachim and Anna as a new scroll, on which the incarnate Word was written.

*Theotokion* Mystery follows mystery; for she who before was barren has given birth to grace, the vehicle of salvation who has been revealed to us by the birth of virginity.

*Kontakion of Joachim and Anna, tone 2  
to the Special Melody Seeking the highest...*

Anna now rejoices, having broken the bonds of barrenness, as she nurtures the most pure one, calling upon all to hymn the one who through her womb has given to mankind the only mother who knew not a man.

*Ikos* Delivered by prayer from her former bonds of childlessness, Anna now calls upon us to celebrate this wonder with her and to offer gifts to her who has been born, making supplication before her with love, for once virgins ran quickly to her, dancing and crying out: Behold. the restoration of all has arrived; behold, Adam has been set free, for Anna has budded forth fruit, the only Mother who knew not a man.

*Ode 7*

*The first Canon of the feast*

*Irmos* The bush not burnt by flames on the mountain  
and the dew-bearing furnace of the Chaldeans  
clearly foretold you, the Bride of God, who unconsumed  
received into your material womb the divine and immaterial fire.  
Therefore we sing to him who was born of you:

Blessed are you, the God of our fathers.

Of old, the giver of the law could not understand the hidden revelation of your great mystery, O most pure one, though he was taught through images not to think in earthly terms. Astonished at this wonder, he said: Blessed are you, the God of our fathers.

Inspired by God, the divine choir spoke of you prophetically as the mountain, the gate of heaven and the spiritual ladder; for from you was hewn the stone, not cut by the hand of man; and you are the gate through which passed the Lord of wonders, the God of our fathers.

*Canon of the Righteous Ones*

*Irmos* The command of the iniquitous tyrant, opposed to God, raised a lofty flame; but Christ spread a spiritual dew upon the pious youths: blessed is he and glorified above all.

O holy couple, from the root of divine David you put forth a sacred staff, in giving birth to the pure Virgin, the flower most sacred to us, who seedlessly shone forth Christ.

Godly Anna, bearing the radiant lamp of the Mother of God as a lustrous lamp stand, has illumined the whole world with divine light and the radiance of virginity.

O glorious grandparents of Almighty God, who in his ineffable mercy was incarnate of your divine daughter: as ones enriched, ask remission of offences for us.

*Theotokion* Greater than all parents, you gave birth to her who has dominion over all creatures, most pure Mary who gave birth to God, who in his great compassion robed himself in flesh and became like us.

*Ode 8*

*The first Canon of the feast*

*Irmos* You once prefigured your Mother, O Lord  
in the furnace of the children;  
this figure is of deliverance from the flames,  
as those who entered therein were unconsumed.  
We hymn and exult her above all for ever,  
who through you has been revealed today to the ends of the earth.

The preordained tabernacle of our reconciliation to God now appears, she who is to give birth to the Word robed in our abased flesh. We who were created by him from nothing hymn and exalt him above all for ever.

The reversal of Anna's infertility has transformed the world's barrenness in good things, and this wonder clearly foreshadowed Christ's coming to those on earth. We, created by him from nothing, hymn and exalt him above all for ever.

*Canon of the Righteous Ones*

*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.

Honoured Joachim and chaste Anna, overflowing with riches, gave birth to the virgin Queen adorned with divine glory, whom all creation hymns as the Mother of God.

By you, the friends of God, a staff of power is sent to us: the immaculate Bride, through whom we prevail over the godless foe, trampling upon their devices.

Through you, O sacred pair, a weapon is given us by the will of God, whereby we, the faithful, are now splendidly adorned: the pure Virgin Mother who gave birth to God.

The power of God imparted fertility a barren womb, and in splendour proceeded the portal of virginity through whom the Word would come to mortals, incarnate at the ineffable words of the archangel.

*Theotokion* Immaculate Lady, may your excellent and enlightened parents be for us the mediation of heavenly blessings through the splendour of him who was incarnate of you.

*Ode 9*

*The first Canon of the feast*

*Irmos* As a star shining before the sunrise,  
you shone forth God who came to us bodily,  
ineffably incarnate from your virgin womb:  
we magnify you, O blessed and most pure Mother of God.

He who poured water from the stone for the disobedient people, through the womb of a barren woman gives you, the fruit of gladness, to us obedient people, O most pure Mother of God, whom we worthily magnify.

You have removed the ancient and precipitous condemnation, for you are the restoration of our first mother and the cause of the reconciliation of our race to God and the bridge to the creator: O Mother of God, we magnify you.

*Canon of the Righteous Ones*

*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.

Honoured parents of the pure Virgin, who through virtue are united in wisdom and soul, pray that those ardently keeping your praised and glorious memory be saved.

Having destroyed the realm of death, O glorious ones, through faith you radiantly gave birth to the Mother of life who has broken its assault and mediated the hope of immortal life.

Joachim, beautiful as the sun, united with Anna the light-bearing moon, the Virgin, who has shone upon us the light of the divine essence united to the flesh.

Having lived in chastity and piety, O blessed ones, you now have ineffable sweetness, having received the divine revelation of him who through you appeared to the world: entreat him that our souls be saved.

*Exapostilarion,  
to the Special Melody* You have visited us...

She who has abolished the curse of Eve is now born of Anna and Joachim, barren and elderly. With the angels let us praise her in fitting hymns, O faithful.

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

Like sun from sun and moon from moon, the immaculate Maiden was born of Anna and Joachim, and in her radiance she has illumined the ends of the world. In fitting hymns we call her blessed, as we celebrate their honoured memory.

*Aposticha of the feast, tone 6,  
to the Special Melody* On the third day...

Leap up now, Prophet David, \* for from your loins \* has the Virgin been most gloriously born, \* the divine Maiden Mary, \* for whose sake mortals \* have divinely found restoration from their fall.

*Verse* Hear, O daughter, consider and incline your ear.

Through grace the mire of mortality has been removed, \* and Adam and Eve, our first parents, \* have been granted life; \* for the Mother of God, truly born of a barren woman, \* has loosed the barrenness of the world.

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

With the angels we radiantly celebrate \* your most honoured nativity, \* O pure Virgin Mother. \* O Mother of God, never cease to defend \* the Christians who hymn you.

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

Today the immaculate and pure one has issued forth from the barren woman. Today all things rejoice in her nativity. The bonds of Adam have been broken, and Eve

has been freed from the curse. All those in heaven are glad, and peace is given to men. We, glorifying her, sing: Glory to God in the highest, and on earth peace, to men of goodwill.

## Liturgy

*Beatitudes, 8 verses: 4 from Ode 1 of the canon of the feast,  
and 4 from Ode 6 of the canon of the righteous ones.*

*Prokimenon of the feast, from henceforth until the Apodosis;  
and that of the saints, tone 4*

God is wonderful in his saints, the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle to the Galatians, number 210 from the middle [Galatians 4:22-31]*

*Alleluia tone 1*

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

*Gospel of Luke, number 36*

*Communion of the feast*

I will receive the cup of salvation and call upon the name of the Lord.  
*and of the saints* Rejoice in the Lord you righteous, for it befits the just to praise him.

## September 10

### Afterfeast of the Nativity of the Mother of God martyrs Menodora, Metrodora and Nymphodora

#### Vespers

*At Lord I call to you... six verses, beginning with these of the afterfeast, tone 8,  
to the Special Melody O all-glorious wonder...*

O all-glorious wonder; \* the unwedded Mother of God \* today springs forth \* as a rod bearing a Flower, \* from a childless and barren womb, \* from righteous Joachim and Anna. \* The company of the prophets \* and the assembly of the patriarchs \* rejoice at her nativity.

Today David rejoices, \* Jesse dances and Levi is magnified, \* and righteous Joachim leaps up in spirit; \* as the barrenness of Anna is loosed by your nativity, \* O pure Mary who tasted not of wedlock, \* whose divine womb is called blessed \* by the company \* of angels and of mortals.

Rejoice, O union of the earthly. \* Rejoice, temple of the Lord. \* Rejoice, unwedded Mother, who gloriously loosed the barrenness of Anna \* and by your nativity poured remission of sins upon mortals. \* Rejoice, immaculate Lady. \* Rejoice, O tabernacle, \* which our creator and Lord \* has made dwelling place.

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

Adorned with vesture \* empurpled with your blood, \* O virgin maidens, \* in your beauty you united yourselves incorporeally \* to Christ our comely God \* who preserved your virginity undefiled \* in the immortal bridal chamber of incorruption, \* in the mansions of heaven, \* in a chamber not made by hands, O martyrs.

In imperfect bodies, \* yet with a perfect mind, \* you vanquished the ancient serpent, \* the author of evil, \* with the power of the Spirit, O glorious ones, \* and showed his might to be feeble. \* You have received crowns of victory, \* Menodora, Metrodora and Nymphodora, \* champions of the Trinity.

Your members twisted, \* fed to the fire, \* lacerated with iron claws, \* hanged upon a tree and beheaded by the sword, \* you did not deny Christ, O honoured athletes. \* And so you received the crown of victory, \* Menodora, Metrodora and Nymphodora, \* champions of the Trinity.

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



What is this sound of revelling we hear?  
 Joachim and Anna keeping festival mystically,  
 saying: Rejoice with us today, Adam and Eve.  
 For though their transgression closed paradise to those of old,  
 we have now been given a truly glorious fruit:  
 Mary, the divine Maiden, who opens its gates to all.

*Aposticha, verses of the feast, tone 1,  
 to the Special Melody* Joy of the ranks of heaven...

Let the gate of the God-receiving temple be opened,  
 to receive with glory the temple and throne of the king  
 which Joachim brings, consecrating her to the Lord:  
 who was taken from him to be the Mother of God.

*Verse* Hear, O daughter, consider and incline your ear.

Noetic rays of universal joy shine forth upon the world,  
 proclaiming beforehand to all Christ our God, the Sun of glory,  
 in your nativity, O most pure Maiden,  
 revealed to be the mediator of true gladness and grace.

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

This your most precious glory, O pure one,  
 proclaims beforehand to all people your kindhearted beneficence;  
 for you are the mediator of our present joy,  
 as you are revealed to us as the cause of joy to come.

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

The queen of all, foreordained to be the habitation of God  
 and divine dwelling place of the eternal essence,  
 comes forth from the barren womb of glorious Anna.  
 Shameless Hades is trampled underfoot by her;  
 and Eve, the mother of our race, is led into everlasting life.  
 To her we sing, as is right:  
 Blessed are you among women, and blessed is the fruit of your womb.

*Troparion of the feast, tone 4*

Your nativity O Virgin Mother of God,  
 has proclaimed joy to all the world;  
 for from you has shone forth Christ our God, the Sun of Righteousness;  
 who, having annulled the curse, has given his blessing,  
 and having abolished death, has granted us eternal life.

## Matins

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

Be magnified, O Judah, and let David be glad. Be renewed, O Adam, and let Levi be strengthened. For Christ has been born to me through them. Strike your harp, O psalmist, and tell who it is who has been born, whom you called daughter. She is the nurturer of our life, the Mother of Christ our God.

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

*After the second reading of the Psalter,  
this Sessional Hymn, tone 8,  
to the Special Melody That which was mystically commanded...*

Be renewed, O Adam; rejoice, O Eve and be glad, O David.  
Be serene, O Anna, for the Mother of your creator is born most gloriously.  
Let all the earth join chorus, renewed and rejoicing, clad in the vesture of gladness.  
Let every tongue cry out to you in song, O Mary:  
Blessed is the house of David, for it nurtures her, the nourisher of our life.

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

*We sing the second canon of the Nativity of the Mother of God  
and that of the holy martyrs.*

### *Ode 1*

*Canon of the Feast, tone 8,  
composed by Andrew of Crete*

*Irmos* To him who crushed battles with his arm  
and led Israel through the Red Sea,  
let us sing as our deliverer and God,  
for he has been glorified.

Let all creation dance for joy and let David be glad, for from his tribe and seed has come forth the rod that blossomed the Lord and creator of all.

She who is the holy of holies is placed as an infant in the holy sanctuary, to be reared by the hands of an angel. Let us all feast with faith the day of her birth.

Anna, barren and infertile, was not childless before God, for she was foreordained from many generations to become the mother of the pure Virgin, from whom the maker of all creation was born in the form of a servant.

We all honour you with hymns, the spotless lamb born of Anna and whose womb provided our nature to Christ the lamb.

*To the Trinity* I glorify the three un-oringinate ones; I hymn the three holy ones; I proclaim the three equally eternal ones who are of one essence, the one God glorified in the Father, Son and Holy Spirit.

*Theotokion* Who has ever seen a child whom no father sowed being reared on milk? Or where has a virgin mother ever been seen? Truly, O Mother of God, in a manner beyond understanding, you have fulfilled both these marvels.

*Canon of the holy martyrs, tone 4,  
composed by Joseph,  
upon the acrostic* I honour the fervent sufferings of the three sisters.

*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.

Glorious martyrs, supplicate the uncreated Trinity whom you proclaimed, for us who now honour your divine sufferings and teaching, O divinely blessed ones.

Protected by the divine weaponry of faith, the maidens scorned the words of the tyrant as for the life of all they submitted to the stormwaves of torment and unjust death.

Strengthened by the omnipotence of the creator, the honoured ones, with manly character, trampled upon the twisted and prideful serpent and cast him to the ground.

*Theotokion* With hymns we honour pure Mary as an animate temple, an incorrupt tabernacle, the portal of heaven, the divine table, the palace and throne of the Master.

### *Ode 3*

#### *Canon of the feast*

*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 most pure virgin Mother of God who was nourished in the holy of holies, as one surpassing all creation, you gave birth to the incarnate creator.

## September 10

Blessed is your womb, O chaste Anna, for it brought forth the fruit of virginity, who gave birth to Jesus without seed, the deliverer and sustainer of creation.

The whole creation calls you blessed, O ever virgin, born today of Anna as the rod from the root of Jesse, that brought forth an all pure flower.

Showing you to be more exulted than all creation, O pure Mother of God, your Son magnifies your birth from Anna and fills all with gladness on this day.

*To the Trinity* We worship you, O Father, unoriginate essence, and we hymn your eternal Son, and we honour the co-eternal Spirit, God single in essence and of three persons.

*Theotokion* Pure Mother of God who gave birth to the giver of light and author of life for mankind, you are revealed as the treasure of our life and the portal of the unapproachable light.

### *Canon of the Martyrs*

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

Wounding you cruelly, the iniquitous tormentor of our life, dead of mind, sought to force you to renounce Christ, O martyr Menodora.

The tyrant took no pity on you who lifted your eyes to God, O martyr, but with an iron rod broke your limbs without mercy, thus weaving for you an eternal crown which will not wither away.

By your torments you acquired treasure in heaven and eternal glory, O thrice-rich holy martyrs, for you have clearly drawn near to God.

*Theotokion* O pure Virgin, drive the darkness from my soul, burst the bonds of sin, and save me, for you gave birth to the most compassionate one.

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

Clad as sisters in the Spirit, and contending with endurance for the Trinity, you have vanquished the most cunning enemy; therefore you have made your abode with the five virgins in the heavenly bridal chamber, O passion bearers, and with the angels you stand in unceasing gladness before the king of all.

### *Sessional Hymn, tone 4, to the Special Melody* Joseph marvelled...

The heavenly choirs of the bodiless hosts marvelled at your great patience; for, stripped naked, your members broken, enduring a bitter death, you withstood all as

though it were others suffering, thus crushing the apostate serpent with your women's bodies, O virgin brides of the bestower of life, and champions of the faith.

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

*Sessional Hymn of the Feast, same tone*

Today is born for us Mary the child of God,  
from the root of Jesse and the loins of David,  
and the whole creation is joyfully renewed.  
Rejoice together, O heaven and earth;  
praise her, you people of our land,  
for Joachim is glad and Anna rejoices singing:  
The barren woman bears the Mother of God, the nourisher of our life.

*Ode 4*

*Canon of the Feast*

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

The patriarch Jacob, clearly foreseeing the mighty works of your dispensation, O Saviour, proclaimed in the Spirit mystically to Judah: From the tender plant you shall come, O my son; referring to you, O God who was born of the Virgin.

Now the pure Virgin, the rod of Aaron which grew from the root of David, comes forth from Anna, and heaven and earth and all the nations of the gentiles mystically dance for joy with Anna and Joachim.

Let the heavens rejoice and let the earth be glad, and let Joachim and David sing for joy: one as the father of you that gave birth to God, and the other as your ancestor who proclaimed your mighty deeds, O pure one.

The whole earth rejoices today with you, O divinely wise Anna, for you have blossomed forth the mother of its redeemer, she who from the root of David has brought forth the staff of our strength which bears Christ as a flower.

*To the Trinity* I glorify God, the Father without beginning, the Son and the Holy Spirit, the consubstantial uncreated Trinity, before whom the Seraphim stand with reverence crying: Holy, holy, holy are you, O God.

*Theotokion* The unoriginate source of all receives a beginning from you in the flesh and in time, O Mother of God, and he remains equally the unoriginate and incarnate Word of the Father, equally everlasting with the Spirit, maintaining his divine dignity.

*Canon of the Martyrs*

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

Resplendent in the rays of the cross, ever-blessed Metrodora, bound to a tree you endured torture by fire, quenching the burning coal of deception with the dew of the love of Christ.

Reaching in mind towards the visions given to you, and seeing your bridegroom of unimaginable comeliness, O ever-blessed Metrodora, beaten with iron rods you valiantly endured the pangs of torture.

Adorned and were radiantly glorified, O virgins, in loving the most glorious Word wholly; wounded by his love, you firmly endured the assaults of suffering.

*Theotokion* Enliven me, slain by the malice of the deceiver, O immaculate one who gave birth to life, for to you I flee; and as you are merciful, raise me who has fallen into the abyss of sin.

*Ode 5*

*Canon of the Feast*

*Irmos* O Lord our God, grant us your peace:  
O Lord our God, make us your own;  
for we know no other than you, O Lord,  
and we call upon your name.

In giving birth you were undefiled, O immaculate Virgin, and your conception and travail were indescribable, O unwedded bride through whom God has entirely clothed himself in me.

Let the ranks of angels be glad and let the descendants of Adam sing, for the rod is born, she who flowered in giving birth to Christ, our only deliverer.

At your birth today, Eve is lifted from her condemnation and the barrenness of Anna is loosed: Adam is freed from the ancient curse, for we are delivered from corruption through you.

Glory to you, for now you have glorified the barren woman, who as was promised, gave birth to the flowering rod from which budded Christ, the flower of our life.

*To the Trinity* Glory to you, holy Father, unbegotten God. Glory to you, timeless and only begotten Son. Glory to you, divine Spirit, equally enthroned and proceeding from the Father and resting in the Son.

*Theotokion* Your womb became the chariot of the sun: your purity remained intact as before, O Virgin, for Christ the sun appeared from you as a bridegroom from a bridal chamber.

*Canon of the Martyrs*

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

With steadfast demeanor and insuperable intent before the tribunal, the martyrs plaited a crown of victory for themselves.

Suspended, Nymphodora, who loved the immortal bridegroom, mightily endured laceration with iron claws.

With hymns let the divinely wise virgins be praised, the thrice-radiant lamps, the house of three chambers, the habitations of the Trinity.

*Theotokion* Acquiring you alone as one chosen, comely and immaculate, the supremely divine Word became incarnate of you, the divinely joyous one.

*Ode 6*

*Canon of the Feast*

*Irmos* As if on the waters of the sea,  
I am storm-tossed by the waves of life.  
Like Jonah I cry out to you, O lover of mankind:  
Lead my life up from corruption, O compassionate Lord.

Your chaste parents placed you, the holy of holies, in the temple of the Lord, there to be raised with honour, O pure one, preparing to become his mother.

Sing for joy, O barren women and mothers. Be of good cheer and leap up, you that are childless, for a barren and childless woman has budded forth the Mother of God who delivered Eve from her travail in birth, and Adam from the curse.

I hear David singing to you: The virgins that follow after you shall be brought into the temple of the king. And with him I also hymn you, the daughter of the king.

We hymn your holy nativity and honour your conceiving, O divinely chosen virgin bride. With us, the ranks of angels and the souls of the saints glorify you.

## September 10

*To the Trinity* In you, O pure one, the mystery of the Trinity is hymned and glorified: for the Father was well pleased and the Word made his abode in you, and the divine Spirit overshadowed you.

*Theotokion* You have become a golden censer, O Mother of God, for he who is fire made his dwelling place within you, and the Word by the Holy Spirit became visible in you in human form.

### *Canon of the Martyrs*

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

Desiring to see your inconceivable beauty, O unoriginate Word, those who were wounded with your love most sweet valiantly endured the cruelty of torture.

The glorious maidens bloomed like lilies in a garden, and by the grace of the Spirit have perfumed the Church with the fragrance of their divers torments.

Desiring the immortal bridegroom alone, the virgin maidens mightily vanquished visible death, strengthened by invisible power.

*Theotokion* The holy Lord who dwelt within you found you to be more holy and pure than all creation, O Mother of God, lordly of name, O most pure Lady.

### *Kontakion, tone 4, composed by Roman the melodist*

In your holy nativity, O most pure one,  
Joachim and Anna are freed from the reproach of childlessness,  
and Adam and Eve from the corruption of death.  
Delivered from the affliction of sin,  
your people celebrate, singing to you:  
A barren woman bears the Mother of God,  
the nourisher of our life.

*Ikos* The prayer and sighing of Joachim and Anna over their barrenness and childlessness proved acceptable to God: entering the ears of the Lord, they brought forth life-bearing fruit for the world. For one made supplication on the mountain, and the other bore her reproach in the garden; and with joy the barren woman bears the Mother of God, the nourisher of our life.

### *Ode 7*

### *Canon of the Feast*



*Irmos*        The Chaldean furnace, burning with fire,  
                   was bedewed by the Spirit at the presence of God  
                   as the children sang:  
                   Blessed are you, the God of our fathers.

We celebrate and venerate in faith your holy nativity, O pure one, honouring your Son by whom we have now been delivered from the ancient affliction of Adam.

Now Anna is glad and cries out in exultation: Though barren, I have given birth to the Mother of God, for whose sake the condemnation of Eve, the pain and grief of birth, has been loosed.

Adam has been freed and Eve dances, and they sing to you in the Spirit, O Mother of God: At the appearance of Christ through you, we have been delivered from the ancestral curse.

How wonderful is the womb which held the dwelling place of God, the womb which held her who is more spacious than the heavens, the holy throne and spiritual ark of salvation.

*To the Trinity* We glorify the Father, Son and Holy Spirit in the unity of the divinity; the most holy Trinity, indivisible, uncreated, equally eternal and consubstantial.

*Theotokion*    You alone gave birth to God most gloriously, for you have renewed our nature by your nativity, O Mary; and you have released Eve from the ancestral curse.

*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.

You spat upon the impious tyrant who commanded you to offer sacrifice to deaf idols, O maidens, singing: Blessed are you, the God of our fathers.

Illumined in mind with divine rays, O exalted ones, you darkened the gloom of the idols, singing: Blessed are you, the God of our fathers.

Neither the severing of their limbs, nor persecution, nor tribulation were in any way able to separate the martyrs from Christ, as they sang: Blessed are you, the God of our fathers.

*Theotokion*    Transcending nature, you, O Virgin, were granted to give birth to the Creator who fashions mortals who sing with faith: Blessed are you, O God.

*Ode 8*

*Canon of the Feast*

*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.

You have wrought wonders for barren Anna, O holy God, opening her childless womb and giving her fruit; and you, O Son of the Virgin, have received flesh from her, the ever flourishing Virgin and Mother of God.

O Lord, who closes the abyss and opens it, who raises water to the clouds and gives rain; you have now made to flower from the barren root of holy Anna an undefiled fruit, the Mother of God.

O cultivator of our thoughts and planter of our souls who makes the barren earth fruitful, you have made the formerly dry field to bloom with fertility and fruitfulness in Anna, giving rise to an undefiled fruit, the Mother of God.

O come, let us all gaze upon the city of God born as from a little chamber which comes forth from the gate of Anna's womb, she who is to have no knowledge of man; for the one God and creator is to shine forth by this strange path.

*To the Trinity* O Trinity supreme in being and unity without beginning, the multitude of angels sings your praises and trembles before you; heaven, earth and the depths are in awe of you, mankind blesses you and fire is your servant: all created things submit to you with fear, O holy Trinity.

*Theotokion*    What is this strange news we hear, that God becomes the son of a woman in a seedless birthgiving, a mother without a husband, and a begotten God? What an awesome sight, this strange conception of the Virgin: it is an ineffable nativity, truly past understanding and imagining.

*Canon of the Martyrs*

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

Honed by the love of the creator, you dulled the stings of the serpents; and having struggled manfully in your female bodies, you are now crowned with heavenly wreaths.

Locked together in the midst of the contest, the divinely wise maidens overcame invisible bodiless foes with their bodies, singing: Bless the Lord, all you works of the Lord.

Strengthened by God the Saviour, made powerful by Christ Jesus, you destroyed the feeble might of the enemy, singing: Bless the Lord, every work of the Lord.

Clothed with the embroidery of the wounds of your torture and adorned with comeliness, O wondrous maidens, you received the kingdom on high where Christ reigns.

*Theotokion* As the undefiled dwelling place of God, you received him incarnate, known in two natures, O Maiden. To him we sing: Bless the Lord, all you works of the Lord.

*Ode 9*

*Canon of the Feast*

*Irmos* Virginité is alien to motherhood,  
and childbearing is strange to virgins;  
yet both are to be found in you, O Mother of God.  
Therefore we and all the nations of the earth  
without ceasing call you blessed.

You have received a nativity worthy of your purity, O Mother of God; for, according to the promise, you were given to the barren one as a fruit divinely springing forth. Therefore we with all the peoples of earth, without ceasing call you blessed.

Fulfilled is the prophecy: I will raise up the tabernacle of sacred David which is fallen. These words prefigure you, O pure one, through whom the dust of man has been wholly refashioned into a body for God.

We venerate your swaddling clothes, O Mother of God, and we glorify him who gave fruit to the formerly barren one, opening the womb gloriously of her who was unable to give birth; for as almighty God, he does as he wills.

To you, O Mother of God, born of Anna, we the faithful offer hymnody as a gift: mothers and virgins glorify you, truly the virgin Mother: we bow down before you with hymns of glorification.

*To the Trinity* It is alien for the iniquitous to glorify the Trinity that has no beginning, Father, Son and Holy Spirit, the uncreated and omnipotent power by whom the whole world is founded at the behest of his might.

*Theotokion* O Mother, you held within your womb one of the Trinity, Christ the king, whom all creation hymns and before whom the ranks of heaven tremble. Entreat him, O most pure one, that our souls be saved.

*Canon of the Martyrs*

## September 10

*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.

Desiring to see the beauty of the bridegroom, O God-bearers, as the ultimate gesture to him you received immortality in your mortal bodies, and so, you are worthily called blessed.

O unblemished lambs, you were among tormentors as among savage wolves; and overcoming their bestiality, you offered yourselves to Christ as an acceptable sacrifice.

You have woven together an unfading wreath of divine glory, O virgins, and as martyrs you were granted the truly unshakable kingdom with the martyrs.

O honoured virgins, with boldness before the Master, pray that those who keep your memory with love receive the glory which you were granted and the exultation you have received.

*Theotokion* Take pity on me, O Christ, when you come to judge the world with glory. Dispel the gloom of my passions, through the prayers of her that gave birth to you and of your honoured martyrs, as you are good and greatly merciful.

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

She from whom the noetic Sun has come forth incarnate, illumines the world today, shining from the womb of a barren woman. Leaping up, we cry out: Rejoice, O Mary, the deliverance of our forefathers.

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

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

The only Mother of God, \* the dwelling place of God, \* comes forth \* from a barren and childless mother; \* and Adam, restored, rejoices.

*Verse* Hear, O daughter, consider and incline your ear.

Today is joy born \* of Anna, \* heralding to the world \* the abolition of the curse. \* Rejoice, all you people.

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

Rejoice, O Joachim \* and divinely wise Anna, \* for she has given birth \* to the joy and gladness of the world \* and the mediator of salvation.

Glory be to the Father... Both now and for ever... *tone 4*

The joy of the whole world,  
the exalted Virgin,  
has shone upon us from Joachim and Anna:  
by her surpassing purity she became the living temple of God,  
and is acknowledged to be truly the Mother of God.  
Through her prayers, O Christ our God,  
impart peace to the world and great mercy to our souls.

## **Liturgy**

*Beatitudes: 8 verses, from Odes 4 and 5 of the canons of the feast.*

## September 11

### Afterfeast of the Nativity of Mary, the Mother of God

#### Our venerable mother Theodora of Alexandria, the holy hieromartyr Avtonomous

### Vespers

*At Lord I call to you... we sing 6 verses,  
beginning with these for venerable Theodora, tone 4,  
to the special melody As one valiant among the martyrs...*

In a woman's body but with the guise of a man, you undertook manly struggles, living among men yet causing the passions to wither, utterly restraining the raging of desire by fasting and constant supplications, O Theodora, and by your divine and never ceasing contemplation of God.

Even setting beneath the earth, the sun never saw you in sin; and the Lord who knows men's hearts and sees thing hidden, knew your untiring efforts and illumined the eyes of your heart with the light of repentance. You diligently strove to please him through painful abstinence and the perfection of the virtues.

With no understanding of the ways of the enemy's thoughts, you loved the child whom you did not beget, and nurtured him with paternal kindness, O Theodora, enduring with true piety of mind the undeserved abuse and censure of men. Therefore we celebrate your honoured festivity.

*And 3 verses of the hieromartyr, in the same tone and special melody*

Shining with the virtues and adorned with piety, you were a godly hierarch, who passed over the world like the brilliant sun, sowing everywhere by the preaching of the faith and cutting down falsehood with the scythe of your tongue, O divinely wise hierarch Avtonómous, the great preacher.

You did not hesitate to endure painful sufferings, manly struggles, wounds and sores; for buried under a heap of stones, O Avtonómous, you made them as if a stairway and ladder, as one crowned thereby ascending to God; and you joined the hosts of the bodiless ones, where you are praying for the world.

You made your vesture bright through the blood of martyrdom and the grace of the divine Spirit; and in a sacred manner you entered the holy of holies on high, where Jesus our forerunner has entered, where you received a crown of victory with all who died by shedding their blood in martyrdom, O Avtonómous.

Glory be to the Father... Both now and for ever... *of the feast, tone 4,  
to its own special melody.*

As foretold by the angel,  
you have come forth on this day, O Virgin,  
from righteous Joachim and Anna,  
as the most pure fruit, heaven and the throne of God,  
a receptacle of purity, heralding joy to all the world;  
advocate of our life, replacing the curse with a blessing.  
Therefore, on this feast of your birth, O maiden called by God,  
ask peace for the world and great mercy for our souls.

*Aposticha, verses of the feast, tone 2,  
to the special melody O house of Ephratha...*

Weeping tears from the depths of your soul, you lamented your childlessness, desiring children; and then you gave birth to a baby who is the boast of our entire race.

*Verse* Hear, O daughter, consider and incline your ear.

With voices of hymnody, let us honour the honourable nativity of the most holy Virgin, because of whom the world has been renewed.

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

Rejoice, O wise prophets, you that are divinely eloquent, for the Virgin is born, through whom the salvation of the world will be given birth.

Glory be to the Father... Both now and for ever... *tone 4*

Let barren and childless Anna rejoice and clap her hands:  
let those on earth bear lamps and let kings leap for joy,  
let priests be glad in blessing, and let all the world celebrate.  
Behold, the queen and spotless bride of the Father  
has blossomed from the root of Jesse.  
Women shall not bear children in sorrow,  
for joy has blossomed,  
and the life of all mankind shall live in the world.  
No longer shall the offerings of Joachim be rejected,  
for the lamentation of Anna has been changed to joy,  
as she says: Rejoice with me, you chosen ones of Israel;  
for see, the Lord has given me the living palace of his divine glory,

for the joy and gladness of us all and for the salvation of our souls.

*Troparion of venerable Theodora, tone 8*

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

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

*Troparion of the feast, tone 4*

Your nativity O Virgin Mother of God, | has proclaimed joy to all the world; | for from you has shone forth Christ our God, the Sun of Righteousness; | who, having annulled the curse, has given his blessing, || and having abolished death, has granted us eternal life.

## **Matins**

*At God is the Lord... the Troparion of the feast, twice;*  
Glory be to the Father... *the Troparion of the venerable one;*  
Both now and for ever... *the Troparion of the feast, again.*

*After the first reading of the Psalter, Sessional Hymn, tone 1,*  
*to the Special Melody* When the stone had been sealed...

Gloriously born of a barren womb, you gave birth from your virginal womb in a manner past nature; for, manifest as a comely stock, you put forth life upon the world. Therefore, the hosts of heaven cry out to you, O Mother of God: Glory to your issuing forth, O pure one; glory to your nativity; glory to your virginity, O Mother who knew not wedlock.

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

*After the second reading of the Psalter, Sessional Hymn, tone 4,*  
*to the Special Melody* You have appeared...

Beams of the universal joy of your nativity shine upon the land, O Mary, virgin Mother, and illumine the minds of those who hymn you with love.

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

*We sing the first Canon of the feast, and that of the venerable mother, and that of the hieromartyr*

*Ode 1*



*Canon of the feast, tone 2,  
composed by John of Damascus*

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

Come, you faithful, rejoicing in the divine Spirit, let us honour in hymns the ever-virgin maiden, born today from a barren woman for the salvation of mankind.

Rejoice, O pure one, the Mother and handmaid of Christ our God, who has restored to mankind the primal blessedness. We, the human race, fittingly glorify you in song.

Today is born the bridge of life, through which mankind, fallen into Hades attains restoration, and sings hymns of glory to Christ, the giver of life.

*Canon of the venerable one, tone 4*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

With your praise, O Lord, fill you my mouth which sings of your exalted glory and honours the pangs of Theodora, who pleased you with the splendour of her life.

Today your sacred feast shines more brightly than the sun, illumining souls which are in darkness and ever dispelling the darkness of the demons, O wondrous one.

Your sin was recorded, as the Gospel has said, O honourable one; but, striving diligently, you erased it with the sweat of your abstinence and the streams of your tears.

*Theotokion* With hymns we honour Mary as the animate bridal-chamber, the incorrupt tabernacle, the portal of heaven, the divine table, the palace and throne of the Master.

*Canon of the Hieromartyr, tone 8,  
upon the acrostic You have finished the lawful race, O divinely wise one*

*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.

Nourished on the laws of the creator from childhood, you grew in the law of virtue to the heights of piety, and then you suffered lawfully, O father.

## September 11

You armed your mind with the sword of patience and courage, O wise one, arraying yourself for the battle against deception and vanquishing it utterly.

As an instructor of the laws of piety and a proclaimer of the dogmas of truth, O father Avtonomus, you catechized all creation, as did the apostles.

*Theotokion* Acknowledging God who revealed himself incarnate on earth, and having been deified by him through grace, O Virgin, we hymn you, delighting in spiritual gifts.

### *Ode 3*

#### *The first Canon of the feast*

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

Having lived blamelessly for God, you gave birth to the salvation of all, O divinely wise parents of her who gave birth to our creator and God.

The Lord, the fountain of life for all, led forth from the barren woman the Virgin in whom he would condescend to make his abode, and preserve her virginity inviolate even after giving birth.

Today let us exult the fruit of Anna, Mary who brought forth the life giving cluster, and let us hymn her as the Mother of God, the protector and helper of all.

#### *Canon of the Venerable One*

*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.

Clad in men's garments, you diligently hastened to join the assembly of monastics, O honoured one, entering the fray against the princes of the wicked ruler of this world.

Manfully transforming your womanly weakness, O venerable one, you were truly a precious gift, pleasing to God, by your new name and guise, and by your works.

In your mortal body you lived like one of the bodiless ones, glorious Theodora, holding firmly to genuine abstinence, unceasing vigilance and constant prayer.

*Theotokion* The storm of sin and the turmoil of unseemly thoughts buffet me, O Lady: take pity and extend a helping hand, as you are merciful; that, saved, I may magnify you.

#### *Canon of the Hieromartyr*

*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 down-pourings of your words you submerged the mire of the passions of ungodliness, O hierarch, and gave drink to the faithful.

You were a teacher and minister of Christ, O venerable one, and shared and received his divine sufferings.

With the sword of your teaching you made firm those who heeded you well, O venerable one, and guarded those who strove to avoid perdition.

*Theotokion* A wondrous report has been heard in heaven and on earth; for you gave birth ineffably to the creator of all that exists, O Mother of God.

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

Laying waste to your body through fasting, you entreated the creator with vigils of prayer for your sin, in order to receive full forgiveness and remission, having come to know the path of repentance.

*Kontakion of the hieromartyr, same tone and melody*

You blamelessly performed the divine mysteries, O most wise and divinely blessed one, and became a pleasing sacrifice; for you drained the cup of Christ, O most glorious Avtonomus, beacon for the whole world who prays unceasingly on behalf of us all.

*Sessional Hymn, tone 5,  
to the Special Melody* The Word who is equally unoriginate...

Having manfully endured feats of abstinence, you cast down him of great guile, living your life piously with men, O Theodora. Now you have passed over to God, praying for all who in a sacred manner celebrate your holy repose.

Glory be to the Father... *Sessional Hymn of the hieromartyr, tone 4  
to the Special Melody* Go you quickly before...

Christ bestowed upon you a twofold crown of incorruption, as you were both martyr and honoured hierarch, O blessed Avtonomus; for you offered the unbloody sacrifice to him and truly emulated his divine suffering. You have found delight in his sweetness which never grows stale, O blessed one.

Both now and for ever... *Sessional Hymn of the feast, tone 5,  
to the Special Melody* The Word who is equally unoriginate...

## September 11

Joachim and Anna rejoice, having rightly found grace with God, and given birth to a God-pleasing fruit, the temple, the pure Virgin Mother of God, who alone is blessed, who prays unceasingly that our souls be saved.

### *Ode 4*

#### *The first Canon of the feast*

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

We hymn you, O Lord who has given to all of us the haven of salvation, who gave birth to you.

Christ revealed you as the boast and strength of all who with faith hymn your mystery, O Bride of God.

Delivered from transgressions by your supplications, O unwedded Lady, with good understanding we call you blessed.

#### *Canon of the Venerable One*

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

Boldly you subjected yourself to fasting for many days, like one of the bodiless ones, but Christ strengthened your weakness with his almighty power and nourished you with divine grace.

Behold my lowliness and tears; behold my sorrow; and lighten the heavy burden of my sin: thus Theodora cried out to him who alone is able to save.

With the torrents of your tears you drowned him who deceitfully ensnared you in his trap; and protected by divine grace in your safe haven you overcame him who hunts men's souls with his net.

*Theotokion* Wondrous Mother of God, shine upon me a ray of repentance, dispel the darkness of my boundless evil deeds, and drive wicked thoughts away from my heart.

#### *Canon of the Hieromartyr*

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

Having the Lord as your mighty ally in the divine battle, O father, you overcame the ancient enemy of mortals by your struggles.

Having descended into the depths of the hidden things of God in a vision, O father, you drew therefrom his ineffable mysteries.

When you uttered the words, O wise one, the temples of the idolators collapsed and the shrines of their deception were reduced to ashes by the fire at your command.

The flame of your teachings raised you up to an exalted life, O wise one, revealing you to the ends of the earth as a true guide to God.

*Theotokion* With your supplications wash clean those defiled by the passions, O Mother of God, that they may hymn your nativity with pure minds.

*Ode 5*

*The first Canon of the feast*

*Irmos* Having destroyed the shadowy darkness of indistinct images  
and illumined the hearts of the faithful  
by the coming of the truth through the divine maiden,  
guide us by your light O Christ.

Let us hymn her, the cause of the cause of all things who became like us; for the prophets rejoiced to see the images that prefigured her, and they now enjoy the fruits of the fulfillment of salvation wrought through her.

The sprouting of the sapless rod showed who would be priest for Israel, and now the most glorious offspring of the barren women wondrously shines upon those who gave rise to her.

*Canon of the Venerable One*

*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.

The bodiless ranks were astonished, to see you in a body of clay, emulating their life and honourable ways, and overcoming the enemy who before had seduced you with falsehood, O Theodora.

God tamed the savagery of the wild beasts for you, giving you the grace of healing; and he who by your hand was rescued from being devoured by a wild beast, and whose wounds you healed, proclaimed this, O glorious one.

With perfect mind you nurtured a baby, enduring cruel slander, giving thanks to the benefactor who gave you strength and made you wondrous, O Theodora.

## September 11

*Theotokion* You are the might and strengthening of my feeble heart, O unwedded Virgin, the impregnable rampart against the face of the enemy, who saves me from all evils, vanquishing the hordes of the cruel enemy.

### *Canon of the Hieromartyr*

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

The noetic light shone you forth who has the words of life, O Avtonomus, and has made you to be a beacon to the ends of the earth.

Unsheathing the message of God like a sword, you cut down the array of false wisdom, O father Avtonomus.

You emptied the quiver of the enemy of all its arrows, and showed those who opposed you to have armed themselves in vain, O blessed Avtonomus.

*Theotokion* New and glorious things have come to pass, O most honoured Lady; for through you has God appeared on earth in the flesh and mortals been deified.

### *Ode 6*

#### *The first Canon of the feast*

*Irmos* From the belly of the whale, Jonah cried out to the Lord:  
Lead me up from the depth of Hades, I pray,  
that with a voice of praise and in the spirit of truth  
I may sacrifice to you as my deliverer.

The divinely wise parents of the Mother of God cried out to the Lord in grief for their barrenness; and they gave birth to our mutual glory and salvation for all generations.

The divinely wise parents of the Mother of God received from heaven a gift worthy of God, a throne more exalted than the cherubim, the Mother of the Word and creator.

### *Canon of the Venerable One*

*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.

Offering an ever-flowing fountain of tears, afflicting yourself and groaning, with thanksgiving you endured the monks' censure and shunning, O divinely blessed one.

Taking your sustenance from the sea, nurtured on wondrous plants, and dwelling with wild beasts in the wilderness, you made your abode in heaven, O wondrous one.

You endured the burning of the sun and the frigid cold of night, warmed by the grace of the divine Spirit; and now, you enjoy the blessedness of heaven.

*Theotokion* In hymns let us glorify the Virgin Mother of God, the divine urn, the table which bore the bread of life, the untilled field, the holy mountain.

*Canon of the Hieromartyr*

*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 power of the Comforter strengthened you as it had the disciples, giving you a fiery tongue, O Avtonomus, to enlighten mortal men and burn up ungodliness with fire.

Childlike in spiritual wisdom, O venerable father, in the weakness of your bodily nature you mightily struggled beyond nature in your preaching and unflagging labours.

You placed the head of the enemy, lifted up against his creator, under the feet of the pious, arming them against his words with faith and grace.

*Theotokion* Our creator and fashioner, desiring to heal broken nature through you, O Mother of God, gave you as a divine cure to those who come to you in their infirmities.

*Kontakion of the feast, tone 4,  
composed by Roman the melodist*

In your holy nativity, O most pure one,  
Joachim and Anna are freed from the reproach of childlessness,  
and Adam and Eve from the corruption of death.  
Delivered from the affliction of sin,  
your people celebrate, singing to you:  
A barren woman bears the Mother of God,  
the nourisher of our life.

*Ikos* The prayer and sighing of Joachim and Anna over their barrenness and childlessness proved acceptable to God: entering the ears of the Lord, they brought forth life-bearing fruit for the world. For one made supplication on the mountain, and the other bore her reproach in the garden; and with joy the barren woman bears the Mother of God, the nourisher of our life.

*Ode 7*

*The first Canon of the feast*

*Irmos*      The bush not burnt by flames on the mountain  
and the dew-bearing furnace of the Chaldeans  
clearly foretold you, the Bride of God, who unconsumed  
received into your material womb the divine and immaterial fire.  
Therefore we sing to him who was born of you:  
Blessed are you, the God of our fathers.

Of old, the giver of the law could not understand the hidden revelation of your great mystery, O most pure one, though he was taught through images not to think in earthly terms. Astonished at this wonder, he said: Blessed are you, the God of our fathers.

Inspired by God, the divine choir spoke of you prophetically as the mountain, the gate of heaven and the spiritual ladder; for from you was hewn the stone, not cut by the hand of man; and you are the gate through which passed the Lord of wonders, the God of our fathers.

*Canon of the Venerable One*

*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.

The crafty enemy afflicted you with unbearable wounds, appearing in illusions of your imagination; but you cast down his vain savagery, singing: Blessed are you, the God of our fathers.

You filled the dry cisterns with water through your supplications, O glorious one, mightily working miracles and magnifying God who glorified you. To him we sing: Blessed are you, the God of our fathers.

With boldness be ever mindful of those who celebrate your memory, entreating the most compassionate God, to whom we cry: Blessed are you, the God of our fathers.

*Theotokion*      O virgin Queen who gave birth to Christ the king, with pity, save me whirled about by the passions; make me firm by faith, and guide me to the path of salvation, O salvation of the faithful.

*Canon of the Hieromartyr*

*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.

Forming a chorus of piety, you taught those illumined by faith through your words, O father Avtonomus, to sing unceasingly: Blessed are you, the God of our fathers.



With unflagging courage you shook the precepts established in the souls of the unbelieving and impious, O wise martyr, and toppled them from their foundations, establishing grace in the hearts of the faithful.

The oil of your priestly anointing was mingled with divine suffering, O father Avtonomus, for by your blood you proved to be a radiant hierarch for those who sing with faith: Blessed are you, O Christ.

*Theotokion* He who, as creator and God, fashioned man out of earth, now renews that which became corrupt, taking it upon himself through you, O Mother of God; and granting us mystical adoption.

*Ode 8*

*The first Canon*

*Irmos* You once prefigured your Mother, O Lord  
in the furnace of the children;  
this figure is of deliverance from the flames,  
as those who entered therein were unconsumed.  
We hymn and exult her above all for ever,  
who through you has been revealed today to the ends of the earth.

The preordained tabernacle of our reconciliation to God now appears, she who is to give birth to the Word robed in our abased flesh. We who were created by him from nothing hymn and exalt him above all for ever.

The reversal of Anna's infertility has transformed the world's barrenness in good things, and this wonder clearly foreshadowed Christ's coming to those on earth. We, created by him from nothing, hymn and exalt him above all for ever.

*Canon of the Venerable One*

*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.

His mind illumined with purity, your abbot was caught up and beheld the good things which the Lord prepared for you, O Theodora: the radiant garden of paradise and the ineffable bridal-chamber, where your bridegroom, the judge of the contest, made a dwelling for you.

The choirs of the angels, martyrs and the venerable, preparing for your soul, carried it up to the mansions of heaven, to the place where those who rejoice find rest, where there is the dwelling-place of those who cry out and exalt Christ above all for ever.

## September 11

A multitude of monastics gathered to bury your blessed body; for, seeing wondrous things, they acknowledged your excellent qualities: for, though a woman, you were pleased to dwell bodily in the midst of men, protected by the hand of the Almighty, O divinely wise Theodora.

Achieving endurance by night-long vigils of entreaty, you quenched the uprisings of the passions and slept the sleep of the righteous, passing over to the never-waning light, singing: Hymn the Lord, you works, and exalt him supremely for ever.

*Theotokion* Women followed in your train, O most pure Bride of God and unwedded Maiden, inhaling your sweet-smelling myrrh, the only-begotten Son who shone from you; and they truly reign with you, hymning Christ for ever.

### *Canon of the Hieromartyr*

*Irmos* The king of heaven who is hymned by the angelic hosts; praise and exalt him above all for ever.

When Christ strengthened you, O divinely wise one, the might of the tyrants fell; for by your spirit it was stricken with fear.

Showing strength in your works of piety, O blessed one, with courage of mind you denounced the foulness of falsehood.

The rivers of your miracles, O father, revealed you as an abyss of healings which flows with grace in the world.

*Theotokion* Your grace, O Virgin, has truly been glorified on earth in signs; for strange was the wonder of your birthgiving.

### *Ode 9*

#### *The first Canon*

*Irmos* As a star shining before the sunrise,  
you shone forth God who came to us bodily,  
ineffably incarnate from your virgin womb:  
we magnify you, O blessed and most pure Mother of God.

He who poured water from the stone for the disobedient people, through the womb of a barren woman gives you, the fruit of gladness, to us obedient people, O most pure Mother of God, whom we worthily magnify.

You have removed the ancient and precipitous condemnation, for you are the restoration of our first mother and the cause of the reconciliation of our race to God and the bridge to the creator: O Mother of God, we magnify you.

*Canon of the Venerable One*

*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 departed the world like a star, O honoured one, to shine in the life of heaven, having left us the virtues of your life and your admonitions, like rays of light, illumining the hearts of all who celebrate your memory with faith.

The gates of heaven were opened with splendour, admitting you, ever-memorable Theodora; and the Church of the first-born now has your sacred soul, which dances with the elect, with the sound of those who keep festival amid the never-waning light.

You found the reward for your pangs, for you hoped for heavenly honour, for you found its source where you delight in good things, clearly and purely seeing your Bridegroom, O Theodora, just as the angels are granted to see him.

With boldness before the Lord, ever-memorable honourable and glorious Theodora, beg that he impart release from troubles, deliverance from the passions and correction of life to those who praise you and celebrate your honoured memory.

*Theotokion* Save me, O pure one who gave birth to the most compassionate Saviour; take pity on your servant and guide me to the path of repentance; drive far away the wiles of the evil one, and deliver me from his pursuit, O Mother of God, helper of the faithful.

*Canon of the Hieromartyr*

*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.

Soaring to the heights of piety, upborne by the virtues, O father Avtonomus, you hastened to Christ through suffering.

Mingling your pangs with tears, O divinely wise one, you produced fruits which cannot be taken away: fruits of joy, glory and the sweetness which is in Christ Jesus.

Lawfully granted crowns and divine gifts, O hierarch Avtonomus, by your supplications you make us strong through the laws of God.

*Theotokion* O Virgin, you gave birth to life and incorruption: him who has made us victors over death, and who magnify you as truly the Mother of God.

*Exapostilarion of the feast,  
to the Special Melody* By the Spirit in the sanctuary...

From Anna, barren and elderly, has life and light shone forth: the immaculate Maiden, the portal of the East, who ineffably shone forth light upon the ends of the earth. Forming a choir, let us bless her as one exalted far above all mortals.

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

*Aposticha, of the feast, tone 1,  
to the Special Melody Joy of the ranks of the heaven...*

The Mother of God is born today of Anna  
as a flower in a divinely tended garden of salvation,  
from whom is born the maker of all  
in a manner beyond understanding,  
who in his goodness purges the defilement of Adam.

*Verse* Hear, O daughter, consider and incline your ear.

Who is sufficiently worthy to hymn the Virgin,  
the wondrous child of Anna?  
You mountains and hills, drop down sweetness today,  
for the pure Mother of God, the life and cleansing of all,  
is nourished with milk.

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

She who before was like a barren land  
gives birth to fertile ground;  
and nourishes with milk the holy fruit of her fruitless womb.  
What an awesome wonder, that the nourisher of life  
who received the Bread of Heaven in her womb,  
is nourished with milk at her mother's breast.

Glory be to the Father... Both now and for ever... *tone 8,  
composed by Sergius the Patriarch*

On this solemn day of our feast,  
let us make music upon the spiritual harp,  
for today from the seed of David  
the mother of life is born, dispelling darkness.  
She is the renewal of Adam and the restoration of Eve,  
the fountain of incorruption and our release from corruption,  
through whom we have been deified and delivered from death.  
Let us, the faithful, cry to her with Gabriel:  
Rejoice, O full of grace, the Lord is with you,  
through you granting us great mercy.

## Liturgy

*Beatitudes, 8 verses from Odes 7 and 8 of the canons of the feast.*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.

*Verses* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle to the Galatians, ✠ 208 [Gal. 3: 23-29]*

*Alleluia, tone 1*

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

He brought me up from the pit of roaring waters, out of the mire and clay.

*Gospel of John, number 28 [John 8: 3-11]*

*Communion verse*

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

## September 12

# Apodosis of the Nativity of the Mother of God

*We sing the hymnody of the feast, in the usual manner at an Apodosis*

## Vespers

*At Lord I call to you... we sing six verses of the feast, in tone 6,  
composed by Sergius the Patriarch,  
to their own special melody.*

Today God who dwells upon the spiritual thrones  
has prepared for himself a holy throne on earth.  
He who established the heavens in his wisdom  
has prepared a living heaven in his loving kindness.  
For the God of wonders and hope of the hopeless  
has caused his mother to spring forth  
as a life bearing plant from a barren root.  
Glory to you, O Lord.

This is the day of the Lord, rejoice you people.  
Behold the bridal chamber of the Light and the book of the living Word  
has come forth from the womb;  
and the east gate, newly born,  
awaits the entrance of the great high priest.  
She alone leads Christ into the world,  
him who is the only salvation of our souls.

Even though, by the will of God,  
eminent barren women have become fruitful,  
yet among all such children,  
Mary has shone most brightly with divine glory:  
born wondrously of a barren mother,  
she gave birth to the incarnate God of all,  
from a womb without seed, in a manner beyond nature.  
She is the only gateway of the only begotten Son of God,  
who passed through this gate yet kept it closed:  
and having ordered all things in his wisdom,  
he has wrought salvation for all mankind.

*Composed by Stephen of Jerusalem*

Today the barren gates are opened  
and the divine virgin portal comes forth.  
Today grace begins to bear its fruit,  
revealing to the world the Mother of God,  
through whom the earthly are joined with the heavenly,  
for the salvation of our souls.

Today is the pronouncement of universal joy;  
today the winds blow that herald salvation,  
and our nature is released from barrenness.  
For the barren woman is revealed as the mother  
of her who remained a virgin after bearing the maker.  
He who by nature is God  
takes from her that which is alien to him and makes it his own:  
through her Christ works salvation for those astray in the flesh;  
he who loves mankind and is the deliverer of our souls.

Today barren Anna gives birth to the divine child,  
fore-chosen from all generations in fulfillment of the divine plan  
to be the abode of Christ our God, the king and creator of all.  
Through this we the earth born have been formed anew,  
and restored from corruption to life unending.

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

Today God who dwells upon the spiritual thrones  
has prepared for himself a holy throne on earth.  
He who established the heavens in his wisdom  
has prepared a living heaven in his loving kindness.  
For the God of wonders and hope of the hopeless  
has caused his mother to spring forth  
as a life bearing plant from a barren root.  
Glory to you, O Lord.

*No entrance nor readings*

*Aposticha, tone 4, automelon  
composed by Germanus the Patriarch,*

The joy of the whole world,  
the exalted Virgin,  
has shone upon us from Joachim and Anna:  
by her surpassing purity she became the living temple of God,  
and is acknowledged to be truly the Mother of God.  
Through her prayers, O Christ our God,  
impart peace to the world and great mercy to our souls.

*Verse* Hear, O daughter, consider and incline your ear.

As foretold by the angel,  
you have come forth on this day, O Virgin,  
from righteous Joachim and Anna,  
as the most pure fruit, heaven and the throne of God,  
a receptacle of purity, heralding joy to all the world;  
advocate of our life, replacing the curse with a blessing.  
Therefore, on this feast of your birth, O maiden called by God,  
pray for peace for the world and great mercy for our souls.

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

Let barren and childless Anna rejoice and clap her hands:  
let those on earth bear lamps and let kings leap for joy,  
let priests be glad in blessing, and let all the world celebrate.  
Behold, the queen and spotless bride of the Father  
has blossomed from the root of Jesse.  
Women shall not bear children in sorrow,  
for joy has blossomed,  
and the life of all mankind shall live in the world.  
No longer shall the offerings of Joachim be rejected,  
for the lamentation of Anna has been changed to joy,  
as she says: Rejoice with me, you chosen ones of Israel;  
for see, the Lord has given me the living palace of his divine glory,  
for the joy and gladness of us all and for the salvation of our souls.

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

*Tone 8,  
composed by Sergius the Patriarch*

Come, O faithful,  
let us hasten to the Virgin and see her born today  
who was foreordained before her conceiving as the Mother of our God,  
the vessel of virginity,  
the rod of Aaron springing from the root of Jesse,  
the preaching of the prophets,  
and the offshoot of righteous Joachim and Anna.  
She is born and with her the world is restored;  
she is born and the Church is clothed in majesty.  
She is the holy temple, the receiver of the divinity,  
the vessel of virginity, the bridal chamber of the king  
wherein was wrought the marvellous and perfect mystery  
of the ineffable union of the natures united in Christ.  
Worshipping him, we hymn the nativity of the immaculate Virgin.



*After the Lord's Prayer,  
the Troparion of the feast, tone 4*

Your nativity O Virgin Mother of God,  
has proclaimed joy to all the world;  
for from you has shone forth Christ our God, the Sun of Righteousness;  
who, having annulled the curse, has given his blessing,  
and having abolished death, has granted us eternal life.

*Litanies and Dismissal.*

*At Compline, the Kontakion of the feast.*

*At the Midnight Office, everything as usual with nothing of the feast.*

*At Matins, the Troparion of the feast twice, Glory... Both now... and once more.*

*Canons of the feast with the Katavasia of the Cross,  
and with the festal refrains at the ninth Ode instead of the Canticle of the Mother of God.*

*Praises, with 4 verses, and the Great Doxology ending with the Troparion of the feast.*

*At Liturgy, Beatitudes from Ode 9,  
Prokimenon, Alleluia and Communion of the feast,  
Epistle and Gospel of the day then of the feast.*

## September 13

# Dedication of the Church of the Resurrection in Jerusalem, Forefeast of the Elevation of the Cross, Hieromartyr Cornelius the Centurion

## Vespers

*At Lord I call to you... six verses, beginning with these of the Dedication, tone 6,*

The old law rightly mandated that dedications be honoured,  
and all the more should this be under the new;  
for the islands are made new for God, as said Isaiah;  
by which we understand the Churches now built by the nations,  
which receive a firm foundation from God.  
Therefore, we spiritually celebrate these present festivities.

Be made new, brothers,  
and, having put away the old, live in newness of life,  
bridling all things from which comes death;  
let us chastise the body, hating every evil fruit of the tree,  
and keeping this carefully in mind,  
let us avoid our ancient errors, that man may thus be restored.  
Therefore, the day of dedication is honoured.

*Composed by Anatolius*

You set up your Church as a tower of strength,  
O Christ, the pre-eternal Word,  
for you founded it upon the rock of the faith.  
Therefore, it abides unshakable for ever,  
with you who, for its sake, immutably became man in latter times.  
Giving thanks, we hymn you, saying:  
You are our king from before time began,  
and for ever, and yet still to come.

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

Seeing your good works \* and your divine supplications, \* O Cornelius, \* Christ  
sent a holy angel to you \* to enlighten you wholly, \* and the foremost of the sacred

apostles, \* who renewed you with water and the Spirit \* with all your household, O glorious one, \* teaching you sublime things through the grace of the Spirit.

Anointed with the oil of the priesthood, \* you hastened to announce to all lands \* the preaching of salvation, \* uprooting the thorns of falsehood, \* and planting the true doctrine in men's souls through the Spirit. \* In gladness, divinely wise Cornelius, \* we bless you \* as a God-pleasing hierarch \* and an invincible martyr.

Following the goodness of your character, \* the foolish came to be wise; \* and, having died \* and taken up your abode in the grave \* according to the law of nature, \* you made it a fountain of many wonders, \* O divinely inspired wise Cornelius, \* healing the sick \* and dispelling evil spirits through the Holy Spirit.

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

Celebrating the memory of the dedication, and glorifying you, the Lord and giver of holiness, we pray: Let the senses of our souls be hallowed through the supplications of the glorious passion-bearer, O gracious and almighty one.

Both now and for ever... *of the forefeast, same tone*

Today the tree appears; today the pagan races fall away, as the faith is made manifest by faithful sovereigns. Adam recovers from his fall because of the tree, and again, through the tree, demons have come to tremble. Glory to you, almighty Lord.

*But if it is Friday evening: Both now and for ever... the Dogmaticon of the current tone*

*Entrance. Prokimenon of the day;*  
*if it is Friday evening (that is, the feast of the Exultation is on Sunday), this Great Prokimenon*

*Great Prokimenon, tone 7*

Our God is in heaven, he does whatever he wills.

*Verse* When Israel came out of Egypt, and the house of Jacob from among a people of strange tongue;

*Verse* The sea saw that and fled, Jordan was driven back.

*Verse* What ailed you O sea that you fled; O Jordan that you were driven back?

*Three 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, keeping covenant and steadfast love for your servants who walk before you with all their heart. But will God indeed dwell on

the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built! Regard your servant's prayer and his plea, O Lord my God, heeding the cry and the prayer that your servant prays to you today; that your eyes may be open night and day toward this house, the place of which you said, 'My name shall be there,' that you may heed the prayer that your servant prays toward this place. Hear the plea of your servant and of your people Israel when they pray toward this place; O hear in heaven your dwelling place; heed and forgive. (1 Kings 8:22-23,27-30)

A reading from the Proverbs.

The Lord by wisdom founded the earth; by understanding he established the heavens; by his knowledge the deeps broke open, and the clouds drop down the dew. My child, do not let these escape from your sight: keep sound wisdom and prudence, and they will be life for your soul and adornment for your neck. Then you will walk on your way securely and your foot will not stumble. If you sit down, you will not be afraid; when you lie down, your sleep will be sweet. Do not be afraid of sudden panic, or of the storm that strikes the wicked; for the Lord will be your confidence and will keep your foot from being caught. Do not withhold good from those to whom it is due, when it is in your power to do it. Do not say to your neighbor, "Go, and come again, tomorrow I will give it" —when you have it with you. Do not plan harm against your neighbor who lives trustingly beside you. Do not quarrel with anyone without cause, when no harm has been done to you. Do not envy the violent and do not choose any of their ways; for the perverse are an abomination to the Lord, but the upright are in his confidence. The Lord's curse is on the house of the wicked, but he blesses the abode of the righteous. Toward the scorners he is scornful, but to the humble he shows favour. (Proverbs 3:19-34)

A reading from the Proverbs.

Wisdom has built her house, she has hewn her seven pillars. She has slaughtered her animals, she has mixed her wine, she has also set her table. She has sent out her servant-girls, she calls from the highest places in the town, "You that are simple, turn in here!" To those without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight."

Whoever corrects a scoffer wins abuse; whoever rebukes the wicked gets hurt. A scoffer who is rebuked will only hate you; the wise, when rebuked, will love you. Give instruction to the wise, and they will become wiser still; teach the righteous and they will gain in learning. The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight. For by me your days will be multiplied, and years will be added to your life. (Proverbs 9:1-11)

*Aposticha, of the forefeast, tone 5, Automelon*

Rejoice, O life bearing cross,  
invincible trophy of piety and door to Paradise;  
the strength of the faithful and the defence of the Church.  
Corruption has been utterly destroyed through you;  
the dominion of death is trampled down

and we are lifted from earth to heaven.  
 O invincible weapon and adversary of devils;  
 glory of martyrs and true adornment of the venerable;  
 haven of salvation which grants the world great mercy.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Rejoice, O cross of the Lord,  
 whereby mankind has been loosed from the curse.  
 Scattering the enemy by your exultation,  
 O most venerable cross, you are a sign of true joy;  
 our help and the strength of kings,  
 the power of the righteous and the majesty of priests.  
 All who sign themselves with you are delivered from peril.  
 The staff of strength under which we are tended like sheep,  
 you are a weapon of peace around which angels stand in fear.  
 You are the divine glory of Christ,  
 who grants the world great mercy.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

Rejoice, guide of the blind, physician of the sick  
 and resurrection of the departed.  
 O precious cross, you have lifted us up  
 who were fallen into mortality.  
 Through you corruption has been destroyed  
 and incorruption has flowered;  
 we the earthly are made divine  
 and the devil is utterly cast down.  
 Seeing you exulted by the hands of the high priest on this day,  
 we exult him who was lifted high upon you,  
 and we venerate you,  
 drawing from you the abundance of great mercy.

Glory be to the Father... *of the Dedication, tone 2,*  
*composed by Anatolius*

Celebrating the dedication of the most sacred church of your resurrection, we glorify you, O Lord, who has sanctified it and perfected it with your perfect grace; who is adorned therein by the faithful with sanctifying, mystic and sacred sacrifices; who receives unbloody and pure sacrifices from the hands of your servants, and grants great mercy and cleansing from sins to those who rightly make offering.

Both now and for ever... *of the forefeast, same tone,*  
*composed by Theophanes*

As a divine treasure hidden in the earth,

the cross of the giver of life  
appeared in the heavens to the pious emperor,  
and its inscription spiritually signified his victory over the enemy.  
Rejoicing with faith and love and inspired by God,  
he hastened to raise on high that which he had seen in his vision,  
and with great zeal he brought it forth from the bosom of the earth,  
for the deliverance of the world and the salvation of our souls.

*Troparion of the Dedication, tone 4*

You have shown us the beauty of the holy dwelling place of your glory here below,  
like the splendour of the firmament on high: strengthen it for all ages, and through the  
intercession of the Mother of God, accept the supplications offered to you therein, O  
Lord, the life and resurrection of all.

Glory be to the Father... *Troparion of the hieromartyr, same tone*

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: hieromartyr  
Cornelius, entreat Christ our God that our souls be saved.

Both now and for ever... *Troparion of the forefeast, same tone*

In supplication we offer you, O Lord, the life-creating cross of your goodness,  
which you have given to us, unworthy though we be. Save all Orthodox Christians and  
you holy city which entreats you through the Mother of God.

## Matins

*At God is the Lord... the Troparion of the dedication, twice;*  
Glory be to the Father... *that of the hieromartyr; Both now and for ever... that of the forefeast.*

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

Christ has enlightened all by his advent and has restored the world by his divine  
Spirit, and the souls of men are made new again; for a house has been raised up to the  
glory of the Lord, where Christ our God renews the hearts of the faithful, saving  
mankind.

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

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

The festive day of the dedication has come upon us, O faithful, decreeing that all the chosen of Christ be renewed, and that with radiant countenance they faithfully sing hymns from the depths of their hearts to the Master, the deliverer who renews us.

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

*We sing three canons: of the Dedication; of the forefeast; and of the hieromartyr.*

*Ode 1*

*Canon of the Dedication, tone 4,  
composed by John the monk*

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

O Christ who of old guided Israel the chosen by a pillar, you planted the Church in Sion through the laver of baptism; and it cries out: Let us sing a hymn to our God.

Today the coming of your unapproachable glory has fashioned a heaven, the church planted for you on earth; and therein we sing a hymn to our God.

Not adorned with the law, O Lord, nor by the outstretched hands of servants, but, boasting in the grace of the cross, the church sings to you: Let us sing a hymn to our God.

*Theotokion* By the will of the Father you conceived without seed the Son of God through the divine Spirit, and gave birth in the flesh to him who was begotten of the Father without mother and came forth from you without father for our sake.

*Canon of the forefeast, tone 4,  
composed by Joseph,  
upon the [Greek] alphabet (apart from the Theotokia)*

*Irmos* O virgin-born, I pray you, drown the three parts of my soul<sup>2</sup> in the depths of dispassion, as of old you drowned the mighty commanders; that in the immortality of my body, as on a timbrel, I may sing a hymn of victory.

Be glad, O heaven, and rejoice, O earth, for the holy cross comes forth, with grace sanctifying us who venerate it as a source of holiness and the cause of deification.

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

## September 13

O holy cross, strengthen us who bow down before you with faith, that we may piously tread the path of heaven, and avoiding the pitfalls of the adversary come to share in divine glory.

O most precious cross, acknowledged by the creator through you, we ever embrace you with heart and soul, gazing upon you placed before us; and enlightened in mind, we glorify the all-accomplishing Word.

*Theotokion* O immaculate Mother of God, preserve the city of God the king of all, the God-pleasing and precious treasure, your portion, which ever praises you and honours your birthgiving with faith.

*Canon of the hieromartyr, tone 5,  
composed by Joseph  
upon the acrostic I hymn the glory of your wonders, O blessed one*

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

By your supplications, O divinely blessed hierarch, enlighten those who celebrate this your splendid and divine repose, your radiant memory and sacred festival.

Even before the mysteries of initiation were performed upon you, you exercised yourself in almsgiving and prayer, O wise and blessed Cornelius, seeking the Lord of all with upright mind.

When the pre-eminent of the apostles taught you at the behest of the Master, O blessed one, you learned the laws of the Saviour who, in the excess of his goodness, had united himself to the flesh.

*Theotokion* You set the hearts of the faithful on fire, to glorify you with unending love, O Mother of God, the glory of men, having given birth to the Lord of glory.

*Katavasia of the cross, tone 8*

Inscribing the invincible weapon of the cross, Moses marked an upright line with his staff dividing the Red Sea, opening a path for Israel to pass over on foot; then he marked a second line across the waters uniting them and overwhelming the chariots of Pharaoh. Therefore let us sing to Christ our God, for he has been glorified.

*Ode 3*

*Canon of the Dedication*

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



O Christ, by the Spirit you have sanctified your Church on earth, anointing it today with the oil of your gladness.

O good one, you have revealed today the tabernacle of your glory, made of men's hands, which passes understanding, a well-built dwelling-place.

Having you as an immovable foundation, O Christ, the Church is crowned with your cross as with a royal diadem.

*Theotokion* You alone on earth, O Mother of God, are the mediator of good things which transcend nature; therefore, we offer to you the cry: Rejoice.

*Canon of the Forefeast*

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

Glorified and enlightened by your precious embrace, O glorious cross of the Lord, with faith we glorify you, the glory of Christ.

Arriving in gladness, O faithful, let us draw the ever-living waters of the cross as from a pure spring; and, saved, let us praise God.

As he is life, Jesus died, hanging upon the wood of the cross; and embracing it now with faith, we drive away the passions, the mediators of death.

*Theotokion* Appear to me and dispel the darkness of my soul, crush the members of sin, and save me, O Lady who gave birth to the most compassionate one.

*Canon of the Hieromartyr*

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

With all your household you received the enlightenment of the Holy Spirit and the grace of God through the divine mouth and by the arrival of the pre-eminent apostle of God, who declared the doctrines of salvation to you.

Exalted in the virtues like a cedar of lofty stature, blessed hierarch Cornelius, you have put forth for us fragrant fruits: the gift of doctrines, the grace of miracles and the working of healings.

Granted the greatest of splendour, O Cornelius, with the pre-eminent apostle and many others you hastened to preach the divine proclamation everywhere; and we, enlightened thereby, are delivered from the darkness of ignorance.

*Theotokion* As the radiant habitation of purity, you held the incarnate bestower of light, who in his love for mankind manifested himself as a man like to us and destroyed corruption, O all-pure Virgin Bride of God, the incorrupt restoration of men.

*Katavasia* The rod of Aaron is an image of this mystery, when it budded it showed who should be priest. So in the Church that once was barren, the wood of the cross has now flowered, as her strength and confirmation.

*Kontakion of the dedication, tone 4,  
to the Special Melody* You have appeared...

The Church has been proven to be a heaven of great splendour, which enlightens all the faithful: standing therein we cry out: Strengthen this house, O Lord.

*Sessional Hymn of the dedication, tone 8,  
:to the Special Melody* That which was commanded...

Christ revealed the tabernacle of witness which godly Moses set up on earth; and Solomon dedicated the temple with sacrifices; and we, hastening to the new Jerusalem with faith, like David utter divine hymnody to him who was crucified for us, asking forgiveness for all things in which we have sinned.

Glory be to the Father... *Sessional Hymn of the hieromartyr, tone 4,  
to the Special Melody* You have appeared...

The Church received you as the holy firstfruits of the gentiles; and you enlightened it with your virtuous deeds, O divinely wise Cornelius, servitor of sacred mysteries.

Both now and for ever... *Sessional Hymn of the forefeast, same tone,  
to the Special Melody* Joseph marvelled...

Moses stretched out his arms to heaven on high, prefiguring the cross, the divine weapon of the faithful, to which Christ nailed our sins. Therefore, the enemy wept, his senses wounded painfully, and said: This spear of wood has pierced my heart, as Christ releases all from the bonds of Hades.

*Ode 4*

*Canon of the Dedication*

*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 Church is sprinkled not with the sacrifices of dumb beasts, but with the precious and life-bearing blood which flowed from your side; and it cries out in splendour: Glory to your power, O Lord.

The beloved habitations of the Lord cry out together to those who desire to see the clear glory of his countenance: Glory to your power, O Lord.

Portraying the anointing of your chosen people, the Church is anointed today with costly ointments, invisibly receiving the divine grace of the Spirit.

*Theotokion* You gave birth without knowing wedlock, O Virgin, and even after giving birth you remained a virgin; therefore, with never-ceasing voices and unwavering love we cry out to you: Rejoice, O Lady.

*Canon of the Forefeast*

*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.

The cross of the Lord, worshipped by the faithful, is appears as bright as the sun; and as we kiss it our souls are enlightened.

God the Lord has appeared incarnate, uplifted upon the tree; and he enlightens those who bow down before it, ever delivering them from evils.

Grant cleansing from offences, O Word of God, to those who today bow down with faith before your precious cross, placed before us.

*Theotokion* Without abandoning the bosom of the Father, the Word descended into your womb, O Maiden, desiring to restore me who lies subject to corruption.

*Canon of the Hieromartyr*

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

Receiving the grace of the Spirit, O honoured Cornelius, you passed over the earth like a radiant sun, dispelling the darkness of idolatry.

Issuing forth like a great river, you watered the face of the earth with divine teachings, choking the weeds of polytheism, O Cornelius.

Having died to the world, O blessed Cornelius, you announced to all those dead through the passions the divine resurrection of him who was slain for us.

*Theotokion* O pure Virgin, supernaturally you became the precious dwelling-place of the Wisdom of the Father, by whom we are delivered from the malice of the crafty one.

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

*Ode 5*

*Canon of the Dedication*

*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.

On Sinai of old you show to Moses the God-seer a tabernacle not made by men's hands, O Christ, prefiguring your Church.

Lord, you built a tabernacle on the earth, and by your power you join the ranks of heaven to the choirs of men.

Lord, we know you to be the source of life. And in your coming, O Christ, you proclaimed peace to your Church.

*Theotokion* We wield you against the enemy as a mighty weapon, O Bride of God, for we have acquired you as our dominion and the hope of our salvation.

*Canon of the Forefeast*

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

Strengthen us against the corrupting passions as we honour and venerate you, O precious cross, holy emblem of the holy Passion.

O faithful, illumined today in heart and soul with goodly sights, let us approach and bow down before the sacred and divine wood.

Moses of old, in sweetening the waters of Marah, prefigured you with a tree, O precious cross, for you have exuded the sweetness of salvation for men.

*Theotokion* O most pure Maiden, pray for us to Christ who was clad in material flesh through your precious blood and who has renewed mortals.

*Canon of the Hieromartyr*

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

Cleaving wholly to the Almighty, even when subjected to violence by vile and murderous men you did not offer worship to deaf idols, O servitor of sacred mysteries.

In supplications you called upon the invisible God, the Most High, O Cornelius, and, causing great wonder, you demolished the temple of abominable idols.

Keeping the commandments of the Almighty, you endured imprisonment and released the foolish from the bonds of false belief, O divinely wise one.

*Theotokion* Rain down upon me remission of sins, O most pure Lady, and visit me who is afflicted and buffeted by the perils of life and the passions of the flesh.

*Katavasia* O thrice-blessed tree on which Christ the king and Lord was crucified, through you he fell, who had deceived mankind by the tree: he was smitten by you, when God was crucified upon you in the flesh, who grants peace to our souls.

*Ode 6*

*Canon of the Dedication*

*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.

Christ the king desired the beauty of the Church, his chosen, and has shown her to be the mother of the gentiles, who from slavery have been made sons by the Spirit.

Hordes of malicious demons tremble before the Church of Christ which is marked with the sign of the image of the cross and covered with the overshadowing of the Spirit.

Having Christ, and not sand, as its foundation, the Church of the nations is crowned with unapproachable beauty and adorned with a royal diadem.

*Theotokion* O wonder more recent than all other wonders: the Virgin has without knowing man conceived him who sustains all things, yet has not confined him.

*Canon of the Forefeast*

*Irmos* I have come to the depths of the sea, and the storm of my many sins engulfs me; but as you are God, lead up my life from the abyss, O most merciful.

The creator, his side pierced while he hung upon you of his own will, O cross, poured blood and water, edifying us who kiss you with faith.

O life-giving tree of the Lord, fountain of immortality and deliverance of the world, save us who venerate you as our saving protector.

You are revealed to us as a mighty weapon, whereby in sacred manner we kiss you with uprightness of soul and overpower all the assaults of the adversary, O divine cross.

*Theotokion* O Mother of God, the holy temple of him who rests in the saints; illumine us who with faith hymn you, the virgin Mother.

*Canon of the Hieromartyr*

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

While offering your supplications in purity, you beheld the angel of God who taught you the exalted things of salvation.

Enlightened by the Spirit, you were a light-giving star illumining the ends of the earth with radiant splendour, O Cornelius, servant of sacred mysteries.

Blessed one, formerly darkened by falsehood, recognizing the Lord of glory, you gained sight through your supplication and received divine cleansing for your whole household.

*Theotokion* The Lord of glory was incarnate of your virginal blood in a way that he alone knows, O exalted Lady, saving us by his goodness.

*Katavasia* Jonah stretched out his hands in the form of a cross within the belly of the whale, clearly prefiguring the redeeming passion. Emerging after three days, he foreshadowed the marvellous resurrection of Christ our God whose body was crucified, who enlightened the world by his rising on the third day.

*Kontakion of the Dedication, tone 2,  
to the Special Melody* The steadfast...

Grant inner enlightenment and spiritual renewal of heart to those who with faith celebrate the sacred dedication of the temple of your house, which in your good pleasure has been built in your divine name, O Lord, glorious in your saints.

*Ikos* Wise Solomon of old, celebrating the memorial of the dedication, brought dumb beasts as whole-burnt offerings and sacrifices to God; and now, truth and grace having come upon the earth, he who offered himself as sacrifice for our salvation has abolished the sacrifices, as he loves mankind. He who alone is glorious in the saints has sanctified the church and shown it to be immovable.

*Ode 7*

*Canon of the Dedication*

*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.

Of old the flame of the furnace appeared bearing dew; and now spiritual anointing with oil sanctifies those who sing: Blessed are you, O Lord, in the temple of your glory.

In this new tabernacle, as in the God-receiving furnace, all of us who are of the spiritual Israel cry out, bedewed: Blessed are you, O Lord, in the temple of your glory.

Smitten with most sweet divine desire, come to this bridal-chamber and be joined to Christ the bridegroom, crying: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* Rejoice, divine and hallowed abode of the Most High, for through you, the Mother of God, joy has been given to those who cry: Blessed are you among women, O immaculate Lady.

*Canon of the Forefeast*

*Irmos* The three youths in Babylon, having mocked the tyrant's command, cried out in the midst of the flame: Blessed are you, Lord God of our fathers.

Of old, O precious cross, Jacob prefigured you in blessing the children of Joseph; but we, bowing down now, honour you, drawing forth enlightenment.

The sayings of the divine prophets are now fulfilled, O sacred cross; for the Lord of all has been lifted up upon you, delivering all from corruption.

Embracing you now with heart and mouth, O precious cross, we ever draw forth sanctity, health and salvation of soul and body.

*Theotokion* O blessed Virgin, pray for us who entreat you, for we all place our hope in you and cry out to you: O Lady, forsake not your flock.

*Canon of the Hieromartyr*

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

You were the firstfruits of the gentiles, O Cornelius; for you were the first to receive holy baptism: and like the divinely eloquent ones before you, the grace of the Spirit.

Performing magnificent miracles through divine grace, you drew to the faith those who of old were steeped in falsity, teaching them to sing: Blessed are you, O God.

Hidden in the earth and protected by a bush, O wise one, you were revealed by the words of God, pouring forth the grace of miracles and driving away infirmities.

O Cornelius, you became a sweet-sounding harp of the doctrines of salvation, making sweet the souls of all, and singing: Blessed are you, O God.

## September 13

*Theotokion* Immaculate Virgin, you have deified human nature by your divine birthgiving; therefore, as is fitting, we the faithful glorify you.

*Katavasia* The senseless decree of the wicked tyrant shook the people, breathing forth threats and blasphemy hateful to God. Yet neither the fury of wild beasts nor the roaring of the fire could frighten the three children, but standing together in the flame, fanned by the wind that brought refreshment as the dew, they sang: Blessed are you, and praised above all, the God of our fathers.

### *Ode 8*

#### *Canon of the Dedication*

*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.

Today your Church has been adorned like a bride with a noetic robe woven on high of divine grace, O Lord, and she summons her people to sing in gladness: Bless the Lord, all you works of the Lord.

Today Christ, the second Adam, has shown a noetic garden of paradise, this new tabernacle which, instead of the tree of knowledge, offers the life-bearing weapon of the cross to those who sing: Bless the Lord, all you works of the Lord.

*To the Trinity* worshipping you, the unoriginate Father, the Son and the Holy Spirit, the one divinity, perfect, unoriginate, indivisible, consubstantial, unconfused, in three persons, we sing: Bless the Lord, all you works of the Lord.

*Theotokion* You, alone among all generations, are the Mother of God; you were the dwelling-place of the divinity, O immaculate Lady, who was not consumed by the fire of unapproachable light: therefore, we all bless you, O Mary, bride of God.

#### *Canon of the Forefeast*

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

Let us bow down before the cross of the Lord, the unbroken weapon of salvation, the ready help of the faithful, our mighty defence, which now lies before us.

Prefiguring you, the most precious cross, Moses lifted a brazen serpent up high on a pole to oppose the serpents, as it is written, and by you we are delivered from the deception of the noetic serpents.

O light-giving and most precious cross, the enlightenment of our souls, embracing you, with your divine power we cut down the princes and powers of darkness.



*Theotokion* We honour the pure Virgin who, for our salvation, gave birth beyond nature to the unoriginate and uncreated Word, crying out in hymnody: We bless your birthgiving, O Virgin.

*Canon of the Hieromartyr*

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

With uprightness of mind you spoke of the one God who appeared on earth from among the spiritual beings, O God-bearer, becoming the honoured firstfruits of the gentiles and the receptacle of the Spirit.

With the burning ember of your fiery words, O blessed one, you burnt up the tinder of vanity; and you have passed over to the never-waning light, illumining all who hymn you with love.

O divinely wise Cornelius, the Word who called all things into being out of nothingness was your portion and lot, your help and deliverer, your might and boast, your light and guide.

*To the Trinity* O holy Father, holy Word, most holy and uncreated Spirit, indivisible Trinity: save those who with love hymn your dominion, kingdom and majesty.

*Theotokion* Pour upon us your mercies in abundance, O holy Maiden, and implore the forgiveness of our sins, committed in knowledge or in ignorance, and through inattention.

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

*Ode 9*

*Canon of the Dedication*

*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.

Come with a pure heart and, gazing with wakeful spiritual eyes upon the beauty of the Church, the daughter of the king, which outshines gold in luster, let us magnify her.

Rejoice and be glad, O bride of the great king, radiantly beholding the beauty of your bridegroom, crying out with your people: We magnify you, O bestower of life.

O Saviour, grant your Church excellence from on high, for it acknowledges no other than you who of old laid down your life for her; and she is great in this knowledge.

*Theotokion* Rejoice, O joyous bride of the great king; for through you, have we been delivered from the curse of Eve, and have found life in your birthgiving.

*Canon of the Forefeast*

*Irmos* Your birthgiving was shown to be incorrupt: God issued forth from you, appearing on earth clothed in flesh and dwelling with men. Therefore, we all magnify you, O Mother of God.

Suspended upon you, Christ truly raised up that which had fallen into the depths of perdition, O cross of the Lord; therefore, we bow down before you with love, and honour and glorify you.

Let us purify our souls and hearts with good works, and, seeing the saving wood which lies in our midst, with divine wisdom let us bow down before it with faith and love.

Like the great sun you illumine those in darkness with your brilliance, and drive away demons, O most beautiful cross; therefore, we cry out: Illumine all who bow down before you with faith.

*Theotokion* Illumine me with divine light, O Virgin, the receptacle of the light, truly dispelling the darkness of my passions and the most profound night of pleasures, O most holy Mother of God.

*Canon of the Hieromartyr*

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

The Church summons all to a sacred festival, your honoured memorial, O proclaimer of Christ; for you stood with the holy disciples as their peer, having, like them, inherited the Holy Spirit.

Adorned with dogmas of piety as a sacred priest, and emulating the divine servants of God, you ever flow streams of healing, driving away the sickness of men, sacred Cornelius.

Adorned with the robe of salvation which the incarnate Christ wove, you now go about the kingdom on high with joy, gazing in purity upon the incomprehensible beauty of the bridegroom, O glorious one.

*Theotokion* Implore enlightenment for us, O birthgiver of the light who shone forth from light, and drive far from me the darkness of pleasures and temptations, O unfailing intercessor.

*Katavasia* O Mother of God, you are a mystical paradise, which untill now has put forth Christ, by whom the life bearing tree of the cross was planted. Therefore, worshipping it as it is now raised aloft, we magnify you.

*Exapostilarion of the Dedication,  
to the Special Melody* By the Spirit in the sanctuary...

Renew by the Spirit, and adorn with divine rays the most wondrous, precious and holy Church, redeemed by your all-pure blood, O good Word; and let it be exalted with glory by those who fittingly celebrate the dedication of your temple.

Glory be to the Father... Both now and for ever... *Exapostilarion of the forefeast, same melody*

With light-giving splendour, the cross of the Lord summons to its elevation all who with divine love stand before it. Come, and with joy, love, fear and faith let us kiss it and glorify the one creator and Master.

*At the Praises, 6 verses of the Dedication, beginning in tone 4 with these three,  
to the Special Melody* You have given a sign...

Today the divine, sacred, honoured and light-bearing house \* of the resurrection of Christ \* is splendidly consecrated, \* and his tomb which gives divine life to the world; \* a fountain of immortality gushes forth, \* pouring streams of miracles, \* and, overflowing with the waters of grace, \* it grants healing \* to those who hymn it with faith.

Glowing from on high, \* a radiant beam shines, \* illumining all; \* with faith let us all honour \* the resurrection of Christ the creator \* and in hymns let us celebrate \* the life-bearing and divine festival of the dedication, \* and let us be jubilant in psalms, \* that we may find the mercy of the Saviour and Lord.

Desiring to see the holy sceptre of the cross \* borne aloft in the midst of the earth, \* let us purify our souls in advance, \* and being illumined with light, \* let us render our thoughts radiant, \* and, shining with divine power let us hymn Christ \* who imparts his holiness through the precious wood \* to those who fervently sing to him with faith.

*And 3 verses idiomela, tone 1,  
composed by John the Monk*

Be renewed and restored, O new Jerusalem; for your light has come, and the glory of the Lord has shone on you. The Father has built this house; the Son has founded it, and the Holy Spirit has restored it, who illumines, makes firm and sanctifies our souls.

## September 13

*Composed by Anatolius* Solomon of old, when consecrating the temple, offered sacrifices and wholeburnt offerings of dumb beasts, O Lord. But since you, were pleased to abolish the prefigurings that the truth might be known, the generations of men now offer unbloody sacrifices to your glory; for you sanctify all things through the Holy Spirit, O Lord who has dominion over all.

*Composed by John the Monk, tone 4* The Church of the nations is renewed today through the precious and life-bearing blood which flowed from the pure and incorrupt side of Christ our God, who was incarnate of the holy Virgin. Assembling, you choirs of the faithful, let us glorify the Father, the Son and the Holy Spirit, the one divinity who sustains all things.

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

Arise to your true nature, O man: be new instead of old; and celebrate the restoration of the soul while yet you have life, that the path of all life may be restored to you; for the old has passed away, and, all things are new. Transformed by a change for the good, offer this to the feast as fruit. Thus is man made new, and thus is the day of the dedication honoured.

Both now and for ever... *of the forefeast, same tone,*  
*composed by John the Monk*

O Christ our God, who for the resurrection of the human race accepted voluntary crucifixion, and by the pen of the cross stained your fingers with blood as with ink of royal purple, and in your love for mankind as king affixed your signature to the document of our remission: forsake us not who are in distress and again are far from you, but have pity upon your people who find themselves in evil circumstances, O long-suffering one. Arise, and do battle with those who fight against us, in your mighty power.

*Great Doxology and the rest*

## Liturgy

*Beatitudes: 8 verses: 4 from Ode 3 and 4 from Ode 6 of the canon of the Dedication.*

*Prokimenon, tone 4*

Holiness adorns your house, O Lord, for ever.

*Verse* The Lord is king, he has put on clothes of glory.

*Epistle to the Hebrews, number 307 [Heb. 3: 1-4]*

*Alleluia, tone 2*

His foundations are on the holy hills.

Glorious things are spoken of you, O city of God.

*Gospel of Matthew, number 67 [Mt. 16: 13-18]*

*Communion Verse*

Lord, I love the beauty of your house, and the place where your glory dwells.

## September 14 The Exultation of the Cross

### Little Vespers

*At Lord I call to you... we sing 4 verses in tone 1,  
to the special melody Joy of the ranks of heaven...*

The cross is uplifted and demons are driven away  
as the thief opens the gates of Eden;  
death is slain and shown to be desolate  
as Christ is magnified.  
Be glad, O earthborn, for the curse has been lifted. (*twice*)

Come, all who love God, and see the precious cross uplifted;  
let us magnify it together and give glory  
to the one deliverer and God, as we sing:  
You that were crucified on the wood of the cross,  
reject not those who pray to you.

Changing bitterness to sweetness,  
Moses of old delivered Israel, by inscribing the image of the cross;  
and all we, the faithful,  
ever making the sign thereof mystically on our hearts,  
are divinely saved by its might.

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

*And this verse to its own special melody in tone 6*

Today, from the impenetrable bosom of the earth,  
proceeds the living plant,  
which announces the resurrection of Christ who was nailed to it.  
Lifted up by priestly hands, it proclaims his ascension to heaven;  
where our nature, earth-bound by the fall, now dwells.  
Therefore in thanksgiving we sing:  
Lifted up thereon and thereby raising us with you, O Lord,  
grant us your heavenly joys,  
as you are the lover of mankind.

*Aposticha, tone 2,  
to the special melody O house of Ephratha...*

Like a bride, the church \* is splendidly adorned \* with the water of grace \* and your blood O Word, \* hymning the glory of the cross.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

The spear and the cross, \* the nails and that which pierced \* the life bearing body of Christ: \* as we see them raised on high, \* we worship them.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

When Moses conquered Amalek, \* by raising his arms \* in the form of a cross, \* he prefigured \* the sufferings of the all pure Christ.

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

*Tone 6*

Today the tree has appeared,  
today the Jewish race is defeated,  
and today the faith is proclaimed by faithful hierarchs.  
Adam fell through a tree  
but the demons are made to tremble, again by a tree.  
Glory to you, O almighty Lord.

*Troparion of the feast, tone 1*

O Lord, save your people | and bless your heritage. | Grant victory to Orthodox Christians over their enemies, || and protect your people by your cross.

*After the Dismissal of Little Vespers, the Ecclesiarch, Priest, Deacon and Paraecclesiarch enter the Vestry and the clergy assume their vestments. With lighted lamps, the Deacon incenses the precious cross on a decorated tray placed on the Table of Preparation and says: Bless, Master and the Priest says: Blessed is our God... Then is read Holy God... and after the Priest's exclamation, the Troparion of the cross (as above), Glory be... Both now... and the Kontakion, tone 4:*

O Christ our God who willingly chose to be raised upon the cross,  
grant your mercies to the new nation named after you.  
Gladden with your power Orthodox Christians,  
granting them victory over enemies.  
May they have as your help the weapon of peace, the invincible trophy.

*Meanwhile the Priest, takes the cross on its tray and places it upon his head and carries it to the Sanctuary, preceded by two candle-bearers bearing lighted candles. He places the cross on the Altar, in the place usually occupied by the Gospel book which has been moved. A lamp is set to burn before the precious cross throughout the night.*

*Be advised that if this feast falls on a Sunday, then this service to the cross completely replaces and supersedes the Sunday service.*

## Great Vespers

*If it is Saturday evening, we sing Blessed is the man... the entire Kathisma; and if it is Sunday evening, we sing only the first Antiphon; but on any other day Blessed is the man... is omitted, and after the Litany of Peace we immediately sing Lord I call to you...*

*At Lord I call to you... we sing 8 verses in tone 6,  
to the special melody Having set aside...*

Elevated on high, the cross urges all creation  
to sing the praises of the undefiled passion  
of him who upon it was raised.  
For it was there that having killed our slayer  
he brought the dead to life,  
and in his abundant goodness and compassion  
he has made them beautiful  
and has granted them life in heaven.  
So with rejoicing let us exalt his name  
and magnify his exceeding condescension. *(thrice)*

Moses prefigured you, O precious cross,  
when he stretched out his arms on high  
and put Amalek the tyrant to flight.  
You are the boast of the faithful and succour of sufferers,  
the adornment of the apostles, the champion of the venerable,  
and the preserver of the righteous.  
Beholding you raised on high,  
creation rejoices in celebration, glorifying Christ  
who through you has joined that which was divided,  
in his exceeding goodness. *(thrice)*

O most precious cross exalted today  
attended by ranks of rejoicing angels,  
by divine command you raise up all  
who through the stealing of the fruit,  
were made outcasts and acquainted with mortality.  
And so we the faithful, kissing you with hearts and lips,  
draw sanctification from you, as we proclaim:  
Exult Christ our God most good,  
and venerate his divine footstool. *(twice)*

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



*Tone 2*

Come, all you nations, let us worship the blessed wood  
through which everlasting righteousness has come to be;  
for he who by a tree deceived our forefather Adam,  
is himself deceived by the cross;  
and he who by tyranny  
gained possession of the creature endowed by God with royal dignity,  
is overthrown and cast down by an exceptional fall.  
By the blood of God the venom of the serpent is washed away;  
and the curse of the just condemnation is lifted  
by the unjust condemnation of the righteous one;  
for it was fitting that the tree be healed by a tree,  
and that the sufferings of the condemned be loosed  
by the sufferings on the wood of him that is beyond suffering.  
Glory to you, O Christ our king,  
for your wise providence whereby you have saved us all,  
in your goodness and love for mankind.

*Entrance, Prokimenon of the day and three readings.*

*Note that if this feast falls on a Saturday, then on Friday evening,  
we sing the following Great Prokimenon instead of the Prokimenon of the day.*

*Great Prokimenon, tone 7*

Our God is in heaven, he does whatever he wills.

*Verse* When Israel came out of Egypt, and the house of Jacob from among a  
people of strange tongue;

*Verse* The sea saw that and fled, Jordan was driven back.

*Verse* What ailed you O sea that you fled; O Jordan that you were driven back?

*A reading from Exodus*

In those days, Moses ordered Israel to set out from the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water. When they came to Marah, they could not drink the water of Marah because it was bitter. That is why it was called Marah. And the people complained against Moses, saying, "What shall we drink?" He cried out to the Lord; and the Lord showed him a piece of wood; he threw it into the water, and the water became sweet. There the Lord made for them a statute and an ordinance and there he put them to the test. He said, "If you will listen carefully to the voice of the Lord your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases that I brought upon the Egyptians; for I am the Lord who heals

you.” Then they came to Elim, where there were twelve springs of water and seventy palm trees; and they camped there by the water. The whole congregation of the Israelites set out from Elim; and Israel came to the wilderness of Sin, which is between Elim and Sinai. [15:22-16:1]

*A reading from the Proverbs*

My child, do not despise the Lord’s discipline or be weary of his reproof, for the Lord reproves the one he loves, as a father the son in whom he delights. 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. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called happy. [3:11-18]

*A reading from the prophecy of Isaiah*

Thus says the Lord: 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 Savior and your Redeemer, the Mighty One of Jacob. [60:11-16]

*Entreaty verses to their own special melody in tone 1,  
composed by Andrew of Jerusalem.*

The holy words of David are now fulfilled,  
for we truly venerate the footstool of your undefiled feet.  
Placing our hope in the shadow of your wings,  
we cry out to you, most compassionate Lord:  
May the light of your countenance be signed upon us;  
elevate the honour of your Orthodox people  
by the strength of your precious cross,  
O greatly merciful Christ.

Elevated today, the tree of life  
which was planted at the place of the skull,  
upon which you, the eternal king,  
brought about salvation in the midst of the earth,  
now sanctifies the ends of the world,  
and the Church of the Resurrection is renewed.

The angels in heaven rejoice,  
and we upon earth delight with David and sing:  
Exult the Lord our God, and bow down before his footstool;  
for he is holy, who grants great mercy to the world.

Prefiguring your cross, O Christ,  
in giving his blessing to his descendants,  
the patriarch Jacob crossed his hands over their heads.  
Raising it aloft today, O Saviour, we cry out:  
Grant victory to Orthodox Christians over their enemies,  
as you once gave the victory to Constantine.

*Composed by Theophanes, in tone 2*

As a divine treasure hidden in the earth,  
the cross of the giver of life  
appeared in the heavens to the pious emperor,  
and its inscription spiritually signified his victory over the enemy.  
Rejoicing with faith and love and inspired by God,  
he hastened to raise on high that which he had seen in his vision,  
and with great zeal he brought it forth from the bosom of the earth,  
for the deliverance of the world and the salvation of our souls.

*Composed by Cyprian, in the same tone*

The crossing of the hands of the patriarch Jacob  
at the blessing of Joseph's children  
foreshadowed the sign of your cross;  
having it as our sure safeguard,  
we drive out with invincible strength the hosts of demons,  
cast down the arrogance of Belial,  
and put to flight the pernicious power of malicious Amalek.  
With uplifted minds, we the faithful  
bear it forth before your goodness for the cleansing of our sins,  
as we sing with power: Have mercy.  
O Lord incarnate of the Virgin:  
in your goodness, take pity on the work of your hands,  
your creation fashioned in wisdom.

*Composed by the Emperor Leo, in the same tone*

My mighty protection, three-branched cross of Christ,  
by your power, sanctify me,  
that I may venerate and glorify you in faith and love.

*Tone 4*

Let us be glad today and sing in honour of the feast,  
and with joyful face and tongue openly sing:  
O Christ, you accepted condemnation for us,  
being spat upon and scourged;  
you were wrapped in a purple robe and ascended the cross.  
Seeing you, the sun and the moon hid their light,  
the earth quaked in fear and the veil of the temple was torn in two.  
May you grant us your precious cross as guardian and protector  
and the banisher of demons,  
so that kissing it we may sing:  
Save us by your power, O cross.  
Make us holy by your splendour, O precious cross,  
and strengthen us through your exultation;  
for you have been given to us as the light and salvation of our souls.

*Composed by Anatolios, in the same tone*

O cross, radiant sign among the stars,  
revealed in prophecy to the pious emperor as an ensign of victory;  
and when his mother Helen found you, she revealed you to the world.  
Today we, the choirs of the faithful,  
cry out as we raise you on high:  
Enlighten us with your splendour,  
O life giving and most precious cross:  
sanctify us by your power,  
and as you were lifted up before the battle line,  
strengthen us through your elevation.

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

*Composed by Anatolios, in the same tone*

Moses prefigured the power of your precious cross, O Christ,  
when in the wilderness he put his adversary Amalek to flight;  
for when he stretched out his arms in the form of a cross,  
the people became strong once more.  
And now these events are fulfilled in us,  
for the cross is exulted and the demons flee;  
the whole of creation is released from corruption;  
for every gift of grace shines upon us because of the cross.  
Therefore we all rejoice and fall down before it saying:  
Glory to you, O Lord; how marvellous are your works.

*Aposticha,  
these verses to their own special melody in tone 5*

Rejoice, O life bearing cross,

invincible trophy of piety and door to Paradise;  
the strength of the faithful and the defence of the Church.  
Corruption has been utterly destroyed through you;  
the dominion of death is trampled down  
and we are lifted from earth to heaven.  
O invincible weapon and adversary of devils;  
glory of martyrs and true adornment of the venerable;  
haven of salvation which grants the world great mercy.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Rejoice, O cross of the Lord,  
whereby mankind has been loosed from the curse.  
Scattering the enemy by your exultation,  
O most venerable cross, you are a sign of true joy;  
our help and the strength of kings,  
the power of the righteous and the majesty of priests.  
All who sign themselves with you are delivered from peril.  
The staff of strength under which we are tended like sheep,  
you are a weapon of peace around which angels stand in fear.  
You are the divine glory of Christ,  
who grants the world great mercy.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

Rejoice, guide of the blind, physician of the sick  
and resurrection of the departed.  
O precious cross, you have lifted us up  
who were fallen into mortality.  
Through you corruption has been destroyed  
and incorruption has flowered;  
we the earthly are made divine  
and the devil is utterly cast down.  
Seeing you exulted by the hands of the high priest on this day,  
we exult him who was lifted high upon you,  
and we venerate you,  
drawing from you the abundance of great mercy.

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

*Composed by John the monk, in tone 8*

Today we sinners venerate with unworthy lips  
your precious cross, O Christ our God,  
which Moses once prefigured in himself,  
when he overthrew Amalek and put him to flight;  
and which David the psalmist commanded

to be venerated as your footstool.  
As you were pleased to be crucified on it,  
let us cry out to you in prayer:  
With the thief, O Lord, grant us your kingdom.

*After the Blessing of the Bread, the Troparion of the cross in tone 1*

O Lord, save your people  
and bless your heritage.  
Grant victory to Orthodox Christians over their enemies,  
and protect your people by your cross. (*thrice*)

## Matins

*At God is the Lord... we sing the Troparion of the cross thrice.*

*After the first reading from the Psalter,  
this Sessional Hymn in tone 6,*

When the wood of your cross was set in place, O Christ,  
the foundation of death were shaken.  
Hades had swallowed you eagerly, O Lord,  
but it then released you in terror.  
You have shown us your salvation, O holy one, and we glorify you,  
O Son of God, have mercy on us.

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

*To the special melody in tone 1, When the stone had been sealed...*

We venerate the wood of your cross, O lover of mankind,  
for you, the life of the world, were nailed upon it;  
to the thief who turned to you in faith you opened Paradise,  
and you granted him the sweetness thereof, O Saviour  
when he acknowledged you saying: Remember me O Lord.  
Accept us as we also cry out like him: We have all sinned;  
in your merciful kindness, reject us not.

*After the second reading from the Psalter,  
this Sessional Hymn, tone 6*

Today the words of the prophet are fulfilled.  
Behold, we bow down before the place where your feet stood, O Lord.  
Receiving the tree of salvation,  
we have gained liberation from sinful passions

through the supplications of the Mother of God,  
O only lover of mankind.

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

*To the special melody in tone 8, That which was mystically commanded...*

Joshua the son of Nun, of old mystically prefigured the sign of the cross  
when he stretched out his arms in the form of the cross, O my Saviour;  
and the sun stood still until he had laid low the foe which resisted you, O God.  
Now the whole world is raised with you, seeing you raised upon the cross,  
and the power of death is defeated.

*Polyelios, and this Magnification:*

We magnify you, O Christ, the giver of life, and we honour your holy cross,  
whereby you have saved us from slavery to the enemy

*Verse* Contend O Lord with those who contend with me; fight against those who  
fight against me.

*Verse* Take up shield and buckler and arise to help me.

*After the Polyelios, this Sessional Hymn, tone 8,  
to the special melody That which was mystically commanded...*

In Paradise of old a tree stripped me bare as through eating the foe brought  
mortality;  
but the wood of the cross bearing the vesture of life for mankind,  
has been planted in the earth, filling the whole world with all manner of joy.  
Seeing it uplifted, O people, let us sing together to God in faith:  
Your house is filled with your glory.

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

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

*Prokimenon, tone 4*

All the ends of the earth have seen the salvation of our God.

*Verse* Sing to the Lord a new song, for he has done marvellous things.

Let every breath...

*Gospel of John, No 42 at the mid point*

*Then Having beheld the resurrection of Christ...  
which is sung regardless of the day of the week.*

*After the Psalm Have mercy... we sing in tone 6:*

Glory be to the Father...

Through the prayers of the apostles, O merciful one, blot out the multitude of our offences.

Both now and for ever...

Through the prayers of the Mother of God, O merciful one, blot out the multitude of our offences.

Have mercy on me O God, in your enduring goodness; according to the fullness of your compassion, blot out my offences.

*Tone 6*

O cross of Christ, the hope of Christians;  
guide of the lost and haven of the tempest-tossed;  
victory amid battles and firm foundation of the whole world;  
physician of the sick and resurrection of the dead:  
have mercy on us.

*The Canon of the Cross in tone 8,  
composed by Cosmas of Maiuma,  
upon the acrostic* Having arrayed myself in the cross, I give utterance to hymnody

*Ode 1*

*Irmos*      Inscribing the invincible weapon of the cross,  
Moses marked an upright line with his staff dividing the Red Sea,  
opening a path for Israel to pass over on foot;  
then he marked a second line across the waters  
uniting them and overwhelming the chariots of Pharaoh.  
Therefore let us sing to Christ our God,  
for he has been glorified.

Standing between two priests, Moses of old prefigured in his person Christ's most pure sufferings; for he formed a cross with his outstretched arms, raising a standard of victory which vanquished the might of the tyrant Amalek. Therefore let us sing to Christ our God, for he has been glorified.

Moses set upon a wooden pole a cure against the deadly and poisonous bite of snakes; for in the symbol of the cross he placed a slithery serpent across it and thereby



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defeated its sinister threat. Therefore let us sing to Christ our God, for he has been glorified.

The skies showed the cross as a sign of victory to Constantine, the holy king and upholder of the faith. Through it he cast down the audacity of his enemies, deception was overthrown and the divine faith was spread to the ends of the earth. Therefore let us sing to Christ our God, for he has been glorified.

### *Ode 3*

*Imos* The rod of Aaron is an image of this mystery,  
when it budded it showed who should be priest.  
So in the Church that once was barren,  
the wood of the cross has now flowered,  
as her strength and confirmation.

The rock was struck and it gushed with water for a hardhearted and disobedient people, showing the mystery of the Church, the elect of God; for the cross is her strength and confirmation.

The spear pierced your immaculate side from which blood and water flowed, renewing your covenant and washing sin away; for the cross is the glory of the faithful, the strength and confirmation of kings.

*Sessional Hymn, tone 4,  
to the special melody* Go quickly before...

Rejoicing in you, O thrice blessed and life giving cross,  
the people celebrate together with the immaterial choirs;  
the ranks of hierarchs reverently hymn you,  
multitudes of monastics and fasters bow down before you in adoration,  
and we all glorify Christ who was crucified on you.

### *Ode 4*

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

Moses of old transformed the bitter springs of the desert with wood, prefiguring the conversion of the gentiles to piety through the cross.

Having received in its depths an axe head, the Jordan was made to return it through the power of wood, signifying the cutting off of error by the cross and baptism.

The people of Israel, a sacred army of four divisions, marched before the Ark of Testimony, gaining glory by the formation of their ranks in the sign of the cross.

Extended in a wondrous manner, the cross emitted rays as the sun, and the heavens declared the glory of our God.

*Ode 5*

*Irmos*      O thrice-blessed tree on which Christ the king and Lord was crucified,  
through you he fell, who had deceived mankind by the tree:  
he was smitten by you, when God was crucified upon you in the flesh,  
who grants peace to our souls.

O ever hymned wood of the cross upon which Christ was stretched, held in awe by the whirling sword which guarded Eden; the dread Cherubim turned aside when he was nailed upon you, who grants peace to our souls.

The adverse powers of the underworld tremble to see the sign of the cross traced in the air in which they live; as are the generations of the earthborn and the heavenly, who bow the knee before Christ who grants peace to our souls.

Shining with pure rays, the holy cross sheds its divine light upon the peoples darkened by the beguilement of error, and it reconciles them to Christ who was nailed upon it, who grants peace to our souls.

*Ode 6*

*Irmos*      Jonah stretched out his hands in the form of a cross  
within the belly of the whale,  
clearly prefiguring the redeeming passion.  
Emerging after three days, he foreshadowed the marvellous resurrection  
of Christ our God whose body was crucified,  
who enlightened the world by his rising on the third day.

Bent with age and wasted by infirmity, Jacob was straightened when he crossed his arms, showing the power of the life giving cross, through which God, crucified in the flesh, has written anew the shadowy letter of the old Law and driven away the soul destroying disease of deception.

Holy Israel, by laying his hands crosswise upon the heads of the young, signified that the people serving under the old Law should enjoy for a while the honour of the firstborn. Suspected of error in doing this, he would not change the life giving image; for by the strength of the cross, he said that the renewed people of Christ our God shall be greater than them.

***Little Litany***

*Kontakion, tone 4*

O Christ our God who willingly chose to be raised upon the cross,  
grant your mercies to the new nation named after you.  
Gladden with your power Orthodox Christians,  
granting them victory over enemies.  
May they have as your help the weapon of peace, the invincible trophy.

*Ikos* He who was caught up in the third heaven of Paradise heard unspeakable and divine words that no mortal may repeat – and you, as lovers of scripture, have read and understood that which was written to the Galatians, thus: God forbid that I should boast, except in the cross of the Lord, upon which he suffered and slew the passions. Let us all then firmly hold this boast, the cross of the Lord, for this wood is our salvation, the weapon of peace, the invincible trophy.

*Ode 7*

*Irmos* The senseless decree of the wicked tyrant shook the people,  
breathing forth threats and blasphemy hateful to God.  
Yet neither the fury of wild beasts nor the roaring of the fire  
could frighten the three children,  
but standing together in the flame,  
fanned by the wind that brought refreshment as the dew, they sang:  
Blessed are you, and praised above all,  
the God of our fathers.

By partaking of the tree the first man dwelt in corruption, condemned to inglorious banishment from life, conveying a certain blemish to all our kind. But we mortals, gaining restoration through the wood of the cross sing: Blessed are you, and praised above all, the God of our fathers.

Disobedience violated the commandment of God and the tree brought death to man by the untimely partaking from it. From that time, the precious tree of life was kept under guard until the confession of the good thief opened the path of access to it as he rightly cried out: Blessed are you, and praised above all, the God of our fathers.

Israel, seeing things to come, grasped of the tip of Joseph's staff, revealing how in the future the most glorious cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who sing with faith: Blessed are you, and praised above all, the God of our fathers.

*Ode 8*

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

Sing praises to the exulted wood which was sprinkled with the blood of the incarnate Word of God, O heavenly powers, and celebrate the restoration of those on earth. Worship the cross of Christ, you peoples, whereby the resurrection of the world is accomplished for ever.

Reverently lift the cross in your hands, O earthly stewards of grace, for on it Christ our God stood when the spear pierced the body of God the Word, that all the nations may see the salvation of God and glorify him for ever.

Be glad, O faithful Christian kings chosen by divine decree; and having received from God the precious cross, rejoice in this weapon of victory, for thereby the enemy tribes and their audacity are ever dispersed.

*Ode 9*

*We do not sing the Canticle of the Mother of God before Ode 9, but we sing instead the festal refrain:*

Magnify, O my soul, the most precious cross of the Lord.

*This same refrain is sung at each Troparion of the first Canon.*

*Irmos* O Mother of God, you are a mystical paradise,  
which untilled has put forth Christ,  
by whom the life bearing tree of the cross was planted.  
Therefore, worshipping it as it is now raised aloft,  
we magnify you.

Let all the trees of the forest rejoice, for their kind has been sanctified by Christ who planted them in the beginning, who was stretched out upon the wood. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

The cross stands as the sacred power and pinnacle for all the divinely wise, by which every conceivable power of the wicked is crushed. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

*A second Canon*

*Likewise, we sing this refrain before the Irmos and Troparia of this second Canon*

Magnify, O my soul, the exultation of the life creating cross of the Lord.

*Irmos* Death, which came upon our race through the eating from the tree,  
has been abolished by the cross today.  
For the curse of our first mother which fell upon us all  
has been annulled through the offspring of the pure Mother of God,  
whom all the hosts of heaven magnify.

You did not allow the murderous bitterness of the tree to prevail, O Lord, for you utterly destroyed it by your cross; for a tree of old sweetened the bitterness of the waters of Marah, prefiguring the operation of the cross which all the hosts of heaven magnify.

With the cross, O Lord, you raise those eternally encircled by the shadows of the forefather; for as our nature was once degenerated through the deceit and lack of restraint, we are now guided by the light of your cross, which we the faithful magnify.

To show to the world the image of the cross which is venerated by all, O Lord, you traced its outline in the heavens as an invincible weapon for the emperor, most gloriously radiant with immeasurable light. Therefore all the hosts of heaven magnify you.

*As Katavasia, the first Irmos* O Mother of God, you are a mystical paradise... *then the refrain and second Irmos* Death which came upon our race... *and a prostration.*

*Exapostilarion,*  
*to the special melody* When the disciples...

The cross is the guardian of the whole world, the cross is the beauty of the Church, the cross is the strength of kings, the cross is the confirmation of the faithful, the cross is the glory of the angels and the wounding of demons. *(twice)*

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

*To the special melody* Hearken O women...

Today the cross is raised on high and the world is sanctified; for he who is enthroned with the Father and the Spirit stretched out his arms upon it, thereby bringing the whole world to the knowledge of you, O Christ. Therefore let those who hope in you receive divine glory.

*At the Praises, we sing 4 verses in tone 8,*  
*to their own special melody*

O most glorious wonder,  
the life-bearing tree,  
the most holy cross is revealed today, lifted up on high.  
All the ends of the earth glorify it,  
and the hoards of demons are put to flight.  
O what a gift has been given to mortals.  
Thereby save our souls, O Christ,  
as you are truly compassionate. *(twice)*

O most glorious wonder,  
the cross which bore the most high as a cluster of grapes full of life

is seen today lifted up from the earth.  
 Thereby we are all drawn to God,  
 and death has been swallowed up for ever.  
 O undefiled wood,  
 through you we receive the food of immortality in Eden,  
 as we glorify Christ.

O most glorious wonder,  
 the length and breadth of the cross  
 is as broad and high as the heavens.  
 For it sanctifies all things with grace divine.  
 Barbarian nations are conquered by the cross:  
 the sceptres of kings are confirmed through the cross.  
 O divine ladder, whereby we ascend to the heavens,  
 exulting Christ the Lord in song.

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

*Tone 6*

Today the cross of the Lord comes forth,  
 and the faithful welcome it with longing,  
 for they receive healing of soul and body and of all infirmity.  
 Let us kiss it with joy and fear:  
 with fear because we are unworthy through our sin:  
 with joy because of the salvation granted to the world by Christ our God,  
 who in his great mercy was nailed upon it.

*The Great Doxology is sung softly and melodiously, with the concluding Holy God... sung to an especially melodious funeral chant. The senior Priest, having put on all his vestments, enters the Sanctuary, and receiving the censer and preceded by the Deacon, he incenses the Altar upon which the precious cross lies. Lifting the cross upon its decorated tray to his head, he departs the Sanctuary through the north door, preceded by the Deacon with the censer and the assistants bearing lights. Coming to the Royal Doors, the Priest stands facing east, awaiting the end of the singing.*

*Then he exclaims Wisdom. Be upstanding, and we sing three times the Troparion:*

O Lord, save your people and bless your heritage. Grant victory to Orthodox Christians over their enemies, and protect your people by your cross.

*The Priest proceeds to a stand prepared in the middle of the Church and places the cross on it, and incenses around it, usually three times.*

***At this point, in Cathedral and Monastery Churches  
is performed the ceremony of the Elevation of the Cross, as follows.***

*After making three prostrations (no matter what day of the week it is), the Priest takes up the cross in his hands with the basil with which it is decorated, and stands in the centre of the Church in front of the stand, facing east. (A Bishop does all this on the Episcopal dais in the centre of the Church.) Raising the cross above his head, the Deacon or he exclaims*

Have mercy on us O God, according to your great mercy, we pray you, hear us Lord and have mercy, let us all say: *and the choir sings* Lord have mercy 100 times, with the last three times being slower and louder than the rest. During this, the Priest blesses with the cross three times, then during the first 50 mercies, slowly bows to the ground and slowly rises during the next 50 mercies, then holds the cross at the level of his chest and during the last three mercies he blesses three times with it, to the east.

*Then he faces west and the Deacon exclaims*

Furthermore we pray for our Archbishop (*name*) and for all our brotherhood in Christ, for their health and salvation, let us all say: *and the choir sings the second hundred, and the Priest again blesses and bows as before, all towards the west.*

*Then he faces south and the Deacon exclaims*

Furthermore we pray for our nation and its government, that we may live calm and peaceful lives in godliness and sobriety, let us all say: *and the choir sings the third hundred, and the Priest again blesses and bows as before, all towards the south.*

*Then he faces north, and the Deacon exclaims*

Furthermore we pray for every Christian soul suffering and tiring in work and for the remission of their sins, let us all say: *and the choir sings the fourth hundred, and the Priest again blesses and bows as before, all towards the north.*

*and lastly, facing east, exclaiming*

Furthermore we pray for all who serve faithfully in this holy monastery, for our fathers and brothers, for their health and salvation and for the remission of their sins, let us all say: *and the choir sings the fifth hundred, and the Priest again blesses and bows as before, all towards the east.*

*Then, lifting the cross high, we sing* Glory be to the Father... Both now... *and the Kontakion of the Cross: in tone 4:*

O Christ our God who willingly chose to be raised upon the cross, grant your mercies to the new nation named after you. Gladden with your power Orthodox Christians, granting them victory over enemies. May they have as your help the weapon of peace, the invincible trophy.

*Then the Priest lays the cross on the stand and at once the Veneration of the Cross takes place, as follows.*

*The clergy sing three times, making a prostration each time:*

We venerate your cross O Master, and your holy resurrection we glorify.

*And the singers also sing this, three times.*

*Then in order all come to venerate the cross, while the following verses are sung,*

*Tone 2*      Come, O faithful, let us bow down before the life creating wood  
on which Christ the king of glory willingly stretched forth his hands.  
He has raised us up to our former blessed state,  
of which the enemy of old deprived us through pleasure,  
causing us to be driven out of Paradise by God.  
Come, O faithful, let us bow down before the wood  
by which we may crush the heads of invincible enemies.  
Come, O people of the nations,  
let us honour the cross of our Lord as we sing:  
Rejoice, O cross, the perfect deliverance of fallen Adam;  
for by you faithful rulers laid low the hoards of Ishmael.  
We Christians venerate you with fear  
and glorify God who was nailed upon you, and we sing:  
O Lord, who was crucified upon the cross,  
have mercy on us, for you are good and loving to mankind.

*Tone 5*      Come, O people,  
see this marvellous wonder and venerate the might of the cross.  
A tree put forth the fruit of death in Paradise,  
but this tree has caused life to blossom forth  
as the sinless Lord was nailed upon it.  
Receiving incorruption from it O nations, let us sing:  
Glory to you, for through the cross you have laid death low and set us free.

The words of the prophets Isaiah and David  
are now fulfilled, for they said:  
All nations will come and bow down before you, O Lord.  
Behold, O good one, the people  
who were filled with your grace in your courts at Jerusalem.  
May you that endured the cross for us  
and imparted life through your resurrection,  
protect us and save us.

*Tone 6*      The four corners of the earth are sanctified today  
as the four parts of your cross are raised, O Christ our God;  
for with it the strength of the faithful emperor was exulted,  
thereby crushing the strength of enemies.



You are great and your works are wondrous:  
glory to you, O Lord.

The voices of the prophets foretold the holy wood  
by which Adam was released from the ancient curse of death;  
and all creation raises its voice to that which is exalted,  
asking plentiful mercy from God.  
O Master, whose loving kindness is boundless,  
be our cleansing and save our souls.

*Tone 8*

The words of Moses your prophet, O God,  
were fulfilled when he said:  
You shall see your life hang before your eyes.  
Today the cross is lifted up and the world is released from deception.  
Today the Church of Christ's resurrection is renewed  
and the ends of the earth rejoice,  
offering you music on cymbals, as did David, when he said:  
You have wrought salvation in the midst of the earth, O God,  
through the cross and resurrection  
by which you have saved us, O good one who loves mankind.  
Glory to you, O almighty Lord.

Today, the Master of creation and Lord of glory  
is nailed to the cross and his side is pierced by a spear.  
He who is the sweetness of the Church takes gall and vinegar.  
He who adorns the sky with clouds  
is arrayed in garments of mockery and invested with a crown of thorns.  
He who fashioned man with his own hands is struck by a hand of clay,  
and he who arrays the heaven with clouds is beaten about the shoulders.  
My deliverer and God condescended  
to be spat upon, wounded, mocked and hit,  
and he endured all this for me, who is one condemned,  
so that in his compassion he might save the world from deception.

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

*Same tone*

Today, he who is intangible by nature  
becomes tangible to me  
and undergoes his passion, thus freeing me from passions.  
He who grants light to the blind is spat upon  
by the mouths of the transgressors,  
and he submits his shoulders to whips for those who are captive.  
The pure Mother, seeing him upon the cross cried out in pain:  
Woe is me, my child; what have you done?  
How can you, with beauty fairer than that of mortal men

now appear bereft of breath and sight, disfigured and unsightly?  
Woe is me, O my light;  
I cannot bear to see you in the darkness of sleep.  
I am wounded within, and a cruel sword pierces my heart.  
I sing the praises of your passion  
and I venerate your merciful kindness:  
glory to you, O long-suffering Lord.

*Litanies and Dismissal.*

## Liturgy

### *Antiphon 1, in tone 2*

- Verse* My God, my God, look upon me; why have you forsaken me?  
*Antiphon* Through the intercessions of the Mother of God, O Saviour, save us.
- Verse* Why are you so far from helping me, and from the words of my groaning?  
Through the intercessions...
- Verse* My God, I cry to you by day but you do not answer, and by night also I take no rest.  
Through the intercessions...
- Verse* But you continue holy, you that are the praise of Israel.  
Through the intercessions...
- Glory be to the Father... Both now and for ever...  
Through the intercessions...

### *Antiphon 2, same tone*

- Verse* O Lord our God, why cast us off so utterly?  
*Antiphon* O Son of God, crucified in the flesh, save us who sing to you: Alleluia.
- Verse* Remember your congregation whom you took to yourself of old.  
O Son of God, crucified in the flesh...
- Verse* Remember mount Zion where you have dwelt.  
O Son of God, crucified in the flesh...
- Verse* God is my king from of old, who wrought deliverance upon the earth.  
O Son of God, crucified in the flesh...
- Glory be to the Father... Both now and for ever...  
Only begotten Son and immortal Word of God...

### *Antiphon 3, in tone 1*

- Verse* The Lord is king, let the nations tremble.

*Troparion* O Lord, save your people and bless your heritage. Grant victory to Orthodox Christians over their enemies, and protect your people by your cross.

*Verse* The Lord is king, let the nations tremble: he is enthroned upon the Cherubim, let the earth be glad.

*Troparion* O Lord, save your people...

*Verse* The Lord is great in Zion, he is high above the nations.

*Troparion* O Lord, save your people...

*Verse* Let them praise your great and terrible name, for holy is the Lord.

*Troparion* O Lord, save your people...

*At the Entrance*

*Deacon* Wisdom. Be upstanding. Exult the Lord our God, and bow down before his footstool, for he is holy.

*Troparion of the feast* O Lord, save your people... *then* Glory be to the Father... Both now and for ever... *and the Kontakion of the feast, tone 4:*

O Christ our God who willingly chose to be raised upon the cross, grant your mercies to the new nation named after you. Gladden with your power Orthodox Christians, granting them victory over enemies. May they have as your help the weapon of peace, the invincible trophy.

*In place of the Hymn of the Thrice-holy, we sing*

We venerate your cross O Master, and your holy resurrection, we glorify.

*Prokimenon, tone 7*

Exult the Lord our God, and bow down before his footstool, for he is holy.

*Verse* The Lord is king, let the nations tremble.

*Epistle to the Corinthians Number 125 [1: 18-24]*

*Alleluia, tone 1*

Remember your congregation whom you took to yourself of old.

God is our king from of old, who wrought deliverance upon the earth.

*Gospel of John, No 60*

*In place of Truly it is right to call you blessed... we sing the Refrain and the Irmos of the first Canon of Ode 9, which is sung throughout the festal period:*

Magnify, O my soul, the most precious cross of the Lord.

O Mother of God, you are a mystical paradise,  
which untilled has put forth Christ,

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by whom the life bearing tree of the cross was planted.  
Therefore, worshipping it as it is now raised aloft,  
we magnify you.

*Communion verse*

The light of your countenance has shone on us O Lord. Alleluia.

## September 15

### Afterfeast of the Exaltation of the Cross, Great martyr Niketas

#### Vespers

*Note that if this day falls on the Sunday after the Exaltation,  
then the directions printed at the end of this service are followed*

*At Lord I call to you... 6 verses,  
beginning with these 3 of the feast, tone 5,  
to the Special Melody Rejoice, life bearing cross...*

Rejoice, O life bearing cross,  
invincible trophy of piety and door to Paradise;  
the strength of the faithful and the defence of the Church.  
Corruption has been utterly destroyed through you;  
the dominion of death is trampled down  
and we are lifted from earth to heaven.  
O invincible weapon and adversary of devils;  
glory of martyrs and true adornment of the venerable;  
haven of salvation which grants the world great mercy.

Rejoice, O cross of the Lord,  
whereby mankind has been loosed from the curse.  
Scattering the enemy by your exultation,  
O most venerable cross, you are a sign of true joy;  
our help and the strength of kings,  
the power of the righteous and the majesty of priests.  
All who sign themselves with you are delivered from peril.  
The staff of strength under which we are tended like sheep,  
you are a weapon of peace around which angels stand in fear.  
You are the divine glory of Christ,  
who grants the world great mercy.

Rejoice, guide of the blind, physician of the sick  
and resurrection of the departed.  
O precious cross, you have lifted us up  
who were fallen into mortality.  
Through you corruption has been destroyed  
and incorruption has flowered;  
we the earthly are made divine  
and the devil is utterly cast down.

Seeing you exulted by the hands of the high priest on this day,  
we exult him who was lifted high upon you,  
and we venerate you,  
drawing from you the abundance of great mercy.

*Verses to the saint, tone 1,  
to the Special Melody Joy of the ranks of Heaven...*

Arrayed in the armour of piety, O passion-bearer Niketas,  
you were a champion of Christ, the king of all,  
as was mighty Gideon of old,  
as you brought down legions of celts by your noble boldness.

That which is alien you enslaved by your all-powerful faith in Christ,  
O divinely wise martyr who endured suffering.  
For you turned the barbarians to the creator and Master of all,  
and they glorify him piously.

As the firstfruits of the barbarians, Niketas,  
dying for the Trinity, you brought glory to Christ,  
as you were seen in your divinely eloquent sufferings.  
Crowned, you shine with splendour in the world like a beacon,  
O truly glorious one.

Glory be to the Father... *to the saint, tone 6,  
composed by Theophanes*

Nicetas, sufferer for Christ, and light to the martyrs,  
having forsaken the glory of earthly rank  
and despised the godlessness of your father,  
you shattered his gods, and triumphantly put the barbarians to shame,  
and underwent martyrdom for confessing Christ,  
and were a warrior of the God of Heaven.  
Entreat the benefactor of all for us,  
that he take pity and save our souls.

Both now and for ever... *of the feast, same tone*

The voices of the prophets foretold the holy wood  
by which Adam was released from the ancient curse of death;  
and all creation raises its voice to that which is exulted today,  
asking plentiful mercy from God.  
O Master, whose loving kindness is boundless,  
be our cleansing and save our souls.

*Entrance; and Great Prokimenon, tone 7*

## September 15

Our God is in heaven and on the earth, he does whatever he wills.

*Verse* When Israel came out of Egypt, and the house of Jacob from among a people of an alien tongue, Judah became his sanctuary and Israel his dominion.

*Verse* The sea saw that, and fled, Jordan was driven back.

*Verse* What ailed you, O sea, that you fled; O Jordan, that you were driven back?

*If it is Saturday evening, we sing the Prokimenon The Lord is king...  
and the Great Prokimenon is sung on the eve of the feast.*

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

Elevated on high, the cross urges all creation  
to sing the praises of the undefiled passion  
of him who upon it was raised.  
For it was there that having killed our slayer  
he brought the dead to life,  
and in his abundant goodness and compassion  
he has made them beautiful  
and has granted them life in heaven.  
So with rejoicing let us exalt his name  
and magnify his exceeding condescension.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Moses prefigured you, O precious cross,  
when he stretched out his arms on high  
and put Amalek the tyrant to flight.  
You are the boast of the faithful and succour of sufferers,  
the adornment of the apostles, the champion of the venerable,  
and the preserver of the righteous.  
Beholding you raised on high,  
creation rejoices in celebration, glorifying Christ  
who through you has joined that which was divided,  
in his exceeding goodness.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

O most precious cross exulted today,  
attended by ranks of rejoicing angels,  
by divine command you raise up all  
who through the stealing of the fruit,  
were made outcasts and acquainted with mortality.  
And so we the faithful, kissing you with hearts and lips,  
draw sanctification from you, as we proclaim:  
Exult Christ our God most good,  
and venerate his divine footstool.



Glory be to the Father... *of the saint, tone 8*

As the namesake of victory, O honoured martyr Nicetas; you proclaimed Christ our God in your struggle, you confessed him before kings and tormentors. Never fail in your prayers to him who truly loves mankind, for the world, for Christ-loving kings, and for all who faithfully keep your memory, that he deliver them from all wrath.

Both now and for ever... *of the feast, same tone*

The words of Moses your prophet, O God,  
were fulfilled when he said:  
You shall see your life hang before your eyes.  
Today the cross is lifted up and the world is released from deception.  
Today the Church of Christ's resurrection is renewed  
and the ends of the earth rejoice,  
offering you music on cymbals, as did David, when he said:  
You have wrought salvation in the midst of the earth, O God,  
through the cross and resurrection  
by which you have saved us, O good one who loves mankind.  
Glory to you, O almighty Lord.

*Troparion, tone 4*

Taking up the cross of Christ ardently as if it were a sword, you hastened to battle with the enemy; suffering for Christ, in the end you committed your sacred soul to the Lord, and hence you have been granted gifts of healing from him, O great martyr Niketas. Entreat Christ our God that our souls be saved.

Glory be to the Father... Both now and for ever...  
*Troparion to the cross O Lord, save your people....*

## Matins

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

*After the first reading from the Psalter, the Sessional Hymn, tone 2,*  
*to the Special Melody Full of loving kindness...*

When you were crucified, O Christ the Master, the dominion and might of death were overthrown, the tyranny of the enemy was trampled down, and those of old who died through the tree of disobedience were given life by the wood of the cross. Therefore, we hymn your sufferings.

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

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

You chose to suffer death and the cross, fixing it in the midst of creation; when it was your good pleasure that your body be nailed, the sun hid its rays. Seeing these things, the thief on the cross hymned you, crying out: Remember me, O Lord. And, believing, he received paradise.

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

*We sing two canons: of the Elevation of the cross, and of the saint*

*Ode 1*

*The Canon of the feast, tone 8*

*Irmos*      Inscribing the invincible weapon of the cross,  
Moses marked an upright line with his staff dividing the Red Sea,  
opening a path for Israel to pass over on foot;  
then he marked a second line across the waters  
uniting them and overwhelming the chariots of Pharaoh.  
Therefore let us sing to Christ our God,  
for he has been glorified.

Standing between two priests, Moses of old prefigured in his person Christ's most pure sufferings; for he formed a cross with his outstretched arms, raising a standard of victory which vanquished the might of the tyrant Amalek. Therefore let us sing to Christ our God, for he has been glorified.

Moses set upon a wooden pole a cure against the deadly and poisonous bite of snakes; for in the symbol of the cross he placed a slithery serpent across it and thereby defeated its sinister threat. Therefore let us sing to Christ our God, for he has been glorified.

The skies showed the cross as a sign of victory to Constantine, the holy king and upholder of the faith. Through it he cast down the audacity of his enemies, deception was overthrown and the divine faith was spread to the ends of the earth. Therefore let us sing to Christ our God, for he has been glorified.

*The Canon of the great martyr, tone 4,  
composed by Theophanes,  
upon the acrostic I hymn Nicetas, the namesake of victory*

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

Having slain the arrogance of my flesh, illumine my mind with enlightenment, that I may hymn your victory, Nicetas, the eminent victor who entreats Christ.

Putting aside the poison arising from the passions, you mightily endured wounds and in suffering clothed yourself in a precious robe, dyed with your own blood.

Nailed to the tree for us, you showed the path of suffering to be new and wondrous, for you, O Master, were the source of the strength and confession of the martyrs.

*Theotokion* She who supernaturally shone you forth in two natures, O lover of mankind, we mystically call the portal of your condescension towards us, the orient, the sun and light.

*Ode 3*

*Canon of the feast*

*Irmos* The rod of Aaron is an image of this mystery,  
when it budded it showed who should be priest.  
So in the Church that once was barren,  
the wood of the cross has now flowered,  
as her strength and confirmation.

The rock was struck and it gushed with water for a hardhearted and disobedient people, showing the mystery of the Church, the elect of God; for the cross is her strength and confirmation.

The spear pierced your immaculate side from which blood and water flowed, renewing your covenant and washing sin away; for the cross is the glory of the faithful, the strength and confirmation of kings.

*Canon of the great martyr*

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

With steadfastness of soul you endured the threats of the tormentors, O glorious martyr of Christ, aided by power divine.

O exalted martyr of Christ, enduring the scattering of your flesh and the dismemberment of your limbs, you obtained your soul.

The assembly of Christ's martyrs rejoices in you, beholding your memory celebrated today.

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*Theotokion* O Mary, pure and honoured abode of virginity: heal the wounds of my heart.

### *Kontakion, tone 4*

O Christ our God who willingly chose to be raised upon the cross,  
grant your mercies to the new nation named after you.  
Gladden with your power Orthodox Christians,  
granting them victory over enemies.  
May they have as your help the weapon of peace, the invincible trophy.

*Ikos* He who was caught up in the third heaven of Paradise heard unspeakable and divine words that no mortal may repeat – and you, as lovers of scripture, have read and understood that which was written to the Galatians, thus: God forbid that I should boast, except in the cross of the Lord, upon which he suffered and slew the passions. Let us all then firmly hold this boast, the cross of the Lord, for this wood is our salvation, the weapon of peace, the invincible trophy.

### *Sessional Hymn of the saint, tone 4, to the Special Melody You were lifted up...*

As an invincible warrior, you overcame the cunning of the barbarians and, having suffered, you mightily enslaved hosts of invisible foes. Therefore, you received a crown of victory, O blessed Nicetas: never cease to pray for us who hymn you with faith.

Glory be to the Father... Both now and for ever... *of the feast, same tone*

Stretching forth his hands to the heavens, Moses prefigured the cross, the divine weapon of the faithful, to which Christ nailed our sins. The enemy wept pathetically, his senses wracked with pain; and he said: The spear of the tree has pierced me in the midst of my heart, for Christ has released all from the bonds of Hades.

### *Ode 4*

#### *Canon of the feast*

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

Moses of old transformed the bitter springs of the desert with wood, prefiguring the conversion of the gentiles to piety through the cross.

Having received in its depths an axe head, the Jordan was made to return it through the power of wood, signifying the cutting off of error by the cross and baptism.

The people of Israel, a sacred army of four divisions, marched before the Ark of Testimony, gaining glory by the formation of their ranks in the sign of the cross.

Extended in a wondrous manner, the cross emitted rays as the sun, and the heavens declared the glory of our God.

*Canon of the great martyr*

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

Redeemed by the blood of the Master, the sufferer Nicetas offered his blood to Christ, rejoicing; then, slaughtered, he cried out: Glory to you, my God.

Aflame with love for the Master, O martyr, you trampled down the flame of idolatry and the might of the demons, crying to the creator: Glory to your power, O Lord.

Delighting in the vision of the Lord and revelling in its radiance, the martyr knew not suffering, but, rejoicing, cried out: Glory to your power, O Lord.

*Theotokion* The most pure Virgin, the animate heaven of you, O Christ the king of kings, which is adorned with a different radiance, is now glorified as the Mother of God.

*Ode 5*

*Canon of the feast*

*Irmos* O thrice-blessed tree on which Christ the king and Lord was crucified, through you he fell, who had deceived mankind by the tree: he was smitten by you, when God was crucified upon you in the flesh, who grants peace to our souls.

O ever hymned wood of the cross upon which Christ was stretched, held in awe by the whirling sword which guarded Eden; the dread Cherubim turned aside when he was nailed upon you, who grants peace to our souls.

The adverse powers of the underworld tremble to see the sign of the cross traced in the air in which they live; as are the generations of the earthborn and the heavenly, who bow the knee before Christ who grants peace to our souls.

Shining with pure rays, the holy cross sheds its divine light upon the peoples darkened by the beguilement of error, and it reconciles them to Christ who was nailed upon it, who grants peace to our souls.

*Canon of the great martyr*

*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.

Exalted Nicetas, who can recount the crowns of your ordeals, which Christ gives to those who suffer for him?

Having completed their struggles upon earth, the martyrs have received from you, the bestower of life, a heavenly reward in the highest.

You now shine like a beacon, O exalted Nicetas: you have become a light of reflected radiance, standing gloriously before him who is the great light.

*Theotokion* O Mother of God, you gave birth to the timeless light who became subject to time for us in the darkness of this life, and you have illumined the whole world thereby.

*Ode 6*

*Canon of the feast*

*Irmos* Jonah stretched out his hands in the form of a cross  
within the belly of the whale,  
clearly prefiguring the redeeming passion.  
Emerging after three days, he foreshadowed the marvellous resurrection  
of Christ our God whose body was crucified,  
who enlightened the world by his rising on the third day.

Bent with age and wasted by infirmity, Jacob was straightened when he crossed his arms, showing the power of the life giving cross, through which God, crucified in the flesh, has written anew the shadowy letter of the old Law and driven away the soul destroying disease of deception.

Holy Israel, by laying his hands crosswise upon the heads of the young, signified that the people serving under the old Law should enjoy for a while the honour of the firstborn. Suspected of error in doing this, he would not change the life giving image; for by the strength of the cross, he said that the renewed people of Christ our God shall be greater than them.

*Canon of the great martyr*

*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.

Desiring the beauties of the creator, and receiving illumination therefrom, you took wing, O martyr, and, scorning death, drew close to him.

Martyr Nicetas, with chaste mind you preferred the inexhaustible over transitory things, and with gladness submitted your body to tortures.

*Theotokion* Finding you alone to be an apple amid a grove, and a most pure lily of the valley, the noetic bridegroom dwelt within you, O Mother of God.

*Kontakion of the Saint, tone 2,  
to the Special Melody Seeking the heights...*

Having cut down the realm of deception by your resistance, you received a crown of victory in your sufferings; you rejoice with the angels, O Niketas, namesake of victory; unceasingly praying with them to Christ our God for us all.

*Ikos* With the knowledge of you in my soul, cleanse my mind and let me be a keeper of your commandments, O Saviour, that I may conquer the various rebellions of my passions, receiving the honour of the victory of dispassion, through the prayers of your mighty martyr and passion-bearer Nicetas; for on the day of his commemoration you have called us to remember him who unceasingly prays for us all.

*Ode 7*

*Canon of the feast*

*Irmos* The senseless decree of the wicked tyrant shook the people,  
breathing forth threats and blasphemy hateful to God.  
Yet neither the fury of wild beasts nor the roaring of the fire  
could frighten the three children,  
but standing together in the flame,  
fanned by the wind that brought refreshment as the dew, they sang:  
Blessed are you, and praised above all,  
the God of our fathers.

By partaking of the tree the first man dwelt in corruption, condemned to inglorious banishment from life, conveying a certain blemish to all our kind. But we mortals, gaining restoration through the wood of the cross sing: Blessed are you, and praised above all, the God of our fathers.

Disobedience violated the commandment of God and the tree brought death to man by the untimely partaking from it. From that time, the precious tree of life was kept under guard until the confession of the good thief opened the path of access to it as he rightly cried out: Blessed are you, and praised above all, the God of our fathers.

Israel, seeing things to come, grasped of the tip of Joseph's staff, revealing how in the future the most glorious cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who sing with faith: Blessed are you, and praised above all, the God of our fathers.

*Canon of the great martyr*

*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.

O martyr, now illumined with unapproachable brilliance, with your radiance enlighten those who now hymn your feast, crying: Blessed are you, O my Lord and God.

The angelic forces were astounded at your courage, O blessed one, beholding you patiently suffering and saying: Blessed are you, O Lord God of all.

*Theotokion* With the choir on high the incorporeal Gabriel cried out to you in gladness: Rejoice, O pure Virgin; blessed are you among women.

*Ode 8*

*Canon of the feast*

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

Sing praises to the exulted wood which was sprinkled with the blood of the incarnate Word of God, O heavenly powers, and celebrate the restoration of those on earth. Worship the cross of Christ, you peoples, whereby the resurrection of the world is accomplished for ever.

Reverently lift the cross in your hands, O earthly stewards of grace, for on it Christ our God stood when the spear pierced the body of God the Word, that all the nations may see the salvation of God and glorify him for ever.

Be glad, O faithful Christian kings chosen by divine decree; and having received from God the precious cross, rejoice in this weapon of victory, for thereby the enemy tribes and their audacity are ever dispersed.

*Canon of the great martyr*

*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.

O invincible martyr, you brought yourself as a sacrifice whole and acceptable, and were a fragrant whole-burnt offering to your Master, crucified for our sake; and with gladness you sang: Bless the Lord, all you works of the Lord.



As a divine contender under the law, you worthily received an imperishable crown of victory from the life-bearing right hand of God, before which you now stand, singing: Bless the Lord, all you works of the Lord.

Boundless was your love of Christ; as pierced by many wounds and variously gored, you mingled your blood with his. Now, as an emulator of him, you reign with him, singing: Bless the Lord, all you works of the Lord.

*Theotokion* Immaculate Mother of God, who has washed away the defilement of our nature through giving birth to Christ who is truly most pure; you are more exalted than the cherubim and seraphim, who sing: Bless the Lord, all you works of the Lord.

*Ode 9*

*Canon of the feast*

*Irmos* O Mother of God, you are a mystical paradise,  
which untilled has put forth Christ,  
by whom the life bearing tree of the cross was planted.  
Therefore, worshipping it as it is now raised aloft,  
we magnify you.

Let all the trees of the forest rejoice, for their kind has been sanctified by Christ who planted them in the beginning, who was stretched out upon the wood. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

The cross stands as the sacred power and pinnacle for all the divinely wise, by which every conceivable power of the wicked is crushed. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

*Canon of the great martyr*

*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.

I offer you my entire self, O divinely blessed Nicetas, that I may find in you an intercessor before the Master who can save me from every evil circumstance, and a mediator of divine salvation.

Truly a witness to the truth, O passion-bearer, you now stand, rejoicing, before honoured truth personified, boldly accepting the reward for your struggles.

Attaining the calm harbour, you rest from your pains; and, a crown-bearer, you rejoice in paradise with the martyrs of Christ: we now fittingly glorify you as one glorified by God.

*Theotokion* Beyond the laws of nature, O pure and blessed one, you gave birth to the lawgiver who in his loving kindness immutably became flesh and is known in two natures.

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

Defending himself with the weapon of your precious cross, your sufferer, O Word, mightily vanquished the powers of the adversary, and put the tormentors to shame, and suffered for you; and with you, O my Christ, king of all, Nicetas now reigns. *twice*

Glory be to the Father... Both now and for ever... *of the feast: in the same melody*

Today the cross is raised on high and the world is sanctified; for he who is enthroned with the Father and the Spirit stretched out his arms upon it, thereby bringing the whole world to the knowledge of you, O Christ. Therefore let those who hope in you receive divine glory.

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

Today is exalted \* the cross of Christ, \* the life-bearing wood, \* whereon he was nailed in the flesh.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Rejoice, divine preservation \* of the faithful, \* unassailable rampart, \* the cross of the Lord, \* whereby we are exalted above the earth.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

Come all, in gladness \* let us venerate \* the life-bearing wood \* on which was stretched \* Christ our deliverance.

Glory be to the Father... *of the saint, tone 6*

Today the whole world rejoices in the suffering of the passion-bearer, and the Church of Christ, adorned with flowers, cries out to you, O martyr of Christ: O favourite of Christ and most fervent intercessor, never cease to pray for your servants.

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

Today, from the impenetrable bosom of the earth,  
proceeds the living plant,  
which announces the resurrection of Christ who was nailed to it.  
Lifted up by priestly hands, it proclaims his ascension to heaven;  
where our nature, earth-bound by the fall, now dwells.

Therefore in thanksgiving we sing:  
Lifted up thereon and thereby raising us with you, O Lord,  
grant us your heavenly joys,  
as you are the lover of mankind.

## Liturgy

*Beatitudes: 4 verses from Ode 1 of the canon to the cross,  
and 4 verses from Ode 4 of the canon to the saint.*

*At the Entrance ...O Son of God, crucified in the flesh, save us who sing to you: Alleluia.  
And we sing thus until the Apodosis.*

*Prokimenon of the feast, also used each day until the Apodosis;  
and then that of the saint, tone 7*

The righteous man shall rejoice in the Lord, and shall put his trust in him.  
*Verse* Hear my voice O Lord in my complaining.

*Epistle to Timothy, number 292 [2 Tim 2:1-10]*

*Alleluia, tone 4*

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

For they are planted in the house of the Lord, and flourish in the courts of the  
house of our God.

*Gospel of Matthew, number 36 [Mat 10:16-22]*

*Communion verse*

*of the feast, also until the Apodosis:*

The light of your countenance has shone on us O Lord.

*and of the saint*

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

*Notes concerning the Order of Services on the Sunday after the Exaltation of the Precious cross*

*Be it known that, should the post-feast of the Exaltation of the Precious cross fall on a Sunday and the  
saint of the day have four or six Troparia prescribed for his canon, the service is sung thus:*

*On Saturday at Little Vespers*, the verses of the Resurrection and of the Mother of God, as usual. The Troparion of the Resurrection; Glory be to the Father... Both now and for ever... its Theotokion.

*Great Vespers*: After the usual kathisma, at *Lord, I call to you...* we sing: 3 verses of the Resurrection; 1 of Anatolius; 3 of the feast (as printed under the date in question), and 3 of the saint of the day. If the saint have 6 verses prescribed for his feast, or polyeleos, we sing 3 verses of the Resurrection, 3 of the feast, and 4 of the saint. Glory be to the Father... of the saint; Both now and for ever... the principal Theotokion (Dogmatic) of the Tone. At the Entreaty, we sing the verses of the feast printed for the Aposticha verses under the date in question; Glory be to the Father... Both now and for ever... of the feast, printed as the Glory verse at the end of the Matins Aposticha. If the saint have a Glory verse of his own, then we sing Glory be to the Father... of the saint; Both now and for ever... of the feast. At the Aposticha, the verses of the Resurrection. Glory be to the Father... of the saint (if there be one), Both now and for ever... of the feast. If the saint does not have a Glory verse, then we sing Glory..., Both now and for ever... of the feast. At the Blessing of the Loaves, the Troparion *Virgin Mother of God, rejoice...* twice; and the Troparion of the feast, once.

*Matins*: At *God is the Lord...* the Troparion of the Resurrection, twice; Glory be to the Father... of the saint, if there be one; Both now and for ever... of the feast. If the saint have no Troparion, then we sing: Glory be to the Father... Both now and for ever... of the feast. After the readings of the Psalter, the Sessional Hymns of the Resurrection with their Theotokia. Then the reading from the Gospel Interpreted, as appointed for the Sunday after the Exaltation. Then the 17th kathisma and its Troparia, and the Hypakoe of the tone. And the reading from the Gospel Interpreted for the appropriate Sunday after Pentecost. If the saint have Polyeleos, after the two Kathismata, we sing the Polyeleos for the saint, and after the Polyeleos, the Troparia: "The assembly of angels..." Then, the Ipakoe of the tone, and then all the Sessional Hymns of the saint. And a reading. The Song of Ascent and the Prokimenon of the tone. "Let every breath..." The Gospel of the Resurrection, the verse of the Resurrection, etc. The canon of the Resurrection, with four Troparia, including its irmos; the canon of the Mother of God, with two Troparia; the canon of the cross, with four Troparia; and of the saint, with four. Katavasia of the feast. If the saint's feast be of Polyeleos rank, or of doxology rank, we sing: the canon of the Resurrection, with four Troparia, including the irmos; of the feast, four Troparia; and of the saint, with six Troparia. After the third ode, the Kontakion of the feast, and of the saint, if there be one; and the ikos and Sessional Hymn of the saint. Glory be to the Father... Now and ever..., of the feast. And a reading. After the sixth ode, the Kontakion of the Resurrection, and its ikos, and the reading from the Prologue. At the ninth ode, we chant the Hymn of the Mother of God; and after the ninth ode, the Exapostilarion of the Resurrection; Glory be to the Father... of the saint, if there be one; if not, Glory be to the Father... Both now and for ever... of the feast. At the Praises, four verses to the Resurrection; then four verses to the saint, if there be such: three from the end of Matins, and the Glory... verse, and we utilize the saint's versicles. If the saint does not have verses on the Praises, we sing: 4 verses to the Resurrection, and 4 to the feast, using the Matins Aposticha verses under the date in question, with the versicles of the feast. Glory be to the Father... the Evangelical verse; Both now and for ever... "Most blessed art you..." The Great Doxology, and after the Trisagion, the Resurrection Troparion only. The Litanies and dismissal. Then, the usual reading from the Catecheses of St. Theodore the Studite

and the departure to the vestibule. There the First Hour is read. At the First Hour, the Troparion of the Resurrection, Glory be to the Father... of the feast, Both now and for ever... the Theotokion of the tone. After Our Father, the Kontakion of the feast. Likewise, in the rest of the Hours, we alternate the Kontakia of the feast, Resurrection and the saint, if the latter be of Polyeleos rank.

*Liturgy:* Beatitudes, six verses from the tone, and the appointed ode from the canon of the feast, 4 verses. If the saint have an ode prescribed from his canon, then: 4 to the Resurrection, 4 from the appointed ode of the festal canon, and 4 to the saint, from Ode 6 of his canon. After the Entrance, Troparia of the Resurrection and the feast, then of the temple and the saint, if there be one; Glory be to the Father... the Kontakion of the saint; Both now and for ever... that of the feast. If the saint does not have a Troparion or a Kontakion, then: Glory be to the Father... the Kontakion of the Resurrection; Both now and for ever... of the feast. The Prokimenon, Epistle and Gospel of the Sunday after the Exaltation, then of the saint, if there be one prescribed; if not, that of the usual cycle. The Prokimenon of the tone is omitted. Communion verses: Praise the Lord from the heavens..., and that of the saint; if the saint does not have one prescribed, that of the feast.

## September 16

### Afterfeast of the Exaltation, Great martyr Evphemia the most praised

#### Vespers

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

Today your precious cross \* shines radiantly like the sun, O Saviour Christ, \* set up and elevated \* on the glorious place of the skull, \* on your holy mountain, \* revealing most clearly, O omnipotent one, \* that through it you have raised \* our nature up to the heavens, \* as you are the lover of mankind.

Today, O unapproachable one, \* the heavens declare your glory to men; \* for the image of the cross, \* shining forth in radiance \* with unapproachable light, \* denounces the savage and cruel nature \* of those who slew God. \* We glorify your loving dispensation, \* O almighty Jesus, Saviour of our souls.

By stretching out his arms \* Moses vanquished Amalek, \* prefiguring the image of the cross; \* and we, bowing down before the wood of the cross, \* trample the wiles and machinations of the enemy underfoot, \* having Christ as our champion, \* who was lifted up upon it in the flesh, \* who slew the serpent \* and saved mankind.

*And 3 verses of the great martyr, same tone,  
to the Special Melody As one valiant among the martyrs...*

Having adorned your soul \* with the beauties of virginity \* and the blood of martyrdom, O glorious martyr, \* you were betrothed to the creator \* who has truly preserved you incorrupt for ages; \* and for this you join in singing \* with choirs of the archangels and angels, \* the apostles, prophets and martyrs, \* O most praised one.

Bound to wheels of torture, \* rent asunder by wild beasts, \* and your mind sharpened \* with fire and water by the divine Spirit, \* you manfully choked the princes of darkness \* with the torrents of your blood, \* and hastened to the noetic bridal-chambers, \* offering your suffering \* to your bridegroom as a dowry, O virgin.

Though you have died, you live for ever, O martyr, \* having poured torrents of blood \* to the praise of the Lord, \* watering the faithful \* and illumining them with understanding, \* but drowning the unbelieving enemy. \* Therefore, the divine scroll of the dogmas of the Church \* was entrusted to you, \* which you preserved and held for ever.

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

Most glorious Evphemia, who flourished in the virtues and was illumined in mind, pouring myrrh into the hearts of the faithful, shining from the East like a radiant star, and, through the coming of the Holy Spirit, assembling the council of the divine fathers: never cease to pray to the Lord for us, that our souls be saved.

Both now and for ever... *of the cross, same tone*

The four corners of the earth are sanctified today  
as the four parts of your cross are raised, O Christ our God;  
for with it the strength of the faithful emperor was exulted,  
thereby crushing the strength of enemies.  
You are great and your works are wondrous:  
glory to you, O Lord.

*Aposticha, tone 6,*  
*to the Special Melody On the third day...*

We bow down before the place \* where the feet of Christ stood, \* exalting the thrice blessed cross \* whereon was shed the blood of the Master \* who has poured resurrection upon the world.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Having mortified the passions of body and soul, \* O divinely wise, \* let us hasten to elevate ourselves above earthly things \* to the resting-place of heaven, \* through the exaltation of the cross, \* having crucified ourselves with Christ the Master.

*Verse* God is our king from old, who wrought deliverance upon the earth.

An ever-flowing spring has flowed forth \* from the divine side of the Saviour, \* watering the souls of those who with faith \* worship his divine sufferings, \* his cross and resurrection.

Glory be to the Father... *of the great martyr, tone 8,*  
*composed by Byzantium*

Let every tongue be moved beautifully to the acclaim Evphemia the most praised, and let us, every generation, every age, youths and virgins, crown the virgin martyr of Christ with praises; for, having lawfully shown manly courage and cast aside feminine weakness, she brought low the tyrannous foe with the pangs of her suffering. Adorned with a divine crown, she entreats her bridegroom and God, that he grant us great mercy.

Both now and for ever... *of the cross, same tone,*  
*composed by John the Monk*

Moses prefigured you, O precious cross,  
when he stretched out his arms on high  
and put Amalek the tyrant to flight.  
You are the boast of the faithful and succour of sufferers,  
the adornment of the apostles, the champion of the venerable,  
and the preserver of the righteous.  
Beholding you raised on high,  
creation rejoices in celebration, glorifying Christ  
who through you has joined that which was divided,  
in his exceeding goodness.

*Troparion of the great martyr, tone 4*

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

*Troparion of the feast, tone 1*

O Lord, save your people and bless your heritage; grant victory to Orthodox  
Christians over their enemies, and protect your people by your cross.

## Matins

*At God is the Lord... the Troparion of the feast, twice;*  
Glory be to the Father... *of the great martyr; Both now and for ever... of the feast, once.*

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

You chose to suffer death and the cross, fixing it in the midst of creation; when it  
was your will that your body be nailed, and for the sun to hide its rays. Seeing these  
things, the thief on the cross hymned you, crying out: Remember me, Lord; and,  
believing, he received paradise.

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

*After the second reading of the Psalter, the Sessional Hymn, tone 4,*  
*to the Special Melody* The hope of the world...

Raised on the wood of the cross in your great mercy, and pierced in the side by a  
spear, O Saviour, you tore apart the bitter document of men's sins, as you are Almighty  
God. Therefore, we piously hymn your ineffable dispensation, O Word.



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

*We sing the Canon of the feast, and that of the great martyr*

*Ode 1*

*The Canon of the Cross in tone 8,  
composed by Cosmas of Maiuma,*

*upon the acrostic* Having arrayed myself in the cross, I give utterance to hymnody

*Irmos*      Inscribing the invincible weapon of the cross,  
Moses marked an upright line with his staff dividing the Red Sea,  
opening a path for Israel to pass over on foot;  
then he marked a second line across the waters  
uniting them and overwhelming the chariots of Pharoah.  
Therefore let us sing to Christ our God,  
for he has been glorified.

Standing between two priests, Moses of old prefigured in his person Christ's most pure sufferings; for he formed a cross with his outstretched arms, raising a standard of victory which vanquished the might of the tyrant Amalek. Therefore let us sing to Christ our God, for he has been glorified.

Moses set upon a wooden pole a cure against the deadly and poisonous bite of snakes; for in the symbol of the cross he placed a slithery serpent across it and thereby defeated its sinister threat. Therefore let us sing to Christ our God, for he has been glorified.

The skies showed the cross as a sign of victory to Constantine, the holy king and upholder of the faith. Through it he cast down the audacity of his enemies, deception was overthrown and the divine faith was spread to the ends of the earth. Therefore let us sing to Christ our God, for he has been glorified.

*Canon of the great martyr, tone 8  
composed by John the Monk*

*upon the acrostic* I praise the most praised maiden

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

By her miracles the most praised maiden draws the armies of heavenly beings and the choirs of mortals to her hymnody.

Having spurned the heritage and splendour which comes from wealth, the honoured Evphemia acquired Christ in their place.

The Master of all, desiring the beauty of your comely heart, O most praised one, has granted you the mansions of heaven.

*Theotokion* Most pure Mother of God, we hymn you, who supernaturally gave birth to the incarnate, eternal and divine Word.

*Ode 3*

*Canon of the feast*

*Irmos* The rod of Aaron is an image of this mystery,  
when it budded it showed who should be priest.  
So in the Church that once was barren,  
the wood of the cross has now flowered,  
as her strength and confirmation.

The rock was struck and it gushed with water for a hardhearted and disobedient people, showing the mystery of the Church, the elect of God; for the cross is her strength and confirmation.

The spear pierced your immaculate side from which blood and water flowed, renewing your covenant and washing sin away; for the cross is the glory of the faithful, the strength and confirmation of kings.

*Canon of the Great martyr*

*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 appeared before the tribunal, bearing your soul manfully, and vanquished the cowardly enemy, O most praised one.

There was neither blemish in your beauty nor wrinkle in your soul; and Christ received you as his bride in the bridal-chambers of incorruption.

Heal the wounds of my soul, O most praised martyr of Christ, and by your supplications calm the storm of my life.

*Theotokion* We Christians have acquired you as our refuge and defence, and we glorify you without ceasing, O unwedded Lady.

*Kontakion of the feast, tone 4*

O Christ our God who willingly chose to be raised upon the cross,  
grant your mercies to the new nation named after you.  
Gladden with your power Orthodox Christians,  
granting them victory over enemies.

May they have as your help the weapon of peace, the invincible trophy.

*Ikos* He who was caught up in the third heaven of Paradise heard unspeakable and divine words that no mortal may repeat – and you, as lovers of scripture, have read and understood that which was written to the Galatians, thus: God forbid that I should boast, except in the cross of the Lord, upon which he suffered and slew the passions. Let us all then firmly hold this boast, the cross of the Lord, for this wood is our salvation, the weapon of peace, the invincible trophy.

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

With the streams of your blood you drowned the ungodly, O most praised martyr of Christ; and ever watering the noetic meadows with showers of grace, you produce there the grain of faith. Even after your repose you appear gloriously as a cloud flowing with witness to him who is life. O all-praised passion-bearer, entreat Christ our God, that he grant remission of transgressions to those who honour your holy memory with love.

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

*Sessional Hymn of the feast, same tone*

In the midst of Eden blossomed the tree of death, but in the midst of the earth a tree blossomed forth life. Tasting the fruit of the first, we who were not corruptible became corruptible, but through the second we taste incorruptibility; for through the cross Christ has saved the human race.

*Ode 4*

*Canon of the feast*

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

Moses of old transformed the bitter springs of the desert with wood, prefiguring the conversion of the gentiles to piety through the cross.

Having received in its depths an axe head, the Jordan was made to return it through the power of wood, signifying the cutting off of error by the cross and baptism.

The people of Israel, a sacred army of four divisions, marched before the Ark of Testimony, gaining glory by the formation of their ranks in the sign of the cross.

Extended in a wondrous manner, the cross emitted rays as the sun, and the heavens declared the glory of our God.

*Canon of the Great martyr*

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

Having made yourself an undistorted reflection of the understanding, O martyr, you shone as a magnificent beacon among athletes.

You did not offer sacrifices to the dark demon, O invincible martyr, for you longed to receive life-bearing death, in your piety.

Bearing a body without pain with the passion-bearers, O immaculate one, you remained insensible to your wounds through devotion to divine love.

As your countenance suffered patiently, O martyr, it was splendidly adorned with wounds, darkening the mind of the enemy with the lightning of the divine Spirit.

*Theotokion* As you are sinless, O God, grant us purification from our ignorance, and peace to the world through the supplications of her who gave you birth.

*Ode 5*

*Canon of the feast*

*Irmos* O thrice-blessed tree on which Christ the king and Lord was crucified, through you he fell, who had deceived mankind by the tree: he was smitten by you, when God was crucified upon you in the flesh, who grants peace to our souls.

O ever hymned wood of the cross upon which Christ was stretched, held in awe by the whirling sword which guarded Eden; the dread Cherubim turned aside when he was nailed upon you, who grants peace to our souls.

The adverse powers of the underworld tremble to see the sign of the cross traced in the air in which they live; as are the generations of the earthborn and the heavenly, who bow the knee before Christ who grants peace to our souls.

Shining with pure rays, the holy cross sheds its divine light upon the peoples darkened by the beguilement of error, and it reconciles them to Christ who was nailed upon it, who grants peace to our souls.

*Canon of the Great martyr*

*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.

Recognizing that which is opposed to the day and to peace, you did not wish to love the warlike demon.

Thinking to weaken your divine strength, O martyr, the evil one showed daring in his trickery.

Grant me enlightenment and peace, O most praised one, quelling my greatly troublesome turmoil by your prayers.

*Theotokion* O Mother of God, we hymn you, a virgin even after giving birth; since for the world you gave birth to God the Word.

*Ode 6*

*Canon of the feast*

*Irmos* Jonah stretched out his hands in the form of a cross  
within the belly of the whale,  
clearly prefiguring the redeeming passion.  
Emerging after three days, he foreshadowed the marvellous resurrection  
of Christ our God whose body was crucified,  
who enlightened the world by his rising on the third day.

Bent with age and wasted by infirmity, Jacob was straightened when he crossed his arms, showing the power of the life giving cross, through which God, crucified in the flesh, has written anew the shadowy letter of the old Law and driven away the soul destroying disease of deception.

Holy Israel, by laying his hands crosswise upon the heads of the young, signified that the people serving under the old Law should enjoy for a while the honour of the firstborn. Suspected of error in doing this, he would not change the life giving image; for by the strength of the cross, he said that the renewed people of Christ our God shall be greater than them.

*Canon of the Great martyr*

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

Bearing manly wisdom of soul in your womanly body, O glorious one, you paid no heed to the beasts in the waters.

Without sustaining harm in the waters, you defeated the pride of the tyrants, O invincible martyr, remaining with the beasts as Jonah.

Hearing your supplications, the Lord delivered you from the danger of the beasts, as he did Daniel from the pit, O praised martyr.

*Theotokion* Deliver our souls from the snares of the enemy, we pray you, O Lady, who at the word of the archangel gave birth to the Word incarnate.

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

You struggled well in your contest | O most praised Evphemia. | and after death you sanctify us with the streams of your miracles. | We who have recourse to your divine temple with faith | therefore hymn your holy repose, | that we may be delivered from spiritual afflictions, | and may draw forth the grace of miracles.

*Ikos* The temple of the most praised one, her precious body, appears as paradise, having in its midst a garden of immortality; and those who gather its flourishing fruits are quickly sanctified; and seeing it, they marvel how a dead body sheds blood like one that is alive, perfuming all. Hasten with me the lowly one, and let us be purified of all defilement; and, venerating her, let us draw forth the grace of miracles.

*Ode 7*

*Canon of the feast*

*Irmos* The senseless decree of the wicked tyrant shook the people,  
breathing forth threats and blasphemy hateful to God.  
Yet neither the fury of wild beasts nor the roaring of the fire  
could frighten the three children,  
but standing together in the flame,  
fanned by the wind that brought refreshment as the dew, they sang:  
Blessed are you, and praised above all,  
the God of our fathers.

By partaking of the tree the first man dwelt in corruption, condemned to inglorious banishment from life, conveying a certain blemish to all our kind. But we mortals, gaining restoration through the wood of the cross sing: Blessed are you, and praised above all, the God of our fathers.

Disobedience violated the commandment of God and the tree brought death to man by the untimely partaking from it. From that time, the precious tree of life was kept under guard until the confession of the good thief opened the path of access to it as he rightly cried out: Blessed are you, and praised above all, the God of our fathers.

Israel, seeing things to come, grasped of the tip of Joseph's staff, revealing how in the future the most glorious cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who sing with faith: Blessed are you, and praised above all, the God of our fathers.

*Canon of the Great martyr*

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

The courage of the martyr was past understanding, for the creator of all causes creation to submit to those who sing amid sufferings: Blessed are you, the God of our fathers.

The maiden closed the frivolous and prating mouths of the tyrants, and the pride of the iniquitous ones she put down through the divine Spirit, singing in godly fashion: Blessed are you, the God of our fathers.

??? Of old the three venerable youths consumed the fire of the furnace, and now the divinely wise one, hymning the Trinity, has pursued servants who hymn the God of our fathers, singing: Blessed are you, the God of our fathers.

The Bridegroom, mystically coming to his most pure bride in the furnace, with the dew of the Spirit and at the will of the Father preserved her as she sang: Blessed are you, the God of our fathers.

*Theotokion* As you desired to effect our salvation, O Saviour, you made your abode within the Virgin, and have shown her to be the intercessor for the world. Blessed are you, the God of our fathers.

*Ode 8*

*Canon of the feast*

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

Sing praises to the exulted wood which was sprinkled with the blood of the incarnate Word of God, O heavenly powers, and celebrate the restoration of those on earth. Worship the cross of Christ, you peoples, whereby the resurrection of the world is accomplished for ever.

Reverently lift the cross in your hands, O earthly stewards of grace, for on it Christ our God stood when the spear pierced the body of God the Word, that all the nations may see the salvation of God and glorify him for ever.

Be glad, O faithful Christian kings chosen by divine decree; and having received from God the precious cross, rejoice in this weapon of victory, for thereby the enemy tribes and their audacity are ever dispersed.

*Canon of the Great martyr*

*Irmos* The king of heaven who is hymned by the angelic hosts; praise and exalt him above all for ever.

This blessed among women, having won the grace of the Most High as her reward, hymned Christ, praising him for ever.

Fortified by the thought of your bridegroom and by immaterial love, you gave your body over to death, and now live for ever.

Having armed herself with the Holy Spirit against falsehood as against a wild beast, the martyr has received her eternal reward.

You did not receive the death which corrupts the soul, O pure one, but by the bite of the wild beast you boldly exchanged it for life which never grows old.

*Theotokion* You avert the assaults of temptations and the attacks of the passions, O Virgin whom we hymn for ever.

*Ode 9*

*Canon of the feast*

*We do not sing the Cantic of the Mother of God before Ode 9, but we sing instead the festal refrain:*

Magnify, O my soul, the most precious cross of the Lord.

*This same refrain is sung at each Troparion of the first Canon.*

*Irmos* O Mother of God, you are a mystical paradise,  
which untilled has put forth Christ,  
by whom the life bearing tree of the cross was planted.  
Therefore, worshipping it as it is now raised aloft,  
we magnify you.

Let all the trees of the forest rejoice, for their kind has been sanctified by Christ who planted them in the beginning, who was stretched out upon the wood. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

The cross stands as the sacred power and pinnacle for all the divinely wise, by which every conceivable power of the wicked is crushed. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

To show to the world the image of the cross which is venerated by all, O Lord, you traced its outline in the heavens as an invincible weapon for the emperor, most gloriously radiant with immeasurable light. Therefore all the hosts of heaven magnify you.



*Canon of the Great martyr*

*Irmos* In a manner beyond understanding you truly gave birth to God at the word of the archangel: the unwedded Mother of God the Most High, who is more exalted than the most pure hosts, with unceasing glorifications we magnify you.

The flow of your life's blood, most praised martyr, is a sign of the incorrupt life given to you; for you are a treasury of healings for those who draw from it with faith.

Death touched you, as is natural, O divinely wise one, dispassionately arrayed in life-bearing mortality; and having laid down your honoured body, through the witness of the streams of your blood, you live incorruptibly.

Crowned with the laws of suffering, martyr Evphemia who preached Christ, the scroll of the pious and precious dogmas entrusted to you by the council you held in your hands as a living pillar of Orthodoxy.

*Theotokion* Virgin Mother, unwedded bride, vessel of sweet fragrance, we magnify you as the true and immaculate cloud of divine light who received the rain of heaven.

*Exapostilarion*

Having endured death for the living God, you remain alive, O most praised Evphemia; and holding in your grasp his scroll, you were a wall of defence for the Orthodox who celebrate your honoured, divine and most sacred memory with faith. *twice*

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

With the splendour of brilliant radiance and divine desire, the cross of the Lord, which rests before us, summons all to its elevation. Come and with joy, love and fear let us kiss it with faith and glorify the one creator and Master.

*At the Praises, we insert 4 verses,  
idiomela, tone 3*

Seeing the athlete's victory through divine wisdom accomplished for our God, who is wondrous in his counsels, let us sing hymnody of thanksgiving, O you faithful; for in her weak nature the good martyr vanquished the invisible might of the power of the adversary, perfecting her godly power in weakness. Through her supplications, save our souls. *twice*

Mingling the cup of truth with the blood of her martyrdom, and ever offering it to the Church, with the voice of wisdom the most praised martyr of Christ summons the fosterlings of the Church therein, saying: Draw the drink which bears witness to the resurrection, which drives away unbelievers, washes away the passions and preserves the

## September 16

souls of the pious who cry out to the Saviour: You have given us to drink of the torrent of the Spirit's sweetness; save our souls.

O souls, sealed with the blood of Christ for the day of deliverance, with gladness of spirit draw forth, as the prophet says, the holy blood which flows for us from the fount of the martyr, an image of the life-bearing sufferings of the Saviour and everlasting glory. And let us cry out to him: O Lord, glorious in your saints, through the supplications of your most praised passion-bearer, save our souls.

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

At the right hand of the Saviour stood the virgin, passion-bearer and martyr Evphemia, arrayed in the virtues, invincible, adorned with the oil of purity and the blood of martyrdom; and she cries to him, joyfully holding a lamp in her hand: I have hastened to the sweet fragrance of your myrrh, O Christ my God, for I have been wounded with love of you. Depart not from me, my heavenly bridegroom. Through her supplications impart your mercy to us, O almighty Saviour.

Both now and for ever... *of the cross, same tone*

The cross of the Lord has come forth, and the faithful receive it with longing, and they derive healing of soul and body, and every pang. Let us venerate it with joy and fear: with fear, for we are unworthy because of our sins; and with joy, because of the salvation granted to the world by Christ our God, who has great mercy, and who was nailed to it.

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

With mystic hymnody \* together let us hymn \* the cross of the Lord, \* on which the Saviour was crucified, \* the resurrection of all.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Come, you multitudes of monastics, \* and, having gathered, \* in godly manner let us hymn \* the life-bearing wood \* on which Christ was stretched out.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

O faithful, let us glorify \* the cross of the Lord, \* whereon the blood of the Master \* was poured forth \* for the deliverance of all.

Glory be to the Father... *tone 1,  
composed by Byzantium*

Today, O most praised one, the choirs of the fathers, assembling for the sake of Christ, offer you the scroll of the Orthodox faith, and, receiving it into your honoured hands, you preserved it. We, the choirs of men, assembling, honour your suffering, crying

out in piety: Rejoice, most praised one who transformed your womanly nature into manly prowess. Rejoice, most praised one who preserved inviolate the Orthodox faith handed down by the fathers. Rejoice, O martyr who prays for our souls.

Both now and for ever... *same tone,*  
*composed by Andrew of Jerusalem*

The holy words of David are now fulfilled,  
for we truly venerate the footstool of your undefiled feet.  
Placing our hope in the shadow of your wings,  
we cry out to you, most compassionate Lord:  
May the light of your countenance be signed upon us;  
elevate the honour of your Orthodox people  
by the strength of your precious cross,  
O greatly merciful Christ.

## Liturgy

*Beatitudes, 8 verses 4 from Ode 3 of the canon of the feast, and 4 from Ode 6 of the canon of the martyr.*

*Prokimenon, tone 4*

God is wonderful in his saints, the God of Israel.  
*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle to the Corinthians, number 181 [2 Cor 6:1-10]*

*Alleluia, tone 6*

I waited patiently for the Lord, and he inclined to me and heard my cry.  
He brought me up from the pit of roaring waters, out of the mire and clay.

*Gospel of Luke, number 33 [Lk 7:36-50]*

*Communion Verse*

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

## September 17

### Afterfeast of the Exaltation, Martyr Sofia and her three daughters Faith Hope and Charity

#### Vespers

*At Lord I call to you... six verses, beginning with these of the Exaltation, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

The cross is uplifted and demons are driven away  
as the thief opens the gates of Eden;  
death is slain and shown to be desolate  
as Christ is magnified.  
Be glad, O earthborn, for the curse has been lifted. *(twice)*

Come, all who love God, and see the precious cross uplifted;  
let us magnify it together and give glory  
to the one deliverer and God, as we sing:  
You that were crucified on the wood of the cross,  
reject not those who pray to you.

Changing bitterness to sweetness,  
Moses of old delivered Israel, by inscribing the image of the cross;  
and all we, the faithful,  
ever making the sign thereof mystically on our hearts,  
are divinely saved by its might.

*And three verses of the Martyrs, tone 4,  
to the Special Melody You have given us a sign...*

The virgin maidens, \* bound by the law of nature \* and strengthened by the love  
of the creator, \* with faith loosed \* the bonds of deception, \* and with bravery \* broke the  
feeble enemy underfoot. \* Now they are radiantly adorned with the crown of victory; \*  
and, rejoicing, have made their abode in the heavenly bridal chamber.

The most praiseworthy Faith \* and glorious Charity, \* and divinely wise Hope, \*  
proving to be the namesakes \* of the virtues most splendid, \* as athletes cast down the evil  
one, \* who with cunning had deceived our first mother; \* and now deified, they have  
received mansions in paradise, \* where they pray for us all.

Faith, Hope and Charity, \* the children of Sofia, \* seeking with faith the beauty \* of the most comely Bridegroom, \* united themselves to him, \* having adorned themselves with divine wounds; \* for they scorned the fire, the multifarious torments \* and an shameful death. \* For their sake, O Lord, free us from evils.

Glory be to the Father... Both now and for ever... *of the feast, tone 1, Idiomelon*

Elevated today, the tree of life  
which was planted at the place of the skull,  
upon which you, the eternal king,  
brought about salvation in the midst of the earth,  
now sanctifies the ends of the world,  
and the Church of the Resurrection is renewed.  
The angels in heaven rejoice,  
and we upon earth delight with David and sing:  
Exult the Lord our God, and bow down before his footstool;  
for he is holy, who grants great mercy to the world.

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

Like a bride, the church \* is splendidly adorned \* with the water of grace \* and your blood O Word, \* hymning the glory of the cross.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

The spear and the cross, \* the nails and that which pierced \* the life bearing body of Christ: \* as we see them raised on high, \* we worship them.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

When Moses conquered Amalek, \* by raising his arms \* in the form of a cross, \* he prefigured \* the sufferings of the all pure Christ.

Glory be to the Father... Both now and for ever... *tone 1*

Prefiguring your cross, O Christ,  
in giving his blessing to his descendants,  
the patriarch Jacob crossed his hands over their heads.  
Raising it aloft today, O Saviour, we cry out:  
Grant victory to Orthodox Christians over their enemies,  
as you once gave the victory to Constantine.

*Troparion of the Feast, tone 1*

O Lord, save your people and bless your heritage. Grant victory to Orthodox Christians over their enemies, and protect your people by your cross.

## Matins

*After the first reading of the Psalter, Sessional Hymn, tone 2,  
to the Special Melody Of compassion...*

When you were crucified, O Master Christ, the might and strength of death were destroyed, and the tyranny of the enemy was trampled underfoot. We who of old were slain by the crime of eating of the tree, have been restored to life by the wood of the cross: therefore we glorify your sufferings.

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

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

Rejoicing in you, O thrice blessed and life giving cross,  
the people celebrate together with the immaterial choirs;  
the ranks of hierarchs reverently hymn you,  
multitudes of monastics and fasters bow down before you in adoration,  
and we all glorify Christ who was crucified on you.

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

*We sing the Canon of the feast, and that of the martyrs*

### *Ode 1*

*Canon of the Feast, tone 8*

*Irmos*      Inscribing the invincible weapon of the cross,  
Moses marked an upright line with his staff dividing the Red Sea,  
opening a path for Israel to pass over on foot;  
then he marked a second line across the waters  
uniting them and overwhelming the chariots of Pharaoh.  
Therefore let us sing to Christ our God,  
for he has been glorified.

Standing between two priests, Moses of old prefigured in his person Christ's most pure sufferings; for he formed a cross with his outstretched arms, raising a standard of victory which vanquished the might of the tyrant Amalek. Therefore let us sing to Christ our God, for he has been glorified.

Moses set upon a wooden pole a cure against the deadly and poisonous bite of snakes; for in the symbol of the cross he placed a slithery serpent across it and thereby defeated its sinister threat. Therefore let us sing to Christ our God, for he has been glorified.

The skies showed the cross as a sign of victory to Constantine, the holy king and upholder of the faith. Through it he cast down the audacity of his enemies, deception was overthrown and the divine faith was spread to the ends of the earth. Therefore let us sing to Christ our God, for he has been glorified.

*Canon of the Martyrs, tone 1,  
composed by Theophanes,  
upon the acrostic* I hymn the children of Sofia, manifest as exceeding splendid

*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.

Christ our Master, grant me the radiance of your transcendent and ineffable wisdom, that I may hymn your magnificent and glorious martyrs, the children of Sofia.

Your name was adorned by your manner of life, divinely wise and glorious Sofia; for, illumined with the grace of wisdom, you spent your whole life seeking wisdom.

Your blessed fruit, adorned with the number of the most divine Trinity, struggled as athletes for him, O wise Sofia, namesake of the divine Wisdom.

The three virgin maidens, Faith, Hope and glorious Charity, with body and soul cleansed through the virtues, by martyrdom were brought to Christ the Bridegroom.

*Theotokion* He who as God made his abode within you, O most pure Lady, who assumed our whole form, though previously known in the form of God, has renewed all; therefore we the faithful glorify you as the Mother of God.

### *Ode 3*

#### *Canon of the feast*

*Irmos* The rod of Aaron is an image of this mystery,  
when it budded it showed who should be priest.  
So in the Church that once was barren,  
the wood of the cross has now flowered,  
as her strength and confirmation.

The rock was struck and it gushed with water for a hardhearted and disobedient people, showing the mystery of the Church, the elect of God; for the cross is her strength and confirmation.

The spear pierced your immaculate side from which blood and water flowed, renewing your covenant and washing sin away; for the cross is the glory of the faithful, the strength and confirmation of kings.

*Canon of the Martyrs*

*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.

Heeding the voice of Christ calling them to a life devoid of death and suffering, the crowned virgin martyrs followed you, crying out to you, O holy one: Indescribable is the living temple of your glory, O lover of mankind.

As he promised, Christ gave you strength as you stood before the tribunal as martyrs; and he filled you with divinely inspired wisdom and made you radiant, resplendent in the grace of virginity.

You dulled the arrogant mind of the enemy and cast down his pride, contending with great wisdom; and with the streams of your blood you drowned him who of old boasted that he would destroy the sea.

Filled to abundance with the exalted wisdom of Christ, with elect and mature wisdom the three daughters of Sofia put to shame the savagery of the torturers and their unbearable cruelty, uttering divine teachings.

*Theotokion* In a holy manner you gave birth to Christ, the Holy of Holies, the holy tabernacle of sanctity, who rests in the saints; to whom we cry: Indescribable is the living temple of your glory, O lover of mankind.

*Kontakion of the Martyrs, tone 1,  
to the Special Melody* Your tomb, O Saviour...

Revealed as most sacred branches of honourable Sofia, | Faith, Hope and Charity, | through grace made foolish the wisdom of the Greeks. | ~Through suffering they have attained the victory, | ~crowned with an incorruptible crown || by Christ the Master of all.

*Sessional Hymn, tone 1,  
to the Special Melody* The choir of the angels...

The reason-endowed lambs of the lamb and shepherd were given over to cruel torments, and are revealed to be equal in honour with the angels. Therefore, in gladness of heart we all celebrate the sacred memory of the divinely wise maidens.

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

The weapon of the cross was revealed in time of battle  
to the pious emperor Constantine



as invincible victory over the enemy,  
for the sake of his faith;  
before it the adverse powers tremble,  
for it has become the salvation of the faithful and the boast of Paul.

*Ode 4*

*Canon of the feast*

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

Moses of old transformed the bitter springs of the desert with wood, prefiguring the conversion of the gentiles to piety through the cross.

Having received in its depths an axe head, the Jordan was made to return it through the power of wood, signifying the cutting off of error by the cross and baptism.

The people of Israel, a sacred army of four divisions, marched before the Ark of Testimony, gaining glory by the formation of their ranks in the sign of the cross.

Extended in a wondrous manner, the cross emitted rays as the sun, and the heavens declared the glory of our God.

*Canon of the Martyrs*

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

Strengthened by divine grace, victorious Faith, Hope and Charity bravely scorned the threats of the tyrant, as burnt by fire, the wise ones were led to Christ the bridegroom.

Guarded by the armour of the cross, Faith, Hope and Charity endured the wounds of their torturers with fortitude, mightily opposing sin even to the shedding of their blood.

Faith, Hope and Charity, three radiant lamps of the wisdom of the Trinity, illumined and brightly shining, splendidly enlighten the Church, for our salvation and defence.

*Theotokion* Mother of God, the holy of holies, from you shone forth the deliverer, the expectation of the nations and salvation of the faithful, the Lord and bestower of life, for the salvation of us who hymn you.

Ode 5

*Canon of the feast*

*Irmos* O thrice-blessed tree on which Christ the king and Lord was crucified, through you he fell, who had deceived mankind by the tree: he was smitten by you, when God was crucified upon you in the flesh, who grants peace to our souls.

O ever hymned wood of the cross upon which Christ was stretched, held in awe by the whirling sword which guarded Eden; the dread Cherubim turned aside when he was nailed upon you, who grants peace to our souls.

The adverse powers of the underworld tremble to see the sign of the cross traced in the air in which they live; as are the generations of the earthborn and the heavenly, who bow the knee before Christ who grants peace to our souls.

Shining with pure rays, the holy cross sheds its divine light upon the peoples darkened by the beguilement of error, and it reconciles them to Christ who was nailed upon it, who grants peace to our souls.

*Canon of the Martyrs*

*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.

The three God-bearing virgins, bound by faith and nature, endured tortures with patience of will, and they shamed the audacious one, uttering mysteries of divine wisdom.

Our first mother rejoices, seeing the deceiver, who of old drove her from Eden, vanquished by Faith, Hope and Charity, the divinely wise girls born of Sofia.

Wounded by your love and your divine ardour, O Christ, the honoured maidens avoided the venomous flattery of the tyrant and willingly endured the wounds of tortures.

*Theotokion* Beholding you, the heavenly host of rejoices, and with them the gatherings of men are festive; for they have been united by your nativity, O Virgin Mother of God, which we fittingly glorify.

Ode 6

*Canon of the feast*

*Irmos* Jonah stretched out his hands in the form of a cross

within the belly of the whale,  
clearly prefiguring the redeeming passion.  
Emerging after three days, he foreshadowed the marvellous resurrection  
of Christ our God whose body was crucified,  
who enlightened the world by his rising on the third day.

Bent with age and wasted by infirmity, Jacob was straightened when he crossed his arms, showing the power of the life giving cross, through which God, crucified in the flesh, has written anew the shadowy letter of the old Law and driven away the soul destroying disease of deception.

Holy Israel, by laying his hands crosswise upon the heads of the young, signified that the people serving under the old Law should enjoy for a while the honour of the firstborn. Suspected of error in doing this, he would not change the life giving image; for by the strength of the cross, he said that the renewed people of Christ our God shall be greater than them.

*Canon of the Martyrs*

*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.

Rejoicing, O Master, the three honoured and praised maidens, equal in number to the Trinity, placed their hope in your most pure hands.

Resplendent with the beauty of virginity and adorned with the wounds of martyrdom, the martyrs received from on high a twofold crown from Christ, the most compassionate bestower of life.

The precious treasures of virginity were brought into your holy place, O Master who reigns over all, to share in your kingdom; for you are their light and gladness.

*Theotokion* Our forefathers rejoice in you, the most pure Virgin, through you receiving Eden, once lost through the transgression; for you were pure before birth and even after.

*Kontakion, tone 4*

O Christ our God who willingly chose to be raised upon the cross,  
grant your mercies to the new nation named after you.  
Gladden with your power Orthodox Christians,  
granting them victory over enemies.  
May they have as your help the weapon of peace, the invincible trophy.

*Ikos* He who was caught up in the third heaven of Paradise heard unspeakable and divine words that no mortal may repeat – and you, as lovers of scripture, have read and understood that which was written to the Galatians, thus: God forbid that I should boast,

except in the cross of the Lord, upon which he suffered and slew the passions. Let us all then firmly hold this boast, the cross of the Lord, for this wood is our salvation, the weapon of peace, the invincible trophy.

*Ode 7*

*Canon of the feast*

*Irmos*       The senseless decree of the wicked tyrant shook the people,  
breathing forth threats and blasphemy hateful to God.  
Yet neither the fury of wild beasts nor the roaring of the fire  
could frighten the three children,  
but standing together in the flame,  
fanned by the wind that brought refreshment as the dew, they sang:  
Blessed are you, and praised above all,  
the God of our fathers.

By partaking of the tree the first man dwelt in corruption, condemned to inglorious banishment from life, conveying a certain blemish to all our kind. But we mortals, gaining restoration through the wood of the cross sing: Blessed are you, and praised above all, the God of our fathers.

Disobedience violated the commandment of God and the tree brought death to man by the untimely partaking from it. From that time, the precious tree of life was kept under guard until the confession of the good thief opened the path of access to it as he rightly cried out: Blessed are you, and praised above all, the God of our fathers.

Israel, seeing things to come, grasped of the tip of Joseph's staff, revealing how in the future the most glorious cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who sing with faith: Blessed are you, and praised above all, the God of our fathers.

*Canon of the Martyrs*

*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.

Illumined with the thrice-radiant grace of unity, the virgins destroyed the utter darkness of the demons, theologizing concerning the light in three persons, and singing: The God of our fathers is praised and glorified above all.

Possessing mansions in the heavens, O light-bearing souls, with gladness you now join chorus with the angels, gazing upon the eternal glory and singing: The God of our fathers is praised and glorified above all.

With steadfast opposition like the three youths, the maidens manfully trampled upon the fire; for, equal in number with them, the God-bearing virgins acquired the same understanding of the God of our fathers, who is praised and glorified above all.

*Theotokion* You give remission of transgressions to those who hymn you with faith, delivering them from temptations and every evil circumstance; for we have acquired you as a refuge, O Bride of God, who held the praised God of our fathers in your arms.

*Ode 8*

*Canon of the feast*

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

Sing praises to the exulted wood which was sprinkled with the blood of the incarnate Word of God, O heavenly powers, and celebrate the restoration of those on earth. Worship the cross of Christ, you peoples, whereby the resurrection of the world is accomplished for ever.

Reverently lift the cross in your hands, O earthly stewards of grace, for on it Christ our God stood when the spear pierced the body of God the Word, that all the nations may see the salvation of God and glorify him for ever.

Be glad, O faithful Christian kings chosen by divine decree; and having received from God the precious cross, rejoice in this weapon of victory, for thereby the enemy tribes and their audacity are ever dispersed.

*Canon of the Martyrs*

*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.

The divinely radiant virgins Faith, Hope and Charity, were more lustrous than gold in the beauty of their piety, singing: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

Let us hymn the virgins, radiant and splendid amid their torments, O faithful, saying: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

The shrines of the athletes copiously flow with healing upon those who with faith sing: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

*Theotokion* As holy ground, O pure one, you gave birth to the life-bearing ear of grain: Christ, the mediator of everlasting life, to whom we all cry out: Bless the Lord, all you works of the Lord, sing and exalt him above all for ever.

*Ode 9*

*Canon of the feast*

*Irmos* O Mother of God, you are a mystical paradise,  
which untilled has put forth Christ,  
by whom the life bearing tree of the cross was planted.  
Therefore, worshipping it as it is now raised aloft,  
we magnify you.

Let all the trees of the forest rejoice, for their kind has been sanctified by Christ who planted them in the beginning, who was stretched out upon the wood. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

The cross stands as the sacred power and pinnacle for all the divinely wise, by which every conceivable power of the wicked is crushed. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

To show to the world the image of the cross which is venerated by all, O Lord, you traced its outline in the heavens as an invincible weapon for the emperor, most gloriously radiant with immeasurable light. Therefore all the hosts of heaven magnify you.

*Canon of the Martyrs*

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

Filled with thrice-radiant light, and delighting now in the divine radiance, O martyrs equal in number to the virtues and bearing their names: Faith, Hope and Charity, confirm us in faith, hope and love.

Let the might of heaven now subdue the storm of heresy which surrounds us, O invincible athletes. We entreat you to pray unceasingly that God grant oneness of mind to the faithful.

Having traversed the night of this life, you have attained the unwaning day of the divine and incorruptible kingdom celebrating as martyrs and boasting in grace as virgins.

*Theotokion* How wondrous is the Virgin's giving of birth to the eternal and Word, the Father's glory, our benefactor and Lord incarnate of her, whom we fittingly magnify.

*Exapostilarion of the Feast*

The cross is the guardian of the whole world, the cross is the beauty of the Church, the cross is the strength of kings, the cross is the confirmation of the faithful, the cross is the glory of the angels and the wounding of demons.

*Aposticha, tone 6, to the Special Melody* On the third day...

We bow down before the place \* where the feet of Christ stood, \* exalting the thrice blessed cross \* whereon was shed the blood of the Master \* who has poured resurrection upon the world.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Having mortified the passions of body and soul, \* O divinely wise, \* let us hasten to elevate ourselves above earthly things \* to the resting-place of heaven, \* through the exaltation of the cross, \* having crucified ourselves with Christ the Master.

*Verse* God is our king from old, who wrought deliverance upon the earth.

An ever-flowing spring has flowed forth \* from the divine side of the Saviour, \* watering the souls of those who with faith \* worship his divine sufferings, \* his cross and resurrection.

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

Come, all you nations, let us worship the blessed wood  
through which everlasting righteousness has come to be;  
for he who by a tree deceived our forefather Adam,  
is himself deceived by the cross;  
and he who by tyranny  
gained possession of the creature endowed by God with royal dignity,  
is overthrown and cast down by an exceptional fall.  
By the blood of God the venom of the serpent is washed away;  
and the curse of the just condemnation is lifted  
by the unjust condemnation of the righteous one;  
for it was fitting that the tree be healed by a tree,  
and that the sufferings of the condemned be loosed  
by the sufferings on the wood of him that is beyond suffering.  
Glory to you, O Christ our king,  
for your wise providence whereby you have saved us all,  
in your goodness and love for mankind.

## Liturgy

*Beatitudes, six verses, from Ode 6 of the canon of the Feast.*

## September 18

### **Afterfeast of the Exaltation, Venerable father Evmenius the wonderworker, Bishop of Gortyna**

### **Vespers**

*At Lord I call to you... six verses, beginning with these of the Exaltation, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Raised upon the cross, O Master, \* you raised with you the entire fallen nature of Adam; \* therefore, raising your pure cross \* with the strength of you, the Most High, \* O lover of mankind, \* we make entreaty, as we sing: \* As you are our merciful God, \* O Most High, \* save those who venerate the honourable, luminous and divine \* raising up of your cross.

Gazing now upon your footstool \* where your most pure feet stood, \* and reciting Psalms, O Master, \* we honour with love your precious cross, \* and elevating it with piety \* we implore you, crying out: \* Having sanctified all by your divine cross, O Most High, \* let us be partakers \* of your ineffable compassion and grace.

We bow down before your holy cross, O Christ, \* as before an invincible trophy, \* an impregnable shield, \* and a divine sceptre, \* for thereby the world has been saved, \* and Adam dances because of it. \* Offering praise in hymns, we, the congregations of the earthborn, honour it, \* and, performing its divine elevation, \* we ask purification.

*And 3 verses of the saint, in the same tone and melody*

Cleansing your body and soul \* of the passions, \* you became a dwelling-place of the Holy Spirit, \* having been adorned \* with the anointing of the priesthood. \* You were an excellent intercessor, O Evmenius, \* a conversor with the holy angels, \* an heir to the glory of the Lord, \* who prays for those who praise you.

Your most glorious life, \* illuminated by the virtues \* and shining with the splendour of miracles, \* made you glorious to the ends of the earth, O blessed one, \* a steady beacon, \* one who shares the abode of the saints, \* a hierarch who is a citizen of the holy city, \* a fellow-citizen with the angels, \* O glorious wonderworker.

We gather to honour \* the hierarch Evmenius, \* the adornment of Crete, \* bishop of Gortyna, \* unshakable foundation of the Church, \* who is magnificent in miracles, \* glorious in many powers, \* who has enlightened darkened hearts.



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

As a divine treasure hidden in the earth,  
the cross of the giver of life  
appeared in the heavens to the pious emperor,  
and its inscription spiritually signified his victory over the enemy.  
Rejoicing with faith and love and inspired by God,  
he hastened to raise on high that which he had seen in his vision,  
and with great zeal he brought it forth from the bosom of the earth,  
for the deliverance of the world and the salvation of our souls.

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

Today is exalted \* the cross of Christ, \* the life-bearing wood, \* whereon he was  
nailed in the flesh.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Rejoice, divine preservation \* of the faithful, \* unassailable rampart, \* the cross of  
the Lord, \* whereby we are exalted above the earth.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

Come all, in gladness \* let us venerate \* the life-bearing wood \* on which was  
stretched \* Christ our deliverance.

Glory be to the Father... Both now and for ever... *tone 4*

Moses prefigured the power of your precious cross, O Christ,  
when in the wilderness he put his adversary Amalek to flight;  
for when he stretched out his arms in the form of a cross,  
the people became strong once more.  
And now these events are fulfilled in us,  
for the cross is exulted and the demons flee;  
the whole of creation is released from corruption;  
for every gift of grace shines upon us because of the cross.  
Therefore we all rejoice and fall down before it saying:  
Glory to you, O Lord; how marvellous are your works.

*Troparion of the feast, tone 4*

O Lord, save your people and bless your heritage. Grant victory to Orthodox  
Christians over their enemies, and protect your people by your cross.

## Matins

*At God is the Lord... the Troparion of the feast, thrice.*

*After the first reading of the Psalter, the Sessional Hymn, tone 4  
to the Special Melody* Joseph marvelled...

Moses stretched out his arms to heaven on high, prefiguring the cross, the divine weapon of the faithful, to which Christ nailed our sins. Therefore, the enemy wept, his senses wounded painfully, and said: This spear of wood has pierced my heart, as Christ releases all from the bonds of Hades.

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

*After the second reading of the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody* The hope of the world...

Raised on the wood of the cross in your great mercy, and pierced in the side by a spear, O Saviour, you tore apart the bitter document of men's sins, as you are Almighty God. Therefore, we piously hymn your ineffable dispensation, O Word.

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

*We sing the Canon of the feast, and the canon of the saint*

### *Ode 1*

#### *Canon of the feast*

*Irmos* Inscribing the invincible weapon of the cross,  
Moses marked an upright line with his staff dividing the Red Sea,  
opening a path for Israel to pass over on foot;  
then he marked a second line across the waters  
uniting them and overwhelming the chariots of Pharoah.  
Therefore let us sing to Christ our God,  
for he has been glorified.

Standing between two priests, Moses of old prefigured in his person Christ's most pure sufferings; for he formed a cross with his outstretched arms, raising a standard of victory which vanquished the might of the tyrant Amalek. Therefore let us sing to Christ our God, for he has been glorified.

Moses set upon a wooden pole a cure against the deadly and poisonous bite of snakes; for in the symbol of the cross he placed a slithery serpent across it and thereby defeated its sinister threat. Therefore let us sing to Christ our God, for he has been glorified.

The skies showed the cross as a sign of victory to Constantine, the holy king and upholder of the faith. Through it he cast down the audacity of his enemies, deception was overthrown and the divine faith was spread to the ends of the earth. Therefore let us sing to Christ our God, for he has been glorified.

*Canon of the Saint, tone 2,  
composed by Joseph,  
upon the acrostic* By your supplications, O blessed one, may Christ favour me

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

As Christ heard your godly prayers, O divinely wise Evmenius, render him kindly disposed toward those who praise you with love.

Enamored from your youth with humility, which accomplishes lofty things, O venerable one, you brought down the serpent and were enriched with the gift of healing.

You were a particular instrument of the Spirit, through fasting making the wisdom of the flesh subject to your soul, enslaving that which is worse to that which is higher.

*Theotokion* The prophecies concerning you are fulfilled, O Mother of God; for they spoke with clarion voice of him whom you held, who exists in two perfect natures.

*Ode 3*

*Canon of the feast*

*Irmos* The rod of Aaron is an image of this mystery,  
when it budded it showed who should be priest.  
So in the Church that once was barren,  
the wood of the cross has now flowered,  
as her strength and confirmation.

The rock was struck and it gushed with water for a hardhearted and disobedient people, showing the mystery of the Church, the elect of God; for the cross is her strength and confirmation.

The spear pierced your immaculate side from which blood and water flowed, renewing your covenant and washing sin away; for the cross is the glory of the faithful, the strength and confirmation of kings.

*Canon of the Saint*

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

Like a bee you diligently made the rounds of the noetic flowers, O hierarch, gathering sweet honey and laying it up in the honeycomb of your heart.

Having made your life and discourse pure by the salt of God, O glorious Evmenius, you showed perfect grace and splendour.

Adorned with the virtues, you ascended to the throne of the Most High, anointed with the myrrh of the divine Spirit, known as the sweet fragrance of Christ.

*Theotokion* O Mary, the golden censer, drive away the rank stench of my passions, and render me unshaken by the assaults of the deceitful adversary.

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

Illumined with divine light, you enlighten us who hymn your honourable, glorious and holy repose with love, O most blessed and holy hierarch, father Evmenius, who unceasingly prays for us all.

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

Resplendent with Orthodox doctrines, O father Evmenius, you demolished dark heresies; and proven to be a performer of miracles, you became famous everywhere through the providence of God. With faith we honour you as a hierarch and peer of the angels.

Glory be to the Father... Both now and for ever... *Sessional Hymn of the feast,  
same tone and melody*

Enduring the cross as was your will, you have freed men from corruption, O Saviour. And we, the faithful, hymn and worship you, for you have enlightened us with the power of the cross; and we all bless you as the Lord and giver of life, O compassionate one who loves mankind.

*Ode 4*

*Canon of the feast*

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

Moses of old transformed the bitter springs of the desert with wood, prefiguring the conversion of the gentiles to piety through the cross.

Having received in its depths an axe head, the Jordan was made to return it through the power of wood, signifying the cutting off of error by the cross and baptism.

The people of Israel, a sacred army of four divisions, marched before the Ark of Testimony, gaining glory by the formation of their ranks in the sign of the cross.

Extended in a wondrous manner, the cross emitted rays as the sun, and the heavens declared the glory of our God.

*Canon of the Saint*

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

You were a dwelling-place of the Spirit, O hierarch, sojourning in the temples of God and adorning yourself with precious doctrines.

As a hierarch pleasing to God and prelate of Gortyna, O wise father, you emitted beams of miracles.

The great gaping maw of the serpent who assailed you was set afire with the rays of your prayers, O sacred one.

*Theotokion* Of old, sacred voices proclaimed the profundity of your birthgiving, O pure one, and we have now seen the fulfillment thereof.

*Ode 5*

*Canon of the feast*

*Irmos* O thrice-blessed tree on which Christ the king and Lord was crucified, through you he fell, who had deceived mankind by the tree: he was smitten by you, when God was crucified upon you in the flesh, who grants peace to our souls.

O ever hymned wood of the cross upon which Christ was stretched, held in awe by the whirling sword which guarded Eden; the dread Cherubim turned aside when he was nailed upon you, who grants peace to our souls.

The adverse powers of the underworld tremble to see the sign of the cross traced in the air in which they live; as are the generations of the earthborn and the heavenly, who bow the knee before Christ who grants peace to our souls.

Shining with pure rays, the holy cross sheds its divine light upon the peoples darkened by the beguilement of error, and it reconciles them to Christ who was nailed upon it, who grants peace to our souls.

*Canon of the Saint*

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

Having calmed your mind and soul beset by the passions, you gained wisdom, with which you pacified the disputes of those who reigned piously and submitted to you.

Having gained the ear of kings, O faithful one, you ended their long-standing enmity, which had brought destruction, and they came to love fraternal oneness of mind.

You arrived with fame and illumined Rome, working miracles and summoning those sunk in the abyss of the passions to the calm haven of healing, O blessed one.

*Theotokion* You gave birth to the pre-eternal Son as a baby, who exists in two actions of will, both man and God, O immaculate one.

*Ode 6*

*Canon of the feast*

*Irmos* Jonah stretched out his hands in the form of a cross  
within the belly of the whale,  
clearly prefiguring the redeeming passion.  
Emerging after three days, he foreshadowed the marvellous resurrection  
of Christ our God whose body was crucified,  
who enlightened the world by his rising on the third day.

Bent with age and wasted by infirmity, Jacob was straightened when he crossed his arms, showing the power of the life giving cross, through which God, crucified in the flesh, has written anew the shadowy letter of the old Law and driven away the soul destroying disease of deception.

Holy Israel, by laying his hands crosswise upon the heads of the young, signified that the people serving under the old Law should enjoy for a while the honour of the firstborn. Suspected of error in doing this, he would not change the life giving image; for by the strength of the cross, he said that the renewed people of Christ our God shall be greater than them.

*Canon of the Saint*

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

Having Christ in your heart as an active and inexhaustible treasure, O Evmenius, you transformed into gold the clay which the king gave to you.

You sat upon a lofty seat, O father, sending upon the Church words of peace from on high; and it now boasts in your summons.

Unsodden by sin, you sailed the greatly painful storm of life and attained the heavens where the assembly of the venerable rejoices.

*Theotokion* The heavenly rain descended upon you, O ever-virgin, and, watering the stony soil with the waters of the knowledge of God, he has shown it to be greatly fertile.

*Kontakion of the feast, tone 4*

O Christ our God who willingly chose to be raised upon the cross,  
grant your mercies to the new nation named after you.  
Gladden with your power Orthodox Christians,  
granting them victory over enemies.  
May they have as your help the weapon of peace, the invincible trophy.

*Ikos* He who was caught up in the third heaven of Paradise heard unspeakable and divine words that no mortal may repeat – and you, as lovers of scripture, have read and understood that which was written to the Galatians, thus: God forbid that I should boast, except in the cross of the Lord, upon which he suffered and slew the passions. Let us all then firmly hold this boast, the cross of the Lord, for this wood is our salvation, the weapon of peace, the invincible trophy.

*Ode 7*

*Canon of the feast*

*Irmos* The senseless decree of the wicked tyrant shook the people,  
breathing forth threats and blasphemy hateful to God.  
Yet neither the fury of wild beasts nor the roaring of the fire  
could frighten the three children,  
but standing together in the flame,  
fanned by the wind that brought refreshment as the dew, they sang:  
Blessed are you, and praised above all,  
the God of our fathers.

By partaking of the tree the first man dwelt in corruption, condemned to inglorious banishment from life, conveying a certain blemish to all our kind. But we mortals, gaining restoration through the wood of the cross sing: Blessed are you, and praised above all, the God of our fathers.

Disobedience violated the commandment of God and the tree brought death to man by the untimely partaking from it. From that time, the precious tree of life was kept under guard until the confession of the good thief opened the path of access to it as he rightly cried out: Blessed are you, and praised above all, the God of our fathers.

Israel, seeing things to come, grasped of the tip of Joseph's staff, revealing how in the future the most glorious cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who sing with faith: Blessed are you, and praised above all, the God of our fathers.

*Canon of the Saint*

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

Besting deadly thoughts by zeal of soul, O venerable Evmenius, in profound old age you made a journey to benefit those who with faith accepted you as a sower of sacred and precious doctrines.

Having enjoyed your goodly deeds, O father Evmenius, Rome sent you to the Thebaid as its reluctant lovely gift. There you restrained the affliction of drought by the rain of your precious prayers.

Feeding at the breasts of abstinence, you drew the milk of purity and reached the measure of maturity, attaining the heights of the virtues and shining more brightly than the sun with divine signs, upon those held fast by the night of the passions.

*Theotokion* You were the habitation of the immaterial light who brought down ungodliness with the splendour of divine knowledge, O ride of God to whom we sing: Blessed is the fruit of your womb.

*Ode 8*

*Canon of the feast*

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

Sing praises to the exulted wood which was sprinkled with the blood of the incarnate Word of God, O heavenly powers, and celebrate the restoration of those on earth. Worship the cross of Christ, you peoples, whereby the resurrection of the world is accomplished for ever.

Reverently lift the cross in your hands, O earthly stewards of grace, for on it Christ our God stood when the spear pierced the body of God the Word, that all the nations may see the salvation of God and glorify him for ever.



Be glad, O faithful Christian kings chosen by divine decree; and having received from God the precious cross, rejoice in this weapon of victory, for thereby the enemy tribes and their audacity are ever dispersed.

*Canon of the Saint*

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

Having vanquished the enemy and finished the good race, in profound old age you passed on to your fathers, like a ripe grain of wheat, receiving your end in a strange land.

The children of the Thebaid, though they had no idea of your good works, generously dispatched your sacred relics which they held, to your homeland and flock; and at their return they flowed with the grace of miracles.

Before, Raxus once held the precious and much-suffering body of Cyril, O wise one, and now it likewise hides yours, you having joined those who lived in the same wisdom, whom the heavenly homeland holds for ever.

*Theotokion* The most sacred and honourable choir of the prophets wrote of you beforehand as the ark, the unquarried mountain, the staff, and the portal through which the Most High passed, as is known, leaving you shut again, O Virgin.

*Ode 9*

*Canon of the feast*

*Irmos* O Mother of God, you are a mystical paradise,  
which untilled has put forth Christ,  
by whom the life bearing tree of the cross was planted.  
Therefore, worshipping it as it is now raised aloft,  
we magnify you.

Let all the trees of the forest rejoice, for their kind has been sanctified by Christ who planted them in the beginning, who was stretched out upon the wood. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

The cross stands as the sacred power and pinnacle for all the divinely wise, by which every conceivable power of the wicked is crushed. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

To show to the world the image of the cross which is venerated by all, O Lord, you traced its outline in the heavens as an invincible weapon for the emperor, most gloriously radiant with immeasurable light. Therefore all the hosts of heaven magnify you.

*Canon of the Saint*

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

As a hierarch of Christ you wondrously went from strength to strength, O father, where the sacred choirs with the heavenly hosts minister to the worshipful Trinity in awe.

By your supplications, O blessed one, move the divinity to mercy, that he stem the barbarian invasion which oppresses us, a trial brought by the devil, bringing us to the abyss of destruction.

Your sacred memory with sanctification for all summons venerable pastors and pious people; and with the splendour of the grace which abides in you it richly illumines us who celebrate it, O praiseworthy Evmenius.

*Theotokion* You held him who holds all things in his divine power, and feed at your breast him who feeds every creature, O most pure one. Your wonder which passes understanding, amazes angels and men, who ever hymn and bless you with love.

*Exapostilarion*

With the splendour of brilliant radiance and divine desire, the cross of the Lord, which rests before us, summons all to its elevation. Come and with joy, love and fear let us kiss it with faith and glorify the one creator and Master.

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

With mystic hymnody \* together let us hymn \* the cross of the Lord, \* on which the Saviour was crucified, \* the resurrection of all.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Come, you multitudes of monastics, \* and, having gathered, \* in godly manner let us hymn \* the life-bearing wood \* on which Christ was stretched out.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

O faithful, let us glorify \* the cross of the Lord, \* whereon the blood of the Master \* was poured forth \* for the deliverance of all.

Glory be to the Father... Both now and for ever... *tone 4*

O cross, radiant sign among the stars,  
revealed in prophecy to the pious emperor as an ensign of victory;  
and when his mother Helen found you, she revealed you to the world.  
Today we, the choirs of the faithful,  
cry out as we raise you on high:  
Enlighten us with your splendour,  
O life giving and most precious cross:  
sanctify us by your power,  
and as you were lifted up before the battle line,  
strengthen us through your elevation.

## **Liturgy**

*Beatitudes, 6 verses: from Odes 5 and 6 of the canon of the feast.*

## September 19

### **Afterfeast of the Exaltation of the Cross Commemoration of the Holy Martyrs Trofimus, Sabbatius and Dorymedon**

#### **Vespers**

*At Lord I call to you... 6 verses, beginning with these of the feast, tone 4,  
to the Special Melody You have given a sign...*

The most holy cross, \* the invincible trophy, \* comes forth today, revealed from the earth \* like a hidden treasure, \* enriching the whole world \* with the rays of its universal goodness. \* Therefore, we glorify the all-good dispensation \* of Christ our God \* who condescended to be crucified upon it.

Of old, the cross, depicted by Moses, \* the divine prophet, \* the faithful beholder and favourite of God, \* routed the hordes of the aliens; \* and now, presented in the divine elevation \* at the hands of the sacred ministers, \* it scatters hordes of demons \* and the gatherings of the Jews, \* and checks the audacity of the ungodly.

Your cross, O our Saviour, \* is the invincible might of Christians, \* whereby multitudes of alien nations \* are vanquished, \* and the peace of Christ's Church \* is bestowed upon those who give glory. \* Venerating it now, \* we entreat you, the lover of mankind \* grant us a place with your saints.

*And 3 verses of the martyrs, tone 8,  
to the Special Melody Your martyrs...*

Desiring to delight in inexhaustible food, you strove with the sufferings of your body, O martyr Trofimus, and passed over from corruption to incorruption, rejoicing and adorned through your witness: by your supplications entreat great mercy for us all.

Glorious Sabbatius, having endured much torture, is now brought to celebrate with joy in the courts of heaven. Receiving honours for his struggles, he is numbered among the angelic throng. By his supplications, O Christ, grant your people great mercy.

Setting at nought the counsel of the ungodly, you made your mind firm with divine counsels, O Dorymedon; and you manfully entered upon the trials of torture, receiving trophies of honour: now you reign eternally with Christ, praying for us all.

Glory be to the Father... Both now and for ever... *tone 4*

Let us be glad today and sing in honour of the feast,  
and with joyful face and tongue openly sing:  
O Christ, you accepted condemnation for us,  
being spat upon and scourged;  
you were wrapped in a purple robe and ascended the cross.  
Seeing you, the sun and the moon hid their light,  
the earth quaked in fear and the veil of the temple was torn in two.  
May you grant us your precious cross as guardian and protector  
and the banisher of demons,  
so that kissing it we may sing:  
Save us by your power, O cross.  
Make us holy by your splendour, O precious cross,  
and strengthen us through your exultation;  
for you have been given to us as the light and salvation of our souls.

*Aposticha, tone 1*  
*to the Special Melody* Joy of the ranks of heaven...

The cross is uplifted and demons are driven away  
as the thief opens the gates of Eden;  
death is slain and shown to be desolate  
as Christ is magnified.  
Be glad, O earthborn, for the curse has been lifted. (*twice*)

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Come, all who love God, and see the precious cross uplifted;  
let us magnify it together and give glory  
to the one deliverer and God, as we sing:  
You that were crucified on the wood of the cross,  
reject not those who pray to you.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

Changing bitterness to sweetness,  
Moses of old delivered Israel, by inscribing the image of the cross;  
and all we, the faithful,  
ever making the sign thereof mystically on our hearts,  
are divinely saved by its might.

Glory be to the Father... Both now and for ever... *tone 5*

The words of the prophets Isaiah and David  
are now fulfilled, for they said:  
All nations will come and bow down before you, O Lord.  
Behold, O good one, the people  
who were filled with your grace in your courts at Jerusalem.

May you that endured the cross for us  
and imparted life through your resurrection,  
protect us and save us.

*Troparion of the martyrs, tone 8*

God, who is praised as the Trinity has glorified a trinity of martyrs, Trofimus, Sabbatius and Dorymedon, for believing in him, they cast down the enemy. Through their supplications, O Christ our God, have mercy on us.

Glory be to the Father... Both now and for ever... *Troparion of the feast, tone 1*

O Lord, save your people and bless your heritage; grant victory to Orthodox Christians over their enemies, and protect your people by your cross.

## **Matins**

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

Bowing down before you, O Christ our God,  
through the pine, cedar and cypress,  
the Church cries out to you:  
Grant victory over heresy to our hierarchs through the Mother of God,  
and have mercy upon us.

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

*After the second reading of the Psalter, the Sessional Hymn, tone 4*

Shining forth like a light, your cross, O Lord,  
scatters legions of demons and illumines the faithful who sing:  
The cross is the boast of the world.

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

*We sing the Canon of the feast and that of the martyrs.*

*Ode 1*

*Canon of the feast, tone 8*

*Irmos*      Inscribing the invincible weapon of the cross,  
Moses marked an upright line with his staff dividing the Red Sea,  
opening a path for Israel to pass over on foot;  
then he marked a second line across the waters  
uniting them and overwhelming the chariots of Pharaoh.  
Therefore let us sing to Christ our God,

for he has been glorified.

Standing between two priests, Moses of old prefigured in his person Christ's most pure sufferings; for he formed a cross with his outstretched arms, raising a standard of victory which vanquished the might of the tyrant Amalek. Therefore let us sing to Christ our God, for he has been glorified.

Moses set upon a wooden pole a cure against the deadly and poisonous bite of snakes; for in the symbol of the cross he placed a slithery serpent across it and thereby defeated its sinister threat. Therefore let us sing to Christ our God, for he has been glorified.

The skies showed the cross as a sign of victory to Constantine, the holy king and upholder of the faith. Through it he cast down the audacity of his enemies, deception was overthrown and the divine faith was spread to the ends of the earth. Therefore let us sing to Christ our God, for he has been glorified.

*Canon of the Martyrs, tone 8,  
composed by Joseph,  
upon the acrostic I hymn the thrice-radiant splendour of the martyrs.*

*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.

O martyrs of Christ, illumined with the lightning-flashes of the Spirit, dispel the clouds of my soul, enlighten my mind and open my lips in hymnody in praise of you.

With resolute mind you opposed the haughty one who sought to force you to render alien worship to his gods, O martyrs who through various torments brought yourselves to the king of all as perfect sacrifices.

Strengthened by almighty God, you cast down the might of the serpent, wondrous Sabbatius, Dorymedon and Trofimus, honoured martyrs and warriors of the Trinity.

*Theotokion* Splendidly illumined with your radiant and flowing grace, O divinely joyous portal of the light, the valiant martyrs passed through the uttermost darkness of unbearable sufferings, singing hymns unto you.

*Ode 3*

*Canon of the feast*

*Irmos* The rod of Aaron is an image of this mystery,  
when it budded it showed who should be priest.  
So in the Church that once was barren,  
the wood of the cross has now flowered,

as her strength and confirmation.

The rock was struck and it gushed with water for a hardhearted and disobedient people, showing the mystery of the Church, the elect of God; for the cross is her strength and confirmation.

The spear pierced your immaculate side from which blood and water flowed, renewing your covenant and washing sin away; for the cross is the glory of the faithful, the strength and confirmation of kings.

*Canon of the Martyrs*

*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.

With resolve and a firm conscience, you proceeded to the test of martyrdom, where, though greatly lacerated and wounded, you remained determined.

Having dyed your robes in the purple of your blood, O valiant warriors, you now stand before the immortal king and Lord, unceasingly making supplication for us.

Subjected to torture, lacerated bodily in various ways, cruelly bound and cast to the wild beasts, you did not deny Christ, O glorious warriors, holy great-martyrs.

*Theotokion* Submitting to the laws of the Master incarnate of you, O immaculate Maiden, with your saving help the valiant athletes conquered the iniquitous ones.

*Kontakion of the martyrs, tone 8,  
to the Special Melody As the firstfruits...*

As the foundation of athletes and confirmation of piety, the Church now honours and glorifies your illustrious sufferings, O truly wise and glorious Trofimus, ever-hymned and blessed athlete. With those who suffered with you, entreat cleansing for those who hymn you, as you are invincible.

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

Having bravely endured the pain of martyrdom, you have now passed over to a life without pain, O glorious Dorymedon, Trofimus and Sabbatius. Therefore, the Church of Christ, celebrating your sacred memory, rejoices today in a godly manner.

Glory be to the Father... Both now and for ever... *Sessional Hymn of the cross, same tone*

With heaven as your throne on high,  
and bearing the earth as your footstool, O Christ our Saviour,



as God, you have revealed to us the cross  
as a footstool before which we all bow down like David,  
and, having it as a protector and helper,  
we faithfully glorify you.

*Ode 4*

*Canon of the feast*

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

Moses of old transformed the bitter springs of the desert with wood, prefiguring the conversion of the gentiles to piety through the cross.

Having received in its depths an axe head, the Jordan was made to return it through the power of wood, signifying the cutting off of error by the cross and baptism.

The people of Israel, a sacred army of four divisions, marched before the Ark of Testimony, gaining glory by the formation of their ranks in the sign of the cross.

Extended in a wondrous manner, the cross emitted rays as the sun, and the heavens declared the glory of our God.

*Canon of the Martyrs*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

Illumined by the endurance of torture, you were suspended upon a tree, O martyrs; and, your sides raked with iron claws, in the nakedness of your bodies you were invested with divine incorruption, and stand ever before the throne of the Trinity.

Wounded for Christ, O martyr Trofimus, you delighted in intense pain, looking to the divine rewards and inexhaustible sweetness granted you, having completed your race.

Enduring torment in your youth, O Sabbatius, you rejoiced to surrender your soul into the hands of God; and now with the honours of victory you rest well in the mansions of heaven, having vanquished the accursed one who was expelled therefrom.

*Theotokion* The three martyrs, calling upon you as the pure palace of the king, O most pure Virgin, destroyed the temples of the demons and passed over to the temple of glory on high, ever honouring you in praises.

*Ode 5*

*Canon of the feast*

*Irmos* O thrice-blessed tree on which Christ the king and Lord was crucified,  
through you he fell, who had deceived mankind by the tree:  
he was smitten by you, when God was crucified upon you in the flesh,  
who grants peace to our souls.

O ever hymned wood of the cross upon which Christ was stretched, held in awe by  
the whirling sword which guarded Eden; the dread Cherubim turned aside when he was  
nailed upon you, who grants peace to our souls.

The adverse powers of the underworld tremble to see the sign of the cross traced  
in the air in which they live; as are the generations of the earthborn and the heavenly,  
who bow the knee before Christ who grants peace to our souls.

Shining with pure rays, the holy cross sheds its divine light upon the peoples  
darkened by the beguilement of error, and it reconciles them to Christ who was nailed  
upon it, who grants peace to our souls.

*Canon of the Martyrs*

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

With no love of the body, O martyrs, through pain and wounding you were united  
with the most compassionate God, who loved you with mercy.

Your feet directed to the path of martyrdom, you were beautified, O wise martyr  
Trofimus, as with sandals pierced with nails, you crushed the head and sting of Belial.

You shamed the tyrant with your divine words, and sanctified the earth with your  
feet flowing with blood, much-suffering Trofimus; as joyfully you passed over to paradise,  
where you entreat salvation for us.

*Theotokion* The mighty warriors, calling for help to the holy Virgin, with steadfast  
wisdom passed through the oppression of torture and the violence of wounding.

*Ode 6*

*Canon of the feast*

*Irmos* Jonah stretched out his hands in the form of a cross  
within the belly of the whale,  
clearly prefiguring the redeeming passion.  
Emerging after three days, he foreshadowed the marvellous resurrection

of Christ our God whose body was crucified,  
who enlightened the world by his rising on the third day.

Bent with age and wasted by infirmity, Jacob was straightened when he crossed his arms, showing the power of the life giving cross, through which God, crucified in the flesh, has written anew the shadowy letter of the old Law and driven away the soul destroying disease of deception.

Holy Israel, by laying his hands crosswise upon the heads of the young, signified that the people serving under the old Law should enjoy for a while the honour of the firstborn. Suspected of error in doing this, he would not change the life giving image; for by the strength of the cross, he said that the renewed people of Christ our God shall be greater than them.

*Canon of the Martyrs*

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

Sailing peacefully over the abyss of torments with the piloting of the Spirit, O glorious athletes, in a sacred manner you reached the tranquil harbour of salvation.

Seeing your limbs falling to the ground, O Trofimus, and having vinegar poured into your nostrils, you abundantly received the sweet fragrance of the love of Christ.

As a teacher of the justifications of Christ, you utterly rejected the teaching of the ungodly foe, O martyr Dorymedon, and, wounded, gave yourself over to torture.

*Theotokion* Enlivened by the power which emanates from you, O Christ, your athletes suffered lawfully, hymning your pure Mother who gave birth to you ineffably.

*Kontakion of the feast, tone 4*

O Christ our God who willingly chose to be raised upon the cross,  
grant your mercies to the new nation named after you.  
Gladden with your power Orthodox Christians,  
granting them victory over enemies.  
May they have as your help the weapon of peace, the invincible trophy.

*Ikos* He who was caught up in the third heaven of Paradise heard unspeakable and divine words that no mortal may repeat – and you, as lovers of scripture, have read and understood that which was written to the Galatians, thus: God forbid that I should boast, except in the cross of the Lord, upon which he suffered and slew the passions. Let us all then firmly hold this boast, the cross of the Lord, for this wood is our salvation, the weapon of peace, the invincible trophy.

*Ode 7*

*Canon of the feast*

*Irmos* The senseless decree of the wicked tyrant shook the people,  
breathing forth threats and blasphemy hateful to God.  
Yet neither the fury of wild beasts nor the roaring of the fire  
could frighten the three children,  
but standing together in the flame,  
fanned by the wind that brought refreshment as the dew, they sang:  
Blessed are you, and praised above all,  
the God of our fathers.

By partaking of the tree the first man dwelt in corruption, condemned to inglorious banishment from life, conveying a certain blemish to all our kind. But we mortals, gaining restoration through the wood of the cross sing: Blessed are you, and praised above all, the God of our fathers.

Disobedience violated the commandment of God and the tree brought death to man by the untimely partaking from it. From that time, the precious tree of life was kept under guard until the confession of the good thief opened the path of access to it as he rightly cried out: Blessed are you, and praised above all, the God of our fathers.

Israel, seeing things to come, grasped of the tip of Joseph's staff, revealing how in the future the most glorious cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who sing with faith: Blessed are you, and praised above all, the God of our fathers.

*Canon of the Martyrs*

*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.

Made beautiful in every way by your gestures to God, O blessed Dorymedon, you endured mightily, seared with heated goads and your sides unjustly lacerated.

Desiring to see the ineffable glory of God, O Trofimus, you were blinded by heated irons, and cried out to the Lord in thanksgiving: Blessed is the God of our fathers.

Enflamed with love for the worshipful Trinity, the three completed the greatest of struggles and now rejoice with the heavenly host, with whom may they be mindful of us, ever asking that we be released from our transgressions.

*Theotokion* As the Lady who is more pure than all creation you received the Word ineffably born of you; and, loving him, the valiant martyrs endured much torture.

*Ode 8*

*Canon of the feast*

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

Sing praises to the exulted wood which was sprinkled with the blood of the incarnate Word of God, O heavenly powers, and celebrate the restoration of those on earth. Worship the cross of Christ, you peoples, whereby the resurrection of the world is accomplished for ever.

Reverently lift the cross in your hands, O earthly stewards of grace, for on it Christ our God stood when the spear pierced the body of God the Word, that all the nations may see the salvation of God and glorify him for ever.

Be glad, O faithful Christian kings chosen by divine decree; and having received from God the precious cross, rejoice in this weapon of victory, for thereby the enemy tribes and their audacity are ever dispersed.

*Canon of the Martyrs*

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

Through wounding of your bodies, you received the adornment of incorruption, cladding the eternal enemy in shame, O crowned ones: having passed over to the place of God's rest, you sing: You priests praise and you people exalt him above all for ever.

Driven on foot, the witnesses to Christ's sufferings were bound to trees, enduring laceration with valiant resolve; and with the flow of their blood they drowned legions of demons, singing: You priests praise and you people exalt him above all for ever.

Let Trofimus, Sabbatius and Dorymedon be magnified today, those unshakeable pillars, strongholds of the faithful; those splendid beacons of the Church which they honourably illumine with the rays of their magnificent struggles for ever.

*Theotokion* Most pure Virgin, you gave birth to Christ our God as child, known to be one in essence with the Father and the Spirit. And the valiant martyrs, confessing him, suffered sacredly: with them the people, tribes and nations bless you with faith for ever.

*Ode 9*

*Canon of the feast*

*Irmos* O Mother of God, you are a mystical paradise,  
which untilled has put forth Christ,  
by whom the life bearing tree of the cross was planted.  
Therefore, worshipping it as it is now raised aloft,  
we magnify you.

Let all the trees of the forest rejoice, for their kind has been sanctified by Christ who planted them in the beginning, who was stretched out upon the wood. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

The cross stands as the sacred power and pinnacle for all the divinely wise, by which every conceivable power of the wicked is crushed. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

To show to the world the image of the cross which is venerated by all, O Lord, you traced its outline in the heavens as an invincible weapon for the emperor, most gloriously radiant with immeasurable light. Therefore all the hosts of heaven magnify you.

*Canon of the Martyrs*

*Irmos* Heaven was struck with awe and the ends of the earth were amazed, that God should bodily appear to men and that your womb became more spacious than the heavens. Therefore the ranks of angels together with mankind magnify you O Mother of God.

With the might of the creator of all you restrained the raging of the wild beasts and were unharmed by them, O martyrs, despite their constant assaults; and so you are enrolled in the company of the martyrs who ever pray for us.

Gloriously beheaded with the sword, you offered yourselves as sacrifices for the mystical altar; and now you dwell with joy in the abode of the firstborn, seeing the glory of God and receiving the fruits of your pain and honour for your suffering.

We the faithful gather to praise Dorymedon, Sabbatius and glorious Trofimus, the mighty witnesses to the truth, the grapes of the noetic vine from which the wine of gladness pours upon us through the grace of God.

The festive memorial of the wise athletes, shining today, truly illumines all more brightly than the sun's rays, dispelling the darkness of the passions and the clouds of despondency. Through their supplication, O Christ, grant your mercy to us all.

*Theotokion* He who kept you a virgin, truly shining from you as the never waning sun, mightily illumined the athletes who struggled with endurance: with them entreat him to have pity on us who piously magnify you.

*Exapostilarion of the feast,  
to the special melody* When the disciples...

The cross is the guardian of the whole world, the cross is the beauty of the Church,  
the cross is the strength of kings, the cross is the confirmation of the faithful, the cross is  
the glory of the angels and the wounding of demons.

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

*Aposticha, tone 6,  
to the Special Melody* On the third day...

We bow down before the place \* where the feet of Christ stood, \* exalting the  
thrice blessed cross \* whereon was shed the blood of the Master \* who has poured  
resurrection upon the world.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Having mortified the passions of body and soul, \* O divinely wise, \* let us hasten  
to elevate ourselves above earthly things \* to the resting-place of heaven, \* through the  
exaltation of the cross, \* having crucified ourselves with Christ the Master.

*Verse* God is our king from old, who wrought deliverance upon the earth.

An ever-flowing spring has flowed forth \* from the divine side of the Saviour, \*  
watering the souls of those who with faith \* worship his divine sufferings, \* his cross and  
resurrection.

Glory be to the Father... Both now and for ever... *tone 5*

The words of the prophets Isaiah and David  
are now fulfilled, for they said:  
All nations will come and bow down before you, O Lord.  
Behold, O good one, the people  
who were filled with your grace in your courts at Jerusalem.  
May you that endured the cross for us  
and imparted life through your resurrection,  
protect us and save us.

## Liturgy

*Beatitudes, 6 verses from Ode 7 of the Canon of the feast*

## September 20

### Afterfeast of the Exultation of the Cross Great Martyr Evstathius and those with him

#### Vespers

*At Lord I call to you... 6 verses, beginning with these 3 of the cross, tone 4  
to the Special Melody You have given a sign...*

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

Today your precious cross \* shines radiantly like the sun, O Saviour Christ, \* set up and elevated \* on the glorious place of the skull, \* on your holy mountain, \* revealing most clearly, O omnipotent one, \* that through it you have raised \* our nature up to the heavens, \* as you are the lover of mankind.

Today, O unapproachable one, \* the heavens declare your glory to men; \* for the image of the cross, \* shining forth in radiance \* with unapproachable light, \* denounces the savage and cruel nature \* of those who slew God. \* We glorify your loving dispensation, \* O almighty Jesus, Saviour of our souls.

By stretching out his arms \* Moses vanquished Amalek, \* prefiguring the image of the cross; \* and we, bowing down before the wood of the cross, \* trample the wiles and machinations of the enemy underfoot, \* having Christ as our champion, \* who was lifted up upon it in the flesh, \* who slew the serpent \* and saved mankind.

*And 3 verses of the great martyr, same tone and melody*

Your calling was from on high, \* and not from men, O Evstathius; \* for Christ, who loves mankind, \* himself appeared to you \* and ensnared you, \* in the nets of faith, \* washing away your sins \* with your baptism and the trials of life, \* and, as Master, he extended patience to you \* and proved you to be a victor renowned.

Rejoicing, in your youth, O Evstathius, \* you received instruction in the virtues, \* and, bereft of your children and spouse, \* you valiantly endured captivity, \* suffering ignominious slavery. \* But your courage in battle \* made you loving \* and rendered you radiant, \* O ever-memorable one.

You offered yourself to God as incense \* becoming most fragrant in the fire, \* a beautiful holocaust, \* a truly acceptable sacrifice, \* a living and complete offering, \*



fruitful with all your household. \* The mansions of heaven and the armies of the saints \* have now received you and yours, \* O truly wondrous Evstathius.

Glory be to the Father... *of the martyrs, tone 2,*  
*composed by Ephraim of Karyes*

Evstathius appears to us as a second Job in life, sufferings and struggles, a model of the virtues and a tower of patience truly surpassing Job in that virtue with his spouse and children, faithful in life and unshaken amid trials, a victor amid sufferings. We propose him in supplication before Christ, that he grant our souls enlightenment and cleansing of transgressions.

Both now and for ever... *of the feast, composed by Cyprian, same tone*

The crossing of the hands of the patriarch Jacob  
at the blessing of Joseph's children  
foreshadowed the sign of your cross;  
having it as our sure safeguard,  
we drive out with invincible strength the hosts of demons,  
cast down the arrogance of Belial,  
and put to flight the pernicious power of malicious Amalek.  
With uplifted minds, we the faithful  
bear it forth before your goodness for the cleansing of our sins,  
as we sing with power: Have mercy.  
O Lord incarnate of the Virgin:  
in your goodness, take pity on the work of your hands,  
your creation fashioned in wisdom.

*Aposticha, tone 2,*  
*to the special melody O house of Ephratha...*

Like a bride, the church \* is splendidly adorned \* with the water of grace \* and your blood O Word, \* hymning the glory of the cross.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

The spear and the cross, \* the nails and that which pierced \* the life bearing body of Christ: \* as we see them raised on high, \* we worship them.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

When Moses conquered Amalek, \* by raising his arms \* in the form of a cross, \* he prefigured \* the sufferings of the all pure Christ.

Glory be to the Father... *of the martyr, tone 6*  
*composed by Ephraim of Karyes*

Hard as diamond in soul, how can we praise you fittingly? For, deprived of your spouse, you transcended nature, possessions and children, and uttered the blessed and ever-memorable cry of Job: The Lord gives, and the Lord takes away. As the Lord has willed, so let it be. But God whom you loved and fervently desired, again gave you most cherished things, O martyr who took forethought for those who suffered with you; and reaching the end of various tortures with them, and with them as your fellow supplicants, O blessed Evstathius, patient of soul, pray that we be delivered from our iniquities.

Both now and for ever... *of the feast, same tone*

O cross of Christ, the hope of Christians;  
guide of the lost and haven of the tempest-tossed;  
victory amid battles and firm foundation of the whole world;  
physician of the sick and resurrection of the dead:  
have mercy on us.

*Troparion of the martyrs, tone 4*

In their sufferings, O Lord, your martyrs  
received imperishable crowns from you, our God.  
Armed with your might they cast down tyrants  
and crushed the feeble audacity of demons.  
By their intercessions save our souls.

Glory be to the Father... Both now and for ever... *Troparion of the feast, tone 1*

O Lord, save your people and bless your heritage. Grant victory to Orthodox Christians over their enemies, and protect your people by your cross.

## **Matins**

*After the first reading of the Psalter, the Sessional Hymn, tone 4  
to the Special Melody* Joseph marvelled...

Moses stretched out his arms to heaven on high, prefiguring the cross, the divine weapon of the faithful, to which Christ nailed our sins. Therefore, the enemy wept, his senses wounded painfully, and said: This spear of wood has pierced my heart, as Christ releases all from the bonds of Hades.

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

*After the second reading of the Psalter, the Sessional Hymn, tone 8,  
to the Special Melody* He arose from the dead...

In the midst of Eden blossomed the tree of death, but in the midst of the earth a tree blossomed forth life. Tasting the fruit of the first, we who were not corruptible

became corruptible, but through the second we taste incorruptibility; for through the cross Christ has saved the human race.

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

*Canon of the feast and that of the martyrs*

*Ode 1*

*Canon of the Feast*

*Irmos*      Inscribing the invincible weapon of the cross,  
Moses marked an upright line with his staff dividing the Red Sea,  
opening a path for Israel to pass over on foot;  
then he marked a second line across the waters  
uniting them and overwhelming the chariots of Pharoah.  
Therefore let us sing to Christ our God,  
for he has been glorified.

Standing between two priests, Moses of old prefigured in his person Christ's most pure sufferings; for he formed a cross with his outstretched arms, raising a standard of victory which vanquished the might of the tyrant Amalek. Therefore let us sing to Christ our God, for he has been glorified.

Moses set upon a wooden pole a cure against the deadly and poisonous bite of snakes; for in the symbol of the cross he placed a slithery serpent across it and thereby defeated its sinister threat. Therefore let us sing to Christ our God, for he has been glorified.

The skies showed the cross as a sign of victory to Constantine, the holy king and upholder of the faith. Through it he cast down the audacity of his enemies, deception was overthrown and the divine faith was spread to the ends of the earth. Therefore let us sing to Christ our God, for he has been glorified.

*Canon of the martyrs, tone 4,  
composed by Theophanes  
upon the acrostic* Praise be to the namesake of goodly estate.

*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.

Subduing the uprising of my passions by your entreaties, O martyr of Christ, let me, through this discourse, praise well the sacred celebration of your struggle.

Your name was not given by men, O excellent one, but from heaven; for Christ called you he had called Paul, appearing as a hart and freeing you from venomous serpents.

Full of heavenly wisdom, O martyr, crowned with all your household you most piously preferred the delight of heaven to corruptible riches and pleasures.

*Theotokion* God, the creator of all, found you more pure than all creation, O most pure Lady, and, wishing to take the form of man through you, he was pleased to be incarnate.

*Ode 3*

*Canon of the feast*

*Irmos* The rod of Aaron is an image of this mystery,  
when it budded it showed who should be priest.  
So in the Church that once was barren,  
the wood of the cross has now flowered,  
as her strength and confirmation.

The rock was struck and it gushed with water for a hardhearted and disobedient people, showing the mystery of the Church, the elect of God; for the cross is her strength and confirmation.

The spear pierced your immaculate side from which blood and water flowed, renewing your covenant and washing sin away; for the cross is the glory of the faithful, the strength and confirmation of kings.

*Canon of the Martyrs*

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

Deprived of your children and wife, you mightily endured the storm waves of danger, O glorious Evstathius, martyr of Christ.

Your children, saved by God from the depredations of wild beasts, O Evstathius, martyr of Christ, vanquished the noetic beasts.

Passing over life as though it were a river, O glorious one, by your trials you kept the divine aspect of your soul unshaken.

*Theotokion* Come, you faithful, and with songs of joy let us hymn the pure and honoured habitation of purity and virginity.

*Kontakion of the feast, tone 4*

O Christ our God who willingly chose to be raised upon the cross,  
grant your mercies to the new nation named after you.  
Gladden with your power Orthodox Christians,  
granting them victory over enemies.  
May they have as your help the weapon of peace, the invincible trophy.

*Ikos* He who was caught up in the third heaven of Paradise heard unspeakable and divine words that no mortal may repeat – and you, as lovers of scripture, have read and understood that which was written to the Galatians, thus: God forbid that I should boast, except in the cross of the Lord, upon which he suffered and slew the passions. Let us all then firmly hold this boast, the cross of the Lord, for this wood is our salvation, the weapon of peace, the invincible trophy.

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

Above the hart you saw the image of the cross, and thereon the image of Jesus; and falling prostrate you marvelled at this vision and came, with all your household, to divine baptism; and becoming poor, you became like a second Job. Deprived of spouse and sons, you cried out: The Lord gives, and the Lord takes away. O Evstathius, commander of warriors, entreat Christ our God, that he grant remission of sins to those who celebrate your holy memory with love.

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

*Sessional Hymn of the cross, same tone and melody*

The honoured one took the cross of the Saviour, which had been hidden in the earth; and it fills the whole world with joy, as in the divine temple it is proclaimed and elevated in the Spirit; and she brought it as a sceptre into the royal chambers, where Helena cried out to her son: Reach out, wise master, and take in your hands dominion and victory, and teach the nations to worship the cross and the sufferings of Christ in piety.

*Ode 4*

*Canon of the feast*

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

Moses of old transformed the bitter springs of the desert with wood, prefiguring the conversion of the gentiles to piety through the cross.

Having received in its depths an axe head, the Jordan was made to return it through the power of wood, signifying the cutting off of error by the cross and baptism.

The people of Israel, a sacred army of four divisions, marched before the Ark of Testimony, gaining glory by the formation of their ranks in the sign of the cross.

Extended in a wondrous manner, the cross emitted rays as the sun, and the heavens declared the glory of our God.

*Canon of the Martyrs*

*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 were protected against the tyranny of the enemy by the hand of God, and your spouse, preserving her chastity, cried out: Glory to your power, O Lord.

In danger and various trials, Evstathius, martyr of Christ, you hastened to the arena to bear witness, crying out to your Master: Glory to your power, O Lord.

Guided by the precepts of the Master, ever-memorable and glorious Evstathius, you and your wife and children became adorned with the blood of martyrdom.

*Theotokion* Unwedded, you gave birth, and even after birthgiving you were a virgin still; and so, with unceasing voices and steadfast faith we cry to you, O Lady: Rejoice.

*Ode 5*

*Canon of the feast*

*Irmos* O thrice-blessed tree on which Christ the king and Lord was crucified, through you he fell, who had deceived mankind by the tree: he was smitten by you, when God was crucified upon you in the flesh, who grants peace to our souls.

O ever hymned wood of the cross upon which Christ was stretched, held in awe by the whirling sword which guarded Eden; the dread Cherubim turned aside when he was nailed upon you, who grants peace to our souls.

The adverse powers of the underworld tremble to see the sign of the cross traced in the air in which they live; as are the generations of the earthborn and the heavenly, who bow the knee before Christ who grants peace to our souls.

Shining with pure rays, the holy cross sheds its divine light upon the peoples darkened by the beguilement of error, and it reconciles them to Christ who was nailed upon it, who grants peace to our souls.

*Canon of the Martyrs*

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

You appeared to be like Job; for, blameless and pious, you were found to be sailing through life with long-suffering.

Who can hymn the pangs which you endured, O blessed martyr, deprived of spouse and children?

*Theotokion* Mother of God, who gave birth to the all-good Word who is the benefactor of all: heal the affliction of my soul.

*Ode 6*

*Canon of the feast*

*Irmos* Jonah stretched out his hands in the form of a cross  
within the belly of the whale,  
clearly prefiguring the redeeming passion.  
Emerging after three days, he foreshadowed the marvellous resurrection  
of Christ our God whose body was crucified,  
who enlightened the world by his rising on the third day.

Bent with age and wasted by infirmity, Jacob was straightened when he crossed his arms, showing the power of the life giving cross, through which God, crucified in the flesh, has written anew the shadowy letter of the old Law and driven away the soul destroying disease of deception.

Holy Israel, by laying his hands crosswise upon the heads of the young, signified that the people serving under the old Law should enjoy for a while the honour of the firstborn. Suspected of error in doing this, he would not change the life giving image; for by the strength of the cross, he said that the renewed people of Christ our God shall be greater than them.

*Canon of the Martyrs*

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

You desired Christ who had appeared to you, O glorious one, and united yourself to him with love; for you appeared adorned, clad in the purple robe of your blood.

You hastened to follow the divine steps of Christ, and were crowned with all your household, O martyr, having perfectly shared in his sufferings and kingdom.

*Theotokion* With the words of Gabriel, O immaculate Virgin, we cry out: Rejoice, O blessed Mother; rejoice, for you held within you the Sun of Righteousness.

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

Emulating the sufferings of Christ, and having drained his cup with fervour, O Evstathius, you were a sharer and fellow heir of glory, receiving divine remission directly from on high, from the God of all.

*Ikos* Grant me the gift of hymnody, O Lord my God, that I may hymn the struggles of your athlete, and that in good order I may praise Evstathius, valiant in sufferings, who was ever the victor in battle against the enemy; who was great in piety, and who shines among the choir of the martyrs. For with them he sings unceasingly to you with the angels, O most wise one, receiving divine remission from on high.

*Ode 7*

*Canon of the feast*

*Irmos* The senseless decree of the wicked tyrant shook the people,  
breathing forth threats and blasphemy hateful to God.  
Yet neither the fury of wild beasts nor the roaring of the fire  
could frighten the three children,  
but standing together in the flame,  
fanned by the wind that brought refreshment as the dew, they sang:  
Blessed are you, and praised above all,  
the God of our fathers.

By partaking of the tree the first man dwelt in corruption, condemned to inglorious banishment from life, conveying a certain blemish to all our kind. But we mortals, gaining restoration through the wood of the cross sing: Blessed are you, and praised above all, the God of our fathers.

Disobedience violated the commandment of God and the tree brought death to man by the untimely partaking from it. From that time, the precious tree of life was kept under guard until the confession of the good thief opened the path of access to it as he rightly cried out: Blessed are you, and praised above all, the God of our fathers.

Israel, seeing things to come, grasped of the tip of Joseph's staff, revealing how in the future the most glorious cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who sing with faith: Blessed are you, and praised above all, the God of our fathers.

*Canon of the Martyrs*



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

Enclosed in a brazen ox glowing red with heat, as a furnace, O martyrs of Christ, you cried out in thanksgiving: Blessed are you, O Lord, in the temple of your glory.

United by the law of love and nature, O glorious martyrs, suffering you showed a single endurance, singing: Blessed are you, O Lord, in the temple of your glory.

*Theotokion* You alone are truly more exalted than the heavens of God from all ages; for you gave birth ineffably to their creator, O most pure Lady, Mother of God.

*Ode 8*

*Canon of the feast*

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

Sing praises to the exulted wood which was sprinkled with the blood of the incarnate Word of God, O heavenly powers, and celebrate the restoration of those on earth. Worship the cross of Christ, you peoples, whereby the resurrection of the world is accomplished for ever.

Reverently lift the cross in your hands, O earthly stewards of grace, for on it Christ our God stood when the spear pierced the body of God the Word, that all the nations may see the salvation of God and glorify him for ever.

Be glad, O faithful Christian kings chosen by divine decree; and having received from God the precious cross, rejoice in this weapon of victory, for thereby the enemy tribes and their audacity are ever dispersed.

*Canon of the Martyrs*

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

The choir of true martyrs, united in splendour by the laws of nature and the word of the faith, let us all praise as lovers of piety; and with faith let us sing: Bless the Lord, all you works of the Lord.

You were beautifully united, O honoured one, having been separated before by providence most great; and having dyed the purple robe of betrothal in your blood, you hastened ardently to the heavenly bridal chamber, singing: Bless the Lord, all you works of the Lord.

Blessed Evstathius, you offered to God the fruit of your loins and your spouse who rejoiced; for you received them as partakers of suffering by nature, singing to Christ: Bless the Lord, all you works of the Lord.

*Theotokion* You were a rod of the root of Jesse, O Virgin, who caused the almighty Lord to blossom forth, who perfumes us and imparts his sweet fragrance to all who sing: Bless the Lord, all you works of the Lord.

*Ode 9*

*Canon of the feast*

*Irmos* O Mother of God, you are a mystical paradise,  
which untilled has put forth Christ,  
by whom the life bearing tree of the cross was planted.  
Therefore, worshipping it as it is now raised aloft,  
we magnify you.

Let all the trees of the forest rejoice, for their kind has been sanctified by Christ who planted them in the beginning, who was stretched out upon the wood. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

The cross stands as the sacred power and pinnacle for all the divinely wise, by which every conceivable power of the wicked is crushed. Worshipping it as it is raised aloft, we magnify you, O Mother of God.

To show to the world the image of the cross which is venerated by all, O Lord, you traced its outline in the heavens as an invincible weapon for the emperor, most gloriously radiant with immeasurable light. Therefore all the hosts of heaven magnify you.

*Canon of the Martyrs*

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

With gladness you passed over to the light of the Trinity to rejoice with the angelic army, O martyr Evstathius. With them pray unceasingly that all who hymn you be saved.

Your struggles and tribulations on earth have now won for you gladness in heaven with the righteous; and enjoying it, O glorious one, grant it also to those who hymn you.

I offer myself wholly to you with fervour, O martyr Evstathius, to be enriched by you, my intercessor before the Master and mediator of divine salvation, who is able to help me out of every evil circumstance.

*Theotokion* Confessing you to be the Mother of God, O virgin Mother, we earnestly entreat you, who without knowing man gave birth to the Saviour, the bestower of life, that through your supplications we be delivered from all sorrow.

*Exapostilarion of the martyr,  
to the Special Melody* By the Spirit in the sanctuary...

With your divinely wise children and your blessed wife you received the glory of immortality and never-ending life, O blessed Evstathius, having abandoned the pleasures of the world. With love we celebrate your most sacred and divine memory.

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

Hoping in you, O Mother of God, we win a perfect victory over twofold foes, with the cross of your Son as our weapon and trophy, our shield, sword, spear and arrow against Belial.

*At the Praises, we insert 4 verses of the martyrs,  
composed by Andrew Pyrrhus, idiomela*

*Tone 4* Who would not bless your most blessed character, O Evstathius? For you valiantly suffered assault by the enemy, the author of evil, yet did not despair at the loss of your spouse and children, but uttered Job's words of thanksgiving: Naked I came from my mother's womb; and naked shall I go to the only creator, the Saviour of our souls.  
*twice*

*Tone 6* As a habitation of the incorrupt child of Mary, O martyr, abiding unceasingly in immaterial light, may you cause the uncreated Trinity to be merciful to us.

*Tone 8* Entering the impenetrable cloud and uniting yourself to the Sun of Righteousness who appeared noetically from on high, and having come in contact with the image of God through a living creature, you became an inspired image, O blessed Evstathius. Enlightened by water and the Spirit and washed by your deeds and the blood of martyrdom, you have been brought to join chorus with the assemblies of the angels in heaven, where may you also unite us to Christ our God and Saviour.

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

Having resigned your military commission in a kingdom here below when our Saviour appeared to you in an image above a wild creature, together with your wife and children, you now join chorus with the inhabitants of heaven, O blessed Evstathius. Therefore, we entreat you: Entreat the Lord on behalf of our souls.

Both now and for ever... *of the feast, same tone*

Today we sinners venerate with unworthy lips  
your precious cross, O Christ our God,  
which Moses once prefigured in himself,  
when he overthrew Amalek and put him to flight;  
and which David the psalmist commanded  
to be venerated as your footstool.  
As you were pleased to be crucified on it,  
let us cry out to you in prayer:  
With the thief, O Lord, grant us your kingdom.

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

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

Today is exalted \* the cross of Christ, \* the life-bearing wood, \* whereon he was  
nailed in the flesh.

*Verse* Exult the Lord our God, and bow down before his footstool, for he is holy.

Rejoice, divine preservation \* of the faithful, \* unassailable rampart, \* the cross of  
the Lord, \* whereby we are exalted above the earth.

*Verse* God is our king from of old, who wrought deliverance upon the earth.

Come all, in gladness \* let us venerate \* the life-bearing wood \* on which was  
stretched \* Christ our deliverance.

Glory be to the Father... *of the saint, tone 8*

Having like Paul received your calling not from men, O martyr Evstathius, and  
growing in God through your trust in the cross, you manfully shamed the ungodliness of  
the tyrants and the cruelty of tortures. Even before shedding your blood you opposed sin,  
fighting against the invisible foe, and you pray unceasingly to God the king, that he grant  
peace to all the world and great mercy to our souls.

Both now and for ever... *of the feast, same tone*

The words of Moses your prophet, O God,  
were fulfilled when he said:  
You shall see your life hang before your eyes.  
Today the cross is lifted up and the world is released from deception.  
Today the Church of Christ's resurrection is renewed

and the ends of the earth rejoice,  
offering you music on cymbals, as did David, when he said:  
You have wrought salvation in the midst of the earth, O God,  
through the cross and resurrection  
by which you have saved us, O good one who loves mankind.  
Glory to you, O almighty Lord.

## Liturgy

*Beatitudes, 8 verses 4 from Ode 8 of the canon of the feast,  
and 4 from Ode 6 of the canon of the martyrs.*

*Prokimenon, tone 4*

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

*Epistle to the Ephesians, number 233 [6: 10-17]*

*Alleluia, tone 4*

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

*Gospel of Luke, number 106 [Lk 21: 12-19]*

*Communion*

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

## September 21

### Apodosis of the Exultation of the Cross

*We sing as is usual for an Apodosis, repeating the hymnody of the feast, to which, if the superior chooses, may be added the hymnody for St Demetrius of Rostov.*

### Saturday on or after the 22nd, the Fathers whose relics lie in the Near Caves of Kiev

### Great Vespers

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

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

Joining chorus to a harp playing spiritual hymns, we summon the gatherings of those who love the feasts of the Church to praise the company of the industrious and God-bearing fathers; and we place as its foundation the great and wondrous Anthony and divinely wise Theodosius, through whose prayers and those of the fathers of the Caves we entreat your love for mankind, O Christ, the king of all: Grant grace to your people save the souls of those who praise you with faith. *twice*

With songs let us reverently hymn Anthony of the Caves, the chief among the fathers, the head of their whole assembly, and God-bearing Barlaam, the diligent emulator of his virtues, the radiant beam; and let us honour them together with praises, and cry out with a voice of joy: Most blessed and venerable fathers, entreat Christ our God, that those who celebrate your memory with love may receive mercy. *twice*

Rejoice, fertile land of Russia, who has nurtured citizens of the Jerusalem on high; sing with a voice of gladsome celebration. And you, rich mountain of the Caves, who has gathered warriors for the King of heaven and made them mighty men of spiritual endeavour: speak to them and say: God-bearing fathers, with the light of your grace enkindle the noetic lamps, the souls of those who honour your assembly with love. *twice*

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

Who can describe the powers of the Lord? What mortal tongue can recount your wondrous life, O God-bearing fathers of the Caves: your endurance of privation and

struggles, the mortification of your flesh by vigils, fasting and tears, in crushing the pride of the enemy by prayers and humility? Having shone like angels in mortal bodies, and having made your abode in the mansions of heaven, visit those who praise you, the venerable company of fasters in God, and entreat Christ that they may receive great mercy.

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

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

*Entrance. Prokimenon. Readings:*

A reading from the Wisdom of Solomon

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

A reading from the Wisdom of Solomon

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty

wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evildoing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

A reading from the Wisdom of Solomon.

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

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

Come, you people, and with hymns let us go forth to greet as valiant warriors of Christ the eminent choir of God-bearing fathers who were the first to shine forth in the Caves; for behold, they come to us with all speed from the noetic Sion, bearing abundant grace from their full treasury, granting it to those who worthily venerate their council.

*Verse* The righteous cry and the Lord hears and frees them from all their affliction.

Gathering in this holy place, you people, bearing lamps, greet the assembly of monks which illumines heaven like noetic stars; and raise your voices with cries of entreaty: O God-bearing and blessed ones, pray for those who hymn you with love.

*Verse* Rejoice in the Lord you righteous and be glad.

Gather in gladness with us today, you choirs of Christ-loving people, and, weaving wreaths of praise and calling each by name, greet the assembly of God-bearing fathers who in the Caves shone forth in fasting; for they illumine with the beams of their grace the souls of those who magnify them with love and celebrate their memorial with faith.

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

When the king of everlasting glory planted his cross like a spear, the legion of ascetics assembled, and the regiment of venerable fathers of godly fame stood on the Mount of the Caves, wielding their weapons invincibly against the foe, defeating hordes



of demons; and having attained the mansions of heaven, they have received crowns of victory from Christ our God our Saviour, and pray unceasingly for our souls.

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

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

*Troparion, tone 4*

We bring before you, O Christ, the great Anthony, the pillar of fire and the radiant sun who shone brightly on the Mount of the Caves, to make supplication together with the whole council of God-bearing fathers. For their sake we pray: Grant grace to their monastery and great mercy to our souls.

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

*Theotokion* The mystery hidden from before the ages, and unknown even to the angels, through you O Mother of God, has been revealed to those on earth: God incarnate in unconfused union, who willingly accepted the cross for our sake, and thereby raising up the first formed man has saved our souls from death.

## Matins

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

*After the first reading of the Psalter, the Sessional Hymn, tone 1*  
*to the Special Melody* You have appeared...

With many tribulations you traversed the path of this life, and, having reached the goal of your noetic desire, you have made your abode in the bridal-chamber of divine glory. Rejoicing now with the king and God of all, pray that we also may share in your gladness who honour your company, O blessed fathers.

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

*Theotokion* By your supplications, O joyous one, beg for our souls the fulness of compassion and cleansing of transgressions for all who hymn you, the pure Mother and Virgin.

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

Having heard of the wedding of the lamb in the bridal-chamber of heaven, when the summons of the Most High went out to all, you forsook all earthly attachments, O God-bearing fathers; and having purified your garments with streams of tears, you

## September 21

entered, clean, into the banquet of Christ our God. Before the doors are closed and entry is denied, pray that we also, entering in with repentance, may partake of it with you.

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

*Theotokion* Seeing the wedding-chamber adorned with everlasting glory, we desire to enter it; yet lacking wedding garments, we are ashamed. Let us not be bound by the angels and cast out, O Virgin, but as you are the vesture of boldness for the naked, adorn us and lead us into the kingdom of Christ.

### *Polyeleos, and Magnification*

We magnify you, our venerable fathers of the Caves, and we honour your holy memory; for you entreat Christ our God for us.

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

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

Following the call of your Lord, and taking the cross in your hands like a staff,  
undaunted by that which lurked in the darkness, you passed through it with trust  
to the calm haven;  
and finding the reward of your struggles, you rejoice in unapproachable light.  
We honour you, O blessed fathers, as ones who ever entreat Christ our God,  
that he give forgiveness of sins to those who celebrate your holy memory with love.

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

*Theotokion* With you, O virgin Bride of God, truly blessed among women, as the boast and adornment of virgins, an invincible ally in battle, the confirmation of the afflicted and speedy visitation of the grieving, we fall down in your temple and offer our entreaties, that you implore Christ our God to 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*

God is wonderful in his saints, the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

Let every breath praise the Lord... *and the rest with the Gospel of Matthew, (4:25-5:12)*

*After the Psalm Have mercy... this verse, tone 8*

Who can describe the powers of the Lord? What mortal tongue can recount your wondrous life, O God-bearing fathers of the Caves: your endurance of privation, your struggles, the mortification of your flesh by vigils, fasting and tears, in crushing the pride of the enemy by prayers and humility? Having shone like angels in your mortal bodies, and having made your abode in the mansions of heaven, visit those who sing the praises of you, the honourable company of fasters in God, and entreat Christ that they may receive great mercy.

*Canon of Supplication to the Mother of God (the Paraklisis),  
and that of the venerable fathers, tone 8 (edited a little, as the original is so overblown)*

*Ode I*

*Irmos* O you people, let us hymn our wondrous God, who delivered Israel from bondage, singing and crying out a hymn of victory to you, the only Master.

In memory of your venerable ones, O Christ, grant help from on high and teach me, making me wise by your holy Paraclete, that I may offer the praises of hymnody to you, the only Master.

We venerate the council of the God-bearing fathers, assembled before God as animate sacrifices; for they summon us to offer glory to the king of all, the only Master.

The land of Russia brought them forth, and the Mount of the Caves caused them to grow like divinely planted trees. Embracing them, we hasten to venerate them, offering hymnody to the Master.

You are a noetic Garden of Paradise, O holy Mount of the Caves, who has produced many spiritual trees, the blessed fathers, to whom we offer praise and hymnody, as to the one Master.

The great Anthony, the truly fruitful tree, the olive branch brought to the Mount of the Caves from Athos, whose fruits make glad our souls, offers hymnody to you, O Christ, the Master of all.

Full of faith and piety, the gilder of the church founded by God, and Nikon who adorned it with icons, shone as great luminaries: honouring them, we offer hymnody to you, O Christ, the Master of all.

We bring before you, the most holy Trinity, as our advocate wondrous Barlaam, who spurned the glory of his noble birth, and said: For your sake I consider my glory in this world to be dust, that in the next I may find glory with you, the Master of all.

*Theotokion* As by your birthgiving you led the human race back to its primal nobility, lead me, disgraced by the treachery of the demons, to noetic glory, that I may ever sing to you: Rejoice, O pure Mother of God, the glory of the Orthodox.

*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.

I offer such beauteous hymnody as I have to you, God-bearing Ephraim; for, withdrawing from service to an earthly prince, you served the king of heaven, and received your reward from the hand of the Lord.

I honour Isaiah, excellent in the gift of miracles, and I hymn him as the recipient of the diocese of Rostov, praying that he join me, the lost sheep, to the flock of the Most High Shepherd, and lead me into his fold by his supplications.

I praise blessed Damian, the adornment of priests and healers; for, burning with love for all, he healed many with oil and prayer. By his treatment heal me also, O Master who loves mankind.

It is fight to honour you with praises, O Jeremiah, honoured from on high with the gift of insight, penetrating the secrets of men through the revelation of God. Remember me, in the oblivion of countless sins, and be my guide to repentance.

O Matthew, who clearly saw the entry of the demons and corrected those who caused the assaults of the passions: as one who perceives my error by noetic eyes, guide me rightly, that I may magnify you continually.

Simon, good shepherd and lamp of Suzdal, and you, Nicetas the Recluse, as lovers of the Great Lavra and zealots of monastic correction, by your instruction correct me who has fallen.

*Theotokion* As the ineffable gladness of the venerable, bring me to share their joy, and deprive me not of the glory of the saints, for through God all things are possible for you, O Bride of God.

*Sessional Hymn, tone 8*

I dare to honour the company of the God-bearing fathers, the noetic stars which illumine Russia; but as I have a soul benighted by the passions, my mind is at a loss. Dispel the darkness of my mutable mind, that I may sing to you, the blessed fathers.

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

*Theotokion* Rejoice, Mother of the never-setting star, the ray of the mystic dawn; for through you have we come to see the light, the true Sun of Righteousness, and illumined by his rays, we ever hymn you, O divinely blessed Maiden.

*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.

Through your divine providence, the God-bearing fathers shone from the mountain like beacons upon the earth and illumined the land of Russia with the splendour of their lives; and we, marvelling at it, glorify your power, O Christ.

We are astonished that, though in the flesh, they emulated the angels, in feats beyond nature; for giving wings to their souls in love for God, they preferred nothing in the world to it: and so they received your power in the weakness of their flesh, O Christ.

Stephen was mighty in fasting, and Anastasius had boldness before God; for in their entreaties they received all things. Honouring their industry, I glorify your power, O Christ.

Venerable Isaacius, once deceived by darkness disguised as light, himself deceived the darkness by the light of teaching, so that the children of darkness now fear his name.

I dare to honour the striving of Elias of Murom, the invincible warrior, whose hand bore the wound of a sword; yet the love for you which he bore in his heart, O Christ, inflicted a much deeper wound, for which he was crowned, glorifying your power.

We glorify the might of Nikon in temptation, who endured much at the hands of the infidels; yet he gained far greater humility and salvation through endurance: through his supplications may we also be saved and glorify your omnipotent power, O Christ.

*Theotokion* Hoping in you, I fear not the assaults of the demons; and having acquired boldness through you, I stand up against the horrors of Satan, knowing that you are the thunder which terrifies the enemy, O Lady.

*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.

Let us glorify the memory of Titus the priest, who by humility trampled the wrathful demon underfoot, and Laurence the Recluse, who had boldness against evil spirits; for they kept your commandments and are glorified in your light, O Saviour.

Though I dare to praise Sisoës who shone in asceticism, yet I cannot bless him fittingly, and so I flee to you alone, O Saviour: by your gifts grant me the power to praise your favoured one.

Theophilus, excellent in wonders, is hymned, who in this life astonished many by his miracles; and now he has received even greater gifts to aid others, for he kept your commandments, O Saviour.

We honour Basil and Theodore with the martyrs, for accused by a demon, they tortured by the prince though innocent; for one met his end shot with arrows, the other amid fire and smoke: both are glorified together in your kingdom, O Saviour.

Prochor is praised in his wonder-working; for feeding like a bird on unsown weeds, to others he gave splendid bread made from pig-weed, transforming ashes into salt; and marvelling at his working of miracles, we glorify you, O Saviour.

Led by the Spirit, John, illustrious in fasting, was called a child of the Most High; for he found nourishment in the word of God more than in food; and so he passed through this life easily, as though on wings, receiving power from you, O Saviour.

*Theotokion* O daughter of the king, you stand, gloriously arrayed and adorned, before the throne of the Trinity; and receiving its radiance which surpasses that of the sun, you look upon us with beams of goodness, that we may ever hymn your power.

*Ode 6*

*Irmos* Accept me, entangled in many sins, O lover of mankind, as I fall down before your compassion; and save me as you saved the prophet, O Lord.

We are compelled by love to praise you, the God-bearing fathers, praised by God and man, for you spurned the glory of this world that you might fulfill the commandments of Christ.

Wondrous Agapitus, who bestows abundant miracles, and you, venerable Helladius and Abramius: with boldness before the Master of all, reject not your servants, but pray that we be delivered from the assaults of the enemy and ever do the will of God.

John of great love, who showed love for your brother even after death by the movement of your body, and you, Theophilus, who washed away defilement with tears of glorification: inseparable now as you were then, pray together to God, that we might have true love for him and for our neighbour.

Damian, who with wonderworker Sabbas heal bodily sufferings by prayers and oil, forsake us not, afflicted with sufferings of soul, but with the curative gift of your supplication heal the wounds of our hearts, that we may offer prayers pleasing to God.

Obedient Nectarius, with Sergius who shared your character: as you placed your souls beneath the yoke of obedience to Christ, through your supplication bend our stubbornness beneath the yoke of Jesus, that we may diligently fulfill his commandments.

Mercurius the pastor, the glory of Smolensk, who tended well the sheep of the shepherd, yearned in spirit to be inseparable from the choir of the fathers of the Caves; and so, after his death, he arrived miraculously on a raft. His body rests in the holy cave, but in soul he rejoices with the venerable in everlasting glory.

*Theotokion* I flee to you, our Lady, the Mother of God, the portal of heaven and the ladder which the prophet beheld: by your grace grant me ascent in my heart, and open to me the gates of your mercy.

*Kontakion, tone 2*

Come, O people, and with the eyes of faith spiritually behold the choir of ascetics assembled; let us honour them with praises, and bowing down before their relics, let us offer them gifts of love, for they are our mediators before God and intercessors for our souls.

*Ikos* Who alone can praise your saints, O good one? I consider that they have multiplied more than the sands of the shore. But O Christ, who counts the multitude of the stars and calls them all by their names, accept the supplications of all of them for us, and show compassion for your people. We know that they have great boldness before your majesty, for they are our mediators before God and intercessors for our souls.

*Ode 7*

*Irmos* Blessed are you, O God of our fathers, who bedewed the children in the furnace and who preserved the virginity her who gave you birth.

Divinely beautiful choir of the fathers of the Caves, help me to offer up the hymn of the youths, that by your guidance I may sing dispassionately with the Christ-loving people: Blessed is the God of our fathers.

Much-suffering Pimen, you not only passed this life in pain with thanksgiving, but by your supplication gave relief to others in their pangs. Reposing and devoid of pain, release me from pain, that I may sing: Blessed is the God of our fathers.

Righteous Evstathius, rightly a worker of pure gold and silver, seven times purified, from thence you passed to the working of noetic virtues; and having adorned your soul with them, as pure as gold, you sing: Blessed is the God of our fathers.

Glorious Nestor, who by your writing has shown us the wondrous times and eras of the Church and the virtues of the fathers of old, who was an earnest lover of their works, blessing you now with them, we sing: Blessed is the God of our fathers.

Evstratius, adornment of martyrs, you another charioteer like Elias, for as he was taken up to heaven, so you also entered the same celestial gates on a chariot of fire when a voice summoned you from majestic glory, where you sing with a cry of joy: Blessed is the God of our fathers.

Blessed fathers Helladius and Luke the steward, glorious in well-bestowed miracles, obeying well the commandments of the Master you have now received your reward from the torrent of sweetness, and you joyfully sing: Blessed is the God of our fathers.

The most holy Spirit hearkened to you, O God-bearing fathers, for you are the children of God and fellow heirs with Christ: you laboured for him and with him are glorified, singing: Blessed is the God of our fathers.

*Theotokion* The Holy Spirit came upon you, and the power of the Most High, overshadowing you, showed you to be a Mother pure even after birthgiving; and delivered thereby from slavery to the alien one, all generations call you blessed.

*Ode 8*

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

O God-bearing fathers, you disperse rays of grace which have illumined the land of Russia with miracles: we hymn the Lord who revealed you as great luminaries on the holy mount of the Caves, and exalt him above all for ever.

It is not the great and stormy sea, but the holy cave which revealed your relics like precious pearls, O favoured of God; and with outpourings of miracles you enrich all who have recourse to you with faith and with praises, who exalt him above all for ever.

Matthew, who saw things to come, and John who shone more brightly than all others in great suffering, with Moses, the mirror of purity, by miracles are revealed, like precious stones hidden in the cave, to those who approach them with faith and with praise, who exalt him above all for ever.

Let Ephraim the eunuch, the wise turtledove who brought the olive-branch of the Studite typicon to the monastery, and Arethas who is adorned with the ways of the elders, be glorified with insightful Jeremiah: for they have taught all to glorify the Lord for ever.

Mark the gravedigger is a model for the industrious, a guide for the penitent, and a resurrecter of the dead; for they listened to his words with fear, as they were the roaring of a lion; and his voice now terrifies the demons, for he lives with the Lord for ever.

Gregory, not of Cæsaria, but from the Lavra of the Caves, is also a wonderworker, for by his prayers he held fast and immovable the thieves he caught stealing his vegetables; and though slain by being drowned in the river, he now rejoices with venerable Sergius in the waters of repose, hymning the Lord for ever.



Glory to Erasmus, who adorned the church of the Caves with icons, and to Onesimus, namesake of goodly profit, to whom we add wondrous Matthew, who possessed the gift of prophecy: in these three the name of the Trinity is glorified for ever.

*Theotokion* Whoever desires not to glorify you, O pure Virgin, is the enemy of his own salvation; for your glory is spread forth upon all who glorify you, to their salvation.

*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.

In a dark cave on the holy mountain you established your abode, O blessed fathers; and you made it a divine garden of paradise, and adorned it with virtues and miracles, as with fertile trees, from which those who approach with faith receive the fruits of healing and magnify you with praises.

Spyridon, the lily of innocence, and Nicodemus the namesake of victory, the two bakers of bread for the Eucharist, who made pure loaves as a gift for God, also made of themselves a fragrant sacrifice; and with them we include Anatolius, glorifying them all.

Alypius of angelic wisdom, and Gregory of Byzantium, most skillful iconographers, with the pigments of your good deeds correct our untutored work, that, standing in splendour before Christ, we may magnify you with glory.

Pimen, the fragrant blossom of ascetics, and Ephraim the priest, are goodly olive-trees; and the faithful, anointed by the gift of their grace, give thanks and continually magnify the creator of all.

Onuphrius, the lover of silence, and Isaiah, the turtle-dove who loved the wilderness, with blessed Sylvester, are a three-stranded sling driving away the demons; for, having utterly conquered the assaults of the passions, they received the gift to help others. Therefore, they are magnified by all.

Four princes of Russia are hymned: Vladimir the equal of the apostles, with divinely wise Boris and Gleb, and with them also Nicholas Svyatosha; on whom, as on a noetic chariot, God rested. Therefore, they are magnified by all.

*Theotokion* Rejoice, most holy Virgin, glory of the saints; rejoice, ark for those who desire to find salvation amid this tempestuous life; rejoice, rock giving drink to those who thirst for everlasting good things: this salutation we offer you, magnifying you with hymns.

*Exapostilarion*

## September 21

With songs we hymn the hierarchs of the Russian land: Michael, the first of them, with Hilarion, Peter, Alexis and Jonah, Photius and Cyprian, Ephraim, Nicholas and Nicetas, hieromartyr Macarius, Leontius and Symeon; and we appoint the whole company of pastors to make supplication. For their sake, O Christ, save our souls

*Theotokion* True Mother of the unblemished lamb, the Most High, I am a sheep of your holy fold, yet have wandered away through vain works into vile iniquity. Guide me, I pray, and save my soul from the noetic wolves.

*Praises, 4 verses, tone 2,  
to the Special Melody* When from the tree...

With single-minded soul and hearts reasoning as one, O blessed fathers, you rejecting all passionate attachments to the world, and taking up your cross, in obedience to the words of the Lord, by voluntary poverty you followed Christ our God, who impoverished himself for our sake. By him you have been enriched in heaven with treasures of incorruption, which may you impart to us, that we may be enriched, and through your mediation may receive great mercy from the Master of all. *twice*

Rejoice, choir of divinely assembled fathers, for, living the angelic life with oneness of soul in this world, you established your abode in a dark cave, and having attached yourselves to God through many labours, you received adoption from him. Falling down before you, we pray: As you stand before the merciful one, mercifully regard us, and by your mediation move Christ, who loves mankind, to mercy, that we may find the forgiveness of sins and may receive mercy on the day of judgment.

A day has dawned more radiantly than the sun: the festive memorial of the God-bearing fathers; and it illumines the gatherings of those who love the feasts of the Church with rays of the grace of miracles. O blessed ones, we hasten to you with faith and fall down before your relics, entreating your speedy visitation amid our needs. Reject not our plea, but as you have boldness before the Master, ask for us great mercy.

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

With love we bring you gifts of hymnody and great honours, O blessed fathers of the Caves, saying: Rejoice, adornment of the Russian land; rejoice, mighty warriors of the heavenly king; rejoice, radiant stars of the noetic firmament; rejoice, citizens of Sion on high; rejoice, flowers of paradise laden with perfume; rejoice, our allies amid tribulation, mediators of salvation. As you have boldness before the Master, earnestly pray for us.

Both now and for ever...

*Theotokion* O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

*Great Doxology and the rest.*

## Liturgy

*Beatitudes, 8 verses: 4 from Ode 3 and 4 from Ode 6 of the canon of the fathers.*

*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 6*

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

*Gospel according to Matthew, number 43 (Mat 11:27-30)*

*Communion Verse*

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

## September 22

### Apostle Codratus and the Hieromartyr Phocas

#### Vespers

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

Glorious Codratus, as a sacred hierarch, a divine teacher, a divinely chosen witness of the sufferings of Christ, and co-heir of the ineffable glory to be revealed, you wisely preached the Gospel, and with light guided those in the darkness of ignorance. Joyously keeping your festival, we honour your sacred and holy memory, O blessed God-bearer.

Having gloriously been taught divine things, like the sun you traversed the earth in the lightning flashes of your preaching, O servitor the sacred mysteries, and enlightened the souls of those in darkness, and thus drove away the prince of darkness and his terrible demons, who could not endure the radiance or the divine grace or the all-accomplishing activity of the Spirit which dwelt within you, O sacred hierarch Codratus, blessed intercessor for those who praise you.

Strengthened by your confession of God, adorned with the beauties of wounds, driven from your Athenian flock by the wicked, O blessed one, like a saving spring you watered the earth and made fertile hearts that before were frozen by the darkness of vanity, as you are an apostle and a disciple of Christ, O hierarch Codratus, true supplicant for those who praise you.

*And three verses to the Hieromartyr, tone 1,  
to the Special Melody* Joy of the ranks of heaven...

Having cast down the vanity of idols by your sacred discourse, you strengthened unstable hearts by faith and guided them to life, O hierarch Phocas; and having suffered under the law, you became a martyr of the Lord.

Having dyed your sacred vesture in your blood, O sacred father, you truly received from Christ a twofold crown, and with the angels you hold chorus in heaven, praying that we be saved.

You illumined the world with the rays of your miracles, O father; you ever help those who are at sea, and dispel the carnal weakness of souls, having received grace from the Lord, O divinely blessed martyr Phocas.

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

From your childhood you loved the Lord, O blessed Phocas, wise hieromartyr, for, taking the weapon of the cross upon your shoulders, you unwaveringly travelled the path of salvation, and by him you were made one who dwells with the angels, an opponent of the demons, and a radiant intercessor for the world.

Both now and for ever... *Theotokion;*  
*or this Theotokion of the Cross,*  
*to the Special Melody Called from on high...*

Weep not for me, O Mother, as you see hanging upon the tree your Son and God, who fixed the earth immovably upon the waters and fashioned all creation: do not lament me, for I shall arise and be glorified, and with might shall I lay waste the kingdom of Hades; I shall destroy its power, and I shall deliver its prisoners from the its wickedness, in my compassion; and I shall lead them to my Father, for I am the lover of mankind.

*Aposticha from the Octoechos.*

*Troparion of the Apostle, tone 3*

Holy apostle Codratus, | intercede with the merciful God, || that he grant our souls remission of transgressions.

Glory be to the Father... *Troparion of the Hieromartyr, tone 4*

You shared in the ways of the Apostles and occupied their throne, and your deeds were a passage to the divine vision, O divinely inspired one. Obedient to the word of truth, you suffered for the faith even to the shedding of your blood, O hieromartyr Phocas. Entreat Christ our God that our souls be saved.

## Matins

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

*Ode 1*

*Canon to the Apostle, tone 2,*  
*upon the acrostic* For you do I weave praise, O great Codratus.

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

Bearing your crown and standing before the king of hosts, entreat him to enlighten those who radiantly celebrate this your memorial, O blessed apostle.

Building on the foundation of the faith, O apostle, with your teachings most mighty you overthrew the falsehood of idolatry.

Ministering the sacred Gospel with your sacred words, you consecrated souls to your creator through faith and the strength of the Spirit, O ever-memorable Codratus.

*Theotokion* The fashioner of creation, incarnate of the unwedded Maiden, after her birthgiving preserved her a virgin as before giving birth, in his good pleasure.

*Canon to the Hieromartyr, tone 4,  
composed by Joseph  
upon the acrostic* May God grant me the gift of hymning you, O Phocas

*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.

Enlighten with the luminous rays of the Spirit my soul, for today I propose to hymn your divine memory, O Phocas, pastor and a beholder of the ruler of all.

You splendidly enriched the glory of the martyrs, adorning yourself with pastoral beauty and dyeing your vesture in the blood of your suffering, O divinely blessed one.

Confirming your mind with the hope of better things, O wise Phocas, you crippled him who is mighty in wickedness; and as an eminent victor, you ascended to heaven.

*Theotokion* The banishment of our ancestors has been rescinded, O pure one who gave birth to the pre-eternal God, who revealed himself as a child, truly renewing human nature.

*Ode 3*

*Canon to the Apostle*

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

Working awesome wonders, O Codratus, you brought unbelievers to the divine faith, as a God-pleasing apostle and an honoured hierarch.

As a servant of the light, you enlightened many with divine teachings, illumining the ends of the earth with divine radiance, O sacred hierarch Codratus.

You were a mediator of the greatest of blessings for your flock, rescuing it from the darkness of unbelief and enlightening it with displays of glorious miracles.

*Theotokion* He who is the unbearable fire dwelt within you without consuming you, O Mother of God, but consuming our passions and reduced the filth of deception to ash.

*Canon to the Hieromartyr*

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

Accomplishing healings through the evocation of Christ, O venerable one, you saved your city and its people from the deceit of the enemy by the grace of God.

Being a temple of God, you cast down temples of idols, O martyr, possessed of the all-accomplishing power of a helper and fellow worker.

O Phocas, an army of angels and the infinite light of God became visible when the Lord glorified you before the judges' seats.

*Theotokion* Taking flesh of you, God united himself to men in his loving kindness, and annulled the curse, O most blessed Lady.

*Kontakion of the Hieromartyr, tone 4*

As a bishop you offered sacrifice, O father, and ultimately you offered yourself as a living sacrifice, bearing witness under the law to Christ our God. Strengthened by angels as you assented to death, you are with those who sing to you: Come and be with us, O Phocas, and none shall be against us.

*Ikos* Let us cleanse our lips and purify our tongues for hymnody and praise, that we may fittingly fashion such for the hierarch Phocas, who desiring to live in the heavens, trod pleasure underfoot on earth; for, having arrived at the gates of heaven, he gained entrance without hindrance to that which is beyond, to behold him for whom he longed, who is glorified by the angels. Having borne witness to him who alone is compassionate, he is able to move him to compassion, that he grant us healing of spiritual infirmity. Let us sing to him: Come and be with us, O Phocas, and none shall be against us.

*Sessional Hymn of the Apostle, tone 3,  
to the Special Melody* The beauty of your virginity...

You proclaimed the unoriginate Word O Codratus, him who was incarnate in a manner surpassing understanding, him who is more comely in beauty than the children of men. Thus, as a godly hierarch, you enlightened those in darkness, becoming light to the gentiles. Therefore we hymn you, keeping your luminous festival in faith.

Glory be to the Father... *to the Hieromartyr, tone 1*

*to the Special Melody* Your grave, O Saviour...

Sacredly glorified as a martyr and pastor, you stand before the Lord having empurpled your vestments with blood. Today the Church of God celebrates your most glorious memory, O blessed hierarch Phocas.

Both now and for ever...

*Theotokion* Most holy Virgin, the hope of Christians: with the hosts on high unceasingly entreat God, to whom you gave birth in a manner transcending comprehension and recounting, that he grant remission of sins and correction of life to us who ever glorify you with faith and love.

*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*

*Canon to the Apostle*

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

Working the field of the heart with the sickle of your words, you cut down the thorns of malice.

Mercifully inclining your ear, sacred Codratus, you rescue from odious misfortunes those who entreat you.

Illumining with the lamp of your words those who were benighted in deception, you burnt away the underbrush of deceit.

*Theotokion* Incarnate of your pure blood, O Mother of God, the creator has renewed all who had been subject to corruption.

*Canon to the Hieromartyr*

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

The Master placed you, Phocas, on the summit of the Church as a radiant star which enlightens hearts with the rays of your sufferings and wonders.

Confessing the Master's incarnation before the tyrant's tribunal, O passion-bearer, you splendidly shamed the idols of the Hellenes and the godlessness of polytheism.



With divine guidance you traversed the sea of deception ravaged by the storm of polytheism, O glorious one; and you have become a haven most calm for all who sail.

*Theotokion* Unwedded and blessed Virgin, boast of hierarchs and crown of the passion-bearers, deliver those who hymn you from misfortunes and sorrows.

*Ode 5*

*Canon to the Apostle*

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

God the most pure, who found in your pure soul an abode of his glory, through you cleanses souls defiled by grievous falls into sin.

Compelled by your wise dogmas, O blessed one, the wise Hellenes were persuaded to confess Christ the creator, the wisdom and power of the unoriginate Father.

Sacredly proclaiming the radiance which comes from the Father of lights upon men, O Codratus, you enlightened people to honour and glorify the indivisible Trinity.

*Theotokion* You gave seedless birth to the Son, incarnate for us in two natures and who was begotten of the Father before all time, O pure one, for he alone is supreme.

*Canon to the Hieromartyr*

*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 mightily tripped the steps of the enemy, directing your own feet to the paths of divine desire, O sacred one.

Your much suffering body, pierced with wounds, O divinely blessed Phocas, tore off the members of godlessness with divine strength.

As a wholeburnt offering you brought yourself to God who offered himself for our sake and has put an end to the bloody sacrifices of idolatry, O honoured one.

*Theotokion* In his good pleasure, the wisdom of God fashioned a temple for himself of your pure blood, O Lady.

*Ode 6*

*Canon to the Apostle*

## September 22

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

You were a lofty heaven proclaiming the saving glory of God, O Codratus, as a divine hierarch and glorious apostle.

Proclaiming the one unoriginate being and the one dominion of the divinity, O Codratus most wise, you destroy the dark madness of polytheism.

Blessed and sacred one, your body, subject to nature, lies in the tomb, working glorious things in a manner transcending nature, O ever-memorable Codratus.

*Theotokion* He who stretched out heaven by his will has made you another heaven, but on earth, O Mother of God, and through you he has enlightened those in darkness.

### *Canon to the Hieromartyr*

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

You dried up the sea of godlessness, O wise one, gushing venerable teaching as a fount of life; and now you wash away the stench of the passions with showers of miracles.

Despitefully abused, you were broken and dismembered upon a tree, but you heard a voice from on high strengthening you, O much-suffering martyr.

Having emulated the sufferings of him who is beyond suffering, O Phocas, you heal various sufferings and deliver sailors through storm and wave by your prayers to God.

*Theotokion* Like a shower the saving Word poured forth from you, the most holy Maiden, and with power divine he has dried up streams of wickedness.

### *Kontakion of the Apostle, tone 8, to the Special Melody As first fruits...*

The world offers to you, O Lord, the apostle Codratus, as an honoured and sacred hierarch and most steadfast sufferer, and in hymnody it honours his precious memory, ever entreating the remission of transgressions of those who hymn him, O compassionate one.

*Ikos* Let us honour the wise hierarch as a faithful pastor and teacher, for in the meadow of suffering he has put forth a sacred rose which perfumes us, the faithful, having filled the world with the radiance of healing and enlightenment, with rays of miracles and virtuous works, for God has made him wondrous for those who hymn him, O compassionate one.

Ode 7

*Canon to the Apostle*

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

Having elevated your mind to the primal good, you became a temple of the Trinity most divine in appearance, and by your exalted teachings you raised up those in the abyss of misery who sing: Blessed are you, the God of our fathers.

Having demolished the temples of idols with the levers of your prayers, you raised temples of God through the divine Spirit, O sacred father, and led in multitudes of the saved who sang: Blessed are you, the God of our fathers.

Being fiery, as you ever held in your heart the divine fire of the Spirit, O wise one, who is seen as a torch consuming the tinder of deception and enlightening those who sing: Blessed are you, the God of our fathers.

*Theotokion* Freed from the curse of our first parents by you, we know you as the cause of good; for surpassing understanding and wonder you gave birth to the Word, the cause of all; and we sing to you, the pure and blessed one who gave birth to God incarnate.

*Canon to the Hieromartyr*

*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 did not fear the fury of the tormentors, but, presiding over your rational flock, you offered yourself as a lamb to the chief shepherd, O Phocas glorified in martyrdom.

Tried like gold in a crucible, O martyr, and cast into the midst of fiery lime, in no way were you consumed, but sang: Blessed are you, O Lord, in the temple of your glory.

Divine love which consumed your heart, preserved you unconsumed in the fire as with a divine dew, O glorious hierarch who burned away the filth of godlessness.

*Theotokion* Most pure Maiden, who by your birthgiving has renewed humanity, as you are good, renew the putrid house of my soul with models of repentance.

Ode 8

*Canon to the Apostle*

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

With the pillars of your soul founded upon the noetic rock, you caused the enemies of the Lord to stumble, O blessed Codratus who makes firm those who hymn and exalt Christ above all for ever.

With a heart and soul adorned with the virtues, you adorned souls with the word of your teaching, delivering them from the chaos of idolatrous madness, O divinely eloquent Codratus.

As a disciple of Jesus, as a radiant apostle, as a brilliant lightning flash of the Sun of Righteousness, O Codratus, sanctify those who keep your holy memory.

*Theotokion* With sacred voices the sacred prophets of God clearly foretold you to be the Mother of him who rules all things, O most pure one: him we bless for all ever.

*Canon to the Hieromartyr*

*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.

Grace was poured into your mouth, O Phocas, with which you converted those led astray by the counsel of the serpent, and, as a true shepherd, you led to Christ those who sang: Bless the Lord, all you works of the Lord.

The congregation of the faithful has you as an ever-vigilant intercessor who calms the raging waves of the sea, who subdues temptations and delivers from grievous circumstances those who sing: Bless the Lord, O you works of the Lord.

Your church ever flows with streams of healing upon those in need thereof, revealing itself as a haven undisturbed by waves, which expels the passions of those who honour you, O martyr, who sing to Christ: Bless the Lord, all you works of the Lord.

As we honour your precious memory in celebration, O Phocas, earnestly entreat the supremely good Lord, that he grant deliverance from vexations to us who sing: Bless the Lord, all you works of the Lord.

*Theotokion* Objects of the Law prefigured you, the most pure one: the ark of the covenant and the jar which contained the manna, the divine table, and, furthermore, the candlestick of shining gold, which bore the light of revelation to the nations, who illumines the ends of the earth with the knowledge of God.

*Ode 9*

*Canon to the Apostle*

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

Adorned in mind, you stand before the comely Master as a hierarch most splendid and pleasing to God, as a divine apostle, truly begging peace for the world with all the apostles, O Codratus.

Magnesia, possessing the shrine of your relics as a divine tabernacle, O Codratus, lovingly draws therefrom every benefit; and the heavenly mansions, possessing your soul, rejoice with all the saints.

Your radiant day, your light-bearing memorial, your truly illustrious feast, dawns like the sun upon all, and we faithfully celebrate it, O Codratus, asking that through your prayers we may find remission of sins and great mercy.

*Theotokion* Take pity on me, Lord, take pity on me, when you judge me, and condemn me not to the fire, neither reprove me in your wrath. Thus are you entreated, O Christ, by the multitude of the apostles, martyrs and prophets, and by the Virgin who bore you.

*Canon to the Hieromartyr*

*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.

Come all, and with divine and sacred utterances let us celebrate sacredly the most sacred memory of the sacred pastor who prays to God the benefactor for us.

You appeared consumed with zeal for the Master, O martyr, when put into the fiery bath, where, in gladness, you surrendered your soul to the hands of God.

The choirs of hierarchs, the army of martyrs, the company of sacred apostles and the souls of all the righteous, rejoice to have you in their midst, O martyr Phocas.

Your memory has spread through the world, illumining the souls of those who with faith praise your feats and struggles, and your manifold sufferings, O wondrous pastor and martyr.

*Theotokion* O pure one, enlighten my soul, darkened by sin, and by your mediation deliver me from the eternal flame of darkness, that, rejoicing, I may magnify you.

*Exapostilarion of the Apostle  
to the Special Melody* In spirit in the holy place...

**September 22**

Turning the course of your beauteous feet, O apostle Codratus, you ascended, with rejoicing, to the heavenly path; and standing before the Trinity, you see the Son and the Holy Spirit in the Father: with faith we celebrate your sacred and divine memory.

Glory be to the Father... *of the Hieromartyr*  
*to the Special Melody* Adorning the heavens with stars...

Divinely wise father, you appear as the glory of hierarchs, a defender of the poor and a pillar of the virtues: remember us who hymn you, O Phocas.

Both now and for ever...

*Theotokion* We sinners have you as our intercessor, most holy Virgin: by your maternal supplications may you render your Son favourable to us.

# Liturgy

*Prokimenon, tone 7*

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

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

*Epistle to the Hebrews, number 311 [Heb 4: 14 - 5: 6]*

*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 John number 36 [John 10: 9-16]*

*Communion*

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

## September 23

# Conception of the holy Prophet, Forerunner and Baptist John

## Vespers

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

While godly Zechariah was officiating as priest \* within the divine Temple, \* offering the petitions of the people \* to the most compassionate benefactor, \* he saw a divine angel, who cried out to him: \* Your supplication and entreaty has been heard: \* be of good cheer, elder, and do not disbelieve; \* for you shall have a child, \* the Forerunner of God, \* the greatest of all born of women, \* who, with the power of Elias, \* will precede Christ. *twice*

Your aspect and discourse appear strange to me; \* strange also your words and proclamation, \* thus Zechariah objected. \* For I have come to ask for the salvation of the people, \* not for the reception of a child, \* as you state. \* I find you contrary to my request \* and am minded to question you. \* For how can such a thing \* as that of which you speak take place, \* since Elisabeth is barren, \* and I, as you know, am elderly? *twice*

Why do you not believe my words, Zechariah? \* Why do you say that I offer you false tidings? \* I am the archangel of God; \* and those things which I am commanded, \* these I relate to you, standing here before you. \* But as you do not believe, \* and have not the faith, \* you shall be deaf and mute \* until you see the divine fulfillment of my words. \* And when Elisabeth gives birth for you \* to the voice of the Word, the great Forerunner, who will illumine the nation, \* you shall bless the God of Israel. *twice*

Glory be to the Father... *tone 4*  
*composed by the Byzantine*

Today John the Forerunner, the fruit of prayer, springs forth in a barren womb. Sing, O desert, and join chorus with mankind; for behold, the preacher of repentance comes, to be incarnate in his mother's womb. Come, you that who love the feasts of the Church, and, rejoicing in his glorious conception, form a choir, and sing: O Baptist, the greatest born of woman, cease not to make supplication for us who celebrate your divine conception, that we may find cleansing of our sins and great mercy.

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

*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.

*[No Entrance]*

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

When the sacred prophet \* reverently entered the Holy of Holies, \* an angel,  
standing before the holy elder, \* as it is written, announced, saying; \* Your supplication  
has been heard, \* and the barrenness of Elisabeth is now loosed; \* and she will bear you a  
son: \* John the Forerunner, \* the beacon of the sun, \* the greatest of the prophets, \* the  
voice of the Word \* who will shine forth from the divine virgin Maiden.

*Verse* And you, child, will be called the prophet of the Most High

Tell me more plainly, \* why I should believe this, \* the blessed elder said to the  
angel; \* for as you see, I am full of days, \* and Elisabeth is barren; \* how, then, can you  
say to me \* words which are beyond nature? \* I am amazed, and now doubt that you  
speak the truth: depart from me, O man, \* for I am asking deliverance for the people, \*  
and not to receive a child, \* such a thing hard to accept.

*Verse* That we might serve him without fear, in holiness and righteousness before  
him all our days.

I am the archangel of the Almighty and Gabriel is my name, \* the incorporeal one  
said to the elder. \* And now may you be mute, \* and learn silence, \* for not believing  
what I have said; \* but when your spouse will give birth for you \* to the clarion of the  
Word, \* you shall cry out most plainly, \* the Spirit enlightening your tongue: \* O child,  
you shall be called the prophet of the Most High, \* who by grace shall prepare his path, \*  
as is his good pleasure.

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

You came forth from a barren womb as an angel, O Baptist; from your earliest  
childhood you made your abode in the wilderness, becoming the seal of all the prophets.  
Him whom they foresaw many times and proclaimed in indistinct images, was the one  
you were granted to baptize in the Jordan, when you heard the voice of the Father from  
heaven bearing witness to his sonship; and when you saw the Spirit in the form of a dove,

drawing down the voice upon the one who was being baptized. O greatest of all the prophets: cease not to pray for us who faithfully celebrate your memory.

Both now and for ever...

*Theotokion* No one who flees to you goes away disappointed, O most pure Virgin and Mother of God: he who asks a favour receives according to the virtue of his request.

*Troparion, tone 4*

Sing, O barren one, for before you were unable to bear a child:  
but now, you have clearly conceived the lamp of the sun,  
him who will enlighten the world which suffers from blindness.  
Dance then, O Zacharia, and cry out with boldness:  
The one to be born is the prophet of the Most High.

*At Compline, after the Thriceholy, the Kontakion of the Forerunner.*

## **Matins**

*After the first reading of the Psalter,  
the Sessional Hymn, tone 5,  
to the Special Melody The Word who is co-unoriginate...*

Elisabeth is released from barrenness; and the Virgin remains a virgin, even when she conceived at the cry of Gabriel. Yet John the Forerunner leaps up in his mother's womb, foreknowing his God and Master, who had become incarnate for our salvation within the Virgin's womb. *twice*

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

*Theotokion* Rejoice, holy and divinely trodden mountain; rejoice, animate and unburnt bush; rejoice, only bridge from the world to God, leading mortals to life eternal; rejoice, unblemished maiden who, without man, gave birth to the salvation of our souls.

*After the second reading of the Psalter,  
the Sessional Hymn, tone 4,  
to the Special Melody Quickly anticipate...*

The dove that loves the wilderness, the sacred Forerunner, who preached repentance and revealed Christ to have become man, the intercessor for all sinners, has been born, ever helping all who are storm-tossed. By his supplications, O Christ, save your world.

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

*Theotokion* You alone gave birth to the creator of all, who alone has adorned mankind: by your birthgiving, O most pure one, deliver me from the snares of false Belial; set me upon the rock of Christ's will, earnestly entreating him to whom you gave flesh.

*Both canons from the Octoechos, without the martyria;  
and the canon of the Forerunner, tone 4,  
composed by John of Damascus*

*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.

O offspring of the barren woman: uproot the barren thoughts of my barren soul, as I begin to praise your holy conception in your mother's womb.

Sacred Zechariah, entering the temple, saw the divine angel, who mightily proclaimed to him: O priest, in your old age you shall receive a son, the Forerunner.

The radiant beacon of the sun of glory is conceived, shining within his mother, the great Forerunner by whom the darkness of the passions is rent asunder and the bonds of barrenness are loosed.

*Theotokion* Perceiving the Master carried within you, the most pure Mother of God, John, as his Forerunner, leapt for joy while within his mother.

*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.

On this day the barren one conceived the sacred fruit, who in later times would cut down the barrenness of souls with grace, as the noetic axe.

Struck dumb within the Temple, great Zechariah received the voice of the Word by an awesome announcement, and radiantly magnified the compassionate Lord.

The glorious Forerunner, who has shown the faithful the firm path of repentance, by divine counsel beyond hope, at the angel's command, has come to be in his mother's womb.

*Theotokion* As he who was born of the barren woman perceived Christ in the Virgin's womb, he leapt up, heralding him, the joy of the world, come to deliver all from grief.

*Sessional Hymn, tone 4,  
to the Special Melody* Joseph marvelled...

From heaven Gabriel came and stood before sacred Zechariah  
as he was offering incense in the Temple;  
and he said to him: In your old age you shall bear a truly glorious fruit;  
the sterility of Elisabeth shall immediately be loosed,  
and the barren one shall give birth;  
she shall bear the Forerunner and herald of Jesus.  
By their entreaties, O Saviour of the world, save our souls. *twice*

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

Immaculate and unwedded Lady,  
who alone has given birth in time to the timeless Son and Word of God:  
with the holy and honorable apostles,  
martyrs and prophets, and the venerable,  
implore him to grant us cleansing and great mercy.

*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.

The voice of the angel proclaimed you in a sacred manner to the priest, O blessed Forerunner, to be born from a barren womb as the herald of the coming of Christ.

Be glad, O barren one, who before was childless, for gloriously you shall bring forth as fruit the Baptist and Forerunner, O wondrous Elisabeth.

With the axe of your prayer, O Forerunner, cut down the thorns of my passions and the stumbling block of my evil thoughts; and by your virtues render my mind fertile.

*Theotokion* The womb of the Virgin held you who holds all things, O Christ; and when the Baptist, worshipped you, while in your mother's womb, he rejoiced, leaping up.

*Ode 5*

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

The holy angel appeared in the sanctuary to the prophet offering to the creator the services of the Law, and announced the divine conception of the Forerunner.

Zechariah said to the archangel: How can this happen to me, for I am elderly, as you see, and I have a barren wife? You utter words which are contrary to nature.

The archangel urged the elder: Consider Sarah, the wife of Abraham, and see how she brought forth Isaac in her old age; believe those things which have been justly spoken.

*Theotokion* Blessed are you among women, full of the joy of God, Elisabeth cried to you when she knew you to be her who would give birth without having known man, her who alone would remain incorrupt after giving birth.

*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.

The priest said to the archangel: My mind is filled with doubt, and I cannot believe your words, for I am asking for the salvation of the people, not for the fruit of my loins.

The ministering angel replied: The creator of nature, the king of angels, has chosen that you give birth to the herald of his coming, do not disbelieve my words, man.

Zechariah said to the servant of God: Fiery is your aspect, awesome your visage, and wondrous your discourse, yet I cannot believe you who utters such strange words to me which surpass nature.

*Theotokion* In the dark abode of the womb, the lamp of the sun offered worship and leapt up, rejoicing, recognizing the him who was hidden in the cloud of his Mother.

*Kontakion, tone 1,  
to the Special Melody* The choir of the angels...

Rejoice with splendour, O great Zacharia  
and most glorious Elizabeth, his spouse  
who conceived John the Forerunner in a fitting manner,  
whom the Archangel announced with rejoicing.  
Let us worthily honour him, O people,  
as a participant in the mystery of grace.

*Ikos* Let us open the hallowed Gospel which the sacred and wondrous Luke has recorded for us, and let us see the radiant and honourable conception of the Forerunner. For he said that, as the righteous elder Zechariah entered the Holy of Holies to cense when it was his turn, Gabriel stood before him, proclaiming: O priest, in your old age you shall have a son, the prophet and Forerunner, the voice and herald, the ever-radiant beacon, a participant in the mystery of grace.

*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.

Since you do not believe my words, receive muteness; and when you shall see the voice of the Word born, receive again your voice, and cry: Blessed are you, the God of Israel.

As radiant as the sun, Zechariah, cleaving to Elisabeth, the moon, begat the light-bearing beacon of the light, which shines upon us, cruelly held in the darkness of the passions.

Using leaps instead of words, the great Forerunner worshipped you in the Virgin's womb, O Jesus, while he himself was borne in the womb of Elisabeth. Blessed are you, the God of Israel.

*Theotokion* Elisabeth, the moon, bearing within herself a star, the divine Forerunner, bowed down before Mary, the radiant cloud, who was bearing Christ, the sun, who had taken flesh of her for our salvation.

*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.

The friend of the Bridegroom is ready; the voice of the Word receives his beginning; the great warrior of the king of all is now nourished in the womb of the barren one.

A nurturer has come to tend barren hearts; an axe is already forged to fell the passions; an honourable bullock is nurtured on abstinence: the great Forerunner. Be glad, O people.

Break the stoniness of my mind, O Forerunner, as of old you loosed the bonds of the barren; and cause me to increase the fruits of repentance and to live for ever.

*Theotokion* As Elisabeth saw you pregnant, O Maiden, she rejoiced in a godly manner, while within her babe leapt as he recognized his Master.

*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.

Having thrown wide the gate of the barren one, the great and divine Forerunner of Christ takes up his abode within his mother, as within a royal chamber, that he may issue forth as a warrior, preparing the way for the king of all.

Dance, O prophet of God and elder, for you shall bring forth a son, and none greater shall arise among men: John, the Forerunner of the Lord. Leap up, Elisabeth; rejoice, all the earth, offering praise to God, the creator of all.

Prophet and Forerunner of the Lord, remember us who praise you in faith, delivering us from spiritual passions. Save us from misfortunes, guiding us in godly manner along the path to heaven.

*Theotokion* Sensing herself loosed of the bonds of barrenness and bearing the Forerunner of him who dwelt within you, Elisabeth acknowledged you to be the pure Mother, O virgin Mary, full of the joy of God.

*Exapostilarion,*  
*to the Special Melody* With the disciples...

The glorious conception of the Forerunner heralds the king who is to be born of the Virgin; for he is born of Elisabeth, barren and childless, and the great Zechariah, elder and priest. Through their prayers and those of the Mother of God and of John, your Baptist, Lord, save and take pity on all. *twice*

*Theotokion* By the counsel of the Father, the pre-eternal Son has truly wrought great things through you; for without pain you gave birth to immortal life and remained as you were before giving birth, escaping the pangs of motherhood, O Virgin.

*At the Praises, four verses, tone 1,*  
*to the Special Melody* Joy of the ranks of heaven...

Creation rejoices in your conceiving,  
O prophet and Forerunner, John the Baptist,  
for your birth foreshadows the nativity of the Master for us.  
Therefore, we on earth come together to offer you fitting praise.

The angel, finding the conception of the barren one  
to be a wondrous witness,  
describes it to Mary, offering it as confirmation.  
Therefore, we praise the barren Elisabeth,  
together with Zechariah, her spouse, and John.

The divinely wrought lamp of the everlasting light,  
the friend of the Bridegroom,  
the great luminary of the glory of the Sun,  
the living voice of the Word of God,  
the Forerunner of the coming of the Lord,  
is now conceived at the angel's announcement.

O Forerunner, you are wondrously known  
to be the divine altar of the sweet-smelling incense of Christ,

pouring forth the fragrance of the knowledge of him,  
prefigured by the angels' and saints' standing at his right hand.

Glory be to the Father... Both now and for ever... *tone 4*

Elisabeth conceived the Forerunner of grace,  
and the Virgin conceived the Lord of glory.  
When both mothers embraced in greeting, the babe of the one leapt up,  
for the servant within her was praising his Master.  
Marvelling, the mother of the Forerunner cried out:  
Why is this granted to me, that the Mother of my Lord should come to me?  
May he who has great mercy save his despairing people.

*Great Doxology,*  
*concluding with the Troparion of the saint,*  
Glory be to the Father... Both now and for ever... *and the 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.



## 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 Galatians, number 210, midway (4:22-27)*

*Alleluia, tone 4*

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

For they are planted in the house of the Lord, and flourish in the courts of the house of our God.

*The Gospel of Luke, number 2 (1:5-25)*

*Communion*

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

## September 24

### Protomartyr and equal to the Apostles, Thecla

#### Vespers

At Lord I call to you... *6 verses, tone 8,*  
*to the Special Melody* Lord, at the tribunal...

O Lord, \* though Thecla was added to the windows of your love, \* yet, standing  
noetically in the highest before your throne, \* she marvelled at your incomparable  
majesty \* manifested in your love for mankind, \* that you might save our souls. *twice*

O Lord, \* though Thecla was involuntarily separated from her teacher Paul, \* yet  
during her suffering, stripped of her garments, \* she had you abiding with her, \* and was  
covered with your glory; \* and crowned by your hand, she defends our souls. *twice*

O Lord, \* though Thecla hastened to the bound Apostle Paul, \* yet she rejected  
the bond of attachment to earthly things, \* and with the chain of the might of your love \*  
she bound herself fast to you, \* the Saviour of our souls.

O Lord, \* though your pure protomartyr \* was committed to the fire, \* yet she was  
not consumed by it, having you as a cooler of the flames; \* and, preserved by the hand of  
you, \* the Saviour of our souls, \* she remained undevoured amid many wild beasts.

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

In your athletic struggles you trampled the enemy underfoot, O blessed Thecla,  
and having brought down his wiles as a struggler, you fled from Thamyras and betrothed  
yourself to Christ your true lover. Conversor with Paul and fellow sufferer with Stephen,  
as among women you have boldness, O protomartyr of Christ, by your supplications  
deliver from misfortunes those who keep your festive memory.

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

As Simeon said, O most holy Lady, \* a sword pierced your heart, \* when you saw  
\* the ineffable Word who shone forth from you \* as one condemned among malefactors,  
\* lifted up on the cross, \* partaking of vinegar and gall, \* his side pierced with a spear, his  
hands and feet nailed; \* and you cried out with lamentation, \* exclaiming maternally: \*  
What is this new mystery, \* O my sweet child?

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

You walked through the assault of the lions, and you shamed Thamyris, O much suffering protomartyr; and you follow your bridegroom, crying out: I have fled to the fragrance of your myrrh, O Christ. Seeking Paul, you received a gift from heaven, a crown by God, the judge of the contest; and you pray unceasingly, that forgiveness of sins be given to those who with faith keep your sacred memory.

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

What is this that my eyes behold, O Master? \* You the upholder of all creation \* are suspended on a tree; \* and, slain, you give life to all. \* Thus the Mother of God said, weeping, when she saw the God and man \* who had shone forth from her ineffably, hanging upon the cross.

*Troparion, tone 4*

Taught by the words of Paul, O Thekla bride of God,  
and confirmed through faith by Peter, O divinely called one,  
you became the protomartyr and first sufferer among women.  
You entered the flames as if it were a flowery bower,  
and the wild beasts and bulls stood in awe of you,  
for you were armed with the cross.  
Entreat Christ, O most praised one, that our souls be saved.

## Matins

*Both canons from the Octoechos, without their martyrica;  
and the canon of the protomartyr, tone 8, composed by John the Monk,  
upon the acrostic Let the protomartyr be divinely glorified*

*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 utterance of the tongue is unable to recount the glorious sufferings of the protomartyr, for it falls short of fitting praise.

The prideful superstition of the tyrant ceased, for in Christ women have piously prevailed like men against him.

Instructed in the Gospel by your ineffable words, O blessed Paul, the virgin betrothed herself to Christ.

*Theotokion* The Virgin gave birth to you, O Christ, the life-bearing cluster of grapes, who pours forth the sweetness of universal salvation.

*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.

How great your love which passes understanding, O honoured one, whereby, having united yourself in the Spirit, you bound yourself to Paul in Christ.

The mind was unable to wound you who was wounded with the desire of the Spirit, O delight of mortals.

Having rejected all bodily attachments, you were not softened by the conversations of your mother, O praiseworthy athlete.

*Theotokion* You were the correction of our first mother Eve, O Mother of God, having given birth to the author of life for the world.

*Kontakion, tone 8,  
to the Special Melody As firstfruits...*

You shone with the beauty of your virginity, and you were adorned with the crown of martyrdom; as one all-glorious, O virgin, you entrusted yourself to the Apostle Paul, and transformed the flame of the fire into dew: by your supplication, O martyr, first among women to suffer, you quelled the raging of the bull.

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

Transforming your womanhood into manliness through the virtues and the love of Christ, by both you became a dwelling place of God; for, having diminished the gloom of the passions by fasting, by martyrdom you became a model of suffering. Therefore, you shine with twofold radiance upon the world like a beacon, illumining all with rays of the Spirit, O protomartyr. Entreat Christ our God, that he grant remission of transgressions to those who with love honour your holy memory. *twice*

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

*Theotokion* All we, the generations of men, bless you as the Virgin who, alone among women, gave birth without seed to God incarnate; for the fire of the divinity made its abode within you, and you suckled the creator and Lord as a baby. We, the race of angels and men, fittingly glorify your most holy birthgiving; and together we cry out to you:

Entreat Christ our God, that he grant remission of transgressions to those who hymn your glory.

*Theotokion of the Cross* The lamb and mother, beholding the lamb, shepherd and deliverer upon the cross, exclaimed, weeping, and, bitterly lamenting: The world rejoices, receiving deliverance through you; but inwardly I burn, seeing the crucifixion which you endure in the loving kindness of your mercy. O long-suffering Lord, abyss and inexhaustible fount of mercy, have mercy, and grant remission of transgressions to those who hymn your divine sufferings.

*Ode 4*

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

Paul, as the arranger of marriage, joined you, O honoured Thecla, who had been betrothed to Thamyras, to the heavenly Bridegroom, as one undefiled.

You were brought to the love of piety by the words of Paul, O martyr, and spurned the words of Thamyras as foolishness.

By the sprinkling of the divine blood, the race of Adam has been blessed; and Eve rejoices to see the deceitful serpent brought down by women.

Loving piety, the protomartyr cast away the beautiful things of life: riches, family, beauty, and the pleasures of a betrothed.

*Theotokion* All we, the enlightened, know you to be the Mother of God, O most pure one; for you, the ever-virgin, gave birth to the Sun of Righteousness.

*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.

With grievous suffering you struggled in the arena, O blessed Thecla, and was counted worthy of honours.

The wicked serpent has been laid waste, for the virgin martyr learned obedience by divine sufferings.

By divine boldness your shame has been overcome, for the fire at the heart of the Trinity set you aflame.

*Theotokion* Mary, unwedded Mother of God, make vain the hopes of our enemies and gladden those who hymn you.

*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.

Having fortified the weakness of her nature with the might of the cross, and repudiated youthful adornment by divine love, at night the maiden took courage and ran forth, seeking the fragrant teachings of him whom she desired.

With love, of her own will, the glorious protomartyr Thecla supernaturally left her bridal chamber to dwell in a dungeon with malefactors; for her desire for the creator overcame her desire for habitations.

Drinking in the words of Paul in prison as in a divine meadow, the martyr kissed the chains of her divine teacher; and she grew and truly brought forth comely fruit for the Master.

*Theotokion* Choosing you from among the beautiful valleys of the world as a rose, a most comely lily, a sweet-scented fragrance, O Maiden, the creator made his abode within you; and, having been born, he has filled all things with a sweet fragrance.

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

Having wounded your heart with the love of Christ, O good virgin, you spurned a transient betrothed as of no account, and braved the fire and shut the mouths of the wild animals; and saved from them O Thekla, first among women to suffer, you took care to seek after Paul.

*Ikos* Having learned the path of truth from Paul, you followed him without wavering, O glorious one, and having abandoned your own people as strangers, with manly mind and in manly guise you followed a stranger. You abide as the first among women to suffer, O Thecla, who took care to seek after Paul.

*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.

As a prisoner you were bound to Paul with unbreakable bonds by love, O blessed one, piously crying out with faith and sing with him: Blessed are you, the God of our fathers.

With Paul before the unjust tribunal, O good virgin, and moved by love of the Master, you cried out in awe, rejecting what was unseemly: Blessed are you, the God of our fathers.

Giving yourself to the furnace for divine love, by the power of him whom you desired you remained unburnt, singing: Blessed are you, the God of our fathers.

The storm cloud, dousing the flame with rain and hail, consumed the mindless ones and saved the martyr, who sang your hymn: Blessed are you, the God of our fathers.

*Theotokion* As a rod from the root of Jesse, O most blessed one, you put forth the fruit of salvation for those who sing to your Son: Blessed are you, the God of our fathers.

*Ode 8*

*Irmos* The king of heaven who is hymned by the angelic hosts; praise and exalt him above all for ever.

Strange was your thought; for you, O virgin martyr, made your abode in a grave as in Eden, hymning Christ for ever.

Unable to endure that the magnificence and splendour of the beauty of your virginity be dimmed, you chose to die and to live for ever.

Having united yourself to Christ the life-creating and supernatural bridegroom, O protomartyr, you were pleased that wild beasts be the preservers of your virginity.

Having shed your garment of corruption, O beautifully clad athlete of Christ, you passed over to unaging life.

*Theotokion* In a manner transcending nature you gave birth to God the Word, the creator and Saviour, O Virgin; therefore, we honour you, O pure one, for ever.

*Ode 9*

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

Who would marvel at your invincibility, O protomartyr? For, having subdued the passions, the noetic beasts, to your soul, you were not afraid of the unrestrained assaults of wild beasts, but remained incorrupt in their midst.

At the command of God, the hard and impassible rock split for you, O Godbearing martyr, sealed by the laver of regeneration as a blessed bride, and it received you like a chamber as you fled.

Heal the wounds of my soul, O protomartyr; grant peace to the world, victory over heresies and schisms to Orthodox hierarchs, and peace to the Churches by your prayers.

*Theotokion* With unceasing hymns we the faithful, glorify you, the glorious Mother of God, as the one who gave birth to the Lord of all, the salvation of those who praise you.

*Exapostilarion*

Let us praise Thecla, the equal of the apostles and first woman to suffer, the glory of women, the instructor of athletes, who opened for all the way of martyrdom.

*Theotokion* With your mighty protection protect us, your servants, unharmed by the assaults of the enemies, O pure one; for you alone have we have as a refuge in our needs.

*Praises, four verses, tone 2,  
composed by Anatolius*

Having Christ our God as your bridegroom in Heavens, O Thecla first to suffer, you rejected a transitory betrothed and bridegroom; for, wisely paying no heed to the threats of your mother, you followed Paul, taking the sign of the cross upon your shoulders, and not fearing the fire. The savagery of the wild beasts you transformed into meekness; and you brought Phocas to Christ by the immersion of holy baptism. O martyr valiantly shining divinely in sufferings, cease not to entreat Christ for those who with faith keep your most precious memory.

Having offered yourself for the bidding of the Almighty, and forsaken earthly love, strengthened as the protomartyr of Christ, you arrayed yourself in the light of eternal life, discovering the entrance to the blessed bridal chamber of eternal life where the flock of women rest. With them pray for our souls, O Thecla, equal of the apostles.

*Tone 4* Form a choir, O lovers the martyrs, for the time of struggles is come, the annual commemoration of the protomartyr, which urges all to the glorification of God. For Thecla, first martyr among women, having finished the course of suffering, has become the first crown-bearer, who prays with boldness for our souls.

Your superhuman suffering, O protomartyr of Christ, not only astonished the nations of men, but also amazed the savage beasts. Flames were not considered flames by you, O good virgin Thecla, for the sake of Christ your bridegroom; and, suffering for his sake, you rejoiced; and, cut off from the world, you received the blessedness of heaven, praying with boldness for our souls.

*Glory be to the Father... composed by Anatolius, tone 1*

We see the struggle of the contest, so let us join chorus, O people, and look upon the glorious things accomplished there: the good virgin Thecla, the bride of God, the unblemished lamb, presents herself for sacrifice, following Christ our God who sacrificed himself for us. With faith in the Trinity she destroyed ungodliness, and, dancing with the angels, she beseeches the Saviour to save our souls.



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

As she beheld Christ hanging on the tree, \* the Virgin said: \* A sword has pierced my heart \* and cleaves it, O my Son and Master, \* as Simeon of old foretold to me. \* Arise, immortal one, \* and with yourself glorify your Mother and handmaid, I pray.

*Aposticha, from the Octoechos, with Glory be to the Father... tone 2,  
composed by Anatolius*

Come, those who love the martyrs, and in hymns let us honour the protomartyr Thecla, the boast of women; for with the power of the cross she trampled the adverse foe, and, receiving the victory, has been fittingly crowned. Therefore, the much suffering one prays that those who keep her memory with faith and love be delivered from misfortunes and the judgment to come.

Both now and for ever... *Theotokion, or this Theotokion of the Cross,  
to the Special Melody* When from the Tree...

You endured much pain at the crucifixion of your Son and God, O most pure Lady, groaning, weeping and crying out: Woe is me, my child most sweet; for how great is your unjust suffering, desiring to deliver those born on earth of Adam? O most pure Virgin, we entreat you with faith to render him merciful to us.

## Liturgy

*Beatitudes, 8 verses: 4 from the Octoechos, and four from Ode 3 of the canon of the protomartyr.*

*Prokimenon*

God is wonderful in his saints, the God of Israel.

*Verse* In their choirs they bless God, those that are sprung from the fount of Israel.

*Epistle of Paul the Apostle to Timothy, number 396 (2 Tim 3:10-15).*

*Alleluia, tone 1*

I waited patiently for the Lord, and he inclined to me and heard my cry.  
He brought me up from the pit of roaring waters, out of the mire and clay.

*The Gospel of Matthew, number 104 (25:1-13).*

*Communion Verse*

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

## September 25

### Venerable Father Sergius of Radonezh

#### Little Vespers

*At Lord I call to you... 4 verses, tone 5,  
to the Special Melody Venerable father...*

Venerable father, having purified your soul and body, you became a beautiful habitation of the Holy Spirit, who has rendered you glorious to the ends of the earth. Gathering together, with wisdom we bless you, the guide of monks, the luminary great in miracles, who has enlightened those in darkness. *twice*

You were a bond of wisdom, binding the hordes of the enemy; and so you were crowned by God with a never-fading wreath, and have received gladness, joy and eternal glory, O Sergius most wise: by your prayerful entreaties may God grant peace to the world and great mercy to our souls.

Venerable father, with great abstinence, pure supplication and the sweat of ascetic labour you extinguished the embers of the passions of the body; and so, adorning you with heavenly gifts, Christ has shown you to Russia as one glorious in miracles: by your prayerful entreaties may Christ grant peace to the world and great mercy to our souls.

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

Come, you multitude of monastics, and with songs and hymns praise Sergius, the emulator of piety; and, surrounding his precious and healing shrine, let us lovingly venerate it, saying: Rejoice, glorious Sergius, radiant beacon for your native land. Rejoice, for in purity you have united yourself to the most pure light. Rejoice, for you stand with the angels before the Trinity, to whom may you unceasingly pray, that great mercy be granted to our souls.

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

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

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

Inclined to God from earliest infancy, O wise and venerable Sergius, having made the wilderness like a city, you gathered multitudes of monks, that they might glorify the exalted Trinity, whom may you implore that our souls be saved.

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

Divinely wise Sergius, even though the newly illumined land of Russia gave rise to you in later years, yet you were granted the honour of the ancients, receiving fitting gifts of miracles; and now multitude of monks follow your teaching and sing hymns and praise Christ with Orthodox faith: pray that our souls be saved.

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

O Sergius our father, you prepared for yourself a dwelling in the mansions on high, and have been granted the sight of the divine glory; and dwelling there, you behold the Holy Trinity, whom may you entreat that the world be granted great mercy.

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

Venerable father, you spurned the beauty of the world and foods which pass away, loving more the monastic life. You became a conversor with angels and the radiant beacon Russia, shining in miracles like another sun. Be mindful of us who celebrate your sacred memory; for we are your children and the rational sheep of your teachings who call upon you for help, asking that through you we may receive peace and great mercy.

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

*Theotokion* O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

*Troparion, tone 4*

In your striving for the virtues as a true warrior of Christ our God, | you contended greatly against the passions in this transitory life, | becoming a model for your disciples, | in chanting, the keeping of vigils and fasts. | Therefore the most holy Spirit made his dwelling within you, | by whose activity you were splendidly adorned. | As you have boldness before the holy Trinity, | be mindful of the flock which you have assembled, | and as you have promised, | forget it not, and visit your children, || O Sergius our venerable father.

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 in tone 6,  
to the Special Melody Having set aside...*

Having forsaken the tumult of the world and taken up your cross, you followed Christ with unwavering resolve, O venerable one, and made your dwelling in the wilderness, cutting off the passions of the soul at the root and rendering bitter the bodily senses; and through frequent vigils and supplications, you received the grace to heal various ailments. Venerable Sergius converser with the angels and companion of the venerable, entreat the Lord that our souls may find mercy. *repeat*

Venerable father, who can recount your labours and sufferings? What tongue can describe your strict life, your keeping of vigils and subsistence on raw foods, your lying on the ground, your purity of body and soul, your perfect silence of mouth and mind, your genuine humility, your constant prayers and prudent perceptiveness, the poverty of your clothing and your resemblance of death? Sergius our father, pray that our souls be saved.

Divinely wise Sergius, having abandoned that glory which is ephemeral, you made your dwelling in the wilderness and mountains, and became the pure home of the Trinity, O blessed one, by whose power you raised up holy Churches and built folds for the salvation of monastics: and Christ our God dwelt within you, him that you had desired from your youth. O venerable Sergius, beseech him that our souls be saved.

*Further verses to venerable Sergius, tone 2*

Bravely enduring the present and rejoicing in things to come, venerable Sergius, you said: Shall we not freely struggle, in the hope of eternal life? Tribulations are bitter, but Paradise is sweet: labours are painful, but their reward is everlasting. Let us not become slothful, O fasters: let us endure for a little while that we may be crowned with unfading wreaths by Christ our God, the Saviour of our souls. *repeat*

Delighting in ordeals and treading the narrow path, blessed Sergius said to his followers: Let us not fear the trial of fasting, that we may avoid the dread torment of Gehenna. Let us fold our hands that they may be stretched out towards God; and let our feet stand firm in prayer: let us not excuse our corrupt nature, but embrace the combat, that we may be crowned with unfading wreaths by Christ, the Saviour of our souls.

Having cast off the garments of corruption, O Sergius, you lived through winter without warm clothing as if it were summer, and said with patience: Let us lay aside the soft clothes of the Paradise we have lost; let us put them away for the sake of the garments of incorruption, brothers, and pay no heed to the winter which soon passes. Let us mortify our flesh, that we may be crowned with unfading wreaths by Christ our God, the Saviour of our souls.

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

Having kept intact that which was created in the image of God, through fasting you set your mind as master over pernicious passions; for bravely contravening your nature, you strove to subject the lower to that which is higher, and to enslave the flesh to the spirit. Thereby, you appear as the summit of monastics, a dweller in the wilderness, the trainer of those who run the good race, and an excellent standard of virtue. Now in Heaven, O Sergius our father, reflections having been abolished, you gaze in purity upon the Holy Trinity as you pray unceasingly for those who honour you with faith and love.

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

*Dogmatikon* Who would not call you blessed, O most holy Virgin?  
 Who would not hymn your most pure maternity?  
 For the only begotten Son  
 who shone forth from the Father from eternity,  
 came forth, ineffably incarnate from you, O pure one.  
 He who by nature is God,  
 for our sakes assumed the nature of man;  
 not divided into two persons,  
 but known in two natures without confusion.  
 O pure and most blessed Lady,  
 pray to him to have mercy on our souls.

*Entrance. Prokimenon of the day. 3 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 honour. 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 favour 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.

*Reader*        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. 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 ... 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.

*Entreaty, the verse of the church, and these of the venerable one, tone 6*

Come, O company of fasters, who love the feasts of the Church, and, assembling with faith today, let us honour Sergius the true faster, who, gladly following his Master's footsteps, trod the narrow path and the life of dispassion; and let us cry out with faith: O blessed one, companion of the venerable and boast of fasters, entreat the Lord for us, that our souls may find mercy.

Venerable and God-bearing Sergius, you gave up all for the sake of Christ's love, and, having entered the wilderness, in no way feared the machinations of invisible foes; for even though they often descended upon you, gnashing their teeth in their rage, by your supplications you caused them to vanish like smoke without a trace. O father, pure of soul and mighty in endurance, unceasingly implore Christ, that our souls be saved.

Sacred and great Church of Russia, having drunk of the streams of the fount of the Gospel with the Orthodox princes, monks and people, let us be glad in the Spirit on this

feast of the good shepherd and teacher. Surrounding his healing relics, let us lovingly venerate them and crown them with hymns and praises as with flowers, saying: Rejoice, blessed Sergius, heavenly man and earthly angel, dwelling-place of the Holy Spirit; rejoice, for you have guided men to the path of salvation; rejoice, boast and confirmation of our Orthodox hierarchs; rejoice, venerable and God-pleasing Sergius, radiant lamp for your native land, and intercessor for our souls.

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

Come, you multitude of monastics, and with songs and hymns praise Sergius, the emulator of piety; and, surrounding his precious and healing shrine, let us lovingly venerate it, saying: Rejoice, glorious Sergius, radiant beacon for your native land. Rejoice, for in purity you have united yourself to the most pure light. Rejoice, for you stand with the angels before the Trinity, to whom may you unceasingly pray, that great mercy be granted to our souls.

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

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

*Aposticha, tone 1,*  
*to the Special Melody* Joy of the ranks of heaven...

Your festival dawns today more radiant than the sun,  
illuminating those who have recourse to you with faith,  
It emits immortality like a perfume  
flowing with incorruption upon men's souls from your holy body,  
O venerable Sergius, who prays for our souls.

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

You restrained the sensuous passions of the body  
with the reins of abstinence, O wonderworker Sergius.  
On earth you show zeal like that of the bodiless ones,  
and make all carnal desires subject to your spirit.  
Dwelling now in the courts of heaven, may you pray for our souls.

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

Laying the foundation of virtue, as a guide of monks  
you destroyed the hordes of the enemy;

stripping off the old man and bodily desires,  
you clothed yourself in Christ, the truth.  
Pray, O venerable one, that our souls be saved.

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

We honour you O Sergius our father  
as the instructor of a multitude of monks;  
for by your steps we have learned how to walk aright.  
Blessed are you, for in labouring for Christ,  
you denounced the power of the enemy,  
O converser with the angels,  
companion of the righteous and the venerable.  
With them, entreat the Lord, that our souls may find mercy.

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

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.

*At the blessing of the loaves, the Troparion of the saint, tone 4*

In your striving for the virtues as a true warrior of Christ our God,  
you contended greatly against the passions in this transitory life,  
becoming a model for your disciples,  
in chanting, the keeping of vigils and fasts.  
Therefore the most holy Spirit made his dwelling within you,  
by whose activity you were splendidly adorned.  
As you have boldness before the holy Trinity,  
be mindful of the flock which you have assembled,  
and as you have promised,  
forget it not, and visit your children,  
O Sergius our venerable father. *twice*

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



## Matins

*At God is the Lord... the Troparion of venerable Sergius, tone 4* In your striving...

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.

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

As one wholly sanctified and God-bearing, and having spurned the splendours of the world and riches, and all visible things of beauty which quickly pass away, you followed Christ the Master in humility and poverty; and, gathering multitudes of monks, you illumined them with the teachings of Orthodoxy. Even after your repose you received unwaning grace, and, lying in the tomb, you remain incorrupt. Divinely blessed Sergius, 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...

*Theotokion* Immaculate bride of the creator, exalted Mother of the deliver, receptacle of the Comforter: hasten to deliver me, the vile abode of iniquity and the plaything of the demons; and make me the splendid dwelling-place of the virtues, O radiant one untouched by corruption. Drive away the clouds of the passions and grant that, by your supplications, I may receive a share in the never-waning light on high.

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

With your mind fixed upon God on high, O father, you abandoned things on earth; and by many pains you made your life splendidly luminous. As the habitation of every godly virtue, you approached to the Lord in prayer, entreaty and fasting. Implore Christ our God, that our souls be saved. *twice*

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

*Theotokion* As an uncultivated vine, O Virgin, you put forth the most comely cluster exuding the wine of salvation which gladdens men's souls and bodies. Ever blessing you as the cause of good things, we cry out to you with the angels: Rejoice, O joyous one.

*Polyeleos, and this magnification*

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

*Verses* I waited patiently for the Lord, and he inclined to me and heard my cry.  
I have fled afar off and have dwelt in the wilderness.

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

When your mind took wing to divine desire, O blessed one, you forsook all thoughts which might drag you down. Having made your dwelling in the wilderness, you blossomed like a most beautiful lily of virtue; and having uprooted the thorns of the passions, you planted instead the fruits of your labours. Thereby you have reaped the harvest of heavenly riches which cannot be taken away. Venerable Sergius, 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...

*Theotokion* All creation rejoices in you, O full of grace, the assembly of angels with the human race, O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a child, our God who was before the ages. He made your body into a throne, and your womb he made more spacious than the heavens. All creation rejoices in you: glory to you, O full of grace.

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

*Prokimenon, tone 4*

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

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

Let every breath... *and the rest,*  
*with the Gospel of Matthew, Number 43 [Mat 11: 27-30]*

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

Let us honour the great Sergius, the angel on the earth and man of God in heaven, the goodly adornment of the world, the food of goodly virtues, the boast of fasters; for, planted in the house of the Lord, he blossomed forth in justice like a cedar in the wilderness, increasing the Christ's flock of reason-endowed sheep in holiness and righteousness.

*Canon of the Mother of God, and two canons of the venerable one*

*Ode 1*

*Canon to the Mother of God, tone 6 [from Octoechos tone 6, Sunday Matins]*

*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.

By eating the forbidden fruit of the garden, Eve brought about the curse; but you, O pure one, cancelled it by bearing Christ, the first fruits of blessing.

O pure virgin, who has borne Christ the pearl from the divine brightness, dispel the gloom of my passions and the tumult of my faults by the light of your brightness.

With the eye of the mind Jacob mysteriously foresaw God, the hope of the gentiles, incarnate from you and delivering us through your intercession.

Since there were no further princes for the tribe of Judah, your Son and God, O most pure virgin, as a prince, is now truly king of the ends of the earth.

*The first Canon of Venerable Sergius, tone 8,  
upon the acrostic O my God, grant that I may praise Sergius*

*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.

Emulating Christ, who willingly abased himself for us, assuming the form of a servant, you loved humility; and mortifying soul-destroying passions by extreme vigilance and supplication, you ascended the mountain of dispassion, O Sergius most rich.

Adorning your soul with torrents of tears, though it was a beacon of light, O venerable one, you offered yourself like another Isaac, and sacrificed your heart to God.

Blessed Sergius, who by your threefold utterance while yet unborn was shown to be a servant of the Trinity: illumined with the light of the threefold Sun, you have destroyed hordes of demons as though they were a spider's web.

*Theotokion* Transcending the laws of nature, you gave birth to God, the giver of the law who became man. Immaculate Lady, entreat his goodness, that he overlook the iniquities of us who ever cry: Let us sing to the Lord, for gloriously he has been glorified.

*The second Canon of Venerable Sergius, tone 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.

You were strengthened by the love of Christ, O venerable and divinely blessed Sergius, like a river abundantly watering the earth with the discourse of teaching; therefore, we bless your memory with love.

Blessing flowed from your hand at the behest of God; for by your prayer dry ground flowed water, drawing from which we receive rich healing, O venerable Sergius.

Wholly dedicated to God from your youth, you drew near to him through the virtues; for, abandoning the corruptible things of earth, you found the riches of heaven.

*Theotokion* Rejoice, fountain of grace; rejoice, ladder and portal of heaven; rejoice, golden lampstand and jar, the unquarried mountain, who for the world gave birth to Christ, the giver of life.

*Katavasia, tone 4* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

*Ode 3*

*Canon of the Mother of God*

*Irmos* There is none holy as you O Lord my God, who has exalted the strength of your faithful, O good one, and has established us on the rock of your confession.

Ineffably receiving my corruptible and mortal flesh from you, O most pure Mother of God, he who is good, having made it incorruptible, has united it eternally to himself.

Seeing God incarnate from you, O virgin, the choirs of angels, struck with fear and trembling, in never-silent hymns honour you as Mother of God.

The prophet Daniel was amazed to see you, the living mountain, from which was hewn without the hand of man a stone which broke the altars of devils with its might, O Mother of God.

No words or any mortal language can praise you worthily, O Virgin; for from you, O most pure one, Christ the giver of life was pleased to be seedlessly incarnate.

*The first Canon of Venerable Sergius*

*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.

As a model of goodness for your disciples, you drew to salvation many souls who cut themselves off from passionate attachment to the world, to receive the consolation of delight in paradise.

You flourished like a fruitful olive-tree in the house of God, O blessed one, anointing with oil the souls of those who lovingly hymn you, and cry out to Christ with love: There is none more holy than you, the lover of mankind.

You lulled to sleep the soul-destroying passions with vigils of wakefulness, O blessed one; and thereby you your abode in the mansions of heaven, receiving the gift of healing.

*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.

*The second Canon of Venerable Sergius*

*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.

Spurning corruptible glory, O blessed one, you became an heir of divine glory; for trampling underfoot the delights of life, you were brought to share in divine glory with the angels on high.

Having renewed the ground of your heart with the plough of prayer, O venerable one, and sown it with the seed of your labours, you became the comely wheat of the Word, and have attained the dwelling-place of never-waning light.

Honoured by the brilliance of the Holy Spirit, you adorned yourself with a radiant life, O venerable father, giving freely to those in need and receiving ranks of monastics with love.

*Theotokion* From you has bloomed the never-fading flower, him who perfumes mankind with the divine myrrh of his nature: he who is equally unoriginate with the Father came under time through you, the immaculate Lady.

*Katavasia* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

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

Having truly forsaken the inconstancy of corruptible things, you followed Christ with all your soul, living as a bodiless one through pangs, labours and extreme asceticism. Venerable Sergius, entreat Christ our God that our souls be saved.

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

*Theotokion* O Mother of God, more exalted than the cherubim and the seraphim, more spacious than heaven and earth, you appear to transcend creation, visible and invisible, for the expanse of the heavens cannot contain him whom you enclosed in your womb. O pure one, entreat him that your servants be saved.

*Ode 4*

*Canon of the Mother of God*

*Irmos* Christ is my strength, my God and my Lord, sings the holy Church in reverent piety, raising her voice with a pure mind, and keeping festival in the Lord.

We hymn you, the most pure and undefiled one through whom we have been saved; and we raise our reverent voices to sing: Blessed are you, O ever virgin, who has given birth to God.

O most blessed virgin who gave birth to the light that never sets, him who through the flesh shone upon those in the darkness of life, pour joy upon those who sing to you.

Through you, most holy one, grace has flowered and the law has ceased to be, for you, O pure one, gave birth to the Lord who has granted us deliverance.

I was put to death by the temptation in the garden, but he who came from you has arisen from the tree of life, O pure one, to restore to me the eternal sweetness of Paradise.

*The first Canon of Venerable Sergius*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

As a temple of the all-holy Spirit, O wondrous father Sergius, you were a river of the waters of life, a firm foundation of the Church, and the confirmation of monastics.

Every day you drenched your bed with the drops of your tears, as said the prophet, O glorious Sergius, until you dried up the depths of the passions; therefore, we honour your honourable and sacred memory.

You were granted to see Christ face to face, O Sergius, reflections having been abolished; for this, your desired beloved, you separated yourself from the world.

*Theotokion* Grant us the washing away of our ignorance, as you are sinless O Lady; and bring peace to the world, O God, through the supplications of your Mother.

*The second Canon of Venerable Sergius*

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

Illumined with radiant beams of light, O blessed one, with rejoicing you received the delights of heaven; for you were truly pure bread for the creator, crying out to him: Glory to your power, O lover of mankind.

Having surpassed the soul-corrupting passions and entered the depths of stillness, you raised up the child who had died before his soul had left his body, and beyond hope brought joy to his father. Marvelling, you cried out to the creator: Glory to your power, O lover of mankind.

Having given wings to the understanding of your soul and guided your senses to the path of heaven, O wise one, you declared the holiness of piety to those on earth.

*Theotokion* Arriving from heaven, the angelic commander announced joy to you, O pure one, saying: God shall come forth from you in the flesh, O most pure Virgin, for the salvation of those who sing to you with love. Glory to your power, O helper of men.

*Katavasia* Seated in glory upon the throne of the divinity, Jesus most divine is come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

*Ode 5*

*Canon of the Mother of God*

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

Shining radiantly with purity, hymned by all, you have become the divine dwelling place of the master. You alone have been shown to be truly the Mother of God for you carried him as a babe in your arms.

Bearing the spiritual beauty of your most fair soul, you have become the Bride of God, sealed with pure virginity and shining on the world the light of purity.

Let the ungodly lament, who do not proclaim you clearly to be the Mother of God: while for us you are the gateway of the light of God, who disperses the deep gloom of sin.

*The first Canon of Venerable Sergius*

*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 were strong in ascetic labour, O wise one, persevering in it carefully until your departure; and thereby you have been granted the blessedness of incorruption.

With a mind keen to attend to God, you lulled the soul-corrupting passions to sleep, O father, and reaped sheaves of fruitfulness, feeding those who piously praise you.

The repute of your splendid life is seen to the ends of the earth, venerable Sergius, full of divine beauty through prayer and fasting, and love for Christ who loves mankind.

*Theotokion* With you as a protecting wall, we bless you, preserved by your help, and boasting in your divine glory; for you, the most pure one, pour gladness and joy upon our souls.

*The second Canon of Venerable Sergius*

*Irmos* As the God of peace and Father of mercies, you have sent us your Angel of Great Counsel, granting us peace. Thus we are guided towards the light of the knowledge of God, and waking at dawn out of the night, we glorify you, the lover of mankind.

You put off the old man, O father, casting him away as though a garment defiled by sinful passions, and you clothed yourself in the new, after the likeness of Christ.

Having broken in pieces the chains of the passions by your angelic life, O Sergius, receiving from on high the gift of miracles, beg the cleansing of our offences.

*Theotokion* By your birthgiving, O Virgin, you abolished the curse of Eve, the first mother of all, shining forth Christ, our blessing, upon the world: with rejoicing we magnify you, confessing you with tongue and heart to be the true Mother of God.

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

*Ode 6*

*Canon of the Mother of God*

*Irmos* Beholding the sea of life, surging with the storm of temptations, I run to your calm haven and cry to you: Raise my life from corruption, O most merciful one.

Moses, great among the prophets, described you in former times as the tabernacle and table, the lamp stand and the jar; by these symbols signifying the incarnation of the Most High from you, the virgin Mother of God.



Death is put to death and the corruption arising from Adam's condemnation is abolished by its conflict with your fruit, O Lady; for you have given birth to life, who delivers from corruption all who sing your praises.

The shadow of the law passed away when he who is grace, our God and Saviour, was born from you, surpassing thought and understanding, O far-famed Virgin.

*The first Canon of Venerable Sergius*

*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.

Cease not to entreat the deliverer, that he grant remission of offences to those who keep your sacred memory, O father, that they may receive the kingdom of heaven, where the voice of those who keep festival gladdens all.

Strengthened by Christ, with steadfast mind you ensnared the wiles of the evil one, O father Sergius, and were shown to be a radiant beacon for the world.

Illumined with divine light, and dwelling with the angels in heaven, O venerable Sergius, be mindful of those who honour your memory with faith.

*Theotokion* You have truly raised fallen human nature, O Mother of God, having carried the invisible and immutable Son, the divine image, the equal of the Father.

*The second Canon of Venerable Sergius*

*Irmos* The sea monster, as if giving birth, released Jonah like a new born child, just as it had received him; while the Word, having dwelt in the Virgin and taken flesh from her, came forth keeping her incorrupt. For since he is not subject to corruption, he preserved free from harm, her that gave birth to him.

From on high, mercifully illumine us, your flock, O father, and by your supplications grant victory to our pious hierarchs over heresies and exult the honour of the Orthodox: accept also from us this small entreaty offered to you.

You have been granted the grace to heal various ailments, and the authority from Christ over unclean spirits, O wise one, for as a godly victor you have received the crown of victory from him who reigns over all.

*Theotokion* The entire choir of the prophets, instructed by God, has proclaimed the mystery of your ineffable and divine conception, whereby the Word came forth from you, O virgin Mother; for you have given birth to the true and primal light.

*Katavasia* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

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

Wounded with the love of Christ, O venerable one, and following him with unwavering desire, rejecting the delights of the flesh, you shone forth like the sun upon your native land. Therefore Christ has enriched you with the gift of miracles. Be mindful of us who honour your all-radiant memory, that we may sing to you: Rejoice, O divinely wise Sergius.

*Ikos* Having heard the words of the Gospel, O father, you rejected carnal mindedness and, considering riches and glory to be as dust, you strove against the passions like an incorporeal being, and were brought to join the choirs of the bodiless hosts. You received the gift of understanding, which may you also grant to those who hymn you in song:

[Rejoice, venerable and God-bearing Sergius, heavenly man and earthly angel;  
rejoice, dwelling-place of the Holy Spirit;  
rejoice, for through prayer you received a gift divinely bestowed;  
rejoice, who before birth glorified in your exclamation the Holy Trinity, who has glorified you in this life and after death;  
rejoice, pillar of chastity beneath which every passion has been crushed;  
rejoice, for from earliest childhood you followed Christ;  
rejoice, mediator of salvation for those who have recourse to you;  
rejoice, beacon of great radiance, guiding multitudes of monks to Christ;  
rejoice, boast of your homeland;  
rejoice, for you, adorned with prophecy, foretold things as though present;  
rejoice, for by your supplications the adversary is vanquished;  
rejoice, boast and strength of our Christ-loving hierarchs, whom by your entreaties may you preserve unharmed by the enemy, that we may cry to you: ]  
Rejoice, divinely wise Sergius.

*Ode 7*

*Canon of the Mother of God*

*Irmos* An angel moistened the furnace with dew for the holy youths, but the commandment of God consumed the Chaldeans with fire and caused the tyrant to cry out: Blessed are you, the God of our fathers.

The furnace which did not burn the three children prefigured your maternity; for the divine fire dwelt in you without consuming you, and taught all to sing: Blessed are you, the God of our fathers.

Enlightened by your bright beams, the ends of the earth call you blessed as was foretold, O pure Mother; and filled with grace they sing: Blessed are you, the God of our fathers.

The most wicked serpent pierced me with his deadly fangs, O Mother of God, but your Son has overcome this, giving me the strength to sing: Blessed are you, the God of our fathers.

O divinely blessed one, you carried in your arms God who sits on the shoulders of the Cherubim; and you are the cleansing of human nature, which sings: Blessed are you, the God of our fathers.

*The first Canon of Venerable Sergius*

*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.

Divine grace bedewed you in the furnace of burning temptations, O venerable one, luminous with love for the Trinity, as you sang: Blessed are you, the God of our fathers.

Spurning the world, you dwelt on earth as one of the bodiless, and have been granted to join the choirs of the angels: we honour you with faith, wondrous father.

Entering the calm haven, you found there rest from the voyage of life, O divinely wise one, and you have become a saving helmsman for those tossed upon the waves of life who sing: Blessed are you, the God of our fathers.

*Theotokion* O Virgin, you cultivated the most blessed fruit, as a rod from the root of Jesse, bearing the flower of salvation for those who with faith cry out to your Son: Blessed are you, the God of our fathers.

*The second Canon of Venerable Sergius*

*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.

By the hand of God you were shown on earth to be another heaven, O blessed one, and you nurtured your reason-endowed flock, living in the flesh like an angel.

With you as a mighty advocate before God, a comforter amid sorrows, a champion and intercessor, and a mediator of piety, O blessed and venerable Sergius, we, your children, are saved from all misfortunes.

*Theotokion* Rejoice, pure daughter of Adam; for from you has come forth the shepherd who truly clothed himself in my humanity: the blessed God of our fathers, who is exalted above all for his unapproachable loving kindness.

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

*Ode 8*

*Canon of the Mother of God*

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

O most pure one, your Son, having made you bright with the radiance of the Spirit, has set you as a queen at his right hand, clothed in garments of gold, and we exalt him above all for ever.

He who by his will alone set the world in place, was lent flesh from your pure womb, wishing to place it on high: we exalt him above all for ever.

In uniting the Word with my humanity, you, the most pure one became the divine dwelling place, clearly shining with the brightness of virginity: and so we hymn you for ever.

The golden candlestick prefigured you, for you received ineffably the light that never sets, who illumines the whole world with his knowledge; and so we hymn you for ever, O pure one.

*The first Canon of Venerable Sergius*

*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 your radiant festival be filled with joy and spiritual gladness, with sweet fragrance and enlightenment for the monastics who have you as their helper and ruler, O blessed Sergius.

By unceasing prayer you hastened to God, where you were illumined with the radiance of the threefold sun, waging war against the enemy, and leading to new life the communities of fasters who sing to Christ: Bless him, you children; you priests praise and you people exalt him above all for ever.

While on earth, O Sergius, you showed might in ascetic labour, diligence in prayer and endurance amid temptations, singing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* Cleanse my soul of the wounds and temptations of sin, washing it in the springs which flow from the side of your child; for to you I cry, to you I flee, and you I invoke, O pure Mother of God, full of the divine grace.

*The second Canon of Venerable Sergius*

*Irmos* Of old the fiery furnace moist with dew was the image of a supernatural miracle, as it did not burn the youths consigned to it, so Christ has appeared divinely born of the Virgin without seed. Therefore let us sing in praise: Bless the Lord all you works of the Lord, sing and exalt him above all for ever.

Singing zealously, we implore you, O venerable one, to pray that victory be given to our pious hierarchs over heresies, majesty to the Church, and peace to the world.

The grace of the Holy Spirit dwelt within you, making you an expeller of evil spirits, and an instructor of monastics, who sing: Praise the Lord, all his works and exult him above all for ever.

Shining from afar with the light of the threefold sun, O venerable father, grant peace and light to the world, and salvation to those who sing to you at your commemoration: Praise the Lord, all his works and exult him above all for ever.

*Theotokion* The rich Word, who is glorified in angelic hymnody, humbled himself for us, choosing you, the excellency of Jacob, to be his mother; and so we sing: Praise the Lord all his works and exult him above all for ever.

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

*Ode 9*

*Canon of the Mother of God*

*Irmos* It is not possible for man to see God, upon whom the ranks of angels dare not gaze; but through you, O most pure one, appeared to us the incarnate Word, whom magnifying with the heavenly hosts, we call you blest.

From you, the most pure one, has risen a star from the lineage of Jacob, shining with beams of divinity upon those held by darkness; and this is Christ, God the incarnate Word: enlightened by him, with the armies of heaven, we call you blessed.

Strengthened by the might of your grace, I offer a song to you from the depths of my heart: receive this, O pure Virgin, who shone forth to us the most radiant grace from your spotless treasury.

O Virgin, you are clearly seen to be the loom of the divinity upon which the Word wove the garment of his body, making Godlike my form in which he clothed himself, saving all those who magnify you with purity of mind.

O most pure Mother of God, resurrection has now been given to the dead through your marvellous and indescribable conceiving; for he who wrapped himself in flesh from you has shone upon all, releasing them from the sorrow of death.

*The first Canon of Venerable Sergius*

*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.

Full of the light of the Spirit's radiance, you are seen as a beacon shining from afar, illumining us with noetic beams, O wise Sergius, dwelling-place of the Trinity.

Truly Christ has given you to Russia as a great guide, steering your homeland as with a firmly-held rudder, pouring forth teachings sweeter than honey from which we, the faithful, draw abundantly.

Having overcome soul-corrupting passions, as a true shepherd you tended the reason-endowed flock of Christ, nurturing them continually with the grace of the Spirit, as with the flowers of paradise, O venerable one.

*Theotokion* We hymn you with psalms, O joyous one, and unceasingly cry out to you: Rejoice. For you have poured forth joy upon all.

*The second Canon of Venerable Sergius*

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

Illumined by the love of Christ and enlightened by the virtues, O wise one, you did not defile the beauty of your soul: you passed over to the fathers in ripe old age, and now stand before God with the angels.

Wash away our offences, O Word, and enlighten the eyes of our heart, that in purity we may see the radiance of your divine glory, through the supplications of Sergius your favourite, that we may all magnify you.

*Theotokion* How strange the wonder, for having given birth to God the Word, O Virgin Mother of God, you are seen to be the mystery hidden from before the ages and generations in God, who has created all things.

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

*Exapostilarion*

You flourished like a palm tree, as David spoke, O father, and were shown to be the abode of the most holy Spirit who has shown you to the world as one most glorious. Unceasingly beseech Christ on behalf of us who with faith honour your most honourable memory, O venerable Sergius.

Both now and for ever...

*Theotokion* O virgin Mother of God, we bless you with unceasing hymns, for you gave birth to one of the Trinity, and held in your divine embrace the most-rich and immutable Word.

Let everything that has breath... *and the Praises, tone 4*  
*inserting 4 verses,*  
*to the Special Melody* Called from on high...

When the divine calling came to you,  
 O father most rich,  
 you subjected to your spirit the understanding of your flesh,  
 gaining strength through the sufferings of ascetic labour;  
 and having been tested, you shine like gold in the crucible.  
 As a dwelling-place of the most holy Spirit, you gathered multitudes of monastics,  
 leading them to the summit of the virtues by your teachings,  
 as by a ladder which leads to heaven.  
 O Sergius, remember us who honour your memory,  
 and save and enlighten our souls.

Your radiant and festive memorial shines today, O glorious Sergius,  
 summoning the numerous company of fasters and choirs of monastics.  
 Today the angels glorify our God who is worshipped in Trinity,  
 and those who come to the sacred shrine of your relics receive gifts of healing.  
 We glorify Christ who has crowned you,  
 for he is the Saviour of our souls.

O blessed God-bearer, father Sergius,  
 in the words of the prophet, you watered your couch with tears;  
 you gave no sleep to your eyes nor slumber to your eyelids,  
 showing that the desire of your heart was for Christ

whom you had loved from childhood;  
and you showed accomplishment in every virtue.  
Therefore, we bless you, magnifying Christ who has glorified you.

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

Inclined toward asceticism from childhood, O venerable father,  
you fasted, becoming the instrument of the Holy Spirit.  
Therefore, receiving gifts of miracles,  
you taught men to spurn those things which are transitory,  
and now you shine radiantly with ineffable light.  
Illumine our thoughts by your mediation, O wise Sergius.

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

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

*Great Doxology and the rest.*



## Liturgy

*Beatitudes, 8 verses: 4 from Ode 3 of the first Canon, and 4 from Ode 6 of the second.*

*Prokimenon, tone 7*

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

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

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

*Alleluia, tone 6*

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

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

*Communion*

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

## September 26

### Repose of the Apostle and Evangelist John the Theologian

#### 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. Hence, as is right, we bless you as 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 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 defenceless 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.

*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...

*Dogmatikon*    The shadow of the Law passed away with the coming of grace;  
for as the bush that burned was not consumed,  
so you, O Virgin have given birth while remaining a virgin.  
In place of the pillar of fire has dawned the Sun of Righteousness;  
and in place of Moses,  
we see Christ the salvation of our souls.

*Entrance. Prokimenon 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, our help, pray O blessed theologian, 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 come to know ineffable things, and has 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...

*Theotokion* The Son who with the Father and the Spirit is glorified by the cherubim in the highest, desiring to restore the first-created man, ineffably emptied himself into your womb, O exalted Mother of God; and, shining forth from you, he has illumined the whole world with his divinity, delivering it from the madness of idolatry. Deifying mankind in himself, Christ our God, the Saviour of our souls, has led it up to the heavens.

*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 everlasting and of the same essence, \* immutable light from light, \* the impress 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.

*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 an initiate 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...

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

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

Beloved apostle of Christ our God, | hasten to deliver a defenceless 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. *twice*

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

## Matins

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

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

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

You were called the son of the thunder of God, as one was to deafen the ears of the ungodly, while most sweetly trumpeting forth the incarnation of the Word into upright hearts; and as a true friend you reclined against the breast of Christ, from where you drew forth the revelation of understanding; and you proclaimed to all him who is equally unoriginate with the Father. Apostle John, entreat Christ our God, that he grant remission of transgressions to those who celebrate your holy memory with love. *twice*

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

*Theotokion* Having conceived the Wisdom and Word without being consumed, O Mother of God, for the world you gave birth to him who sustains the world; and you held in your embrace him who holds all things, the nurturer of all, the fashioner of creation. I entreat you, most holy Virgin, and glorify you with faith, that I be delivered from transgressions; and on the day of judgment, when I shall stand before the face of my creator, grant me your aid, O pure Virgin Lady, for all things you desire you can do.

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

Abandoning the fishing of the deep, with the rod of the cross you drew the nations to the faith like fish; for as Christ said, you were made a fisher of men, bringing them to piety; thus you sowed the understanding of the Word through Patmos, and won Ephesus over with your discourses, O theologian and apostle. Entreat Christ our God, that he grant remission of transgressions to those who celebrate your holy memory with love. *twice*

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

*Theotokion* Most pure virgin Mother of God, heal the cruel sufferings of my soul, I pray, and grant me the forgiveness of the transgressions which I have mindlessly committed, defiling my wretched soul and body. Woe is me, for what shall I do at that time when the angels shall separate my soul from my passion-ridden body? Then be my helper and most fervent intercessor, for you are the hope of your servant.



*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 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...

*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 of the Mother of God; and two canons of the evangelist.*

Ode 1

*Canon of the Mother of God, tone 2 [Compline on Thursday]*

*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.

God chose you, beautiful, most good and immaculate among women, and made his dwelling within you: pray to him, O immaculate Lady, that he deliver from the shame of sin all who sing to you.

In the words of the Psalm, you stand as queen at the right hand of the king, him who shone forth from you, O pure one: pray to him, O immaculate Lady, that on the day of recompense he stand me on the right side.

You gave birth to the heavenly rain and thereby renewed human nature, parched through unseemly deeds; therefore I pray: Give fertility to the parched furrows of my soul, O Bride of God.

Slain by the tree of knowledge, we have been called to eternal life by Christ our God, the tree of life who blossomed forth from you, O pure one, in a manner past understanding: pray to him with boldness that our souls be saved.

*The first Canon of the apostle, tone 2,  
composed by Theophanes,  
upon the acrostic* With Christian beauty I hymn the son of thunder

*Irmos* The almighty power once overwhelmed... *as before*

Having received and proclaimed the kingdom of heaven, O blessed one, and as a conversor with the heavenly Word, by your supplications protect those who believe in your honoured preaching and theology.

Exhibiting a mighty mind, you rejected the things of earth and the bonds of nature, O wise one, and abiding noetically and spiritually with the Word you freed from irrationality those who live senselessly.

Receiving theologically an understanding of heavenly things, you proclaimed and taught the glad tidings of God the Word: In the beginning was the Word, and the Word was with his Father, and the Word was God.

*Theotokion* The choir of divine maidens hymns you most divinely, O Mother of God, comely among women and adorned with the beauties of divinity; for in a manner past recounting you gave birth to the Word and benefactor.

*The second Canon of the apostle, tone 6,*

*composed by Joseph,*  
upon the acrostic I bear entreaties to the divine initiate of the mysteries

*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 in mind, you penetrated the depths of the Spirit, O theologian, and have told us of the awesome begetting, crying out: In the beginning was the Word of God.

Crushed beneath a multitude of temptations and sufferings, tribulations and grievous assaults, we flee with faith to you, O theologian: be the help of your servants.

Healing the cruel sufferings of our souls as an excellent physician, O wise one, deliver us from everlasting condemnation and fire through your mediation.

*Theotokion* O pure one who conceived God, incarnate for us, entreat him, that on the day of judgment he take pity upon us who have transgressed against him.

*Katavasia, tone 4* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

### *Ode 3*

#### *Canon to the Mother of God*

*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.

The creator came from you clothed in my humanity, O most pure one; granting the vesture of incorruption to me, stripped by my many evil deeds.

You gave birth to the most honoured Word of God, O Lady: earnestly pray to him to pity my lowly soul, enveloped by the dishonour of pleasures.

Heal the wounds of my soul, O most pure one, and with your effective remedy cure my lowly heart, afflicted by the venom of the serpent.

As a mother, having boldness before your Son, O Lady, beg help for your oppressed people and bring down the pride of the lawless.

#### *The first Canon of the Apostle*

*Irmos* The desert flowered as a lily...

With the tongue of theology you revealed the mystery of the Trinity which passes understanding, O divinely blessed John; and therein my heart is established.

Your tongue became the scribe's pen of the most Holy Spirit, recording your precious and divine Gospel with godly script.

Reclining against the source of wisdom with divinely wise boldness, O wise one, you drew forth the depths of wisdom, becoming his godly herald.

*Theotokion* We honour you as the only Virgin Mother who is us the vehicle of salvation, delivering the world by your supplications.

*Second Canon of the Apostle*

*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.

Conversing with the Word with radiant and pure mind, O thrice-blessed theologian, you were taught mysteries by him which transcend human speech; and you have enlightened all creation.

Deliver me from the cruel bonds of sin, O thrice-blessed one, binding me with love to God the Master, whom you fervently loved, for are called his theologian.

We honour you, O theologian, given to us as a defender, a mediator and deliverer, an intercessor before the Lord, a worker of miracles and a source of healings.

*Theotokion* The Word, ineffably incarnate of you, lifted up upon the wood of the cross, entrusted you, as a virgin Maiden, to the virginal disciple.

*Katavasia* O Mother of God, the living and abundant fountain, give strength to those who hymn you and form a spiritual choir in your divine memory, and grant them crowns of glory.

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

Reclining against the breast of him who is wisdom, you came to understand much, and thundered forth divinely: In the beginning was the Word. As the 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.  
*twice*

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

*Theotokion* Having fallen into various dangers through enemies seen and unseen, beset by the tempest of my countless offences, I flee to the haven of your goodness as to my fervent help and protection, O pure one. To him who was seedlessly incarnate of you, earnestly pray for your servants, O most pure Lady, ever entreating him to grant remission of offences to those who fittingly hymn your glory.

*Ode 4*

*Canon to the Mother of God*

*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.

Rain upon me a drop of contrition, O Lady, to cool the heat of my heart and to dispel my grief and the buffeting of assaults.

O most pure one, do not reject me, pierced by the sword of pleasure and lying wounded; but heal me with the spear and blood of your crucified Son and our God.

Enriched by the Master of all that exists, O immaculate one, grant divine grace to me, bitterly impoverished, that I may magnify you as my good helper.

Christ, the effulgence of the Father, has shone forth from you, the unwedded Maiden; and crucified, he has enlightened the whole world and destroyed the darkness of the demons.

*The first Canon of the Apostle*

*Irmos* You came forth from the Virgin...

Having most excellently taught you the mysteries of his divinity, and instructed you in his ineffable dispensation for man, the Word made you his theologian.

You acquired a godly mind in a virginal body, O glorious one, and became the living temple and sacred dwelling-place of the exalted Trinity.

Blessed virgin apostle, honoured in being the adopted son of the most pure Virgin, you thus became the brother of him who chose you to be his disciple and theologian.

*Theotokion* Healing the ancient crime of Eve, the most divine one made his abode in you, the immaculate one, to restore me, a fallen man.

*Second Canon of the Apostle*

*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.

With the Word, as with drops of rain, you watered the whole earth, O glorious one, and piously dry up the turbid waters of impiety; therefore, we honour you.

Having recourse to your protection, I pray you, O wise one: With strength and might gird my soul, paralyzed by the many assaults by unclean foes.

As the temple of the divine Spirit, O theologian, by your mediation make temples of God from those who present themselves with faith in your divine temple.

*Theotokion* Let us hymn the divine temple of God, and, deified and delivered from evils, let us all mightily bless the holy Virgin.

*Katavasia* Seated in glory upon the throne of the divinity, Jesus most divine is come upon a gentle cloud, and with his incorrupt arm he has saved those who sing: Glory to your power, O Christ.

*Ode 5*

*Canon to the Mother of God*

*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.

O most pure one who gave birth to the way of life, direct me on the right way, for unknowingly I have stumbled on a trackless path on the precipice down which I fall.

Irrationally separating myself from the mind of God, I have lived like the prodigal, lost in the far country of the passions: having brought me back, O pure Virgin, save me by your consolation.

Let your servant, burning with the flame of sin and consumed by the assaults of demons, drink from your living water, O most pure virgin Mother.

Behold, as Isaiah foretold, you held Christ our God in your womb indescribably, and you gave birth to him supernaturally, O Mother of God.

*The first Canon of the Apostle*

*Irmos* You are the mediator between God and man...

Through grace you gained a heavenly mind, O theologian, becoming wholly light through drawing close to the source of light, deified by the pure sight of him.

You proclaimed your Gospel with pure mind, holy lips and an pure mouth, O divinely inspired one, and you presented universal salvation to all the faithful.

Living with Christ from childhood, instructed in theology and having learned the glory of the Trinity which transcends nature, you became his instrument of grace.

*Theotokion* Mindful of your words, we now call you blessed; for through you, the immaculate one, we have received ineffable blessedness and life which ages not.

*Second Canon of the Apostle*

*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 shone like the dawn upon those on earth, mightily proclaiming to the world the incarnate noetic Orient and dispelling the darkness of polytheism.

With your sacred theology you have given drink to every soul, O sacred herald and apostle; therefore, I cry to you: Water my whole heart, withered by sin.

By your intercession, O wise one, heal me, wounded by the darts of the enemy, and guide me to the path of God, for I am astray in iniquity.

*Theotokion* When you stood with the beloved disciple at the cross of your Son, O immaculate Mother, you sighed, weeping, and marvelled at his great sympathy for men.

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

*Ode 6*

*Canon to the Mother of God*

*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.

At the judgement to come, let me not be the rejoicing of demons, but looking upon me with reconciliation, O Lady, entreat the judge, your Son.

Having driven you away with my wicked thoughts and impure acts, O Lord, I bring before you your Mother in prayer: have pity and save me.

Though I have condemned myself by my transgressions, deliver me from condemnation, O exalted Lady who gave birth to the judge and God of all.

Pray to Jesus the Saviour to whom you gave birth supernaturally in the flesh, O most pure virgin Mother, that your servants be delivered from harm.

*The first Canon of the Apostle*

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

Jesus, my God and Lord, accepting your purity and most perfect holiness, received you as his brother, O theologian.

Your life was crowned with holiness, O glorious one who reclined against the breast of him who is wisdom; and trusting in him, you drew draw forth grace from him.

The great and divine radiance of your theology has enlightened the whole world, O glorious one, and has illumined it with the light of the threefold sun.

*Theotokion* He who stretched out heavens, O pure Mother of God, has stretched you forth as another, earthly heaven; and in shining forth from you, he has revealed himself.

*Second Canon of the Apostle*

*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 tongue of theology was truly like a writer's pen, inscribing on the tablets of our hearts true understanding and the law which is truly new, O theologian.

O glorious one who as an excellent gardener has caused the offshoots of impiety to wither at the root, plant the fear of God in my soul, the blossoming fruitfulness of virtue.

He who was born of the Virgin called you her son, O ever memorable theologian: with her make entreaty, that those who do that which is pleasing to him become children of God by adoption.

*Theotokion* Through you, the immaculate one, God appeared to man in the form of flesh: ever entreat him, that he slay the pernicious wisdom of our flesh.

*Katavasia* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

*Kontakion 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 to the Mother of God*

*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.

As my strength and my song, my salvation, firm help and invincible defence, O Lady, defeat the demons that war against me, ever seeking to slay me.

In giving flesh to God from your virginal blood you have deified mankind, O Virgin: by your prayers deliver me, defiled by the passions and corrupted by the wiles of the enemy.

The furnace prefigured your birthgiving O immaculate one, for as the unbearable fire did not consume you, it did not consume the youths: we entreat you to deliver your servants from eternal fire.

In you alone was a most pure conception and incorrupt birthgiving, O pure one; for remaining a virgin, you conceived Christ, who is God over all, who became man for the salvation and deliverance of the faithful.

*The first Canon of the Apostle*

*Irmos* The command of the iniquitous tyrant...

With divine brilliance, you theologized concerning the Holy Spirit who proceeded from the unoriginate Father and rests inseparably in the Son, as consubstantial with them.

Christ, the glorious Sun of Righteousness, made his dwelling in you, O blessed one, making you an ever-moving heaven, and proclaimed by the tongue of your theology.

The power of your words has sent forth a divine sound, O blessed and wondrous one, and your universal Gospel has embraced the whole earth with the magnificence of your dogmas.

*Theotokion* You alone showed a conceiving all-pure and a birthgiving as incorrupt, for you remained a virgin, conceiving God who is over all and who became man, O pure one, the salvation and deliverance of the faithful.

*Second Canon of the Apostle*

*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.

Let us hymn the theologian, the thunder which has resounded to the ends of the earth, truly attractive to every ear, by which Christ, the creator of all, is magnified.

The splendour of your house illumines every mind; and, ever assembling therein, we hymn the creator of all in godly manner, and praise you with faith, as our intercessor.

We know you as a star of radiant light, O disciple of Christ, and pray that we will be enlightened by your luminous radiance, and delivered from the darkness of the passions and all manner of perils by your mediation.

*Theotokion* O immaculate one, we bless you who gave birth to the blessed Lord, who with divine blessings has annulled the curse on human nature, and has renewed us, grown old through corruption.

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

*Ode 8*

*Canon to the Mother of God*

*Irmos* In Babylon of old by the command of God, the fiery furnace worked in divided ways: while it burned the Chaldeans, it refreshed the faithful as they sang: Bless the Lord, all you works of the Lord.

O my soul, be zealous for good, and avoiding evil, be concerned for godly deeds, having the Mother of God praying for you, the unashamed helper of all, who is merciful and loving.

As you have released mankind from the bonds of the curse of old, I implore you, O Mother of God: Loose every evil bond in my heart and bind me to the divine love of the creator.

As you gave birth to the brightness of the Father's glory, O Mother of God, illumine my heart, downcast through my inglorious transgressions: let me be a sharer of eternal glory, that I may glorify you with faith.

From you, O Mother of God, the true Sun of Righteousness was shown to us, the Most High incarnate, who illumines all the world with beams of divinity, whom we hymn.

*The first Canon of the Apostle*

*Irmos* In Babylon of old by the command of God...

Issuing forth like dazzling lightning, you were revealed to the whole world in the radiance of purity and the brilliance of virginity, O beloved of Christ our God, illumining the world with the dogmas of piety.

Having purified body, mind and soul, you proclaimed the glad tidings of the heavenly Gospel of Christ; and, dwelling with the angels in the heavens, you now sing: Bless the Lord, all you works of the Lord.

You were a pillar of light, a divine oblation of the heavenly temple, a throne of perception, a receptacle of wisdom and an instrument of theology, singing: Bless the Lord, all you works of the Lord.

*Theotokion* That you might annul the primal curse and the ancient condemnation of our first mother to mortality, O Word of God, you were born of the virgin Mother of God, granting indestructible immortality to all.

*Second Canon of the Apostle*

*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 brought forth abundantly through your words, and brought to life those dead through evil who accepted your sacred preaching, O blessed one, whom we honour as a participant in ineffable mysteries.

Your person, O apostle, is like another divine garden of paradise, gladdening the souls of all with miracles, as with flowers, and dispelling the rank odour of the passions.

O God, hear me and deliver me from the foes which assail me daily and crush my lowly heart, for I have your divine disciple praying to you.

*Theotokion* O divinely joyous Lady, beseech Jesus the Saviour, incarnate of your pure blood, that he take pity on us, your servants, and rescue us from everlasting torment.

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

*Ode 9*

*Canon to the Mother of God*

*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.

Adam was seized by bitterness through the tree, having tasted the food allied with death; but your Son, O most pure one, nailed to the tree has poured fourth the sweetness of immortality, and so we praise you.

You are the queen, who in a manner past telling gave birth to Christ, the king and Lord who has destroyed the kingdom of death: earnestly pray to him, O Maiden, that he grant the kingdom on high to all who honour you.

As the fully good mother of the good one, bless my lowly heart oppressed by attacks of pleasure, and lead me through the good gates of repentance.

You were raised, dead upon the cross, thereby slaying the serpent; and so I cry to you, O Word, to have mercy on my soul deadened by wicked deeds, and give it life, through the prayers of your birth-giver.

*The first Canon of the Apostle*

*Irmos* Our God and Lord has appeared to us...

You were granted to see him who is the torrent of sweetness, the river of peace and the fount of immortality, not in indistinct images, but face to face; and, watered thereby, you now enjoy deification.

You asked Christ for a throne on earth, but he gave you his breast instead; and, reclining against it, you were enriched with a firm, abiding and goodly seat, O theologian, the adornment of the apostles.

You burned away the ungodliness of pagan wisdom, O wise one, proclaiming: In the beginning was the Word, and the Word was with God, and the Word was God, through whom all things came into being, visible and invisible.

*Theotokion* Amid the night of life you were found to be like the break of dawn, O most pure Mother of God, shining with rays of virginity and revealing to us the dawning of the noetic Sun of Righteousness.

*Second Canon of the Apostle*

*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.

As the Lord of times and seasons, the deliverer hung upon the cross at noontime, entrusting the ever-virgin to you, O blessed one, as you are virginal, granting immutable glory to those who magnify you.

Dwelling with the hosts of God on high, with them uttering divine hymnody, O apostle of Christ, by your honoured mediations save those who hymn the most good Lord in your holy house.

Save us from misfortune, who entreat you with faith, O blessed theologian, and through the Spirit direct our steps on the path of peace to the Lord.

*Theotokion* With splendour we offer a cry of thanksgiving to you, the Mother of God: Rejoice, exalted throne of God; rejoice, cloud of the light; rejoice garden of paradise, whereby we are granted the sweetness of paradise.

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

*Exapostilarion,*  
*to the Special Melody* By the Spirit in the sanctuary...

Blessed and youthful theologian, the Word chose you as one virginal in soul and body, making you a wondrous recorder and servant of his divinity; and when you passed away from the earth, you did not die, but live in God, as one immortal.

Glory be to the Father...

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

Both now and for ever...

*Theotokion* Standing before the cross of your Son and God with the virginal disciple, the most pure one heard the creator say: Behold your son. And he said to the disciple: Behold your Mother. With him we all hymn you, the virgin Mother of God.

Let everything that has breath... *and the Praises, tone 8*  
*inserting 4 verses,*  
*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.

O blessed evangelist, \* Son of Thunder, \* proclaiming the glad tidings, you revealed to the world \* the source of every blessing, \* the unshakable kingdom, \* life everlasting and indescribable joy, \* the delight of divine vision, \* the plentiful gifts of Christ, \* and understanding which transcends the mind of man.

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...

*Theotokion* O Lady, receive the supplications of your servants, and deliver us from all necessity and grief.

*Great Doxology and the rest.*

*And we sing whichever Idiomelon verse of the saint the superior directs. And the priest, preceded by a candle-bearer, censes the icon of the saint on the stand; and when he has set aside the censer, he stands to the right of the stand. The superior approaches the stand and makes two prostrations, and kisses the icon; and makes another prostration, Taking the wand reserved for such use, he anoints himself with holy oil from the lamp, making the sign of the cross therewith on his forehead. The superior anoint the priest and the faithful, in order, with the oil. Prime begins, with the Troparion and Kontakion of the saint and ending with the final dismissal.*

*Such anointing occurs when there are feasts of major saints whose services merit the holding of vigil.*

## Liturgy

*Beatitudes, 8 verses: 4 from Ode 3 of the first canon of the apostle,  
and 4 from Ode 6 of the second canon of the apostle.*

*After the entrance, the Troparion of the church, if such be dedicated either to the Lord or the Mother of God, then that of the apostle. (The Troparion and Kontakion of the church, if it be dedicated to a saint, are not chanted.) Then, Glory be to the Father... the Kontakion of the apostle; Both now and for ever... the Kontakion of the church, if dedicated to the Mother of God. But if the church be not dedicated to the Mother of God, then Both now and for ever... the Kontakion of the church, if dedicated to Christ. But if the church is dedicated neither to Christ nor to the Mother of God, the hymns are as follows: Troparion of the apostle; Glory be to the Father... Kontakion of the apostle; Both now and for ever... O awesome intercession for Christians...*

*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.

## September 27

### Martyr Callistratus and those with him

#### Vespers

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

Martyred athlete Callistratus, \* your mind illumined \* by the light of piety, \* you unwaveringly tread the path \* which leads to heavenly blessedness, \* having vanquished the wiles of the adversary. \* Therefore, we praise you, \* honouring your sacred memory, \* O most blessed martyr.

Divinely wise martyr Callistratus, \* enriched by the word of life, \* you guided to life \* those who were dead in accursed ignorance; \* and, dying with zeal, O glorious one, \* for the resurrection of us all, \* they are most truly believed to dwell in Christ. \* With them remember us \* to the supremely good Lord.

Sacred martyr Gymnasius, \* beheaded by the sword, \* you drowned the Pharaoh of falsehood \* in the torrent of your blood; \* and now you flow with healings for all \* who have recourse to your holy church with faith, \* and therein praise your struggles, \* and celebrate your honoured memory, \* O blessed one.

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

Before your precious cross, death was terrifying to men; but after your glorious passion, man was terrifying to death. Thus the athlete was able to abolish the power of the enemy. Through his supplications save our souls, O Christ.

*Both now and for ever... Theotokion, or this Theotokion of the Cross,  
to the Special Melody As one valiant among the martyrs...*

As she beheld you, the lamb and shepherd, \* upon the tree, \* the Mother and lamb who gave you birth lamented \* and exclaimed maternally: \* O my Son most desired, \* how can you be suspended upon the wood of the cross, O long-suffering one? \* How is it that your hands and feet, O Word, \* have been pierced with nails by the iniquitous, \* and you shed your blood, O Master?

*Troparion, tone 4*



In their sufferings, O Lord, your martyrs received imperishable crowns from you, our God. Armed with your might they cast down tyrants and crushed the feeble audacity of demons. By their intercessions save our souls.

## Matins

*Both canons from the Octoechos,  
and that of the martyrs, tone 8,  
composed by Joseph*

### *Ode 1*

*Irmos* In the beginning you established the heavens, and founded the earth upon the great waters, O Lord: strengthen me in singing your glorification.

Walking the path of suffering without faltering, for the lost you became a path leading to places of divine repose, O Callistratus; and having assembled, we praise you with faith.

Shining like a radiant star, you have illumined the Church of Christ with the light of divine knowledge; and driving away the darkness of ignorance, O martyr, you topple the ruined houses of falsehood.

Patiently enduring every trial, O Callistratus, you did not refuse to die for the life of all; and rejoicing, you passed over to immortal rest, to dwell with the angelic choirs.

Sacred Gymnasius, like an ember burning with the fire of the divine Spirit, utterly consumed the dross of falsehood, and bedews with miracles those burning with the heat of the passions.

*Theotokion* Alone among women, you supernaturally gave birth to one of the Trinity, O immaculate one; therefore, we glorify you and him who was born of you in a manner transcending all reason and recounting.

### *Ode 3*

*Irmos* O Lord who established the heavens by your word and founded the earth upon many waters: confirm me in singing your glorification.

Refusing to offer any sacrifice to graven deities, you offered yourself as a pure sacrifice to the God of all who was sacrificed for us, O martyred athlete Callistratus.

Arrayed in a purple robe dyed with your truly sacred blood, O blessed martyr, you stand, crowned, before the king of ages.

The enemy was stripped naked by the divine glory of you and the athletes who with you were clothed from on high, O valiant minded martyr Gymnasius.

*Theotokion* Earnestly make supplication to your Son, O Virgin, that he save us from the coming tribulation and from eternal torment.

*Kontakion, tone 4,  
to the Special Melody* You have appeared...

The Church, making every effort today, offers mystic praise for those who suffered for her, O holy and divine martyrs, mightily victorious and wise.

*Sessional Hymn, tone 5,  
to the Special Melody* The Word who is equally unoriginate...

O faithful, let us praise the sufferings of Callistratus, let us hymn the pangs of Gymnasius, and with love let us bless those who suffered patiently with them; and let us cry out to them: O warriors of piety, ask that we be given peace and great mercy.

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

*Theotokion* O all-immaculate one, quickly heal the greatly painful sufferings of my soul and the afflictions of my flesh, and set the wanderings of my mind and my thoughts at peace. Grant, O Mother of God, that I may offer pure supplications to the king of all, and entreat remission of transgressions.

*Theotokion of the Cross* Beholding you hanging of your own will upon the cross between the thieves, O Christ, your Mother said, her womb rent with pain: O my sinless Son, how is it that you are unjustly crucified on the cross as a malefactor, desiring to bring life to the human race, as you are supremely good?

*Ode 4*

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

Arming yourself against the persecutor like an excellent commander, O martyr, you lured to divine life those made captive of old, and ensnared them.

With the showers of your words you have watered men's hearts, and you guide them to the water of everlasting life, O wondrous athlete of the Lord.

The ever-memorable Callistratus was slaughtered like a lamb, his zealous soldiers having been slain like lambs before him.

Like a vine, O martyr Gymnasius, through the ordeal of your suffering you produced ripe grapes, pouring forth the wine of piety.

*Theotokion* O Maiden, cleanse my heart defiled by the passions, and make it a receptacle of pure and divine radiance.

*Ode 5*

*Irmos* O Lord who brought the ends of the earth into the light out of the darkness of ignorance, illumine me with the dawning of your love for mankind.

Loving Christ our God most ardently, O martyr, you suffered, and have destroyed the feeble strength of the enemy.

You were the leader of divine recruits, O martyr Callistratus, and, rejoicing, have enlisted in the armies of the angels.

Adorned with the glory of the splendour of martyrdom, O Gymnasius, rejoicing, you have now passed over to the splendours of the angels.

*Theotokion* You are the dawning of the Sun of Righteousness, O immaculate Lady: entreat him, that he save those who glorify you in purity.

*Ode 6*

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

You broke the jaws of invisible lions, and brought those devoured by the enemy to be partakers of immaterial sweetness, O martyr Callistratus.

Delivering a beautiful and divine discourse concerning God, O glorious Callistratus, you made divine those who before had wretchedly worshipped inanimate gods, and suffered with them.

Bowing your necks before Christ, O martyrs, you accepted slaughter and offered yourselves to God as perfect sacrifices; and you have adorned the Church of the firstborn.

*Theotokion* Sanctify my mind and illumine my heart, O pure Mother of God, and deliver me from the evils which beset me, that I may glorify you.

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

Enduring many kinds of wounding and having received crowns from God, pray to Christ for us who celebrate your most festive memorial, O great Callistratus and you blessed ones who suffered with him, that he may grant peace to his flock, for he is the confirmation of the faithful.

*Ikos* Gazing upon the shrine of your relics, O Callistratus, I hymn and magnify the pangs and sufferings which you endured. I implore you: Render Christ, the judge of your contest, merciful to me, that by grace he grant me utterance with divine words, that I may be able to praise your struggles; for no man can rightly recount your mighty deeds: how you manfully entered the tribunal, denouncing the slithery minds of the tyrants: Christ is the confirmation of the faithful.

*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.

Made lustrous as gold through the fire of torment, you were a symbol of the sufferings of Christ, O glorious one, and have now been laid up in the treasury of God, crying: Blessed are you, the God of our fathers.

Strengthened by sufferings, as a heaven-forged sword, O Callistratus, you cut down hordes of invisible demons and sing: Blessed are you, the God of our fathers.

Revealed as strong against impiety with the might of the Trinity, O Callistratus; and, illumined with the its radiance, you sing: Blessed are you, the God of our fathers.

Loving Christ with firm mind, O divinely inspired martyr Gymnasius, you were slain with your fellow zealots, singing in thanksgiving: Blessed are you, the God of our fathers.

*Theotokion* O divinely joyous one, entreat him who was incarnate of you in a manner past understanding and recounting, that we be saved who honour you with love and cry out together: Blessed are you, the God of our fathers.

*Ode 8*

*Irmos* The divinely eloquent youths in the furnace, trampling the flame and the fire underfoot, chanted: Bless the Lord, all you works of the Lord.

Having uprooted the thorns of falsehood, you appear as a comely garden of paradise, O martyr, producing fruits of piety through divine grace.

Looking to that which is to come with perfect hope, you set yourself apart for struggle, and, emerging triumphant, you were lawfully crowned, O Callistratus.

Gaining healing in your holy church, O glorious Gymnasius, those who piously have recourse to it are delivered from evils, praising you with faith.

*Theotokion* As you are more exalted than all created beings, O divinely joyous and immaculate Maiden, make my mind exalted above the temptations of the deceiver.

*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.

The shrine of your relics pours healing upon all in need, O martyr Callistratus: it truly halts illnesses difficult to cure, and dispels the darkness of evil spirits through the activity, power and grace of the Spirit.

Bound to one another by grace, O martyrs of Christ, you were a divinely fashioned chain leading up on high and sanctifying the earth with the shedding of your blood.

With those who suffered with you, you have received an imperishable crown, everlasting glory and gladness, never-ending joy and the heavenly kingdom, O divinely wise Callistratus: with them remember us to the Lord.

Shining today more brightly than the sun, the divine memory of wise Callistratus, Gymnasius and those who suffered with them illumine the ends of the earth with radiant brilliance. Through their supplications, O Christ, free us from condemnation.

*Theotokion* With gladsome mind we cry out to you with the voice of Gabriel: Rejoice, joy of the faithful; rejoice, golden lampstand, table, mountain and noetic gate; rejoice, divine chariot of Christ the king; rejoice, most blessed one, the loosing of the curse.

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

How great is the wonder, that those who are clay by nature have become golden. For neither fire, the sword, the teeth of wild beasts, tortures, nor wounding destroyed them; and, having cast down the bodiless foe with their flesh, they pray for us to the Lord.

*Theotokion* Rejoice, palace of God; rejoice, mountain densely wooded; rejoice, divine table; rejoice, bush unburnt; rejoice, throne of glory; rejoice, golden jar; rejoice, most radiant lamp; rejoice, Mary, virgin Mother, the light cloud.

## September 28

### Our venerable father Chariton the Confessor

#### Vespers

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

*At Lord I call to you... 6 verses, tone 4,  
to the Special Melody You have granted a sign...*

Through abstinence and fervent prayer \* you caused the passions of your body to wither away, \* and with torrents of tears \* you drowned the deceitful serpent \* and you were greatly pleasing to God, \* O venerable Chariton. \* Therefore, Jesus, who loves mankind, \* the Saviour of our souls, \* has adorned you with heavenly gifts. *twice*

With the sweat of your struggle \* you quenched the burning embers of the passions, O wondrous father, \* partaking of fire through your wounds and pains; \* and you confessed the condescension of the incarnate Word \* before the iniquitous tyrants, \* and were a witness for him, \* covered with the wounds \* of your many and varied torments, \* O God-bearing Chariton, most rich. *twice*

Fleeing, you withdrew \* into the desert places and mountains, \* preserving your soul undefiled, \* and becoming a habitation of the Trinity; \* by the power thereof \* you founded sacred houses, \* dwellings for the edification and salvation of monastics \* who honour your holy memory, \* O ever-memorable father. *twice*

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

O God-bearing Chariton, after death you dwelt with Christ in heaven, for whose sake you crucified yourself to the world; for, being above the flesh and the world, you truly lived, transcending visible things. Yet you did not live for yourself alone, but Christ our God dwelt within you: entreat him, that our souls be saved.

Both now and for ever...

*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.

*Entrance, Prokimenon and Readings*

A reading from the Wisdom of Solomon

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

A reading from the Wisdom of Solomon

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

A reading from the Wisdom of Solomon.

The righteous, though they die early, will be at rest. For old age is not honoured for length of time, or measured by number of years; but understanding is gray hair for anyone, and a blameless life is ripe old age. There were some who pleased God and were loved by him, and while living among sinners were taken up. They were caught up so

that evil might not change their understanding or guile deceive their souls. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, they fulfilled long years; for their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

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

Exalted Chariton, \* you lived your life \* with care for the virtues; \* and those who follow your teachings \* live in praise of Christ, \* in hymnody and the Orthodox faith. \* Standing before them, \* pray that they be made firm \* in the peace of the divine Spirit.

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

Divinely inspired Chariton, \* your life appeared to men \* as equal to that of the angels; \* and your confession was received in heaven \* as a sacrifice of sweet fragrance \* and as beautiful incense. \* Pray that peace and great mercy \* be granted to our souls.

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

Chariton, most rich, \* you were a conqueror of the passions \* and vanquished the robbers. \* Joining chorus with the crowned ones, \* be mindful of us \* who celebrate your memory, \* and pray to Christ, \* that he grant our souls \* peace and great mercy.

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

We honour you, O Chariton our father, the instructor of a multitude of monks; for we have truly learned to walk aright in your steps. Blessed are you, for having laboured for Christ, denounced the power of the enemy. O conversor with angels, companion of the venerable and of the righteous: with them entreat the Lord, that our souls find mercy.

Both now and for ever...

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

*Troparion, tone 8*

With the streams of your tears you cultivated the barrenness of the desert, and with the sighs of your labours from the depths of your soul you brought forth fruit a hundredfold: shining with miracles you were a shining light for the whole world. Chariton our father, entreat Christ our God that our souls be saved.



## Matins

*Troparion of the venerable one, twice;*  
Glory be to the Father... Both now and for ever... *Theotokion.*

*After the first reading of the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody Having been lifted up...*

Having spurned the enjoyment of things earthly and corruptible, you followed Christ, and came to love the habitations of the desert more than the beauty of the world and passing delight. Hence, you were granted to bear witness and to join the choirs of fasters. With them pray that your servants be saved. *twice*

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

*Theotokion* He who sits upon the throne of the cherubim and abides in the bosom of the Father, sits in your womb as upon his own throne, O Lady; for, incarnate, God truly reigns over all nations; and we sing to him now with understanding. Entreat him, that your servants be saved.

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

Emulating the ways of John the Baptist and the virtues and fasting of Elias the Tishbite, you lived as one bodiless, glorifying the unoriginate Trinity with the angels and vanquishing the assaults of the brigands with your valour. You struggled mightily in your contest, worshipping the incarnation of Christ and his divinity, O blessed Chariton. Entreat Christ our God, that he grant remission of sins to those who honour your holy memory with love. *twice*

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

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

*Polyeleos, and this Magnification*

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

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

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

Abandoning the enjoyment of things earthly and corruptible, you followed Christ, and came to love the habitations of the desert more than the beauty of the world and passing delight. Hence, you were granted to bear witness and to join the choirs of fasters. With them pray that your servants be saved.

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

*Theotokion* After God, I the lowly flee to your divine protection, O Mother of God; and, falling down, I pray: Have mercy, O most pure Lady, for my sins have gone over my head, and I fear and tremble to think of the coming torment. O pure Lady, make supplication to your Son, that he deliver me therefrom.

*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 praise the Lord... *and the rest,*  
*with the Gospel of Matthew, number 10 [Mat 4: 25-5: 13]*

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

O venerable father, the words of your teaching have gone out into all the earth; and so, you have found the reward of your labour in heaven, having destroyed legions of demons and attained the ranks of the angels, whose life you blamelessly emulated. As you have boldness before Christ our God, entreat peace for our souls.

*We sing the Canon to the Mother of God, and one Canon of the venerable one.*

*Ode 1*

*Canon of the Mother of God, tone 2, [from the Octoechos, tone 2 Sunday Matins]  
upon the acrostic I sing praise to the Life-bearing Maiden*

*Irmos* Traversing the untrodden, unfamiliar and dry path through the sea, Israel the chosen sang: Let us sing to the lord, for he has been greatly glorified.

The immaterial ladder of old and the strangely dry path through the sea disclosed your birthgiving which we all praise, O pure Virgin; for he has been greatly glorified.

Incarnate of you, O most pure one, the power of the Most High, the embodiment of perfection and divine wisdom consorted with man; for he has been greatly glorified.

The Sun of Righteousness passed through the untraversed gate of your closed womb and shone upon the world, O pure Virgin; for he has been greatly glorified.

*Canon of venerable Chariton, tone 4, composed by John the Monk*

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

Having navigated the deep of the sea of the passions, O blessed one, with the life-bearing halyards of the cross you drowned the noetic pharaoh by the power of God.

Inclining to the Lord from infancy, with divine wisdom you proclaimed Christ before tyrants; and like Moses you cast down the arrogance of those against you.

Fleeing the deception of Egypt to become an inhabitant of the desert, O venerable Chariton, in purity you conversed with the pure one, and received a heavenly inheritance.

*Theotokion* By the will of the Father, you seedlessly conceived the Son of God through the divine Spirit; and gave birth to him who was begotten of the Father without a mother and who came from you for our sake without father.

*Ode 3*

*Canon of the Mother of God*

*Irmos* The bow of the mighty has been broken by your strength, O Christ, and the strengthless have girded themselves with power.

He who is beyond all time since he created time, was voluntarily formed into an infant from you, O Virgin.

Let us praise your womb that is more spacious than the heavens, for through it Adam rejoices as a citizen of heaven.

*Canon of venerable Chariton*

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

The reason-endowed flock of your disciples rejoices in you, O venerable one, spiritually partaking of your splendour.

Venerable Chariton, you subjected carnal knowledge to the Spirit of life, as such was the cause of enmity towards God.

Like David you laid low the power of Goliath the noetic adversary, O venerable one, with the weaponry of the Spirit.

*Theotokion* Only you, the Mother of God, has, in a manner past nature, become the mediator of blessings for those on earth; therefore, we sing to you: Rejoice.

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

Tested by the pangs of suffering and strengthened through ascetic feats, you shone more brightly than gold in piety and became a pure receptacle of the Spirit. You dispelled the darkness of evil spirits, assembling against them multitudes of monastics, for whom you became a shepherd and a radiant beacon, O blessed Chariton. 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* Having fallen into various dangers through enemies seen and unseen, beset by the tempest of my countless offences, I flee to the haven of your goodness as to my fervent help and protection, O pure one. To him who was seedlessly incarnate of you, earnestly pray for your servants, O most pure Lady, ever entreating him to grant remission of offences to those who fittingly hymn your glory.

*Ode 4*

*Canon of the Mother of God*

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

Behold, the dwelling place of the Lord, the Mother of God, the divine mountain, is clearly seen highly exulted above the powers of heaven.

Since you alone gave birth beyond the laws of nature to the him who is the Lord of creation, O Virgin, you have been granted a divine calling.

*Canon of venerable Chariton*

*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.

Rejoicing in the Lord as a victor, O venerable one, you challenged the incorporeal foe, crying: God is my strength and Lord.

Grace crowned you with the athlete's wreath of the kingdom of Christ, O Chariton; for you uprooted the drunkenness of deception.

Having mortified with the pangs of abstinence the pleasures which tormented you before your repose, O Chariton, you were invested with a life-bearing death.

*Theotokion* Your birthgiving was ineffable, O Mother of God, alone pure and blessed; therefore, falling down before you, we sing: Rejoice.

*Ode 5*

*Canon of the Mother of God*

*Irmos* The burning ember was revealed to Isaiah, and the sun has shone forth from the Virgin's womb, granting the enlightenment of the knowledge of God to those astray in the darkness.

Rain the sweetness of joy upon the earth, you clouds, for a child has been given to us, our God who existed before the ages, now incarnate of the Virgin.

When in latter times the Most High became incarnate without seed of the Virgin, he shone light upon my life and flesh, destroying the sorrow of sin.

*Canon of venerable Chariton*

*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.

Venerable and blessed Chariton, you appeared splendidly as a bright mirror of the light of the radiance of the Most High.

O venerable one, you shone with twofold grace; for you were piously adorned with the wounds of suffering and with the pangs of asceticism.

Venerable and blessed one, you became a physician of souls, having sought out divine wisdom from earliest infancy.

*Theotokion* We wield you as an invincible weapon against the enemy, O Bride of God, and have you as our might and the hope of our salvation.

*Ode 6*

*Canon of the Mother of God*

*Irmos* Hearing the sound of the cries of entreaty from a soul in pain, O Master, deliver me from my dread sins, for you alone are the cause of our salvation.

Human nature, enslaved to sin, has found freedom through you, O pure Lady; for your Son was slaughtered as a lamb for all.

We call upon you to deliver us your servants who cause anger, O true Mother of God, who alone has boldness before your Son.

*Canon of venerable Chariton*

*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.

Laying your foundation on Christ, not on sand, you built up virtue more pure than gold, O father, and became a dwelling-place of the most holy Trinity.

The serpent, known as the instrument of evil, was defeated by your excellence, O Chariton, bringing vengeance upon the wicked by the providence of him who is righteous.

Nothing could separate you from the love of Christ: neither the wounding of your body, nor a sentence of death, O blessed one who delighted in divine solitude.

*Theotokion* What a wonder newer than all wonders, for, conceiving him who sustains all things by his words, the Virgin did not confine him.

*Kontakion, tone 2,  
to the Special Melody In supplications...*

Having delighted in abstinence and conquered the passions of your flesh O divinely wise one, you were shown to increase in faith and flourished like the tree of life in the midst of Paradise, O most blessed and sacred Chariton.

*Ikos* By your acceptable supplications before God, O blessed and glorious venerable martyr, open my mouth to hymn your divine life and speak worthily of your virtues which you perfected on earth through fervent love; for you were a mighty confessor, and, loving vigils and purity, practiced abstinence with faith, O most blessed and sacred Chariton.

*Ode 7*

*Canon of the Mother of God*

*Irmos* The youths of old showed themselves to be orators with the greatest love of wisdom; for, theologising with their lips, they sang from their God-pleasing souls: Blessed are you, the most divine God of our fathers.

In a mysterious sign by night, Jacob saw God incarnate, who came forth from you as a brilliant light. Blessed are you, the most divine and glorious God of our fathers.

Foreshadowing the ineffable intertwining that took place in you, O pure one, he who wrestled with Jacob, was willingly united with man through you: Blessed are you, the most divine and glorious God of our fathers.

Profane is the one who fails to proclaim you, the Son of the Virgin as one of the exalted Trinity, and who fails to cry with perfect faith: Blessed are you, the most divine and glorious God of our fathers.

*Canon of venerable Chariton*

*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.

Emulating in the zeal of your piety, the children of Abraham in the furnace, trampled the command of the tyrant, singing: Blessed are you, O Lord my God.

When in a furnace of burning temptation, O venerable one, from heaven the cooling grace of God visited you as you sang: Blessed are you, O Lord my God.

As one wounded with love for God in Trinity, you offered him an equal number of monasteries, which sing in spirit: Blessed are you, O Lord, in the temple of your glory.

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

*Ode 8*

*Canon of the Mother of God*

*Irmos* The thrice blessed youths, disdaining the golden image and beholding the immutable and living image of God, sang in the midst of the fire: Let the whole creation sing to the Lord and exult him above all for ever.

He who is goodness and power beyond compare, through you appeared on earth and dwelt with man; and all we the faithful sing to him: Let the whole creation sing to the Lord and exult him above all for ever.

Truly we glorify you, the Mother of God, proclaiming your purity; for you gave flesh to one person of the Trinity, whom we all hymn with the Father and the Spirit: Let the whole creation sing to the Lord and exult him above all for ever.

*Canon of venerable Chariton*

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

You consumed the deception of the fire-worshipping Persians, O venerable one, while you yourself remained untouched, through the activity of the Holy Spirit: you raised men to piety, that they may sing: Bless the Lord, all you works of the Lord.

Having cast off the old, you truly clothed yourself in Christ, denouncing the hordes of the ruler of this world with the wounds of your suffering, and singing in gladness: Bless the Lord, all you works of the Lord.

As a disciple of Paul, you followed his steps, O venerable Chariton, guide for monks and standard of virtue for all who sing: Bless the Lord, all you works of the Lord.

*Theotokion* Alone among all generations, you are revealed as the Mother of God, for you were the abode of the divinity, O immaculate one, who was not consumed by the fire of the unapproachable light. We all call you blessed, Mary, Bride of God.

*Ode 9*

*Canon of the Mother of God*

*Irmos* You are the fullness of desire and sweetness, O Word of God and Son of the Virgin, God of gods and most holy Lord of the saints; therefore we all magnify you and her that gave you birth.

A sceptre of strength has been given to our feeble nature, the Word of God who dwelt in your womb; and he has raised it up, after it had stumbled into Hades: and so we magnify you, most pure one, as the Mother of God.

Receive with compassion O Master, your Mother whom you have chosen to intercede with you for us, and let all things be filled with your goodness, that we may all magnify you as our benefactor.

*Canon of venerable Chariton*

*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.

Not even the grave, the conduit of oblivion, could conceal your virtues, O venerable Chariton; for like the sun your eternal memory shines, which we magnify.

Come, brothers, and, spiritually celebrating the annual commemoration of the God-bearer and emulating his virtues, let us give rein to our zeal and sing with him: We magnify you, the thrice-holy Lord.

With boldness before Christ, O confessor, protect those who piously magnify you, and who are whirled about by the passions and are drowning in the tempest of sin.



*Theotokion* Rejoice and be glad, O bride of the great king, radiantly contemplating the beauty of your bridegroom, which in lustre is brighter than gold and outshines the sun.

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

Well tested by suffering and then completing a second divine race by fasting, you ascended to the heavens, O venerable father Chariton, to stand before Christ, praying for us who fervently hymn you. *twice*

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

*Theotokion* As you gave birth to him who is ineffable joy, make us partakers of the joy of heaven who truly honour you, the most pure one, and who cry out to you from the depths of our souls: Forget not your servants, O blessed Mary.

Let everything that has breath... *and the Praises, 4 verses, tone 4,*  
*to the Special Melody* You have given a sign...

The grace of the Spirit, \* shining upon you, O Chariton our father, \* illumined you with splendour; \* hence you rolled back the night of the passions \* and attained the daylight of dispassion, \* having united yourself in purity to the most pure light. \* Abiding therein, \* forget not those who with faith \* hymn your sacred memory. *twice*

Bearing the grace of heaven \* which you desired, O Chariton, \* you spurned the things of this earth; \* and like one bodiless, you choose a life of affliction, \* desiring to quench your thirst with piety, \* as at a torrent of ever-existing sweetness; \* and with your tears you dried \* the turbid spring of the passions, \* watering the grain of men's souls.

From divine grace, O Chariton, \* you worthily received the grace of healings; \* hence, the deception of the evil spirits fades away before you, \* and you passed through unpleasant afflictions, \* thereby escaping corruption. \* You flow forth like water upon us \* the streams of your grace, \* drinking thereof, \* we hymn your memory.

Glory be to the Father... *tone 5*

O venerable father, on hearing the voice of the Gospel of the Lord, you forsook the world, considering wealth and glory to be nothing; and you cried out: Love God, and you will receive eternal grace: prefer nothing above his love, that, when he comes in glory, you may find rest with the saints. Through his prayers, O Christ, preserve and save our souls.

Both now and for ever...

**September 28**

*Theotokion* We call you blessed, the Virgin Mother of God, and we the faithful give you the glory that is due. You are an unshakeable city, an impregnable defence, a firm intercessor and refuge for our souls.

*Great Doxology and the rest.*

## September 29

### Our venerable father Kyriakus the Recluse

### Vespers

*At Lord I call to you... 6 verses, tone 8,  
to the Special Melody* What shall we call you, O holy ones...

Having curbed the passions with the bridle of abstinence, wonderworker Kyriakus, you robed yourself in the radiant garment of dispassion, and laid bare the malice of him who of old stripped our first parents naked; and now you have made your abode in paradise, ever rejoicing. Pray that our souls be saved. *twice*

Bearing the cross upon your shoulders, you followed Christ, scorning the pleasures of life with unrelenting mind, and having slain the passions of the flesh with intense vigils and prayer, you receive the grace to heal infirmities, O venerable one. Pray that our souls be saved. *twice*

You abode in the desert, O venerable Kyriakus, making bitter herbs your food; and, embittering your senses, you uprooted the passions of your soul. Having lived like an angel, you received heavenly delight after your repose. Pray that our souls be saved. *twice*

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

We honour you, Kyriakus our father  
as the instructor of a multitude of monks;  
for by your steps we have learned how to walk aright.  
Blessed are you, for in labouring for Christ,  
you denounced the power of the enemy,  
O converser with the angels,  
companion of the righteous and the venerable.  
With them, entreat the Lord, that our souls may find mercy.

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

The lamb and mother, seeing her lamb \* stretched out of his own will upon the wood of the cross, \* cried out maternally, \* weeping and in pain: \* O my Son, what is this strange sight? \* How can you die, O longsuffering one, \* who, as Lord, gives life to all, \* and gives resurrection to those on earth? \* I glorify your great condescension, O my God.

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

O venerable father, the report of your teaching has gone out into all the earth; and so, you have found the reward of your labour in heaven, having destroyed legions of demons and attained the ranks of the angels, whose life you blamelessly emulated. As you have boldness before Christ our God, entreat peace for our souls.

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

Seeing you crucified, O Christ, she who gave birth to you cried out: What strange mystery is this that I see, O my Son? How is it that you die, your body hanging on the wood of the cross, O bestower of life?

*Troparion, tone 1*

Dwelling in the desert as an angel incarnate,  
you proved to be a worker of miracles, O God-bearing father, Kyriakus.  
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

*Both canons from the Octoechos, without the Troparia to the martyrs;  
and the canon to the saint, tone 8,  
composed by Stephen the Sabbaite,  
upon the acrostic O Kyriakus, be an intercessor before God.*

*Ode 1*

*Irmos* O you people, let us hymn our wondrous God, who delivered Israel from bondage, singing and crying out a hymn of victory to you, the only Master.

Grant me grace and the glory of divine knowledge, that by the prayers of venerable Kyriakus I may fittingly hymn him, O Christ the ineffable treasury of wise teachings.

Blessed Kyriakus, compassionately accept me who offers you a hymn, and entreat Christ, that I may partake of divine radiance and illumination and truly receive salvation.

Firmly established by the power of the Master, and following his footsteps, O father, you vanquished the princes of darkness and attained the resting place on high.

Having subjected fleshly wisdom to the life-bearing Spirit, on earth you show a life like that of the bodiless ones, with whom you sing in the courts of heaven, O God-bearer.

*Theotokion* With hymns, O faithful, let us praise Mary, the grace-endowed Mother of God, the divine shelter, the calm haven, the salvation of the faithful.

*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.

Travelling the path of life, from childhood you loved your creator, O venerable one, and, thirsting for him, you found him, running like a hart to streams of water.

Divinely eloquent father, like an animate book you received your text on the tablet of your heart, inscribed by the finger of the Spirit, in which you truly preserved the living commandments of Christ.

O venerable one, having restrained your stomach in fasting, you slayed carnal pleasure and gluttonous desire, living your life in purity.

Gladly you made yourself a rational temple for the Trinity, cleansing your mind, body and soul, O thrice-blessed one, becoming receptacle of the light of the threefold sun.

*Theotokion* Mary Mother of God, a Virgin unwedded, you give birth, and remained a Virgin: entreat Christ our God that we be saved.

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

The sacred Lavra, ever honouring you as a mighty champion and defender, celebrates your yearly commemoration: as you have boldness before the Lord, protect us from enemy assaults, that we may sing: Rejoice, O thrice-blessed father.

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

You adorned your life with abstinence and, having slain your bodily desires, vanquished the assaults of the enemy, O venerable father. As a desert dweller and a noetic beacon to the world, beseech the Lord, that he have mercy on our souls. *twice*

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

*Theotokion* We, the faithful, with you as a haven and rampart, a refuge, hope, protection and fervent intercessor, flee to you, and faithfully cry: Have mercy on those who hope in you, O Mother of God, and deliver them from their transgressions.

*Theotokion of the Cross* O divinely joyous one, by the cross of your Son the deception of idols been destroyed and the might of demons trampled down. We, the faithful, ever hymn and bless you, and confessing you truly to be the Mother of God, we magnify you.

*Ode 4*

*Irmos* You are my strength and power O Lord my God, you are my rejoicing, who without leaving the bosom of the Father, has visited our lowliness. With the Prophet Habakkuk, I therefore cry to you: Glory to your power, O lover of mankind.

Taught by the knowledge of the wise through the new laws and the old covenant, O wise one, acquiring every virtue, emulating the manner of a wise bee, and as a chosen vessel, you cry out: Glory to your power, O lover of mankind.

Kyriakus, in loving you, Christ our God, the wealth of sweetness, the glory and joy of the venerable, reckoned all consolations in the world but dung; and so he lovingly delighted in your beauty in impassible deserts.

I know the waters of Marah most sweet of the prophet of old; and you, O Kyriakus, who transformed the bitter poison of grasses into sweet food, showed boldness before the Lord, who truly glorifies his servants with power divine.

As a disciple and emulator of Christ the Master, O father, you healed the lunatic son of the slave with prayer, having received the grace to drive away infirmities and to cast down hordes of demons with the sign of the divine cross.

*Theotokion* Unwedded Lady, the refuge, rampart and haven of Christians, bear entreaty to your Son, and save from misfortune those who with faith and love glorify you as the pure Mother of God.

*Ode 5*

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

Receiving from Christ the invincible grace of the Spirit, you mightily cast down the cruel ruler of this world, and, restraining the passions of your soul, O Kyriakus, you were crowned with a crown of dispassion.

Keeping all-night vigils and approaching God without pride, you now converse in prayer with the immaterial mind, O Kyriakus, and have received glorious light, radiantly illumined in mind.

Full of splendour and prophecy, O venerable one, of old your pure tongue foretold the near destruction of the error of Origen, that deranged and soul-destroying man.

*Theotokion* The company of prophets came to know your mysteries, O pure one, for the Master has shown you to be the portal of heaven; and the Sun of Righteousness, incarnate of you, has shone upon those in darkness.

*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.

Becoming a son by adoption through deification by Christ, who is God in essence, O blessed one, you set aright the sufferings of natural disability, healing infirmities and curing the demonized with grace divine.

You fled the multitudes who approached you, and sought even more remote ravines, avoiding the empty praises of human glory.

Looking upon the glory of the corrupt world as a dream, you loved the better glory of the living God, O wise one, and were rightly granted to be a partaker thereof.

*Theotokion* As an animate ark you received the unoriginate Word; as a holy sanctuary you contained the creator; as a fiery throne you held the Master of all creation, O Mother of God.

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

Having taken up the divine armour of spiritual purity and the mighty weapon of unceasing prayer, you cut down legions of demons, O Kyriakus our father. Pray unceasingly on behalf of us all.

*Ikos* How shall I praise your struggles, wretch that I am, O venerable father? How shall I pour forth a torrent of tears? For, soaring aloft in your life, you reached the choirs of angels. Truly you slayed the passions by abstinence, and, having enslaved your flesh, you subjected it to your soul. Possessed of the sword of prayer, you brought down the prince of darkness. Pray unceasingly on behalf of 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.

Your faithful favourite delighted his throat with the teaching of divinely inspired laws and words more than with honey, singing: Blessed are you for ever, O Lord God.

You lead to Christ those who hymn you, O Kyriakus, cleansed of the filth of the passions by your prayers, singing: Blessed are you for ever, O Lord God.

Daniel, escaping the ferocity of the lions, was glorified; but Kyriakus, commanding them, had them as servants, and he sang: Blessed are you for ever, O Lord God.

Every grace of the Spirit you sent to dwell in Kyriakus, the lover of your most pure beauty, who sang to you with all his soul: Blessed are you for ever, O Lord God.

*Theotokion* Quench the flame of my passions and subdue the tempest of heresies, O Mother of God; for we Christians have you as an intercessor and champion, and you we hymn with faith for ever.

*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.

With streams of tears you watered your sacred soul, O blessed one, making it fertile, singing: Bless the Lord all you works of the Lord.

The Tishbite of old dried up the showers of rain with drought; but you, O blessed one, summoned a downpour of rain for the growth of crops, singing: Bless the Lord all you works of the Lord.

The inglorious disciples of Origen, the trifler and recounter of fables, you denounced by your mighty struggles, singing: Bless the Lord all you works of the Lord.

*Theotokion* O Virgin, daughter of fallen Adam and Mother of God, you have renewed my being: bless the Lord all you works of the Lord 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.

A cave received you, O wise one who had received the grace of the divine father Chariton, who of old worked wonders like Moses; and you were an immovable pillar and steadfast protector of your flock.

Taking the cross upon your shoulders with love of life, O Kyriakus, you made life an exercise in dying. Having passed on to unfading delight, you ever sing with the heavenly choirs in light in the presence of God.



Resplendent with brilliance kindled by the Spirit, as a luminary of the choirs on high, O blessed one, illumine my mind with the noetic and thrice-radiant light of the divinity by your prayers, and save me from passions and transgressions.

Crowned with the diadem of victory, O divinely eloquent Chariton and blessed Kyriakus, standing in the highest before Christ, paternally delivering your flock from misfortunes, mercifully regard it as it celebrates your memory.

*Theotokion* Draw your bow, and prosper, and reign, O Son of the Mother of God, subjecting the aggressive Ishmaelite foe, to Christ-loving believers, we pray, through the prayers of your unwedded Mother.

*Exapostilarion,  
to the Special Melody* By the Spirit...

Having cleansed your soul of the darkness of the passions by intense fasting and unceasing prayer, O father, you became a mirror of divine splendour, imparting honour to us, O God-bearing Kyriakus, beacon of monks.

*Theotokion* Saved by you, O Lady, we confess you to be truly the Mother of God, for you gave birth ineffably to God, who destroyed death by his cross and has drawn to himself the assemblies of the venerable. With them we praise you, O Virgin.

*Aposticha from the Octoechos, with Glory be to the Father... tone 5*

Venerable father, you gave neither sleep to your eyes, nor slumber to your eyelids, until you freed soul and body from the passions and prepared yourself as a dwelling for the Spirit. For Christ, one in essence with the Father, dwelt with you, and so you were a favourite of the Trinity. O great teacher, Kyriakus our father, pray for our souls.

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

When she beheld the unplanted vine, which she had put forth as a shoot, hanging upon the tree, his divine side pierced by a spear, she said: What is this, O my Son and God? How is it that you accept suffering, having healed every infirmity and passion, being in your divinity dispassionate by nature? What have these ungrateful people rendered to you, their benefactor, for all the good you did for them? But pray unceasingly that he deliver me from my passions by his sufferings, that I may glorify you.

## Liturgy

*Beatitudes, 4 verses from the Octoechos; and 4 from Ode 3 of the saint's canon.*

*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 (5:22-6:2)*

*Alleluia, tone 6*

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

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

*Communion*

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

## September 30

### Hieromartyr Gregory of Armenia

### Vespers

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

Having dyed your sacred vesture \* in the blood of your martyrdom, \* you entered the holy of holies, O wondrous martyr, \* where there is ineffable light, \* the divine glory, \* and the voice of those who keep festival, \* receiving therein \* the reward of your labours: \* an imperishable crown, \* glory which is everlasting \* and a dwelling-place in paradise, O wise Gregory. \* Pray with boldness on behalf of our souls. *twice*

The storm waves of tortures \* did not shake your soul, \* nor did your long imprisonment in a gloomy pit, \* O glorious athlete. \* But you shone forth like light \* upon those who languish in the darkness of vainglory, \* and has made them children of the day through the font of baptism, \* through a higher and saving regeneration, \* and truly divine life, \* as you are a God-pleasing hierarch, \* O wise Gregory. *twice*

Rhipsimia, loving you, \* the Master of all, \* the immortal bridegroom, \* accepted the flaying of the skin of her body, \* having first through abstinence rent asunder \* the dark hairshirt of the passions; \* and with her the ever-memorable Gaiana also struggled, \* leading an assembly of virgins \* who suffered mightily \* and cast down the ancient deceiver of Eve. \* Giving them fitting praise, \* we glorify you, O Christ. *twice*

Glory be to the Father... *composed by Sergius, Idiomelon, same tone*

Who can worthily recount the victories of your virtue? What mouth can describe your endurance of torture? For in both you triumphed, O Gregory. Holy one of God, never cease to pray that our souls be saved, for you have great boldness, O hieromartyr.

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

When of old the unblemished lamb, \* the Mother and immaculate Lady, \* beheld her lamb \* uplifted upon the cross, \* she exclaimed maternally \* and, marvelling, cried out: \* What is this sight, new and all-glorious, \* O my sweet child? \* How is it that the ungrateful people \* betray you to the judgment-seat of Pilate \* and condemn to death the life of all? \* I hymn your ineffable condescension, O Word.

*Aposticha from the Octoechos; and Glory be to the Father... tone 6*

Entering the impenetrable cloud of ineffable light, the martyr and pastor learned the ineffable mysteries of Christ, enlightened as a martyr and teaching the mysteries as a pastor. Crowned with a double wreath of heavenly glory, he implores Christ for us.

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

Seeing you crucified, O Christ, she who gave you birth cried out: What is this strange mystery which I behold, O my Son? How is it that you die on the wood of the cross, suspended in the flesh, O giver of life?

*Troparion, tone 4* You shared in the ways of the apostles and occupied their throne, and your deeds were a passage to the divine vision, O divinely inspired one. Obedient to the word of truth, you suffered for the faith even to the shedding of your blood, Hieromartyr Gregory entreat Christ our God that our souls be saved.

## **Matins**

*Both canons from the Octoechos, without the martyria; and that of the hieromartyr, tone 4,*  
*upon the acrostic* I hymn you, the vigilant shepherd, O martyr

### *Ode 1*

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

Crowned, before the adorable Trinity as a vigilant shepherd and a sacred martyr, by your prayers calm the dark illusions of my passions, for I praise you, blessed Gregory.

The inextinguishable lamp, the great hierarch, the much-suffering pastor, the test of struggles, the boast of Armenia summons us to hymnody: gathering, let us bless him.

You were full of living waters, O blessed Gregory, like a river flowing from the noetic Eden, watering the face of the Church and drying up the depths of idolatry.

*Theotokion* Strengthened by the cross of your Son, O pure one, the women suffered mightily, but have now come before him in your train, resplendent in the brilliance of virginity and the blood of martyrdom.

### *Ode 3*

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

With the wounds of your struggle you broke the teeth of lions; and, inundating the deominic blood with your blood, you cast down the temples of the idols, O wondrous one.

Neither the oppression of the wicked, nor bitter tortures, nor long imprisonment in a gloomy pit changed your adamant resolve, O wondrous martyr.

You gave no slumber to your eyes, O martyr, until you made children of the day of those formerly grasped in evil slumber, who cry: Holy are you, O Lord.

*Theotokion* The martyr Rhipsimia, knowing you alone to be the virgin Mother, desired your beauties; and, shining in her sufferings, she was led before Christ in your train.

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

Having illumined your soul with radiant splendour, you enlightened the face of the earth with virtue, having Christ in your heart; and as an unsetting sun you enlightened the nations, adorning us with the beauties of martyrdom, O Gregory most wise. *twice*

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

*Theotokion* Through I love sin, I implore you who gave birth to the sinless God who takes away the sin of the world, O exalted Lady, that you take pity on my sinful soul and wash away my many sins; for you are the cleansing of sinners and the salvation and defence of the faithful.

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

*Ode 4*

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

The Most High, exalted in power, led you to the lofty eminence of martyrdom, O glorious one; and, rejoicing, you emulated his sufferings, crying: Glory to your power.

With divine power you cast down the ungodly foe who was destroying Armenia, and, as a ray of light, you illumined those who in the darkness of vanity, O wise one.

O Gregory, you brought to the creator a talant much increased in those saved by your teaching: you received an unaging inheritance, a kingdom and splendour in heaven.

## September 30

*Theotokion* The virgin maidens who suffered with Rhipsimia loved you, as one elect and comely, O virgin Mother Mary: rejoicing, they have come to your Son in your train.

### *Ode 5*

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

You beheld the sign of the cross shining with light, destroying the night of idolatry, and making the faithful into children of the light.

In a deep pit Christ our God saved you who was long enclosed with wild beasts, yet you desired to illumine the mindless ones with the light of the divine Word.

Having struggled in martyrdom, you were crowned as a victor; and anointed with the oil of the high priesthood you anointed the people, delivering them from the stench of falsehood, O Gregory.

*Theotokion* The virgins, sensing the sweet fragrance of the myrrh of the Word who shone from you, O pure Virgin, rejoiced to please him with the struggles of martyrdom.

### *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.

By the power of your words the temples of the idols were destroyed, the feeble images of the demons cast down, and the hearts of the faithful made firm with divine love.

You brought the formerly ravening wolf Tiridates to the Lord like a lamb, who before was like a wild boar, but now saved through the great bounty of God's compassion.

By your true teaching you showed the divine path to the lost, O hierarch Gregory, acting as a shepherd, emulating the true shepherd.

*Theotokion* When Rhipsimia knew your crucified Son, O Mother of God, with him she was crucified, offering herself as a lamb to the shepherd, an unblemished sacrifice to God.

*Kontakion, tone 2,  
to the Special Melody* The steadfast...

O faithful, with songs and hymns let us all praise today the truly glorious hierarch Gregory, as an athlete, a vigilant shepherd and teacher, a universal luminary and champion; for he prays to Christ for the salvation of us all.

*Ikos* We honour this divine luminary, great among athletes, the faithful pastor and teacher of Armenia; and let us crown his head with divine hymnody; for he has destroyed the darkness of godless idolatry, and with them has deadened demonic activity. Having toiled with mighty mind and grace, he now prays to Christ for the salvation of us all.

*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.

Having endured many and various tortures, O martyr, you freed many from the torment and the grief to come, crying out: Blessed are you, the God of our fathers.

Making yourself a house of the Trinity, O blessed one, you destroyed the temples of the idols and raise up temples to the Word who sees all, for the salvation of the people.

You performed the sacred rites, and first offered yourself fervently to your Master in sacrifice; and then sacrificing to him, you gave him to pious souls for their salvation.

*Theotokion* Adorned with the crowns of martyrdom, the maidens were brought before God who shone forth from the Virgin, singing in hymnody: Blessed are you, O Christ.

*Ode 8*

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

Having suffered, you mightily shamed the iniquitous foe, O hierarch Gregory, and brought to God a multitude of those who sing: Bless the Lord, all you works of the Lord.

Cultivating a barren field, you sowed the seeds of the Word, reaping a harvest of the grain of the Word a hundredfold, yielding souls in abundance for the nurturer.

With the brilliance of your discourse you illumined thousands and brought them to him who willingly suffered, to whom we sing: Bless the Lord, all you works of the Lord.

*Theotokion* Not fearing the torture, nor submitting to carnal pleasures, Rhipsimia confessed the Lord born of the Virgin, singing: Bless the Lord, all you works of the Lord.

*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.

Strengthened by the power of Christ, you endure torture and razed the temples of the idols; and have illumined those who were in ignorance, O honoured hieromartyr.

Your memorial dawns upon us with the radiance of grace; for as a vessel of divine light, you attained the unfading light, O venerable one, richly illumined with divine glory.

You were a conversor with the prophets, and dweller with the martyrs, apostles, hierarchs and the venerable, and a peer of the angels. With them, O father, entreat him who loves mankind for us who honour you.

The honourable women were valiant, rectifying the fall of Eve, and they endured the storm waves of torture; and him who boasted against the heights of heaven they crushed beneath their beautiful feet: we worthily bless them.

*Theotokion* Illumined with the light of the countenance of him who shone forth from you, O ever-virgin, Rhipsimia emulated his sufferings and death with unbounded love; therefore, she now rejoices with you, O Lady.

*Exapostilarion,  
to the Special Melody To the disciples...*

Let us praise glorious Gregory, who was long enclosed in a pit with fierce beasts, who transformed the tyrant Tiridates into a wild boar, and proclaimed the word of enlightenment to all the land.

*Theotokion* O Mother of God, more honourable than all other created beings, who gave birth to Christ, entreat him, that this, your little flock, be preserved unharmed by the assaults of the adversary.

## **Liturgy**

*Beatitudes, 8 verses: 4 from the Octoechos, and 4 from Ode 3 of the canon of the hieromartyr.*

*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 166 [1 Cor 16: 13-24]*

*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 103 [Mat 24: 42-47]*

*Communion*



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

## **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 have offered well you surpass the spaciousness of the heavens.  
~ Glory to him who dwelt in you;  
~ glory to him who came forth from you;  
glory to him who set us free by your giving of birth.

### **Tone 2**

- Dogmatikon* The shadow of the Law passed away with the coming of grace;  
for as the bush that burned was not consumed,  
so you, O Virgin have given birth while remaining a virgin.  
In place of the pillar of fire has dawned the Sun of Righteousness;  
and in place of Moses,  
we see Christ the salvation of our souls.

*Aposticha* Here is a new wonder greater than all the miracles of old,  
for who has ever known a mother to bear a child without a man,  
and to hold in her arms him who encompasses the whole creation.  
It was the will of God to be born,  
and you, the immaculate one, carried him as an infant in your arms.  
Therefore with your maternal boldness,  
pray to him without ceasing for us who honour you,  
that he save our souls and have mercy on us.

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

**Tone 3**

*Dogmatikon* How can we not wonder, O most honoured one,  
at your bearing of both God and man?  
Without blemish and even without knowing a man,  
you have brought forth a fatherless Son in the flesh,  
begotten motherless of the Father before the ages,  
who suffered no change, mixture nor separation,  
but kept in full the identity proper to each nature.  
Therefore, O Lady, Virgin and Mother,  
entreat him to save the souls  
of those who in the true faith confess you to be the Mother of God.

*Aposticha* By the will of the Father, through the divine Spirit  
you seedlessly conceived the Son of God  
who existed before the world began,  
begotten of the Father without a mother.  
You gave birth to him and fed with your milk as an infant  
him who for our sake was incarnate from you without a father.  
Therefore never cease to entreat him  
to deliver our souls from danger.

*Dismissal* We sing your praises, O Virgin Mother of God  
who has mediated the salvation of our race;  
for your Son and our God, by taking flesh from you  
and accepting suffering through the cross,  
has delivered us from corruption,  
as he is the lover of mankind.

**Tone 4**

*Dogmatikon* David the prophet,  
who through you became the ancestor of God,  
raised his voice to sing in prophecy  
of the great things done for you, saying:  
The queen stands at your right hand.  
For God who was pleased to be made man of you fatherless  
has shown you to be the mother and mediator of life,  
to restore his image corrupted by the passions and save the world:  
for finding the stray sheep lost in the mountains,  
Christ takes it upon his shoulders and brings it to his Father  
and by his will unites it to the heavenly hosts, O Mother of God,  
he who has great and abundant mercy.

*Aposticha* Regard the supplications of your servants, O immaculate one:  
crush the savage assaults that beset us and calm all our distress,  
for your protection is our safe and secure anchor:  
let us not be put to shame, O Lady,  
for in you we have found an intercessor, and we call upon you.  
Speedily heed the entreaties of those who call to you in faith:  
Rejoice, O Lady, the helper of all,  
our joy and protection, and the salvation of our souls.

*Dismissal* The mystery hidden from before the ages,  
and unknown even to the angels,  
through you O Mother of God, has been revealed to those on earth:  
God incarnate in unconfused union,  
who willingly accepted the cross for our sake,  
and thereby raising up the first formed man  
has saved our souls from death.

**Tone 5**

*Dogmatikon* In the Red Sea of old,  
the image of the unwedded bride was depicted:  
there Moses parted the waters;  
here Gabriel is the servant of the mystery.  
Then, Israel passed dryshod through the deep,  
while now the Virgin gives birth to Christ without seed.  
After the passing of Israel, the sea remained untrodden:  
after the birth of Emmanuel, the undefiled Virgin remains incorrupt.  
O God who existed eternally as now,  
and who has appeared as a man,  
have mercy on us.

*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.

*Dismissal*      For our sake you were born of the Virgin and suffered crucifixion, O good  
                                 one,  
                                 and destroyed death by death and as God revealed the resurrection.  
                                 Forsake not those who were fashioned by your hand but show your love for  
                                 mankind, O merciful one.  
                                 Receive the intercession for us of the Mother of God who gave you birth,  
                                 and save us, your despairing people, O our Saviour.

**Theotokia sung at the Verses<sup>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.



*Friday Vespers, Saturday Matins* At the sound of Gabriel's voice | calling to you: Rejoice, O Virgin, | the Master of all things was conceived in you, the holy tabernacle, | as the righteous David said. | In bearing your creator, you surpass the spaciousness of the heavens. | ~ Glory to him who dwelt in you; | ~ glory to him who came forth from you; | | glory to him who set us free by your giving of birth.

*Saturday Lauds* You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

## **Tone 2**

*Sunday Vespers, Monday Matins* As the source of him who is compassion, grant mercy to us, O Mother of God. Look upon us sinners and reveal your power as of old; for, trusting in you, we cry out to you, Rejoice! as once did Gabriel, the supreme commander of the bodiless ones.

*Monday Lauds* O holy Mother of the ineffable light: we piously magnify you, honouring you with angelic hymns.

*Monday Vespers, Tuesday Matins* Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Tuesday Lauds* We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Tuesday Vespers, Wednesday Matins* We sing to you, the most glorious Virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have risen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Wednesday Lauds* We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

*Wednesday Vespers, Thursday Matins* Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Thursday Lauds* We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*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,

## Theotokia at the Verses

our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Friday Lauds* We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

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

*Saturday Lauds* O holy Mother of the ineffable Light: we piously magnify you, honouring you with angelic hymns.

## Tone 3

*Sunday Vespers, Monday Matins* Awed by the beauty of your virginity and the radiance of your purity, Gabriel called to you, the Mother of God: What worthy praise can I offer, and by what name shall I invoke you? I am in doubt and stand in awe, and as I was commanded, I raise the cry: Rejoice, O full of grace.

*Monday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Monday Vespers, Tuesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Tuesday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Tuesday Vespers, Wednesday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Wednesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Wednesday Vespers, Thursday Matins* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

*Thursday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Thursday Vespers, Friday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Friday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Friday Vespers, Saturday Matins* We sing your praise, O Virgin Mother of God | who has mediated the salvation of our race; | for your Son and our God, by taking flesh from you | and accepting suffering through the cross, | has delivered us from corruption, || as he is the lover of mankind.

*Saturday Lauds* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

#### **Tone 4**

*Sunday Vespers, Monday Matins* To her, raised at the Holy of Holies in the Temple, arrayed in faith and wisdom and perfect virginity, Gabriel the supreme commander brought from heaven the salutation: Rejoice. Rejoice, O blessed one. Rejoice, most glorified one, the Lord is with you.

*Monday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

*Monday Vespers, Tuesday Matins* To the Mother of God let us now run most earnestly, | we sinners all and wretched ones, | and fall down in repentance calling from the depths of our souls: | O Lady come to our aid and have compassion on us; | hasten for we are lost in a throng of transgressions; | turn not your servants away with empty hands, || for we hope in you alone.

*Tuesday Lauds* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

*Tuesday Vespers, Wednesday Matins* O immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: therefore, most blessed one, pray without ceasing that he grant forgiveness of our transgressions.

*Wednesday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

## **Theotokia at the Verses**

*Wednesday Vespers, Thursday Matins* We acknowledge that Christ our God, the Word of the Father, was born of you, the Virgin Mother of God, who alone is pure and who alone is blessed. Therefore we magnify you, singing your praises without ceasing.

*Thursday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

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

*Friday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Friday Vespers, Saturday Matins* The mystery hidden from before the ages, | and unknown even to the angels, | through you O Mother of God, has been revealed to those on earth: | God incarnate in unconfused union, | who willingly accepted the cross for our sake, | and thereby raising up the first formed man | | has saved our souls from death.

*Saturday Matins* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

## **Tone 5**

*Sunday Vespers, Monday Matins* With the angels of heaven and with those on earth, we cry out to you with joyful voices, O Mother of God: Rejoice, portal more spacious than the heavens. Rejoice, the only salvation of those on earth. Rejoice, O pure one, full of grace, who gave birth to the incarnate God.

*Monday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Monday Vespers, Tuesday Matins* Show your ready assistance and mercy to your servants, O pure one; calm the waves of vain thought, and raise up my fallen soul, O Mother of God; for I know, O Virgin, that you have the power to do as you desire.

*Tuesday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O Ever-virgin.

*Tuesday Vespers, Wednesday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Wednesday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Wednesday Vespers, Thursday Matins* The strange and saving mystery of the Virgin has been revealed to all the world: you were born from her without seed, and showed yourself bodily without corruption. Glory to you O Lord, the joy of all.

*Thursday Lauds* Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O Ever-virgin.

*Thursday Vespers, Friday Matins* Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Friday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

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

*Saturday Lauds* O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

## **Tone 6**

*Sunday Vespers, Monday Matins* The announcement of Gabriel to the Virgin was the beginning of our salvation; for she heard Rejoice. She did not reject or doubt the salutation, as did Sarah in the tent, but said: Behold the handmaid of the Lord: let it be done to me as you have said.

*Monday Lauds* You received the word of the Archangel, and were shown to be the throne of the Cherubim; for you carried the hope of our souls in your arms, O Mother of God.

*Monday Vespers, Tuesday Matins* O blessed virgin Mother of God the hope of the world, we implore your intercession which alone is mighty: take pity on us, who have no other intercessor; beseech the merciful God, that our souls be delivered from every threat, as you alone are blessed.

## **Theotokia at the Verses**

*Tuesday Lauds* No one who has recourse to you, the most pure virgin Mother of God, departs from you ashamed; for he who asks a favour receives a gracious gift for his favourable petition.

*Tuesday Vespers, Wednesday Matins* O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

*Wednesday Lauds* The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Wednesday Vespers, Thursday Matins* O holy Lady, the pure Mother of our God, who ineffably gave birth to the creator of all: with the sacred apostles ever entreat his grace, that he deliver us from the passions and grant forgiveness of our sins.

*Thursday Lauds* You were granted great gifts, O pure virgin Mother of God, for you gave birth in the flesh to one of the persons of the Trinity, Christ, the giver of life, for the salvation of our souls.

*Thursday Vespers, Friday Matins* O Virgin Mother of God, entreat your Son Christ our God, who delivered the world from deception when he was willingly nailed to the cross, that he have mercy on our souls.

*Friday Lauds* The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

*Friday Vespers, Saturday Matins* Gideon foretold your conceiving, | and David proclaimed your birthgiving; | for as the dew descended upon the fleece, | so the Word descended into your womb, | and you, O holy ground, without seed produced Christ our God, the salvation of the world, || O Mother of God, full of grace.

*Saturday Lauds* The Son and Word of God, begotten motherless of the Father before the ages, incarnate in time of your pure blood, O unwedded Mother of God; entreat him, that we be granted remission of sins before the end.

## **Tone 7**

*Sunday Vespers, Monday Matins* O undefiled Virgin Mother of God, with the hosts of heaven pray to your Son that before the end comes, forgiveness of transgressions be granted to us who faithfully glorify you.

*Monday Lauds* You have surpassed the heavenly hosts, O blessed Mother of God, for you became a divine temple, in giving birth to Christ, the Saviour of our souls.

*Monday Vespers, Tuesday Matins* O Mother of God we offer you the cry Rejoice; for, having given birth to God, you have become more exalted than the angels.

*Tuesday Lauds* Through the prayers of the Mother of God impart peace to the lives of us who cry to you: Glory to you, O merciful Lord.

*Tuesday Vespers, Wednesday Matins* Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

*Wednesday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Wednesday Vespers, Thursday Matins* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Thursday Lauds* O Bride of God, the fruit of your womb is shown to men as the mediator of salvation; and so, glorifying you with mind and tongue, we the faithful magnify you as the Mother of God.

*Thursday Vespers, Friday Matins* Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

*Friday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Friday Vespers, Saturday Matins* As the treasury of our resurrection, hymned by all, | raise from the pit and depths of transgression those who hope in you; | for by giving birth to our salvation | you have saved those who are subject to sin: | for you were a virgin before and during giving birth, | and you have remained a virgin, | | even after giving birth.

*Saturday Lauds* Rejoice, O Lady who held within your womb him whom the heavens cannot hold. Rejoice, Virgin preached by the prophets, through whom Emmanuel has shone forth. Rejoice, Mother of Christ our God.

### **Tone 8**

*Sunday Vespers, Monday Matins* Rejoice, O woman through whom the Angel received the joy of the world. Rejoice, O Virgin who gave birth to your creator and Lord. Rejoice, for you were to be the Mother of God.

*Monday Lauds* Rejoice, portal of the king of glory, through which the Most High alone passed, and which he sealed, for the salvation of our souls.

## Theotokia at the Verses

*Monday Vespers, Tuesday Matins* O faithful, let us magnify with hymns the Mother of God, the steadfast confirmation of the faith and the precious gift to our souls: Rejoice, for you held in your womb the stone of life. Rejoice, the hope of the ends of the earth and aid of the sorrowful. Rejoice, O bride unwedded.

*Tuesday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

*Tuesday Vespers, Wednesday Matins* Seeing you the lamb and shepherd and Saviour of the world upon the cross, she who gave birth to you said, weeping: The world rejoices to receive deliverance, but my womb burns at the sight of your crucifixion, which you endure for all, O my Son and God.

*Wednesday Lauds* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Wednesday Vespers, Thursday Matins* O most pure Mother of God the noetic portal of life, deliver us who have recourse to you in faith, that we may glorify your most holy birthgiving, for the salvation of our souls.

*Thursday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

*Thursday Vespers, Friday Matins* Seeing you the lamb and shepherd and Saviour of the world upon the cross, she who gave birth to you said, weeping: The world rejoices to receive deliverance, but inwardly I burn at the sight of your crucifixion, which you endure for all, O my Son and God.

*Friday Lauds* The fruit of your womb, O all-pure one, is the fulfillment of the prophets and the law; therefore, glorifying you in knowledge, we piously magnify you as the Mother of God

*Friday Vespers, Saturday Matins* For our sake you were born of the Virgin and suffered crucifixion, O good one, | and destroyed death by death and as God revealed the resurrection. | Forsake not those who were fashioned by your hand but show your love for mankind, O merciful one. | Receive the intercession for us of the Mother of God who gave you birth, | | and save us, your despairing people, O our Saviour.

*Saturday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.



**Dismissal Theotokia,  
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

## Dismissal Theotokia

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.

*Friday Lauds* We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

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

*Saturday Lauds* O holy Mother of the ineffable Light: we piously magnify you, honouring you with angelic hymns.

### **Tone 3**

*Sunday Vespers, Monday Matins* Awed by the beauty of your virginity and the radiance of your purity, Gabriel called to you, the Mother of God: What worthy praise can I offer, and by what name shall I invoke you? I am in doubt and stand in awe, and as I was commanded, I raise the cry: Rejoice, O full of grace.

*Monday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Monday Vespers, Tuesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Tuesday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Tuesday Vespers, Wednesday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Wednesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Wednesday Vespers, Thursday Matins* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

*Thursday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Thursday Vespers, Friday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

## Dismissal Theotokia

*Friday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Friday Vespers, Saturday Matins* We sing your praise, O Virgin Mother of God | who has mediated the salvation of our race; | for your Son and our God, by taking flesh from you | and accepting suffering through the cross, | has delivered us from corruption, || as he is the lover of mankind.

*Saturday Lauds* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

### Tone 4

*Sunday Vespers, Monday Matins* To her, raised at the Holy of Holies in the Temple, arrayed in faith and wisdom and perfect virginity, Gabriel the supreme commander brought from heaven the salutation: Rejoice. Rejoice, O blessed one. Rejoice, most glorified one, the Lord is with you.

*Monday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

*Monday Vespers, Tuesday Matins* To the Mother of God let us now run most earnestly, | we sinners all and wretched ones, | and fall down in repentance calling from the depths of our souls: | O Lady come to our aid and have compassion on us; | hasten for we are lost in a throng of transgressions; | turn not your servants away with empty hands, || for we hope in you alone.

*Tuesday Lauds* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

*Tuesday Vespers, Wednesday Matins* O immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: most blessed Lady, pray without ceasing that he grant forgiveness of our transgressions.

*Wednesday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Wednesday Vespers, Thursday Matins* We acknowledge that Christ our God, the Word of the Father, was born of you, the Virgin Mother of God, who alone is pure and who alone is blessed. Therefore we magnify you, singing your praises without ceasing.

*Thursday Lauds*                      Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

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

*Friday Lauds*                      We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

*Friday Vespers, Saturday Matins*      The mystery hidden from before the ages, | and unknown even to the angels, | through you O Mother of God, has been revealed to those on earth: | God incarnate in unconfused union, | who willingly accepted the cross for our sake, | and thereby raising up the first formed man || has saved our souls from death.

*Saturday Matins*                      We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

### **Tone 5**

*Sunday Vespers, Monday Matins*      With the angels of heaven and with those on earth, we cry out to you with joyful voices, O Mother of God: Rejoice, portal more spacious than the heavens. Rejoice, the only salvation of those on earth. Rejoice, O pure one, full of grace, who gave birth to the incarnate God.

*Monday Lauds*                      O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

*Monday Vespers, Tuesday Matins*      Show your ready assistance and mercy to your servants, O pure one; calm the waves of vain thought, and raise up my fallen soul, O Mother of God; for I know, O Virgin, that you have the power to do as you desire.

*Tuesday Lauds*                      Most holy Mother of God, the protection of Christians: as is your way, deliver your people who earnestly cry out to you; battle against our shameful and prideful thoughts, that we may cry out to you: Rejoice, O ever-virgin.

*Tuesday Vespers, Wednesday Matins*      Through the cross of your Son, O blessed by God, the deception of idolatry has been destroyed, and the power of the demons trampled down; therefore, we, the faithful, rightly hymn and bless you, acknowledging you to be truly the Mother of God.

*Wednesday Lauds*                      O Christ our God who shone forth upon the world from the Virgin, who through her made us the children of light, have mercy on us.

## Dismissal Theotokia

*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.

*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.

## Dismissal Theotokia

*Tuesday Lauds* Through the prayers of the Mother of God impart peace to the lives of us who cry to you: Glory to you, O merciful Lord.

*Tuesday Vespers, Wednesday Matins* Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

*Wednesday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Wednesday Vespers, Thursday Matins* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Thursday Lauds* O Bride of God, the fruit of your womb is shown to men as the mediator of salvation; and so, glorifying you with mind and tongue, we the faithful magnify you as the Mother of God.

*Thursday Vespers, Friday Matins* Unceasing entreat Christ our God, crucified for us and destroying the dominion of death, O virgin Mother of God, that he save our souls.

*Friday Lauds* Deliver us from the sins which cling, O Mother of God, for we, the faithful, have no other hope but you and God who was born of you.

*Friday Vespers, Saturday Matins* As the treasury of our resurrection, hymned by all, | raise from the pit and depths of transgression those who hope in you; | for by giving birth to our salvation | you have saved those subject to sin: | for you were a virgin before and during giving birth, | and so you have remained, | | even after giving birth.

*Saturday Lauds* Rejoice, O Lady who held within your womb him whom the heavens cannot hold. Rejoice, Virgin preached by the prophets, through whom Emmanuel has shone forth. Rejoice, Mother of Christ our God.

## Tone 8

*Sunday Vespers, Monday Matins* Rejoice, O Lady through whom the Angel received the joy of the world. Rejoice, O Virgin who gave birth to your creator and Lord. Rejoice, for you were to be the Mother of God.

*Monday Lauds* Rejoice, portal of the king of glory, through which the Most High alone passed, and which he sealed, for the salvation of our souls.

*Monday Vespers, Tuesday Matins* O faithful, let us magnify with hymns the Mother of God, the steadfast confirmation of the faith and the precious gift to our souls: Rejoice, for you held in your womb the stone of life. Rejoice, the hope of the ends of the earth and aid of the sorrowful. Rejoice, O bride unwedded.



*Tuesday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

*Tuesday Vespers, Wednesday Matins* Seeing you the lamb and shepherd and Saviour of the world upon the cross, she who gave birth to you said, weeping: The world rejoices to receive deliverance, but my womb burns at the sight of your crucifixion, which you endure for all, O my Son and God.

*Wednesday Lauds* O most pure one, the fruit of your womb is the fulfillment of the prophets and the law, in the knowledge of which we piously glorify you, magnifying you as the Mother of God.

*Wednesday Vespers, Thursday Matins* O most pure Mother of God the noetic portal of life, deliver us who have recourse to you in faith, that we may glorify your most holy birthgiving, for the salvation of our souls.

*Thursday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.

*Thursday Vespers, Friday Matins* Seeing you the lamb and shepherd and Saviour of the world upon the cross, she who gave birth to you said, weeping: The world rejoices to receive deliverance, but inwardly I burn at the sight of your crucifixion, which you endure for all, O my Son and God.

*Friday Lauds* The fruit of your womb, O all-pure one, is the fulfillment of the prophets and the law; therefore, glorifying you in knowledge, we piously magnify you as the Mother of God

*Friday Vespers, Saturday Matins* For our sake you were born of the Virgin and suffered crucifixion, O good one, | and destroyed death by death and as God revealed the resurrection. | Forsake not those who were fashioned by your hand but show your love for mankind, O merciful one. | Receive the intercession for us of the Mother of God who gave you birth, || and save us, your despairing people, O our Saviour.

*Saturday Lauds* O most pure Virgin, with the depths of your maternal compassion, save us by your supplications to your Son and our God.