

## August 1

# Procession of the Cross Commemoration of the Seven Holy Maccabees their mother Solomonia and the priest Eleazar

*Before the bells are rung, the Priest prepares the precious cross on the Altar of Oblation, just as on the Feast of the Exaltation of the Cross. [The Gospel Book on the Altar is moved to the side.]*

*Prior to Vespers, the clergy assume their vestments. With lighted lamps, the Deacon incenses the precious cross on its decorated tray and says: Bless, Master and the Priest Blessed is our God...*

*Then is read Holy God... and after the Priest's exclamation, the Troparion of the cross is sung by those assisting in the Sanctuary*

O Lord, save your people  
and bless your heritage.  
Grant victory to Orthodox Christians over their enemies,  
and protect your people by your cross.

Glory be to the Father... Both now and for ever... *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 previously been moved. A lamp is set to burn before the precious cross throughout the night.*

## Vespers

*At Lord I call to you... 6 verses, beginning with 3 for the cross, tone 4,  
to the Special Melody Called from on high...*

Today the godly multitude of the faithful rejoices, for the heavenly cross appears to the ends of the world, illumining the firmament with unapproachable light, making the air brilliant and adorning the face of the earth. The Church of Christ hymns it in divine songs, worshipping it with veneration, and the divine and wondrous cross preserves it from on high, as by its power are we strengthened. Let us approach the Master, saying: Grant peace to the world and enlighten our souls.

Let creation leap up and rejoice, for the cross shines forth today from heaven, illumining those on earth, and bringing to unity those who have been scattered. Today the angelic choirs join chorus with men, for the rampart of resistance has been destroyed by the cross, uniting all into one. Shining more brightly than the sun, it illumines all creation with grace and makes it radiant, saving those who honour it with faith.

Behold, the divine cross clearly shines to the ends of the earth more brightly than the radiance of the sun, desiring to indicate the fulfillment of all things as the precious sceptre of Christ the king. It has raised the human race from Hades: consigning hell to captivity and, casting down the enemy, it has utterly destroyed the pride of the demons. Now it signifies the resurrection of the Saviour and saves those who cry: Grant peace to the world and enlighten our souls.

*And 3 verses of the saints, tone 1,  
to the Special Melody O most praised martyrs...*

Tyranny could not shake the summit of the Law raised aloft on seven pillars; for the truly noble youths and brothers, the preservers of the tradition of Moses, manfully endured the bestial wrath of the tyrant, giving themselves over to those who cut their bodies asunder.

Enlivened by that which they greatly expected, which they have now received, the pious and valiant youths, with their divinely wise mother Solomonia, endured the severing of their limbs, truly elevating their minds far above visible things, as they found rest in the bosom of Abraham their forefather.

Having armed themselves firmly with valour of soul, as ones who would vanquish wrath, sacred Eleazar and the wise youths, together with their divinely wise mother Solomonia, mightily attacked the enemy with their preservation of the Law of their fathers, for the sake of piety.

Glory be to the Father...

*Composed by John the Monk, tone 8*

The holy Maccabees said to the tyrant: Antiochus, we have only one God, through whom we came into being and to whom we will return. Another world awaits us, more exalted and constant than that which is visible, a mighty and imperishable Jerusalem will be our homeland, and our triumph will be to dwell with the angels. Through their supplications, O Lord, have mercy and save our souls.

Both now and for ever...

*Composed by John the Monk, 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 Octoechos.*

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

The souls of the righteous are in the hands of the Lord: Abraham, Isaac and Jacob, the forefathers before the Law was given, the ancestors of the Maccabees whom we now praise. As descendants of Abraham, mighty in soul, zealous for the faith of their forefather, they struggled lawfully for piety, even to death; for, having been raised in piety, in suffering lawfully they denounced the ungodliness of prideful Antiochus, and in valuing this transitory life as nothing for the sake of that which is eternal, they offered all to God: their souls, courage and understanding; their tender bodies and their rewards for having been raised in purity. Pious is the root from whom you sprang, O Maccabees, your holy mother, who gave birth to sons equal in number to the days of the week. Pray for us, O Maccabees, with your mother Solomonia and Eleazar the wise priest, and make earnest entreaty for mankind, when you stand before Christ our God for whom you suffered, to receive from him the fruits of your labours; for he does whatever he wills, and fulfills the desires of you who feared him.

Both now and for ever... *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.

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Today the resurrection of Christ 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 of the Maccabees, tone 1*

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

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

*Troparion of the cross, tone 1*

O Lord, save your people and bless your heritage; grant victory to Orthodox  
Christians over their enemies, and protect your people by your cross.

## Matins

*At God is the Lord... the troparion of the cross twice;  
Glory be to the Father... and the troparion of the Maccabees;  
both now and for ever... and the troparion of the cross.*

*The usual Readings from the Psalter, with the Sessional Hymns of the Octoechos.*

*We sing one Canon from the Octoechos,  
then the followings Canon of the Cross, and that of the Maccabees.  
If this day falls on a Saturday, the Canon of the saint of the Church replaces that from the Octoechos.*

*Ode 1*

*Canon of the Cross, tone 6,  
upon the acrostic I bow down before the Cross, the salvation of the faithful.*

*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.

I bow down before the cross, the salvation of the faithful, and kiss it fervently as I  
embrace it and cry: O most blessed tree of Christ, illumine my soul and mind, I pray.

Today the sign of the cross appears, as victorious over the passions and the demons: O faithful, radiantly illumined in soul, let us all kiss it.

The precious cross emits brilliant rays and illumines those who bow down before it with faith today, sanctifying our souls and bodies.

Lying before us, the life-giving cross emits brilliant rays of grace. Offering praise to the Lord, let us approach and receive enlightenment, gladness, salvation and remission.

*Theotokion* O most holy Virgin who gave birth to Christ incarnate, who of his own will suffered for our sake on the cross: by your entreaties save those who honour you.

*Canon of the Maccabees, 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.

With a single resolve, the choir of the seven athletes appearing before the cruel one accepting death, that they might confirm the Law of their fathers.

Rejecting glory on this earth, with desire for the divine kingdom the godly Maccabees endured every pang; therefore, they are given fitting honour.

The preservers of the Law of Moses, the truly valiant Maccabees, were brethren one to another when they trampled the ungodliness of Antiochus underfoot.

*Theotokion* The ranks of angels and men praise you unceasingly, O unwedded Mother; for in your arms you carried the creator of all as an infant.

*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 Pharoah.  
Therefore let us sing to Christ our God,  
for he has been glorified.

*Ode 3*

*Canon of the Cross*

*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.

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A sword was given to guard the blessed tree of life after the disobedience of old of Adam the first-created; but the cross has opened a path thereto.

With eyes, mouth and soul, with our faces and hearts, let us bow down before the most holy cross of Christ the bestower of life, whereby the whole world is sanctified.

Becoming temples of God today, as the prophet said, and bowing down before the wood of the most holy cross, we who are its heirs, kiss with fear.

We sing hymns to you, O Christ, and with faith entreat your power: Rescue us from the snares of the enemy, and direct us who hymn you to the haven of salvation.

*Theotokion* As a virgin you gave birth to the Son who before you was begotten of God the Father without mother before time began, who was crucified bodily, that he might save those who had sinned before.

### *Canon of the Maccabees*

*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.

Walking according to the precepts of the Law of your fathers, O blessed athletes of Christ, with your blood you have gained unaging life.

Neither fire nor the sword were able to alter the valour of your resolve for the faith, O blessed ones, and therein you brought down the arrogance of the tormentors.

You endured torture for Christ our God, O exalted martyrs, and have received trophies of victory from on high, where you pray continually that he save our souls.

*Theotokion* As a virgin you gave birth, O unwedded Mother, and you remained a virgin: O Mary Mother of God, entreat Christ our God that we be saved.

*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 Maccabees, tone 2, to the Special Melody Seeing the highest...*

O wise Maccabees, the seven pillars of the wisdom of God,  
and the seven-branched lamp of the divine light,  
great among the martyrs;  
with them, entreat the God of all,

that we who honour you may be saved.

*Ikos* Praise your God with fervour, O Sion, for he has strengthened the chains of your gates and blessed your children; for, like an invincible army, a legion truly valiant and mighty of mind, they stood with divine wisdom against the wiles of the ungodly: receiving together the wreaths of victory of the heavenly Sion, they now stand praying before the throne of the God of all, that we who honour them may be saved.

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

Raised in piety, O wise children, as martyrs you manfully shamed the threats of the tormentors; as champions of the Law, you were obedient to your fathers; and with your divinely wise mother you suffered patiently. Having truly purchased the life of heaven by your death, you rejoice eternally, O Maccabees mighty of soul. 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...

*Sessional Hymn of the cross, tone 6*

Your cross, O Lord, is sacred,  
for through it have healings been wrought for those sick in sins;  
therefore, we fall down before you, and cry:  
Have mercy on us.

*Ode 4*

*Canon of the Cross*

*Imos* 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.

Let the whole earth drop forth joy, and let the trees of the forest be glad, deified today by the most precious cross which illumines the ends of the earth.

O most glorious cross, intended to be an instrument of execution, you became an invincible weapon of victory bearing the life of the world: illumine our hearts.

O most honoured cross, divine conquest and accomplishment of our salvation, you are the victory of the faithful and the divine sacrifice: sanctify those who hymn you.

Heaven is gladdened with the earth: the passion-bearers, martyrs and apostles, and the souls of the righteous now joyfully rejoice, and the life-imparting tree, which lies visibly in our midst, saves all and sanctifies the faithful with grace.

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*Theotokion* Truly you appeared; truly you gave birth to the Most High, your Son, who stretched out his hands upon the cross and summoned the world to himself, O virgin Mother Mary.

### *Canon of the Maccabees*

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

Having, like Moses of old, inscribed the Law on the tablets of your mind, O blessed ones, you would not violate it even to death, but struggled steadfastly.

Offering to God the sacrifices of the Law, and being zealous for the life of Moses, the athletes of Christ prevailed over the laws of the tyrant.

As stones withstand the onslaught of the waves of the sea, O Maccabean athletes, so you endured many tortures with manly resolve, even to death.

*To the Trinity* O unoriginate and exalted Trinity, worshipful unity, equally enthroned: by the entreaties of the martyrs deliver from misfortunes and perils us who hymn you.

*Theotokion* Accept our cry, Rejoice, O holy Mother of God. Rejoice, who gave birth to joy for the world; rejoice, O blessed and pure Mother of God, alone the help of men.

*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 Cross*

*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.

With joy let us uplift the blessed cross which is set forth in the churches and cities, and let us bow down before it, that we may receive remission of our sins.

The wicked serpent is now slain, the prince of darkness, unable to bear the radiance which the life-bearing cross emits, the precious sceptre of the divine king.

Like a brilliant star, like a magnificent pearl and the radiant sun, the cross of the Lord, which we venerate, illumines all the ends of the earth.

Lift up your voices in jubilation, you nations; leap up, you tribes, and sing to God who has given us the indestructible confirmation of the cross, which he now sets before us. Rejoice, you faithful, as through it you receive blessings.

*Theotokion* Knowing you, the origin of salvation, O pure one, the faithful bless you who gave birth to him who existed from the beginning, who by his will was nailed to the cross.

*Canon of the Maccabees*

*Irmos* O Lord who by divine knowledge has brought the ends of the earth into light from the night of ignorance, enlighten me with the dawning of your love for mankind.

As you never violated the Law of your fathers, O holy martyrs, Christ himself has set upon you crowns of righteousness.

Standing with Eleazar as peers in resolve, O blessed youths, with him you offered yourselves to Christ as a spiritual burnt offering.

O Lord who frees all from deception by your holy ones, save us by their supplications, as you are full of loving kindness.

*Theotokion* As one more honourable than the cherubim, O exalted Virgin, pray to your Son, that he save the souls of those who sing to you.

*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 Cross*

*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.

Seeing the cross before us as a divine vessel, as a radiant lamp in churches and cities, we sing to him who has caused it to shine.

Death is slain, corruption is put to death, and demonic hordes flee, beholding the victorious and awesome cross of Christ set forth today, unable to endure its touch.

Hymning you, God the king and Lord, as you have given us the cross as an impregnable fortress, we now kiss it with joy and thus escape evil.

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*Theotokion* Eating in Eden our first mother was poisoned by the serpent, but the Virgin, giving birth to the author of life, has poured immortality and resurrection upon the world.

### *Canon of the Maccabees*

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

Having arrayed yourselves in the vesture of martyrdom, O holy ones, you embroidered it with the labours of your suffering.

Desiring to be with Christ, O glorious martyrs, you have run the course of suffering with unwavering resolve.

Preserving the Law which Moses handed down, O holy ones, you suffered lawfully, putting the tyrant Antiochus to shame.

*Theotokion* As you alone gave birth to the incarnate Word, at his word, deliver our souls from the snares of the enemy, we pray.

*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, to its own melody.*

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 Cross*

*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, O God of our fathers.

O faithful, let us bow down before the saving tree, the most holy cross which the armies of the angels serve, beholding it displayed, pouring sanctification and life upon us.

The most holy cross of Christ the giver of life has proved to be victorious, from on high driving away demonic hoards and the audacity of the barbarians, and making our Orthodox hierarchs to be conquerors of every heresy.

We hymn, glorify, magnify and bow down before your might, O Christ who has given your divine cross to us your servants, as an inexhaustible sweetness and a guardian for our souls and bodies.

*Theotokion* Prefiguring your birthgiving, the furnace did not consume the three youths; for the divine fire, dwelling within you and not consuming you, teaches all to sing: Blessed is the God of our fathers.

*Canon of the Maccabees*

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

In suffering the pain of martyrdom, you were undaunted by the threats of the tyrant, crying out to Christ: Blessed is the God of our fathers.

Enduring pain with patience, you vanquished the cruel wiles of the enemy, crying out to Christ: Blessed is the God of our fathers.

*Theotokion* Blessed are you, the God of our fathers, who made your dwelling within the Virgin, and who through her restored Adam.

*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 Cross*

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*Irmos* Be amazed with fear, O heavens, and be shaken O foundations of the earth. For, behold, he who dwells on high is numbered among the dead and sheltered as a stranger in a narrow tomb. You children bless, you priests praise and you people exalt him above all for ever.

Prefiguring your cross, Jacob laid his arms crosswise over his grandsons, blessing them and teaching grace among the nations: you children bless, you priests praise and you people exalt him above all for ever.

How ineffable is your providence and ineffable beneficence O Christ: incarnate, crucified and accepting death, you chose to release man from the curse, ever flowing with incorruption when upon the thrice-blessed tree, the most glorious cross.

Let us praise today the most holy cross of the Lord, the divine victory, the origin of life, the destroyer of falsehood, the annihilator of the demons, the repeller of barbarians, the protector and champion of kings.

*Theotokion* Seeing Christ pierced with nails, his incorrupt side run through with a spear, beaten about the head with a reed, and given gall to eat, the Virgin cried out: Where has your beauty gone, O most comely Word, more glorious than all the sons of men?

### *Canon of the Maccabees*

*Irmos* The unoriginate king of glory, before whom the hosts of heaven tremble, hymn you priests and exalt above all for ever.

As true lovers and excellent keepers of the Law, O exalted martyrs, you hymn Christ for ever.

Let us truly give fitting honour to the seven Maccabees, the seven-branched fruit of a holy root, as martyrs of the Lord.

Let us give fitting honour to the zealots of the Law, the faithful athletes, one in soul, the seven Maccabees and their mother.

*To the Trinity* O indivisible Trinity and unity, I glorify you alone in divinity, and hymn you, one power in three persons.

*Theotokion* O priests, hymn and exalt God above all for ever, for he became incarnate of the Virgin for us in latter times.

*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 Cross*

*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 disobedience we became corrupt, being violators of the commandment of God; and so death came upon men. But immortality blossoms forth today: the victorious cross of Christ, which we venerate.

Behold, the most holy tree has appeared: the mighty hope of the faithful, the deliverance from the curse which gives joy to men and denounces the prince of darkness. O faithful, let us bow down before it with gladness.

The desired tree, the invincible weapon, the origin of blessing, the confirmation and defence of Christians, the steadfast aid, the deliverance from the curse, has appeared to us, illumining and sanctifying us who bow down before it.

*Theotokion* O temple and portal of sanctity, O throne of God, cloud and radiant lamp, immaculate Lady, the ark of grace: protect and preserve those who offer veneration to the precious image of your only-begotten Son.

*Canon of the Maccabees*

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

O exalted martyrs, you have truly become a treasury of divine gifts and riches which cannot be taken away.

O valiant advocates before the creator of all, implore for our souls a tranquil life.

Preserve us who with divine zeal and ardour of soul celebrate your memory, undevoured by the evil one.

*To the Trinity* Let us worship the Father and the Spirit with the Son, crying out with the angels: Glory to God in the highest.

*Theotokion* Rejoice, O holy gate which opened to God who alone is supremely wise, O Lady whom the most holy Spirit overshadowed.

*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.

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Therefore, worshipping it as it is now raised aloft,  
we magnify you.

*Exapostilarion from the Octoechos, then Glory be to the Father...*

*Exapostilarion of the Maccabees*

We hymn the wondrous Maccabees: Eleazar, the youths and Solomonia; for they cast down the arrogance of the serpent, the author of evil, and have now been crowned as servants of the Law.

Both now and for ever... *Exapostilarion of the Cross*

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.

*At the Praises, 6 verses:  
beginning with 3 of the cross, tone 1,  
to the special Melody Joy of the ranks of heaven...*

The precious cross prepares the paths of heaven that all may traverse  
who bow down before it with steadfast faith;  
and he who was nailed upon it joins those who hymn it with love  
to the choirs of the immaterial hosts.

Bowing down with faith before the precious cross,  
we hymn the Master who was crucified upon it,  
purifying our lips and souls at his behest;  
as, praising him, we are illumined with its noetic radiance.

Sweetening the bitter waters of old,  
Moses delivered Israel, using an image of the cross;  
and we, O faithful,  
mystically and divinely tracing its image in our hearts,  
are ever saved by its might.

*And 3 verses of the Maccabees, to their own melody*

*Tone 1*      The much-suffering mother,  
calling her children to struggle, said:  
Follow after the gray hairs of Abraham,  
that you may share in the sacrifice of Isaac.  
And, accepting this instruction,  
they went before her who taught them,  
watching as each of them, one by one,  
underwent the torments of cruelty.

Through their supplications, O God, have mercy upon us.

*Tone 4* The seven chosen pillars  
were hewn from a single noetic rock,  
and became an unshakable pillar of the Law.  
Therefore O Saviour, be pleased to preserve our souls in peace.

*Tone 5* The children of Solomonia, the preservers of the Law,  
suffering at the tribunal of Antiochus, cried out to him:  
Antiochus, we are enduring all for the Law of our fathers;  
and neither fire, nor the sword, nor wild beasts,  
nor wounds shall separate us therefrom.  
We will die together,  
with our aged mother and our father and teacher,  
living and rejoicing together for endless ages.

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

Come, you faithful, let us behold  
the force amassed against the Maccabees, those valourous holy youths;  
for the tyrannical king who held sway over all nations was thwarted  
by an elderly man, seven children and one woman.  
Through their supplications, O God,  
have mercy upon us.

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

O Lord who enabled lowly David to conquer the foreigner,  
ally yourself also with our pious Orthodox hierarchs  
and enable them to bring down all proponents of heresy and schism  
with the weapon of the cross.  
O compassionate one, show us your mercies as of old,  
that they may truly know that you are God,  
and that we who set our hope in you may triumph,  
entreating your most pure Mother,  
that we be granted great mercy.

*And the Great Doxology*

*While the Great Doxology is sung softly, the priest, having put on full vestments, enters the Sanctuary bearing the censer, the Deacon preceding him with a lamp.*

*The priest incenses the Altar and the precious cross, going around it three times. [Giving up the censer, he makes three prostrations at the time of the Thrice-holy]*

*At the final Holy God, sung to an especially slow and beautiful melody, the Priest lifts the precious cross with its tray to his head, and exits the Sanctuary through the northern door, preceded by Deacon bearing the*

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*censer and his candle, and the servers bearing two lamps, and arriving before the Royal Doors, he stands, awaiting the conclusion of the final Holy God.*

*When the singing ends, the Deacon intones: Wisdom. Be upstanding. And the singers begin the troparion: O Lord, save your people... thrice.*

*Then the priest leaves his place before the Royal Doors, bearing the precious cross on his head, and goes to the stand which has been placed, adorned, in the center of the church, and sets the precious cross upon it and incenses around it thrice.*

*The Priest and officiating clergy sing thrice We venerate your cross O Master... making a prostration before the precious cross each time. The choirs also sing this hymn firmly, thrice.*

*Then all venerate the precious cross, bowing down before it one by one, 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*

Beholding you, the author and creator of all,  
hanging naked upon the cross,  
all creation was moved with fear and lamented.  
The sun dimmed its light, and the earth quaked,  
the rocks split apart, and the splendid veil of the temple was torn in two.  
The dead arose from their graves,  
and the angelic hosts were filled with awe, saying:  
O what a wonder that the judge is condemned and suffers,  
in his desire to save and restore the world.

### *Tone 8*

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

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

*After the entrance, the troparia of the Cross and the Maccabees;  
Glory... kontakion of the Maccabees; Both now and for ever... kontakion of the Cross.*

*Prokimenon of the Cross, tone 6*

O Lord save your people, and give your blessing to your own.  
*Verse* To you will I cry, O Lord my Rock: be not deaf to my prayer.

*Prokimenon of the Maccabees, tone 4*

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

*Epistle to the Corinthians, number 125 [1 Cor 1: 18-24]  
and the Epistle to the Hebrews, number 330 (Heb 11:33-40)*

*Alleluia, in 4*

*Verses* Remember your congregation whom you took to yourself of old.  
God is our king from old, who wrought deliverance upon the earth.

*Alleluia verse for the Maccabees, tone 4*

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

*Gospel readings: John 60; and for the Maccabees, Matthew 38*

*Communion verses*

The light of your countenance has shone on us O Lord.  
Rejoice in the Lord you righteous, for it befits the just to praise him.

*It is customary to hold the Lesser Blessing of Water on this day.*

## August 2

# Translation of the relics of the Protomartyr and Archdeacon Stephen

## Vespers

*At Lord I call to you... 6 verses of the protomartyr, beginning in tone 8,  
to the Special Melody O most glorious wonder...*

Stephen, first among the martyrs to suffer, \* foundation of those who minister as deacons, \* elect of the apostles: \* with unwaning light \* illumine those who celebrate your radiant festival with splendour, \* bestowing grace and mercy upon your servants, \* guiding them to everlasting life \* by your supplications.

Stephen, martyr of Christ, \* receiving upon your head a crown of graces \* in accordance with your name, \* having adorned your neck with a necklace of virtues as with one of gold, \* you became a wise habitation \* of cherished wisdom, \* laying it up as something to be loved; \* and so you have been honoured \* with glory and grace.

Highly honoured Stephen, \* first of the martyrs to suffer, \* crowned with glory and grace, O apostle, \* when you were stoned \* you were offered to our king and God \* as a precious crown, noetic and of greater value \* than gold and precious stones. \* Sweet are your deeds and name: \* be mindful of us all.

*And three verses, idiomela, tone 2,  
composed by Anatolius*

Holy Stephen, first among the deacons and first among martyrs, your path was to holy things, and you brought many martyrs to the Lord. Therefore, heaven was opened to you, and God appeared to you: entreat him, that our souls be saved.

O blessed Stephen, protomartyr and protodeacon, conversor with the angels and clothed in sanctity: intercede with the sinless Saviour and Lord, and pray for us.

Let us honour the protodeacon Stephen, the protomartyr and valiant favourite of Christ; for, standing in the midst of the iniquitous, he beheld the Son at the right hand of the Father.

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

First among martyrs and deacons, O apostle Stephen, adornment of athletes, confirmation of the faithful, glory of the righteous. As you stand before the throne of

## August 2

Christ the king of all, ask that those who celebrate your honoured memory be granted cleansing of their sins and the inheritance of the kingdom of heaven.

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 strange mystery is this that I see? How is it that you die, suspended in the flesh upon the tree, O bestower of life?

*Aposticha, of the Octoechos,  
Glory be to the Father... tone 8,  
composed by Cyprian*

Rejoice in the Lord, crown-bearer Stephen, emulator of the Master; for you were the first martyr of Christ our king; who brought down the deception of the iniquitous Jews; and who prays to the Lord for us.

Both now and for ever...

*Theotokion, or this Theotokion of the Cross,  
to the Special Melody* O most glorious wonder...

When she saw you, O Jesus, \* nailed upon the cross, \* willingly accepting suffering, \* your virgin Mother, O Master, cried out: \* Woe is me, my Son, so sweet \* How is it that you endure unjust wounding, \* O physician who cures the infirmity of man \* and delivers all from corruption \* in your loving kindness?

*Troparion of the protomartyr, tone 4*

Your head was crowned with a royal diadem,  
for the sufferings you endured for Christ our God,  
O Stephen, the foremost  
among those who have suffered.  
Having denounced the insanity of the Jews,  
you saw your Saviour at the right hand of the Father:  
therefore entreat him for our souls.

*After the dismissal of Vespers, the priest vests in Felonion and the Deacon in Sticharion, and, accompanied by candles and censer, they bear the precious Cross into the sanctuary, while the troparion O Lord, save your people... and the kontakion are sung; and it is placed upon the altar and incensed. [In some places this is done, as is more appropriate, at the end of None, that is, at the end of the day of commemoration of the Procession of the Cross, since Vespers begins the new liturgical celebration.]*

## Matins

*We sing both Canons of the Octoechos without the verses to the Martyrs,  
and the Canon to the Protomartyr.*

*Canon to the Protomartyr Stephen, tone 8,  
composed by Theophan,  
upon the acrostic I crown the protomartyr with hymns.*

### *Ode 1*

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

Standing before the Master, illumined with the radiant brilliance of the Spirit and with your supernatural sufferings, crown-bearer Stephen, illustrious among the martyrs, enlighten those who hymn your endurance.

As first among the athletes to run the race and head of the company of the martyrs, glorious and wondrous Stephen, you were granted to see him who rewards the contest, extending to you a divinely woven wreath of victory in his life-bearing right hand.

As you alone are a treasury of goodness, O Saviour, you opened from the bosom of the earth a priceless treasure, riches which cannot be squandered, a possession which cannot be taken away: the relics of your protomartyr Stephen.

Brightly illumined with angelic splendour, O protomartyr Stephen, foremost among the deacons, angelic hymns revealed where you were hidden, and, full of spiritual fragrance, you are given fitting honour.

*Theotokion* Immaculate Lady, you gave birth to the formerly incorporeal divine Word of the Father, now incarnate for us, abode of virginity, vessel of purity and temple of sanctity, O Bride of God, queen of the world.

### *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 a sacred speaker of divine mysteries and a theologian, disputing with the assemblies of the Jews and mightily denouncing their godlessness and disposition which opposes God, excellent martyr Stephen.

## August 2

Come and together let us honour with divine hymns the protomartyr of Christ, the first to serve as Deacon, the conversor with angels, who has splendidly shown the martyrs the threshold of their course.

The first of the martyrs, the first of those chosen to serve as Deacons, appears as a treasure hidden in the earth; and he has filled the world with divine fragrance and the Church with rich gifts.

By that which was proclaimed by you, O wise one, raise up my mind, mortified by the deeds of life, the I may hymn your honoured triumph, and follow your footsteps, O blessed Stephen.

*Theotokion* You were the portal of the noetic Orient, the Most High, who appeared on earth, O Virgin; for through you, the Word has come to us, to save all from ignorance.

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

O apostle of Christ, first among Deacons, wise protomartyr, chief among the martyrs: having sanctified the ends of the earth by your sufferings, you have enlightened the souls of men by your miracles. Deliver from misfortunes those who honour you, praiseworthy Stephen. *twice*

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

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

*Theotokion of the Cross* The unblemished lamb and mother, beholding the lamb and shepherd hanging dead upon the tree, exclaimed, weeping and maternally crying: How is it that you endure this abasement and voluntary suffering past recounting, O my Son, and God most good?

### *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.

Glorious protomartyr full of faith, divine power and grace, today you have opened to us a sweet torrent, as you pour upon us streams of fragrant myrrh, a fountain flowing as a river of divine blessings.

The festive day of the protomartyr has come to us as sacred, splendid and harmonious, truly full of light and spiritual gladness, preserving the realm of the honourable Church and dispelling the audacity of the barbarians.

You received a fitting inheritance, blessed Stephen, making your abode where Christ the king of all dwells; for you were his servant, working signs and wonders with power and granting healing to the sick.

Stephen, the great preacher of the truth, the true champion of suffering, is planted as an upright and steadfast pillar of the Church, reaching from the earth to the heavens, enlightening the ends of the earth with the radiance of piety.

*Theotokion* O Saviour and deliverer of all, you are the new Adam superseding the first, born of the Virgin who supersedes Eve our first mother, replacing death with true and immortal life. Knowing her who gave birth to you as the Mother of God, we the faithful as is fitting call her blessed.

*Ode 5*

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

With true boldness you denounced the vain council of the iniquitous Jews; and, covered by the stones which they threw at you, divinely eloquent Stephen, as a victor you were taken up to heaven by the Spirit.

You appear to the world as one comely as the dawn, O glorious Stephen, driving away darkness, dispelling the illusions of demons, and healing the sufferings of the infirm and the wounds of their spiritual ailments.

Rejoicing noetically with the angels, O blessed one, you truly sanctify the ends of the earth by your arrival and grace, redolent with the sweet fragrance of spiritual myrrh, delivering us from misfortunes and temptations.

*Theotokion* With the boldness of a mother toward your son, O most pure one, abandon not your care for us your kin; for we Christians offer you before the Master to intercede mercifully for our cleansing.

*Ode 6*

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

Being like the angels in your volition, you acquired an angelic disposition, O blessed one: rejoicing and dancing with them, save those who hymn you.

## August 2

The power of your divinely inspired words fell like a loud clap of thunder upon the ears of the iniquitous, darkening their faces, O blessed one, pleasing to God.

You were granted to see the glory of the Father and his co-essential radiance, O Stephen, and he awarded you with a splendid crown for your suffering.

*Theotokion* The only-begotten Son, invisible from before the ages, in the latter days became your firstborn: he is the God of my salvation, who, through you, became visible in the flesh, O Mother of God.

### *Kontakion of the Protomartyr, tone 6*

You were the first to be sown on the earth  
by the heavenly cultivator, exalted Stephen,  
as you were the first to shed your blood for Christ.  
You were the first to be crowned with the wreath of victory in Heaven,  
first among the contestants,  
O crown-bearer, first among the martyrs.

*Ikos* Beholding the blooms of paradise which fill the world with their comely fragrance, I marvel at their strange appearance; for amid the gloom of winter many blossom forth, which is something strange for flowers. The martyr of Christ who was first to blossom amid the winter of torment has become a means of entry for those who suffer under the law and yet flower, as he has shown the right path to all who wish to suffer. You are the initiator of the contest, and have become, through your pangs, O crown-bearer, first among the martyrs.

### *Ode 7*

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

The flow of your blood has opened the portals of heaven, showing you standing before the judge of the contest who presents to you a crown; and you cry: Blessed is the God of our fathers.

Seizing the divinely manifest one like wild beasts, the deicides slew him with their hands defiled by murder, while he prayed earnestly for those slaying him, and sang: Blessed is the God of our fathers.

As a lawful emulator of the Saviour, with the law you upbraided the iniquitous and proved them to be opposed to God: stoned to death by them, you sang: Blessed is the God of our fathers.

*Theotokion* Having conceived without wedlock the timeless one, O pure Virgin, you gave birth to the formerly incorporeal Word, who received flesh of you, O Virgin. To him we harmoniously sing: Blessed is the God of our fathers.

*Ode 8*

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

Resplendent with supernatural radiance, excellent Stephen, your angelic visage displayed the grace which flowed from you and which was richly hidden within your soul. Therefore, you sang: Bless him, you children; you priests praise and you people exalt him above all for ever.

Crown-bearer Stephen, with the sprinkling of your blood cleanse my soul of my sinful wounds; for I approach your merciful aid and Christlike disposition, singing: Bless him, you children; you priests praise and you people exalt him above all for ever.

A crown of graces, reflecting your name, has been placed upon your precious head by the impartial judge, whom you piously proclaimed to be the creator, God and king of all who ever sing: Bless him, you children; you priests praise and you people exalt him above all for ever.

You surrendered your soul into the hands of the creator; and, rejoicing, the hosts of heaven received you as a comrade: before on earth, you were equal to the angels and now you have joined their choirs, unceasingly singing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Theotokion* You were the vessel of the unwaning light, O most pure one, for you gave birth to the light of those in darkness and shadows, to him who illumines all with the grace of the knowledge of God. We the faithful ever sing to him: 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.

The first to undergo the sufferings martyrdom, the protomartyr Stephen, who has brightly shown the straight path of torment which leads to heaven, summons all in spirit to divine gladness, to partake of light and to share in sanctity.

## August 2

Captivated by the love of Christ, and emulating his meekness and words, Stephen said: Lay not this sin to the charge of my murderers, O Lord; but receive my soul, O good one, and grant me the divine kingdom and ineffable food which are with you.

Comely and angelic of disposition, full of wisdom and faith, shining with rays of divine splendour, with the words of your mouth you theologized like a river, flowing in godly manner, O divinely blessed one who has received a heavenly inheritance.

Crowned with a wreath of graces, surrounded by the choirs of the martyrs, and, standing before Christ, the judge of the contest, pray for us who celebrate with splendour your truly radiant feast, O blessed one, and deliver us from misfortunes.

*Theotokion* Immaculate Mother of God, as the merciful intercessor for all Christians, deliver your suffering servants from misfortunes and temptations, and heal those afflicted with the wounds of cruel transgressions and are held fast by grievous pangs.

*Exapostilarion,  
to the Special Melody You have visited us...*

The casting of stones has woven for you a transcendent wreath of incorruption, and the drops of your blood have dyed for you a robe of royal purple, O excellent Stephen, first among martyrs.

*Theotokion* O holy and most pure unwedded Lady, our salvation and hope: implore our deliverer, born of you, that he save the world from falsehood, misfortune and tribulation.

*We read the Praises, inserting 4 verses, tone 4,  
to the Special Melody As valiant among the martyrs...*

Assembling mystically, let us who love the feasts of the Church celebrate today the prayerful and honoured memory of the protomartyr, receiving healing through his precious gifts; and let us cry out: Exalted martyr, pray that those who celebrate your memory be delivered from misfortunes. *twice*

The stones thrown at you became steps on the stairway to heaven: ascending thereon, you beheld the Lord standing at the right of the Father, extending to you in his life bearing right hand the crown, of which you are the namesake. Now you stand by him, as one truly victorious, foremost among those who have suffered.

Having illumined your mind with spiritual grace, you became an angel in your bearing, O Stephen, when your body shone with inner radiance and your spiritual splendour was manifest to those who looked upon you, as you saw the light of heaven gloriously opened to you, O first and boast of the martyrs.

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

Stephen, the good leader of the martyrs, full of grace and power, working signs and great wonders among the people, was slain, stoned by the iniquitous; yet he shone like an angel, and beheld the glory of you, crucified for our sake, standing at the right hand of power, and he was taken up into heaven by the Spirit of grace. Abiding with the choirs of the angels, he prays that our souls be saved.

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

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

*Aposticha from the Octoechos,  
and Glory be to the Father... tone 5,  
composed by Cyprian*

O protomartyr, apostle and first Deacon, portal of the martyrs and glory of the righteous, boast of the apostles: standing before the Sanhedrin, you saw the heavens opened, and the Son of God standing at the right hand of the invisible Father. Shining in countenance like an angel, with joy you cried out concerning those who were stoning you to death: Lay not this sin to their charge. Implore cleansing of sins and great mercy for those who with love praise you.

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

Desiring that all receive salvation, O my sinless Christ, you were pleased to pay a great price, your precious blood, for our deliverance. Beholding you nailed, your Mother, lamenting, rent her hair, saying: O child, immaculate lamb, desiring to deliver the world by your precious blood, how can you sink to where I cannot see you, O never-setting sun, who grants to all enlightenment, peace and great mercy?

**August 2**

## **Liturgy**

*At the Beatitudes, 8 verses; 4 from the Octoechos, and 4 from Ode 3 of the Canon to the Protomartyr.*

*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.

*A reading from the Acts of the Apostles number 17*

*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.

*The Gospel of Matthew, number 87*

*Communion Verse*

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

## August 3

# Venerable fathers Isaacius, Dalmatius and Favstus

## Vespers

*At Lord I call to you... 6 verses, beginning with 3 for the fathers, tone 8,  
to the Special Melody Your martyrs, O Lord...*

Emulating the bodiless ones, O Lord, with prayer and abstinence your holy ones dispelled the passions of the flesh; and, shining with wondrous works, they illumine the hearts of all. Through their supplication grant your people great mercy.

Zealous in virtue, Dalmatus and Isaacius brought down the heresy of Arius and Nestorius, and as champions of the Orthodox have received the acclaim of all. Through their prayers, O Christ, grant your people great mercy.

Appearing as stars in the firmament of abstinence, O venerable fathers, you illumine monastics, driving away demonic darkness. Even after your repose you are called blessed, praying that all be saved who celebrate your godly memory.

*But if Alleluia is sung instead of God is the Lord... at Matins,  
then we sing first the following verses of the Mother of God,  
in the same tone and melody.*

Wrest me for the Master from the hands of the serpent who brought death to mankind, and who wages war utterly to slay me with deception: crush his jaws, I pray, and set at nought his wiles, that, delivered from his talons, I may magnify your power.

As a barren tree devoid of the fruit of salvation, I tremble at the thought of the coming, lest I be cast into the unquenchable fire as a wretch: I fall down before you, immaculate Lady, crying: Save me by your mediation, and make me fruitful for your Son.

My mind is defiled, my lips false, and all my deeds impure: what then shall I do? How shall I meet the judge? O Virgin and Lady, entreat the Lord, your Son and creator, that he accept my repentant soul, as he alone is compassionate.

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

*Theotokion* Woe is he who angers his God: woe is me who abides in despondency and slothfulness and ignorance. O Virgin and Lady, help me in my darkness, and entreat your Son and creator to grant me forgiveness of my offences.

**August 3**

*Theotokion of the Cross* The unblemished Mother, seeing her son upon the tree, nailed there in willing sacrifice, lamented piteously: Woe is me, beloved child. What has the thankless crowd of the Jews done to you, wishing to leave me bereft of you, my most beloved?

*Troparion of the venerable fathers, tone 4*

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

## **Matins**

*We sing both Canons from the Octoechos, and the Canon of the Venerable ones.*

*The Canon of the Venerable ones, tone 8,  
upon the acrostic I hymn the radiant stars, the monks.*

*Ode 1*

*Irmos* That which was hewn divided the indivisible, and the sun saw land it had not seen before: water drowned the cruel enemy and Israel traversed the impassable, and sang the hymn: Let us sing to the Lord, for gloriously has he been glorified.

Standing radiantly before the divine light, ever filled with the splendour of the threefold Sun and deified through true communion therein, O blessed ones, illumine those who celebrate your sacred memory with faith and sing to the Lord in godly manner.

Gazing at that which alone is lasting, in every way you repulsed the assaults of fleeting things, cleaving to the Lord with all your mind and rejecting the pleasures of the flesh, O honourable fathers: therefore, you have passed over to unwaning splendour.

On the wings of sacred doctrines, wise father Dalmatus, and adorned with the divine teachings of godly Isaacius, you ascended to the heights of the virtues and became a foundation and pillar for monks: therefore, we call you blessed.

*Theotokion* Most glorious Virgin who gave birth to God, deliver me from the dishonour of the passions: shine the light of repentance upon my mind, that I may magnify you who has uplifted us all.

*Ode 3*

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

O venerable father Isaacius, we all know you as a true star proceeding from the East, destroying the bitter darkness of heresies and illumining the faithful with your words.

Noetically shining through the pure splendour of your struggles, O father Favstus, you became light, illumining all with you who faithfully followed your life.

Having lulled the passions of your bodies to sleep with unceasing prayers and hymns, O venerable ones, you received from God inviolable riches and unfailing grace.

*Theotokion* O Virgin, we know you as a noetic and splendid lamp stand who received within you the unbearable fire; and we know you also as a divine palace, and the lofty throne where the transcendent one has rested.

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

Shining radiantly with the light of the Trinity, O fathers, you have luminously driven away the thick darkness of the pleasures, illumining the hearts of the faithful with divine works. We revere your light-bearing and honoured memory and cry out together: O God-bearers most rich, entreat Christ our God, that he grant remission to those who honour your holy memory with love.

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

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

*Theotokion of the Cross* When she who gave birth to him saw the Lamb and Shepherd and Saviour of the world raised unjustly upon the cross, with bitter weeping she cried out: The world rejoices for it receives deliverance, but inwardly I burn, seeing your crucifixion suffered for all mankind in your merciful compassion, O long-suffering Lord, abyss and inexhaustible fountain of mercy: take pity and grant forgiveness of offences to those who with faith hymn your divine passion.

*Ode 4*

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

### August 3

As fruitful branches of the true vine, O venerable ones, you pour upon all the pure wine of compunction.

O venerable Dalmatus, we know you as one who was in accord with the Council, who confirms the pious and cuts down the prideful.

O blessed one, the godly Council commanded you to undertake the care of all, as one who shone forth more than all others, adorned with divine virtues.

*Theotokion* With the slumber of slothfulness the sleep of sin has overcome me, O pure one. But with your diligent prayer raise me up to repentance.

#### Ode 5

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

You journeyed from the East to the Imperial City, and with divine seed you increased its harvest, uprooting the wicked harm of Arius, O sacred father Isaacius.

You were a disciple to Isaacius, as Elisha was to Elias, O sacred Dalmatus, parting the waters of the evil of the demons with the mantle of the gifts of the Spirit and pointing the way for the faithful.

Having submitted to the laws of God and turned away from the laws of sin, you were a pillar of strength before the divine Council, a standard and model for monks, and an unshakable foundation for the faithful, O God-bearing Favstus.

*Theotokion* Generations upon generations glorify you as the true Mother of God, more holy than the angels, O most holy Virgin. Therefore, I cry out: Sanctify my soul which is defiled by the passions.

#### 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.

You were a conversor with the angels; for, travelling your way and weakening your body by abstinence, you emulated their life while upon the earth, O Dalmatus, guide and eminent model for monks.

Aflame with zeal for the love of the Lord as was Elias, O blessed Isaacius, with boldness you denounced, as he did Ahab, the champion of darkness who was infected with the wicked heresy of foolish Arius.

You are guides for those astray and havens for those who are saved by faith, O God-bearing and wonder-working fathers Favstus and Dalmatus and godly Isaacius, servants of Jesus and radiant beacons for monastics.

*Theotokion* O most holy Virgin, with your saving haste and visitation, visit my soul, fallen ill through sins and all the temptations of the enemy; and as you are good, heal it, O exulted Mother of God, my hope.

*Kontakion, tone 2,  
to the Special Melody* In supplications...

With hymns let us praise Isaacius, Dalmatius and Favstus, who shone like beacons through fasting, and turned away heresies with faith; for they are saints of God who entreat him for us.

*Ikos* Who among men is able to recount the splendid virtues of the venerable fathers, their struggles and labours, divine zeal and pure boldness of life, and their godly works upon earth, like angels? Honouring them, with faith we hymn the Trinity, before whom they stand radiantly with the angelic choirs as holy ones of God who entreat him for us.

*Ode 7*

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

You appear as embers aflame with the divine fire of the Comforter, consuming the fuel of malice and enlightening the faithful for ever, O God-bearers.

Having mortified the body with fasting, you subjected it to your soul, O Dalmatus, and with the torrents of spiritual tears you drowned the malice of the enemy for ever.

Having reached a blessed end, you dwell in the kingdom of heaven and have joined the choirs of the venerable. O fathers, with them sing: Blessed are you for ever, O Lord God.

*Theotokion* You halted the flow of death, in giving birth to the immortal God, O pure Mother of God. To him do we now sing with faith: Blessed are you for ever, O Lord God.

*Ode 8*

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

Parting the sea of the passions with the rod of the cross, you destroyed the might of the noetic pharaoh, O venerable fathers, saving a sacred multitude of monks and leading

### August 3

them to the land of dispassion, as they sing unceasingly: Bless him, you children; you priests praise and you people exalt him above all for ever.

You cast down the pride of the heretical, seeing from afar their destruction: you helped the poor and were a guide for the blind, a staff for the elderly and the consolation of widows, O Dalmatus, singing: Bless him, you children; you priests praise and you people exalt him above all for ever.

Surpassing nature, you fasted for forty-three days, then fell asleep for as many days, keeping the eye of your heart vigilant, O Dalmatius, illumined by the radiance of God, to whom you sing: You priests praise and you people exalt him above all for ever.

*Theotokion* The Lord, having made his abode in your undefiled womb, made you pure and radiant, O Virgin: cleanse me, defiled by bitter habits and the harmful assaults of the adversary, that I may sing: You people exalt the Lord 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.

Strong in the power of Christ, the monastic instructors of heavenly wisdom vanquished the feeble audacity of the foe; and now, adorned, they have entered the noetic courts with rejoicing.

O thrice-rich fathers, you appear as thrice-radiant lamps emitting unwaning illumination, and as unfading flowers of paradise which perfume the minds of the faithful: therefore, with faith we celebrate your festive memory.

Adorned with dispassion as with a magnificent crown and arrayed in the accomplishments of divine love, O wise ones, you have entered, rejoicing, into the banquet hall of Christ, reclining and receiving the reward of your pangs.

Your divine memory, O blessed Dalmatus, Favstus and Isaacius, shines with noetic splendour, illumining the assemblies of the faithful: O universal beacons and instructors of monastics, enlighten also our spiritual senses.

*Theotokion* Enlighten my heart blinded by malice, O portal of the light, and grant that I, ever benighted by impure thoughts, not fall into the sleep of death, but let me glorify you in thanksgiving, the exulted Mother of God.

## August 4

# The Seven Youths of Ephesus

## Vespers

*At Lord I call to you... 6 verses, beginning with 3 for the holy ones, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Come, let us hymn the memory of the seven honourable youths,  
the luminous seven-branched candle stand,  
and let us cry out to Christ who has crowned them:  
By their supplications, O Lord our deliverer, bring peace to our lives.

Having died according to nature,  
the seven godly youths immediately arose as though from sleep,  
in manner truly transcending nature.  
For they had slept in the cave as ones dead  
for three hundred and seventy-two years.

Let us honour Martinian and John, Anthony and Dionysius,  
with the godly Iamblicus and Maximilian,  
and with them let us piously praise the wise Exacustodian,  
for they intercede for us.

*If Alleluia is to be sung at Matins instead of God is the Lord...  
the following verses to the Mother of God are sung  
before the above verses of the martyrs, in the same tone and melody.*

Most glorious are you among generations of generations, O Mother of God Mary,  
Virgin Maiden and Mother, intercessor for the world who gave birth in the flesh to the  
Son of the unoriginate Father, who is also truly equally everlasting with the Spirit:  
implore him to save us.

Held fast by hopeless transgression, O pure Virgin, we cry out to you in  
thanksgiving, having you as our sole intercessor: Cleanse us, holy Bride of God, the  
refuge of the world and the help of our race.

Tempest-tossed by the deep of offences, O Mother of God, fleeing to the calm  
harbour of your pure supplication I cry to you: Save me, and reach out your mighty right  
hand to your servant, O immaculate one.

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

## August 4

*Theotokion* With the staff of your prayer, O pure Mother of God, quickly drive the bestial passions from my wretched soul, peacefully guiding my life; and number me with the holy flock of your chosen ones.

*Theotokion of the Cross* Standing before the cross of your Son and God, and beholding his long-suffering, you said, weeping, O pure Mother: Woe is me, my child sweet; for how can you suffer so unjustly, O Word of God, to save mankind?

### *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.

### *Or this troparion, in the same tone*

How great is the miracle of faith,  
for the seven holy youths remained in the cave as if in a royal chamber,  
and died without falling into corruption.  
After many years they arose as if from sleep,  
as an assurance of the general resurrection of all.  
Through their supplications, O Christ our God,  
have mercy on us.

## Matins

*We sing both Canons from the Octoechos,  
and the Canon of the Venerable Youths, tone 2,  
ascribed to St Clement the Hymnographer of the Studion*

### *Ode 1*

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

Come and with faith let us honour the youths who have shone forth, seven in number; shedding greater light upon the Church of Christ than the seven lamps did upon the temple of the law.

When alive, the seven youths were clothed in Christ's mortality of flesh, and gloriously receiving death as a dream, they confirm the teaching of the resurrection.

Jericho fell at the seventh blast of the trumpets, and the uprising of falsehood has fallen to Hades, destroyed by the sevenfold proclamation of the athletes' faith.

*Theotokion:* You make birthgiving new again, O unwedded Lady; for the eternal Word, who with the Father and the divine Spirit is equally without beginning, became incarnate of you, without forsaking his union with them.

*Ode 3*

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

As seven fixed stars shining with faith, O athletes, you guide to the haven of salvation those who are sinking in the abyss of falsehood.

Standing undaunted before the tribunal, O holy ones, as did the Maccabees, having enrolled in the army of Christ, you resigned from the army of corruptible life.

Fittingly you showed yourselves to be a sacrifice of prayer pleasing to God, O holy youths, firmly dispelling the foul stench of falsehood with a sweet fragrance.

*Theotokion* The bush on Sinai prefigured your glorious birthgiving, O Virgin; for you were not consumed by the fire of the divinity which you received into your womb.

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

As pillars of the Church of Christ,  
you soundly overturned the ramparts of unbelief.  
Before your death, O seven martyred brothers,  
you dispelled the wrath of the Greeks  
and even after your death you crushed the fury of heresy,  
holding fast to your faith in the resurrection:  
pray that we be strong in the faith.

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

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

*Theotokion of the Cross* Seeing you raised upon the cross, weeping maternally, the most pure Mother spoke to you, the Word of God: What is this new and strange wonder, my Son? How can you, the life of all accept death, wishing with compassion to give life to the dead?

*Ode 4*

## August 4

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

We hymn the seven venerable youths, the sacred company whose number is most honourable.

The youths of Ephesus showed the ungodly emperor to be foolish, whose mind was filled with the vainglory of falsehood.

O holy youths, through your faith you were truly shown to be immaculate offerings and sacrifices for the Lord.

*Theotokion* O pure and ever blessed one, never cease to pray for us, that we may be delivered from all tribulation.

### Ode 5

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

Dying first a normal death on earth without feeling it, O youths of Ephesus, you straightway arose in manner past nature, assuring all of the resurrection of the dead.

Consecrating yourselves to God through the confession of the true faith, as lawful athletes of the Lord you were delivered from prison and wounds, O wise ones, and have received crowns.

Having firmly overcome the falsehood of idolatry and the teachings of impious heresies, O glorious martyrs, ever save those who confess the resurrection of the dead.

*Theotokion* The transcendent one, who, without confusion, is perfect man and perfect God and was born of the holy Mother, exists in two natures but one person.

### Ode 6

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

Praised be the seven holy youths, equal in number to the pillars of God's wisdom, for by their words they crushed the ungodly rule of the tyrants as with stones.

Preserved by the law of divine providence, you received ready burial in the cave, O saints, where you were revealed as both dead and incorrupt.

You arose as witnesses to incorruption, driving away a corrupt and moribund religion: pray to God for those who hope in the resurrection.

*Theotokion* Now women's nature rejoices; now has grief come to an end and joy blossomed forth; for Mary has given birth to joy: Christ, our Saviour and God.

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

Forsaking the corrupt things of this world,  
and receiving gifts of incorruption,  
the seven holy youths, although they were dead,  
remained untouched by corruption.  
And so they arose after many years,  
burying the unbelief of the wicked.  
O faithful, as we sing their praises today, let us hymn Christ.

*Ode 7*

*Irmos* The wise children would not worship the golden body, but having entered the flame themselves they mocked their gods. In the midst of the flame they cried out and an angel bedewed them, saying: The prayer of your mouth has already been heard.

Heresy is driven from the Church as Orthodoxy shines through the youths, the pure and chosen vessels of God; for the incarnate one is the resurrection of every soul and body.

Steadfast in their suffering before death, and after death truly alive through divine glory; the holy youths in their persons piously indicate the true resurrection.

The exalted ones spoke thus: The resurrection is for both souls and material bodies; for as it is not possible to come into the world without a body, so can the body not exist without a soul: the soul is either glorified or put to shame.

*Theotokion* O Mary who gave birth to God, the Saviour of all, you are the raising up of the despairing, the restoration of sinners, the hope of the hopeless and the help of those who sing: Blessed is the God of our fathers.

*Ode 8*

*Irmos* In the furnace of the youths you prefigured your Mother, O Lord; and those who entered the fire without being consumed were an image of her who through you has been revealed today to the ends of the earth, whom we hymn and exalt above all for ever.

O divine youths, having severed the root of ungodly bitterness and the falsehood of heresy which grew malignantly, you produced the fruit of faith; and, buried alive for your faith, you rose from the dead.

## August 4

O seven holy youths and athletes, foremost among the Ephesians, you have been shown to be the divine confirmation of the Church of Christ and the kingdom of the faithful, which we exalt above all for ever.

Steadfast on the earth and equal in number to the planets making unwavering transit in the divine faith, the youths sang: O Christ, we exalt you above all for ever.

*Theotokion* No one perishes who, in the Orthodox manner, places his hope and faith in you, O Mother of God, but only those who out of envy refuse to venerate the your image.

### *Ode 9*

*Irmos* As a star shining before the sunrise, you shone forth God who came to us bodily, ineffably incarnate from your virginal womb: we magnify you, O blessed and most pure Mother of God.

The resurrection of the saints has now been revealed as a wealth of wonders and a revelation of the mysteries of God; for though they once died a natural death, they have now risen devoid of corruption, arrayed as though they had never died.

The cave of the youths is seen as a treasury of strength and a firm fortress of faith, proclaiming the coming resurrection of all; for it has resurrected not Lazarus four days dead, but those dead for centuries.

O seven youths, pillars of the wisdom of God, having suffered lawfully, you are invested with the crown of martyrdom; and by your Orthodox teaching you reveal the resurrection, as champions of the Church who pray for those who hymn you.

*Theotokion* You preserved your soul and body undefiled, O pure one, for Christ the king desired your beauty and made you the mother of his incarnation, O all-glorious Mary, ever bestowing salvation upon me.

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

Having armed themselves with the sword of your precious cross, O Word, the athletes firmly vanquished the hosts of the adversary; and they now reign with you, O my Christ, the king of all.

*Theotokion* Saved through you, we truly confess you to be the Mother of God; for you ineffably gave birth to God, who has destroyed death by the cross and drawn to himself the multitudes; and with them, we praise you, O Virgin.

## August 5

# Forefeast of the Transfiguration Commemoration of the holy martyr Evsignius

## Vespers

*At Lord I call to you... 6 verses, beginning with 3 for the Forefeast, tone 4,  
to the Special Melody You have given a sign...*

Come, let us go up with Jesus \* who ascends the holy mountain, \* and there let us listen \* to the voice of the living God, \* the unoriginate Father, \* who through the divine Spirit bears witness by a cloud \* to his true Sonship; \* and, illumined in mind, \* let us gaze upon the light amid light.

Come, let us dance beforehand, \* let us purify ourselves \* and faithfully prepare for divine entry \* to the dwelling-place of the transcendent God. \* Let us receive the glory \* which the fore-chosen apostles were granted to behold \* mystically on Mount Tabor.

Come, and, having transformed ourselves \* with a more exalted transformation, \* let us prepare well for the morrow, \* to ascend the holy mountain of God, \* to see the glory of Christ which shines immutably, \* more brightly than the sun; \* and, illumined with the light of the Trinity, \* let us glorify his condescension therein.

*And 3 verses of the martyr, in the same tone,  
to the Special Melody As one valiant among the martyrs...*

Dyed in the blood from your body, O glorious one, \* you clothed yourself \* in the purple robe of divine grace, \* and placed upon your head \* the crown of life incorruptible. \* Bearing the trophy of the cross \* in your right hand as a scepter, O wise Evsignius, \* you reign with Christ, \* ever rejoicing.

You were recognized \* as an invincible warrior, O Evsignius; \* as, wielding the sword of the cross, \* you went forth to battle the adversary. \* Having cast him down, \* contending splendidly \* you received the crown of victory \* from the Master, the sole judge of the contest \* who reigns for ever.

In your sufferings, \* O glorious athlete Evsignius, \* you portrayed the honorable passion; \* and, as a victor, \* you dwell in the city on high, \* rejoicing with the martyrs, \* deified through communion with the divinity. \* Therefore we celebrate \* your honoured and holy festival.

**August 5**

Glory be to the Father... Both now and for ever... *tone 5*

Come, let us ascend the mountain of the Lord  
to the house of our God,  
to gaze upon the glory of his transfiguration,  
the glory of the only-begotten of the Father.  
Through light let us receive light;  
and, exalted in spirit,  
let us ever hymn the consubstantial Trinity.

*But if it be Saturday evening, we sing the appointed Dogmatikon.*

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

Being illumined \* with the radiance of the virtues, \* let us proceed to the holy mountain, \* that we may behold \* the divine transfiguration of the Lord.

*Verse* Mercy and truth are met together, righteousness and peace have kissed each other.

Shining forth like the sun \* on the mountain today, \* before undergoing his sufferings, \* Christ shows to the participants in his mysteries \* a divine sign of his divinity.

*Verse* Happy the people who know the triumphal shout, who walk, O Lord, in the light of your countenance.

Desiring to transform \* Adam's nature, \* Christ now ascends Mount Tabor, \* that he might disclose his divinity \* to the participants in his mysteries.

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

Christ our God transfigured in glory on Mount Tabor,  
showing the glory of your divinity to your disciples:  
illumine us also with the light of the knowledge of you,  
and guide us to the path of your commandments,  
who alone is good and loving to mankind.

*Troparion of the Forefeast,  
tone 4*

Let us go forth, O faithful,  
to meet the transfiguration of Christ,  
splendidly celebrating the Forefeast thereof,  
let us cry out:  
The day of divine gladness has arrived;  
the Master ascends Mount Tabor,  
to radiate the beauty of his divinity.

## Matins

*At God is the Lord... the troparion of the Forefeast, thrice.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4  
to the Special Melody You have appeared...*

The most splendid feast of the Master has arrived:  
let us come to the mountain, having first cleansed ourselves spiritually,  
and let us ascend Tabor, to behold Christ.

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...*

Splendidly celebrating the day of the forefeast  
of the glorious and awesome transfiguration of Christ,  
O faithful, let us together cry out:  
Transform our nature, O compassionate Saviour;  
illumine it with your divine flesh,  
and impart to it its original dignity of incorruption,  
that we may all glorify you, our one God.

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

*We sing three Canons:  
of the forefeast, a Triodion in Odes 1, 8 and 9,  
and of the martyr.*

*If the Forefeast falls on a Sunday, we sing the Triodion at Compline.*

*Ode 1*

*Canon of the Forefeast, 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.

## August 5

Let heaven shine down light from above brighter than the sun, and let the earth hear the words of the living God testifying to the Sonship of him who shall be transfigured, as the Father bears witness on Mount Tabor.

Christ ascends, who is visibly man but God concealed, to disclose the radiance of his divinity which shines more brightly than the sun with the splendour of glory.

Our minds now see Christ coming to Mount Tabor to appear to Moses in a vision of glory and to converse with him face to face: rejoicing, let us celebrate the forefeast today.

*Triodion, in the same tone*

*Irmos* I shall sing to you, O Lord my God, who guided your people from the bondage of Egypt and drowned the chariot and power of Pharaoh.

Celebrating this day of the forefeast of the transfiguration of Christ our deliverer, O faithful, let us clap our hands in hymnody.

Having reached the threshold of the holy transfiguration of Christ, embracing it we are illumined with divine favor.

Taking the disciples on this very day, Christ ascends the mountain, to be transfigured there, illumined by his divinity.

Come all, and noetically reaching Mount Tabor, let us gaze upon Christ who is awesomely transfigured before his disciples.

We cry to you like the Prophet David: Mount Tabor and Hermon rejoice in your name, O Christ, at your transfiguration.

Having our heart purified of the passions like a lofty mountain, let us gaze upon the transfiguration of Christ which illumines our mind.

*To the Trinity* In Orthodox manner, let us glorify the Trinity: the Father, the Son and the Holy Spirit, the one divinity, the unity in three persons.

*Theotokion* In Orthodox manner, we, the faithful, confess you to be both Mother and Virgin, who ineffably gave birth to Christ our God, the greatly merciful one.

*Canon of the martyr, tone 8*

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

Glorious martyr, save those who with the glorious ranks of the angels unceasingly glorify your memory.

Your sanctified mind is shown to be a temple of the Comforter, O athlete; and so, in faith, we honour you.

In your body, O blessed one, you displayed the death of him who suffered bodily to bring forth life, and you have been granted true life.

Strengthened by the Spirit, you cast down the might of the iniquitous and held fast to the laws of the Lord, O glorious martyr.

*Theotokion* The curse has been abolished and grief brought to an end through your birth giving, O blessed and immaculate Maiden, the gladness of the faithful.

*Ode 3*

*Canon of the Forefeast*

*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.

He who has dominion over all creation has become visible, assuming the form of a servant: with this form he shows his disciples the unapproachable radiance of his divinity as far as they are able to perceive it.

Christ the Sun comes to the mountain to shine in glory, with his light making dim the shining morning-star: illumined by his rays, let us celebrate the forefeast today.

Fulfilling the words of eternal life, Christ stood as one who shows things to others, that they might understand; for he was pleased to reveal in himself the radiant glory of the Father.

*Canon of the 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 stood before the tribunal, confessing God the king who assumed flesh and edified man, O wise martyr.

Consumed by burning embers in your martyrdom, you offered yourself as an unblemished sacrifice to the ember who shone forth from the Virgin.

Filled to overflowing with the waters of the Spirit, O glorious one, you dried up the turgid streams of polytheism.

## August 5

*Theotokion* I direct all my longing toward you, O pure Lady: quickly cause carnal lusts to cease within me.

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

Let us praise the martyr Evsignius  
who demolished falsehood with the power of Christ  
and who made clear the faith.  
In endurance of torture, he denounced every cruelty of the tyrants,  
receiving a crown of victory from the right hand of God.

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

*Sessional Hymn of the Forefeast, same tone,  
to the Special Melody* Joseph marvelled...

Prepare yourself, O Tabor:  
see, Christ is coming upon you  
to show the glorious disciples  
as much of the radiance of his divinity as they can bear.  
Elias and Moses shall stand in fear, covered with brilliant light  
and the voice of the Father of lights from on high shall say:  
This is my beloved Son, listen to him.

### *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 choir of heaven rejoices with those on earth and celebrates beforehand the radiance of the bestower of light, who was pleased to shine ineffably on Tabor, transforming his human form.

Living with mankind in your coming as God and man, you mystically enlightened the world with the splendour of miracles; and shining with the glory of divinity on Tabor, you shone forth with unapproachable light.

Of old, Jesus, son of Nun, caused the sun to halt, prefiguring the day of your divine suffering; and before suffering on your precious cross, O Savior, you dimmed the shining of the sun with the divine rays of your countenance.

*Canon of the Martyr*

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

Casting off the slumber of despondency, O martyr Evsignius, you proceeded boldly to your contest with wakefulness and unwavering faith.

Rejoicing in God your Saviour, O truly wondrous martyr, you considered the torture of your body to be like sweet sustenance.

Humbling yourself with divine integrity, O athlete, you cast down the prideful arrogance of him who fell headlong in his malice.

You became an invincible warrior, struggling in battle; and, completing your martyrdom, you destroyed the bodiless foe.

*Theotokion* O most holy and ever-virgin Maiden, you gave birth to the Word who is equally powerful and equally enthroned with the Father and the Spirit.

*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.

Rejoicing, let us faithfully follow Christ, for see, he goes upon the mountain, taking with him his foremost disciples; and, shining before them with unapproachable beauty outshining the sun, he radiates his glory.

Let heaven be enlightened yet more splendidly today, by Christ's ascent to the mountain, for he shines with light unapproachable, dimming the rays of the sun with the glory of his divinity, as he is the giver of light.

Christ shows the disciples a mystery on Tabor, his countenance shining more brilliantly than beams of light; he who clothes himself with light, as said the psalmist, has made the vesture of his robes as white as snow.

*Canon of the 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.

## August 5

Cleaving earnestly to the Master, O all-wise Evsignius, you withdrew from wickedness.

You did not offer worship in dead temples, O God-bearer, knowing that the Lord, the living God, is in the heavens.

Uplifted upon a tree, O martyr of valiant mind, with faith you portrayed the sufferings of the dispassionate one.

*Theotokion* The Word became incarnate in your womb, O pure one, delivering the world from the irrationally carnal passions.

### *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.

Preparing for his friends a bridal-chamber of the glory of that joy which is to come, Christ ascends the mountain, leading them from life below to the life of heaven.

Astonishing the minds of the disciples, Christ shone with the radiance of heaven on earth, while the leaders of the Law and the prophets stood before him as servants; and they bore witness to God as representatives of the living and the dead.

Christ comes to reveal himself as light in a place of darkness, in the radiance of divine glory, and we walk toward this radiance, rejoicing in the sight of his countenance.

#### *Canon of the Martyr*

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

With nobility you laid up truth in your heart, O blessed martyr; and knowing the mind of the enemy you hastened to the tribunal where you destroyed his army with the weapon of the cross.

The servants of demons, knowing you to be a servant of the Trinity, O martyr Evsignius, gave you over to torture, imprisonment and undeserved death; yet they were vanquished by your invincible opposition.

The torrents of your blood dried up the turgid torrents of iniquity, the false rivers of ungodliness and the streams of wickedness, O martyr, and have become an unfathomable abyss of healings for the faithful.

*Theotokion* O pure Virgin Mother, who caused the gardens of evil to wither away through the Word who flowered within you, sever the wicked thoughts of my soul at the root and sow therein the beautiful plants of the virtues.

*Kontakion of the forefeast, tone 4*  
*to the Special Melody* You have appeared...

Human nature is now made divinely luminous,  
by the transfiguration of God;  
and cries out in gladness:  
Christ is transfigured,  
thereby saving us all.

*Ikos* By the divine transfiguration of our image, disfigured of old by the fall, the creator has brought our forefather Adam up from the vaults of Hades, and he deifies our understanding. He remains both God and man, bearing the nature of each in a unity, without confusion or separation. Now he shines ineffably on Tabor, and from his flesh emits the rays of his divinity, illumining those who sing: Christ is transfigured, thereby saving us all.

*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 as they sang: Blessed are you, the supremely exalted Lord God of our fathers.

Let us follow the chosen disciples to the transition from the earth leading to the heights, gazing upon the awesome sight of Christ; and, marvelling, let us cry out with them: Blessed are you, O God.

With water and fire you purify defiled human nature, and through your flesh you display its radiance, O Saviour, your countenance shining more brightly than the sun in an image of the glory to come.

Let us ascend the holy mountain with Christ, who leads the son of Zebedee with Peter the eminent one, chosen to be witnesses of his glory, who sing: Blessed are you, O God.

*Canon of the Martyr*

*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.

## August 5

Having illumined your soul through the blood which you shed with love for the incarnate Christ, O martyr, you passed over to him, crying out, rejoicing: Blessed are you, O God.

Burning with love for the Saviour, you avoided defiling impiety, O Evsignius, and endured the winter of cruel torments, crying: Blessed are you, O God.

With the drops of your divine blood still flowing, O glorious one, you stood before Christ the Master, singing: Blessed are you, O God.

That you might inherit the everlasting life of the divine kingdom, O Evsignius, you spurned the glory of this transitory life, crying: Blessed are you, O God.

*Theotokion* You gave birth to a new child, begotten of the Father before time began, O pure Mother of God. To him we all sing: Blessed are you, O God.

### *Ode 8*

#### *Canon of the Forefeast*

*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.

Who cannot marvel at the magnificence of your glory, O king of glory, which, transfigured, you showed your friends, illumining them with divine splendour? With them illumine us all with your light, who with faith sing hymns of the forefeast.

Let the heights of heavenly life and the divine radiance of eternal glory be given to your servants who celebrate the forefeast of the splendid celebration of your transfiguration, when you shone with light, illumining those who hymn you, O Christ, the giver of life.

As the unapproachable light and the giver of light, O ever-existent and unoriginate Lord, who clothes yourself in light as in a garment, incarnate you shone with light in the world; and upon the mountain, you caused light to shine showing an image of the Father's glory.

### *Triodion*

*Irmos* In the furnace the captive youths confessed Christ the king, saying with a loud voice: Hymn the Lord, all you works.

Shining forth, this present day of the radiant transfiguration of the Lord commands the world to sing: Let all the works of the Lord hymn and exalt him above all for ever.

Come, O faithful, and in mind let us go to the holy mountain, to see the most radiant transfiguration of Christ; for it illumines all who glorify it for ever.

With a pure heart, in anticipation let us proceed to meet the transfiguration of Christ and cry out splendidly: Let all the works of the Lord hymn and exalt him above all for ever.

*To the Trinity* Let us theologize concerning the one divinity in three persons: the Father, the Son and the most holy Spirit, as we sing: Let all the works of the Lord hymn and exalt him above all for ever.

*Theotokion* Christ the king, who was born for us of the Virgin Mary who remained pure even after giving birth, let all the works of the Lord hymn and exalt above all for ever.

*Canon of the Martyr*

*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.

Protected wholly by the shield of piety, O blessed one, by grace you vanquished the iniquitous, singing unceasingly: Bless the Lord, all you works of the Lord.

When troubled, you cried out to God your benefactor, and he heard you and delivered you from evils, who cried out: Bless the Lord, all you works of the Lord.

Not offering irrational worship to inanimate gods, O martyr, you offered yourself as a pure sacrifice to God, singing unceasingly: Bless the Lord, all you works of the Lord.

That you might receive life and glory, O wise Evsignius, you died to the world and were slain, crying out: Bless the Lord, all you works of the Lord.

*Theotokion* Merciful Virgin who gave birth to the most merciful God, grant divine mercy to all who sing: Bless the Lord, all you works of the Lord.

*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.

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Rejoice, O heaven, for you now know the never-waning sun who shines from the earth and desires to cover the radiance of the sun with divine glory: let the earth join chorus radiantly, shining with heavenly splendour and brilliance, becoming light.

In song, David foretold your transfiguration, saying: Who is like you among the sons of God, O Lord? Glorified in the councils of the saints, you have shown yourself as great to those about you and awesome in the glory of your divine countenance.

O Word of God, Wisdom, Power and Image of the Father: O God, known by the faithful and recognized as man, grant us your transfiguration, that we may celebrate the radiant festival in the light of shining good deeds.

### *Triodion*

*Irmos* With hymns we magnify you, the unwedded Mother of God, the heavenly bridal-chamber, who gave birth to the author of our salvation.

Celebrating this the first day of your most glorious and radiant transfiguration, O Christ, with hymns we magnify you.

Earnest in our knowledge of the glorious transfiguration of the Lord, let us spiritually illumine our thoughts, magnifying it.

Transformed with the goodly transformation of the transfiguration of Christ, we find ourselves made radiant by our good works, magnifying it.

*To the Trinity* With hymns we magnify you, the Trinity in three persons, the indivisible being, the Father, Son and Holy Spirit.

*Theotokion* With hymns we magnify you, the bush which Moses beheld, burning yet not consumed, who received the fire of the divinity.

### *Canon of the Martyr*

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

With the might of Christ you slayed the feeble enemy who had exalted himself and now truly rages in vain, O martyr, and you bowed your head to be cut off by the sword and hallowed all the earth with the flow of your blood.

You are blessed as the adornment of athletes, O Evsignius, the beauty of martyrs, the unshakable pillar of the Church, the strong protection of the pious, the divine splendour of those who have recourse to you, and a star most radiant.

The vapour of your sweat lets fall a sweet-smelling myrrh, O Evsignius: it perfumes the hearts of us who hymn you and dispels the stench of passions, tribulations and sorrows, O valiant athlete of Christ.

O Jesus, sun of glory, who has illumined the memory of your athlete today: by his supplications illumine my soul darkened by the deceit of the serpent, that I may glorify you as the true God who loves mankind.

*Theotokion* O gateway of the light, illumine the eyes of my heart, I pray, which have been blinded by the darkness of sin, that they may be receptive to the divine radiance, that I may honour and magnify you with godly voice.

*Exapostilarion of the forefeast,  
to the Special Melody* Having adorned the heaven with stars...

He who created the sky and gave light to the stars, ascending Mount Tabor today, illumines the disciples with the radiance of his divinity.

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

Today Christ shines forth light on Tabor. Today the voice of the faith is audible as thunder from on high, crying: This is my beloved Son.

*Aposticha, tone 1  
to the Special Melody* Joy of the ranks of heaven...

Celebrating today the forefeast  
of the most holy and glorious transfiguration,  
let us glorify Christ who has transfigured our nature  
with the fire of the Divinity,  
and illumined it with incorruption, as it was before.

*Verse* Mercy and truth are met together, righteousness and peace have kissed each other.

Come, let us ascend the holy mountain,  
and gaze with faith upon the most radiant transfiguration of the Lord,  
worshiping him with faith; and let us say:  
You alone are God incarnate, who has deified mankind.

*Verse* Lord, we shall walk in the light of your countenance and in your name shall we rejoice all the day long.

This is the day of the forefeast,  
whereon Christ is transfigured.  
Moses and Elias were with him on Mount Tabor,  
together with his disciples;  
and a voice was heard:

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This is truly my beloved Son.

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

*Tone 5, Idiomelon*

Moses who beheld God,  
and Elias of the fiery chariot who traversed the heavens unconsumed,  
witnessed your transfiguration,  
O Christ, the fulfiller of the Law and the prophets.  
Grant your enlightenment to us also, O Master,  
that with them we may hymn you for ever.

## **Liturgy**

*Beatitudes, of the Canon of the Forefeast, Odes 3 and 6.*

*No other directions regarding the Liturgy are provided,  
apart from rubrics for when the Forefeast falls on a Sunday.*

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# The Transfiguration of our Lord and Saviour Jesus Christ

## Little Vespers

*At Lord I call to you... we sing 4 verses in tone 1,  
to the special melody Joy of the heavenly ranks...*

On mount Sinai, he who spoke of old in images saying,  
I am God, He-who-is,  
on this day is transfigured on Mount Tabor,  
displaying the original form shining with brilliant beams.  
Therefore I magnify your power, O Christ. *twice*

Taking your chosen disciples, Peter, James and John,  
you eagerly led them up to the mountain, O Christ;  
and there you showed an awesome wonder,  
the everlasting and unbearable magnificence  
of your divine manifestation.

The apostles of old trembled  
at your unapproachable presence, O Christ,  
falling prostrate to the ground and marvelling  
at the power of your divinity shining more brightly than the sun  
with your indescribable power, O good one.

*But Kalistos gives instead these three verses in tone 4,  
to the special melody You have given a sign...*

Come, let us rejoice, climbing up from the earth to the highest contemplation of the virtues: let us be transformed this day to a better state and direct our minds to heavenly things, being shaped anew in piety according to the form of Christ. For in his mercy the Saviour of our souls has transfigured disfigured man and made him shine with light upon Mount Tabor. *twice*

Let us, who love to see and hear things past understanding, mystically behold Christ shine as lightning with the rays of divine splendour; and let us make the Father's voice resound, who proclaimed him as his well beloved Son. On Mount Tabor he makes bright the weakness of man and bestows enlightenment upon our souls.

Let the assembly of all on earth and in the world above be moved to praise Christ our God, Lord of both the living and the dead. For when he was divinely transfigured on Tabor, the Saviour of our souls was pleased to have at his side the leaders and the preachers of both the Law and grace.

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

*Tone 8*

The shining cloud of the transfiguration  
has replaced the darkness of the Law.  
Moses and Elias were granted this most radiant glory,  
and taken up within it, they said to God:  
You are our God, the king of the ages.

*At the Aposticha, these verses in tone 2,  
to the special melody O house of Ephrata...*

On this day, on Mount Tabor, \* Christ has changed \* the darkened nature of  
Adam; \* he has filled it \* with brightness, making it divine.

*Verse* The heavens are yours, so also is the earth: you founded the world and all  
that is in it.

Shining with the radiance of virtue, \* let us sing in praise, \* as we see the divine \*  
transfiguration \* of the Lord on the holy mountain.

*Verse* Tabor and Hermon shall sing of your name.

The sun which makes the earth bright \* now sets once more; \* but Christ has  
shone with brilliant glory \* upon the mountain \* and has filled the world with light.

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

*same tone and special melody*

Moses and Elias \* saw upon Tabor \* God who was made flesh \* of a virgin  
Maiden \* for the redemption of mankind.

*Troparion of the feast, tone 7*

You were transfigured on the mountain O Christ our God,  
showing your disciples as much of your glory as they could bear.  
At the intercession of the Mother of God,  
may your everlasting light shine also upon us sinners.  
Glory to you, O giver of light.

## Great Vespers

*We do not sing Blessed is the man...  
unless the feast falls on a Sunday when we sing the entire first Kathisma,  
or on Monday when we sing only the first Antiphon.*

*At Lord I call to you... we sing 8 verses in tone 4,  
composed by Kosmas the monk*

Before your crucifixion, O Lord,  
the mountain became like heaven  
and the cloud spread itself out as a covering  
when you were transfigured and the Father testified.  
Peter with James and John were there,  
who were also to be present with you at the time of your betrayal;  
so that, seeing your wonder, they would not be fearful at your suffering.  
In your great mercy grant that we also may venerate  
your suffering in peace. *twice*

Before your crucifixion, O Lord,  
taking the disciples upon the high mountain,  
you were transfigured before them,  
shining upon them with the bright beams of your power.  
For in your love for mankind and in your authority  
you desired to show them the splendour of the resurrection.  
As merciful and loving to mankind, O God,  
grant this splendour to us in peace. *twice*

<sup>1</sup>The mountain once veiled and gloomy is now venerable and holy,  
since your feet have stood upon it, O Lord,  
when by your awesome transfiguration to Peter, James and John  
was revealed the hidden, pre-eternal mystery.  
Unable to bear the radiance of your countenance  
and the brightness of your garments,  
they fell to the ground  
and covered their faces in terror.  
Seized with awe they marvelled  
to see Moses and Elias standing there and talking with you;  
and a voice in testimony came from the Father:  
This is my beloved Son with whom I am well pleased; listen to him:  
it is he who grants the world great mercy. *twice*

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<sup>1</sup> In the Greek books, this and the following verse are reversed in order.

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Transfigured upon the high mountain, the Saviour shone in glorious majesty,  
illuminating the foremost disciples  
by the summit of the virtues  
as they were accorded the divine glory.  
Talking with Christ, Moses and Elias showed  
that he has authority over the living and the dead,  
and that he is God  
who spoke of old through the Law and prophets.  
The voice of the Father testified to him from the cloud of light:  
Hear him, who through his cross ravages Hades  
and gives eternal life to the dead. *twice*

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

*Tone 6,  
composed by Anatolios*

Prefiguring your resurrection, O Christ our God,  
you took with you as you ascended Mount Tabor  
your three disciples, Peter, James, and John;  
and as you were transfigured, Mount Tabor was clothed with light,  
and your disciples cast themselves down upon the ground,  
unable to gaze upon your form that none may see, O Word.  
The heavens were afraid and the earth quaked,  
and the angels ministered in fear and trembling  
as they saw the glory of the Lord upon the earth.

*Entrance and Prokimenon of the day.*

*But notice that if the feast falls on a Saturday, then we sing instead of the Prokimenon of the day  
the Great Prokimenon in tone 7 Our God is over heaven and earth...*

A reading from Exodus

The Lord said to Moses, "Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction."

So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, "Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them."

Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud.

Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

## A reading from Exodus

In those days the Lord spoke to Moses face to face, as one speaks to a friend. Then he would return to the camp; but his young assistant, Joshua son of Nun, would not leave the tent.

Moses said to the Lord, "See, you have said to me, 'Bring up this people'; but you have not let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.' Now if I have found favor in your sight, show me your ways, so that I may know you and find favor in your sight. Consider too that this nation is your people." He said, "My presence will go with you, and I will give you rest." And he said to him, "If your presence will not go, do not carry us up from here. For how shall it be known that I have found favor in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth."

The Lord said to Moses, "I will do the very thing that you have asked; for you have found favor in my sight, and I know you by name." Moses said, "Show me your glory, I pray." And he said, "I will make all my goodness pass before you, and will proclaim before you the name, 'The Lord'; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But," he said, "you cannot see my face; for no one shall see me and live." And the Lord continued, "See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen."

So Moses arose early in the morning and went up on Mount Sinai, as the Lord had commanded him. The Lord descended in the cloud and stood with him there, and proclaimed the name, "The Lord." The Lord passed before him, and proclaimed, "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness." And Moses quickly bowed his head toward the earth, and worshipped.

## A reading from the book of the Kings

In those days, Elias came to Beer-sheba, which belongs to Judah; he left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O Lord, take away my life, for I am no better than my ancestors." Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the Lord came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there....

The word of the Lord came to him, saying, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the

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fire a sound of sheer silence. When Elias heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elias?"... Then the Lord said to him, "Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place.

### *Entreaty*

*verses with their own special melody, tone 2*

Sanctifying the whole world with your light, O good one,  
you were transfigured upon the high mountain,  
showing your power to your disciples,  
that you might redeem the world from the transgression.  
Therefore we cry out to you:  
Save our souls, O compassionate Lord.

O Christ our God, who was transfigured on Mount Tabor,  
showing your disciples the splendour of your divinity,  
enlighten us also with the light of the knowledge of you  
and guide us on the path of your commandments,  
for you are truly good and loving to mankind.

Dwelling bodily upon the earth,  
Christ, the light that shone before the sun,  
having fulfilled his fearful dispensation prior to the crucifixion,  
in a divine manner has displayed the image of the Trinity  
mystically upon Mount Tabor today.  
Taking the three excellent disciples Peter, James and John,  
he led them up the mountain by themselves.  
For a short time he concealed the flesh he had assumed  
and was transformed before them,  
revealing the excellence of the original beauty, though not in its full perfection.  
For while showing them this, he also spared them,  
lest they should lose their lives because of what they saw:  
yet they saw and understood as much as their bodily eyes could bear.  
He likewise called before him the chief prophets Moses and Elias,  
who testified to his divinity,  
that he is indeed the true brightness of the essence of the Father,  
having dominion over the living and the dead.  
Then a cloud spread out and overshadowed them;  
and out of the cloud thundered the voice of the Father, testifying:  
This is my beloved Son, whom I have begotten without change  
from within me before the morning star:  
listen to him whom I have sent to save those who are baptized  
in the name of the Father, Son and Holy Spirit,  
and who confess with faith that the single might of the divinity is indivisible.

O Christ our God, supreme in goodness, who loves mankind,  
shine also upon us with the light of your glory which no man may approach,  
that we may be heirs of your eternal kingdom.

Glory be to the Father... *tone 5*

Come, let us ascend the mountain of the Lord  
to the house of our God,  
to gaze upon the glory of his transfiguration,  
the glory of the only-begotten of the Father.  
Through light let us receive light;  
and, exalted in spirit,  
let us ever hymn the consubstantial Trinity.

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

Moses who beheld God,  
and Elias who rode in the fiery chariot across the heavens unconsumed,  
beheld you in the cloud at your transfiguration, O Christ,  
and they testified that you are the maker and fulfilment  
of the Law and the prophets.  
With them, grant your light also to us, O Master,  
that we may eternally sing your praises.

*Aposticha,*  
*verses to their own special melody, tone 1*

He who once spoke through symbols  
who on Mount Sinai said to Moses:  
I am He-Who-Is,  
was transfigured today upon Mount Tabor.  
He showed the disciples the original beauty of his form,  
as he who took upon himself human nature  
called Moses and Elias to be witnesses of this grace,  
he made them sharers in his rejoicing,  
foretelling his death on the cross and saving resurrection.

*Verse* The heavens are yours, so also is the earth: you founded the world and all  
that is in it.

David the ancestor of God, foreseeing through the Spirit  
the coming of the only begotten Son to dwell bodily with mankind,  
called creation to rejoice with him, as from afar he foretold:  
Tabor and Hermon shall rejoice in your name.  
Having ascended that mountain with your disciples,  
you were transfigured, O Saviour,  
making the darkened nature of Adam to shine again,

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and imparting to it the glory and splendour of your divinity.  
Therefore we sing to you:  
Glory to you O Lord, the creator of all.

*Verse* Tabor and Hermon shall sing of your name.

When the chosen apostles upon the mountain of the transfiguration  
saw your overwhelming brilliance  
and your unapproachable divinity, O beginningless Christ,  
they were struck with godly fear.  
The radiant cloud covered them and they heard the voice of the Father  
confirming the mystery of your incarnation:  
for even after taking flesh  
you remain the only begotten Son and the Saviour of the world.

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

### *Tone 6*

Today on Mount Tabor, O Lord,  
you showed the glory of your divine form  
to your chosen disciples, Peter, James, and John;  
for they looked upon your garments that gleamed with light  
and at your face that shone more than the sun,  
and unable to endure the vision of your unbearable brightness,  
they fell to the earth unable to lift their gaze.  
And they heard a voice that testified from above:  
This is my beloved Son,  
who has come to the world to save mankind.

### *At the Blessing of the Bread, the Troparion, tone 7*

You were transfigured on the mountain O Christ our God,  
showing your disciples as much of your glory as they could bear.  
At the intercession of the Mother of God,  
may your everlasting light shine also upon us sinners.  
Glory to you, O giver of light.

## Matins

*After the first reading from the Psalter,  
this Sessional Hymn, tone 4,  
to the special melody* Joseph marvelled...

You were transfigured on Mount Tabor, O Saviour,  
in human form revealing the glory of your second and awesome coming.  
Elias and Moses conversed with you,  
and you summoned the three disciples to be with you,  
and as they gazed upon your glory,  
they marvelled at your blinding brightness.  
O Master who shone upon them with your light, illumine our souls.

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

*After the second reading from the Psalter,  
this Sessional Hymn, tone 4,  
to the special melody* Joseph marvelled...

When you were transfigured upon Mount Tabor, O Jesus,  
a bright cloud overshadowed and covered the apostles with glory.  
At this, their gaze fell to the ground,  
unable to bear the brightness of the unapproachable glory of your face.  
O unoriginate Saviour, Christ our God  
who shone upon them with your light,  
illumine also our souls.

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

### *Polyelos, and Magnification*

We magnify you, O Christ the giver of life, and we venerate the most glorious transfiguration of your immaculate body.

*Verse* Great is the Lord and greatly to be praised, in the city of our God and in his holy mountain. [48]

*Verse* Lord, who may abide in your tabernacle, or who may dwell on your holy hill? [15]

*Sessional Hymn, tone 4,  
to the special melody* Having been lifted up...

Ascending the mountain with the disciples,  
you shone with the glory of the Father.

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Moses and Elias stood at your side,  
for the Law and the prophets minister to you as God;  
and the Father called you his Son,  
thereby declaring your essential sonship:  
we praise him in song, with you and the Spirit.

Glory be to the Father... Both now and for ever...<sup>2</sup>

### *Tone 8*

Enlightening the disciples who were with you on the mountain,  
you showed them the hidden and blinding light of your nature  
and of your divine beauty beneath the flesh, O Christ our benefactor.  
Knowing your glory to be unbearable, they loudly proclaimed that you are holy;  
for you are the one whom no man may approach,  
yet you were seen in the flesh by the world, O lover of mankind.

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

### *Prokimenon, tone 4*

Tabor and Hermon shall sing of your name.  
*Verse* The heavens are yours, so also is the earth.

Let every breath... *and the rest, with the Gospel of Luke, No 45*

*After the Psalm* Have mercy... *we sing*

Glory be to the Father...

Today all things are filled with joy: Christ is transfigured before the disciples.

Both now and for ever... *repeat*

Have mercy on me, O God...

### *Then, in tone 5*

Revealing a little of the radiance of your divinity  
to those who ascended the mountain with you, O Saviour,  
you made them lovers of your supernatural glory;  
and so they cried in awe: It is good for us to be here.  
With them we also hymn you for ever,  
O Christ the transfigured Saviour.

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<sup>2</sup> *After* Both now and for ever... *in the Slavic use, Ascending the mountain... is repeated in place of the Greek one given here in tone 8.*

*We sing two canons of the feast;  
the Irmos of each canon is sung twice, and the troparia are repeated to make 12.*

*Ode 1*

*The first canon, in tone 4,  
composed by Kosmas of Maiuma*

*Irmos* The choirs of Israel passed dryshod  
across the Red Sea and the watery deep;  
seeing the riders and captains of the enemy swallowed by the waters,  
they cried out for joy:  
Let us sing to our God, for he has been glorified.

Delivering to his friends words of life concerning the divine kingdom, Christ said:  
Through my shining with unapproachable light, you will know that the Father is in me  
and will cry out for joy: Let us sing to our God, for he has been glorified.

My disciples and friends, you will be invested with the power of tongues and will  
be marvellous in its richness: for when I appear shining brighter than the sun, you will be  
filled with glory and cry out for joy: Let us sing to our God, for he has been glorified.

Today as he promised, Christ, shining with divine brightness on Mount Tabor,  
has revealed his face to his disciples. Filled with divine and light-bearing splendour, they  
sang for joy: Let us sing to our God, for he has been glorified.

*The second canon, in tone 8,  
composed by John the monk*

*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.

Moses of old, in prophecy saw the glory of the Lord at the Red Sea in the cloud  
and the pillar of fire, and he sang: Let us sing to our deliverer and God.

Though his body was shielded by stone, Moses perceived him who is invisible in  
his divinity; and the beholder of God sang: Let us sing to our deliverer and our God.

You appeared to Moses on the mountain of the Law: of old in darkness, but now  
on Tabor in the unapproachable light of the divinity.

*We sing the Katavasia of the cross, tone 8*

Inscribing the invincible weapon of the cross,

## August 6

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*

#### *The first canon*

*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.

Entirely clothed in Adam, O Christ, you transformed the nature grown dark in former times and have filled it with glory, making it divine by your transfiguration.

Christ who of old led Israel in the wilderness with the pillar of fire and the cloud, has today blazed with indescribable light upon Mount Tabor.

#### *The second canon*

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

The glory that overshadowed the tabernacle of old when you spoke with your servant Moses, O Master, was a figure of your transfiguration which ineffably has shone as lightning upon Tabor.

You summoned the foremost of the apostles to be with you on Mount Tabor, O only begotten Word; and Moses and Elias stood with you as servants of God.

As God the Word, you became fully an earthling, uniting humanity to the fullness of the divinity, in the two natures of your person which Moses and Elias saw on Mount Tabor.

### *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 put forth flower,  
filling her with strength and steadfastness.

*Sessional Hymn, tone 4,  
to the special melody* Joseph marvelled...

You were transfigured upon Mount Tabor, O God,  
between the wise ones Moses and Elias,  
in the presence of Peter, James and John.  
And Peter spoke thus to you:  
It would be good to make three tabernacles here;  
one for Moses, one for Elias, and one for you, O Christ our Master.  
As you shone upon them with your light, so illumine our souls.

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

*Ode 4*

*The first canon*

*Irmos* I have heard of your glorious deeds O Christ our God;  
how you were born of the virgin  
that you might deliver from deception those who sing to you:  
Glory to your power, O Lord.

Christ our God, who appeared in the Law written upon Mount Sinai, borne in the cloud, the fire, the darkness and the whirlwind: glory to your power, O Lord.

As a pledge of your glorious dispensation, you shone ineffably on Tabor, O Christ our God, who existed before the ages and whose chariot is the clouds.

Those with whom you conversed in the fiery vapour, in the cloud and the moist whirling wind, stood before you as servants and talked with you, O Christ our Master. Glory to your power, O Lord.

Moses who foresaw you in the fire and the bush of old, and Elias who was taken up in the fiery chariot, were present on Tabor and proclaimed your glory, for the sake of your cross, O Christ.

*The second canon*

*Irmos* Lightning flashes of divinity proceeded from your flesh,  
therefore the chosen prophets and apostles sang and cried out:  
Glory to your power, O Lord.

You preserved the bush unharmed though it was touched by fire, O Master, and you showed your body shining with divine brightness to Moses who sang: Glory to your power, O Lord.

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The material sun was eclipsed by the radiance of the divinity, when it saw you transfigured on Mount Tabor, O my Jesus: glory to your power, O Lord.

You were revealed as an immaterial fire that burns not the material matter of the body, O Master, when you appeared to Moses, Elias and the apostles, as a unity of a duality in two perfect natures.

### *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* You parted the light from the primal chaos,  
that your works might celebrate you in light, as their creator:  
direct our paths in your light, O Christ.

The mountains bowed down before your face, for you were pleased to accept in your earthly form the light and heavenly rays which the sun gathered at your feet.

Moses and Elias cried words of instruction to the disciples who were on Tabor the holy mountain: Behold, here is Christ whom of old we proclaimed as God.

The immutable nature shone ineffably, mingled with that which is mutable, abundantly revealing to the apostles the light of the immaterial divinity.

When they saw you, O Christ the ever-existing radiance, shining in the glory of the Father, the disciples cried out to you: Direct our paths in your light.

#### *The second canon*

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

No eloquent tongue can proclaim your greatness, for you the Lord of life and Master of death stood on Mount Tabor before Moses and Elias who testified to your divinity.

With invisible hands you fashioned man in your image, O Christ, and now you have displayed the original beauty of that which you created, revealing it not as an image but according to your essential reality, as you are both God and man.

United without confusion, you have shown us on Mount Tabor the live coal of the divinity which consumes sins while it enlighten souls, which filled Moses and Elias and the foremost disciples with awe.

*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* In my affliction I cried to the Lord,  
and the God of my salvation heard me.

Shining on Tabor more brightly than the sun, the Saviour has enlightened us.

Ascending Mount Tabor, you were transfigured, O Christ, and darkening all error you have made your light shine forth.

The glorious apostles on Tabor recognized you as God, O Christ, and marvelling, bent their knees before you.

*The second canon*

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

How mighty and fearful is the vision that was seen on this day! The material sun shone from heaven, but from the earth there shone upon Mount Tabor the immaterial Sun of Righteousness, beyond all compare.

Moses on Tabor looked upon your divinity and cried: The shadow of the Law has withered and passed away, for Christ the truth has plainly come.

The pillar of fire and the cloud clearly prefigured the transfigured Christ, and the grace of the Spirit which overshadowed him on Tabor.

*Katavasia*

Jonah stretched out his hands in the form of a cross

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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 7*

On the mountain you were transfigured, O Christ our God,  
revealing to your disciples as much of your glory as they could bear;  
so that when they would see you crucified,  
they would know your passion to be willing, and would preach to the world  
that you are truly the splendid outpouring of light from the Father.

*Ikos* Awake, you slothful thoughts of my soul, lie not for ever on the ground; be lifted up and arise to the summit of divine ascent. Let us hasten to join Peter and the sons of Zebedee, and go with them to Mount Tabor, that we also may see the glory of our God and hear the voice from heaven which they heard from heaven, and preach that you are truly the splendid outpouring of light from the Father.

### *Ode 7*

#### *The first canon*

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

Bathed in the light of your unapproachable glory on Mount Tabor, the apostles cried out to Christ: Blessed are you, the God of our fathers.

Brightened by the radiance of the divine voice, in the dew-bearing cloud and in your radiance, O Christ, the apostles sang: Blessed are you, the God of our fathers.

Seeing you shining on Mount Tabor in the unapproachable light, O Christ, Peter cried out: Blessed are you, the God of our fathers.

Present with Christ the author of life when light shone from his person, the sons of Zebedee cried out: Blessed are you, the God of our fathers.

#### *The second canon*

*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.

Now the invisible becomes visible to the apostles on Mount Tabor as the divinity shines in the flesh upon those who sing: Blessed are you for ever, O Lord God.

On Mount Tabor the apostles, struck with wonder, trembled with fear before the beauty of the divine kingdom and they sang: Blessed are you for ever, O Lord God.

Now the unheard is heard: the Son, born of the Virgin without a father, receives glorious testimony by the voice of the Father that he is both God and man, the same for ever.

Not by adoption have you become the beloved Son of the Most High, for you were such by nature before the world began; and without change you have come to dwell with us who sing to you: Blessed are you for ever, O Lord 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* The children in Babylon, aflame with zeal,  
bravely trampled upon the threat of the tyrant and the flame,  
and cast into the mist of the fire, bedewed they sang:  
Praise the Lord all you works of the Lord.

Christ who upholds all things by his hands has ascended Mount Tabor with undefiled feet, where his face shone with a splendour brighter than the beams of the sun, and in its radiance stood the elders of the Law and grace, singing: Praise the Lord all you works of the Lord.

He who is the intangible and unwaning light, the radiance of the Father which gives splendour to creation, who ineffably appeared in unapproachable glory on Mount Tabor, deifies those who sing: Praise the Lord all you works of the Lord.

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Standing as priests on Mount Tabor, Moses and Elias clearly saw the divine person of Christ, shining brilliantly with the glory of the Father, and they sang: Praise the Lord all you works of the Lord.

The face of Moses once shone with glory because of the manifestation of God, but Christ is arrayed with light and glory as with a garment, for as the author of light, he shines upon those who sing: Praise the Lord all you works of the Lord.

The disciples, looking upon Christ on Mount Tabor wrapped in the luminous cloud, fell on their faces to the ground, and with enlightened minds they hymned him with the Father and the Spirit: Praise the Lord all you works of the Lord.

### *The second canon*

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

The disciples heard the testimony of the Father; and unable to bear the sight of the face whose splendour is too fierce for the eye of man, they fell to the ground in awe, singing: you priests praise and you people exalt him above all for ever.

You are the most beautiful king of all kings and blessed Lord of might, dwelling in unapproachable light and ruling over all: marvelling at this, the disciples with Moses and Elias sang: Bless him, you children; and you priests praise and you people exult him above all for ever.

As you are the Master of heaven, Lord of the earth and ruler over the nethermost regions, O Christ, there stood beside you the apostles from the earth, Elias the Tishbite from heaven, and Moses from the dead, singing with one accord: You people, exalt him above all for ever.

The chosen apostles left all earthly cares behind them to follow you, the lover of mankind, to the divine life that is high above the earth, and so they were granted the manifestation of your divinity, and sang: You people, exalt him above all for ever.

### *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 before Ode 9, even if it be Sunday,  
but we sing the festal refrain:*

Magnify, O my soul, the Lord who was transfigured on Tabor.

*Then the Irmos Your birth giving...  
and the second choir sings the same refrain and Irmos.  
This same refrain is sung at the second canon.*

*Ode 9*

*The first canon*

*Irmos* Your birthgiving is seen to be undefiled:  
God came forth from you and appeared on earth  
incarnate and dwelling with mankind.  
Therefore we magnify you, the Mother of God.

Suddenly illumined with a new outpouring of light, the disciples, struck with fear, looked at one another and fell face downwards upon the ground, worshipping you, the Master of all.

A divine voice came from the cloud announcing the wonder, as the Father of lights called to the apostles: This is my beloved Son, listen to him.

Having seen a new and marvellous vision and hearing the voice of the Father on Tabor, the servants of the Word cried: This is the image of the prototype, our Saviour.

O Son and Word, the exact imprint of the divine being, the seal that cannot be removed or altered, wisdom and arm, right-hand and power of the Most High: we sing to you with the Father and the Spirit.

*The second canon*

*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.

As an indication of your indescribable second coming when you will appear as the Most High God standing in the midst of gods, you ineffably illumined the apostles on Tabor with Moses and Elias: therefore we all magnify you, O Christ.

Come O people and submit to him: ascend the holy and most celestial mountain, and stand immaterially in the city of the living God, and in our minds gaze upon the immaterial divinity of the Father and the Spirit, blazing in the only begotten Son.

You have drawn me to you with love, O Saviour, and have transformed me by your divine will: burn up my sins with the immaterial fire and grant me your banquet, that rejoicing in them both, I may magnify your mighty works, O good one.

*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,  
to its own special melody*

O Word, the immutable light from the light of the unbegotten Father: today on Tabor we see, in the manifestation of your light, the light of the Father and the light of the Spirit, guiding the whole of creation with light. *thrice*

*At the Praises, we sing 4 verses in tone 4,  
to the special melody Called from on high...*

Before your precious cross and passion,  
you ascended Mount Tabor, O Master,  
taking with you those of your holy disciples  
whom you had specially chosen,  
wishing to show them your glory.  
Seeing you transfigured and shining more brightly than the sun,  
they fell prostrate, amazed by your power, and said:  
O Christ, you are the timeless light, the radiance of the Father,  
who has willingly shown yourself in the flesh, O immutable one. *twice*

From all eternity you are God the Word,  
who covers yourself with light as with a garment  
transfigured before your disciples, you shone brighter than the sun.  
Moses and Elias stood at your side,  
proclaiming to the living and the dead that you are the Lord:  
they glorified your ineffable dispensation and mercy,  
and the great loving kindness whereby you saved the world lost in sin.

Born of a virgin cloud and made flesh O Lord,  
transfigured on Mount Tabor and encompassed with a bright cloud;  
the voice of the Father in the presence of the disciples  
plainly declared you to be the beloved Son,  
one in essence and equally enthroned.  
At this, Peter, not knowing what he said,

spoke with wonder: It is good for us to be here;  
O benefactor rich in mercy.

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

*Tone 8,  
composed by Byzantios*

Taking Peter, James, and John alone on the high mountain,  
Christ was transfigured before them.  
His face shone as the sun and his garments became as white as the light.  
Moses and Elias appeared speaking with him;  
a cloud of light overshadowed them,  
and behold, a voice spoke from the cloud:  
This is my beloved Son with whom I am well pleased, listen to him.

*Great Doxology, Troparion, Litanies and Dismissal.*

## Liturgy

*Antiphon 1, in tone 2*

*Verse* Shout with joy to God, all the earth; sing to the honour of his name and give him glory as his praise.

Through the intercessions of the Mother of God, O Saviour, save us.

*Verse* The voice of your thunder was heard in the whirlwind: your lightning lit the world, the earth shuddered and quaked.

Through the intercessions...

*Verse* You are clothed with majesty and honour, wrapped with light as in a garment.

Through the intercessions...

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

Through the intercessions...

*Antiphon 2*

*Verse* On Mount Zion where godhead truly dwells, stands the city of the great king.

O Son of God, transfigured on the mountain, save us who sing to you: Alleluia.

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*Verse* He brought them to his holy land, to the mountains that his own right hand had won.

O Son of God, transfigured on the mountain, save us who sing to you: Alleluia.

*Verse* He chose the tribe of Judah and the hill of Zion which he loved: he built his sanctuary like the heights of heaven.

O Son of God, transfigured on the mountain, save us who sing to you: Alleluia.

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

Only begotten Son and immortal Word of God...

*Antiphon 3, in tone 7*

*Verse* They who put their trust in the Lord shall be as Mount Zion, which cannot be shaken, but endures for ever.

*Troparion* You were transfigured on the mountain O Christ our God, showing your disciples as much of your glory as they could bear. At the intercession of the Mother of God, may your everlasting light shine also upon us sinners. Glory to you, O giver of light.

*Verse* As the mountains stand about Jerusalem, so stands the Lord about his people, from this time forward for ever more.

You were transfigured on the mountain...

*Verse* Lord, who may abide in your tabernacle, or who may dwell on your holy hill?

You were transfigured on the mountain...

*Verse* Who shall ascend the hill of the Lord, or who shall stand in his holy place?

You were transfigured on the mountain...

*At the Entrance*

*Deacon* Wisdom. Be upstanding. O send out your light and your truth, and let them lead me: let them guide me to your holy hill and to your dwelling.

*And we sing the Troparion of the feast,  
Glory be to the Father... Both now and for ever... and the Kontakion of the feast.*

*Kontakion, tone 7*

On the mountain you were transfigured, O Christ our God, revealing to your disciples as much of your glory as they could bear; so that when they would see you crucified, they would know your passion to be willing, and would preach to the world that you are truly the splendid outpouring of light from the Father.

*Prokimenon, tone 4*

Lord, how various are your works, in wisdom you have made them all.  
*Verse* Bless the Lord, O my soul, O Lord my God, how great you are.

*A reading from the General Epistle of Peter the Apostle [No 65, 1: 10-19]*

*Alleluia, tone 8*

The heavens are yours, so also is the earth.  
Happy the people who know the triumphal shout, O Lord, who walk in the light of your countenance.

*Gospel, Matthew No 70*

*In place of* Truly it is right to call you blessed...  
*we sing the Irmos of Ode 9, (with the Refrain, according to some)*  
*which is sung throughout the festal period:*

*Refrain* Magnify, O my soul, the Lord who was transfigured on Tabor.

*Irmos* Your birthgiving was shown to be undefiled:  
God came forth from you and appeared on earth  
incarnate and dwelling with mankind.  
Therefore we magnify you, the Mother of God.

*Communion verse*

We shall walk in the light of your countenance and rejoice all the day long because of your name.

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*It is customary to bring grapes to the church on this day.  
They are placed on a table in the centre of the church  
and are blessed by the priest at the end of the Liturgy,  
with this prayer<sup>3</sup>.*

*Deacon* Let us pray to the Lord.

*Choir* Lord have mercy.

*Priest* God our Saviour, who was pleased to call your only begotten Son, our Lord and God and Saviour Jesus Christ, the vine, and in him has granted us the fruit of immortality: bless this fruit of the vine lying here, and may we your servants who eat of it be partakers of the true vine. Keep our lives from harm and ever give us peace, and adorn us with the eternal gifts of peace that none can take away: through the intercession of our most pure Lady, the Mother of God and ever virgin Mary and of all the saints who have pleased you through the ages; for you God, gracious and loving to mankind, and to you we ascribe glory, to the unoriginate Father, with your only begotten Son and your most holy, good and life giving Spirit, now and for ever and to the ages of ages.

*Choir* Amen.

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<sup>3</sup> In some places, apples or other fruit are brought, in which case we use instead the prayer of Blessing of First-fruits, found in the Trebnik. The above prayer is only used only for grapes.

## August 7

# Afterfeast of the Transfiguration of the Lord, Martyred monk Dometius

## Vespers

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

Before your precious cross and passion,  
you ascended Mount Tabor, O Master,  
taking with you those of your holy disciples  
whom you had specially chosen,  
wishing to show them your glory.  
Seeing you transfigured and shining more brightly than the sun,  
they fell prostrate, amazed by your power, and said:  
O Christ, you are the timeless light, the radiance of the Father,  
who has willingly shown yourself in the flesh, O immutable one. *twice*

From all eternity you are God the Word,  
who covers yourself with light as with a garment  
transfigured before your disciples, you shone brighter than the sun.  
Moses and Elias stood at your side,  
proclaiming to the living and the dead that you are the Lord:  
they glorified your ineffable dispensation and mercy,  
and the great loving kindness whereby you saved the world lost in sin.

Born of a virgin cloud and made flesh O Lord,  
transfigured on Mount Tabor and encompassed with a bright cloud;  
the voice of the Father in the presence of the disciples  
plainly declared you to be the beloved Son,  
one in essence and equally enthroned.  
At this, Peter, not knowing what he said,  
spoke with wonder: It is good for us to be here;  
O benefactor rich in mercy.

*And 3 verses of the Monk-martyr, tone 6,  
to the Special Melody Having laid aside...*

Having laid aside every enchantment of sorcery, and the abomination of the  
Persians, and their vile worship, you hastened to God who sustains mankind by his wise  
providence; and, like the apostles, by his name you healed the afflictions of animals and

## August 7

the ailments of men who earnestly came to you, O favoured of Christ. Entreat him with boldness on behalf of our souls.

You offered your whole life to the Lord, and fervently applied yourself to the course of fasting, O venerable one, with unfaltering prayer, all-night vigilance, unceasing hymnody, and a life angelic and immaculate. Hence you were enriched with the ability to work miracles, as you told your servants to glorify the Lord. Entreat him with boldness on behalf of our souls.

Wholly arrayed in the armour of the cross, and equipped with the unbreakable shield of faith, you were terrifying to the adverse hordes of the demons, for anointed with the wounds of faith and divine invocations, you drove them away, saving those who tread the path of piety from their harm, O Dometius, the favorite of Christ. Entreat him with boldness on behalf of our souls.

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

*Tone 6,  
composed by Anatolios*

Prefiguring your resurrection, O Christ our God,  
you took with you as you ascended Mount Tabor  
your three disciples, Peter, James, and John;  
and as you were transfigured, Mount Tabor was clothed with light,  
and your disciples cast themselves down upon the ground,  
unable to gaze upon your form that none may see, O Word.  
The heavens were afraid and the earth quaked,  
and the angels ministered in fear and trembling  
as they saw the glory of the Lord upon the earth.

*Entrance with Incense,  
and the Great Prokimenon, tone 7*

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?

*Note that if the feast of the Transfiguration falls on a Saturday, then this Great Prokimenon is sung on Friday [at the Great Vespers of the Feast] and on Saturday evening the usual Prokimenon is used. If the feast of the Transfiguration falls on a Sunday, then the Great Prokimenon is sung on Sunday evening.*

*Then the Litanies.*

*Aposticha, tone 6,  
to the Special Melody On the third day...*

Assuming the form of Adam, the first man, in your loving-kindness, O Christ, you revealed yourself as a second Adam; and you were transfigured on Mount Tabor, O my Saviour, revealing your divinity.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

Seeing your grace on the holy mountain of your Transfiguration, O Christ, the highest representatives of the Law were amazed. With them we worship you with the Father and the divine Spirit.

*Verse* Tabor and Hermon shall sing of your name.

Creation is illumined by your Transfiguration, O Christ, which, as God, you revealed on Tabor to the divine apostles, and to Moses and Elias, shining ineffably more brightly than the sun.

Glory be to the Father... Both now and for ever... *tone 5*

Come, let us ascend the mountain of the Lord  
to the house of our God,  
to gaze upon the glory of his transfiguration,  
the glory of the only-begotten of the Father.  
Through light let us receive light;  
and, exalted in spirit,  
let us ever hymn the consubstantial Trinity.

*Troparion of the monk martyr, tone 4*

Having struggled in fasting upon the mountain, O blessed one,  
you destroyed the noetic hoards of the enemy with the weaponry of the cross.  
Thus you bravely arrayed yourself for battle,  
slaying Copronimus with the sword of faith.  
For both of these deeds  
you have been crowned by God,  
O ever-memorable martyr, venerable Dometius.

Glory be to the Father... Both now and for ever... *and the Troparion of the feast, tone 7*

You were transfigured on the mountain O Christ our God,  
showing your disciples as much of your glory as they could bear.  
At the intercession of the Mother of God,  
may your everlasting light shine also upon us sinners.  
Glory to you, O giver of light.

*At Compline we read the Kontakion of the Feast, and likewise up to the Apodosis.*

## **Matins**

*After the first reading from the Psalter, the Sessional Hymn, tone 4  
to the Special Melody You have appeared...*

The most splendid feast of the Master has arrived: let us come to the mountain, having first cleansed ourselves spiritually, and let us ascend Tabor, to behold Christ.

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...*

You were transfigured upon Mount Tabor, O God,  
between the wise ones Moses and Elias,  
in the presence of Peter, James and John.  
And Peter spoke thus to you:  
It would be good to make three tabernacles here;  
one for Moses, one for Elias, and one for you, O Christ our Master.  
As you shone upon them with your light, so illumine our souls.

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

*We sing the [first] Canon of the Feast, and the Canon of the Martyr.*

### *Ode 1*

*The first canon, in tone 4,  
composed by Kosmas of Maiuma*

*Irmos* The choirs of Israel passed dryshod  
across the Red Sea and the watery deep;  
seeing the riders and captains of the enemy swallowed by the waters,  
they cried out for joy:  
Let us sing to our God, for he has been glorified.

Delivering to his friends words of life concerning the divine kingdom, Christ said:  
Through my shining with unapproachable light, you will know that the Father is in me  
and will cry out for joy: Let us sing to our God, for he has been glorified.

My disciples and friends, you will be invested with the power of tongues and will be marvellous in its richness: for when I appear shining brighter than the sun, you will be filled with glory and cry out for joy: Let us sing to our God, for he has been glorified.

Today as he promised, Christ, shining with divine brightness on Mount Tabor, has revealed his face to his disciples. Filled with divine and light-bearing splendour, they sang for joy: Let us sing to our God, for he has been glorified.

*The Canon of the Monk-martyr, tone 6,  
composed by Theophanes.*

*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.

Divinely blessed one, who departed to God shining with the grace of martyrdom, entreating Christ: breathe light-bearing radiance upon those who hymn you with faith.

Having torn apart the nets of deception, you truly ran to Christ with a pure mind, forsaking the worship of the Persians and escaping the ungodliness of sorcery.

Wisely you perceived that the sun is a creation and not divine; and with such thought you were instructed not to put anything visible higher than the invisible God.

*Theotokion* Most holy Virgin, who gave birth to the Son of God who became like us for our sake; we the faithful proclaim you, the pure Mother of God, and call you blessed.

*Ode 3*

*The canon of the feast*

*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.

Entirely clothed in Adam, O Christ, you transformed the nature grown dark in former times and have filled it with glory, making it divine by your transfiguration.

Christ who of old led Israel in the wilderness with the pillar of fire and the cloud, has today blazed with indescribable light upon Mount Tabor.

*Canon of the Monk-martyr*

*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.

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Strengthened by sure faith like an immovable pillar, you were neither moved by the words of sorcery nor deceived by the reasoning of Persian enchantment.

You fled the soul-destroying poison of worshipping creation and bowing down to the sun; and with love of piety sought the true God, the creator of all.

Partaking of the divine waters of regeneration, you illumined your soul and truly became a child of the grace of God, an heir to divine delights.

*Theotokion* Wisdom has built for himself a divine temple past understanding and recounting, having made his abode in your pure womb, which he cleansed by the Spirit, O immaculate one.

### *Kontakion of the Monk-martyr, tone 6*

Having utterly spurned corruptible things  
and the thoughts which drag one down to the depths,  
venerable martyr Dometius,  
you showed yourself to be a great leader of monks,  
turning to fear the wrath of the king  
who did not wish to worship Christ as the true God.  
Therefore in death you chanted the hymn:  
God is with me and no one can be against me.

### *Sessional Hymn of the Monk-martyr, tone 8, to the special melody Of the wisdom...*

Forsaking the worship of the Persians, you came to the Master  
through the laver of baptism, O glorious one, illumined in mind;  
and having lived venerably as a monk, by fasting you mortified the carnal passions,  
Having suffered and vanquished deception, O divinely wise Dometius,  
you received the twofold crown of victory, and so we cry out to you:  
Entreat Christ our God, that he grant remission of sins  
to those who with love honour your holy memory.

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

### *Sessional Hymn of the feast, tone 8, to the Special Melody That which was commanded...*

Enlightening the disciples who were with you on the mountain,  
you showed them the hidden and blinding light of your nature  
and of your divine beauty beneath the flesh, O Christ our benefactor.  
Knowing your glory to be unbearable, they loudly proclaimed that you are holy;  
for you are the one whom no man may approach,  
yet you were seen in the flesh by the world, O lover of mankind.

Ode 4

*The first canon*

*Irmos* I have heard of your glorious deeds O Christ our God;  
how you were born of the virgin  
that you might deliver from deception those who sing to you:  
Glory to your power, O Lord.

Christ our God, who appeared in the Law written upon Mount Sinai, borne in the cloud, the fire, the darkness and the whirlwind: glory to your power, O Lord.

As a pledge of your glorious dispensation, you shone ineffably on Tabor, O Christ our God, who existed before the ages and whose chariot is the clouds.

Those with whom you conversed in the fiery vapour, in the cloud and the moist whirling wind, stood before you as servants and talked with you, O Christ our Master. Glory to your power, O Lord.

Moses who foresaw you in the fire and the bush of old, and Elias who was taken up in the fiery chariot, were present on Tabor and proclaimed your glory, for the sake of your cross, O Christ.

*Canon of the Monk-martyr*

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

You recognized him whose nature is unknowable, O glorious one, and you sought him noetically; and, desiring him, you found him and, rejoicing, worshipped his majesty.

Ardently you hastened to the chaste choir, aflame with zeal for the holy monastic virtues; and you lived purely in fasting and prayer.

Your divinely wise desire easily loosed the bonds of nature and extinguished the furnace of the passions by the dew-bearing enlightenment of the Spirit, O father.

*Theotokion* My Lord and God is my strength, O Virgin Mother of God, the Word who most divinely became incarnate of your incorrupt womb, granting us life.

Ode 5

*The first canon*

*Irmos* You parted the light from the primal chaos,  
that your works might celebrate you in light, as their creator:  
direct our paths in your light, O Christ.

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The mountains bowed down before your face, for you were pleased to accept in your earthly form the light and heavenly rays which the sun gathered at your feet.

Moses and Elias cried words of instruction to the disciples who were on Tabor the holy mountain: Behold, here is Christ whom of old we proclaimed as God.

The immutable nature shone ineffably, mingled with that which is mutable, abundantly revealing to the apostles the light of the immaterial divinity.

When they saw you, O Christ the ever existing radiance, shining in the glory of the Father, the disciples cried out to you: Direct our paths in your light.

### *Canon of the Monk-martyr*

*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 with divine understanding and illumined with the radiance of purity, O blessed one, you caused all who watched to discern the eternal existence of things invisible.

Having tasted of divine virtue, silence and solitude, O father Dometius, you made your mind firm, preserving your stillness.

Your turning to higher things and wise understanding are great and wondrous; for you turned the hand of the Most High, and a work of divine grace was accomplished.

*Theotokion* You remained a Virgin intact, yet were seen to be a mother, O immaculate Lady; for you joined virginity to birthgiving, and bear both qualities.

### *Ode 6*

#### *The first canon*

*Irmos* In my affliction I cried to the Lord,  
and the God of my salvation heard me.

Shining on Tabor more brightly than the sun, the Saviour has enlightened us.

Ascending Mount Tabor, you were transfigured, O Christ, and darkening all error you have made your light shine forth.

The glorious apostles on Tabor recognized you as God, O Christ, and marvelling, bent their knees before you.

*Canon of the Monk-martyr*

*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.

You steadfastly endured the torment inflicted by the adverse foe, O truly glorious one, and, tortured by various means as the object of his hatred, you became the victor.

Your life was divine, godly and luminous; for, having forsaken the beautiful things of this world, you brought forth divine fruit and beauty, O divinely wise one.

Armed with divine power, you were brought to perform signs and wonders beyond nature, O glorious one, having grace from on high helping you.

*Theotokion* O Virgin, the habitation of the light and chamber of divine splendour past understanding for the incarnation of the creator of all: you alone were the truly blessed dwelling-place for him.

*Kontakion, tone 7*

On the mountain you were transfigured, O Christ our God,  
revealing to your disciples as much of your glory as they could bear;  
so that when they would see you crucified,  
they would know your passion to be willing, and would preach to the world  
that you are truly the splendid outpouring of light from the Father.

*Ikos* Awake, you slothful thoughts of my soul, lie not for ever on the ground; be lifted up and arise to the summit of divine ascent. Let us hasten to join Peter and the sons of Zebedee, and go with them to Mount Tabor, that we also may see the glory of our God and hear the voice from heaven which they heard from heaven, and preach that you are truly the splendid outpouring of light from the Father.

*Ode 7*

*The first canon*

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

Bathed in the light of your unapproachable glory on Mount Tabor, the apostles cried out to Christ: Blessed are you, the God of our fathers.

Brightened by the radiance of the divine voice, in the dew-bearing cloud and in your radiance, O Christ, the apostles sang: Blessed are you, the God of our fathers.

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Seeing you shining on Mount Tabor in the unapproachable light, O Christ, Peter cried out: Blessed are you, the God of our fathers.

Present with Christ the author of life when light shone from his person, the sons of Zebedee cried out: Blessed are you, the God of our fathers.

### *Canon of the Monk-martyr*

*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 radiant grace of the Spirit rested upon you, O father, showing your works as most glorious to those who sing with faith: Blessed are you, the God of our fathers.

With steadfast mind you trod the path of fasting, and at the end of your struggles you were a true martyr, crying to Christ: Blessed are you, the God of our fathers.

Your children in the faith, as if begotten through your prayers, struggled with you, their father, and they bore torments with you in the cave, with you singing to Christ: Blessed are you, the God of our fathers.

*Theotokion* Having you as a haven of salvation, we find safety from the tempest; and hoping in you as the foundation of our souls, sing to Christ: Blessed are you, the God of our fathers.

## *Ode 8*

### *The first canon*

*Irmos* The children in Babylon, aflame with zeal,  
bravely trampled upon the threat of the tyrant and the flame,  
and cast into the mist of the fire, bedewed they sang:  
Praise the Lord all you works of the Lord.

Christ who upholds all things by his hands has ascended Mount Tabor with undefiled feet, where his face shone with a splendour brighter than the beams of the sun, and in its radiance stood the elders of the Law and grace, singing: Praise the Lord all you works of the Lord.

He who is the intangible and unwaning light, the radiance of the Father which gives splendour to creation, who ineffably appeared in unapproachable glory on Mount Tabor, deifies those who sing: Praise the Lord all you works of the Lord.

Standing as priests on Mount Tabor, Moses and Elias clearly saw the divine person of Christ, shining brilliantly with the glory of the Father, and they sang: Praise the Lord all you works of the Lord.

The face of Moses once shone with glory because of the manifestation of God, but Christ is arrayed with light and glory as with a garment, for as the author of light, he shines upon those who sing: Praise the Lord all you works of the Lord.

The disciples, looking upon Christ on Mount Tabor wrapped in the luminous cloud, fell on their faces to the ground, and with enlightened minds they hymned him with the Father and the Spirit: Praise the Lord all you works of the Lord.

*Canon of the Monk-martyr*

*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.

Consumed by the love of the creator, O father, you spurned all passionate attachment to created things, clearly guided by the Spirit of God whom we exalt above all for ever.

Having shaken off earthly cares, O father, you were made rich in celestial hope and the blessedness which is in Christ, which you now enjoy for ever.

Receiving the luminous rays of the holy and divine Spirit, O wise father, you beheld him with your eyes, who awesomely instructed you in the divine mysteries.

*Theotokion* The divinely sounding harp of your ancestor called up the image of you as the holy ark bearing God clad in the flesh, whom we exalt above all for ever.

*Ode 9*

*The first canon*

*Irmos* Your birthgiving is seen to be undefiled:  
God came forth from you and appeared on earth  
incarnate and dwelling with mankind.  
Therefore we magnify you, the Mother of God.

Suddenly illumined with a new outpouring of light, the disciples, struck with fear, looked at one another and fell face downwards upon the ground, worshipping you, the Master of all.

A divine voice came from the cloud announcing the wonder, as the Father of lights called to the apostles: This is my beloved Son, listen to him.

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Having seen a new and marvellous vision and hearing the voice of the Father on Tabor, the servants of the Word cried: This is the image of the prototype, our Saviour.

O Son and Word, the exact imprint of the divine being, the seal that cannot be removed or altered, wisdom and arm, right-hand and power of the Most High: we sing to you with the Father and the Spirit.

### *Canon of the Monk-martyr*

*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.

Illumined with immaterial light, O God-bearer, you were fittingly luminous, having attained a blameless and holy life; and now you stand as a supplicant for your flock before God the Master.

Your feats of abstinence were fittingly crowned by the struggles of martyrdom, for with goodly courage you endured twofold suffering through which you received the delight of everlasting good things.

Strengthened by divine power and grace, you are for all a teacher of piety, adorned with miracles, making all steadfast and healing all who come to you with faith, O divinely blessed one.

*Theotokion* In you, O virgin Mother of God, a mystery higher than man was accomplished; for you were the Mother of God, bearing and nurturing in your embrace him who is hymned by the armies of heaven.

### *Exapostilarion of the feast.*

O Word, the immutable light from the light of the unbegotten Father: today on Tabor we see, in the manifestation of your light, the light of the Father and the light of the Spirit, guiding the whole of creation with light.

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

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

Beyond understanding, you shone forth  
from the most holy Virgin, O Word of God,  
and clothing yourself wholly in Adam,  
with the divine transformation of your countenance,  
when you were transfigured on Mount Tabor  
before your honoured crucifixion, O Master,

you illumined our whole nature  
which had become darkened of old, O Christ our God.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

Beholding Christ illumined by the light-engendering cloud on Tabor,  
the divine disciples, falling to the ground in fear,  
yet enlightened in mind and heart,  
gazed upon him with Moses and Elias  
and hymned him as God with the Father and the Spirit.

*Verse* Tabor and Hermon shall sing of your name.

Behold, the mountain which before was gloomy and enshrouded with smoke,  
is now honoured and holy.  
Christ who of old guided Israel, as it is written, with a pillar of fire and cloud,  
today shines forth ineffably thereon more brightly than the sun,  
illumining the whole world, as he is God.

Glory be to the Father... Both now and for ever... *tone 5*

Moses who beheld God,  
and Elias of the fiery chariot, who traversed the heavens unconsumed,  
bore witness to you at your transfiguration, O Christ,  
as the fulfiller of the Law and the prophets.  
Grant your enlightenment to us also, O Master,  
that with them we may hymn you for ever.

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## **Liturgy**

*At the Beatitudes, 6 verses from Ode 1 of both canons of the feast, including the Irmos of the first.*

*Prokimenon of the feast and of the Monk-martyr tone 7*  
Precious in the sight of the Lord is the death of his holy ones.

*Epistle to the Ephesians, number 133*

*Alleluia [of the feast] then of the Monk-martyr, tone 4*

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

*Gospel of John, number 52*

*Communion of the feast and of the saint:*  
The righteous shall be held in everlasting remembrance: he will not fear bad tidings.

## August 8

# Afterfeast of the Transfiguration of the Lord Emilian the Confessor, Bishop of Kyzikos

## Vespers

*At Lord I call to you... we insert 6 verses, beginning with these of the Transfiguration, tone 4,  
to the Special Melody You have given a sign...*

Come, let us rejoice, climbing up from the earth to the highest contemplation of the virtues: let us be transformed this day to a better state and direct our minds to heavenly things, being shaped anew in piety according to the form of Christ. For in his mercy the Saviour of our souls has transfigured disfigured man and made him shine with light upon Mount Tabor. *twice*

Let us, who love to see and hear things past understanding, mystically behold Christ shine as lightning with the rays of divine splendour; and let us make the Father's voice resound, who proclaimed him as his well beloved Son. On Mount Tabor he makes bright the weakness of man and bestows enlightenment upon our souls.

Today you shine with divinity upon your apostles, and to Moses and Elias, O Lord, as you are the God of the Law and of grace, delivering us now from the bonds of death: with them we glorify your loving providence, O almighty Jesus, the Saviour of our souls.

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

You openly venerated the image of Christ, O wise one, when the cruelty of Leo flared and troubled the people, reviving the ungodly heresy of Copronymus whom you openly denounced, taking your stand boldly when the hierarchs assembled. In this, you were a brave warrior of Christ: entreat him to save and enlighten our souls.

When the ungodly and impious one displayed his adverse character, condemning your steadfastness to imprisonment, you dwelt in the mansions of heaven. O divinely eloquent one, who clearly knew the unique homeland of paradise, you in no way fell away from it, but, rejoicing with gladness, endured to the end. Therefore, you were granted to behold Christ, who is life incorruptible: entreat him to save and enlighten our souls.

When Leo imposed his alien law, banning the veneration of the precious icon of Christ, with a tongue of fire you wisely countered it with the Law of God, for the

## August 8

eneration given to icons passes over to the prototype. Thus the foul beast was confronted by your discourse like thunder, O honourable, divinely eloquent and sacred father.

Glory be to the Father... Both now and for ever... *tone 1, automelon*

He who once spoke through symbols  
who on Mount Sinai said to Moses:  
I am He-Who-Is,  
was transfigured today upon Mount Tabor.  
He showed the disciples the original beauty of his form,  
as he who took upon himself human nature  
called Moses and Elias to be witnesses of this grace,  
he made them sharers in his rejoicing,  
foretelling his death on the cross and saving resurrection.

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

Tabor, the mountain of God, \* rejoices in your name, \* O Saviour; \* the Father proclaims you \* to be his beloved Son.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

A wonder was it to behold \* the material sun hide its rays \* at the transfiguration of the sun of glory.

*Verse* Tabor and Hermon shall sing of your name.

When you were transfigured, \* the disciples, from among those on earth, \* Moses, from among the dead, \* and Elias, as one from above, \* stood before you as servants.

Glory be to the Father... Both now and for ever... *tone 1*

David the ancestor of God, foreseeing through the Spirit  
the coming of the only begotten Son to dwell bodily with mankind,  
called creation to rejoice with him, as from afar he foretold:  
Tabor and Hermon shall rejoice in your name.  
Having ascended that mountain with your disciples,  
you were transfigured, O Saviour,  
making the darkened nature of Adam to shine again,  
and imparting to it the glory and splendour of your divinity.  
Therefore we sing to you:  
Glory to you O Lord, the creator of all.

*Troparion of the Transfiguration, tone 7*

You were transfigured on the mountain O Christ our God, showing your disciples as much of your glory as they could bear. At the intercession of the Mother of God, may your everlasting light shine also upon us sinners. Glory to you, O giver of light.

## Matins

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

*After the first reading from the Psalter, the Sessional Hymn, tone 4,  
this Sessional Hymn, tone 4,  
to the special melody Joseph marvelled...*

When you were transfigured upon Mount Tabor, O Jesus,  
a bright cloud overshadowed and covered the apostles with glory.  
At this, their gaze fell to the ground,  
unable to bear the brightness of the unapproachable glory of your face.  
O unoriginate Saviour, Christ our God  
who shone upon them with your light,  
illumine also our souls.

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

*After the second reading from the Psalter, the Sessional Hymn,  
same tone and Special Melody.*

Transfigured in the unapproachable glory  
of your divine light, O Christ,  
you illumined your godly disciples, Peter, James and John,  
and moved them to awe by your divine grace.  
They heard the voice of the Father bearing witness to you as his beloved Son,  
and beheld the glory of your countenance, O Saviour.  
O Word who desires to save all men, enlighten our souls

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

*We sing the [second] Canon of the Feast, and the Canon of the Martyr.*

### *Ode 1*

*The second canon of the feast, tone 8,  
composed by John the monk*

*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.

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Moses of old, in prophecy saw the glory of the Lord at the Red Sea in the cloud and the pillar of fire, and he sang: Let us sing to our deliverer and God.

Though his body was shielded by stone, Moses perceived him who is invisible in his divinity; and the beholder of God sang: Let us sing to our deliverer and our God.

You appeared to Moses on the mountain of the Law: of old in darkness, but now on Tabor in the unapproachable light of the divinity.

### *The Canon of the Confessor, tone 1,*

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

O divinely wise and blessed father, abiding with the heavenly ranks, look down and grant salvation to those who with joy observe your lovely triumph.

United with the Master and illumined by his fiery splendour, O divinely wise one received by God, you brighten your festival with your pious doctrines.

By suffering and virtue you directed your mind to the Master, O holy hierarch, as a righteous steward of soul and body, imparting to all that which is needful.

As an excellent dispenser of the ineffable mysteries of the church and a mighty champion of the truth, O glorious one, you broke the jaws of lions and stopped their mouths.

*Theotokion* The one God in two natures, who in a manner past nature is also man possessing the characteristics of each to perfection, we piously acknowledge as having been born of you, the immaculate Lady.

### *Ode 3*

#### *The canon of the feast*

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

The glory that overshadowed the tabernacle of old when you spoke with your servant Moses, O Master, was a figure of your transfiguration which ineffably has shone as lightning upon Tabor.

You summoned the foremost of the apostles to be with you on Mount Tabor, O only begotten Word; and Moses and Elias stood with you as servants of God.

As God the Word, you became fully an earthling, uniting humanity to the fullness of the divinity, in the two natures of your person which Moses and Elias saw on Mount Tabor.

*Canon of the Confessor*

*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.

We, the faithful, offer you to Christ as a divinely wise advocate who strove splendidly for him, venerating his image, preaching the law and preserving the faith.

You are the confirmation of martyrs, O wondrous and divinely wise one, who defeated the arrogance of the infamous, manifest as an unshakable and immovable rampart of the Church and a divine mediator, steadfastly denouncing the mindless ones.

The wicked one, having drained the poison of heresy to repletion, was denounced by your instructive discourse; for darkness is dispelled by light and the weaving of the evil one's counsel is laid bare by the radiance of divine wisdom.

*Theotokion* With radiant voice and from the depths of our soul we truly proclaim you to be the Mother of the incorporeal God, incarnate of you and dwelling among us, accepting neither alteration nor confusion by mingling.

*Kontakion of the Confessor, tone 3*

The Church for which you suffered | sings to your glory, O Emilian, | for you showed yourself to be a mighty champion of the Trinity, | and so we honour your memory. | Deliver your servants from the invasions of the heathen.

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

Illumined by the divine Spirit, you boldly preached the traditions of Orthodoxy and shamed the iniquitous emperor, and were consigned to prison: O venerable father, entreat Christ our God, that he grant us great mercy.

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

*Sessional Hymn of the feast,  
to the Special Melody* Awed by the beauty of virginity...

When you were transfigured on Mount Tabor  
you showed your disciples the brilliance of your divine glory  
as far as they could bear it, O Word of God.  
With them we, who hymn you, have also been enlightened,

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as with faith we cry out to you,  
O only immutable and immortal Lord:  
Glory to your kingdom, O Christ.

### *Ode 4*

#### *The canon of the feast*

*Irmos* Lightning flashes of divinity proceeded from your flesh,  
therefore the chosen prophets and apostles sang and cried out:  
Glory to your power, O Lord.

You preserved the bush unharmed though it was touched by fire, O Master, and you showed your body shining with divine brightness to Moses who sang: Glory to your power, O Lord.

The material sun was eclipsed by the radiance of the divinity, when it saw you transfigured on Mount Tabor, O my Jesus: glory to your power, O Lord.

You were revealed as an immaterial fire that burns not the material matter of the body, O Master, when you appeared to Moses, Elias and the apostles, as a unity of a duality in two perfect natures.

#### *Canon of the Confessor*

*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.

You helped to cast down the arrogance of the deceiver, having assimilated virtue, O blessed Emilian; and now you cry out to him who is omnipotent and mighty in battle: Glory to your power, O Lord.

You endured bitter imprisonment in exile, protected by the gracious Word, wondrous Emilian, servant of the sacred mysteries, crying out to God: Glory to your power, O Lord.

Dedicated to the law from infancy, and enlightened by fasting, O blessed Emilian, in later life you became a hierarch, an excellent God-bearer and hieromartyr.

*Theotokion* With life-giving divine wisdom beyond understanding, he who wisely works mysteries on earth dwelt in you, O lady adorned with the splendour of virginity.

### *Ode 5*

#### *The Canon of the feast*

*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 towards the light of your commandments.

No eloquent tongue can proclaim your greatness, for you the Lord of life and Master of death stood on Mount Tabor before Moses and Elias who testified to your divinity.

With invisible hands you fashioned man in your image, O Christ, and now you have displayed the original beauty of that which you created, revealing it not as an image but according to your essential reality, as you are both God and man.

United without confusion, you have shown us on Mount Tabor the live coal of the divinity which consumes sins while it enlighten souls, which filled Moses and Elias and the foremost disciples with awe.

*Canon of the Confessor*

*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, O lover of mankind.

Perceiving the state of your soul with divine foreknowledge, Christ highly adorned it with great honours, arraying you in the vestments of the priesthood and the sufferings of martyrdom, O honored servant of the sacred mysteries.

With the grace of the Spirit and with rivers of doctrine, you watered the flock of Christ, O blessed and sacred one; and taught by you to venerate his image and those of all the saints, we put to shame those opposed to God.

Having mortified the wisdom of your flesh amid the pangs of fasting, you enlivened your mind with the radiance of the Spirit; and having pleased God, you shone forth in both, O wondrous hierarch and martyr.

*Theotokion* O pure Virgin, the holy of holies, who gave birth to Christ the deliverer, the holy of holies who sanctifies all: we proclaim you the queen of all, as you are the Mother of the author of creation.

*Ode 6*

*The Canon of the feast*

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

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How mighty and fearful is the vision that was seen on this day! The material sun shone from heaven, but from the earth there shone upon Mount Tabor the immaterial Sun of Righteousness, beyond all compare.

Moses on Tabor looked upon your divinity and cried: The shadow of the Law has withered and passed away, for Christ the truth has plainly come.

The pillar of fire and the cloud clearly prefigured the transfigured Christ, and the grace of the Spirit which overshadowed him on Tabor.

### *Canon of the Confessor*

*Irmos* The sea monster spat forth Jonah, like a babe from the womb, 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.

Avoiding the pasture of heresy, you zealously submitted yourself to tribulations and with boldness denounced the character of him who adhered to ungodliness, O blessed one; and you were first to speak for the divinely wise council.

Fervently loving Christ alone and desiring to receive his divine radiance, O God-pleasing hierarch of the Lord, you exhibited a martyr's steadfastness, having first shone forth in fasting; and you received a twofold crown.

O blessed and venerable one, with a mind close to God on high, shining with divine radiance, you sailed the sea of life easily and hastened to the heavenly harbour, propelled by the winds of the Holy Spirit, O divinely inspired one.

*Theotokion* He who is all-divine, full of loving kindness, and pleased to save human nature grievously corrupted through the jealousy of the serpent, made his abode within you and took immutable flesh, having found you alone to be pure, O most pure virgin.

### *Kontakion, tone 7*

On the mountain you were transfigured, O Christ our God,  
revealing to your disciples as much of your glory as they could bear;  
so that when they would see you crucified,  
they would know your passion to be willing, and would preach to the world  
that you are truly the splendid outpouring of light from the Father.

*Ikos* Awake, you slothful thoughts of my soul, lie not for ever on the ground; be lifted up and arise to the summit of divine ascent. Let us hasten to join Peter and the sons of Zebedee, and go with them to Mount Tabor, that we also may see the glory of our God and hear the voice from heaven which they heard from heaven, and preach that you are truly the splendid outpouring of light from the Father.

Ode 7

*The Canon of the feast*

*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.

Now the invisible becomes visible to the apostles on Mount Tabor as the divinity shines in the flesh upon those who sing: Blessed are you for ever, O Lord God.

On Mount Tabor the apostles, struck with wonder, trembled with fear before the beauty of the divine kingdom and they sang: Blessed are you for ever, O Lord God.

Now the unheard is heard: the Son, born of the Virgin without a father, receives glorious testimony by the voice of the Father that he is both God and man, the same for ever.

Not by adoption have you become the beloved Son of the Most High, for you were such by nature before the world began; and without change you have come to dwell with us who sing to you: Blessed are you for ever, O Lord God.

*Canon of the Confessor*

*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.

Truly the goodly adornment of holy hierarchs, O father, having reigned over the passions, you became an unbreakable pillar, a rampart for the Church, magnifying God who is praised and glorified above all.

As a new David, O glorious one, you brought down the alien ones with the sling of teaching and darts of doctrine, calling God praised and glorified above all.

You stood radiantly at the tribunal of the tyrant, for Christ's sake, O father, and poured forth discourse as from a divine fountain; for you preached the veneration of icons, knowing well that such passes over to the prototype.

*Theotokion* In giving birth to the creator of all, the praised and most glorious God of our fathers who rests on the throne of the cherubim, you strangely remained a virgin, O truly exalted virgin Mother.

Ode 8

*The Canon of the feast*

## August 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 exult him above all for ever.

The disciples heard the testimony of the Father; and unable to bear the sight of the face whose splendour is too fierce for the eye of man, they fell to the ground in awe, singing: you priests praise and you people exalt him above all for ever.

You are the most beautiful king of all kings and blessed Lord of might, dwelling in unapproachable light and ruling over all: marvelling at this, the disciples with Moses and Elias sang: Bless him, you children; and you priests praise and you people exult him above all for ever.

As you are the Master of heaven, Lord of the earth and ruler over the nethermost regions, O Christ, there stood beside you the apostles from the earth, Elias the Tishbite from heaven, and Moses from the dead, singing with one accord: You people, exalt him above all for ever.

The chosen apostles left all earthly cares behind them to follow you, the lover of mankind, to the divine life that is high above the earth, and so they were granted the manifestation of your divinity, and sang: You people, exalt him above all for ever.

### *Canon of the Martyr*

*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.

With noetic fire you reduced to ashes the furnace of the tinder of heresy when you called upon God, like Elias who slaughtered abominable priests with the sword of the Spirit. Now you sing in gladness: Bless the Lord all you works of the Lord, sing and exalt him above all for ever.

Full of divine grace and power, O thrice blessed one and adorned with the comeliness of chastity, you commanded an immutable piety: standing therewith before the Master, you sing: Bless the Lord all you works of the Lord, sing and exalt him above all for ever.

You look from on high upon those who hymn you, sacred and divinely wise father, showing us the right path and shattering the arrogance of heresies, who, venerating the icon of Christ, the Mother of God and the saints, sing and worship with boldness.

*Theotokion* With no blemish in your beauty, O Virgin, you alone, from of old are seen to be most pure, illumining the world with rays of virginity and the light of purity; and so we sing: Bless the Lord all you works of the Lord, sing and exalt him above all for ever.

*Ode 9*

*The Canon of the feast*

*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.

As an indication of your indescribable second coming when you will appear as the Most High God standing in the midst of gods, you ineffably illumined the apostles on Tabor with Moses and Elias: therefore we all magnify you, O Christ.

Come O people and submit to him: ascend the holy and most celestial mountain, and stand immaterially in the city of the living God, and in our minds gaze upon the immaterial divinity of the Father and the Spirit, blazing in the only begotten Son.

You have drawn me to you with love, O Saviour, and have transformed me by your divine will: burn up my sins with the immaterial fire and grant me your banquet, that rejoicing in them both, I may magnify your mighty works, O good one.

*Canon of the Confessor*

*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.

As reward for your pangs, O God-bearing martyr Emilian, you were brought to the mansions of heaven to dwell with the divine armies of the martyrs as a godly hierarch.

You were adorned with discourse, wisdom and precepts, O excellent Emilian; so Christ has crowned your honoured head. Ever entreat him for us, we pray.

Opening wide Heaven's gates, the Master received your soul, righteous Emilian, granting it rest in a place of coolness; and now you abide by the throne of the king of all.

*Theotokion* How wondrous your miracles which pass understanding, O Mother of God and most pure Lady; for you move to awe the armies of the angels and various assemblies of men. Therefore, we unceasingly magnify you, the Mother of God.

*Exapostilarion of the feast.*

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O Word, the immutable light from the light of the unbegotten Father: today on Tabor we see, in the manifestation of your light, the light of the Father and the light of the Spirit, guiding the whole of creation with light.

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

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

Blessed is the joy which passes understanding \* of which the foremost of your divine disciples \* were granted to see \* on Mount Tabor, O Lord.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

Shining like the sun \* on the mountain today, \* before the cross, \* Christ shows his disciples \* a new sign of his divinity.

*Verse* Tabor and Hermon shall sing of your name.

Come, you mortals, \* and let us diligently ascend \* Mount Tabor, \* to behold Christ \* transfigured in glory.

Glory be to the Father... Both now and for ever... *tone 1*

When the chosen apostles upon the mountain of the transfiguration  
saw your overwhelming brilliance  
and your unapproachable divinity, O beginningless Christ,  
they were struck with godly fear.  
The radiant cloud covered them and they heard the voice of the Father  
confirming the mystery of your incarnation:  
for even after taking flesh  
you remain the only begotten Son and the Saviour of the world.

## Liturgy

*Beatitudes, 6 verses from Ode 3 of both canons for the feast of the Transfiguration, including the Irmos.*

## August 9

# Afterfeast of the Transfiguration of the Lord The Apostle Matthias

## Vespers

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

*At Lord I call to you... we insert 8 verses,  
beginning with these of the Transfiguration, tone 2,  
to the Special Melody When from the tree...*

Come, and with faith let us celebrate together the most radiant and divine transfiguration of Christ, and, transformed to a better state, let us spiritually mount to the lofty summit of the virtues with the disciples of Christ, that, taught with them the revelation of awesome mysteries, we may glorify the Saviour and Lord.

Rejoice piously and be glad, O honourable Church of the faithful, celebrating now this honoured and most radiant feast. The Master of all, who is now transfigured, clearly illumines with the brilliance of ineffable splendour the disfigurement of man, radiantly emitting a brilliance surpassing the brightness of the sun.

The God and creator of all, assuming the form of a servant in the ineffable richness of his loving kindness, now saves man from the ancient darkness. His face shining, he disclosed in his flesh the radiance of the divinity: therefore, filled with awe and fear, the disciples fell prostrate and worshiped the Master of all.

*And 5 verses of the Apostle, tone 1,  
to the Special Melody O most praised martyrs...*

Apostle Matthias, who completed the divine choir from which Judas had fallen; with the divine brilliance of your wise discourse you have expelled the gloom of the madness of idolatry with the grace of God: pray that he grant our souls peace and great mercy. *twice*

Blessed Matthias, who traversed the noetic Eden like a river flooded with divine water; giving the earth mystic waters to drink, thus making it fertile; pray that God may grant our souls peace and great mercy. *twice*

Divinely inspired Matthias, with the lightning-flashes of your teaching you have hallowed the circuit of the world, illumining and guiding all to the knowledge of God;

## August 9

you have made those asleep in the darkness of vanity and gloom of ungodliness to be receptacles of the light.

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

Grace flowed from your lips, O glorious Apostle Matthias, as you were a beacon of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in the one divinity.

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

Sanctifying the whole world with your light, O good one,  
you were transfigured upon the high mountain,  
showing your power to your disciples,  
that you might redeem the world from the transgression.  
Therefore we cry out to you:  
Save our souls, O compassionate Lord.

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

A reading from the Acts of the Apostles

In those days Peter stood up among the believers (together the crowd numbered about one hundred twenty persons) and said, “Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus – for he was numbered among us and was allotted his share in this ministry.” (Now this man acquired a field with the reward of his wickedness; and falling headlong, he burst open in the middle and all his bowels gushed out. This became known to all the residents of Jerusalem, so that the field was called in their language Hakeldama, that is, Field of Blood.) “For it is written in the book of Psalms, ‘Let his homestead become desolate, and let there be no one to live in it’; and ‘Let another take his position of overseer.’

So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us – one of these must become a witness with us to his resurrection.” So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed and said, “Lord, you know everyone’s heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.” And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

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.

*Aposticha, tone 6,  
to the Special Melody On the third day...*

Assuming the form of Adam, the first man, in your loving-kindness, O Christ, you revealed yourself as a second Adam; and you were transfigured on Mount Tabor, O my Saviour, revealing your divinity.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

Seeing your grace on the holy mountain of your Transfiguration, O Christ, the highest representatives of grace and the Law were amazed. With them we worship you with the Father and the divine Spirit.

*Verse* Tabor and Hermon shall sing of your name.

Creation is illumined by your Transfiguration, O Christ, which, as God, you revealed on Tabor to the divine apostles, and to Moses and Elias, shining ineffably more brightly than the sun.

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

## August 9

Full of divine zeal, O truly wondrous apostle Matthias, you were zealous for God Almighty, who has filled you with divine miracles, as, with this zeal, you acquired integrity through your actions. Dwelling with the heavenly choirs in the highest, pray to the Word, Christ our God, O beholder of God, that he grant us great mercy.

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

Transfigured on Mount Tabor, O Christ our God,  
you showed the glory of your divinity to your disciples:  
Illumine us all with the light of the knowledge of you  
and guide us on the path of your commandments  
as you alone are good and loving to mankind.

*Troparion of the apostle, tone 3*

Holy apostle Matthias,  
intercede with the merciful God,  
that he grant our souls remission of transgressions.

*Troparion of the feast, tone 7*

You were transfigured on the mountain O Christ our God,  
showing your disciples as much of your glory as they could bear.  
At the intercession of the Mother of God,  
may your everlasting light shine also upon us sinners.  
Glory to you, O giver of light.

## Matins

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

*After the first reading from the Psalter,*  
*the Sessional Hymn, tone 2*

He who is glorious among the apostles pursued the nations and taught the ends of the earth to worship you, O Christ our God, with the Father and the Spirit. For his sake strengthen your Church and send your blessing upon the faithful, O merciful Lord who loves mankind. *twice*

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

*Sessional Hymn of the feast, tone 4,*  
*to the special melody Joseph marvelled...*

You were transfigured on Mount Tabor, O Saviour,  
in human form revealing the glory of your second and awesome coming.  
Elias and Moses conversed with you,  
and you summoned the three disciples to be with you,  
and as they gazed upon your glory,  
they marvelled at your blinding brightness.  
O Master who shone upon them with your light, illumine our souls.

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

As Christ the Sun of Righteousness emitted you as a ray of light, to illumine the whole world, O glorious apostle Matthias, you are luminous in your supplications, enlightening with the never-waning light of God all who celebrate your holy memory with faith. *twice*

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

*Sessional Hymn of the feast, tone 4,  
to the special melody* Having been lifted up...

Ascending the mountain with the disciples,  
you shone with the glory of the Father.  
Moses and Elias stood at your side,  
for the Law and the prophets minister to you as God;  
and the Father called you his Son,  
thereby declaring your essential sonship:  
we praise him in song, with you and the Spirit.

*Polyeleos, and magnification*

We magnify you, O Matthias, apostle of Christ, and we honour your 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...

Casting down the pride of idolatry and desiring the sufferings of the Saviour, O blessed Apostle Matthias, you were revealed to the world by heaven, pouring forth miracles upon all, and becoming a teacher for the nations. We fittingly honour your memory, glorifying you in hymns and faithfully magnifying you, O enriched and divinely eloquent one. 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...

*Of the Transfiguration, tone 4,  
to the special melody Joseph marvelled...*

You were transfigured upon Mount Tabor, O God,  
between the wise ones Moses and Elias,  
in the presence of Peter, James and John.  
And Peter spoke thus to you:  
It would be good to make three tabernacles here;  
one for Moses, one for Elias, and one for you, O Christ our Master.  
As you shone upon them with your light, so illumine our souls.

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

*Prokimenon, tone 4*

Their sound has gone out through all the world and their words to the ends of the earth.  
*Verses* The heavens declare the glory of God and the firmament proclaims his handiwork.

Let every breath...

*Gospel of John, number 67*

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

Grace flowed from your lips, O glorious Apostle Matthias, as you were a beacon of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in the one divinity.

*We sing the [first] Canon of the feast, and the Canon of the Apostle*

*Ode 1*

*Canon of the Transfiguration, tone 4,  
composed by Kosmas of Maiuma.*

*Irmos* The choirs of Israel passed dryshod  
across the Red Sea and the watery deep;  
seeing the riders and captains of the enemy swallowed by the waters,  
they cried out for joy:  
Let us sing to our God, for he has been glorified.

Delivering to his friends words of life concerning the divine kingdom, Christ said:  
Through my shining with unapproachable light, you will know that the Father is in me  
and will cry out for joy: Let us sing to our God, for he has been glorified.

My disciples and friends, you will be invested with the power of tongues and will be marvellous in its richness: for when I shall appear shining brighter than the sun, you will be filled with glory and cry out for joy: Let us sing to our God, for he has been glorified.

Today as he promised, Christ, shining with divine brightness on Mount Tabor, has revealed his face to his disciples. Filled with divine and light-bearing splendour, they sang for joy: Let us sing to our God, for he has been glorified.

*The Canon of the Apostle Matthias, tone 8,  
composed by Theophanes*

*upon the acrostic* I praise you with hymns, O Matthias, friend of Christ.

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

I pray you, Matthias, bestow a beam of salvation from heaven upon me who now praises your radiant festival with hymns.

You are seen to be a great sun of the great light, O truly wondrous apostle; for you conversed directly with God who was among us.

Submitting to the laws of the Master, blessed one, with the net of your tongue you drew the ends of the earth from the abyss of ignorance.

*Theotokion* In his goodness, the most divine Word saves all of mankind, for he chose to become incarnate of you, O pure Mother of God.

*Katavasia* The choirs of Israel passed dryshod... *the canon of the Transfiguration, above.*

*Ode 3*

*The canon of the feast*

*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.

Entirely clothed in Adam, O Christ, you transformed the nature grown dark in former times and have filled it with glory, making it divine by your transfiguration.

Christ who of old led Israel in the wilderness with the pillar of fire and the cloud, has today blazed with indescribable light upon Mount Tabor.

*Canon of the Apostle*

*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.

## August 9

Strengthened by the hand of the author of life, O wise one, you were able to snatch away the spoils of the mighty one and enslave him by grace.

Loving the teacher and serving him industriously, O truly wondrous one, you saved people from deception.

The all-accomplishing Spirit chose you, O divinely eloquent one, to fill the twelfth place in the holy choir of the disciples.

*Theotokion* With your help, O pure one, I fear not the assaults of wicked enemies; for having you as an intercessor, I vanquish their hordes.

### *Kontakion of the feast, tone 7*

On the mountain you were transfigured, O Christ our God,  
revealing to your disciples as much of your glory as they could bear;  
so that when they would see you crucified,  
they would know your passion to be willing, and would preach to the world  
that you are truly the splendid outpouring of light from the Father.

*Ikos* Awake, you slothful thoughts of my soul, lie not for ever on the ground; be lifted up and arise to the summit of divine ascent. Let us hasten to join Peter and the sons of Zebedee, and go with them to Mount Tabor, that we also may see the glory of our God and hear the voice from heaven which they heard from heaven, and preach that you are truly the splendid outpouring of light from the Father.

### *Sessional Hymn of the Apostle, tone 8, to the special melody Of the wisdom...*

With the lightning flashes of divine words you consumed the deception of the wicked one and enlightened the faithful to hymn the coming in the flesh of him who has dominion over all, as you emulated his divine sufferings. Gathering in gladness, we celebrate your holy memory and cry out to you: Apostle Matthias, 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...

### *Sessional Hymn of the feast, tone 8, to the Special Melody That which was commanded...*

Enlightening the disciples who were with you on the mountain,  
you showed them the hidden and blinding light of your nature  
and of your divine beauty beneath the flesh, O Christ our benefactor.  
Knowing your glory to be unbearable, they loudly proclaimed that you are holy;  
for you are the one whom no man may approach,

yet you were seen in the flesh by the world, O lover of mankind.

*Ode 4*

*The first canon*

*Irmos* I have heard of your glorious deeds O Christ our God;  
how you were born of the virgin  
that you might deliver from deception those who sing to you:  
Glory to your power, O Lord.

Christ our God, who appeared in the Law written upon Mount Sinai, borne in the cloud, the fire, the darkness and the whirlwind: glory to your power, O Lord.

As a pledge of your glorious dispensation, you shone ineffably on Tabor, O Christ our God, who existed before the ages and whose chariot is the clouds.

Those with whom you conversed in the fiery vapour, in the cloud and the moist whirling wind, stood before you as servants and talked with you, O Christ our Master. Glory to your power, O Lord.

Moses who foresaw you in the fire and the bush of old, and Elias who was taken up in the fiery chariot, were present on Tabor and proclaimed your glory, for the sake of your cross, O Christ.

*Canon of the Apostle*

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

Proclaiming the one Essence of the divinity, the one monarchy and dominion, O blessed one, you pursued the flock of the nations.

The Lord brought you to the sea of life, O wise one, like a horse trampling the bitter waters of polytheism.

With divine discourse you renewed stony hearts, O glorious one, sowing piety and knowledge of the truth.

*Theotokion* O vessel of virginity and habitation of the infinite being, illumine my soul, darkened by many passions.

*Ode 5*

*The first canon*

*Irmos* You parted the light from the primal chaos,

## August 9

that your works might celebrate you in light, as their creator:  
direct our paths in your light, O Christ.

The mountains bowed down before your face, for you were pleased to accept in your earthly form the light and heavenly rays which the sun gathered at your feet.

Moses and Elias cried words of instruction to the disciples who were on Tabor the holy mountain: Behold, here is Christ whom of old we proclaimed as God.

The immutable nature shone ineffably, mingled with that which is mutable, abundantly revealing to the apostles the light of the immaterial divinity.

When they saw you, O Christ the ever existing radiance, shining in the glory of the Father, the disciples cried out to you: Direct our paths in your light.

### *Canon of the Apostle*

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

The true vine sent you as a fertile branch producing the grapes which exude the wine of salvation; and drinking thereof, O blessed one, we who are held fast by ignorance have cast off the drunkenness of deception.

You completed the choir of the twelve disciples from which the betrayer had cast himself, finding bitter strangulation having lifted his heel against Christ, O wondrous Matthias, proclaimer of the mysteries.

Cast into the world as divine salt, O blessed and exalted apostle Matthias, you cleansed the corruption of falsehood with sweet doctrines, driving away sickness and healing wounds of body and soul.

*Theotokion* By your most pure birthgiving, O Virgin bride of God, Adam shed the ugly garments of ancient mortality and clothed himself in a holy robe of truth unpolluted by the passions.

### *Ode 6*

#### *The first canon*

*Irmos* In my affliction I cried to the Lord,  
and the God of my salvation heard me.

Shining on Tabor more brightly than the sun, the Saviour has enlightened us.

Ascending Mount Tabor, you were transfigured, O Christ, and darkening all error you have made your light shine forth.

The glorious apostles on Tabor recognized you as God, O Christ, and marvelling, bent their knees before you.

*Canon of the Apostle*

*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 became godlike by adoption, deified by divine union; and receiving pristine rays of light from God, have illumined the faith and cleansed the earth of the darkness of idolatry. *twice*

Every prophecy of the sacred prophets is contained in you; for you were a disciple, eyewitness, emulator and apostle of him whom you proclaimed of old, O Matthias, servant of God.

*Theotokion* O Virgin, we, the faithful, call you the noetic sanctuary, the untouchable mercy-seat, the golden lamp stand, the spiritual table bearing the bread of life.

*Kontakion of the apostle tone 4*

Your luminous sound has gone out through all the world,  
like the sun illuminating the Church of the nations with grace,  
O wondrous apostle Matthias.

*Ikos* Grant me a flowing stream of discourse, O Lord who created the nature of water; strengthen my heart, O compassionate one who established the earth by your word; and enlighten my thoughts, O greatly merciful one who clothes yourself in light as with a garment, that I may utter and sing fitting that which worthily honours your wondrous apostle Matthias.

*Ode 7*

*The first canon*

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

Bathed in the light of your unapproachable glory on Mount Tabor, the apostles cried out to Christ: Blessed are you, the God of our fathers.

## August 9

Brightened by the radiance of the divine voice, in the dew-bearing cloud and in your radiance, O Christ, the apostles sang: Blessed are you, the God of our fathers.

Seeing you shining on Mount Tabor in the unapproachable light, O Christ, Peter cried out: Blessed are you, the God of our fathers.

Present with Christ the author of life when light shone from his person, the sons of Zebedee cried out: Blessed are you, the God of our fathers.

### *Canon of the apostle*

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

With the flood of your divine wisdom you dried up the torrent of falsehood, O glorious one, and with a torrent of sustenance gave drink to those who cry with faith: Blessed are you for ever, O Lord God.

By the power of God Almighty you brought down the wiles of the enemy before the face of your advance, O apostle, and the mountains and hills of ungodliness were broken down.

*Theotokion* Behold the Virgin of whom great Isaiah said in the Spirit, that she would conceive and give birth to the God to whom we sing: Blessed are you for ever, O Lord God.

### *Ode 8*

#### *The first canon*

*Irmos* The children in Babylon, aflame with zeal,  
bravely trampled upon the threat of the tyrant and the flame,  
and cast into the mist of the fire, bedewed they sang:  
Praise the Lord all you works of the Lord.

Christ who upholds all things by his hands has ascended Mount Tabor with undefiled feet, where his face shone with a splendour brighter than the beams of the sun, and in its radiance stood the elders of the Law and grace, singing: Praise the Lord all you works of the Lord.

He who is the intangible and unwaning light, the radiance of the Father which gives splendour to creation, who ineffably appeared in unapproachable glory on Mount Tabor, deifies those who sing: Praise the Lord all you works of the Lord.

Standing as priests on Mount Tabor, Moses and Elias clearly saw the divine person of Christ, shining brilliantly with the glory of the Father, and they sang: Praise the Lord all you works of the Lord.

The face of Moses once shone with glory because of the manifestation of God, but Christ is arrayed with light and glory as with a garment, for as the author of light, he shines upon those who sing: Praise the Lord all you works of the Lord.

The disciples, looking upon Christ on Mount Tabor wrapped in the luminous cloud, fell on their faces to the ground, and with enlightened minds they hymned him with the Father and the Spirit: Praise the Lord all you works of the Lord.

*Canon of the Apostle*

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

As the mouth of God you snatched from the jaws of the slayer of men those whom he had cruelly slaughtered and made food for his malice, O wise one, and with the laver of regeneration you brought them to the Lord, singing unceasingly: You people exalt him above all for ever.

As the weapon of the Word of God, O glorious one, you ground down the sword of falsehood and the weapon of evil, and by the power of God you cast down the sacrifices, pillars and temples of idolators, but made into temples of the Trinity those who cry: You people exalt him above all for ever.

You became the heaven of the Word, declaring the ineffable divine glory of the only-begotten, O wise Matthias, lightning-flash of grace, seeker of the lost, lamp stand of divine light, participant in ineffable mysteries, whom we hymn with gladness.

*Theotokion* Transcending nature, you conceived; beyond description you gave birth to the creator of human nature, who, though inseparable from the Father, became man, O pure Lady. All creation hymns, singing: Bless him, you children; you priests praise and you people exalt him above all for ever.

*Ode 9*

*The first canon*

*Irmos* Your birthgiving is seen to be undefiled:  
God came forth from you and appeared on earth  
incarnate and dwelling with mankind.  
Therefore we magnify you, the Mother of God.

Suddenly illumined with a new outpouring of light, the disciples, struck with fear, looked at one another and fell face downwards upon the ground, worshipping you, the Master of all.

## August 9

A divine voice came from the cloud announcing the wonder, as the Father of lights called to the apostles: This is my beloved Son, listen to him.

Having seen a new and marvellous vision and hearing the voice of the Father on Tabor, the servants of the Word cried: This is the image of the prototype, our Saviour.

O Son and Word, the exact imprint of the divine being, the seal that cannot be removed or altered, wisdom and arm, right-hand and power of the Most High: we sing to you with the Father and the Spirit.

### *Canon of the Apostle*

*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 Saviour called you his friend, O blessed apostle, the servitor of his commandments and heir to his kingdom, who will be enthroned with him on that awesome day to come, O wise Matthias, the completion of the twelve.

Having traversed the sea of life with the sail of the cross, O blessed one, you reached the harbour of peace and your ultimate desire; and, rejoicing you stand with the choir of the apostles, entreating him who loves mankind for us.

Your tongue is seen to be a truly radiant lamp, a shining beacon of the Spirit, which consumes foreign doctrines, burns up alien fire, and shines light upon those who sleep in the darkness of ignorance.

*Theotokion* Alone among women, you have brought an end to the curse of the first-created, O Bride of God, having given birth in the flesh to the infinite one who became finite; and you have restored the bounds of nature, and by your glorious mediation have united that which was separated of old.

### *Exapostilarion of the apostle, to the Special Melody By the Spirit in the holy place...*

Directing the course of your beautiful feet on high, O apostle Matthias, with rejoicing you mount the path to heaven, where before the Trinity, you see the Son in the Father and the divine Spirit. With faith we celebrate your sacred and divine memory.  
*twice*

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

### *Exapostiliarion of the feast.*

O Word, the immutable light from the light of the unbegotten Father: today on Tabor we see, in the manifestation of your light, the light of the Father and the light of the Spirit, guiding the whole of creation with light.

Let everything that has breath... *and the Praises, inserting 6 verses,  
beginning with these 3 of the feast, tone 2,  
to the Special Melody* O house of Ephratha...

On Mount Tabor \* the glory of the Trinity \* was clearly made known \* when you were transfigured, \* O my most good Saviour.

At the transfiguration \* a cloud of light \* was clearly stretched forth, \* filling with amazement \* the foremost of the divine disciples.

Elias and Moses \* stood before you, O Word, \* at your transfiguration, \* and the Father bore witness, \* speaking from heaven.

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

With the rod of grace \* you draw men forth \* from the abyss of vainglory, O wondrous Matthias, \* obedient to the behest of the teacher \* who illumined your understanding in all things \* and made of you an apostle \* and an honoured divine herald \* of his unapproachable divinity.

The brilliance of the Spirit descended upon you \* in a fiery vision, O blessed one, \* and made you a divine vessel \* readily expelling the gloom of ungodliness; \* and you illumine the world \* with the radiance of your wise words, \* participant in the mysteries, \* adornment of the apostles \* and blessed beholder of Christ.

Illumining those who sit in darkness \* with the lightning-flashes of your preaching, \* O glorious one, \* you show them to be children, through faith, \* of God the Master, \* whose sufferings and death you emulated, \* and of whose glory you are heir, \* as you are wise and divinely eloquent, \* and a disciple of the truth.

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

Forsaking earthly things, you followed Christ, marked by the inspiration of the Holy Spirit; and you were sent by him to the nations who were perishing, to convert men to the light of divine knowledge, O apostle Matthias, and, having finished the struggles of your divine sufferings and various torments, you committed your soul to Christ. Entreat him, O blessed one, to grant us great mercy.

Both now and for ever... *of the feast, same tone*

On Mount Tabor Moses and Elias beheld God, who had become incarnate of the Virgin Maiden, for the deliverance of mankind.

**August 9**

*Great Doxology, Litanies and Dismissal.*

## **Liturgy**

*At the Beatitudes, 8 verses:*

*4 from Ode 4 of the canon of the feast; and 4 from Ode 6 of the canon of the apostle.*

*Prokimenon of the feast; and that of the apostle, 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.

*Reading from the Acts of the Apostles, number 2*

*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 Luke, number 40*

*Communion Verse*

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

## August 10

# Afterfeast of the Transfiguration of the Lord Martyr and Archdeacon Laurence

## Vespers

*At Lord I call to you... we insert 6 verses, beginning with these of the Transfiguration, tone 4,  
to the Special Melody You have given a sign...*

You shone forth \* in great splendour on Mount Tabor \* like the radiant sun, \* O Saviour, the Word of the Father, \* showing your friends that you are He Who Is, \* who with loving kindness assumed human nature, O Christ. \* We glorify your loving dispensation, \* almighty Jesus, \* the Saviour of our souls.

Today the angels of heaven rejoice with men, \* celebrating your glorious radiance, O Christ, \* and your appearance upon Mount Tabor, \* when you stood \* in the presence of Moses and Elias, \* and Peter, James and John, \* who hymned you, O Christ who loves mankind, \* almighty Jesus, \* the Saviour of our souls.

Let things natural and supernatural \* now be moved to praise \* Christ our God \* who has dominion over the living and the dead; \* for, divinely transfigured, \* he stood on Tabor in the presence \* of the first heralds of the Law and grace, \* as he, the Saviour of our souls, \* was well pleased to do.

*And 3 verses of the martyr, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

Having served the Word blamelessly, venerable martyr, \* you were offered to the Lord as a fragrant sacrifice, consumed by fire; \* and granted the joy of heaven, O Laurence, \* you ever pray for those who honour you.

Having given yourself as a treasure for the Lord \* and submitted to his words, divinely blessed one, \* you richly distributed inviolate wealth to the poor, \* wisely and wondrously enduring torments, O wise martyr.

Let Laurence now be splendidly praised: \* the beauty of the martyrs, a glorious and wondrous warrior, \* the fountain of miracles, and helper of the oppressed, \* the star of great radiance, and sacred martyr.

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

*Tone 4, automelon*

**August 10**

Before your crucifixion, O Lord,  
the mountain became like heaven  
and the cloud spread itself out as a covering  
when you were transfigured and the Father testified.  
Peter with James and John were there,  
who were also to be present with you at the time of your betrayal;  
so that, seeing your wonder, they would not be fearful at your suffering.  
In your great mercy grant that we also may venerate  
your suffering in peace.

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

Ineffably, the Lord \* has shown the glory \* of his divinity \* on Mount Tabor \* to  
those disciples whom he wished.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

Come with haste, \* attain the heights of the virtues, \* with the disciples \* that with  
them we also \* may be granted grace.

*Verse* Tabor and Hermon shall sing of your name.

Let us who are born on earth \* cleanse our hearts, \* that the glory of the grace \* of  
the threefold Sun \* may come upon us.

Glory be to the Father... Both now and for ever... *tone 4*

Before your crucifixion, O Lord,  
taking the disciples upon the high mountain,  
you were transfigured before them,  
shining upon them with the bright beams of your power.  
For in your love for mankind and in your authority  
you desired to show them the splendour of the resurrection.  
As merciful and loving to mankind, O God,  
grant this splendour to us in peace.

*Troparion of the martyr, tone 4*

In his suffering, O Lord, Lawrence 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 Transfiguration, tone 7*

You were transfigured on the mountain O Christ our God, showing your disciples as much of your glory as they could bear. At the intercession of the Mother of God, may your everlasting light shine also upon us sinners. Glory to you, O giver of light.

## Matins

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

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

Transfigured on Mount Tabor, O Christ our Saviour, you showed your glory to your foremost disciples, and caused your immutable divinity to shine forth. Having called down a radiant cloud, you conversed with Moses and Elias. Therefore, Peter said: O Compassionate one, it is good to be here with you. O Lord who shone your light upon them, illumine our souls.

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

*After the second reading from the Psalter, the Sessional Hymn,  
same tone and Special Melody.*

Transfigured in the unapproachable glory of your divine light, O Christ, you illumined your godly disciples, Peter, James and John, and moved them to awe by your divine grace. They heard the voice of the Father bearing witness to you as his beloved Son, and beheld the glory of your countenance, O Saviour. O Word who desires to save all men, enlighten our souls

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

*We sing the [second] Canon of the Feast, and the Canon of the Martyr.*

### *Ode 1*

*The second canon of the feast, tone 8,  
composed by John the monk*

*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.

Moses of old, in prophecy saw the glory of the Lord at the Red Sea in the cloud and the pillar of fire, and he sang: Let us sing to our deliverer and God.

## August 10

Though his body was shielded by stone, Moses perceived him who is invisible in his divinity; and the beholder of God sang: Let us sing to our deliverer and our God.

You appeared to Moses on the mountain of the Law: of old in darkness, but now on Tabor in the unapproachable light of the divinity.

*The Canon of the Martyr, tone 4,  
upon the acrostic* In wisdom I hymn the mighty Laurence.

*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.

Delighting in the garden of sweetness and singing with the angelic hosts as a soldier of Christ, pray that he grant his shining radiance to me who hymns you, O blessed Laurence.

Entering the feat of honoured torture, O Laurence, with strength of soul you were a victorious athlete, magnificently arrayed in the crown of righteousness and the diadem of victory.

As a child of the light and of the day, you shine on our minds like the sun from the west, illumining the ends of the earth with splendid radiance, O glorious martyr Laurence.

*Theotokion* Delivered from the bonds of Hades and corruption, and from the condemnation of the Law, by your honoured birthgiving, O most holy Virgin, we cry to you in thanksgiving: Rejoice, O full of joy, the saving portal of grace.

### *Ode 3*

*The canon of the feast*

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

The glory that overshadowed the tabernacle of old when you spoke with your servant Moses, O Master, was a figure of your transfiguration which ineffably has shone as lightning upon Tabor.

You summoned the foremost of the apostles to be with you on Mount Tabor, O only begotten Word; and Moses and Elias stood with you as servants of God.

As God the Word, you became fully an earthling, uniting humanity to the fullness of the divinity, in the two natures of your person which Moses and Elias saw on Mount Tabor.

*Canon of the Martyr*

*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.

With the cross as your standard, you valiantly arrayed yourself against the enemy, and were crowned with victory, O truly wondrous one.

Protected by the law of Christ, as one invincible you opposed the laws of the impious with courageous endurance, O blessed one.

Strengthened by the power of God, you destroyed the feebleness of polytheism and elucidated the pre-eternal divinity of Christ.

*Theotokion* The Word, incarnate of you, the immaculate one, was equal to the Father and the Spirit in nature, essence and divinity, and also to man.

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

Kindling the divine fire in your heart, you utterly reduced the fire of the passions to ashes, O God bearing martyr Lawrence, the confirmation of athletes. In the midst of your sufferings you cried out in faith: Nothing can separate me from the love of Christ.

*Ikos* We the faithful gather with hymns to honour the athlete Lawrence, who shone in the world like a steady beacon, as a participant in the ineffable mysteries; for by his supplications we are delivered from grievous transgressions. Having cleansed our hearts, let us glorify Christ who glorified him who is mighty amid sufferings, and who said: Nothing can separate me from the love of Christ.

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

Having amassed heavenly riches you distributed them to the poor, and gave your bread to the hungry; and thereby having acquired life incorruptible, you shine brightly in your confession of Christ. Having courageously suffered under the law, you received from God a crown for your labours, O glorious athlete Lawrence. Entreat Christ our God, that he grant forgiveness of sins to those who honour your holy memory with love.

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

*Sessional Hymn of the feast, tone 8,  
to the Special Melody That which was commanded...*

## August 10

Enlightening the disciples who were with you on the mountain,  
you showed them the hidden and blinding light of your nature  
and of your divine beauty beneath the flesh, O Christ our benefactor.  
Knowing your glory to be unbearable, they loudly proclaimed that you are holy;  
for you are the one whom no man may approach,  
yet you were seen in the flesh by the world, O lover of mankind.

### *Ode 4*

#### *The canon of the feast*

*Irmos* Lightning flashes of divinity proceeded from your flesh,  
therefore the chosen prophets and apostles sang and cried out:  
Glory to your power, O Lord.

You preserved the bush unharmed though it was touched by fire, O Master, and  
you showed your body shining with divine brightness to Moses who sang: Glory to your  
power, O Lord.

The material sun was eclipsed by the radiance of the divinity, when it saw you  
transfigured on Mount Tabor, O my Jesus: glory to your power, O Lord.

You were revealed as an immaterial fire that burns not the material matter of the  
body, O Master, when you appeared to Moses, Elias and the apostles, as a unity of a  
duality in two perfect natures.

#### *Canon of the Martyr*

*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.

Adorned with eloquence and spirituality, the servant of the Word was slaughtered  
for love of the Word; and he now reigns in righteousness with the Word, enjoying  
gladness and his glory.

Piously fighting off the slumber of impiety with divine vigilance, O sacred martyr  
of Christ, by your martyr's stand you cut from your eyes the sleep of death.

Protected by the true armour of piety against the proponents of the impious  
opposition, for the sake of the faith you utterly cast down the memory of them by your  
love of morality.

*Theotokion* Having put aside all the defilement of the primeval food, we are nurtured  
with the grain of life from heaven, which arose from the earth of the Virgin. Let us hymn  
her as the mediator of good things.

Ode 5

*The Canon of the feast*

*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 towards the light of your commandments.

No eloquent tongue can proclaim your greatness, for you the Lord of life and Master of death stood on Mount Tabor before Moses and Elias who testified to your divinity.

With invisible hands you fashioned man in your image, O Christ, and now you have displayed the original beauty of that which you created, revealing it not as an image but according to your essential reality, as you are both God and man.

United without confusion, you have shown us on Mount Tabor the live coal of the divinity which consumes sins while it enlighten souls, which filled Moses and Elias and the foremost disciples with awe.

*Canon of the Martyr*

*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.

With your eyes steadily fixed upon the vision of divine beauty, O truly wondrous Laurence, you spurned every beautiful thing on earth and the cruel pangs of your body.

Through gifts received from the Father you knew Christ who became a servant for us; and as his servant, you departed to him by the shedding of your blood, O blessed one.

You offered yourself to Christ as a sacred oblation, and now as a magnificent ornament you adorn the tabernacle of heaven where you abide, delighting in radiance.

*Theotokion* The only-begotten Son, of the same essence and likeness of the Father, chose to be like us, as the Most High was incarnate of your womb, O virgin Mother.

Ode 6

*The Canon of the feast*

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

## August 10

How mighty and fearful is the vision that was seen on this day! The material sun shone from heaven, but from the earth there shone upon Mount Tabor the immaterial Sun of Righteousness, beyond all compare.

Moses on Tabor looked upon your divinity and cried: The shadow of the Law has withered and passed away, for Christ the truth has plainly come.

The pillar of fire and the cloud clearly prefigured the transfigured Christ, and the grace of the Spirit which overshadowed him on Tabor.

### *Canon of the Martyr*

*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.

Kindling a material fire, you prepared yourself as sweet food for the king of all, who loves us and craves our salvation, O glorious one.

You approached the light of the ruling Trinity, and being radiant, as God's servant, you illumine those who hymn you, O athlete.

Strengthened with divine power, lying on the heated grill you endured torment for the love of Christ, enkindling your soul with fire and spiritual dew.

*Theotokion* O Virgin Mother, as the place of God's lodging, you are an animate throne, the holy mountain, the ark, the divinely wrought tabernacle, and the golden candle stand.

### *Kontakion, tone 7*

On the mountain you were transfigured, O Christ our God,  
revealing to your disciples as much of your glory as they could bear;  
so that when they would see you crucified,  
they would know your passion to be willing, and would preach to the world  
that you are truly the splendid outpouring of light from the Father.

*Ikos* Awake, you slothful thoughts of my soul, lie not for ever on the ground; be lifted up and arise to the summit of divine ascent. Let us hasten to join Peter and the sons of Zebedee, and go with them to Mount Tabor, that we also may see the glory of our God and hear the voice from heaven which they heard from heaven, and preach that you are truly the splendid outpouring of light from the Father.

### *Ode 7*

### *The Canon of the feast*

*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.

Now the invisible becomes visible to the apostles on Mount Tabor as the divinity shines in the flesh upon those who sing: Blessed are you for ever, O Lord God.

On Mount Tabor the apostles, struck with wonder, trembled with fear before the beauty of the divine kingdom and they sang: Blessed are you for ever, O Lord God.

Now the unheard is heard: the Son, born of the Virgin without a father, receives glorious testimony by the voice of the Father that he is both God and man, the same for ever.

Not by adoption have you become the beloved Son of the Most High, for you were such by nature before the world began; and without change you have come to dwell with us who sing to you: Blessed are you for ever, O Lord God.

*Canon of the Saint*

*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.

Fore-chosen to celebrate the Mysteries and serve the Word, you became a sacred vessel and oblation of the temple of heaven, singing to the creator: Blessed are you, the supremely exalted God of our fathers.

Covered by the law of the life which is in Christ, O all-blessed Laurence, you did not bow your mind to those who imposed laws of death and corruption, but sang: Blessed are you, the supremely exalted God of our fathers.

Clad in a body which felt no pain, O blessed one, with valorous mind you braved the consuming fire, crying out: Blessed are you, the supremely exalted God of our fathers.

*Theotokion* You are known as the noetic eastward portal of the Most High, for he, in a manner beyond speech and understanding, appeared to men on earth through you, the Bride of God: blessed be the God of our fathers.

*Ode 8*

*The Canon of the feast*

*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:

## August 10

Bless him, you children, you priests praise,  
and you people exult him above all for ever.

The disciples heard the testimony of the Father; and unable to bear the sight of the face whose splendour is too fierce for the eye of man, they fell to the ground in awe, singing: you priests praise and you people exalt him above all for ever.

You are the most beautiful king of all kings and blessed Lord of might, dwelling in unapproachable light and ruling over all: marvelling at this, the disciples with Moses and Elias sang: Bless him, you children; and you priests praise and you people exult him above all for ever.

As you are the Master of heaven, Lord of the earth and ruler over the nethermost regions, O Christ, there stood beside you the apostles from the earth, Elias the Tishbite from heaven, and Moses from the dead, singing with one accord: You people, exalt him above all for ever.

The chosen apostles left all earthly cares behind them to follow you, the lover of mankind, to the divine life that is high above the earth, and so they were granted the manifestation of your divinity, and sang: You people, exalt him above all for ever.

### *Canon of the Martyr*

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

In your resolve you were mightier than the unbearable flame, burning as if in another's body, O blessed one, yet singing with faith: Bless the Lord all you works of the Lord.

Like the three children, you quenched the burning embers of the fire with the dew of divine grace, crying out and singing: Bless the Lord all you works of the Lord.

As Christ was your enlightenment, he girded you with his might, and led you to himself as you piously sang: Bless the Lord all you works of the Lord.

*Theotokion* A rod from the root of Jesse, and in manner past nature, you gave rise to Christ my God and Lord, the Flower of the divinity. Let all the works of the Lord bless your birthgiving, O Virgin.

### *Ode 9*

#### *The Canon of the feast*

*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.

As an indication of your indescribable second coming when you will appear as the Most High God standing in the midst of gods, you ineffably illumined the apostles on Tabor with Moses and Elias: therefore we all magnify you, O Christ.

Come O people and submit to him: ascend the holy and most celestial mountain, and stand immaterially in the city of the living God, and in our minds gaze upon the immaterial divinity of the Father and the Spirit, blazing in the only begotten Son.

You have drawn me to you with love, O Saviour, and have transformed me by your divine will: burn up my sins with the immaterial fire and grant me your banquet, that rejoicing in them both, I may magnify your mighty works, O good one.

*Canon of the Martyr*

*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.

You offered yourself as a perfect sacrifice and incense pleasing to the Master, being tried by the fire of suffering like gold in a crucible; thus you became a foremost adornment of the Church, O truly wondrous one.

Deified by the direct sight of God and by a higher union, O Laurence, in word and by divine vision you were radiantly illumined: therefore, we call you blessed.

You shone from the West like the sun, O blessed martyr: a great and glorious wonder, illumining all the Church with your beams, and warming all with the fervour of faith: therefore we call you blessed.

*Theotokion* The prophets, seeing figures of your birthgiving, O immaculate Lady, were instructed thereby from afar by divine inspiration. They proclaimed it to the world and we now marvel at the fulfillment thereof.

*Exapostiliarion of the feast.*

O Word, the immutable light from the light of the unbegotten Father: today on Tabor we see, in the manifestation of your light, the light of the Father and the light of the Spirit, guiding the whole of creation with light.

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

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

## August 10

Beyond understanding, you shone forth  
from the most holy Virgin, O Word of God,  
and clothing yourself wholly in Adam,  
with the divine transformation of your countenance,  
when you were transfigured on Mount Tabor  
before your honoured crucifixion, O Master,  
you illumined our whole nature  
which had become darkened of old, O Christ our God.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

Behold, the mountain which before was gloomy and enshrouded with smoke,  
is now honoured and holy.  
Christ who of old guided Israel, as it is written, with a pillar of fire and cloud,  
today shines forth ineffably thereon more brightly than the sun,  
illumining the whole world, as he is God.

*Verse* Tabor and Hermon shall sing of your name.

Now as he was conversing with the Master as a servant,  
Cephas beheld two men on Tabor,  
and he cried out: It is good for us to be here.  
Let us fashion three tabernacles, if it is your will:  
one for you, O my Christ, and others for Moses and Elias, your servants.  
But he knew not what he said, being awestruck by the wonder.

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

*Theotokion, same tone.*

O pure and most holy Lady and Mother of God,  
deliver those who trust in you from misfortunes,  
and save them from all harm  
who, day and night, now and always, pray to you;  
and entreat your Son, who shone forth ineffably on Tabor,  
to deliver us from the coming judgment.

## Liturgy

*At the Beatitudes,*

*6 verses from Ode 5 of both canons for the feast of the Transfiguration, including the Irmos.*

## August 11

# Afterfeast of the Transfiguration of the Lord Martyr and Archdeacon Evplus

## Vespers

*At Lord I call to you... we insert 6 verses,  
beginning with these 3 of the feast, tone 1,  
to the Special Melody Joy of the ranks of heaven...*

On mount Sinai, he who spoke of old in images saying,  
I am God, He-who-is,  
on this day is transfigured on Mount Tabor,  
displaying the original form shining with brilliant beams.  
Therefore I magnify your power, O Christ.

Taking your chosen disciples, Peter, James and John,  
you eagerly led them up to the mountain, O Christ;  
and there you showed an awesome wonder,  
the everlasting and unbearable magnificence  
of your divine manifestation.

The apostles of old trembled  
at your unapproachable presence, O Christ,  
falling prostrate to the ground and marvelling  
at the power of your divinity shining more brightly than the sun  
with your indescribable power, O good one.

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

You traversed well the abyss of suffering, \* your sail filled with the breath of the Spirit; \* and you made your way \* to the calm haven \* of the kingdom of God, \* where you have received the rich reward for your pangs, \* and stand with the angels \* before the Master of creation, \* O blessed one.

Clad in a purple robe dyed in your blood, O glorious one, \* and crowned with the wreath of victory \* by the hand of the Creator of life, \* you dwell in heaven, \* reigning with the most compassionate one. \* We call you blessed, \* as a true martyr \* and a servant of the Word, \* the confirmation of the faith.

## August 11

As a servant of the mysteries of the Master, \* wondrous Evplus offered himself as an innocent lamb; \* and, beheaded with the sword, \* he became a divine lamb, \* a sweetly fragrant sacrifice. \* We who love the martyrs call him blessed, \* celebrating today, in a sacred manner, \* his hallowed suffering.

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

The mountain once veiled and gloomy is now venerable and holy,  
since your feet have stood upon it, O Lord,  
when by your awesome transfiguration to Peter, James and John  
was revealed the hidden, pre-eternal mystery.  
Unable to bear the radiance of your countenance  
and the brightness of your garments,  
they fell to the ground  
and covered their faces in terror.  
Seized with awe they marvelled  
to see Moses and Elias standing there and talking with you;  
and a voice in testimony came from the Father:  
This is my beloved Son with whom I am well pleased; listen to him:  
it is he who grants the world great mercy.

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

Desiring to transform \* the nature of Adam, \* Christ ascends Mount Tabor, \*  
revealing his divinity \* to the disciples.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

The thrice-radiant light \* of your divine glory \* shone forth ineffably \* on Mount  
Tabor, O Saviour, \* and has illumined all things.

*Verse* Tabor and Hermon shall sing of your name.

The disciples, beholding \* the transformation of your garments \* and of your  
whole body, \* O Word, \* fell down on their faces.

Glory be to the Father... Both now and for ever... *tone 4*

Transfigured upon the high mountain, the Saviour shone in glorious majesty,  
illumining the foremost disciples  
by the summit of the virtues  
as they were accorded the divine glory.  
Talking with Christ, Moses and Elias showed  
that he has authority over the living and the dead,  
and that he is God  
who spoke of old through the Law and prophets.

The voice of the Father testified to him from the cloud of light:  
Hear him, who through his cross ravages Hades  
and gives eternal life to the dead.

*Troparion of the martyr, tone 4*

In his suffering, O Lord, Evplus 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 Transfiguration, tone 7*

You were transfigured on the mountain O Christ our God, showing your disciples as much of your glory as they could bear. At the intercession of the Mother of God, may your everlasting light shine also upon us sinners. Glory to you, O giver of light.

## Matins

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

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

You were transfigured upon Mount Tabor, O God,  
between the wise ones Moses and Elias,  
in the presence of Peter, James and John.  
And Peter spoke thus to you:  
It would be good to make three tabernacles here;  
one for Moses, one for Elias, and one for you, O Christ our Master.  
As you shone upon them with your light, so illumine our souls.

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 You have appeared...*

The most splendid feast of the Master has arrived:  
let us come to the mountain, having first cleansed ourselves spiritually,  
and let us ascend Tabor, to behold Christ.

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

*We sing the [first] Canon of the Feast, and the Canon of the Martyr.*

*Ode 1*

*The first canon, in tone 4,  
composed by Kosmas of Maiuma*

*Irmos* The choirs of Israel passed dryshod  
across the Red Sea and the watery deep;  
seeing the riders and captains of the enemy swallowed by the waters,  
they cried out for joy:  
Let us sing to our God, for he has been glorified.

Delivering to his friends words of life concerning the divine kingdom, Christ said:  
Through my shining with unapproachable light, you will know that the Father is in me  
and will cry out for joy: Let us sing to our God, for he has been glorified.

My disciples and friends, you will be invested with the power of tongues and will  
be marvellous in its richness: for when I appear shining brighter than the sun, you will be  
filled with glory and cry out for joy: Let us sing to our God, for he has been glorified.

Today as he promised, Christ, shining with divine brightness on Mount Tabor,  
has revealed his face to his disciples. Filled with divine and light-bearing splendour, they  
sang for joy: Let us sing to our God, for he has been glorified.

*The Canon of the Martyr, tone 4,  
composed by Joseph,  
upon the acrostic I piously praise the glorious Evplus.*

*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.

Sailing well with the cross as a mast, you entered the harbour of life: there, in your  
joyous abode, O glorious one, still the turmoil of my heart, that I may calmly glorify your  
memory.

As a radiant star illumining the faithful with the teachings of virtue, O wise one,  
you shone in the honoured firmament of the Church, having driven away the darkness of  
the demons by the power of the Spirit.

Enlivened by divine power, O wise one, with bold mind you proclaimed God who  
was begotten of God, who willingly endured crucifixion and destroyed death by death.

Let every mouth be moved to praise you, for by divine teachings you rescued from  
the mouth of the enemy all who dutifully accepted your words, O valiant athlete of  
Christ.

*Theotokion* Illumining your radiant womb like the sun by his awesome descent, O pure one, Christ shone upon those in the world, dispelling the dark gloom of polytheism and enlightening the ends of the world.

*Ode 3*

*The canon of the feast*

*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.

Entirely clothed in Adam, O Christ, you transformed the nature grown dark in former times and have filled it with glory, making it divine by your transfiguration.

Christ who of old led Israel in the wilderness with the pillar of fire and the cloud, has today blazed with indescribable light upon Mount Tabor.

*Canon of the Martyr*

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

You offered yourself as a lamb, desiring to be slain for Christ who humbled himself willingly and was slaughtered for your sake, O blessed Evplus.

You joyously offered yourself to God, O blessed one, as an unblemished victim, a fragrant sacrifice, a perfect offering, crying out: You are holy, O Lord.

Strengthened by the precepts of the Gospel, O divinely wise one, you stood in the council of the godless, crying out: I reveal myself to those who seek me, that I may denounce their wickedness.

*Theotokion* Making his dwelling in you, O pure one, God in no way turned the key of your virginity. Implore him to strengthen those who hymn you.

*Kontakion of the martyr, tone 1*

Holding the laws of Christ in your hand, you stood before the enemy in the arena and cried out: I am determined to suffer steadfastly. And so you gladly finished your course, bowing your neck to the sword.

*Sessional Hymn, tone 1,  
to the special melody* Your tomb...

## August 11

With the sword of the cross as your mast, you entered the calm haven of the mansions of heaven. Dwelling there, pray to the creator, that those who celebrate the solemn memorial of your struggles today may be delivered from all need and sorrow.

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

*Sessional Hymn of the feast, tone 4,  
to the Special Melody* Joseph marvelled...

Transfigured by the unapproachable glory of your divine light, O Christ, you illumined your godly disciples, Peter, James and John, and enlightened them with divine grace. They heard the Father's voice bearing witness to his beloved Son, and beheld the glory of your countenance. O Word who desires the salvation of all, illumine our souls.

### *Ode 4*

#### *The first canon*

*Irmos* I have heard of your glorious deeds O Christ our God;  
how you were born of the virgin  
that you might deliver from deception those who sing to you:  
Glory to your power, O Lord.

Christ our God, who appeared in the Law written upon Mount Sinai, borne in the cloud, the fire, the darkness and the whirlwind: glory to your power, O Lord.

As a pledge of your glorious dispensation, you shone ineffably on Tabor, O Christ our God, who existed before the ages and whose chariot is the clouds.

Those with whom you conversed in the fiery vapour, in the cloud and the moist whirling wind, stood before you as servants and talked with you, O Christ our Master. Glory to your power, O Lord.

Moses who foresaw you in the fire and the bush of old, and Elias who was taken up in the fiery chariot, were present on Tabor and proclaimed your glory, for the sake of your cross, O Christ.

#### *Canon of the Martyr*

*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.

You truly became a living temple of the most holy Trinity, O Evplus, and brought down the temples of the idols with the weapon of faith.

Delighting in divine beauty, O blessed Evplus, you overcame wounds, pangs and all kinds of tortures, suffering joyfully.

Humbling the haughty heart of the miscreant, O divinely wise martyr, you brought him low, while you have ascended to him who has exalted mankind.

Aflame with zeal for the Master, O martyr, you truly consumed falsehood and diligently set yourself apart for martyrdom.

*Theotokion* The rich among the people entreat you, the Maiden who gave birth to Christ our God who has enriched all with divine understandings.

*Ode 5*

*The first canon*

*Irmos* You parted the light from the primal chaos,  
that your works might celebrate you in light, as their creator:  
direct our paths in your light, O Christ.

The mountains bowed down before your face, for you were pleased to accept in your earthly form the light and heavenly rays which the sun gathered at your feet.

Moses and Elias cried words of instruction to the disciples who were on Tabor the holy mountain: Behold, here is Christ whom of old we proclaimed as God.

The immutable nature shone ineffably, mingled with that which is mutable, abundantly revealing to the apostles the light of the immaterial divinity.

When they saw you, O Christ the ever existing radiance, shining in the glory of the Father, the disciples cried out to you: Direct our paths in your light.

*Canon of the Martyr*

*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.

Wholly illumined by divine aspiration and strengthened with courage, with hope you ran like a magnificent lion to the tribunal to vanquish impiety.

Life without grief was granted you by the deliverer for whom you endured a bitter death, O glorious athlete, and he numbers you, the valiant one, among the choir of the martyrs.

You bowed your neck with zealous intent and, beheaded, came to Christ in purity and light, O venerable one, delighting in deification.

## August 11

*Theotokion* You are truly more exalted than the angels, having beyond understanding given birth to him who created them, who has glorified the holy martyrs, O most holy virgin Mother.

### *Ode 6*

#### *The first canon*

*Irmos* In my affliction I cried to the Lord,  
and the God of my salvation heard me.

Shining on Tabor more brightly than the sun, the Saviour has enlightened us.

Ascending Mount Tabor, you were transfigured, O Christ, and darkening all error you have made your light shine forth.

The glorious apostles on Tabor recognized you as God, O Christ, and marvelling, bent their knees before you.

#### *Canon of the Martyr*

*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.

Shedding your blood, you stood before the judge of your contest, O valiant and divinely wise Evplus, and, rejoicing, you received crowns of victory from him.

Manfully you stood before the tribunal, holding the laws of the Master in your hands, O venerable Evplus, clearly and zealously denouncing the iniquitous.

Undaunted by the multitude of tortures and unafraid of the sword, you piously proclaimed the truth at the tribunal of the tyrants and slayed falsehood.

*Theotokion* What a most glorious wonder, for how can you give birth without experiencing a husband? How is it, O virgin Mother, that you truly fed him, the bestower of milk and sustainer of all creation?

#### *Kontakion, tone 7*

On the mountain you were transfigured, O Christ our God,  
revealing to your disciples as much of your glory as they could bear;  
so that when they would see you crucified,  
they would know your passion to be willing, and would preach to the world  
that you are truly the splendid outpouring of light from the Father.

*Ikos* Awake, you slothful thoughts of my soul, lie not for ever on the ground; be lifted up and arise to the summit of divine ascent. Let us hasten to join Peter and the sons of

Zebedee, and go with them to Mount Tabor, that we also may see the glory of our God and hear the voice from heaven which they heard from heaven, and preach that you are truly the splendid outpouring of light from the Father.

*Ode 7*

*The first canon*

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

Bathed in the light of your unapproachable glory on Mount Tabor, the apostles cried out to Christ: Blessed are you, the God of our fathers.

Brightened by the radiance of the divine voice, in the dew-bearing cloud and in your radiance, O Christ, the apostles sang: Blessed are you, the God of our fathers.

Seeing you shining on Mount Tabor in the unapproachable light, O Christ, Peter cried out: Blessed are you, the God of our fathers.

Present with Christ the author of life when light shone from his person, the sons of Zebedee cried out: Blessed are you, the God of our fathers.

*Canon of the Martyr*

*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.

Sprinkling your blood upon the earth, you extinguished the fire of falsehood, O blessed one; richly watering the Church of Christ which piously hymns you.

With mighty wisdom and an unshakable mind you caused deception to quake, O wise Evplus, and with true teaching denounced the falsehood which lay before you.

The portal of paradise opened to you, O blessed Evplus, martyr of Christ, seeing you adorned with divine suffering and a crown of victory.

Having purified your soul with the divine ember, O martyr, you burnt up the coals of polytheism, crying: Blessed are you, Lord God of our fathers.

*Theotokion* The Persian furnace was an image of your divine womb, O immaculate Lady, for it preserved the youths unconsumed by fire, crying: Blessed are you, Lord God of our fathers.

*Ode 8*

*The first canon*

*Irmos* The children in Babylon, aflame with zeal,  
bravely trampled upon the threat of the tyrant and the flame,  
and cast into the mist of the fire, bedewed they sang:  
Praise the Lord all you works of the Lord.

Christ who upholds all things by his hands has ascended Mount Tabor with undefiled feet, where his face shone with a splendour brighter than the beams of the sun, and in its radiance stood the elders of the Law and grace, singing: Praise the Lord all you works of the Lord.

He who is the intangible and unwaning light, the radiance of the Father which gives splendour to creation, who ineffably appeared in unapproachable glory on Mount Tabor, deifies those who sing: Praise the Lord all you works of the Lord.

Standing as priests on Mount Tabor, Moses and Elias clearly saw the divine person of Christ, shining brilliantly with the glory of the Father, and they sang: Praise the Lord all you works of the Lord.

The face of Moses once shone with glory because of the manifestation of God, but Christ is arrayed with light and glory as with a garment, for as the author of light, he shines upon those who sing: Praise the Lord all you works of the Lord.

The disciples, looking upon Christ on Mount Tabor wrapped in the luminous cloud, fell on their faces to the ground, and with enlightened minds they hymned him with the Father and the Spirit: Praise the Lord all you works of the Lord.

*Canon of the Martyr*

*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.

Your relics are purification from all kinds of sickness and the expulsion of evil spirits; and, approaching them, we sing: Bless the Lord all you works of the Lord.

The assembly of the faithful rejoice in you, having you as a mediator before Christ as a fervent intercessor and advocate, blessed deacon Evplus, conversor with the angels.

We gather, O people, drawing from the martyr's shrine the healing of various ailments; and we sing with faith: Bless the Lord all you works of the Lord.

*Theotokion* O adorned, pure and immaculate Lady who surpasses the magnificence of the angels, who gave birth to the creator of angels and men; we sing to him: Bless the Lord all you works of the Lord.

*Ode 9*

*The first canon*

*Irmos* Your birthgiving is seen to be undefiled:  
God came forth from you and appeared on earth  
incarnate and dwelling with mankind.  
Therefore we magnify you, the Mother of God.

Suddenly illumined with a new outpouring of light, the disciples, struck with fear, looked at one another and fell face downwards upon the ground, worshipping you, the Master of all.

A divine voice came from the cloud announcing the wonder, as the Father of lights called to the apostles: This is my beloved Son, listen to him.

Having seen a new and marvellous vision and hearing the voice of the Father on Tabor, the servants of the Word cried: This is the image of the prototype, our Saviour.

O Son and Word, the exact imprint of the divine being, the seal that cannot be removed or altered, wisdom and arm, right-hand and power of the Most High: we sing to you with the Father and the Spirit.

*Canon of the Martyr*

*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.

Granted the sight of things far off, O martyr most rich, you attained that for which you looked, reaching the very perfection of things desired, O wondrous deacon Evplus.

With the cross in your hand as a scepter, O blessed and wondrous deacon Evplus, you drenched your purple robe in your sacred blood, and now you stand, splendidly clad, before Christ the king.

With you as an excellent guardian, the honourable metropolis of Catania celebrates your divine suffering with festivals in all dioceses and cities, which may you preserve by your entreaties.

As a radiant sun, O blessed martyr, you passed over to the radiance of God, deified by divine communion; and now you illumine those who hymn your radiant suffering.

## August 11

*Theotokion* With beams of the light was within you, O Bride of God, illumine my soul, and raise it up, for it lies in the pit of destruction: disperse the foe who ever troubles my heart and drives me toward the passions.

*Exapostilarion,  
to its own special melody*

O Word, the immutable light from the light of the unbegotten Father: today on Tabor we see, in the manifestation of your light, the light of the Father and the light of the Spirit, guiding the whole of creation with light.

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

The three from the divine apostles rejoice \* as they behold him \* who in his essence, \* is one of the Trinity, \* on Mount Tabor.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

Be richly adorned, O Tabor, \* formerly dark and gloomy, \* for you have been granted the light, \* not of the physical sun, \* but of the brilliance of the Most High.

*Verse* Tabor and Hermon shall sing of your name.

By the light shining \* from your countenance \* your disciples, O Saviour, \* unable to bear its brilliance, \* fell down to the ground.

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

The voice of the Father \* was heard from heaven \* crying out: \* This is my beloved Son: \* listen to him, all of you.

## Liturgy

*On the Beatitudes, 6 verses from Ode 6 of the Canon of the Transfiguration, including the Irmos.*

## August 12

# Afterfeast of the Transfiguration of the Lord The Martyrs Photius and Anicetas and our venerable father Maximus the Confessor (transferred to this date because it falls on the Apodosis)

## Vespers

*At Lord I call to you... we insert 6 verses,  
beginning with these 3 of the Martyrs, tone 4,  
to the Special Melody You have given a sign...*

You were not daunted by the fire \* or the instruments of laceration, \* by the savage rage of him who threatened mindlessly, \* by the assault of lions, \* the trampling of horses, \* the severing of your members, \* or being sentenced to a bitter death \* which sent you gloriously \* to the immortal God who made you immortal, \* O valiant athletes.

As is fitting, you received the everlasting hope \* and the blessed and honourable end \* which you desired, \* O valiant ones, \* and you pour forth upon us streams of miracles, \* removing the burning of the passions \* of the souls and bodies \* of those who piously celebrate \* your solemn feast, O exalted ones.

The glorious Photius \* and the divinely wise Anicetas, \* the comely pair, \* are adorned with the radiance of the Trinity \* and embellished with the beauty of their wounds, \* and ever rejoice with the angels. \* They impart enlightenment and mercy \* to those who celebrate \* their glorious and sacred martyrdom with faith.

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

Venerable Maximus, \* you preached him who, in his loving kindness, \* became man, in his good pleasure, \* known to have two wills and activities; \* and you stopped the gaping mouths \* of the abominable ones who, \* through the temptation of the devil, \* the author of evil, \* worship him as having but a single will and activity.

You strangled Pyrrhus, the evil-minded trifler, \* with the cords of your doctrines, father Maximus, \* and endured persecution and tribulations, \* O ever-memorable one. \* Cruelly wounded, \* your tongue cut off, \* as well as your divine hand, \* which was ever reaching out to God, \* for in your writings \* you provided exalted discourses.

## August 12

O blessed one, your tongue was holy, \* sharpened by the Spirit \* like the pen of a scribe, \* inscribing the law of the divine virtues \* with comely letters of grace \* upon the tablets of our hearts \* and imparting by your doctrine \* the incarnation of him who desired to appear to men \* in two natures, but a single person.

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

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

Both now and for ever... *of the feast, in the same tone*

The shining cloud of the transfiguration  
has replaced the darkness of the Law.  
Moses and Elias were granted this most radiant glory,  
and taken up within it, they said to God:  
You are our God, the king of the ages.

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

Let us zealously approach \* Mount Tabor, \* to behold the glory \* of Christ the king of all, \* our deliverer.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

You appeared to Moses and Elias, \* O my Saviour, \* on Mount Tabor, \* enlightening the foremost among the disciples \* more brilliantly than the sun.

*Verse* Tabor and Hermon shall sing of your name.

The chosen of the disciples \* heard the voice of the Father \* proclaiming your glory, \* O my Saviour, \* and they fell prostrate on the ground.

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

Venerable father, word of your instruction has gone out into all the world; thereby, you found the reward for your labours in Heaven. You destroyed legions of demons and attained the ranks of the angels whose life you blamelessly emulated. As you have boldness before Christ our God, implore peace for our souls.

Both now and for ever... *tone 5*

Revealing a little of the radiance of your divinity  
to those who ascended the mountain with you, O Saviour,  
you made them lovers of your supernatural glory;  
and so they cried in awe: It is good for us to be here.  
With them we also hymn you for ever,  
O Christ the transfigured Saviour.

*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.  
Through their intercessions, save our souls.

Glory be to the Father...

*Troparion of the confessor, tone 8*

Instructor of Orthodoxy, teacher of piety and purity;  
beacon of all the world and divinely inspired adornment of monastics:  
Maximus most wise, you have enlightened all by your doctrines.  
O harp of the Spirit, entreat Christ our God that our souls may be saved.

Both now and for ever...

*Troparion of the feast, tone 7*

You were transfigured on the mountain O Christ our God,  
showing your disciples as much of your glory as they could bear.  
At the intercession of the Mother of God,  
may your everlasting light shine also upon us sinners.  
Glory to you, O giver of light.

## Matins

*At God is the Lord... the Troparion of the feast, and that of the Martyrs,  
Glory be to the Father... and the Troparion of the Venerable one;  
Both now and for ever... and the Troparion of the feast, again.*

*After the first reading from the Psalter,  
the Sessional Hymn, tone 4  
to the special melody Having been lifted up...*

**August 12**

Ascending the mountain with the disciples,  
you shone with the glory of the Father.  
Moses and Elias stood at your side,  
for the Law and the prophets minister to you as God;  
and the Father called you his Son,  
thereby declaring your essential sonship:  
we praise him in song, with you and the Spirit.

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

*After the second reading from the Psalter,  
this Sessional Hymn, tone 4,  
to the special melody Joseph marvelled...*

You were transfigured on Mount Tabor, O Saviour,  
in human form revealing the glory of your second and awesome coming.  
Elias and Moses conversed with you,  
and you summoned the three disciples to be with you,  
and as they gazed upon your glory,  
they marvelled at your blinding brightness.  
O Master who shone upon them with your light, illumine our souls.

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

*We sing the [second] Canon of the feast, the Canon of the Martyrs and that of the Venerable one.*

*Ode 1*

*The second canon of the feast, tone 8,  
composed by John the monk*

*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.

Moses of old, in prophecy saw the glory of the Lord at the Red Sea in the cloud  
and the pillar of fire, and he sang: Let us sing to our deliverer and God.

Though his body was shielded by stone, Moses perceived him who is invisible in  
his divinity; and the beholder of God sang: Let us sing to our deliverer and our God.

You appeared to Moses on the mountain of the Law: of old in darkness, but now  
on Tabor in the unapproachable light of the divinity.

*The Canon of the Martyrs, tone 4,  
composed by Joseph*

*upon the acrostic* I praise the two beautiful martyrs.

*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.

You endured the pangs of the body with the firm resolve of faith, O exalted ones; and rejoicing you have passed over to a life devoid of pain, ever praying for us.

Protected by the divine armour of the faith, O Anicetas, you bravely volunteered to battle the bodiless foe; and you destroyed his forces with the power of God.

Enlightened by divine understanding, O glorious Anicetas, you shamed the myths of the rhetors and the unskilled minds of the pagans, as you submitted to suffering.

*Theotokion* You are truly seen to be a virgin after giving birth, as you were before; for, in a manner past understanding, you gave birth to God the Word, who has crowned the holy martyrs who suffered for his sake.

*The Canon of the Venerable one, tone 8,*

*Irmos* As you delivered Israel from bondage, O Lord, with your mighty right hand; and as you saved them, so save us also.

Having laid up a treasury of the wisdom of the Most High in your heart, O venerable one, for its sake you have enriched the world with doctrines.

Living on earth, you showed an angelic life; and you were a temple of God, O venerable preacher of Christ; and so you now recline with him.

With single mind and together in your one faith, O Christ, the venerable ones preached you with their tongueless mouths, like clarions of divine sound.

*Theotokion* Rejoice, O pure Mother of God who in latter days gave birth in the flesh to the Word of God who existed before time began, O rampart and protection for all of us who honour you.

*Ode 3*

*The canon of the feast*

*Irmos* Lord the fashioner of the vault of heaven  
and the 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.

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The glory that overshadowed the tabernacle of old when you spoke with your servant Moses, O Master, was a figure of your transfiguration which ineffably has shone as lightning upon Tabor.

You summoned the foremost of the apostles to be with you on Mount Tabor, O only begotten Word; and Moses and Elias stood with you as servants of God.

As God the Word, you became fully an earthling, uniting humanity to the fullness of the divinity, in the two natures of your person which Moses and Elias saw on Mount Tabor.

### *The Canon of the Martyrs*

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

Vanquishing the hordes of the enemy with Christ, O martyred athlete Anicetas, you received the crown of victory.

You spurned the flesh as corruptible, O martyrs of Christ, and endured cruel torments with steadfast mind.

Full of life-creating waters, O wise martyrs, with the streams of your blood you stopped the turgid streams of falsehood.

*Theotokion* The Lord who dwells in the heavens made his abode within your womb, O Mother of God, and has driven all falsehood away from us.

### *The Canon of the Venerable one*

*Irmos* There is no one holy as our God, and no one as righteous as our God, who is hymned by all creation: there is none more righteous than you, O Lord.

The blood of your precious hand drips, and the teachings of your chaste tongue flow, clearly proclaiming Christ in two natures, even after it had been cut out.

Your hand did not cease to write, nor your tongue to trumpet forth the doctrines of your faith, O divinely eloquent and thrice-blessed one; for God moved them both, prompting them to communicate.

Three of body, but one in soul, O wondrous fathers, with oneness of mind you opposed those who wickedly dismissed the sufferings of Christ and his twofold activity.

*Theotokion* Women give birth yet they never remain virgin as did you, O pure Virgin Mother, for not one of them had given birth to God, but only you, O pure Mother of God.

*Kontakion of the venerable one, tone 6*  
*to the Special Melody Fulfilling the dispensation...*

The thrice-radiant light which abode in your soul showed you to be a chosen vessel revealing divine things to the ends of the earth, O blessed Maximus, who gave utterance to concepts hard to grasp and clearly proclaimed the transcendent and unoriginate Trinity to all.

*Ikos* As an emulator of the sufferings of the Saviour, and with him in your soul, O rich and blessed one, to him your heart aspired; and he gave you grace from heaven. Manfully you opposed the tyrants, preaching the unoriginate, divine and consubstantial Trinity, and denouncing the heretics who fought against God, you endured boundless trials, O venerable and exalted father: the severing of your theologizing tongue together with your hand. Yet you did not cease to speak with boldness, confirming the faithful with your divine teachings, manifestly preaching the transcendent and unoriginate Trinity to all.

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

Having brought down the uprisings of the enemy by your endurance of cruel torments, O athletes, you now dwell in the heavens, rejoicing, O glorious Photius and blessed Anicetas. You are called blessed for ages of ages, entreating Christ for us who celebrate your memory.

Glory be to the Father...

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

Holding fast to divine doctrine, you were a pillar of Orthodoxy and the might of the faith, O divinely wise father Maximus who preached Christ our God as having two natures and two volitions. Earnestly beseech him, that he grant us great mercy.

Both now and for ever...

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

When you were transfigured on Mount Tabor  
you showed your disciples the brilliance of your divine glory  
as far as they could bear it, O Word of God.  
With them we, who hymn you, have also been enlightened,  
as with faith we cry out to you,  
O only immutable and immortal Lord:  
Glory to your kingdom, O Christ.

*Ode 4*

*The canon of the feast*

*Irmos* Lightning flashes of divinity proceeded from your flesh,  
therefore the chosen prophets and apostles sang and cried out:  
Glory to your power, O Lord.

You preserved the bush unharmed though it was touched by fire, O Master, and you showed your body shining with divine brightness to Moses who sang: Glory to your power, O Lord.

The material sun was eclipsed by the radiance of the divinity, when it saw you transfigured on Mount Tabor, O my Jesus: glory to your power, O Lord.

You were revealed as an immaterial fire that burns not the material matter of the body, O Master, when you appeared to Moses, Elias and the apostles, as a unity of a duality in two perfect natures.

*The Canon of the Martyrs*

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

Afire with the love of God, you diligently passed through flames, kept unharmed by the dew of the Spirit, O invincible martyrs, divine intercessors for our souls.

Spurning the body and lacerated in various ways, with all their mind the athletes directed their gaze to God, who gave them patience for the sake of their faith.

As strong towers of piety, you cast down the ramparts of the enemy and became citizens of the city of God, O martyrs, crying out: Glory to your power, O Lord.

As you did not fall into the slumber of impiety, O martyrs, with divine vigilance you guide those ever asleep in death to the light by the grace of divine knowledge.

*Theotokion* As one beautiful, O virgin Mother, you gave birth to the comely one, who has beautified the martyrs who suffered steadfastly and destroyed ungodliness.

*The Canon of the Venerable one*

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

Emulating Moses, O divinely wise one, in wisdom you received tablets of doctrines; in the shadows of that which is visible, you were enriched with the light of understanding.

Emulating Abraham, O divinely wise one, you brought another Isaac to the Lord, sacrificing your heart in the fire of conscience, O father.

Preaching the one Christ, the fathers confessed the one Son in two natures, possessing a will according to each nature and acting according to both.

*Theotokion* Incorruptibly you gave birth within time to the timeless Son and remained pure, having carried him who became incarnate for us, O ever-virgin Mother of God.

*Ode 5*

*The Canon of the feast*

*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 towards the light of your commandments.

No eloquent tongue can proclaim your greatness, for you the Lord of life and Master of death stood on Mount Tabor before Moses and Elias who testified to your divinity.

With invisible hands you fashioned man in your image, O Christ, and now you have displayed the original beauty of that which you created, revealing it not as an image but according to your essential reality, as you are both God and man.

United without confusion, you have shown us on Mount Tabor the live coal of the divinity which consumes sins while it enlighten souls, which filled Moses and Elias and the foremost disciples with awe.

*The 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.

Slain by manifold wounds, blessed Anicetas, through holiness your body has mediated unaging life for you.

Photius, the true child of the never-waning day, who shared in the divine radiance, you were the destruction of the burning fire.

Desiring in oneness of mind beautiful things which last, O glorious martyrs, you utterly rejected the corruption of transitory things.

*Theotokion* Who can tell of your mystery, O Mother of God? For, in a manner past understanding and recounting, you ineffably gave birth to God.

*The Canon of the Venerable one*

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*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.

The sword did not cut off your boldness, O venerable father, neither did imprisonment quench your faith.

Rome proclaimed your zeal, O venerable God-bearer, and the Church trumpets forth your discourses.

Preaching the Saviour before princes, O divinely wise fathers, you became martyrs by volition.

*Theotokion* We hymn you, O Mother of God, as the fountain of immortality; for you gave birth to him who is the ever-flowing life for the world.

### *Ode 6*

#### *The Canon of the feast*

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

How mighty and fearful is the vision that was seen on this day! The material sun shone from heaven, but from the earth there shone upon Mount Tabor the immaterial Sun of Righteousness, beyond all compare.

Moses on Tabor looked upon your divinity and cried: The shadow of the Law has withered and passed away, for Christ the truth has plainly come.

The pillar of fire and the cloud clearly prefigured the transfigured Christ, and the grace of the Spirit which overshadowed him on Tabor.

#### *The 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.

Lifted upon a tree, unmercifully lacerated and casting off the impoverishment of mortality, you were invested by heaven with divine raiment, O martyr Anicetas.

Breaking the bonds of deception with your patience and endurance when you were tightly bound, O holy ones, you choked the prince of darkness with divine cords.

You became great luminaries, enlightening all creation with rays of healings and the brilliance of your divine struggles, O valiant athletes of Christ.

*Theotokion* Transcending the laws of nature you gave birth to the true Law-giver, O immaculate Lady. Beseech him to have pity on my soul, vanquished by the law of sin, and save me.

*The Canon of the Venerable one*

*Irmos* You hearkened to the voice of my cry from the womb of Hades, and have delivered my life from corruption, O greatly merciful one.

Speaking within you, Jesus made wondrous your confession and that of those who suffered with you, O thrice blessed one.

Undaunted by the arrogance of the princes, or the sword, or the fire which threatened you, O venerable one, you were mighty in faith.

The wicked enemy did not shake the pillar of your Orthodoxy, but was vanquished and perished.

The threatening of Arius was brought down with your sling plaited of three thongs, and by the missiles of the mysteries of Christ.

*Theotokion* Nourishing the nurturer of all with your breasts, O Virgin, in a manner past understanding and recounting, you did not experience the pangs of birthgiving.

*Kontakion, tone 7*

On the mountain you were transfigured, O Christ our God,  
revealing to your disciples as much of your glory as they could bear;  
so that when they would see you crucified,  
they would know your passion to be willing, and would preach to the world  
that you are truly the splendid outpouring of light from the Father.

*Ikos* Awake, you slothful thoughts of my soul, lie not for ever on the ground; be lifted up and arise to the summit of divine ascent. Let us hasten to join Peter and the sons of Zebedee, and go with them to Mount Tabor, that we also may see the glory of our God and hear the voice from heaven which they heard from heaven, and preach that you are truly the splendid outpouring of light from the Father.

*Ode 7*

*The Canon of the feast*

*Irmos* The Hebrew children in the furnace  
bravely trampled upon the flames,

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and transformed the fire into dew as they sang:  
Blessed are you for ever, O Lord God.

Now the invisible becomes visible to the apostles on Mount Tabor as the divinity shines in the flesh upon those who sing: Blessed are you for ever, O Lord God.

On Mount Tabor the apostles, struck with wonder, trembled with fear before the beauty of the divine kingdom and they sang: Blessed are you for ever, O Lord God.

Now the unheard is heard: the Son, born of the Virgin without a father, receives glorious testimony by the voice of the Father that he is both God and man, the same for ever.

Not by adoption have you become the beloved Son of the Most High, for you were such by nature before the world began; and without change you have come to dwell with us who sing to you: Blessed are you for ever, O Lord God.

### *The 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.

Enduring unnatural struggles, O glorious and eminent martyrs, you were truly strangers to carnal thoughts, fellow citizens with the angels and heirs of Christ.

By patient endurance you vanquished the ungodly assaults of your foes, O glorious ones, and, made radiant through your pangs, you passed over to the unfading radiance.

As temples of the most divine Trinity, you manfully brought down the pillars and temples of the ungodly, O exalted ones, and, rejoicing, have been translated to the temple of heaven.

*Theotokion* More spacious than the heavens, O pure and immaculate Lady, you received the Word who, beyond understanding, cannot be contained, who leads to the broad expanse of divine life those who walk the narrow path.

### *The Canon of the Venerable one*

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

You adorned the vesture of your natural dignity with your blood O father, and though your tongue was stilled, your voice was heard.

The grave did not still your tongues, nor did a far country hide your discourses, as David wrote in his hymns: they have truly gone out to all the earth.

Tried like gold in the fire of temptations, O honoured fathers, you caused your faith to become yet more pure for Christ.

*Theotokion* On Sinai you prefigured the image of the mystery of the Virgin in the bush which burned without being consumed. Blessed are you, Lord God of our fathers.

*Ode 8*

*The Canon of the feast*

*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 exult him above all for ever.

The disciples heard the testimony of the Father; and unable to bear the sight of the face whose splendour is too fierce for the eye of man, they fell to the ground in awe, singing: you priests praise and you people exalt him above all for ever.

You are the most beautiful king of all kings and blessed Lord of might, dwelling in unapproachable light and ruling over all: marvelling at this, the disciples with Moses and Elias sang: Bless him, you children; and you priests praise and you people exult him above all for ever.

As the Master of heaven, Lord of the earth and ruler over the nethermost regions, O Christ, there stood beside you the apostles from the earth, Elias the Tishbite from heaven, and Moses from the dead, singing with one accord: You people, exalt him above all for ever.

The chosen apostles left all earthly cares behind them to follow you, the lover of mankind, to the divine life that is high above the earth, and so they were granted the manifestation of your divinity, and sang: You people, exalt him above all for ever.

*The 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.

With firmness of mind, O wise ones, you feared not of the onslaught of wild beasts, nor were you daunted by the trampling of horses, or the severing of your members, or the threats of the torturers as you sang: Bless the Lord, all you works of the Lord.

## August 12

You heal the sufferings of the faithful, having emulated the blessed suffering of Christ in your sufferings, O holy ones; and you dispel infirmities and expel evil spirits, singing: Bless the Lord, all you works of the Lord.

The two comely athletes confessed the uncreated Trinity and truly destroyed hordes of adversaries, having united themselves to thousands of noetic beings, singing: Bless the Lord, all you works of the Lord.

*Theotokion* Holy Virgin who gave birth to the most holy God who has crowned his holy martyrs with grace, save and sanctify us who fervently sing: Bless the Lord, all you works of the Lord.

### *The 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.

Receiving the radiance of divine doctrine in your heart, O divinely wise father, you were enriched with the enlightenment of understanding and laid up a treasury of wisdom in your soul.

You stood in the midst of the Church uttering doctrines, O divinely blessed one, and emulated the sufferings of Christ, by your own will becoming a pure sacrifice pleasing to God.

Having preserved your life in purity and adorned your works with faith, O honoured fathers, you were granted heavenly glory; and so you hymn Christ for ever.

*Theotokion* Rejoice, portal and living cloud; rejoice, mountain, bush and lamp stand; rejoice, temple, throne and garden of paradise; rejoice, O blessed one who gave birth to the creator of all.

### *Ode 9*

#### *The Canon of the feast*

*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.

As an indication of your indescribable second coming when you will appear as the Most High God standing in the midst of gods, you ineffably illumined the apostles on Tabor with Moses and Elias: therefore we all magnify you, O Christ.

Come O people and submit to him: ascend the holy and most celestial mountain, and stand immaterially in the city of the living God, and in our minds gaze upon the immaterial divinity of the Father and the Spirit, blazing in the only begotten Son.

You have drawn me to you with love, O Saviour, and have transformed me by your divine will: burn up my sins with the immaterial fire and grant me your banquet, that rejoicing in them both, I may magnify your mighty works, O good one.

*The 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.

Behold, the radiant and luminous day of godly Photius and Anicetas shines forth full of grace, enlightening all who celebrate their brilliant sufferings.

You were like embers burning up the kindling of evil, and like honourable lambs, slain of your own will, and brought to the lamb who takes away sins.

Glorifying your wounds, sufferings and pangs, your endurance beyond understanding, your struggles and death, O athletes, we rejoice today.

The comely athletes as roses flowered in holiness in the vales of the martyrs: they perfume the hearts of the pious with the Spirit, dispelling the feter of deception.

*Theotokion* Enlighten us, O Virgin who gave birth to the unapproachable light, and fill with gladness, joy and divine understanding us who with a pure heart magnify you with godly wisdom.

*The 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.

With dispassion and divine vision you teach us the words of everlasting life, O thrice-blessed one, and you left your confession as a pillar of Orthodoxy for the world.

Like Phineas, O God-bearer, using the sword of your discourse like a spear, you cut down a newly-established religion, wounding those who blaspheme Christ.

Truly the divinely wise fathers are glorified by their wounds and blows, their persecutions and tribulations, having suffered in bonds, prisons, fetters and dungeons.

*Theotokion* Of old, O virgin Mother of God, Moses beheld the bush which burned yet was unconsumed, which prefigured your God-receiving womb, which held the incorrupt fire.

**August 12**

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

As a clarion of wisdom, you struck terror into the hordes of the adversary with your divinely eloquent tongue, O Maximus, the light of monastics; and so, nurtured by your discourses, we recognize the explanation of the divine essence.

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

*Exapostilarion of the feast.*

O Word, the immutable light from the light of the unbegotten Father: today on Tabor we see, in the manifestation of your light, the light of the Father and the light of the Spirit, guiding the whole of creation with light.

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

In your shining forth, \* O Christ, \* whiter than snow, \* you disclosed to the disciples \* the nature of your unapproachable glory.

*Verse* The heavens are yours, so also is the earth: you founded the world and all that is in it.

You desired to show \* your glory to the disciples, \* and to Moses and Elias on Mount Tabor; \* and beholding you, O Saviour, \* they were filled with awe.

*Verse* Tabor and Hermon shall sing of your name.

On this day, on Mount Tabor, \* Christ has changed \* the darkened nature of Adam; \* he has filled it \* with brightness, making it divine.

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

Tabor, the mountain of God, \* rejoices in your name, \* O Saviour; \* the Father proclaims you \* to be his beloved Son.

## **Liturgy**

*At the Beatitudes,  
6 verses from Ode 7 and 8 of both canons for the feast of the Transfiguration, including the Irmos.*

## August 13

### Apodosis of the Transfiguration of the Lord

*We sing the hymnody of the feast, in the following manner.*

*At Vespers, the usual reading from the Psalter. At Lord I call to you... we sing 6 verses of the feast, Glory be to the Father... Both now and for ever... and the verse of the feast, but if it is Friday night, we sing the Dogmatikon of the tone of the week. The Prokimenon of the day. There is no Entrance, nor readings. Aposticha of the feast, and after the Lord's prayer, the Troparion of the feast.*

*At Compline, the Kontakion of the feast.*

*Midnight Office as usual with its usual troparia.*

*Matins: Troparion of the feast thrice. The usual readings from the Psalter with Little Litanies and Sessional Hymns of the feast. The Canons of the feast, with the festal refrains at the 9th Ode, as on the feast itself. Katavasia of the Exaltation of the Cross. Exapostilarion and Praises of the feast, inserting four verses Glory... Both now and for ever... of the feast. Great Doxology, Litanies, Dismissal and Prime.*

*Liturgy: We sing the Typical Psalms and Beatitudes with 8 verses from the 9th Ode with the Irmos. At the Entrance, Troparion, Glory... Both now and for ever... Kontakion of the feast. Prokimenon, Alleluia and Communion of the feast, but with the Epistle and Gospel of the day only.*

*But if the Apodosis the Transfiguration falls on Sunday:*

*At Little Vespers, on Lord I call to you... the resurrectional verses. At the Aposticha, one verse of the resurrection, followed by the festal aposticha verses (from Great Vespers) with their versets; Glory... Both now and for ever... doxasticon of the feast. Troparion of the resurrection; Glory... Both now and for ever... that of the feast.*

*At Great Vespers, on Lord I call to you... 10 verses: 4 of the resurrection, and 6 of the feast as chanted on the feast itself; Glory... the doxasticon of the feast; Both now and for ever... the Dogmaticon of the tone. At Entreaty, the festal verse; Glory... Both now and for ever... the festal doxasticon. Aposticha of the resurrection; Glory... Both now and for ever... doxasticon of the feast. After the Lord's Prayer, at the Vigil: Virgin Mother of God rejoice... twice; and the troparion of the feast, once. Blessing of the Loaves; or when not a Vigil troparion of the resurrection Glory... Both now and for ever... and the troparion of the feast.*

*At Matins, the resurrectional troparion, twice; Glory... Both now and for ever... and the troparion of the feast. The resurrectional Sessional Hymns. The rest as for Sunday. Canon of the Resurrection, that of the Mother of God; and both festal canons,. Katavasia of the Exaltation of the Cross. After Ode 3, kontakion & ikos of the feast; sessional hymn of the feast. After Ode 6, kontakion & ikos of the resurrection. Before Ode 9, the Canticle of the Mother of God as usual. Exapostilarion of the resurrection; Glory... Both now and for ever... that of the feast. On the Praises, 8 verses: 4 of the resurrection, and*

## **August 13**

*4 of the feast, including the doxasticon and the festal versets; Glory... the evangelical sticheron; Both now and for ever... Blessed are you... Great Doxology. Litanies, and dismissal. Prime is read in the narthex.*

*On the Hours, Troparia of the resurrection and of the feast. Kontakia of the feast and the resurrection alternating.*

*At the Liturgy, 10 troparia on the Beatitudes: 6 of the resurrection; and 4 from Ode 9 of Canon 1 of the feast. Troparia of the resurrection and the feast; Glory... the kontakion of the resurrection; Both now and for ever... that of the feast. Prokimenon, Alleluia & Communion Verse of the day. Epistle & Gospel of the day.*

*On the same day falls the commemoration of the Hierarch Tikhon of Zadonsk, kept as a Vigil-rank feast, the hymnody of which is to be found in the SJK texts.*

## August 14

### Forefeast of the Dormition Commemoration of the prophet Micah

#### Vespers

*At Lord I call to you... 6 verses, beginning with 3 for the Forefeast, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Let us sound the cymbals, \* let us cry out in hymns, \* celebrating the feast of the Virgin's departure; \* and let us give voice to funeral hymnody with splendour, \* for the Mother of God, the ark all of gold, \* bound for splendour, \* today prepares \* to pass over from earth to heaven, \* to a new and divine life.

O choir of the apostles, \* assemble today most gloriously from the ends of the earth, \* for the animate city \* of him who is Lord over all \* departs gloriously from the earth to that which is higher, \* to be united with the king, her Son. \* With the heavenly armies \* sing the hymns of parting with oneness of mind, \* for her divine burial.

O company of priests, \* kings and princes, \* together with the ranks of the virgins, \* come now ahead of time: \* gather together, all peoples, \* to sing funeral hymnody. \* For she who is the queen over all, \* bound for the mansions of heaven, \* desires tomorrow to commit her soul into the hands of her Son.

*And 3 verses of the prophet, in the same tone,  
to the Special Melody You have given a sign...*

With exalted divine knowledge, you proclaimed the distinct and lofty mountain: the preaching of the Saviour which would be revealed as the summit of the mountains, to which the nations, hastening with faith, would earnestly have recourse, and learn the ways of the Lord, to be saved with an eternal salvation.

With divinely inspired tongue you made prophesy, O Micah, wondrous among the prophets: the prince, whose appearing is truly from eternity, shall issue forth from Bethlehem and shepherd his people. Beholding your prophecy now fulfilled, with divine wisdom we glorify him of whom you spoke.

Before the throne of God with joy, O honoured prophet, beholding glory and delighting in divine food; full of spiritual gladness, look upon those who celebrate your memory and deliver them from dangers by your unceasing supplications.

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

## August 14

Most holy and pure Virgin, we, the multitude of angels in the heavens and the race of men on earth, call your most honoured dormition blessed, for you were the Mother of Christ the creator and God of all. Cease not, we pray, to entreat him for us who place our hope in you and God, O exalted and unwedded Lady.

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

What a new wonder; \* O how strange the sign; \* O life-bearing Maiden, \* how can you be taken by death \* and be enclosed by the grave?

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

Let all mortal nature \* unite in song; \* for, behold, the Virgin, \* the daughter of Adam, \* is translated to the heavens.

*Verse* The Lord has sworn to David an oath which he will not break.

Let my imagination see \* the bier of the Virgin, \* magnificently surrounded \* by the choir of the apostles \* singing funeral hymnody.

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

*Composed by Anatolius, in the same tone.*

She who is more exalted than the heavens, more glorious than the cherubim and more honourable than all creation, who because of the greatness of her purity, became the receptacle of the ever-existing being, commits her most holy soul into the hands of her Son. In her all things are filled with joy, and he grants us great mercy.

*Troparion of the forefeast, tone 4*

You people leap for joy and clap your hands, | and lovingly cry out with radiant gladness. | For the ever-virgin Mary | is about to pass away from those on earth to those on high. | Let us ever glorify her as the Mother of God.

## Matins

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

You are more spacious than the heavens, having given birth in the flesh to the creator of all: having appeared on earth, you are now translated from the earth to the very heavens. The souls of the righteous and the choirs of the angels, gazing upon you, ever offer praise fitting for a queen: may you never cease to pray for those who hymn you.

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

*After the second reading from the Psalter, the Sessional Hymn, tone 5,  
to the Special Melody The Word co-unoriginate...*

Multitudes of angels glorify you, and the human race sings to you the hymns of the forefeast of your translation from the earth to him who was born of you, O pure virgin Mother of God: make earnest supplication that those who celebrate your repose with faith be delivered from misfortunes.

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

*We sing two Canons: of the Forefeast, and that of the Prophet Micah.*

*Ode 1*

*The Canon of the Forefeast, tone 5*

*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.

Let us approach the tomb which shall receive the Virgin, O faithful, hastening to receive divine fragrance; for there is to be poured the wafting fragrance of the phial, which perfumes men's souls.

Sion is set apart from other mountains; and the animate Sion has come to rest in the Garden of Gethsemane: that animate Sion who assented that our immortal God rest in her incorrupt womb.

O mouths of the apostles, having sounded the clarions of God-bearing men, cry out with a loud voice: Powers, open the gates; receive the Queen into the highest.

How can death grasp the immaculate one who, supernaturally gave birth to him who is eternal life? But he, rejecting this, has translated you to the haven of heaven.

*Canon of the Prophet, 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.

As a truly clear divine mirror of things divine, O blessed one, you stand before the creator: beseech him to save from misfortunes those who hymn you with faith.

Full of spiritual understanding and the wisdom of God, O excellent Micah, with purity of intelligence you learned the things of the future.

## August 14

Piously proclaiming your prophecy, O blessed one, you said that the Lord would appear on earth from heaven, and you recorded his manifestation to us.

*Theotokion* He who was known before time began, O Mother of God, has appeared on earth in latter days assuming flesh, delivering those formerly held captive.

### *Ode 3*

#### *Canon of the Forefeast*

*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.

Let us now bring funeral hymns to the pure Mother of God who gave birth to the creator, and, rejoicing, with the incorporeal armies let us surround her life-bearing bier as though it were a divine and holy throne.

Shedding tears with faithful hearts, let us touch her incorrupt body, the life-bestowing, divine and ever-flowing fountain, gazing upon it as it rests, laid out and enshrouded.

O divine and truly noble habitation of God, throne and animate city of the king of all, through your memorial grant remission of our offences, and save us from misfortune.

#### *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.

Your tongue became a pen of the divine Spirit, whereby you have revealed to us the fulfillment of things to come.

You indicated that the pre-eternal prince, the saviour and director of all, would become incarnate in Bethlehem.

Illumined with prophetic enlightenment, O glorious prophet, you were for us an excellent instructor in the mysteries of things which pass understanding.

*Theotokion* You were a most evident mountain, O most pure one; upon which, the Lord, having ascended, manifested himself, and to which we now have recourse.

*Sessional Hymn of the Prophet, tone 1,  
to the Special Melody* Your tomb, O Saviour...

Your understanding enlightened by the Holy Spirit, O wise one, you indicated things to come, elucidating the incomprehensible, O Micah most rich, who prophesied that Christ, the prince and leader would come from Bethlehem to shepherd his people.

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

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

Virgin maidens, sing in anticipation; mothers, give praise, and all sing all a hymn of parting, in godly pre-festal celebration with hymns of divine beauty of the dormition of the Virgin, the Mother of the Lord, who is gloriously translated to heaven.

*Ode 4*

*Canon of the Forefeast*

*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.

The choirs of heaven rejoice and prepare to receive the pure Mother of God, the queen who in piety has dominion over all creatures.

Let the airborne evil spirits withdraw; and let the very prince of this world recoil and fall back confounded, beholding the Mother of God borne aloft.

No longer is the ark of the covenant carried by priests symbolically, in an indistinct image: the Mother of God is truly borne by the holy apostles.

Turtledove of Solomon, beautiful, comely and most precious, fallen asleep in a place of rest divine, you have found repose among the immutable treasures of life.

*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.

Illumined from on high with the splendours of divine inspiration, O glorious one, you proclaimed things to come as though you beheld them in the present.

The Law went forth from Sion as you foretold, O blessed of God, and has continued to the ends of the earth, proclaiming the Word of the Lord.

The Lord of all appeared in the house of Jacob to exercise dominion, and as a shepherd he tends his people in the glory of his name, O blessed one.

## August 14

*Theotokion* Believed to be the descendent of David, the Mother of God the creator ineffably gave birth to him when he took flesh of her.

### *Ode 5*

#### *Canon of the Forefeast*

*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.

On Mount Sinai you breathed as the pure and divine habitation of the most holy Spirit, and in manner transcending nature have enlightened all creation.

You were the habitation of the fulness of divinity which has fully taken you from earth to heaven, O Mother and Mother of God.

Jesus, the most divine Lord of glory, who, in his loving kindness, was born of your womb, has himself translated you from the earth, soul and body, O Mother of God.

#### *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.

You loved to walk in the steps of the Lord, O wise one, ever ready to tread his paths.

You understood that salvation would come to all nations from the Jews, O wondrous one.

Beholding grace, you proclaimed it, O divinely revealed one; and flocks of the gentiles have recourse to it and are saved.

*Theotokion* You were the place of the Lord, O Mother of God, from whence he issued, delivering the world from the deception.

### *Ode 6*

#### *Canon of the Forefeast*

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

With the angels, archangels, authorities, principalities, thrones and powers, let us hasten to Sion and behold the great wonder.

How can corrupt death grasp the Mother of him who is life, and who has been untainted by any corruption? Truly beyond nature are your mysteries, O pure Virgin.

Light as many lamps as possible, O people of Sion, and let us go forth to meet in Gethsemane her who has been wrapped in light; and let us accompany her with hymns.

*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.

Obedient to the laws of God, preserving the Law you denounced all who violated them, O glorious one.

O godly Micah, honoured instrument of the Spirit: by your entreaties preserve the faithful from misfortunes.

*Theotokion* You have founded the house of Judah, O Virgin, revealing him who shone forth from your holy womb.

*Kontakion of the forefeast, tone 4* ,  
*To the to the Special Melody* You have appeared today ...

Embroidered by the immaterial Spirit for your glorious memorial, the universe noetically cries out in gladness: Rejoice, O Virgin, the boast of Christians.

*Ikos* He who splendidly summoned his divine apostles on clouds from the ends of the earth to come to your body, O pure Mother of God, has revealed you to all as the awesome bridal-chamber, all adorned. As your Son and God, he took your most pure soul in his hands and set it in paradise, where is found the tree of life, eating of which mortals have found immortality through you. We also cry out to you: Rejoice, O Virgin, the boast of Christians.

*Ode 7*

*Canon of the Forefeast*

*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.

O assemblies of priests and companies of the people, all maidens and virgins: joining chorus, hymn the divine repose of the Virgin.

O leaders of the Law and of grace, praise the dormition of the Mother of God, chanting and singing together: Blessed are you, O God.

## August 14

Today the most pure Lady, the holy of holies, the great and holy mountain, is translated to Sion. To her we sing: Rejoice, O immaculate Lady.

### *Canon of the Prophet*

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

You were most valiant and useful to the Master of all, teaching and denouncing the cruelty of the rulers, crying out, O glorious one: Blessed are you, the God of our fathers.

Shining with the beams of your godly life, you were a pure prophet of the manifestation of God, O blessed one, singing: Blessed are you, the God of our fathers.

*Theotokion* The Word, whose power equals that of the Father and who is the Father's peer, the blessed God of our fathers, by the Father's good pleasure is formed as a man in the Virgin's womb.

### *Ode 8*

#### *Canon of the Forefeast*

*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.

O Virgin and Queen of all women, bear to Christ the entreaty of those who lovingly celebrate this your memorial and exalt you above all for ever.

Your sacred countenance, made bright by the beauty of the divinity, shines with the glory of your divine virginity, which is adorned utterly for all ages, O immaculate one.

I cannot describe your most great works: I tremble and am amazed, and am cast into confusion. Yet, see my love, O Virgin, and ever reward me with divine gifts.

### *Canon of the Prophet*

*Irmos* When the musical instruments sounded and countless people bowed down before the idol at Dura, the three children, refusing to obey, hymned and glorified the Lord for all ages.

The pre-eternal Word of God has appeared, delivering the descendents of Adam, as the Prophet Micah foretold: hymn the Lord and exalt him above all for ever.

Noetically instructed, you cried: The Master, who desires to be merciful, as such is his nature, takes pity on the unrighteous deeds of those who with faith hymn and exalt him above all for ever.

Receiving the radiance of God, you were like bright lightning, becoming like a clear mirror, O Micah, crying: Hymn the Lord and exalt him above all for ever.

*Theotokion* With your Son as our mighty consolation, O Virgin, with the apostles we cleave to the precious confession of the faith, hymning the Lord and exalting him above all for ever.

*Ode 9*

*Canon of the Forefeast*

*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.

You have been truly well adorned as a bride, O Virgin Mother of God; for in you the stumbling of Adam and the destructive persuasion of Eve have been set aright. Therefore, with hymns we all unceasingly magnify you.

God your Master rightly gives you glory, O Virgin; but what shall we, wretched ones, offer? Accept the zeal of those who with love honour you as the Mother of God, and preserve us.

The Most High, descended and issued from you, O Virgin Bride of God, to visit us. Likewise descend from the mansions of heaven to visit those who hymn you on this feast in your memory.

Grant victories over heresy to our Orthodox hierarchs, who hold your honoured burial as their sure confirmation and honour your memory royally, O Mother of God, bringing the enemies of our faith into submission.

*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.

Shining with beams of piety and praying for the world, you stand before the incorrupt and most pure Mind of God.

The splendid day of your memory has dawned, O prophet, full of the gifts of prophecy, and it pours forth streams of repentance.

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Deified in manner past understanding, O blessed one, you delight in the gladness of the Saviour who came to the world in accordance with your prophecy.

*Theotokion* More exalted and pure than all, as you conceived the most good God, wash away the defilement of my soul.

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

Angels and shepherds first hymned your birthgiving, and now the ranks of the angels, the choir of the apostles and every nation hymn your dormition, O Virgin.

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

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

Celebrating the most splendid memory of your honoured dormition, O Mother of God, we sing with love: Departing to your Son and Lord in your glory, as you are the most pure Mother, pray for the Christians who hymn you with faith.

*Aposticha, tone 6,  
to the Special Melody* On the third day...

In the words of divine Gabriel, we cry to you: Rejoice. May you, the most holy Mother of the Lord, be mindful of those who hymn you, as you are translated to him.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

Through the Holy Spirit, the immeasurable wisdom of God, beyond understanding, has fashioned from you a temple for himself, O Mother of God, and now has translated you to the immaterial mansions, O exalted one.

*Verse* The Lord has sworn to David an oath which he will not break.

A slave, I come to you, the Mother of the God of all, praying to be delivered from all dangers. O Mother of God who reigns with your Son, preserve the Christian people.

Glory be to the Father... Both now and for ever...  
*Composed by Germanus, tone 3*

Come, all the ends of the earth, let us praise the honoured repose of the Mother of God, for she has placed her immaculate souls in the hands of her Son. The world, having found life through her holy dormition, celebrates it splendidly in psalms, hymns and spiritual songs, with the bodiless ones and the apostles.

## Liturgy

*At the Beatitudes, we sing 8 verses, from Odes 3 and 6 of the Canon of the forefeast.*

*At the Entrance: the troparion of the temple, if it be dedicated to Christ; troparion of the Forefeast and then that of the Church if it be dedicated to a saint. Glory... the kontakion of a Church of Christ; Both now and for ever... and that of the Forefeast.*

*If the Forefeast falls on a Sunday, we sing the whole service of the Forefeast with that of the resurrection and that of the prophet, as described in the Typicon for the forefeast of the Transfiguration. But at Matins we sing the Irmoi Your sacred and glorious memorial... [the first canon of the Dormition].*

*At the Entrance of Liturgy, we sing the troparion of the resurrection, that of the forefeast, and that of the saint to whom the church is dedicated. Then, the kontakion of the resurrection; Glory... that of the saint to whom the church is dedicated; Both now and for ever... that of the forefeast.*

# August 15

## The Dormition of the Mother of God and ever virgin Mary

### Little Vespers

*At Lord I call to you... we sing 4 verses, tone 1,  
to the special melody Joy of the ranks of heaven...*

The angelic throng rejoices  
in the deathless repose of the Mother of God;  
departing from here to the eternal mansions,  
she rejoices to pass over to the gladness of heaven,  
to divine delight and everlasting light. *(twice)*

Desiring the life on high,  
you departed from this one, O Mother of God,  
maiden and flower of virginity,  
who gave birth to Christ the life of all.  
The assembly of the angels stood by with reverence  
at your honoured burial, O Bride of God.

The air is sanctified by your burial hymns of departure,  
O Mother of the God who loves mankind;  
and an awesome miracle is wrought by your ascending.  
Therefore we the faithful offer you loyal homage,  
O unwedded Mother of God.

*Other verses, provided by Kalistos;  
tone 2, to the special melody With what lips shall we praise you...*

With what lips shall we, poor and worthless, call the Mother of God blessed?  
She is more honoured than the creation,  
and more holy than the cherubim and all the angels.  
She is the unshaken throne of the king,  
the abode in which the Most High has dwelt.  
She is the salvation of the world, the holy place of God,  
who richly grants the faithful great mercy on this her holy feast.

What songs filled with awe did all the apostles of the Word offer you O Virgin,  
as they stood then beside your deathbed and cried out in wonder:  
The Palace of the King withdraws:  
the Ark of holiness is raised on high.  
Let the gates be opened wide that the Gate of God may enter into abundant joy,  
she who asks without ceasing for great mercy for the world.

What spiritual songs shall we now offer you, O most holy?  
For by your deathless dormition you have sanctified the world  
and have been translated to the realm beyond the world,  
there to perceive the beauty of the Almighty;  
and, as his Mother, to rejoice in it exceedingly.  
You are attended by ranks of angels and by the souls of the just, O pure Virgin:  
with them ask for us peace and great mercy.

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

*Tone 2, composed by Anatolius*

She who is higher than the heavens and more glorious than the Cherubim,  
who is held in greater honour than all creation,  
who because of her surpassing purity became the receiver of the eternal essence,  
today commends her most pure soul into the hands of her Son.  
With her all things are filled with joy  
and she bestows great mercy upon us.

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

*Tone 6*

Come from all the world, and let us celebrate  
the dormition of the immaculate Mother of God.  
Today the angels celebrate her honoured repose,  
and call us earthlings to gladness,  
that we may cry out with unfailing voices:  
Rejoice, for you are translated from earth  
to dwell in the mansions of heaven.  
Rejoice, for you have gathered the choir of disciples on light clouds.  
Rejoice, our hope and salvation;  
for we the Christian people unceasingly bless you.

*Aposticha, tone 2,  
to the special melody O house of Ephrata*

The company of disciples and divine apostles \* have come together, \* assembled to  
bury \* the God receiving body \* of her who alone is the Mother of God.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

O Master, who shone forth \* ineffably from her as her beautiful son, \* receive  
into your hands \* the most holy soul \* of the Mother of God.

*Verse* The Lord has sworn to David an oath which he will not break.

When you passed over to him \* who was born of you, O Virgin, \* the apostles  
descended \* as if on clouds \* for the burial of your body.

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

Be lifted up, O you gates of heaven, \* as you behold \* the only Mother of God, \* the portal of the Most High, \* coming in glory to her Son and God.

*Troparion of the feast, tone 1*

In giving birth you preserved your virginity;  
and in your falling asleep you did not abandon the world.  
O Mother of God, as the mother of Life,  
~you were translated to him who is life,  
delivering our souls from death by your intercession.

## Great Vespers

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

*At Lord I call to you... we sing 8 verses in tone 1,*

O marvellous wonder,  
the fountain of life is laid in the tomb  
and the tomb itself becomes a ladder to heaven.  
Be glad, O Gethsemane, the sacred abode of the Mother of God.  
With Gabriel to lead us, let us the faithful sing:  
Rejoice, O full of grace; the Lord is with you,  
through you granting the world great mercy. *(thrice)*

Marvellous are your mysteries, O Mother of God:  
you were made the throne of the Most High, O Lady;  
translated from earth to heaven today,  
in majestic glory shining with Godly miracles.  
O virgins, ascend on high with the Mother of the king.  
Rejoice, O full of grace; the Lord is with you,  
through you granting the world great mercy. *(thrice)*

The Authorities, Thrones and Principalities,  
Dominions and Powers, with the Cherubim and dread Seraphim  
glorify your dormition:  
and adorned by your divine glory the earthborn rejoice.  
Kings fall down and sing with the angels and archangels:  
Rejoice, O full of grace; the Lord is with you,  
through you granting the world great mercy. *(twice)*

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

- Tone 1      By the royal command of God, the God-knowing apostles  
were raised up to the clouds on high  
from where-ever they were on the earth;
- Tone 5      and coming to your most pure body,  
the source of life  
they venerated it with love.
- Tone 2      The heavenly powers  
coming from on high  
attended also with their own Master;
- Tone 6      and seized with dread;  
they accompanied your immaculate body which had held God,  
and proceeded in beauty,  
singing invisibly to the hosts above:  
Behold, the queen of all draws near.
- Tone 3      Open wide the gates and receive on high  
the mother of the everlasting light;  
through whom has come the salvation of mankind.
- Tone 7      We cannot look upon her,  
nor can we render fitting honour,
- Tone 4      for her excellence  
is beyond all understanding.
- Tone 8      Therefore, O most pure Mother of God,  
who lives for ever with your Son, the life bearing king,  
pray without ceasing that he preserve and save  
your newborn people from all adverse assaults;
- Tone 1      for we who have gained your intercession  
bless you with splendour for ever.

*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

## August 15

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.”

### 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.

### 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.

*Entreaty,  
verses to their own special melody in tone 1*

It was right that the servants of the Word  
who saw him with their own eyes  
should see also the repose of his mother in the flesh,  
since it was the final mystery concerning her:  
that they might be witnesses not only to the Saviour’s ascension

but also to the translation of her who gave him birth.  
By divine power, from all places they came to Zion,  
and farewelled to heaven,  
the one who is more highly exulted than the Cherubim.  
We also venerate her, for she prays for our souls.

*Tone 2, composed by Anatolios*

As she was more exulted than the heavens  
and more glorious than the Cherubim  
and higher in honour than all creation,  
and because of her surpassing purity,  
she became the receiver of the eternal essence,  
today she surrenders her most pure soul into the hands of her Son.  
By her all things are filled with joy  
and on us she bestows great mercy.

*Same tone, composed by John*

The immaculate bride, the Mother  
of him in whom the Father was well pleased,  
who was foreordained by God to be the dwelling place  
of his union without confusion,  
delivers her blameless soul to her creator and her God.  
The bodiless powers bear her aloft,  
and she who is the Mother of life passes over to him who is life,  
to him who is light from the unapproachable light,  
as she, the hope of our souls, has given salvation to the faithful.

*Tone 3, composed by Germanos*

Come, from all the ends of the earth,  
let us praise the most holy translation of the Mother of God:  
for she has delivered her spotless soul into the hands of her Son.  
Therefore the world, restored to life by her holy repose,  
in radiant joy celebrates this feast  
with psalms and hymns and spiritual songs  
together with the angels and the apostles.

Glory be to the Father...

*Tone 5, composed by Theophanes*

Come, O gathering of those who love to keep festivals;  
come, let us form a choir and crown the Church with songs,  
as the ark of God goes to her rest.  
Heaven is opened to receive the mother of the uncontainable one.

The earth, as it yields up the source of life,  
is robed in blessing and adorned with splendour.  
The hosts of angels join chorus with the apostles,  
and gaze in fear at her, who gave birth to the author of life,  
now that she is translated from life to life.  
Let us all venerate and implore her:  
Forget not, O Lady, your ties of kinship  
with those who celebrate with faith  
the feast of your most holy dormition.

Both now and for ever...

Sing, O people,  
sing the praises of the mother of our God:  
for today she delivers her soul, full of light,  
into the most pure hands of him who was seedlessly born of her.  
And she entreats him without ceasing  
to grant peace and great mercy to all the world.

*Aposticha, tone 4,  
to their own special melody*

Come, O people,  
let us hymn the most holy and pure virgin,  
from whom the incarnate Word of the Father ineffably came;  
let us cry out and say:  
Blessed are you among women, and blessed is the womb which held Christ.

Having surrendered your soul into his holy hands,  
O most pure one,  
entreat him that our souls be saved.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

Let us sing today to Christ our God the hymn of David of old:  
The virgins that follow her shall be brought to the king,  
they are led with gladness and rejoicing.  
She, through whom we are made Godlike, of the seed of David,  
is gloriously and ineffably placed in the hands of her Son and Master.  
Hymning her as the Mother of God, let us cry out and say:  
Save us from every distress and deliver our souls from misfortune  
who confess you to be the Mother of God.

*Verse* The Lord has sworn to David an oath which he will not break.

O most holy and pure virgin,  
the multitude of angels in heaven with us on earth

bless your most honoured dormition,  
 for you are the mother of Christ,  
 the God and the creator of all.  
 We pray you: Ever intercede with him for us,  
 for through you we place our hope in God,  
 O unwedded Mother of God, hymned by all.

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

When you departed, O Virgin Mother of God,  
 to him who was ineffably born of you,  
 James the first hierarch and brother of the Lord was there,  
 with Peter the most honoured leader, and the chief of the theologians,  
 with the divine choir of the Apostles.  
 Hymning the divine and awesome mystery of God's providence,  
 and burying your life-giving and God-receiving body,  
 they rejoiced, O exulted one, and marvelled at the wonder  
 of him who transcends the holy and venerable angelic ranks.  
 They said to one another: Open wide your gates and receive her  
 who gave birth to the creator of heaven and earth;  
 with songs of praise let us hymn the precious and holy body  
 which contained the Lord upon whom none may gaze.  
 Therefore, celebrating your memory, O most hymned one,  
 we also entreat you:  
 Uphold the strength of Christian people and save our souls.

*At the Blessing of the Bread, the Troparion in tone 1*

In giving birth you preserved your virginity;  
 and in your falling asleep you did not abandon the world.  
 O Mother of God, as the mother of Life,  
 you were translated to him who is life,  
 delivering our souls from death by your intercession. (*thrice*)

## Matins<sup>4</sup>

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

The most honourable choir of the wise apostles  
 was wondrously gathered together  
 gloriously to bury your most pure body,  
 O highly exalted Mother of God.

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<sup>4</sup> For the Order of the Burial of the Mother of God, see the addendum to this service.

With them a multitude of angels  
~ sang the triumphant praises of your passing,  
which we celebrate with faith.

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

*After the second reading from the Psalter,  
the Sessional Hymn in tone 3,  
to the special melody, Awed by the beauty of your virginity...*

In your maternity, your conceiving was seedless;  
and in your dormition, your death was incorrupt:  
wonder upon wonder have merged in you, O Mother of God.  
How can one, pure and unwedded be a nourisher of an infant?  
How can the Mother of God, fragrant with myrrh be carried to burial?  
Therefore with the angel we cry to you:  
Rejoice, O full of grace.

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

*Polyelios, and this Magnification*

We magnify you, O undefiled Mother of Christ our God, and we praise your most glorious dormition.

*Verse* Shout with joy to God, all the earth: sing to the honour of his name and give him glory as his praise. [66]

*After the Little Litany,  
Sessional Hymn, tone 4,  
to the special melody Joseph marvelled...*

Sing, O David, what is this feast,  
which you hymned of old in the Psalms?  
For Christ, who was seedlessly born of your daughter,  
has taken to his mansions the divine maiden and Virgin.  
Therefore mothers and daughters and brides of Christ  
celebrate with joy, and sing:  
Rejoice, for you have been translated to the kingdom on high.

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

*We sing the first antiphon of the Hymn of Degrees in tone 4*

*Prokimenon, tone 4*

I will make known your name to every generation.  
*Verse* Hear, O daughter, consider and incline your ear.

Let every breath... *and and the rest with the Gospel of Luke, No 4*

*After the Psalm Have mercy... the verse in tone 6,  
composed by Byzantium*

Preparing for the repose of your immaculate body,  
the Apostles, standing by your bed looked with trembling;  
and gazing at your body, they were seized with awe.  
Peter cried out to you, weeping:  
O Virgin, the life of all, I am amazed to see you lying there,  
for the delight of the life to come dwelt in your body:  
earnestly entreat your Son and God, O immaculate one,  
that your flock be saved from harm.

*We sing two canons of the feast,  
of St Cosmas of Maiuma in tone 1, and of St John of Damascus in tone 4.  
The irmos of each canon is sung twice, and the troparia are repeated to make 12.  
For the Katavasia, each choir sings its Irmos.*

*Ode 1*

*The first Canon, in tone 1,  
upon the Acrostic Let the divinely wise hold festival*

*Irmos* Your sacred and glorious memorial  
clothed with divine glory, O Virgin,  
has gathered all the faithful in gladness;  
who, led by Miriam with choirs and timbrels,  
hymn your only begotten Son,  
for gloriously has he been glorified.

Let the immaterial ranks accompany your divine body heavenward to Zion; for, as the crowd of apostles, coming together suddenly from the ends of the earth, stood before you, the Mother of God, we also with them glorify your honoured memory.

You have won the victory over nature, O pure one, yet emulating your creator and Son you submitted to the laws of nature in a manner beyond nature. Therefore, having died, you rise with your Son to everlasting life.

*The second Canon, in 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 dormition.

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O virgin maidens, with Miriam the prophetess raise a hymn of departure; for the Virgin, the only Mother of God, is taken to her appointed dwelling-place in heaven.

The divine mansions in heaven fittingly receive you as a living heaven, O most pure one: splendidly adorned as an immaculate bride, you stand beside your king and God.

### *Ode 3*

#### *The first Canon*

*Irmos* O Christ, the wisdom and power of God,  
who creates and supports all things,  
establish the Church immovable and unshaken,  
for you alone are holy, who rests among the saints.

The glorious apostles knew you to be a mortal, yet at the same time the Mother of God, transcending nature, O immaculate one. Therefore they touched you with fearful hands, as they gazed upon you, resplendent in glory, seeing in you a dwelling place acceptable to God.

The Lord guarded you with honour with the glory of the divinity, as befits the living ark in which the Word took flesh; and in his just vengeance he intervened to sever the profane hand of the presumptuous one.

#### *The second Canon*

*Irmos* O Mother of God, the living and abundant fountain,  
give strength to those who hymn you  
and form a spiritual choir in your divine memory,  
and grant them crowns of glory.

Having proceeded from a mortal womb, O pure one, your end conformed to nature, but because you gave birth to the true life, you have departed to dwell with the divine life.

At the almighty command, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Zion, to minister worthily at your burial, O lady.

### *Ipakoi, in tone 8*

In all generations we call you blessed, O virgin Mother of God,  
for in you the uncontainable Christ our God was pleased to be contained.  
Blessed are we also, having you as a mediator, for day and night you plead for us

and the sceptres of kingdoms are strengthened by your intercession.  
Therefore, singing your praises, we cry out to you:  
Rejoice, O full of grace, the Lord is with you.

*Ode 4*

*The first Canon*

*Irmos*           The sayings and veiled images of the prophets  
foreshadowed your incarnation from the Virgin, O Christ.  
The splendour of your brightness proceeds  
as the light of revelation to the nations;  
and the depths gladly give utterance to you:  
Glory to your power, O lover of mankind.

Behold, O people and marvel, for she who is the holy mountain is revealed by God taken on high to the mansions of heaven: the earthly heaven passes to a celestial and uncorrupt habitation.

Your death, O pure one, was a passing to a better and eternal life, translating you from this transitory life to that which knows no end and is truly divine; so that you might regard your Son and Lord in gladness.

The gates of heaven were raised and the angelic choirs sang, as Christ received the vessel of his mother's virginity. The cherubim lifted her up with gladness, while the seraphim glorified her with rejoicing.

*The second Canon*

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

It was a strange wonder to see the living heaven of the king of all descend into an earthly grave. How wondrous are your works: glory to your power, O Lord.

If her fruit, whom none may comprehend, on account of whom she was called heaven, willed to submit to burial as a mortal, how could she, who gave birth to him without knowing wedlock, refuse burial?

At your repose, O Mother of God, with trembling and joy the angelic hosts covered with their holy wings your most spacious body which had held God.

*Ode 5*

*The first Canon*

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*Irmos* We declare the divine and ineffable beauty of your virtues, O Christ;  
for you have shone forth in your person  
as the co-eternal brightness of the eternal glory,  
incarnate of the virgin's womb, you have blazed as the sun,  
giving light to those in darkness and shadow.

Carried to Zion as if upon a cloud, the company of the apostles assembled from the ends of the earth to serve you, O Virgin, the bright cloud through whom God, the Most High, the Sun of Righteousness, has shone upon those in darkness and shadow.

The inspired tongues of the theologians rang out more harmoniously than trumpets as they sang in the Spirit the burial hymn to the Mother of God: Rejoice, incorruptible source of God's life-giving incarnation, that brings salvation to all.

### *The second Canon*

*Irmos* All things are filled with awe  
at your honoured dormition,  
for you, O Virgin who has not known wedlock,  
have passed from earth  
to the everlasting mansions and to never ending life,  
bestowing salvation upon all who sing your praises.

Let the clarions of the theologians trumpet forth today, and let the eloquent voices of men sound praises; let the air resound, shining with infinite light, and let the angels honour with hymns the dormition of the Virgin.

It was fitting that you should be hymned with wonder at your departure, O most praised Virgin, and Mother of God; for you were shown to be the chosen vessel of the Lord, wholly consecrated to God and divinely pleasing to all.

### *Ode 6*

#### *The first Canon*

*Irmos* The Sheol within the whale, the monster from the depths of the sea,  
was a prefiguring of your three day burial,  
of which Jonah was shown to be the herald;  
for, saved and unharmed, as if he had never been swallowed, he cried out:  
I will sacrifice to you with a voice of praise, O Lord.

The Lord and God of all gave you that which is beyond nature, for just as he kept you a virgin in childbirth, so he preserved your body incorrupt in the tomb; and he has glorified you by a divine passing, giving honour to you as a son to a mother.

Your son, O Virgin, has truly brought you to dwell in the Holy of Holies as a bright candlestick flaming with immaterial fire, as a golden censer burning with the divine coal, as the urn of Manna, the rod of Aaron, and the tablet written by God, as a holy ark and table of the bread of life.

*The second Canon*

*Irmos* As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

Life shone forth from you without destroying the seal of your virginity. How then could the spotless tabernacle of your body, the source of life, become a partaker of death?

Having become the temple of life, you have attained eternal life: having given birth to him that is life in person, you passed through death to life.

*Kontakion, tone 2*

Neither the grave nor mortality could confine the Mother of God, who is ever vigilant in her supplications and our sure hope in her intercessions; for as she is the mother of life, she has passed over to him who is life, who dwelt in her ever virgin womb.

*Ikos* Uphold my contemplation, O my Christ, for I dare to hymn your pure Mother, the defence of the world. Strengthen me upon the loftiness of these words and guard me with the defences of these thoughts; for you fulfil the petitions of those who cry out, entreating you with faith. Grant me therefore an artful tongue and a blameless mind, for every gift of enlightenment comes down from you, the giver of light,

*And we sing* – who dwelt in her ever-virgin womb.

*Ode 7*

*The first Canon*

*Irmos* The divine will, opposing the cruel wrath and fire, quenched the fire with dew and put the wrath to shame, through the divinely inspired three stringed lyre of the venerable youths, singing amid the flames in answer to the instruments of music: Blessed are you, the most glorious God of our fathers.

Enraged, Moses smashed the divinely wrought tablets inscribed by the divine Spirit; but the Master kept his own Mother unharmed in her childbirth, and now he has

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brought her to dwell in the mansions of heaven. Celebrating with her, we sing to Christ: Blessed are you, the most glorious God of our fathers.

To the sound of the cymbals of our pure lips, of the harmonious harps of our hearts, of the sweet-sounding trumpets of our elevated minds, of the lively clapping of our hands, let us sing on this solemn and holy day of the passing of the pure Virgin: Blessed are you, the most glorious God of our fathers.

The people inspired by God gather, for the tabernacle of the glory of God is translated from Zion to a heavenly abode where the pure voices of those who keep festival are heard with a sound of inexpressible joy, shouting in gladness to Christ: Blessed are you, the most glorious God of our fathers.

### *The second Canon*

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

Young men and maidens, old men and rulers, kings and judges who honour the memory of the Virgin and Mother of God, sing: Blessed are you, the supremely exalted Lord God of our fathers.

Let the high mountains ring out the clarion call of the Spirit: let the hills now rejoice and let the divine apostles dance, for the queen passes over to her Son, to reign with him.

The most sacred repose of your divine and undefiled Mother has gathered together the heavenly hosts of the powers on high, that they may rejoice with those on earth who sing to you: Blessed are you, the supremely exalted Lord God of our fathers.

### *Ode 8*

#### *The first Canon*

*Irmos*      The almighty angel of God revealed to the youths a flame,  
              which bedewed the holy ones while it consumed the ungodly;  
              and he made the Mother of God to be a life-giving fount,  
              pouring forth the destruction of death, and life for those who sing:  
              Let us who have been delivered praise the creator alone,  
              and exalt him above all for ever.

The multitude of the apostles in Zion accompanied the divine ark of holiness as they sang: Where do you now go, O tabernacle of the living God? Cease not to guard

those who sing with faith: Let us who have been delivered praise the creator alone and exalt him above all for ever.

As you, the immaculate one, departed, you lifted those hands which had held the incarnate God in their embrace, and with the boldness of a mother to her son you said: Ever protect those whom you have given to me, who sing to you: Let us who have been delivered praise the creator alone and exalt him above all for ever.

*The second Canon*

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

The principalities, dominions and powers, the angels, archangels and thrones, the dominions, cherubim and dread seraphim glorify your memory, O most pure Virgin; and we, the human race, also sing praises and exalt you above all for ever.

He who in a strange manner took flesh and made his abode in your most pure womb, receives your most sacred soul, and as a son paying his due, he gives it rest with himself. Therefore we sing your praises, O Virgin, and exalt you above all for ever.

Beyond and above understanding are the wonders of the ever virgin Mother of God; for taking up her abode in the grave, she has shown it to be a paradise. Standing beside this tomb today, we sing with joy: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Ode 9*

*We do not sing the Canticle of the Mother of God, but we sing instead the festal refrain:*

All we, the race of mankind, call you blessed, the only Mother of God.

*Or this,*

The angels, beholding the dormition of the immaculate one, were amazed to see the Virgin ascending from earth to heaven.

*Then the Irmos, In you, the laws of nature...  
and the second choir sings the same refrain and Irmos.  
This same refrain is sung at each troparion of the canon.*

*The first Canon*

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*Irmos* In you, the laws of nature are overcome, O pure Virgin,  
for your birthgiving was virginal  
and your death was betrothed to life.  
As a virgin giving birth and alive after death,  
O Mother of God, you have saved your heritage.

The angelic hosts were amazed, seeing their master in Zion, bearing in his arms a woman's soul; for as is fitting for a son, he said to her who had given him birth in a most pure manner: Come, O pure one, and be glorified with your Son and God.

Standing around the body which had received God, the choir of angels regarded it with awe and greeted it: As you depart to the heavenly mansions to your Son, may you save your heritage.

### *The second Canon*

*Likewise, we sing this refrain before the Irmos and each troparion of the second Canon*

Magnify, O my soul, the honourable passing of the Mother of God from earth to heaven.

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

Come to Zion, the divine and fertile mountain of the living God, and let us rejoice to see the Mother of God; for Christ has assumed her, his mother, to a far better and divine tabernacle, the Holy of Holies.

Come, you faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching it with our eyes and faces, drawing abundant gifts of healing from this ever flowing fountain.

Accept from us this hymn of parting, O Mother of the living God, and overshadow us with your light bearing and divine grace, granting victory to Orthodox hierarchs over heresies, peace and forgiveness to all Christ loving people who hymn you, and salvation to their souls.

*Then both choirs together sing the refrain from the first Canon and its Irmos,  
then the refrain from the second Canon and its Irmos, and make a bow.*

*Exapostilarion,  
to the special melody Adorning the heaven with stars...*

O apostles, having gathered here \* from the ends of the earth, \* bury my body \* in the Garden of Gethsemane; \* and O my Son and God, \* receive my soul. (*thrice*)

*At the Praises, we sing 4 verses in tone 4,  
to the special melody As one valiant among martyrs...*

At your glorious dormition  
the heavens rejoice and the armies of angels exult;  
all the earth rejoices, singing a hymn of departure for you,  
the Mother of him who is master of all,  
the most holy unwedded Virgin,  
who has delivered mankind from the ancestral condemnation. *twice*

At the divine command the foremost apostles  
hastened from the ends of the earth for your burial,  
and seeing you taken up from earth to heaven  
they shouted with joy the words of Gabriel:  
Rejoice, bearer of the fullness of divinity:  
Rejoice, for by your childbirth  
you alone have united earthly and heavenly things.

At your holy dormition,  
O Virgin Mother and Bride of God who gave birth to him who is life,  
you were transported to immortal life,  
escorted by angels, principalities, and powers,  
by apostles, prophets and the whole creation:  
and with his immaculate hands  
your Son received your undefiled soul.

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

*Tone 6*

The apostles, dispersed throughout the world, were lifted up  
and as by clouds were brought to your deathless dormition,  
O Mother of God and Mother of life.  
As a single choir they stood beside your most pure body;  
and burying you with reverence, they sang the hymn of Gabriel:  
Rejoice, O full of grace, the Lord is with you,  
O unwedded Virgin Mother.  
With them, entreat your Son and our God to save our souls.

*Great Doxology, Troparion, Litanies and Dismissal.*

## Liturgy

*At the Beatitudes, we sing 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,  
Glory be to the Father... both now and for ever... 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.

*The epistle of Paul the Apostle to the Philippians  
[Number 240, 2:5-11]*

*Alleluia, tone 2*

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

*Gospel of Luke, Number 54*

*Instead of Truly it is right to call you blessed...  
we sing the second refrain and Irmos of Ode 9*

The angels, beholding the dormition of the immaculate one, were amazed to see the Virgin ascending from earth to heaven.

In you, the laws of nature are overcome, O pure Virgin, for your birthgiving was virginal and your death was betrothed to life. As a virgin giving birth and alive after death, O Mother of God, you have saved your heritage.

*Communion verse*

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

## Addendum

*From an edition of the Moscow Synodal Printshop dated 1972,  
under the seal of the Moscow Theological Academy, Censor Father Michael Bogolubsky,  
we provide the following extract.*

**The Dirges,  
or  
The Sacred Order of the Passing of the most holy Mother of God  
and ever-virgin Mary,  
sung on the seventeenth day of August<sup>5</sup> at Gethsemane Skete,  
but at Holy Trinity Lavra on the fifteenth day of August**

*After the Six-psalms of Matins and the Great Litany, a decorated stand is placed in the center of the Church. God is the Lord... being sung, the Clergy in their vestments proceed from the Sanctuary, bearing the image of the Dormition of the Mother of God which they place on the stand, and around which they array themselves. Lighted candles are given to the brethren and to all the people.*

*The following troparia, from the Jerusalem order, are sung, and the superior incenses [all].*

*Tone 2, to the special melody Noble Joseph...*

Now the divine choir of noble disciples, having washed your undefiled body with pure tears as if with spices, O pure one, laid it in the tomb with honour; but on the third day you passed over to life, O Lady, granting divine mercy to the world.

Glory be to the Father and to the Son and to the Holy Spirit.

When you descended to death, O immortal Mother of Life, then Hades wondered and trembled with fear; and when you were observed taken from the tomb to heaven, all the heavenly powers cried out: Glory to you, O life bearing Mother of him who is our life.

Both now and for ever and to the ages of ages, amen.

The praise we sing is more fittingly sung by the divine disciples as they carry the body of the Mother of God to Gethsemane. Therefore, sing to her, the only divine Maiden, truly the Mother of Christ: Arise, O Lady, who grants great mercy to all.

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<sup>5</sup> The 17th of August is used at Gethsemane Skete as it is the 3rd day after the passing of the Mother of God, the first day being the 15th; and moreover is the day on which the Apostle Thomas reached the tomb and found the body gone (there are references to this in the text of the Dirges): in which case we lay aside the hymnody of the saint of the day apart from the Canon which is sung at Compline. It can be reasoned that the singing of these Dirges on the 15th, the actual day of the passing of the Mother of God, matches the way we sing the Dirges for our Lord's death on Good Friday.

*The first Stasis, tone 5*

Blessed are you, O Lord, teach me your statutes. – *and the verses of the 17th Kathisma [in the same manner as at Matins of Holy Saturday].*

*[we provide only some verses of each Stasis]*

O Christ the Life, you were placed in the tomb, and now the Mother of Life is entombed: a sight wondrous for angels and men.

We magnify you, O pure Mother of God; we honour your holy dormition and venerate your precious tomb.

The whole world praises your burial O Christ, and devoutly sings the burial hymns of your most pure Mother, O Master.

How can your body, O Mary, the life of the faithful, be held in the tomb, as you held him who inconceivably holds all things?

Having given birth to the King of Heaven who is God, O pure one, you are translated to the heavenly kingdom by the King.

You passed over from the earth, but in no way did you leave it, O most holy Mother of God who saves the world from distress.

All the earth glorifies your burial, O Christ, and reverently hymns the funeral of your most pure Mother.

Angels marvel at the wonder, as they see you arrayed in death, O pure one from whom life shone forth for the world.

Gabriel was sent again from God to announce your passing, O most heavenly, undefiled, and pure Lady.

The Bridegroom has called you into the divine bridal chamber, O Bride of God and pure Virgin, that you may ever rejoice in divine beauty.

You were truly brought to the throne of God, where the awesome and unfading light of the Trinity shines, O Virgin.

Taken away from the earth, you have passed over to where you will never be separated from God, and never from him who came from your womb, O Mother.

Your honorable body did not know corruption even in the tomb, O Virgin, for in the body you passed from earth to heaven.

Your holy countenance reveals itself as Paradise even in death, O most pure one, breathing grace and life upon all who gaze upon it.

Receive from us your children, O Mother, our love and praise which we bring from the depths of our soul at your departure.

Open your honourable eyes O Mother and look upon your children gathered to praise and honour your dormition.

Open your lips and give us your blessing as you finally take leave of us, O most holy Mother of God.

Do not now leave us as orphans, O Mother, as you are taken from earth to heaven to dwell with your Son and God.

*[we omit those verses continuing on opening 15, left side]*

Glory be to the Father and to the Son and to the Holy Spirit.

We praise you, O Word, the God of all, with the Father and your Holy Spirit, and we glorify your divine image.

Both now and for ever and to the ages of ages, amen.

All generations bless you, the ever-virgin Lady and Mother of God, and we glorify your dormition.

*And again we sing*

O Christ the Life, you were placed in the tomb, and now the Mother of Life is entombed: a sight wondrous for angels and men.

*Then the Little Litany with the exclamation*

For blessed is your name and glorified is your kingdom,  
Father, Son, and Holy Spirit, now and for ever, and to the ages of ages.

*The second Stasis*

Truly it is right to magnify you, the Giver of Life, who has exalted the life-bearing dormition of your pure Mother.

*From the 17th Kathisma* Your hands have made me and fashioned me...

Truly it is right to magnify you, O Mother of God who placed your divine and immaculate soul into the hands of God.

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What a new wonder, as she who is the gate goes through the gates, as heaven now goes to Heaven and the throne of God goes to the throne of God.

All the multitude of the angels now stand and wonder, seeing Christ the unapproachable God approaching his Mother, imparting honour to her.

Be amazed, you Angels who awesomely see God, as he again descends to take in his hands a soul, and raise it to the divine glory.

Let heaven be amazed and you, O earth, listen: God who is over all things descended once to earth, and now comes a second time because of his Mother.

Wisdom has translated her house on earth to a house most heavenly, where there is the fulness of divine glory.

You have not descended from Heaven, O Virgin and Bride of God, but your soul ascends to Heaven, for you gave birth to the King of Heaven.

Now heaven is open even to men: come then, all who bear Christ, and let us enter with the Mother of God.

*[and other verses, not in the original order, starting from the left side of opening 23]*

Although your undefiled soul is placed in heaven, O Virgin, your grace pours forth and covers the face of the earth.

O source of our life, we the faithful sing your funeral praises, standing devoutly at your tomb.

In the heavenly kingdom remember us who with faith we hymn your passing, O Virgin and Bride of God.

Come, O faithful, and with reverence and joy let us venerate the holy tomb of the Lord and of his most holy Mother.

Once before Christ descended for us into Hades, and now the Virgin Mary ascends to heaven for our rejoicing and help.

Today, the pure and most holy image ascends from earth to where the prototype abides.

By your life-bearing failing asleep, O pure one, put to sleep and end the dissension in the Church and strengthen her, for you are gracious.

O pure one, ever virgin Mary: go forth, prosper and reign for ever and ever with God.

Glory be to the Father, and to the Son, and to the Holy Spirit.

O God, without beginning, co-eternal Word, and Holy Spirit, raise to glory the true believing Christians, for you are greatly merciful.

Both now and for ever and to the ages of ages, amen.

Immaculate Virgin who gave birth to Life, and who has now passed over to him who is life, grant that the faithful may also be given true life.

*And we repeat the first verse:*

Truly it is right to magnify you, the Giver of Life, who has exalted the life-bearing dormition of your pure Mother.

*Then the Little Litany with the exclamation*

For sanctified and glorified is your most honourable and glorious name,  
Father, Son, and Holy Spirit, now and for ever, and to the ages of ages.

*The third Stasis*

All generations offer a hymn at your burial, O Virgin.

Let all creation attend and bring hymns of departure for the Virgin.

O disciples of my Christ, they are burying the body of the Mother of my God.

Invisibly, the ranks of Angels and Archangels stand by, singing.

The honourable women, in mourning, cry out with the angels.

O unwedded Virgin, Mother of God the Most High, how can we cast off our infirmity?

Your departure, O joy of all the world, is now bitter weeping for us.

*[and other verses, not in the original order, from the penultimate one on opening 30, right side]*

Let us all hear God conversing now with his most immaculate Mother.

Behold now your Son has come to take you to himself.

I have come, he says, that the glory of my mother be revealed before the glorious face of the Father.

The Mother says to her Son, I glorify your limitless mercy, O my God.

Come close to my Father, O beloved Mother, who has risen from the earth.

I praise in song your condescension and love for mankind, O my God.

Come, my Mother, into divine joy and into the kingdom.

Come, O Mary, where Father, Son and Spirit are adored together.

What shall I bring to you in heaven, O my God, if not my soul and body?

I glorify the Father, I praise you, my Son, and I worship the Spirit.

Glory to you, O Mother of God; glory to your birth, and glory to your dormition.

Adam and Eve marvel to see the glory of the Virgin.

Joachim and Anna are blessed, for they gave birth to a daughter for the world.

As the Mother of God, you are brought to the extreme heights most gloriously.

Give peace to the Church, give salvation to your people, by your dormition.

Glory be to the Father and to the Son and to the Holy Spirit.

O Trinity, my God: Father, Son and Spirit, have mercy on the world.

Both now and for ever and to the ages of ages, amen,

O Virgin, grant that your servants may see the kingdom of your Son.

*And again we sing the first verse*

All generations offer a hymn at your burial, O Virgin.

*We sing the Troparia, tone 5  
[there is a full incensing]*

*Refrain* O most blessed Lady, enlighten me with the light of your Son.

The company of angels were amazed beholding you, numbered among the dead, restoring your soul into the hands of God, and entering with God into the heavenly courts with divine glory, O most immaculate one.

*Refrain* O most blessed Lady, enlighten me with the light of your Son.

Why, O disciples, do you mingle joy with tears? Thomas came, enlightened from above, and exclaimed to the apostles: Behold her garment and understand: the Virgin is risen from the tomb.

*Refrain* O most blessed Lady, enlighten me with the light of your Son.

The disciple who doubted the resurrection of your Son, O Lady, now assures others in faith about your rising, saying: The time for lamentation has ceased; weep not, but announce the resurrection of the Virgin.

*Refrain* O most blessed Lady, enlighten me with the light of your Son.

To the God-bearing disciples gathered at your tomb and lamenting, O Virgin, Thomas appeared, saying: Why do you number the living among the dead? She is risen, for she is the one who gave birth to God.

*Refrain*        Glory be to the Father and to the Son and to the Holy Spirit.

We worship the Father and his Son and the Holy Spirit, the Holy Trinity, one in essence, crying with the Seraphim, Holy, holy, holy are you, O Lord.

*Refrain* Both now and for ever and to the ages of ages, amen.

You gave birth to the giver of life, and have passed over into unfading life, giving joy to the disciples in the place of sadness, O Virgin; you arose on the third day from the tomb just as did the Lord.

Alleluia, alleluia, alleluia; glory to you, O God. *thrice*

*Then the Little Litany and the rest of Matins of the feast of the Dormition, from that which follows the Magnification at the Polyelios.*

## August 16

### Afterfeast of the Dormition

# Transfer of the Image *Not-made-by-hands* of our Lord Jesus Christ from Edessa to Constantinople

*[We advise that if this is the patronal feast, then it is raised to vigil rank, and the additional texts provided elsewhere should be used. The Menaion provides the following service, a minor commemoration within an afterfeast.]*

*At Lord I call to you... we sing 6 verses, 3 of the Dormition and 3 of the Image*

*Verses of the Dormition, tone 2,  
to the special melody With what lips shall we praise you...*

With what lips shall we, poor and worthless, call the Mother of God blessed?  
She is more honoured than the creation,  
and more holy than the cherubim and all the angels.  
She is the unshaken throne of the king,  
the abode in which the Most High has dwelt.  
She is the salvation of the world, the holy place of God,  
who richly grants the faithful great mercy on this her holy feast.

What songs filled with awe did all the apostles of the Word offer you O Virgin,  
as they stood then beside your deathbed and cried out in wonder:  
The Palace of the King withdraws:  
the Ark of holiness is raised on high.  
Let the gates be opened wide that the Gate of God may enter into abundant joy,  
she who asks without ceasing for great mercy for the world.

What spiritual songs shall we now offer you, O most holy?  
For by your deathless dormition you have sanctified the world  
and have been translated to the realm beyond the world,  
there to perceive the beauty of the Almighty;  
and, as his Mother, to rejoice in it exceedingly.  
You are attended by ranks of angels and by the souls of the just, O pure Virgin:  
with them ask for us peace and great mercy.

*And three verses of the Image<sup>6</sup>, tone 1  
to the special melody Joy of the heavenly hierarchies...*

Honouring human form, the Saviour received our image,  
remaining unaltered by this humanity;  
and he sent to those afar his true and most pure image  
in the giving of his napkin.

Elevating to that of the prototype  
the image of Adam which had fallen,  
the Saviour dwelt with men on earth;  
he who is uncircumscribable in his essence  
yet is seen, touched and delineated.

The Saviour restored creation which has grown old,  
and he clothed himself in the form of a servant,  
in fact, and not in mere appearance;  
and the very lineaments of his image has he given  
for the veneration of those who love him.

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

O Master, who loves mankind,  
great is the depth of your dispensation:  
for the benefit of your creation for generations of generations,  
depicting the image of your most pure face,  
you sent it to Abgar who wished to see you,  
who is invisible in your divinity even to the Cherubim,  
that he might see the image of you,  
who became incarnate for our sake and willingly suffered.  
And we are set afire by your love which you have poured upon us,  
for the sake of your great mercy.

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

Choirs of virgins stand mystically today  
about the bed of the virgin Mother,  
and the souls of the righteous, surrounding it, glorify the Queen.  
The virgins offer her their virginity as a gift, instead of myrrh;  
and the righteous offer her immaterial hymnody with their virtue.  
For it befits the Mother of God, as a queen,  
to be escorted with radiant royal virtues.  
And we, entering with them upon a pure life,  
proceed to the burial of the Mother of our God,  
blessing her together in hymns and spiritual songs.

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<sup>6</sup> The Slavonic Menaion and the materials from SJOK Press vary: here and at other places where they don't agree, we select equivalent texts from the latter.

*Aposticha of the Dormition, tone 4  
to the special melody You have given a sign...*

It was not a fiery chariot that took you,  
from the earth as was righteous Elias,  
but it was the Sun of Righteousness himself  
who received in his hands your most holy and immaculate soul,  
and took you to repose with him;  
and so I glorify you, O pure Lady,  
praising your passing to indescribable joy.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

Come, O lovers of festivity,  
for today the Mother of God  
has fulfilled her bright and holy passing.  
Truly she is in the hands of the immortal Father  
who shone forth of old, then later from her womb.  
Jesus our God receives with rejoicing her divine and most pure soul,  
and she prays for our salvation.

*Verse* The Lord has sworn to David an oath which he will not break.

It is a most astonishing miracle,  
for inconceivably the king was carried, held in a womb:  
and the assembly of angels and apostles buries with fear  
your honourable body which had received God.  
Exulting in this, Jesus her Son raised her to heaven,  
where she prays for our salvation.

Glory be to the Father...

*Tone 6*

You became incarnate as you desired, O Lord;  
you willed to assume our poverty, to show the riches of compassion,  
whereby you deified me who is dust.  
We glorify you, the lover of mankind,  
gazing upon the image of your features:  
thereby, O Saviour, grant your servants unhindered entry to Eden,  
overlooking all our transgressions.

Both now and for ever...

*Tone 8, composed by Emperor Leo the Wise*

Jesus, your Son and our God, O Mother of God, confirming his two natures, dies as a man and rises as God; and it was his good pleasure that you die also, O Mother of God, lest the unbelieving consider his dispensation a mere illusion. You passed over to the land of heaven, O celestial Bride, taken up from the earth as from the chamber of your dwelling. The air was sanctified by your passing, as the earth was illumined by your birthgiving. The apostles sent you forth, and the angels escorted you; and having buried your most pure body with funeral hymnody for you, they gazed in awe and said with fear: This change is from the right hand of the Most High who dwelt within you, and you shall not be shaken! O exulted Mother, depart not from your watch over us; for we are your people and the sheep of your pasture, and we call upon your name, asking salvation and great mercy for your sake.

*Troparion of the Image, tone 2*

We venerate your most pure image O good one,  
and ask forgiveness of our transgressions O Christ our God.  
Of your good will you were pleased to ascend the cross in the flesh  
to deliver your creatures from bondage to the enemy.  
Therefore with thankfulness we cry out to you:  
You have filled all things with joy, O our Saviour, who came to save the world.

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

*Troparion of the feast, tone 1*

In giving birth you preserved your virginity;  
and in your falling asleep you did not abandon the world.  
O Mother of God, as the mother of Life,  
~ you were translated to him who is life,  
delivering our souls from death by your intercession.

## Matins

*After the first reading from the Psalter,  
the Sessional Hymn in tone 1,  
to the special melody, Your tomb, O Saviour...*

Your grace was poured forth upon us, O Saviour,  
when you became visible,  
and the darkness of deception was extinguished,  
O unapproachable one.  
Direct our steps in the light of your countenance,  
~ that, walking in your commandments,  
we may behold you, O Light unapproachable.

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

*Tone 4,  
to the special melody Joseph marvelled...*

The armies of the angels, truly gazing upon your repose,  
O pure and most pure Lady,  
possessing the will of him who was born of you,  
O blessed and most praised Mother of God,  
when the choir of his disciples had gathered together,  
bore your honoured body to paradise with rejoicing,  
hymning to the ages Christ, the Bestower of life.

*After the second reading from the Psalter,  
the Sessional Hymn in tone 5,  
to the special melody, The co-unoriginate Word...*

O Son, pre-eternal and equally co-unoriginate with the Father,  
who is invisible in essence and intangible;  
coming subject to time in your ineffable mercy,  
you have left us the sweet depiction of your person, O Master,  
for the salvation of our souls.

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

*Of the feast, tone 4,  
to the special melody Joseph marvelled...*

Sing, O David, what is this feast,  
which you hymned of old in the Psalms?  
For Christ, who was seedlessly born of your daughter,  
has taken to his mansions the divine maiden and Virgin.  
Therefore mothers and daughters and brides of Christ  
celebrate with joy, and sing:  
Rejoice, for you have been translated to the kingdom on high.

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

*We sing the [first] Canon of the feast of the Mother of God,  
and that of the Image.*

*Ode 1*

*The first Canon of the feast, in tone 1,  
composed by Cosmas of Maiuma  
upon the Acrostic Let the divinely wise hold festival*

*Irmos*           Your sacred and glorious memorial  
 clothed with divine glory, O Virgin,  
 has gathered all the faithful in gladness;  
 who, led by Miriam with choirs and timbrels,  
 hymn your only begotten Son,  
 for gloriously has he been glorified.

Let the immaterial ranks accompany your divine body heavenward to Zion; for, as the crowd of apostles, coming together suddenly from the ends of the earth, stood before you, the Mother of God, we also with them glorify your honoured memory.

You have won the victory over nature, O pure one, yet emulating your creator and Son you submitted to the laws of nature in a manner beyond nature. Therefore, having died, you rise with your Son to everlasting life.

*Canon<sup>7</sup> of the Image,  
 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 dormition.

On this eminent day of our festival, O people, let us open our mouths and cleanse our tongues, radiantly glorifying the revelation of the divine image of Christ our God.

Fulfilling the words of the Father, the pre-eternal light became visible in a physical form; and now he has revealed himself in the image not made by the hand of man, shining upon us the light of his divine incarnation.

Desiring to utter his grace, the Most High assumed the form of a servant, and as an assurance of his human nature, has given the faithful the likeness of his countenance.

*Theotokion*    We have truly come to know your giving of birth to the incarnate God, in honouring you, O most pure Lady; and are granted the sight of the image not fashioned by the hand of man of him who was born of you.

*Katavasia of the Dormition* Your sacred and glorious memorial...

*Ode 3*

*The Canon of the feast*

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<sup>7</sup> We provide only the first Canon of the Image.

## August 16

*Irmos* O Christ, the wisdom and power of God,  
who creates and supports all things,  
establish the Church immovable and unshaken,  
for you alone are holy, who rests among the saints.

The glorious apostles knew you to be a mortal, yet at the same time the Mother of God, transcending nature, O immaculate one. Therefore they touched you with fearful hands, as they gazed upon you, resplendent in glory, seeing in you a dwelling place acceptable to God.

The Lord guarded you with honour with the glory of the divinity, as befits the living ark in which the Word took flesh; and in his just vengeance he intervened to sever the profane hand of the presumptuous one.

### *The Canon of the Image*

*Irmos* O Mother of God, the living and abundant fountain,  
give strength to those who hymn you  
and form a spiritual choir in your divine memory,  
and grant them crowns of glory.

You united yourself to your servants through the flesh, while in essence the Master; and working out and planning our salvation in various ways, O Christ, you are seen by us in your image.

The most honorable city of Edessa has for its faith received your honorable and divine image as a firm pledge; and your imperial city now receives it as the best of gifts.

As him who is life, you have now tasted of the death of the flesh, whereby you have poured forth life upon the dead by your rising, O Christ; and now you have given us the image of your countenance as a conduit of life.

*Theotokion* Before, salvation shone forth from you in the flesh upon those in the world; and now, through your mediation, he who is life has appeared to the faithful in the world, through the light-bearing arrival of the likeness of the image of Christ.

### *Kontakion of the Dormition, tone 2*

Neither the grave nor mortality could confine the Mother of God,  
who is ever vigilant in her supplications  
and our sure hope in her intercessions;  
for as she is the mother of life,  
she has passed over to him who is life,  
who dwelt in her ever virgin womb.

*Ikos* Uphold my contemplation, O my Christ, for I dare to hymn your pure Mother,  
the defence of the world. Strengthen me upon the loftiness of these words and guard me

with the defenses of these thoughts; for you fulfil the petitions of those who cry out, entreating you with faith. Grant me therefore an artful tongue and a blameless mind, for every gift of enlightenment comes down from you, the giver of light, who dwelt in her ever-virgin womb.

*Sessional Hymns, tone 4,  
to the special melody* Having been lifted up...

O compassionate Saviour, who came down from heaven  
in the loving kindness of your mercy,  
you gave as a treasure to the city which honours you  
the pure countenance of your all-holy flesh  
which is a strong suit of armour for the Christian people,  
who drawing forth sanctification therefrom,  
fervently receive it with faith.

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

Surrendering your holy soul into the hands of your Son and God,  
you did you leave your body in the grave;  
for as you received him who is the Life of all,  
you were translated to life after your death,  
where you pour forth everlasting life  
upon those who know you  
to be the true Mother of God.

*Ode 4*

*The Canon of the feast*

*Irmos*        The sayings and veiled images of the prophets  
foreshadowed your incarnation from the Virgin, O Christ.  
The splendour of your brightness proceeds  
as the light of revelation to the nations;  
and the depths gladly give utterance to you:  
Glory to your power, O lover of mankind.

Behold, O people and marvel, for she who is the holy mountain is revealed to God, taken on high to the mansions of heaven: the earthly heaven passes to a celestial and uncorrupt habitation.

Your death, O pure one, was a passing to a better and eternal life, translating you from this transitory life to that which knows no end and is truly divine; so that you might regard your Son and Lord in gladness.

## August 16

The gates of heaven were raised and the angelic choirs sang, as Christ received the vessel of his mother's virginity. The cherubim lifted her up with gladness, while the seraphim glorified her with rejoicing.

### *The Canon of the Image*

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

The divine image of the appearance of him who came bodily to men has now come to the newly-chosen Israel as from Egypt, and enlightens the ends of the earth.

Moses asked of old and was granted to see indistinctly a vision of the divine glory of your back; but the new Israel now clearly sees you, the deliverer, face to face.

O people, see wondrous things and be festive in spirit, hymning Christ who has given us the depiction of his countenance as riches of great value.

*Theotokion* Of old Christ revealed himself to those on earth, seated upon your arm as upon a cloud; and now, in latter times, he has revealed himself in his divine image to the people who honour you, O most pure one.

### *Ode 5*

### *The Canon of the feast*

*Irmos* We declare the divine and ineffable beauty of your virtues, O Christ;  
for you have shone forth in your person  
as the co-eternal brightness of the eternal glory,  
incarnate of the virgin's womb, you have blazed as the sun,  
giving light to those in darkness and shadow.

Carried to Zion as if upon a cloud, the company of the apostles assembled from the ends of the earth to serve you, O Virgin, the bright cloud through whom God, the Most High, the Sun of Righteousness, has shone upon those in darkness and shadow.

The inspired tongues of the theologians rang out more harmoniously than trumpets as they sang in the Spirit the burial hymn to the Mother of God: Rejoice, incorruptible source of God's life-giving incarnation which brings salvation to all.

### *The Canon of the Image*

*Irmos* All things are filled with awe  
at your honoured dormition,

for you, O Virgin who has not known wedlock,  
have passed from earth  
to the everlasting mansions and to never ending life,  
bestowing salvation upon all who sing your praises.

Those who are now invested in royal purple, who have been ordained by the king of kings to reign, as you glorify him, you receive the majestic sight of his likeness.

The visage of the Saviour, for which the prophets longed of old, the emperors behold, blessed by all, depicted in the image he himself wrought without the hand of man.

Princes and judges of the earth, bless Christ today, together with the high priests, the hierarchs and all the people, for you are granted to see his face.

*Theotokion* Implore heavenly blessedness for the people who acknowledge you to be the Mother of the ever-existing Christ, for with faith they hymn your ineffable birthgiving.

*Ode 6*

*The Canon of the feast*

*Irmos* The Sheol within the whale, the monster from the depths of the sea,  
was a prefiguring of your three day burial,  
of which Jonah was shown to be the herald;  
for, saved and unharmed, as if he had never been swallowed, he cried out:  
I will sacrifice to you with a voice of praise, O Lord.

The Lord and God of all gave you that which is beyond nature, for just as he kept you a virgin in childbirth, so he preserved your body incorrupt in the tomb; and he has glorified you by a divine passing, giving honour to you as a son to a mother.

Your son, O Virgin, has truly brought you to dwell in the Holy of Holies as a bright candlestick flaming with immaterial fire, as a golden censer burning with the divine coal, as the urn of Manna, the rod of Aaron, and the tablet written by God, as a holy ark and table of the bread of life.

*The Canon of the Image*

*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.

Life has shone upon the dead, light has come for the blind, a healing bath been disclosed for those bitterly afflicted, and salvation has come for all today.

## August 16

Every mind is bewildered, seeing the divine image of the immaterial countenance of Christ now clearly depicted, streaming with enlightenment for those who venerate it.

Let us prepare the way of Christ, crying out to Christ: Hosanna; blessed is the name of the glory of God, revealed to those on earth through his divine image!

*Theotokion* Salvation is shown to the countries of the world, O pure Mother of God, for we have now been granted, through your mediation, the depiction of our Saviour who was born of you.

*Kontakion, tone 2,  
to the special melody by your prayers...*

O Word of the Father who is uncircumscribable,  
seeing the un-inscribed and divinely wrought victorious image  
of your indescribable and divine dispensation toward mankind;  
recognising there your true incarnate form,  
we honour it with veneration.

*Ikos* To assure mankind of the dread mystery of his incarnation, the Lord himself imprints the image of his divine manhood upon the napkin; and having taken up the prototype from the Mount of Olives, he placed it on the throne of the Father to be worshipped by the bodiless angels; and embracing it with heart and soul, we honour it with veneration.

### *Ode 7*

#### *The Canon of the feast*

*Irmos* The divine will, opposing the cruel wrath and fire,  
quenched the fire with dew and put the wrath to shame,  
through the divinely inspired three stringed lyre  
of the venerable youths, singing amid the flames  
in answer to the instruments of music:  
Blessed are you, the most glorious God of our fathers.

Enraged, Moses smashed the divinely wrought tablets inscribed by the divine Spirit; but the Master kept his own Mother unharmed in her childbirth, and now he has brought her to dwell in the mansions of heaven. Celebrating with her, we sing to Christ: Blessed are you, the most glorious God of our fathers.

To the sound of the cymbals of our pure lips, of the harmonious harps of our hearts, of the sweet-sounding trumpets of our elevated minds, of the lively clapping of our hands, let us sing on this solemn and holy day of the passing of the pure Virgin: Blessed are you, the most glorious God of our fathers.

The people inspired by God gather, for the tabernacle of the glory of God is translated from Zion to a heavenly abode where the pure voices of those keep festival are heard with a sound of inexpressible joy, shouting in gladness to Christ: Blessed are you, the most glorious God of our fathers.

*The Canon of the Image*

*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.

Every city rejoices with faith, celebrating with the new Zion, for its king has meekly come, not on a foal as before, but in his image, which saves those who sing with faith: Blessed are you, O God.

The divine words of the bodiless who heard the voice of the Lord before, are brought to perfection; for we, illumined by the brilliant splendour of his appearance, now see his face.

Those of heaven rejoice with those of earth, and with them the multitude of all the saints; kings and princes, rich and poor, celebrate the divine image which has appeared today.

*Theotokion*     Robe yourselves in righteousness, O priests, and rejoice with splendour, all the venerable; for, behold, Christ has prepared for us a lamp: the divinely wrought likeness of his image, which he received from the Virgin.

*Ode 8*

*The Canon of the feast*

*Irmos*           The almighty angel of God revealed to the youths a flame,  
                  which bedewed the holy ones while it consumed the ungodly;  
                  and he made the Mother of God to be a life-giving fount,  
                  pouring forth the destruction of death, and life for those who sing:  
                  Let us who have been delivered praise the creator alone,  
                  and exalt him above all for ever.

The multitude of the apostles in Zion accompanied the divine ark of holiness as they sang: Where do you now go, O tabernacle of the living God? Cease not to guard those who sing with faith: Let us who have been delivered praise the creator alone and exalt him above all for ever.

## August 16

As you lifted those hands which had held the incarnate God in their embrace, and with the boldness of a mother to her son you said: Ever protect those whom you have given to me, who sing to you: Let us who have been delivered praise the creator alone and exalt him above all for ever.

### *The second Canon*

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

The incarnate God, whose essence is perfect, became visible, saving truly and perfectly according to both his natures: as God, he conformed to the image of man, which he transformed as one incorporeal, and gave it to us as a rampart and protection.

O Word of God, exalt the strength of those who confess you to be God and man, who bow down before your divinely imprinted image, whereby eternal life is given to the faithful; and bring down the arrogance of the pagans who know not your divine power.

The new Church is bright with the light of glory shining from the image of the corporeal aspect of our God; and, as he himself knows, he has adorned it with his incorporeal countenance, illumining it for the salvation of the Christian people.

*Theotokion*    He who before shone forth from you, O Virgin, has sanctified all creation; and today he has shone even more, his divine image having appeared most gloriously from a heathen land, as from a region of unwaning light, giving it to his faithful people and city for their salvation.

### *Ode 9*

#### *The Canon of the feast*

*Irmos*           In you, the laws of nature are overcome, O pure Virgin,  
for your birthgiving was virginal  
and your death was betrothed to life.  
As a virgin giving birth and alive after death,  
O Mother of God, you have saved your heritage.

The angelic hosts were amazed, seeing their master in Zion, bearing in his arms a woman's soul; for as is fitting for a son, he said to her who had given him birth in a most pure manner: Come, O pure one, and be glorified with your Son and God.

Standing around the body which had received God, the choir of angels regarded it with awe and greeted it: As you depart to the heavenly mansions to your Son, may you save your heritage.

*The Canon of the Image*

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

Rejoice mystically, O great Christ-loving city of God, for he who reigns over all has come to you: in the likeness of his divine prototypical appearance, he has chosen you as his dwelling place.

Let us sing a hymn of thanks to God, who was pleased to give us great riches, an unassailable rampart, and a firm foundation: the divinely formed countenance of his godly flesh, which we the faithful honour and magnify.

How beyond understanding are the wonders which you have wrought upon us who hope in you! For as your birth was ineffable, so also, strangely and incomprehensibly to all, have you made manifest the depiction of your countenance. Deliver from all anger those who honour it.

*Theotokion* The height and depth of your mystery are truly ineffable, O pure one; for as the Most High proceeded from you ineffably, so he became visible, coming to us today in the incorporeal light of his countenance, mingling with mortals in the material of his flesh.

*Exapostilarion*  
*to the special melody* Hearken O women...

O Christ, the never-waning light,  
through the prayers of the Mother of God who gave you birth,  
illumine us with the visage of your countenance,  
and grant us the splendour of the saints,  
when you shall sit to render to each  
according to his works.

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

*Exapostilarion of the Dormition*  
*to the special melody* Adorning the heaven with stars...

**August 16**

O apostles, having gathered here \* from the ends of the earth, \* bury my body \* in the Garden of Gethsemane; \* and O my Son and God, \* receive my soul.

Let everything that has breath praise the Lord...

*and the Praises, tone 5,  
inserting 4 verses of the Image,  
to the special melody Rejoice...*

Rejoice, most precious image of him who created Adam,  
adored by the angels, and desired of men,  
and truly frightening to the demons,  
token of the love of God,  
imprint of the face of sweet Jesus,  
assurance of blessing to come,  
great treasure of the whole world, which never fears exhaustion:  
grant us unity of mind, peace and great mercy. *twice*

Rejoice, divine image of him about whom the cherubim stand  
and to whom the seraphim minister,  
before whom all the hosts of heaven tremble,  
whom all creation obeys and the deeps fear;  
whereby darkness has been banished and the devil set at naught,  
Adam freed of the bonds of sin and the tears of Eve soothed.  
Grant us unity of mind, peace and great mercy.

Rejoice, image of the King  
more comely in beauty than all the sons of men,  
Jesus the deliverer who covered himself with flesh  
to seek the lost sheep which was sought as prey by the world,  
and carried it upon his shoulder and brought it to his Father  
purified by his cross and blood.  
Grant to the whole world concord, peace and great mercy.

Glory be to the Father...

*Tone 4*

Let the clouds let fall sweetness and the mountains leap for joy  
at the all-glorious mighty works of Christ our God;  
for recently on Mount Tabor the light of the divinity shone,  
assuring the pre-eminent disciples,  
and presenting Moses and Elias with glory,  
bearing witness to him who has authority over the Law  
and dominion over the living and the dead.  
Today, on the earth, the radiant depiction has shone,  
assuring all that he is our God incarnate, to whom we sing:  
Glory to your love for mankind, O Christ!

Both now and for ever...

*Tone 1*

It was right that the servants of the Word  
who saw him with their own eyes  
should see also the repose of his mother in the flesh,  
since it was the final mystery concerning her:  
that they might be witnesses not only to the Saviour's ascension  
but also to the translation of her who gave him birth.  
By divine power, from all places they came to Zion,  
and farewelled to heaven,  
the one who is more highly exulted than the Cherubim.  
We also venerate her, for she prays for our souls.

*Great Doxology, Litanies and Dismissal.*

## August 17

### Afterfeast of the Dormition Martyr Myron

#### Vespers

*At Lord I call to you... we insert 6 verses,  
beginning with 3 of the feast in tone 4,  
to the special melody Called from on high...*

Having conceived him who is life, O Mother of God,  
you died in accordance with the laws of nature  
and passed over from earth to heaven  
at the behest of him who was incarnate of your most pure blood.  
Therefore, the divinely eloquent apostles came from the ends of the earth  
and attended at your burial, exclaiming in hymnody:  
Rejoice, living throne of the king of all  
the precious ark of his holiness.  
Rejoice, for you alone gave birth to the Saviour of our souls.

When the apostles of the Saviour,  
those habitations of the most pure light,  
and beacons dispelling the night of polytheism,  
learned through the Spirit that you, O blessed one,  
the divine cloud from which the unwaning light has shone,  
were translated from the things of this earth to transcendent joy,  
they arrived on clouds, escorting you to the life-bearing tomb  
with songs of parting,  
O Mother of God, our hope.

Let creation celebrate in supplication,  
for the queen of all has passed over to the noetic kingdom  
to reign with him who reigns over all creation.  
Because of her, the kingdom of Hades is destroyed,  
and we are lifted from the earth to dwell with the angels.  
Her dormition has brought together all noetic nature  
with patriarchs and prophets, the apostles and martyrs.

*And 3 verses of the martyr, in tone 2,  
to the special melody When from the tree...*

When the godless immolation was consuming every land,

you were set afire by the fervour of the Spirit, O blessed one,  
and preached the Word who, in his goodness,  
wrapped himself in flesh taken from the divine virgin Maiden.  
Therefore, strengthened by the power of grace,  
you endured fire, torments and cruel persecutions.

When the impious foe strove with flattery  
to sway you from your intention,  
adorned with courage, you opposed him steadfastly,  
and endured the pangs which brought you to a rest without pain,  
to the kingdom of heaven and everlasting delight,  
O praiseworthy martyr Myron.

When the enemy flogged you with thongs of hide,  
laying waste your sacred flesh with repeated lashings, O martyr,  
you directed your gaze to Christ, the judge of the contest,  
who stretched out to you his hand of divine power;  
and having finished the race, you received great honours,  
most brave athlete, Myron.

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

*in the same tone and to its own melody*

Higher than the heavens and more glorious than the Cherubim,  
she who is held in greater honour than all creation,  
who with surpassing purity  
became the receiver of the eternal being,  
today commends her most pure soul into the hands of her Son.  
With her all things are filled with joy  
and she bestows great mercy upon us.

*Aposticha, tone 2,  
to the special melody O house of Ephrata...*

Accompanying with hymns \* your precious body \* which was acceptable to God, \*  
the divine apostles exclaimed: \* Where do you now go, O Lady?

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

Come, O earthborn, \* let us form a chorus, \* sing hymns of departure \* at the  
repose of the Mother of God today.

*Verse* The Lord has sworn to David an oath which he will not break.

## August 17

The earth was blessed \* by your burial, O Virgin; \* and the air was sanctified \* by your strange ascent, \* when you died according to the laws of nature.

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

*in the same tone and to its own melody,  
composed by John*

The immaculate bride, the Mother  
of him in whom the Father was well pleased,  
who was foreordained by God to be the dwelling place  
of his union without confusion,  
delivers her blameless soul to her creator and her God.  
The bodiless powers bear her aloft,  
and she who is the Mother of life passes over to him who is life,  
to him who is light from the unapproachable light,  
as she, the hope of our souls, has given salvation to the faithful.

*Troparion of the feast, tone 1*

In giving birth you preserved your virginity;  
and in your falling asleep you did not abandon the world.  
O Mother of God, as the mother of Life,  
you were translated to him who is life,  
delivering our souls from death by your intercession.

## Matins

*At God is the Lord... we sing the troparion of the feast, thrice.*

*After the first reading from the Psalter,  
the Sessional Hymn in tone 3  
to the special melody Awed by the beauty of your virginity...*

Your soul is among the noetic beings of heaven,  
O most immaculate Lady,  
and your precious body has passed over to paradise,  
away from corruption, to a place of light.  
Thus, let the Lord recompense the iniquitous,  
who uttered falsehoods against your honoured body.  
Therefore, with the apostles we cry out: Rejoice, O Lady full of grace.

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

*After the second reading from the Psalter,  
the Sessional Hymn in tone 4  
to the special melody Joseph marvelled...*

Having surrendered your soul  
into the hands of your creator and God,  
who for our sake was incarnate of you,  
you passed over to life incorruptible.  
Therefore, with honour we all call you blessed  
who alone is pure and unblemished;  
and confessing you to be the Mother of God,  
we all cry out:  
Entreat Christ, to whom you have passed, that he save our souls.

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

*We sing the [second] Canon of the feast and the Canon of the martyr*

*Ode 1*

*The Canon of the feast, tone 4,  
composed by John of Damascus*

*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 dormition.

O virgin maidens, with Miriam the prophetess raise a hymn of departure; for the Virgin, the only Mother of God, is taken to her appointed dwelling-place in heaven.

The divine mansions in heaven fittingly receive you as a living heaven, O most pure one: splendidly adorned as an immaculate bride, you stand beside your king and God.

*Canon of the martyr, tone 2,  
upon the acrostic I hymn your grace redolent of myrrh, O Myron*

*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.

## August 17

Joining chorus in memory of the athlete Myron today, let us sing praise to God who bestowed upon him the strength to destroy the might of the enemy.

Suffering under the law, O much suffering martyr, you offered yourself to the benefactor as a gift, a sacred oblation, a goodly victim, and as a sweet sacrifice.

As one wise, as a pure temple of him who shone from the Virgin, O glorious one, you drove away the soul-destroying wolf who tried to harry the flock of God.

*Theotokion* The passion-bearing martyrs overcame delusion, confessing God who became like us and to whom you alone gave unwedded birth, O pure Lady.

### *Ode 3*

#### *The Canon of the feast*

*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.

Having proceeded from a mortal womb, O pure one, your end conformed to nature, but because you gave birth to the true life, you have departed to dwell with the divine life.

At the almighty command, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Zion, to minister worthily at your burial, O lady.

#### *The Canon of the martyr*

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

Having lifted your heart's longing to the Lord who was lifted up on the cross, O glorious one, lacerated on the tree you were exalted, crying out with fervour: None is righteous but you, O Lord.

With the keen darts of your words, you pierced the heart of the tyrant, O valiant and exalted warrior of Christ the king, singing: None is righteous but you, O Lord.

Shining like the dawning of the day, you dispelled the gloom of ignorance, O much-suffering Myron, enlightening those who sing: You are our God, and none is righteous but you, O Lord.

*Theotokion* Having given birth to the healer, O Virgin, you have most gloriously healed all creation which is sick with ungodliness. Therefore, rendering thanks, we sing to you: There is none more pure than you, O Lady.

*Kontakion of the martyr, tone 4,  
to the special melody* Having been lifted up on the Cross....

Having loved Christ from childhood O glorious one,  
and observed his divine commandments,  
you hastened to him wholly, O honourable Myron,  
where you pray with the angels.  
Beg the forgiveness of sins for all who honour your memory.

*Sessional Hymn of the martyr, tone 1,  
to the special melody* Your tomb, O Saviour...

You appeared as a sweet fragrance, fiery of spirit,  
O adornment of both martyrs and of the faithful;  
and, in accordance with your name,  
you perfume our hearts with your suffering.  
Therefore, celebrating your holy memory today,  
~ all of us who honour you  
are sanctified with love.

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

*in the same tone and special melody*

The most honourable choir of the wise apostles  
was wondrously gathered together  
gloriously to bury your most pure body,  
O highly exalted Mother of God.  
With them a multitude of angels  
~ sang the triumphant praises of your passing,  
which we celebrate with faith.

*Ode 4*

*The Canon of the feast*

*Irmos* Perceiving the unsearchable purpose of God  
concerning your incarnation from the Virgin, O Most High,

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the prophet Habbakuk cried out:  
Glory to your power, O Lord.

It was a strange wonder to see the living heaven of the king of all descend into an earthly grave. How wondrous are your works: glory to your power, O Lord.

If her fruit, whom none may comprehend, on account of whom she was called heaven, willed to submit to burial as a mortal, how could she, who gave birth to him without knowing wedlock, refuse burial?

At your repose, O Mother of God, with trembling and joy the angelic hosts covered with their holy wings your most spacious body which had held God.

*Canon of the martyr*

*Irmos* I hymn you, O Lord, for I have heard your report and was afraid. You came to me, seeking me who had gone astray. Therefore I glorify your great providence toward me, O most merciful one.

Confessing the Saviour, God and Lord, who shone forth from the Virgin, O glorious one, by your endurance in the midst of the tribunal, you brought down the insolence of the tyrants and showed polytheism to be nothing.

Lacerated and beaten, O martyr of valiant mind, you were not afraid, and thus you astonished the angels who beheld your endurance, and destroying the bodiless foe, you were a victorious martyr.

Full of divine dew, with valiant mind you passed through the fiery furnace, O wise and blessed Myron: rejoicing with the angels therein you were in no way harmed.

*Theotokion* The great and awesome mystery of your birthgiving astonishes the heavenly intelligences, O pure one; for, in his goodness, God was pleased to become incarnate through you, for the salvation and confirmation of the world.

*Ode 5*

*The Canon of the feast*

*Irmos* All things are filled with awe  
at your honoured dormition,  
for you, O Virgin who has not known wedlock,  
have passed from earth  
to the everlasting mansions and to never ending life,  
bestowing salvation upon all who sing your praises.

Let the clarions of the theologians trumpet forth today, and let the eloquent voices of men sound praises; let the air resound, shining with infinite light, and let the angels honour with hymns the dormition of the Virgin.

It was fitting that you should be hymned with wonder at your departure, O most praised Virgin, and Mother of God; for you were shown to be the chosen vessel of the Lord, wholly consecrated to God and divinely pleasing to all.

*Canon of the martyr*

*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.

Your divinely radiant and light-bearing memory, which, through the power of the Holy Spirit, has spread throughout the world, illumines with the light of piety those who honour it and proclaim your valiant deeds.

As if without a body you suffered bitter persecution in your youth, O brave martyr; for, strengthened by invisible power, you endured the flaying of your skin as though it was not you, but another suffering, O glorious one.

Drops of your fragrant myrrh have poured upon our wounds, O martyr, dispelling the stench of ungodliness, and ever perfuming the holy Church of Christ, which blesses you with faith and love.

*Theotokion* O blessed and most pure Lady, entreat him who was ineffably incarnate of you, that we who confess you to be the Mother of God may be delivered from all enemies, visible and invisible, O immaculate one.

*Ode 6*

*The Canon of the feast*

*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.

Life shone forth from you without destroying the seal of your virginity. How then could the spotless tabernacle of your body, the source of life, become a partaker of death?

Having become the temple of life, you have attained eternal life: having given birth to him that is life incarnate, you passed through death to life.

*Canon of the martyr*

*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.

With the sprinkling of your sacred blood you drowned legions of demons, O valiant warrior; and, wearing your wreath as an exemplary victor, you hastened to God.

Seeing your face shining with divine splendour, O passion-bearer, the tyrants were amazed; but, refusing to acknowledge God, they chose darkness instead, and were sent to eternal torment.

At the command of the cruel tormentor, in ways surpassing human nature you endured the flaying of your skin, O truly praised martyr, showing your pure desire for God and your unwavering gaze toward him.

*Theotokion* The laws of nature were overcome in you, O Virgin: for our regeneration, you supernaturally gave birth most gloriously to God, Emmanuel, unapproachable in his nature.

*Kontakion of the feast, tone 2*

Neither the grave nor mortality could confine the Mother of God,  
who is ever vigilant in her supplications  
and our sure hope in her intercessions;  
for as she is the mother of life,  
she has passed over to him who is life,  
who dwelt in her ever virgin womb.

*Ikos* Uphold my contemplation, O my Christ, for I dare to hymn your pure Mother, the defence of the world. Strengthen me upon the loftiness of these words and guard me with the defenses of these thoughts; for you fulfil the petitions of those who cry out, entreating you with faith. Grant me therefore an artful tongue and a blameless mind, for every gift of enlightenment comes down from you, the giver of light, who dwelt in her ever-virgin womb.

*Ode 7*

*The Canon of the feast*

*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.

Young men and maidens, old men and rulers, kings and judges who honour the memory of the Virgin and Mother of God, sing: Blessed are you, the supremely exalted Lord God of our fathers.

Let the high mountains ring out the clarion call of the Spirit: let the hills now rejoice and let the divine apostles dance, for the queen passes over to her Son, to reign with him.

The most sacred repose of your divine and undefiled Mother has gathered together the heavenly hosts of the powers on high, that they may rejoice with those on earth who sing to you: Blessed are you, the supremely exalted Lord God of our fathers.

*Canon of the martyr*

*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.

Your mind burning brightly with divine desire, O wise one, you rejoiced to stand in the midst of the flame like the three youths; and with them you cried out with faith: Blessed are you, the God of our fathers.

Those who saw you standing in the flame among angels, your face shining with ineffable light, O wise one, marvelled and were moved to sing to the Master: Blessed are you, the God of our fathers.

Standing with the angelic intelligences in the midst of the furnace with a pure mind, rejoicing you hymned the supremely good Lord as the one who curbed the flame and saved you as you sang: Blessed are you, the God of our fathers.

*Theotokion* O most pure virgin, you are seen as the dwelling place and beautiful palace of God and the divine throne upon which he sat preparing for all a seat in heaven; and so we cry out: Blessed are you, who gave birth to the incarnate God.

*Ode 8*

*The Canon of the feast*

*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.

The principalities, dominions and powers, the angels, archangels and thrones, the dominions, cherubim and dread seraphim glorify your memory, O most pure Virgin; and we, the human race, also sing praises and exalt you above all for ever.

He who, in a strange manner took flesh and made his abode in your most pure womb, receives your most sacred soul, and as a son paying his due, he gives it rest with himself. Therefore we sing your praises, O Virgin, and exalt you above all for ever.

Beyond and above understanding are the wonders of the ever virgin Mother of God; for taking up her abode in the grave, she has shown it to be a paradise. Standing beside this tomb today, we sing with joy: Praise the Lord all you works of the Lord and exalt him above all for ever.

*Canon of the Martyr*

*Irmos* In the furnace of the youths you once revealed a figure of your Mother, O Lord, in the fire which they entered without being consumed. We hymn her who through you has been revealed to the ends of the world today, and exalt her above all for ever.

Seeing you unvanquished as they cut strips of your flesh down to the very bone, O valorously minded martyr, the mindless torturer ordered yet another torture, laceration with claws of iron, though you were already unbearably afflicted with incurable wounds.

In the hearing of all the people, O glorious martyr Myron, the voice of God was brought to you, summoning you to the ineffable places of rest and the beautiful choirs of the angels in heaven.

Like Daniel, you stood among wild beasts which were in awe of your blessed suffering and the immeasurable magnitude of your struggles, O blessed martyr, and which were obedient to your voice.

*Theotokion* Pierced by the arrow of the enemy, I have utterly wounded my soul and suffer incurably. As the immaculate birthgiver of Christ our Saviour and the hope of the hopeless, O Lady, heal and save me.

*Ode 9*

*The Canon of the feast*

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

Come to Zion, the divine and fertile mountain of the living God, and let us rejoice to see the Mother of God; for Christ has assumed her, his mother, to a far better and divine tabernacle, the Holy of Holies.

Come, you faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching it with our eyes and faces, drawing abundant gifts of healing from this ever flowing fountain.

Accept from us this hymn of parting, O Mother of the living God, and overshadow us with your light bearing and divine grace, granting victory to Orthodox hierarchs over heresies, peace and forgiveness to all Christ loving people who hymn you, and salvation to their souls.

*Canon of the martyr*

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

That you might see the future glory and ineffable comeliness of Christ the judge of the contest, O valiant one, you bowed your neck and accepted beheading with the sword; filling the divine legions of the martyrs with joy.

Your truly venerable memory, like a fragrant myrrh perfuming the hearts of the faithful, has dawned for those who desire it: by your supplications fill with divine fragrance us who celebrate you, O praiseworthy Myron.

Achaia boasts in your bonds and sufferings, O valiant athlete of Christ; and Kyzicus is greatly adorned, possessing your much-suffering body as a veritable treasure, a source of healings and a cure purging away illness.

The beauteous Church, the noetic Sion, mother of cities, elect of all and with the highest glory, as it is written, has you as eminent among the martyrs, who as a martyr prays for us.

*Theotokion* O virgin, the palace and throne of God, we all cry out to you with the voice of the angel: Rejoice, for we, who of old were rejected through corruption thus foolishly ruining our pristine beauty, have through you been granted the kingdom of heaven.

*Exapostilarion of the feast,  
to the special melody* When the disciples saw...

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Though you have passed over from earth to heaven, do not forsake your heritage,  
O pure Lady: make firm the rule of our land; subdue the nations, and pour forth peace  
upon the ends of the world.

*Aposticha, tone 6*  
*to the special melody* On the third day...

With the words of the divine Gabriel,  
we cry out to you: Rejoice, O pure one.  
Therefore, O most holy | Mother of the Lord,  
having passed over to him,  
be mindful of those who sing to you.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

The infinite wisdom of God  
in a manner past understanding,  
through the Holy Spirit  
has made of you a temple for himself, O Mother of God.  
And now he has translated you, O exulted one  
to the immaterial mansions of heaven.

*Verse* The Lord has sworn to David an oath which he will not break.

As a servant, I come to you,  
the Mother of the God of all,  
begging to be delivered from all perils.  
O Mother of God, | who reigns with your Son,  
preserve the Christian race.

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

*Tone 3,*  
*composed by Germanos*

Come, from all the ends of the earth,  
let us praise the most holy translation of the Mother of God:  
for she has delivered her spotless soul into the hands of her Son.  
Therefore the world, restored to life by her holy repose,  
in radiant joy celebrates this feast  
with psalms and hymns and spiritual songs  
together with the angels and the apostles.

## Liturgy

*On the Beatitudes, we insert 6 verses:  
from Ode 3 of both canons of the Dormition,  
including the Irmos of each.*

*No further texts proper to the Liturgy on this day are given.*

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### Afterfeast of the Dormition Martyrs Florus and Lavrus

#### Vespers

*At Lord I call to you... we sing 6 verses, 3 of the Dormition and 3 of the Image*

*Verses of the Dormition, tone 2,  
to the special melody With what lips shall we praise you...*

With what lips shall we, poor and worthless, call the Mother of God blessed? She is more honoured than the creation, and more holy than the cherubim and all the angels. She is the unshaken throne of the king, the abode in which the Most High has dwelt. She is the salvation of the world, the holy place of God, who richly grants the faithful great mercy on this her holy feast.

What songs filled with awe did all the apostles of the Word offer you O Virgin, as they stood then beside your deathbed and cried out in wonder: The Palace of the King withdraws: the Ark of holiness is raised on high Let the gates be opened wide that the Gate of God may enter into abundant joy, she who asks without ceasing for great mercy on the world.

What spiritual songs shall we now offer you O most holy? For by your deathless dormition you have sanctified the world and have been translated to the realm beyond the world, there to perceive the beauty of the Almighty; and, as his Mother, to rejoice in it exceedingly. You are attended by ranks of angels and by the souls of the just, O pure Virgin: with them ask for us peace and great mercy.

*And three verses of the martyrs, tone 4,  
to the special melody You have given a sign...*

Revealed as perfect stones  
cut by martyrdom and quarried by torments,  
O holy ones, you fashioned yourselves into a church of the Lord,  
casting down to the ground the temples and worship of the idols.  
We call you blessed, as inhabitants of paradise,  
and offerings of the temple of heaven.

Those who have touched the relics  
of the sacred martyrs Florus and Lavrus,  
draw forth grace and receive enlightment, gladness and mercy:  
for from them the divine action of healing richly flows.

And blessing them as favourites of the Lord,  
let us earnestly cry out: Glory to you, our God.

Imprisoned in a pit and interred within the earth  
at the command of the tyrant,  
by divine utterances and the revelation of the Holy Spirit  
you have been revealed to us as stars  
which shine with portents and wonders and gifts of healing,  
O fraternal athletes,  
fellow citizens with the angels.

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

O holy zealots, brothers in Christ, Florus and Lavrus:  
be honoured with worthy hymns;  
for, having contended mightily  
and suffered steadfastly for your confession of God,  
you have received crowns of victory.  
And so you join chorus with the angels in the highest,  
earnestly entreating the Holy Trinity  
to grant peace to the world and to save our souls.

Both now and for ever... *tone 4*

Come, O people, let us hymn the most holy and pure virgin,  
from whom the incarnate Word of the Father ineffably came;  
let us cry out and say:  
Blessed are you among women,  
and blessed is the womb which held Christ.  
Having surrendered your soul into his holy hands, O most pure one,  
entreat him that our souls be saved.

*Aposticha, verses of the feast, tone 2,  
to the special melody O house of Ephratha...*

Raise a hymn, \* you choirs of heaven, \* for the Virgin Mother \* has been most  
gloriously translated \* from earth to heaven.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

The choir of the disciples \* has come together gloriously \* from the ends of the  
earth, \* to bury your divine and incorrupt body, \* O Maiden.

*Verse* The Lord has sworn to David an oath which he will not break.

Be lifted up, O you gates of heaven, \* as you behold \* the only Mother of God, \*  
the portal of the Most High, \* coming in glory to her Son and God.

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

Let us sing today to Christ our God the hymn of David of old:  
The virgins that follow her shall be brought to the king,  
they are led with gladness and rejoicing.  
She, through whom we are made Godlike, of the seed of David,  
is gloriously and ineffably placed in the hands of her Son and Master.  
Hymning her as the Mother of God, let us cry out and say:  
Save us from every distress and deliver our souls from misfortune  
who confess you to be the Mother of God.

*Troparion of the martyrs Florus and Lavrus, tone 4*

O faithful, let us praise as is right,  
blessed Florus and most honoured Lavrus,  
that beauteous and divinely wise pair,  
who earnestly and boldly proclaimed the uncreated Trinity to all.  
May they who suffered even to the shedding of their blood  
thus receiving most splendid crowns,  
entreat Christ our God that he save our souls.

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

*Troparion of the feast, tone 1*

In giving birth you preserved your virginity;  
and in your falling asleep you did not abandon the world.  
O Mother of God, as the mother of Life,  
you were translated to him who is life,  
delivering our souls from death by your intercession.

## Matins

*At God is the Lord... we sing the troparion of the feast, twice;  
Glory... and the troparion of the martyrs; Both now and for ever... and that of the feast.*

*After the first reading from the Psalter,  
this Sessional Hymn, tone 4,  
to the special melody You have appeared today...*

The whole world is highly adorned  
by the immaterial Spirit in your glorious memory,  
and it cries out to you noetically with gladness:  
Rejoice, O Virgin, the boast of Christians.

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

*After the second reading from the Psalter,  
this Sessional Hymn, tone 6,  
to the special melody The portal of loving kindness...*

We the faithful, all sing in praise of your repose;  
for you have been translated from earth, from life to life;  
and in heaven you pray to God  
that the human race be delivered from misfortunes.

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

*We sing two Canons,  
the [first] Canon of the feast, and of the martyrs.*

*Ode 1*

*The [first] Canon of the feast, tone 1  
composed by St Cosmas of Maiuma  
upon the Acrostic Let the divinely wise hold festival*

*Irmos* Your sacred and glorious memorial  
clothed with divine glory, O Virgin,  
has gathered all the faithful in gladness;  
who, led by Miriam with choirs and timbrels,  
hymn your only begotten Son,  
for gloriously has he been glorified.

Let the immaterial ranks accompany your divine body heavenward to Zion; for, as the crowd of apostles, coming together suddenly from the ends of the earth, stood before you, the Mother of God, we also with them glorify your honoured memory.

You have won the victory over nature, O pure one, yet emulating your creator and Son you submitted to the laws of nature in a manner beyond nature. Therefore, having died, you rise with your Son to everlasting life.

*The Canon of the martyrs, tone 8,  
composed by Joseph upon the acrostic I hymn the two comely 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, while it saved Israel who fled across on foot, singing a hymn to God.

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Enlightened by the radiant brilliance of the Spirit, dispel the dark clouds of my soul, that, rejoicing, I may hymn your luminous and honourable memory, O holy and comely martyrs of Christ.

Having founded yourselves upon the rock of the unsullied faith by divine virtues, O blessed ones, you have become a comely and beautiful temple, where the Father, the Son and the Holy Spirit dwelt.

Cutting off the thorns of deception at the root with the incisive word of the divine faith, O martyrs of great renown, you renew hearts grown stony through falsehood and make them fertile, giving rise to the unsullied faith like a flower.

*Theotokion* From your virginal womb has sprouted the unwatered root, the nurturer of all, who became man and endured suffering. Desiring him, the divine martyrs suffered faithfully, O most pure and exalted Virgin.

### *Ode 3*

#### *The Canon of the feast*

*Irmos* O Christ, the wisdom and power of God,  
who creates and supports all things,  
establish the Church immovable and unshaken,  
for you alone are holy, who rests among the saints.

The glorious apostles knew you to be a mortal, yet at the same time the Mother of God, transcending nature, O immaculate one. Therefore they touched you with fearful hands, as they gazed upon you, resplendent in glory, seeing in you a dwelling place acceptable to God.

The Lord guarded you with honour with the glory of the divinity, as befits the living ark in which the Word took flesh; and in his just vengeance he intervened to sever the profane hand of the presumptuous one.

#### *The Canon of the martyrs*

*Irmos* Lord the fashioner of the vault of heaven and the 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.

Fulfilling the divine law, O exalted martyrs, you generously gave bread to the poor and guided them to divine piety, becoming mediators of their salvation.

The two luminous martyrs, shining with beams of miracles, have dispelled the darkness of the falsehood of polytheism and guided to the radiance of faith those who had been deceived.

O pious and blessed martyrs, by divine teachings you guide the simple to the path of divine understanding, and cast down the temples of the demons by your supplication.

*Theotokion* O unwedded Virgin, full of divine joy, through whom has shone upon us the Word who is understood to transcend any beginning: save your flock and every city and countryside from every evil circumstance.

*Kontakion of the martyrs, tone 8,  
to the special melody* As first fruits...

The whole world gloriously honours Florus and Lavrus today,  
as martyrs of piety and divinely wise athletes of Christ,  
that we may receive grace and mercy through their prayers,  
and be delivered from tribulations and dangers  
and from wrath and sorrow on the day of judgment.

*Sessional Hymn of the martyrs, tone 8,  
to the special melody* Of the wisdom...

As spiritual architects, and through faith you have founded  
the souls of the pious by divine grace on the rock of faith;  
and, made consecrated temples of the worshipful Trinity, you suffered bravely.  
And so you pour forth healings upon those who have recourse to you with faith,  
and drive away sufferings, O brothers and passion bearers.  
Entreat Christ our God, that he grant forgiveness of sins  
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 and special melody*

Giving seedless birth to God incarnate, and without corruption,  
you were clad in the new raiment of the incorruption of the Spirit;  
for as the Mother of Life and the Queen of all, O Virgin,  
you were translated to immaterial life.  
As is fitting, you are truly shown to be a cloud  
pouring forth the waters of our life, O immaculate Mother of God.  
Entreat your Son and God, that he grant forgiveness of offences  
to those who celebrate your holy dormition with love.

*Ode 4*

*The Canon of the feast*

*Irmos* The sayings and veiled images of the prophets  
foreshadowed your incarnation from the Virgin, O Christ.

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The splendour of your brightness proceeds  
as the light of revelation to the nations;  
and the depths gladly give utterance to you:  
Glory to your power, O lover of mankind.

Behold, O people and marvel, for she who is the holy mountain is revealed to God, taken on high to the mansions of heaven: the earthly heaven passes to a celestial and uncorrupt habitation.

Your death, O pure one, was a passing to a better and eternal life, translating you from this transitory life to that which knows no end and is truly divine; so that you might regard your Son and Lord in gladness.

The gates of heaven were raised and the angelic choirs sang, as Christ received the vessel of his mother's virginity. The cherubim lifted her up with gladness, while the seraphim glorified her with rejoicing.

### *The 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.

Wrestling with the enemy like youths, O valiant ones, you firmly cast him down by the weapon of the cross; and those who had been broken by sin you made into living temples of the Lord, who piously sing: Glory to your power, O lover of mankind.

Strengthened by Christ, the stone cut, as is written, from the mountain of the divine Virgin Maiden, O glorious saints, you shattered the idols and have been taken up to the summit of martyrdom, having clearly emulated the angels.

Rejoicing, Florus and Laurus, the two honoured martyrs, you proclaimed the single radiance of the three-sunned divinity, and zealously drained the cup of martyrdom, singing to Christ: Glory to your power, O lover of mankind.

Having placed yourselves under the law of God, O divine martyrs, by opening the eyes of the ungodly you inclined them to worship him alone, illumining their noetic sight, and casting light upon all the ends of the earth like two beacons.

*Theotokion* God the creator of all, chose you from all generations as a pure virgin, O Mother of God; he who alone is the king of the ages made your womb an undefiled palace and appeared to men through you.

### *Ode 5*

### *The Canon of the feast*

*Irmos* We declare the divine and ineffable beauty of your virtues, O Christ;  
 for you have shone forth in your person  
 as the co-eternal brightness of the eternal glory,  
 incarnate of the virgin's womb, you have shone forth as the sun,  
 giving light to those in darkness and shadow.

Carried to Zion as if upon a cloud, the company of the apostles assembled from the ends of the earth to serve you, O Virgin, the bright cloud through whom God, the Most High, the Sun of Righteousness, has shone forth upon those in darkness and shadow.

The inspired tongues of the theologians rang out more harmoniously than trumpets as they sang in the Spirit the burial hymn to the Mother of God: Rejoice, incorruptible source of God's life-giving incarnation, that brings salvation to all.

*The 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 towards the light of your commandments.

The two godly martyred brothers did not suffer separation; for, believing in the indivisible Holy Trinity with a single hope, through grace they united those held fast by unseemly division.

Piously quarrying stony minds with the measuring-line of truth and the stonecutter's maul of divine understanding, O athletes, through divine faith you made yourselves to be glorious temples for the Trinity through the power of the Spirit.

Shown to be severers of all wickedness at the root, O glorious martyrs, and planters of piety by your words and deeds; in impassive hearts you planted the flower of Jesse which sprang forth from a divine root.

*Theotokion* The pre-eternal Word of the Father, the great mystery hidden from before time began, which was unknown to the first generations, O immaculate Lady, was revealed through you, incarnate, having become man.

*Ode 6*

*The Canon of the feast*

*Irmos* The Sheol within the whale, the monster from the depths of the sea,  
 was a prefiguring of your three day burial,  
 of which Jonah was shown to be the herald;  
 for, saved and unharmed, as if he had never been swallowed, he cried out:  
 I will sacrifice to you with a voice of praise, O Lord.

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The Lord and God of all gave you that which is beyond nature, for just as he kept you a virgin in childbirth, so he preserved your body incorrupt in the tomb; and he has glorified you by a divine passing, giving honour to you as a son to a mother.

Your son, O Virgin, has truly brought you to dwell in the Holy of Holies as a bright candlestick flaming with immaterial fire, as a golden censer burning with the divine coal, as the urn of Manna, the rod of Aaron, and the tablet written by God, as a holy ark and table of the bread of life.

### *The 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 have heard me, O God of my salvation.

Vanquishing the iniquitous with unwavering endurance, O athletes, in accordance with the law you offered a truly praiseworthy death to Christ, without being overcome by the vanity of ungodliness.

As swords of the mighty Spirit, O blessed ones, you conquered the bodiless foe and piously emulated the blessed suffering of him who was pierced by the spear.

O glorious ones, you appeared as two comely breasts for the Church of Christ, not exuding milk, but pouring forth the free and saving gift of healings.

*Theotokion* Heal my soul, sick through sin, O most pure Lady who gave birth to the physician of souls and bodies, confessing whom, the divine martyrs came to be physicians of the passions.

### *Kontakion, tone 2*

Neither the grave nor mortality could confine the Mother of God,  
who is ever vigilant in her supplications  
and our sure hope in her intercessions;  
for as she is the mother of life,  
she has passed over to him who is life,  
who dwelt in her ever virgin womb.

*Ikos* Uphold my contemplation, O my Christ, for I dare to hymn your pure Mother, the defence of the world. Strengthen me upon the loftiness of these words and guard me with the defenses of these thoughts; for you fulfil the petitions of those who cry out, entreating you with faith. Grant me therefore an artful tongue and a blameless mind, for every gift of enlightenment comes down from you, the giver of light, who dwelt in her ever-virgin womb.

## Ode 7

*The Canon of the feast*

*Irmos* The divine will, opposing the cruel wrath and fire,  
quenched the fire with dew and put the wrath to shame,  
through the divinely inspired three stringed lyre  
of the venerable youths, singing amid the flames  
in answer to the instruments of music:  
Blessed are you, the most glorious God of our fathers.

Enraged, Moses smashed the divinely wrought tablets inscribed by the divine Spirit; but the Master kept his own Mother unharmed in her childbirth, and now he has brought her to dwell in the mansions of heaven. Celebrating with her, we sing to Christ: Blessed are you, the most glorious God of our fathers.

To the sound of the cymbals of our pure lips, of the harmonious harps of our hearts, of the sweet-sounding trumpets of our elevated minds, of the lively clapping of our hands, let us sing on this solemn and holy day of the passing of the pure Virgin: Blessed are you, the most glorious God of our fathers.

The people inspired by God gather, for the tabernacle of the glory of God is translated from Zion to a heavenly abode where the pure voices of those who keep festival are heard with a sound of inexpressible joy, shouting in gladness to Christ: Blessed are you, the most glorious God of our fathers.

*The 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.

Florus and Laurus of great renown, the pillars of divine knowledge and destroyers of the wooden and stone gods of the ungodly, are placed before those who sing: Blessed is the God of our fathers.

Full of the divine fire of the Spirit, O glorious martyrs, with the showers of your divine supplications you saved the righteous men about to be unjustly cast into the furnace.

The martyrs Florus and Lavrus ever impart healing to the sick, deliverance to the oppressed and salvation to all the persecuted, singing: Blessed is the God of our fathers.

*Theotokion* Christ chose you, O Maiden, as a rose in the valley of life: making his abode within you, O immaculate Lady, he passed forth in the flesh, perfuming with exhalations of divine knowledge us who ever confess you to be the Mother of God.

Ode 8

*The Canon of the feast*

*Irmos* The almighty angel of God revealed to the youths a flame,  
which bedewed the holy ones while it consumed the ungodly;  
and he made the Mother of God to be a life-giving fount,  
pouring forth the destruction of death and life for those who sing:  
Let us who have been delivered praise the creator alone,  
and exalt him above all for ever.

The multitude of the apostles in Zion accompanied the divine ark of holiness as they sang: Where do you now go, O tabernacle of the living God? Cease not to guard those who sing with faith: Let us who have been delivered praise the creator alone and exalt him above all for ever.

As you, the immaculate one, departed, you lifted those hands which had held the incarnate God in their embrace, and with the boldness of a mother to her son you said: Ever protect those whom you have given to me, who sing to you: Let us who have been delivered praise the creator alone and exalt him above all for ever.

*The 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.

Nourishing souls with the living Word, O ever-memorable ones, you were like saving food for those famished with hunger, as you cared for the poor and the orphaned, seeing to the needs of all and singing to Christ: Bless him, you children; you priests praise and you people exult him above all for ever.

Having sanctified your life and its ending, and hidden for a long time, O wise ones, you were given forth by the earth, shining with beams of glorious miracles brighter than the rays of the sun upon us who sing with faith: Bless him, you children; you priests praise and you people exult him above all for ever.

Appearing as two beacons in the noetic firmament, adorning the Church with sanctity, you ever radiantly illumine all creation with miracles, crying out: Bless him, you children; you priests praise and you people exult him above all for ever.

*Theotokion* O most holy Virgin, holier than the angels, who gave birth to him, who in his loving kindness became man like us, that he might save those who cry to him unceasingly: Bless him, you children; you priests praise and you people exult him above all for ever.

## Ode 9

*The Canon of the feast*

*Irmos* In you, the laws of nature are overcome, O pure Virgin,  
for your birthgiving was virginal  
and your death was betrothed to life.  
As a virgin giving birth and alive after death,  
O Mother of God, you have saved your heritage.

The angelic hosts were amazed, seeing their master in Zion, bearing in his arms a woman's soul; for as is fitting for a son, he said to her who had given him birth in a most pure manner: Come, O pure one, and be glorified with your Son and God.

Standing around the body which had received God, the choir of angels regarded it with awe and greeted it: As you depart to the heavenly mansions to your Son, may you save your heritage.

*The 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.

Behold now, what is so good, so beautiful and saving, cried David of old, for godly brethren who have clearly struggled and conquered the devil to dwell together in the Spirit? We bless them as is meet.

Through grace you have become the beautiful eyes of the honourable Church, O holy and exalted Florus and Lavrus for both before and after your sacred end, you opened the eyes of those blinded of old by the darkness of evil, to the glory of the benefactor of all.

By awesome signs, as he foretold of old, Christ has caused your tomb and shrine, where your long-suffering bodies lie in sanctity, richly to emit rays of healing and truly wondrous fragrance.

Florus and Lavrus, two truly godly and radiantly victorious martyrs, ever standing in the heavens before the all-accomplishing Trinity, implore deliverance from evil for those on earth who celebrate your divine memory with faith.

*Theotokion* Awesome is your birthgiving, O pure Mother; for supernaturally you gave birth to the Word of God who became man on earth, and before whom the ranks of heaven tremble; yet you remain a virgin as before. Confessing you with tongue and heart to be the Mother of God, we magnify you.

*Exapostilarion of the feast  
to the special melody Adorning the heaven with stars...*

O apostles, having gathered here \* from the ends of the earth, \* bury my body \* in the Garden of Gethsemane; \* and O my Son and God, \* receive my soul.

*Aposticha, tone 2, to the special melody O house of Ephrata*

Brought together \* from the ends of the earth \* by the hand of God, \* the choir of the disciples, \* gathers to bury the Mother and Bearer of God.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

The Bride of God, \* the Virgin Queen, \* the glory of the elect, \* the boast of virgins, passes over to dwell with her Son.

*Verse* The Lord has sworn to David an oath which he will not break.

Your body \* untouched by corruption, was given over for burial \* according to the law of nature, \* although it remains incorrupt.

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

*Tone 4*

O most holy and pure virgin,  
the multitude of angels in heaven with us on earth  
bless your most honoured dormition,  
for you are the mother of Christ,  
the God and the creator of all.  
We pray you: Ever intercede with him for us,  
for through you we place our hope in God,  
O unwedded Mother of God, hymned by all.

## Liturgy

*At the Beatitudes, we insert 6 verses,  
from both canons of the feast, Ode 4, including the Irmos.*

*Prokimenon of the feast,  
and that of the martyrs, tone 4*

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

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

*Epistle to the Ephesians, number 233*

*Alleluia of the feast,  
and of the saint, tone 4*

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

*Gospel of Luke, number 63*

*Communion*

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

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### **Afterfeast of the Dormition Martyr Andrew the General and the 2 593 martyred with him**

### **Vespers**

*At Lord I call to you... we sing 6 verses, 3 of the feast and 3 of the martyr*

*Verses of the Dormition, tone 4,  
to the special melody As one valiant among the martyrs...*

Your holy, pure and honoured repose \* was not a separation from those who love you, \* but is an unbreakable union, O Virgin; \* for you ever reveal yourself \* to those who glorify you \* as the true Mother of God, \* bestowing your grace \* and showing that you have been given \* as an intercessor for all.

Becoming the ark of sanctification \* of him who made his abode within you, \* O pure Mother of God, \* you are translated by him \* from the earth to rest which grows not old, \* illumined with his splendour. \* From on high you look down \* upon those who sing to you with love \* and proclaim the divine and mighty working of miracles.

Accepting you, O most pure one, \* as a bridal-chamber of great splendour, \* as an ark of sanctification for his abode, \* your Son and Lord \* showed to the incorporeal armies \* and the dwelling-places of the saints \* as the ineffable glory \* which delivers from corruption and misfortunes \* those who with love hymn your mighty works, O pure one.

*And 3 verses of the martyr, in tone 1,  
to the Special melody O most lauded martyrs...*

Revealed as a model of manliness, \* before the assembly you dared \* to give yourself to the arena of suffering, \* going to it as a general, \* O martyr Andrew most rich. \* Having received grace from heaven, \* you ever flow waters of healing for the faithful.

Seen as the namesake of manliness, \* contending manfully \* you engaged the enemy \* and destroyed him, \* as though he were another Pharaoh, \* engulfing his whole army \* in the streams of your blood, O truly wondrous one. \* Pray that God grant our souls \* peace and great mercy.

Glorious martyr, who brought to God, \* the bestower of good things, \* a great army which struggled \* and with you found undying glory through death, O glorious one. \* With them pray, \* that he grant our souls \* peace and great mercy.

Glory be to the Father... Both now and for ever... *tone 4*

When you departed, O Virgin Mother of God,  
to him who was ineffably born of you,  
James the first hierarch and brother of the Lord was there,  
with Peter the honoured leader, and the chief of the theologians,  
with the divine choir of the Apostles.  
Hymning the divine and awesome mystery of God's providence,  
and burying your life-giving and God-receiving body,  
they rejoiced, O exulted one, and marvelled at the wonder  
of him who transcends the holy and venerable angelic ranks.  
They said to one another: Open wide your gates and receive her  
who gave birth to the creator of heaven and earth;  
with songs of praise let us hymn the precious and holy body  
which contained the Lord upon whom none may gaze.  
Therefore, celebrating your memory, O most hymned one,  
we also entreat you:  
Uphold the strength of Christian people and save our souls.

*Aposticha, tone 1,  
to the special melody* Joy of the ranks of heaven...

The angelic throng rejoices  
in the deathless repose of the Mother of God;  
departing from here to the eternal mansions,  
she rejoices to pass over to the gladness of heaven,  
to divine delight and everlasting light.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

Desiring the life on high,  
you departed from this one, O Mother of God,  
maiden and flower of virginity,  
who gave birth to Christ the life of all.  
The assembly of the angels stood by with reverence  
at your honoured burial, O Bride of God.

*Verse* The Lord has sworn to David an oath which he will not break.

The air is sanctified by your burial hymns of departure,  
O Mother of the God who loves mankind;  
and an awesome miracle is wrought by your ascending.  
Therefore we the faithful offer you loyal homage,

O unwedded Mother of God.

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

*Tone 5, composed by Theophanes*

Come, O gathering of those who love to keep festivals;  
come, let us form a choir and crown the Church with songs,  
as the ark of God goes to her rest.  
Heaven is opened to receive the mother of the uncontainable one.  
The earth, as it yields up the source of life,  
is robed in blessing and adorned with splendour.  
The hosts of angels join chorus with the apostles,  
and gaze in fear at her, who gave birth to the author of life,  
now that she is translated from life to life.  
Let us all venerate and implore her:  
Forget not, O Lady, your ties of kinship  
with those who celebrate with faith  
the feast of your most holy dormition.

*Troparion of the martyrs, tone 5*

Abandoning the glory of an earthly rank, you inherited the kingdom of heaven;  
and with an incorruptible crown of precious stones, you led to Christ a company of  
athletes. With the choirs of the angels you found Christ, the never setting sun in the place  
of unwaning light, O holy general Andrew. With those who suffered with you, ever  
entreat him to save our souls.

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

*Troparion of the feast, tone 1*

In giving birth you preserved your virginity; and in your falling asleep you did not  
abandon the world. O Mother of God, as the mother of Life, you were translated to him  
who is life, delivering our souls from death by your intercession.

## **Matins**

*After the first reading from the Psalter,  
the Sessional Hymn in tone 3  
to the special melody Awed by the beauty of your virginity...*

Your soul is among the immaterial beings of heaven,  
O immaculate Lady,  
and your precious body has passed over to paradise,  
away from corruption, to a place of light.

Let the Lord recompense the iniquitous,  
who uttered falsehoods against your honoured body;  
and with the apostles we cry out:  
Rejoice, O Lady full of grace.

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

*After the second reading from the Psalter,  
the Sessional Hymn in tone 4  
to the special melody Quickly anticipate...*

The earth was blessed by your burial, and the air was sanctified by your ascent, O exulted Mary, as the angels opened to you the portals of heaven, where, standing now, you pray to your Son for the peace of the world, O unwedded Mother.

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

*We sing the [second] Canon of the feast, and the Canon of the Martyr*

*Canon of the feast, tone 4,  
composed by John of Damascus*

*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 dormition.

O virgin maidens, with Miriam the prophetess raise a hymn of departure; for the Virgin, the only Mother of God, is taken to her appointed dwelling-place in heaven.

The divine mansions in heaven fittingly receive you as a living heaven, O most pure one: splendidly adorned as an immaculate bride, you stand beside your king and God.

*The Canon of the Martyr, same tone,  
composed by Joseph  
upon the acrostic I hymn you with song, O Andrew the General.*

*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.

Glorious martyr, with the radiant beams of the Spirit illumine my soul and dispel the darkness of ignorance, that with zeal I may hymn your sacred festival.

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Blessed Andrew, martyr of great renown, lavishly enriched with the splendour of the martyrs and with divine power, you trampled the deceiver underfoot with manly wisdom, becoming a victor.

Mortifying earthly thoughts, much-suffering martyr, you manfully followed the Word who was slain for you, and passed over to the life which is untainted by death.

*Theotokion* He who in his great goodness truly clothed himself in flesh through you for our salvation, O immaculate Lady, is known as both God and man, in two natures.

### *Ode 3*

#### *Canon of the feast*

*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.

Having proceeded from a mortal womb, O pure one, your end conformed to nature, but because you gave birth to the true life, you have departed to dwell with the divine life.

At the almighty command, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Zion, to minister worthily at your burial, O lady.

#### *Canon of the martyr*

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

Sailing the deep of temptation with the mast of the cross, O glorious one, with the streams of your blood you drowned the enemy.

You were glorified as an excellent victor, O martyr, overcoming the stumbling-blocks of the deceiver and his machinations.

Adorned with a crown of splendour, O martyr of Christ, you ever stand in joy with the chosen martyrs.

*Theotokion* O immaculate virgin Lady, you gave birth to the Lord of all who delivers mankind from the tyranny of the enemy.

#### *Kontakion of the martyr, tone 2*

Standing before the Lord in prayer like a star preceding the sun, you attained the sight of the desired treasure of the kingdom, full of ineffable joy. O general Andrew, to the unending ages you sing to the immortal king together with the angels: with them pray unceasingly for us all.

*Sessional Hymn of the martyr, tone 1,  
to the Special Melody* Your tomb, O Saviour...

Strengthening your soul with manliness, O martyr, you destroyed the mighty savagery of the enemy, and, rejoicing, suffered in pleasing God. Therefore we all celebrate your holy memory with gladness of heart, O Andrew most rich.

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

*Sessional Hymn of the feast, in the same tone,  
to the Special Melody* When the stone had been sealed...

The choir of the divine apostles assembled to bury you with all honour, O most pure Mother of God; and with them the ranks of angels hymned your repose, crying out with all praise. Leaping with joy, O pure one, we the faithful offer praises to you with voices of hymnody, and we exclaim: Rejoice, O intercessor of those who ever honour you.

*Ode 4*

*Canon of the feast*

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

It was a strange wonder to see the living heaven of the king of all descend into an earthly grave. How wondrous are your works: glory to your power, O Lord.

If her fruit, whom none may comprehend, on account of whom she was called heaven, willed to submit to burial as a mortal, how could she, who gave birth to him without knowing wedlock, refuse burial?

At your repose, O Mother of God, with trembling and joy the angelic hosts covered with their holy wings your most spacious body which had held God.

*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.

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With you as a mighty rampart, O wise one, the Church is unbroken by the assaults of the adversary, singing: Glory to your power, O Lord.

Having fortified the regiment of the martyrs with divine teachings, O glorious one, as a general you in no way spared yourself as your body was being broken.

Armed with courage as with a sword, O blessed Andrew, you destroyed the enemy with the precious cross as with a two-edged sword, as a most valiant general.

We praise you as a champion of the faith, an invincible athlete, a partaker of the splendour of heaven, a fountain flowing with the waters of miracles for those in need.

*Theotokion* O immaculate Lady, the boast of the martyrs and salvation of the faithful, we and all generations praise you, who gave birth to God, remaining an incorrupt Virgin.

### *Ode 5*

#### *Canon of the feast*

*Irmos* All things are filled with awe  
at your honoured dormition,  
for you, O Virgin who has not known wedlock,  
have passed from earth  
to the everlasting mansions and to never ending life,  
bestowing salvation upon all who sing your praises.

Let the clarions of the theologians trumpet forth today, and let the eloquent voices of men sound praises; let the air resound, shining with infinite light, and let the angels honour with hymns the dormition of the Virgin.

It was fitting that you should be hymned with wonder at your departure, O most praised Virgin, and Mother of God; for you were shown to be the chosen vessel of the Lord, wholly consecrated to God and divinely pleasing to all.

#### *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.

As the namesake of true manliness, O blessed Andrew, you routed your enemies and utterly destroyed them.

You ever pour the waters of healing upon the faithful, O exalted one, enriching them with the saving grace of the Spirit.

The fame of your miracles and your honoured martyrdom has truly gone through all the earth, O divinely inspired one, like the radiance of the grace of God.

*Theotokion* The weaponry of the enemy has utterly failed, O Mother of God, since you gave birth to him who was wounded by the spear and has restored the world.

*Ode 6*

*Canon of the feast*

*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.

Life shone forth from you without destroying the seal of your virginity. How then could the spotless tabernacle of your body, the source of life, become a partaker of death?

Having become the temple of life, you have attained eternal life: having given birth to him that is life in person, you passed through death to life.

*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.

By your pangs you broke the sting of the evil one and, rejoicing, passed over to glory where there is no pain, O martyr Andrew, commander of regiments of honoured martyrs.

You exchanged a little blood for the splendour of eternal glory, joy which never fails, heavenly crowns and never-waning radiance.

Having assembled a vast army, O blessed martyr, you enrolled those who suffered with you in the choirs of the angels; and you stand in joy before the Master of all.

*Theotokion* Ineffably you gave birth to him who is equally unoriginate with the Father, and who, in a manner past understanding and recounting, made himself like us, O Mother of God. Beseech him that your servants be delivered from misfortunes.

*Kontakion, tone 2*

Neither the grave nor mortality could confine the Mother of God, who is ever vigilant in her supplications and our sure hope in her intercessions; for as she is the mother of life, she has passed over to him who is life, who dwelt in her ever virgin womb.

*Ikos* Uphold my contemplation, O my Christ, for I dare to hymn your pure Mother, the defence of the world. Strengthen me upon the loftiness of these words and guard me with the defenses of these thoughts; for you fulfill the petitions of those who cry out,

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entreating you with faith. Grant me therefore an artful tongue and a blameless mind, for every gift of enlightenment comes down from you, the giver of light, who dwelt in her ever-virgin womb.

### *Ode 7*

#### *Canon of the feast*

*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.

Young men and maidens, old men and rulers, kings and judges who honour the memory of the Virgin and Mother of God, sing: Blessed are you, the supremely exalted Lord God of our fathers.

Let the high mountains ring out the clarion call of the Spirit: let the hills now rejoice and let the divine apostles dance, for the queen passes over to her Son, to reign with him.

The most sacred repose of your divine and undefiled Mother has gathered together the heavenly hosts of the powers on high, that they may rejoice with those on earth who sing to you: Blessed are you, the supremely exalted Lord God of our fathers.

#### *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.

From the fountain of your blood flows true healing of all manner of infirmities for those who approach you with undoubting faith, O divinely inspired martyr.

O wise martyr who has inherited life which ages not, your blood has brought an assembly of saints to the most holy Word: with them entreat Christ for us.

With divine zeal you dyed a robe of purple for yourself in your blood, O martyr; and clad in it, adorned with a crown of victory, you now reign with him who is king of all.

*Theotokion* Blessed are you among women, O immaculate virgin Lady, who by your divine birthgiving has deified human nature and has ineffably given flesh to God.

### *Ode 8*

#### *Canon of the feast*

*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.

The principalities, dominions and powers, the angels, archangels and thrones, the dominions, cherubim and dread seraphim glorify your memory, O most pure Virgin; and we, the human race, also sing praises and exalt you above all for ever.

He who in a strange manner took flesh and made his abode in your most pure womb, receives your most sacred soul, and as a son paying his due, he gives it rest with himself. Therefore we sing your praises, O Virgin, and exalt you above all for ever.

Beyond and above understanding are the wonders of the ever virgin Mother of God; for taking up her abode in the grave, she has shown it to be a paradise. Standing beside this tomb today, we sing with joy: 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.

You restrained the onslaught of savage lions by your brave struggles, O glorious one, bringing low the arrogance of the ungodly tyrants with divine power, and as a victor you hastened to the heavens, singing: Bless the Lord, all you works of the Lord.

Having contended valiantly and finished your struggle beheaded by the sword, you were granted the splendour of the saints, there to dwell in joy, O martyr; where you sing with gladness: Bless the Lord, all you works of the Lord.

Hastening to the divine temple, let us receive the light of the godly martyr; and ever touching the shrine of his relics with rejoicing and receiving the sanctity of grace imparted thereby, let us sing: Bless the Lord, all you works of the Lord.

*Theotokion*    O holy Virgin who gave birth in holiness to the supremely holy God, whom all the holy martyrs confessed at the tribunal: impart sanctity and enlightenment to us who sing: Bless the Lord, all you works of the Lord.

*Ode 9*

*Canon of the feast*

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

Come to Zion, the divine and fertile mountain of the living God, and let us rejoice to see the Mother of God; for Christ has assumed her, his mother, to a far better and divine tabernacle, the Holy of Holies.

Come, you faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching it with our eyes and faces, drawing abundant gifts of healing from this ever flowing fountain.

Accept from us this hymn of parting, O Mother of the living God, and overshadow us with your light bearing and divine grace, granting victory to Orthodox hierarchs over heresies, peace and forgiveness to all Christ loving people who hymn you, and salvation to their souls.

### *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, the Mother of God.

Behold, the radiant memorial of the passion-bearer shines brilliantly, dispelling the darkness of the demons and enlightening the faithful. Let us celebrate it splendidly, magnifying him as is meet.

You were like the sun amid those who suffered with you, O Andrew, by your words guiding them to the never-waning radiance of the splendour of heaven: with them we bless you with faith.

O martyr Andrew, we magnify you, for you illumine creation with the radiance of miracles and have become a pillar of the Church and a foundation for the faithful by your unwavering martyrdom.

You blossomed like a rose in the midst of the garden of athletes, O wise one, mystically bearing sweet fragrance, gladdening the faithful and dispelling the stench of falsehood by divine grace.

*Theotokion* Bearing in your arms Christ who holds all things in his hand, O Lady, entreat him, that he deliver me from the hand of the alien, for I unceasingly magnify you with Orthodox faith.

### *Exapostilarion of the Dormition*

*to the special melody* Adorning the heaven with stars...

O apostles, having gathered here \* from the ends of the earth, \* bury my body \* in the Garden of Gethsemane; \* and O my Son and God, \* receive my soul.

*Aposticha, tone 2,*  
*to the special melody* O house of Ephrata

The company of disciples and divine apostles \* have come together, \* assembled to bury \* the God receiving body \* of her who alone is the Mother of God.

*Verse* Arise,  $\Theta$ -Lord, into your resting place: you and the ark of your might.

O Master, who shone forth \* ineffably from her as her beautiful son, \* receive into your hands \* the most holy soul \* of the Mother of God.

*Verse* The Lord has sworn to David an oath which he will not break.

When you passed over to him \* who was born of you, O Virgin, \* the apostles descended \* as if on clouds \* for the burial of your body.

Glory be to the Father... Both now and for ever... *tone 5*

Sing, O people; sing to the Mother of our God, for she commits her most radiant soul into the most pure hands of him who became incarnate of her without seed; and she entreats him unceasingly, that he grant peace and great mercy to the whole world.

## Liturgy

*On the Beatitudes, 6 verses from Ode 5 of both canons of the feast with Irmoi.*

*Prokimenon, tone 4*

As for the holy ones in the land, they are the noble, in whom is all my delight.  
*Verse* I have set the Lord always before me: he is at my right hand and I shall not fall.

*Epistle to the Ephesians, number 233*

*Alleluia, in 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*

*Communion Verse*

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



## August 20

# Afterfeast of the Dormition Prophet Samuel

## Vespers

*At Lord I call to you... we sing 6 verses, 3 of the feast and 3 of the martyr*

*Verses of the Dormition, tone 6,  
to the special melody Having set aside...*

The immaculate Mother of God who gave birth to life, has passed on to everlasting life, bestowing mercy upon the faithful; and all creation rejoices, leaping up; companies of angels now escort her as their queen, making festive hymnody in songs; and her only Son, the king of all, has brought her to dwell with him, as he has dominion over all.

Borne on clouds from the ends of the earth, the divinely eloquent apostles came to Sion for the glorious and truly holy dormition of the Mother of the Lord, and to offer her splendid words and to perform her wondrous burial; as she gave birth to the Lord, and is the refuge of all the faithful, their truly mighty, divine and invincible protection on earth.

Let us all radiantly celebrate on the divine dormition her who is more highly exalted than all created beings, offering her gifts of light truly divine, and those things which are fit for her: faith, hope and serene love, purity, sanctity and righteousness, wherein she delights. May she grant us a place with her in the kingdom on high.

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

Having received you as a worthy fruit of prayer, O Samuel, your mother gave you to God her benefactor as she promised, making of you a truly acceptable gift with her maternal hands. Therefore, the grace of the Spirit rested upon you, O glorious one, causing you to grow in guilelessness, and adorning you with wisdom.

Invested as a priest with sacred chrism, and granted prophetic insight, you saw things which were to come, and at the command of God anointed a king; you foretold the future, judging with justice the people of Israel who sinned without ceasing and withdrew themselves from God, O truly wondrous Samuel, all-rich God-bearer.

Having put aside the gloom and heaviness of the flesh, you now see him whom you desired, not in reflections, nor in shadows as before, but face to face; and going about

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the heavens, you rejoice, O honoured prophet, the peer of the prophets of God, conversor with the righteous, who shares the place of the angels.

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

The apostles, dispersed throughout the world, were lifted up  
and as by clouds were brought to your deathless dormition,  
O Mother of God and Mother of life.  
As a single choir they stood beside your most pure body;  
and burying you with reverence, they sang the hymn of Gabriel:  
Rejoice, O full of grace, the Lord is with you,  
O unwedded Virgin Mother.  
With them, entreat your Son and our God to save our souls.

*Aposticha, tone 6,  
to the Special Melody On the third day...*

In the words of divine Gabriel, we cry to you: Rejoice. May you, the most holy Mother of the Lord, be mindful of those who hymn you, as you are translated to him.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

Through the Holy Spirit, the immeasurable wisdom of God, beyond understanding, has fashioned from you a temple for himself, O Mother of God, and now has translated you to the immaterial mansions, O exalted one.

*Verse* The Lord has sworn to David an oath which he will not break.

A slave, I come to you, the Mother of the God of all, praying to be delivered from all dangers. O Mother of God who reigns with your Son, preserve the Christian people.

Glory be to the Father... Both now and for ever... *tone 3 Idiomelon,  
composed by Byzantium*

Preparing for the repose of your immaculate body,  
the Apostles, standing by your bed looked with trembling;  
and gazing at your body, they were seized with awe.  
Peter cried out to you, weeping:  
O Virgin, the life of all, I am amazed to see you lying there,  
for the delight of the life to come dwelt in your body:  
earnestly entreat your Son and God, O immaculate one,  
that your flock be saved from harm.

*Troparion of the prophet, tone 2*

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

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

*Troparion of the feast, tone 1*

In giving birth you preserved your virginity; and in your falling asleep you did not abandon the world. O Mother of God, as the mother of Life, you were translated to him who is life, delivering our souls from death by your intercession.

## Matins

*At God is the Lord... we sing the troparion of the feast, twice;  
Glory... and the troparion of the prophet; Both now and for ever... and that of the feast.*

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

You are more spacious than the heavens, having given birth in the flesh to the creator of all: having appeared on earth, you are now translated from the earth to the very heavens. The souls of the righteous and the choirs of the angels, gazing upon you, ever offer praise fitting for a queen: may you never cease to pray for those who hymn you.

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

*After the second reading from the Psalter,  
the Sessional Hymn, tone 5,  
to the Special Melody The Word co-unoriginate...*

Multitudes of angels glorify you, and the human race sings to you the hymns of the forefeast, for you have been translated from the earth to him who was born of you, O pure virgin Mother of God: make earnest supplication that those who celebrate your repose with faith be delivered from misfortunes.

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

*We sing two canons; the [first] Canon of the feast, and the canon of the prophet.*

*Ode 1*

*The first Canon of the feast, in tone 1,  
composed by Cosmas of Maiuma  
upon the Acrostic Let the divinely wise hold festival*

*Irmos* Your sacred and glorious memorial  
clothed with divine glory, O Virgin,

has gathered all the faithful in gladness;  
who, led by Miriam with choirs and timbrels,  
hymn your only begotten Son,  
for gloriously has he been glorified.

Let the immaterial ranks accompany your divine body heavenward to Zion; for, as the crowd of apostles, coming together suddenly from the ends of the earth, stood before you, the Mother of God, we also with them glorify your honoured memory.

You have won the victory over nature, O pure one, yet emulating your creator and Son you submitted to the laws of nature in a manner beyond nature. Therefore, having died, you rise with your Son to everlasting life.

*Canon of the Prophet Samuel, tone 4,  
upon the acrostic I hymn Samuel, the beholder of glory.*

*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.

Wise offspring of a barren woman, by your supplications may my barren soul be fruitful in the virtues, to praise your splendid festival with sacred hymns, O Samuel.

He who of old loosed the womb of Sarah, also fulfilled the entreaty of Hannah and through grace made that barren woman fertile, O Samuel, and was pleased for you to shine from her like a star.

Vested in the hues of sanctity, O blessed one, you enlightened your soul with the mystic rays of the Spirit, learning every mystery and serving Almighty God as an angel.

*Theotokion* The pre-eternal Son, in latter times was truly incarnate as your Son, O pure one; and because of their faith, as God he adopted all enslaved by the cruel foe.

*Ode 3*

*Canon of the feast*

*Irmos* O Christ, the wisdom and power of God,  
who creates and supports all things,  
establish the Church immovable and unshaken,  
for you alone are holy, who rests among the saints.

The glorious apostles knew you to be a mortal, yet at the same time the Mother of God, transcending nature, O immaculate one. Therefore they touched you with fearful hands, as they gazed upon you, resplendent in glory, seeing in you a dwelling place acceptable to God.

The Lord guarded you with honour with the glory of the divinity, as befits the living ark in which the Word took flesh; and in his just vengeance he intervened to sever the profane hand of the presumptuous one.

*Canon of the Prophet*

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

Having cleaved to God in an exalted manner, O glorious one, you were beloved of him, adorned with divine wisdom and made comely in soundness of soul.

You displayed an angelic life on earth, O Samuel, for angels conversed with you openly, teaching you things past understanding.

Having acquired the radiant eye of your soul, through grace you truly beheld things far off as though they were near at hand, as a prophet of the Almighty.

*Theotokion* Jesus Christ came forth from you incarnate, and he has deified us by assuming our flesh, O immaculate Lady. Therefore, we honour you as his mother.

*Kontakion of the prophet, tone 8*

As a gift of great value given to God before your conception,  
from infancy you served him, O blessed one.  
You were granted to declare beforehand the things of the future.  
Therefore, we cry out to you: Rejoice, O Samuel,  
prophet of God, and a great high priest.

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

Raised on the judgments of the Law, you were anointed with honour, serving as priest like Aaron; and illumining your heart by the Spirit, you saw things far off as though they were near at hand, O honoured prophet. Entreat Christ our God that he grant our souls peace and great mercy.

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

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

In your maternity, your conceiving was seedless;  
and in your dormition, your death was incorrupt:  
wonder upon wonder have merged in you, O Mother of God.  
How can one, pure and unwedded be a nourisher of an infant?  
How can the Mother of God, fragrant with myrrh be carried to burial?

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Therefore with the angel we cry to you:  
Rejoice, O full of grace.

*Ode 4*

*Canon of the feast*

*Irmos* The sayings and veiled images of the prophets  
foreshadowed your incarnation from the Virgin, O Christ.  
The splendour of your brightness proceeds  
as the light of revelation to the nations;  
and the depths gladly give utterance to you:  
Glory to your power, O lover of mankind.

Behold, O people and marvel, for she who is the holy mountain is revealed to God, taken on high to the mansions of heaven: the earthly heaven passes to a celestial and uncorrupt habitation.

Your death, O pure one, was a passing to a better and eternal life, translating you from this transitory life to that which knows no end and is truly divine; so that you might regard your Son and Lord in gladness.

The gates of heaven were raised and the angelic choirs sang, as Christ received the vessel of his mother's virginity. The cherubim lifted her up with gladness, while the seraphim glorified her with rejoicing.

*Canon of the Prophet*

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

Sacredly adorned with an exemplary life, the saving laws of God were entrusted to you, to proclaim to transgressing Israel who ever drives away the merciful.

Condemned through his iniquitous sons, Eli the priest was excluded from the service of God by the righteous judge; while the priestly Samuel was installed in his place because of his guileless soul, as one obedient to him who called him.

Standing alone with the justification of the Law, like Aaron of old, you served the king of all and offered to him the sacrifices prescribed by the Law, which prefigured the saving sacrifice of Christ.

At the behest of God you anointed a king who cut down the pride of the mindless might of your foolish people who did not live the divine commandments of the king of all.

*Theotokion* Without leaving the bosom of the Father, the Saviour chose to dwell within you, O Virgin, for the restoration of our souls. To him we cry: Glory to your power, O Lord.

*Ode 5*

*Canon of the feast*

*Irmos* We declare the divine and ineffable beauty of your virtues, O Christ;  
for you have shone forth in your person  
as the co-eternal brightness of the eternal glory,  
incarnate of the virgin's womb, you have blazed as the sun,  
giving light to those in darkness and shadow.

Carried to Zion as if upon a cloud, the company of the apostles assembled from the ends of the earth to serve you, O Virgin, the bright cloud through whom God, the Most High, the Sun of Righteousness, has shone upon those in darkness and shadow.

The inspired tongues of the theologians rang out more harmoniously than trumpets as they sang in the Spirit the burial hymn to the Mother of God: Rejoice, incorruptible source of God's life-giving incarnation which brings salvation to all.

*Canon of the Prophet*

*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.

Made wise by the divine Spirit, you served God from infancy, O glorious one, anointing kings with the oil of chrism and through grace, at the behest of God.

To Saul who remained disobedient, you foretold his rash actions, O blessed Samuel, and the divine will and his open abandonment by the divine Spirit.

Ever living with the Israelites in guilelessness, you denounced their wicked turning away from God, setting them aright as a priest of God, a prophet most true.

*Theotokion* Ineffably incarnate of your sacred blood, O immaculate Lady, and abiding with us in his loving kindness, the Saviour, as God and man, is known as the lover of mankind.

*Ode 6*

*Canon of the feast*

*Irmos* The Sheol within the whale, the monster from the depths of the sea,  
was a prefiguring of your three day burial,

of which Jonah was shown to be the herald;  
for, saved and unharmed, as if he had never been swallowed, he cried out:  
I will sacrifice to you with a voice of praise, O Lord.

The Lord and God of all gave you that which is beyond nature, for just as he kept you a virgin in childbirth, so he preserved your body incorrupt in the tomb; and he has glorified you by a divine passing, giving honour to you as a son to a mother.

Your son, O Virgin, has truly brought you to dwell in the Holy of Holies as a bright candlestick flaming with immaterial fire, as a golden censer burning with the divine coal, as the urn of Manna, the rod of Aaron, and the tablet written by God, as a holy ark and table of the bread of life.

*Canon of the Prophet*

*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.

Rendered divine through the grace of the Word, your discourse revealed things far off as though they were near at hand, O prophet Samuel, vessel of the divine Spirit.

Elevated by exalted visions and deeds as a prophet and godly priest of the Almighty, you cleansed the people with the services of the Law, O truly wondrous one.

Saul proved himself unworthy, in transgressing God's command; and in his place God commanded you to anoint the meek David with chrism, O divinely wise Samuel.

*Theotokion* Eve has been delivered from pain, O immaculate Lady; for you gave birth without pain to Christ our God who has healed the sufferings and pain of all.

*Kontakion of the Dormition, tone 2*

Neither the grave nor mortality could confine the Mother of God,  
who is ever vigilant in her supplications  
and our sure hope in her intercessions;  
for as she is the mother of life,  
she has passed over to him who is life,  
who dwelt in her ever virgin womb.

*Ikos* Uphold my contemplation, O my Christ, for I dare to hymn your pure Mother, the defence of the world. Strengthen me upon the lofiness of these words and guard me with the defenses of these thoughts; for you fulfill the petitions of those who cry out, entreating you with faith. Grant me therefore an artful tongue and a blameless mind, for every gift of enlightenment comes down from you, the giver of light, who dwelt in her ever-virgin womb.

*Ode 7*

*Canon of the feast*

*Irmos* The divine will, opposing the cruel wrath and fire,  
quenched the fire with dew and put the wrath to shame,  
through the divinely inspired three stringed lyre  
of the venerable youths, singing amid the flames  
in answer to the instruments of music:  
Blessed are you, the most glorious God of our fathers.

Enraged, Moses smashed the divinely wrought tablets inscribed by the divine Spirit; but the Master kept his own Mother unharmed in her childbirth, and now he has brought her to dwell in the mansions of heaven. Celebrating with her, we sing to Christ: Blessed are you, the most glorious God of our fathers.

To the sound of the cymbals of our pure lips, of the harmonious harps of our hearts, of the sweet-sounding trumpets of our elevated minds, of the lively clapping of our hands, let us sing on this solemn and holy day of the passing of the pure Virgin: Blessed are you, the most glorious God of our fathers.

The people inspired by God gather, for the tabernacle of the glory of God is translated from Zion to a heavenly abode where the pure voices of those who keep festival are heard with a sound of inexpressible joy, shouting in gladness to Christ: Blessed are you, the most glorious God of our fathers.

*Canon of the Prophet*

*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.

She who gave birth to you, having prayed a sacred prayer, brought you to the king of all as a great gift, singing: Blessed are you, Lord God of our fathers.

Divine grace enlightened you, who lived within the temple and ministered to the Master of heaven according to the rank of Aaron, O glorious Samuel.

You judged the people of Israel with divine words, O blessed one, ever declaring the righteousness of God to them and averting adversity by your earnest supplication.

Having expelled the dross of your mind, you became a mirror of the Spirit, O glorious one, unceasingly crying out: Blessed are you, Lord God of our fathers.

*Theotokion* O most pure Lady, unconsumed by the fire of the divinity to which you truly gave birth; as you are merciful and truly loving, O Mother of God, burn up the tinder of my passions.

*Canon of the feast*

*Irmos* The almighty angel of God revealed to the youths a flame,  
which bedewed the holy ones while it consumed the ungodly;  
and he made the Mother of God to be a life-giving fount,  
pouring forth the destruction of death, and life for those who sing:  
Let us who have been delivered praise the creator alone,  
and exalt him above all for ever.

The multitude of the apostles in Zion accompanied the divine ark of holiness as they sang: Where do you now go, O tabernacle of the living God? Cease not to guard those who sing with faith: Let us who have been delivered praise the creator alone and exalt him above all for ever.

As you, the immaculate one departed, you lifted those hands which had held the incarnate God in their embrace, and with the boldness of a mother to her son you said: Ever protect those whom you have given to me, who sing to you: Let us who have been delivered praise the creator alone and exalt him above all for ever.

*Canon of the Prophet*

*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.

Arrayed in the vesture of Aaron, you entered the Holy of Holies, purifying Israel with sacrifices which prefigured the saving sacrifice of the Lamb, O blessed one.

Receiving the radiance of the Spirit with pure mind, O Samuel, as a divine prophet you proclaimed the future as if it were the present: we faithfully praise you.

You revealed David, chosen from among the sons of Jesse, and you anointed him with holy chrism, O Samuel, singing: Bless the Lord all you works of the Lord.

By your prayers, O Samuel dwelling with the righteous, may we who celebrate your festival attain the kingdom on high, singing: Bless the Lord all you works of the Lord.

*Theotokion* Grant me your loving kindness, O merciful and God-loving Lady, and deliver me from Gehenna and its outer darkness, as I honour you with faith and love.

*Ode 9*

*Canon of the feast*

*Irmos* In you, the laws of nature are overcome, O pure Virgin,  
for your birthgiving was virginal  
and your death was betrothed to life.

As a virgin giving birth and alive after death,  
O Mother of God, you have saved your heritage.

The angelic hosts were amazed, seeing their master in Zion, bearing in his arms a woman's soul; for as is fitting for a son, he said to her who had given him birth in a most pure manner: Come, O pure one, and be glorified with your Son and God.

Standing around the body which had received God, the choir of angels regarded it with awe and greeted it: As you depart to the heavenly mansions to your Son, may you save your heritage.

*Canon of the Prophet*

*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.

Standing as a servant before the face of our Master and God, O blessed one, adorned with a blameless life you ministered, receiving divine rays and prophesying most eminently.

From the womb of your mother you became a vessel of the Holy Spirit, O most rich and glorious one; and resplendent in your sacred vesture, you pleased God with meekness of heart and comeliness of thought.

Today, O God-bearer, like the sun your memory shines upon us rays of rich gifts, enlightening the souls of those who honour you, and driving away the darkness of evil: therefore, we all call you blessed.

Taken to the radiant mansions, you shine more brilliantly than the sun; and deified by partaking of the blessings of heaven, O divinely inspired one, you see those things which the prophets, apostles and righteous behold: therefore, we all call you blessed.

*Theotokion* Alone incorrupt, in not knowing the defilement of a man, you received within you the incorrupt Word who, through the suffering of his incorrupt flesh, delivers those corrupt through many sins, O immaculate Lady.

*Exapostilarion of the Prophet,  
to the special melody* Adorning the heaven with stars...

Let Samuel be hymned who before his conception was offered as a gift to God the Most High by his most blessed mother, and who as a priest and prophet, anointed kings.

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

*Exapostilarion of the feast*

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*to the special melody* Adorning the heaven with stars...

O apostles, having gathered here \* from the ends of the earth, \* bury my body \* in the Garden of Gethsemane; \* and O my Son and God, \* receive my soul.

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

Your mysteries \* transcend those of nature, \* O pure one; \* For as the Mother of God \* you have now passed over to him \* in splendour, O Mother of God.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

The tomb of the most holy Mother of God \* is a ladder to heaven, \* leading up \* those who hymn \* her divine dormition.

*Verse* The Lord has sworn to David an oath which he will not break.

When you were translated \* to him who was born of you, O Virgin, \* the apostles arrived \* on clouds \* to bury your body.

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

Let all the earthborn, \* with the incorporeal ones \* come together with diligence, \* to bury her who gave birth \* to the author of creation.

## **Liturgy**

*At the Beatitudes, 6 verses from Ode 6 of both canons of the Dormition, including their Irmosi.*

## August 21

### Afterfeast of the Dormition The Apostle Thaddeus and the martyr Vassa

### Vespers

*At Lord I call to you... we sing 6 verses, 3 of the Apostle and 3 of the Martyr*

*Verses of the Apostle Thaddeus, tone 8,  
to the special melody O most glorious wonder...*

Blessed Apostle Thaddeus, \* having approached the supreme light, \* you truly became a secondary luminary \* by divine communion therein; \* and, destroying the night of polytheism, \* you brought men's souls to the Almighty. \* Rejoicing and glorifying Christ, \* we honour your radiant memory, \* luminous and harmonious.

Blessed and God-pleasing Thaddeus, \* after the divine and radiant resurrection of Christ \* and his most holy ascension into heaven, \* you preached God in the city of Edessa; \* and by your words and miracles \* you made strong in the truth \* Abgar, the ruler there, \* and those who were with him.

Blessed and divinely wise Thaddeus, \* by your divine touch \* you imparted the gift of sight to the blind, \* mobility to the lame and health to the infirm, \* strength to the paralyzed, \* and saving understanding to the ignorant; \* for you were full of the gifts of the all-accomplishing Spirit, \* O most rich one: \* therefore, we hymn you.

*Verses of the martyr Vassa, tone 4,  
to the Special Melody You have given a sign...*

You endured the suffering \* of many torments, exalted martyr; \* for having approached them with might, \* you were translated to rest without pain, \* to the never-waning brilliance, \* and to radiant joy, \* to everlasting and divine delight. \* And so we bless you \* and celebrate your holy festivity today, \* O God-pleasing sufferer.

When you were cast into the sea \* after enduring various \* and greatly painful torments, \* God, the Saviour of all, saved you \* who by his divine power trampled down \* the might of the alien one, \* O much suffering Vassa. \* Hence you enlighten the minds of the pious, \* having wrought signs \* past understanding and comprehension.

Giving voice in the meadow of beautiful martyrdom \* like a sweetly melodious bird, \* you summoned your comely nestlings, \* with them escaping the snare of deceit, \*

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divinely wise and truly wondrous Vassa. \* With them you have made your abode \* among the beauties of heaven, \* ever praying for us all.

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

*Tone 6*

Come from all the world, and let us celebrate  
the dormition of the immaculate Mother of God.  
Today the angels celebrate her honoured repose,  
and call us earthlings to gladness,  
that we may cry out with unfailing voices:  
Rejoice, for you are translated from earth  
to dwell in the mansions of heaven.  
Rejoice, for you have gathered the choir of disciples on light clouds.  
Rejoice, our hope and salvation;  
for we the Christian people unceasingly bless you.

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

Come, you bearers of lamps, and with sacred hymns and cymbals let us all honour the highly exulted dormition of the Mother of God and Mother; for she is translated from the earth, to dwell with glory in the immaterial habitations, beholding the beauty of God; for she is a fountain of grace for all who with faith praise her memory.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

The sacred choir of the apostles has gathered together from the ends of the earth, on the dew of divine clouds, to bury your precious, God-pleasing and incorrupt body, O Lady. The armies of heaven, invisibly surrounding your bier, sang hymns to you: Rejoice, O new ark of holiness.

*Verse* The Lord has sworn to David an oath which he will not break.

All your dread mysteries are unapproachable, all are truly ineffable; for you were the Mother of God, who has made the heavens beautiful, enlightened the world and perfumed all with your divine memory. The nations call you blessed and praise you: Rejoice, O new ark of holiness.

Glory be to the Father... Both now and for ever... *tone 8*

Choirs of virgins stand mystically today  
about the bed of the virgin Mother,  
and the souls of the righteous, surrounding it, glorify the Queen.  
The virgins offer her their virginity as a gift, instead of myrrh;  
and the righteous offer her immaterial hymnody with their virtue.

For it befits the Mother of God, as a queen,  
to be escorted with radiant royal virtues.  
And we, entering with them upon a pure life,  
proceed to the burial of the Mother of our God,  
blessing her together in hymns and spiritual songs.

*Troparion of the apostle, tone 3*

Holy apostle Thaddeus,  
intercede with the merciful God,  
that he grant to our souls remission of transgressions.

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

*Troparion of the feast, tone 1*

In giving birth you preserved your virginity; and in your falling asleep you did not abandon the world. O Mother of God, as the mother of Life, you were translated to him who is life, delivering our souls from death by your intercession.

## Matins

*At God is the Lord... we sing the troparion of the feast, twice;  
Glory... and the troparion of the apostle; Both now and for ever... and that of the feast.*

*After the first reading from the Psalter,  
this Sessional Hymn, tone 4,  
to the special melody Quickly anticipate...*

At the command of your creator who was born of you,  
the apostles assembled on clouds to behold your repose.  
They buried you with glory and great gladness,  
hymning the most pure body of your blessedness,  
O Mother of Christ our God.

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

*After the second reading from the Psalter,  
this Sessional Hymn, tone 4,  
to the special melody Joseph marvelled...*

The apostolic choir, scattered over the face of the earth,  
assembled in Sion  
to send the Mother of God from earth  
to the Most High, to whom she had given birth.  
The hosts of heaven on high

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hastened to receive the Mother of God  
who has dominion over things visible and invisible.

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

*We sing three Canons:  
the [second] Canon of the feast, and that of the Apostle and of the martyr Vassa.*

*Ode 1*

*The Canon of the feast, tone 4,  
composed by John of Damascus*

*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 dormition.

O virgin maidens, with Miriam the prophetess raise a hymn of departure; for the Virgin, the only Mother of God, is taken to her appointed dwelling-place in heaven.

The divine mansions in heaven fittingly receive you as a living heaven, O most pure one: splendidly adorned as an immaculate bride, you stand beside your king and God.

*Canon of the Apostle Thaddeus, tone 8,  
composed by Joseph,  
upon the acrostic I hymn the wise and divinely eloquent Thaddeus.*

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

Standing before the throne of the Master, O wise Thaddeus, bestow enlightenment upon me, that I may hymn your radiant festivity.

The immemorial light, the Transcendent One who within time manifested himself among us, has left you as a beam to enlighten the world, O blessed one.

He who is invincible in might, having girded you with power, strengthened you to destroy the might of the deceiver.

*Theotokion* O Lady, the exulted virgin Mother of God, you were the one who ineffably gave birth to him who has dominion over all creatures.

*Canon of the Martyr Vassa, tone 8,*

*composed by Joseph*  
*upon the acrostic* I offer up your struggles, O honoured Vassa.

*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.

Blessed martyr, pray that enlightenment and forgiveness of soul-destroying offences be bestowed from heaven upon me who joyfully praises your glorious memory.

Guarded by the fear of the Lord, your soul did not fear commands abominable to God, nor various wounds and trials which you therefore braved manfully.

With your three sons, O passion-bearer, you patiently suffered multifarious torments; and with them you wove wreaths of incorruption, glorifying the Trinity.

*Theotokion* Without the pangs of motherhood you conceived the Word of the Father, O most holy Lady; and for our salvation you gave birth to him in manner past recounting.

*Ode 3*

*The Canon of the feast*

*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.

Having proceeded from a mortal womb, O pure one, your end conformed to nature, but because you gave birth to the true life, you have departed to dwell with the divine life.

At the almighty command, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Zion, to minister worthily at your burial, O lady.

*Canon of the Apostle Thaddeus*

*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.

Enlightening the people with the splendour of divine grace, O glorious one, you became a pure light for those in the darkness of evil.

Going to King Abgar, O wise one, by divinely efficacious gestures you brought him healing and deliverance.

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You built churches for the all-accomplishing Spirit, O wise one, and destroyed the vile temples of mortals.

*Theotokion* The foreshadowings of the law and the voices of the prophets told of your awesome birthgiving as revealed by God, O Lady.

### *Canon of the Martyr Vassa*

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

Afire with faith and the fervent desire for the abundant of Christ, exalted Vassa, by the presence of an angel you quenched the fire and consumed the ignorant.

Blessed are your righteous progeny who shone in luminous suffering, and who destroyed the darkness of the opposition of the iniquitous by steadfastness of mind, O glorious Vassa.

O mother, you suffered beyond the law of nature, seeing those in a unity beyond nature variously enduring an undeserved death, whom you had nurtured on faith and milk.

*Theotokion* Immaculate Virgin who gave birth to him who is life, you have saved me who was slain by eating of disobedience. Fittingly, we bless you, the ever-blessed one.

### *Kontakion of the Apostle, tone 4,*

The Church, ever enlightened by your miracles,  
has acquired you as an all-radiant star, O apostle Thaddeus.  
Save those who with faith honour your memory.

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

Approaching the noetic sun, you received mystic rays therefrom; and as an all-radiant star, you illumine all the earth and destroy the darkness of deception, O blessed one. We celebrate your light-bearing memory, praising you with faith, as together we cry out to you: Apostle Thaddeus, entreat Christ our God to grant remission of sins to those who honour your holy memory with love.

Glory be to the Father...

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

With the dew of the Spirit, O honoured one,  
you quenched the fire of torture,  
and passed over to the divine and immaterial light;

~ even after your death you blessedly pour drops of healing,  
dissipating the heat of the passions with the power of the Spirit.

Both now and for ever...

*Sessional Hymn of the feast, same tone and melody*

The most honourable choir of the wise apostles  
was wondrously gathered together  
gloriously to bury your most pure body,  
O highly exalted Mother of God.  
With them a multitude of angels  
~ sang the triumphant praises of your passing,  
which we celebrate with faith.

*Ode 4*

*The Canon of the feast*

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

It was a strange wonder to see the living heaven of the king of all descend into an earthly grave. How wondrous are your works: glory to your power, O Lord.

If her fruit, whom none may comprehend, on account of whom she was called heaven, willed to submit to burial as a mortal, how could she, who gave birth to him without knowing wedlock, refuse burial?

At your repose, O Mother of God, with trembling and joy the angelic hosts covered with their holy wings your most spacious body which had held God.

*Canon of the Apostle Thaddeus*

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

Possessed of a lofty intelligence, Thaddeus, disciple of the king of all, you received divine understanding and spiritual gifts.

In teaching the divine mysteries, blessed and most rich apostle, you enlightened the uninstructed to worship the consubstantial Trinity.

You engraved the Law of God upon men's hearts, having first erased the traces of ignorance and the false worship of graven images.

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*Theotokion* Having given birth to the creator, you became the queen of all creation: we glorify you, O ever-virgin Mother of God.

*Canon of the Martyr Vassa*

*Irmos* I have heard the mystery of your dispensation O Lord... *as above*

Of undivided mind, you set forth to battle the false opponent, and drowned him in the abyss of your blood.

The deep, receiving you, condemned to an undeserved death, grew calm and saved you, the passion-bearer Vassa, at the behest of God.

With your truly praiseworthy sons you inherited the unshakable kingdom, the truly heavenly bridal-chamber and the never-waning light, O glorious one.

*Theotokion* Of old, Habbakuk foresaw you as an unquarried mountain, O Virgin; for God appeared through you and has saved us.

*Ode 5*

*The Canon of the feast*

*Irmos* All things are filled with awe  
at your honoured dormition,  
for you, O Virgin who has not known wedlock,  
have passed from earth  
to the everlasting mansions and to never ending life,  
bestowing salvation upon all who sing your praises.

Let the clarions of the theologians trumpet forth today, and let the eloquent voices of men sound praises; let the air resound, shining with infinite light, and let the angels honour with hymns the dormition of the Virgin.

It was fitting that you should be hymned with wonder at your departure, O most praised Virgin, and Mother of God; for you were shown to be the chosen vessel of the Lord, wholly consecrated to God and divinely pleasing to all.

*Canon of the Apostle Thaddeus*

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

Bearing the divine likeness of the Master, O blessed one, you came as a divine physician to Abgar, the king.

After the divine ascension of the Word, the sacred Thomas sent you as a preacher to those in need, O wise Thaddeus.

Abgar, beholding his illness dispelled and his heart healed, was filled with divine enlightenment through your mediation.

*Theotokion* You gave birth to the incarnate Word who bore a twofold activity, O unwedded Maiden, and remained a virgin undefiled.

*Canon of the Martyr Vassa*

*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.

Athirst for the love of Christ, O glorious and divinely blessed Agapius, you utterly hated wickedness and mightily endured the pangs of torture and bodily death by a spear.

When your internal organs were rent apart and the nails torn from your limbs, O martyr Theognius, you repeatedly acknowledged the God of all with purity and perfection: you ascended to him in glory, shining with the splendour of martyrdom.

Having entered the tribunal of the unbelievers with unwavering faith, O wise, faithful and blessed Pistus, you astonished the hearts of the ignorant when your bones were broken and your limbs were severed.

*Theotokion* You have set aright the fall of Eve, our first mother, having given birth to the deliverer, Saviour and creator of all, O Mother of God who alone is blessed among women: therefore we the faithful glorify you.

*Ode 6*

*The Canon of the feast*

*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.

Life shone forth from you without destroying the seal of your virginity. How then could the spotless tabernacle of your body, the source of life, become a partaker of death?

Having become the temple of life, you have attained eternal life: having given birth to him that is life in person, you passed through death to life.

*Canon of the Apostle Thaddeus*

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*Irmos* You caused Jonah to dwell alone in the sea monster, O Lord; and as you delivered him from corruption, save me, entangled in many snares.

The enlightenment of the Holy Spirit which dwelt within your heart, O Thaddeus, made of you a true luminary for the world, dispersing the darkness of falsehood.

Wise Thaddeus, bearing in your flesh the beauty of the saving wounds of Christ, you delivered the people from ugliness and were taken up to most beautiful joy.

You reveal to us the morning Sun of Righteousness, O glorious Thaddeus, showing those mortals who have been illumined thereby to be children of the noetic light.

*Theotokion* For us you gave birth to a child who is consubstantial with the Father, and who has elevated corrupt human nature to its pristine beauty, O pure one.

### *Canon of the Martyr Vassa*

*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 reduced the pedestals of the abominable gods to dust, founding your soul in the unutterable love of God, passion-bearer Vassa, and were a dweller with the angels.

Following Christ, you passed through great struggles, and received great rewards from him: immortal fame, a divine abode, and abiding nourishment.

God, wondrous in you and ever glorified in the council of the saints, saved you by his omnipotent power, as of old he saved Jonah from the depths of the sea.

*Theotokion* The depths of sin and waves of despair beset my mind; but take pity, extend your hand to me, and save me, O Lady who gave birth to the Saviour.

### *Kontakion of the feast, tone 2*

Neither the grave nor mortality could confine the Mother of God,  
who is ever vigilant in her supplications  
and our sure hope in her intercessions;  
for as she is the mother of life,  
she has passed over to him who is life,  
who dwelt in her ever virgin womb.

*Ikos* Uphold my contemplation, O my Christ, for I dare to hymn your pure Mother, the defence of the world. Strengthen me upon the loftiness of these words and guard me with the defenses of these thoughts; for you fulfill the petitions of those who cry out, entreating you with faith. Grant me therefore an artful tongue and a blameless mind, for every gift of enlightenment comes down from you, the giver of light, who dwelt in her ever-virgin womb.

Ode 7

*The Canon of the feast*

*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.

Young men and maidens, old men and rulers, kings and judges who honour the memory of the Virgin and Mother of God, sing: Blessed are you, the supremely exalted Lord God of our fathers.

Let the high mountains ring out the clarion call of the Spirit: let the hills now rejoice and let the divine apostles dance, for the queen passes over to her Son, to reign with him.

The most sacred repose of your divine and undefiled Mother has gathered together the heavenly hosts of the powers on high, that they may rejoice with those on earth who sing to you: Blessed are you, the supremely exalted Lord God of our fathers.

*Canon of the Apostle Thaddeus*

*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 the hymn: Blessed are you, the supremely high God of our fathers.

Performing miracles through the invocation of Christ who manifested himself in bodily matter, exalted apostle, you drew to the excellent faith people and cities who sing: Blessed are you, the God of our fathers.

With the divine salt of your sweet words you ended to the decay of ungodliness, and healed hearts wounded by the darts of the serpent, singing: Blessed are you, the God of our fathers.

Elevated to the heights of vision and filled with the divine Spirit, O Thaddeus, you were divinely enriched by the saving Word and taught men to sing: Blessed are you, the God of our fathers.

*Theotokion* My nature fettered and covered with unseemly deeds, I flee to you: Help me, O Lady; and give my lowly soul examples of repentance, that I may glorify you.

*Canon of the Martyr Vassa*

## August 21

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

By divine power you passed through the flames unburnt, and with the fire of your blood you consumed falsehood as kindling, singing: Blessed are you, the God of our fathers.

O Master who saved Daniel by restraining the raging of the lions in the pit, you caused the martyr to be unharmed by the wild beasts, as she sang to you: Blessed are you, the God of our fathers.

Illumined with the radiant beams of the cross, glorious Vassa, you passed through the darkness of deception unharmed and came forth into the light, singing: Blessed are you, the God of our fathers.

*Theotokion* You have torn apart the tangled bonds of my offences, O Bride of God, who in a manner past recounting gave birth to God who takes away the sin of the world, O blessed, pure and ever glorious Lady.

### *Ode 8*

#### *The Canon of the feast*

*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.

The principalities, dominions and powers, the angels, archangels and thrones, the dominions, cherubim and dread seraphim glorify your memory, O most pure Virgin; and we, the human race, also sing praises and exalt you above all for ever.

He who, in a strange manner took flesh and made his abode in your most pure womb, receives your most sacred soul, and as a son paying his due, he gives it rest with himself. Therefore we sing your praises, O Virgin, and exalt you above all for ever.

Beyond and above understanding are the wonders of the ever virgin Mother of God; for taking up her abode in the grave, she has shown it to be a paradise. Standing beside this tomb today, we sing with joy: Praise the Lord all you works of the Lord and exalt him above all for ever.

#### *Canon of the Apostle Thaddeus*

*Irmos* As victors over the tyrant and the flame by your grace, and zealously keeping your commandments, the children cried out: Bless the Lord all you works of the Lord.

As a heaven declaring the glory of God, you were the enlightenment of the nations, leading to the divine faith those who fervently cry: Bless the Lord and exalt him above all for ever.

Giving strength to the infirm, sight to the blind, and mobility to the lame through the power of the Spirit, you were a luminary of the city of Edessa, which ever praises you with faith.

Thaddeus, who by a wealth of miracles brought an unbelieving nation to the faith at the behest of God, and saved those who fled to him from the falsehood of idolatry, is fittingly glorified with faith.

*Theotokion* The shadow of the Law passed away when you gave birth to the bestower of the Law who illumines the whole world with grace, O Lady: ever entreat him, that he have pity on me, vanquished by the law of sin.

*Canon of the Martyr Vassa*

*Imos* 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.

He who clad himself in our weakness strengthened your nature and made you more powerful than the fire, the water, the wild beasts and the instruments of the torturers, O martyr who sang with faith: Bless him, you children; you priests praise and you people exalt him above all for ever.

Contending as youths, the godly Theognius, the sacred Agapius, together with Pistus, the honoured children, manfully vanquished the adversary through word and deed; and, having received crowns of victory from God, they exalt him above all for ever.

Like a fruitful olive-tree, like a heavy-laden vine of three branches, O Vassa, with them you produced the grapes of confession, pouring the wine of witness which gladdens the hearts of those who piously cry: You people, exalt Christ above all for ever.

Standing by the throne of God with the ranks of the bodiless and the armies of martyrs, O exulted ones; full of glory, grace and enlightenment, dispel the darkness of the offences of us who with faith celebrate your luminous, divine and excellent memory, replete with spiritual gifts.

*Theotokion* The merciful Word of the Father, who formed the heavens with his gesture and the earth through his will and fashioned man, took flesh of you for himself, that he might restore our corrupt nature, been ruined by the deception of the serpent, O Virgin.

*The Canon of the feast*

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

Come to Zion, the divine and fertile mountain of the living God, and let us rejoice to see the Mother of God; for Christ has assumed her, his mother, to a far better and divine tabernacle, the Holy of Holies.

Come, you faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching it with our eyes and faces, drawing abundant gifts of healing from this ever flowing fountain.

Accept from us this hymn of parting, O Mother of the living God, and overshadow us with your light bearing and divine grace, granting victory to Orthodox hierarchs over heresies, peace and forgiveness to all Christ loving people who hymn you, and salvation to their souls.

*Canon of the Apostle Thaddeus*

*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.

Adorn yourself and dance, O blessed Thaddeus, as you draw near to the divine rewards which are eternal and the uttermost desire.

By the virtues, glorious Thaddeus, you were elevated like a cedar, or like a mighty cypress-tree, perfuming the hearts of those who praise you.

Joining the apostles and martyrs, and sharing the gladness of the choirs of the bodiless, O blessed one, pray with them, that those who honour you may be saved.

Your memory, Thaddeus, illumining the thoughts of the faithful with the rich radiance of spiritual gifts, impels all to praise you.

*Theotokion* O truly beloved Virgin who gave birth to the supremely good Word, bless my soul, which is troubled by sin.

*Canon of the Martyr Vassa*

*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.

Desiring to see that which no earthly eye has ever seen, illumined with immaterial radiance, you manfully endured the painful crushing of your limbs, the trampling of wild beasts, the burning of fire, and the raging of the sea, O exalted and blessed one.

You truly shine like a radiant, magnificent and God-bearing moon of divine aspect, set among the bright stars of grace, your children. Blessed ones, you now illumine the whole world with immaterial splendor.

With thoughts of heavenly ascent founded on the rock of endurance, you were unaffected by the trials of various torture; and receiving the trophy of victory from Christ, you have been brought to reign with him, rejoicing for ever.

As a truly chaste dove, a turtledove who loved God, a swallow on the wing with your godly nestlings, you now dwell in heaven, the divine and noetic realm, fleeing the winter and the pursuit of the demons, O Vassa, whom with love we call blessed.

*Theotokion* Having given birth to the deliverer who loves mankind, O wondrous and loving Lady, by your supplications grant me deliverance from sins: bless my soul oppressed by wicked thoughts, O immaculate Lady; and free it from deadly passions.

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

Anointed the luminary of Edessa, O most wise Thaddeus, you proclaimed there the divine dispensation of the Word; and enlightening the ruler Abgar and all with him, you brought them to be servants of the most radiant Trinity, O apostle, preacher of God.

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

*An Exapostilarion of the feast,  
to the special melody* When the disciples saw...

How great are your mysteries, O pure Mother of God; for you were the awesome throne of the Most High, greater than the cherubim, whereon he, the author of creation, sat and revealed himself. Having now passed over to him, may you protect the world and keep it safe.

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

Be you mindful \* of those who earnestly beseech you, \* O Virgin Mother of God,  
\* and who honour with love \* your sacred dormition.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

## **August 21**

The tomb of the most holy Mother of God \* is a ladder to heaven, \* leading up \* those who hymn \* her divine dormition.

*Verse* The Lord has sworn to David an oath which he will not break.

The kingdom of the Most High, \* the glory of the elect, \* receives you, O Virgin, \* the Bride of God, \* who goes to your Son.

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

Sing, you choirs of heaven, \* for the Virgin Mother \* has most gloriously \* been translated \* from earth to heaven.

## **Liturgy**

*At the Beatitudes, six verses of Ode 7 of both Canon of the feast, with Irmosi.*

## August 22

### Afterfeast of the Dormition martyr Agathonicus and those with him and the martyr Luppus (from tomorrow)

### Vespers

*At Lord I call to you... 6 verses, beginning with these for the Martyr Agathonicus, tone 4,  
to the Special Melody You have given a sign...*

Seeking the primal goodness \* and the beauty which passes understanding, O Agathonicus, \* rejoicing, you proceeded valiantly \* to the struggles which lay before you. \* You wrestled with the enemy, \* manfully casting him to the ground, \* and plaited a splendid wreath of victory, \* entreating him who loves mankind \* for those who hymn you.

Adorned with wisdom, \* you poured forth living discourse, \* converting the senseless, \* denouncing the tyrant, \* and stilling the tempest of polytheism; \* and you caused the faithful to remain steadfast \* in the grace of God. \* Having endured cruel burning, \* crowned, you hastened to the kingdom on high.

Adorned with drops of your blood \* shed when you endured suffering, \* you stood before the Master \* as a fragrant sacrifice, \* a pure victim, \* an acceptable gift and sacred offering, \* and a victim burnt yet wholly unblemished. \* By your supplications \* preserve the whole Church in peace, \* O athlete Agathonicus.

*And 3 verses for the Martyr Luppus, same tone and melody*

The blessed Luppus \* broke up the heavy ice of ungodliness \* with the warmth of the divine Spirit; \* and, beheaded by the sword, \* he pours streams of healing \* and with grace bedews souls which are wasting away. \* Let us who love the martyrs, \* piously praise him \* as our excellent intercessor and fervent helper.

You committed the temples of the pagans \* to the watery deep \* and amazed the ungodly who saw your miracles \* achieved by your faith, O blessed one. \* Standing in their midst, \* you received a divine shower from on high, \* when God magnified you as a martyr for ever \* as firm as diamond, \* O much-suffering athlete.

Your enemies, torturing you with laceration, \* lacerated one another, \* and, loosing arrows at you, \* they wounded themselves, \* O athlete Luppus. \* Intending to dismember you, O blessed one, \* blinded, they inflicted their wounds on a tree; \* for the Lord preserved you, \* for whose sake you chose to suffer, \* O intercessor for our souls, conversor with the angels.

Glory be to the Father... *composed by of Anatolius, tone 1*

You were aptly named for goodly victory, O much-suffering Agathonicus; for, wounded by divine desire, you brought down the falsehood of idols and the tyrant, and gloriously passed over to never-ending life. As you have boldness before God, on the glorious day of your commemoration pray that our souls be saved.

Both now and for ever... *of the feast, same tone*

It was right that the servants of the Word  
who saw him with their own eyes  
should see also the repose of his mother in the flesh,  
since it was the final mystery concerning her:  
that they might be witnesses not only to the Saviour's ascension  
but also to the translation of her who gave him birth.  
By divine power, from all places they came to Zion,  
and farewelled to heaven,  
the one who is more highly exulted than the Cherubim.  
We also venerate her, for she prays for our souls.

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

O most glorious wonder! \* She who, without knowing man, gave birth to God incarnate \* and who remained a virgin \* is translated from life. \* Departing this transitory life, \* she has passed to that which ages not. \* Therefore, the disciples and apostles of Christ \* having hastened on clouds \* attended her burial.

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

Today let us all be reconciled \* for the splendid festivity, \* glorifying with the angels \* the honoured repose of the Mother of our God; \* for, having committed her holy and radiant soul \* into the hands of her Son, \* she is united with him in eternal life, \* ever praying earnestly in spirit for us.

*Verse* The Lord has sworn to David an oath which he will not break.

Come all and let us stand \* noetically before honoured Gethsemane \* and the holy abode of the glorious body \* of the Mother of our God. \* With the apostles let us anoint ourselves with fragrance, \* and with the angels let us sing; \* for in her dormition \* she alone has today become the joy \* of those on earth and in heaven.

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

Named for the treasury of good things, you dedicated yourself as a temple, O martyr Agathonicus; and struggling lawfully under torture for the king of all, you cast

down the power of the cruel enemy. Receiving the honour of victory, you stand, crowned, before God in the highest: entreat him without ceasing for those who honour you, O adornment of the martyrs.

Both now and for ever...

*Of the feast, tone 8, composed by Emperor Leo the Wise*

Jesus, your Son and our God, O Mother of God, confirming his two natures, dies as a man and rises as God; and it was his good pleasure that you die also, O Mother of God, lest the unbelieving consider his dispensation a mere illusion. You passed over to the land of heaven, O celestial Bride, taken up from the earth as from the chamber of your dwelling. The air was sanctified by your passing, as the earth was illumined by your birthgiving. The apostles sent you forth, and the angels escorted you; and having buried your most pure body with funeral hymnody for you, they gazed in awe and said with fear: This change is from the right hand of the Most High who dwelt within you, and you shall not be shaken! Exalted Mother, depart not from your watch over us; for we are your people and the sheep of your pasture, and we call upon your name, asking salvation and great mercy for your sake.

*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 supplications save our souls.

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

*Troparion of the feast, tone 1*

In giving birth you preserved your virginity;  
and in your falling asleep you did not abandon the world.  
O Mother of God, as the mother of Life,  
~ you were translated to him who is life,  
delivering our souls from death by your intercession.

## Matins

*At God is the Lord... we sing the Troparion of the feast, twice;  
Glory be to the Father... and the Troparion of the martyrs;  
Both now and for ever... and that of the feast.*

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

**August 22**

You are more spacious than the heavens, having given birth in the flesh to the creator of all: having appeared on earth, you are now translated from the earth to the very heavens. The souls of the righteous and the choirs of the angels, gazing upon you, ever offer praise fitting for a queen: never cease to pray for those who hymn you.

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 Quickly anticipate...*

We hymn your dormition, O all-pure one, to which Christ our God, who was incarnate of you, came to receive your soul. Even though you have departed, O Mother of God, in your supplications cease not to visit those who hymn you.

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

*We sing three Canons: the [first] Canon of the feast, and the two Canons of the martyrs*

*Ode 1*

*The first Canon of the feast, tone 1,  
composed by Kosmas of Maiuma,  
upon the acrostic Let the divinely wise hold festival.*

*Irmos* Your sacred and glorious memorial  
clothed with divine glory, O Virgin,  
has gathered all the faithful in gladness;  
who, led by Miriam with choirs and timbrels,  
hymn your only begotten Son,  
for gloriously has he been glorified.

Let the immaterial ranks accompany your divine body heavenward to Zion; for, as the crowd of apostles, coming together suddenly from the ends of the earth, stood before you, the Mother of God, we also with them glorify your honoured memory.

You have won the victory over nature, O pure one, yet emulating your creator and Son you submitted to the laws of nature in a manner beyond nature. Therefore, having died, you rise with your Son to everlasting life.

*Canon of the Martyr Agathonicus, tone 1  
composed by Joseph.*

*Irmos* Let us all sing a hymn of victory to God who has wrought wondrous miracles with his upraised arm, and saved Israel, for he has been glorified.

O holy one, as a good emulator of the good God, make blessed my soul, make wicked through the passions; and grant me discourse, that I may glorify your memory.

Known to him who knows all things, O divinely inspired martyr, you preached his incarnation before the heathen, fearing not the death of the body.

By your word you raised the fallen and brought them piously to share in the resurrection and everlasting splendour, O martyr most rich.

*Theotokion* The great miracle of your birthgiving appears above all other miracles, O pure one; for you gave birth to Christ in bodily form without change or confusion.

*Canon of the Martyr Luppus, tone 4,  
composed by Joseph*

*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.

Warrior of Christ and brave athlete, ever illumined before the divine light: enlighten with unwaning radiance my soul which hymns your splendid and luminous memory.

Manfully entering the struggles of martyrdom, you confessed God who came to earth and deified human nature, O wise one; and you destroyed the gods of the pagans with the power of the Spirit.

Filling your heart with streams of vivifying waters as with a divine river, you dried up deception; and therewith you have given faith as drink for the minds of men, that they might produce heavenly fruit.

*Theotokion* Jesus, the enlightenment and God of all, dawned magnificently from you, O unwedded Lady, destroying the night of polytheism and illumining the world with unwaning splendour.

*Ode 3*

*Canon of the Feast*

*Irmos* O Christ, the wisdom and power of God,  
who creates and supports all things,  
establish the Church immovable and unshaken,  
for you alone are holy, who rests among the saints.

The glorious apostles knew you to be a mortal, yet at the same time the Mother of God, transcending nature, O immaculate one. Therefore they touched you with fearful hands, as they gazed upon you, resplendent in glory, seeing in you a dwelling place acceptable to God.

## August 22

The Lord guarded you with honour with the glory of the divinity, as befits the living ark in which the Word took flesh; and in his just vengeance he intervened to sever the profane hand of the presumptuous one.

### *Canon of the Martyr Agathonicus*

*Irmos* Let my heart be made firm in your will, O omnipotent Christ our God who established the second Heaven above the waters and founded the earth upon the waters.

The vain-minded one hoped to ensnare you with deceitful flattery, O martyr, but his vanity came to nothing when you set yourself firmly upon the rock of the true faith.

Having navigated the abyss of the wounds and pangs of your body by the helm of Christ, O martyr Agathonicus, you set sail for the noetic havens, rejoicing.

You cried thus, O athlete Agathonicus: Let laceration and rending of the body come upon me today, for I fear neither the sword, the grill, the fire, the wild beasts, nor death.

*Theotokion* The uncircumscribable one, who formed himself from you, O Lady, took upon himself our human nature, and is known in two natures and wills.

### *Canon of the Martyr Luppus*

*Irmos* Let us cry out to our wondrous God: You are holy, O Lord. For like a barren woman has he given birth to the Church of the nations and has made weak the gathering great in number.

Made firm for your contest by the invincible power of the Spirit, O martyr, you began it manfully and felled the arrogance of deception, O blessed Luppus.

The savage tyrant, seeing you bearing witness to the sufferings of Christ, hoped to lead your mind astray with flattery; but the wicked one was proved false.

Struck like a harp by the all-accomplishing Spirit, in the presence of the tormentors you joyfully uttered a hymn of divine inspiration, to the delight of those with faith.

*Theotokion* God, dwelling within you, O pure one, as is known, did not disturb the seal of your virginity, for he makes all firm on the immovable rock of the faith.

### *Kontakion of the martyr Agathonicus, tone 1, to the Special Melody* The choir of the angels...

Having acquired a good name, O glorious Agathonicus, you converted the wicked to the faith, not fearing torture. You have become an heir of good things, and with those who suffered with you, you have received worthy crowns.

*Ikos* Entreat the good one who loves mankind, O wise Agathonicus, that he transform the wickedness of my heart into good and grant me the words with which to hymn worthily the struggles which you suffered for your faith in Christ our God. Like a shepherd, O martyr, you watched over all, driving away the wolves; and you guided your flock to the land of truth, crying out with boldness: We are counted like sheep for the slaughter. Therefore, let us die, that we may receive crowns of incorruption.

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

Drowning the noetic Pharaoh and his armies in the streams of your blood, O glorious one, you passed over to the land of the meek and the martyrs, receiving a crown of incorruption. You pour healings upon the faithful and ease their sufferings and drive away evil spirits. Athlete Agathonicus, entreat Christ our God, that he grant remission of sins to those who honour your holy memory with love.

Glory be to the Father...

*Sessional Hymn of the martyr Luppus, tone 1,  
to the Special Melody Your tomb, O Saviour...*

Luminous in your suffering, like gold in a crucible, O wise one, you glowed with the radiance of healings and by grace dispelled the darkness of the demons. Therefore, we all celebrate your holy memory, divinely blessed Luppus, boast of the martyrs.

Both now and for ever...

*Sessional Hymn of the feast, same tone,  
to the Special Melody When the stone had been sealed...*

The choir of the divine apostles assembled to bury you with all honour, O most pure Mother of God; and with them the ranks of angels hymned your repose, crying out with all praise. Leaping with joy, O pure one, we the faithful offer praises to you with voices of hymnody as we exclaim: Rejoice, O intercessor for those who ever honour you.

*Ode 4*

*Canon of the Feast*

*Irmos* The sayings and veiled images of the prophets foreshadowed your incarnation from the Virgin, O Christ. The splendour of your brightness proceeds as the light of revelation to the nations; and the depths gladly give utterance to you: Glory to your power, O lover of mankind.

## August 22

Behold, O people and marvel, for she who is the holy mountain is revealed to God, taken on high to the mansions of heaven: the earthly heaven passes to a celestial and uncorrupt habitation.

Your death, O pure one, was a passing to a better and eternal life, translating you from this transitory life to that which knows no end and is truly divine; so that you might regard your Son and Lord in gladness.

The gates of heaven were raised and the angelic choirs sang, as Christ received the vessel of his mother's virginity. The cherubim lifted her up with gladness, while the seraphim glorified her with rejoicing.

### *Canon of the Martyr Agathonicus*

*Irmos* In the Spirit foreseeing the incarnate Word, O prophet Habakkuk, you cried out: You shall be acknowledged when the years draw nigh; you shall be made manifest when the time comes. Glory to your power, O Lord.

Entering the tribunal of martyrdom, martyr and athlete Agathonicus, splendidly defending yourself with the sword of the divine faith and wrestling with the enemy, you mightily vanquished him and set him beneath your feet.

By the wisdom of your words and the divine revelation of sacred acts you alarmed the enemy, who had hoped to conquer the strength of your mind and lead you to deception, O Agathonicus, martyr of Christ.

Your mind aflame with the fire of divine love, you were not afraid of the fire of your adversaries, but burned like an ember and consumed the tinder of ungodliness, O sacred martyr Agathonicus.

*Theotokion* He who rides upon the backs of the cherubim, O pure one, was in godly manner incarnate of you as a man. He who sat in your embrace as a child like a infant, has saved the first-created man who of old had the intelligence of a child.

### *Canon of the Martyr Luppus*

*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.

Transcending the earthly bounds of human weakness, O blessed and glorious Luppus, beaten with staves you endured wounds, bearing the saving staff of salvation, the cross of our God.

Trusting in God, O athlete Luppus, with divine help you remained unshaken like a mountain. With your longing raised to heaven you endured the breaking of your limbs.

Full of faith, wisdom and grace, you confessed the divine Word amid the iniquitous; and you scorned the arrows loosed at you, stopping them by the power of Christ.

*Theotokion* Jesus, the abyss of wisdom, descended upon you like rain, O Virgin Mother of God, and found you alone to be pure; and with divine grace he has drowned the cruel torrents of impiety.

*Ode 5*

*Canon of the Feast*

*Irmos* We declare the divine and ineffable beauty of your virtues, O Christ;  
for you have shone forth in your person  
as the co-eternal brightness of the eternal glory,  
incarnate of the virgin's womb, you have blazed as the sun,  
giving light to those in darkness and shadow.

Carried to Zion as if upon a cloud, the company of the apostles assembled from the ends of the earth to serve you, O Virgin, the bright cloud through whom God, the Most High, the Sun of Righteousness, has shone upon those in darkness and shadow.

The inspired tongues of the theologians rang out more harmoniously than trumpets as they sang in the Spirit the burial hymn to the Mother of God: Rejoice, incorruptible source of God's life-giving incarnation which brings salvation to all.

*Canon of the Martyr Agathonicus*

*Irmos* O Christ our Master and God who loves mankind, cause the radiant and everlasting light to shine upon us who arise in the morning to ponder the judgments of your commandments.

As a lawful martyr, O glorious one, you opposed the laws of the tyrant with the saving law of Christ our God, the bestower of the law who has dominion over all.

Agathonicus is now blessed as a splendid and glorious martyr, and he ever rejoices radiantly with the hosts of heaven.

Wishing to die rather than live, O glorious one, to acquire the eternal the life to come, you bowed your head beneath the sword that severed your neck.

*Theotokion* Foreseeing your wonders through the divine Spirit, Isaiah cried out: O pure one, behold, you shall receive in your womb the infinite one, incarnate.

*Canon of the Martyr Luppus*

## August 22

*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.

Your enemies determined to sever your limbs, O wise one, but instead they cut themselves, moved by God's hand, and saw you preserved unharmed and unwounded.

Having fixed the eye of your soul firmly upon an unbreakable rock, O martyr, you were in no way shaken by the waves of bitter torture, being strengthened by the power of God.

With the sprinkling of your blood you quenched the fire of idolatry, O athlete, and, aflame with the Holy Spirit, with the fire of your sufferings you consumed falsehood.

*Theotokion* With pure mind let us honour the pure one, the beauty of Jacob; and adorned with divine actions, let us piously hymn her as the Mother of our God.

### *Ode 6*

#### *Canon of the Feast*

*Irmos* The Sheol within the whale, the monster from the depths of the sea,  
was a prefiguring of your three day burial,  
of which Jonah was shown to be the herald;  
for, saved and unharmed, as if he had never been swallowed, he cried out:  
I will sacrifice to you with a voice of praise, O Lord.

The Lord and God of all gave you that which is beyond nature, for just as he kept you a virgin in childbirth, so he preserved your body incorrupt in the tomb; and he has glorified you by a divine passing, giving honour to you as a son to a mother.

Your son, O Virgin, has truly brought you to dwell in the Holy of Holies as a bright candlestick flaming with immaterial fire, as a golden censer burning with the divine coal, as the urn of Manna, the rod of Aaron, and the tablet written by God, as a holy ark and table of the bread of life.

#### *Canon of the Martyr Agathonicus*

*Irmos* Like the prophet Jonah, I cry out: Free my life from corruption, O good one, and save me, O Saviour of the world, as I sing: Glory to you.

With the weakness of your flesh you vanquished countless multitude of noetic pagans, O wise one, and united to yourself tens of thousands of sacred servants.

Manfully you trod the path of martyrdom and restricted the paths of evil, O athlete; and you have attained the spacious habitations of heaven.

Made luminous like gold in the crucible of cruel sufferings, O Agathonicus, wise one of Christ, you were a model placed in the treasuries of God.

*Theotokion* Having given birth to Christ, you remain a virgin as before, O pure one who most gloriously fed with milk him who gives food to all: wondrous is the miracle and beyond approach.

*Canon of the Martyr Luppus*

*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.

Mightily you endured the torture of the flesh, tormenting the ungodly thoughts of the iniquitous and bitterly wounding multitudes of demons, O truly wondrous one.

You shook the gods of the ungodly, reducing them to dust; and you raised yourself up as an living pillar of piety and a model of courage, O divinely inspired one.

Replete with torture, you rejoiced, O glorious athlete, and in the Spirit you saw the coming crowns and eternal glory of the martyrs.

*Theotokion* You gave birth to him whom the Father had begotten unoriginate before time began, O pure one, and with your breasts you nourished the nourisher: a wonder past understanding and mystery past recounting.

*Kontakion of the feast, tone 2*

Neither the grave nor mortality could confine the Mother of God,  
who is ever vigilant in her supplications  
and our sure hope in her intercessions;  
for as she is the mother of life,  
she has passed over to him who is life,  
who dwelt in her ever virgin womb.

*Ikos* Uphold my contemplation, O my Christ, for I dare to hymn your pure Mother, the defence of the world. Strengthen me upon the loftiness of these words and guard me with the defenses of these thoughts; for you fulfill the petitions of those who cry out, entreating you with faith. Grant me therefore an artful tongue and a blameless mind, for every gift of enlightenment comes down from you, the giver of light, who dwelt in her ever-virgin womb.

*Ode 7*

*Canon of the feast*

*Irmos* The divine will, opposing the cruel wrath and fire,  
quenched the fire with dew and put the wrath to shame,

through the divinely inspired three stringed lyre  
of the venerable youths, singing amid the flames  
in answer to the instruments of music:  
Blessed are you, the most glorious God of our fathers.

Enraged, Moses smashed the divinely wrought tablets inscribed by the divine Spirit; but the Master kept his own Mother unharmed in her childbirth, and now he has brought her to dwell in the mansions of heaven. Celebrating with her, we sing to Christ: Blessed are you, the most glorious God of our fathers.

To the sound of the cymbals of our pure lips, of the harmonious harps of our hearts, of the sweet-sounding trumpets of our elevated minds, of the lively clapping of our hands, let us sing on this solemn and holy day of the passing of the pure Virgin: Blessed are you, the most glorious God of our fathers.

The people inspired by God gather, for the tabernacle of the glory of God is translated from Zion to a heavenly abode where the pure voices of those who keep festival are heard with a sound of inexpressible joy, shouting in gladness to Christ: Blessed are you, the most glorious God of our fathers.

*Canon of the Martyr Agathonicus*

*Irmos* The fire did not touch or threaten your youths in the furnace, O Saviour, for the three with one voice then praised and blessed you, saying: Blessed be the God of our Fathers.

You shared in the glory of heaven, hastening past all on earth, having loved the Master of heaven and earth with all your soul, O glorious one: we faithfully honour your holy memory.

Following the sufferings of Christ who has poured dispassion upon all the faithful, you endured oppression, tribulation, and an undeserved death, O martyr, when, rejoicing, you were beheaded with the sword.

In no way did you honour the lifeless altars, for you worshipped the immortal God who manifested himself as a mortal for our sake and has slain the strength of the deceiver. Therefore, you have obtained true life, O wise martyr.

*Theotokion* United to you, God became man, O pure one, deifying mankind and bringing to share in the divine essence those who bless you, truly blessed among women.

*Canon of the Martyr Luppus*

*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.

Luminous by the beauties of virtuous suffering, you now stand, rejoicing, shining with divine brilliance before him who for us endured suffering on the cross.

Water was most gloriously poured upon you from heaven; and it enlightened and strengthened your soul, commanding it to cry out: Blessed are you, the exulted Lord God of our fathers.

You stood amid your enemies like a steadfast pillar, unshakable in mind by the machinations of multifarious torments, O glorious athlete; and with great intelligence cut down falsehood.

*Theotokion* He who dwells in the heavens chose you alone, the beauty of Jacob; and, making his abode within you, O pure and blessed one, in no way did he disturbed the seal of your virginity.

*Ode 8*

*Canon of the Feast*

*Irmos* The almighty angel of God revealed to the youths a flame, which bedewed the holy ones while it consumed the ungodly; and he made the Mother of God to be a life-giving fount, pouring forth the destruction of death, and life for those who sing: Let us who have been delivered praise the creator alone, and exalt him above all for ever.

The multitude of the apostles in Zion accompanied the divine ark of holiness as they sang: Where do you now go, O tabernacle of the living God? Cease not to guard those who sing with faith: Let us who have been delivered praise the creator alone and exalt him above all for ever.

As you, the immaculate one, departed, you lifted those hands which had held the incarnate God in their embrace, and with the boldness of a mother to her son you said: Ever protect those whom you have given to me, who sing to you: Let us who have been delivered praise the creator alone and exalt him above all for ever.

*Canon of the Martyr Agathonicus*

*Irmos* As their creator and Lord, before whom the angels and all the hosts of Heaven stand in awe, you priests praise, you children glorify and you people exult above all for ever.

Dragged from place to place, O athlete, you hallowed the earth with your steps; and, bowing your neck beneath the severing sword, you were parted from the flesh and united to God.

## August 22

Aflame with desire for God, you overcame all manner of beatings and tortures of the flesh; and having finished your good race, you joined the myriads on high.

The strength of the immaterial foe was felled, as the martyrs of Christ vanquished him in weakness of their flesh, strengthened by the omnipotent might of the Master.

*Theotokion* Ever blessed virgin Mary, we call you the tabernacle and the table, the divine ark, the jar which held the Manna of life, and the holy mountain.

### *Canon of the Martyr Luppus*

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

After many torments, O blessed one, you bowed your head to God, beheaded by the sword; and with faith you severed the heads of the iniquitous foes amid their terror.

You yielded to voluntary slaughter as an unblemished lamb, emulating the Lamb of God who takes away the sins of the world, who neither cried out nor complained.

Your shrine is the healing of all manner of infirmities and the unexpected cure of souls; for it has been enriched with grace from God, O praiseworthy Luppus.

*Theotokion* All creation blesses your birthgiving, O Virgin, with the blessing of him who crowned us and removed the curse. Alone blessed and most glorious, you have brought grace upon our race.

### *Ode 9*

### *Canon of the Feast*

*Irmos* In you, the laws of nature are overcome, O pure Virgin,  
for your birthgiving was virginal  
and your death was betrothed to life.  
As a virgin giving birth and alive after death,  
O Mother of God, you have saved your heritage.

The angelic hosts were amazed, seeing their master in Zion, bearing in his arms a woman's soul; for as is fitting for a son, he said to her who had given him birth in a most pure manner: Come, O pure one, and be glorified with your Son and God.

Standing around the body which had received God, the choir of angels regarded it with awe and greeted it: As you depart to the heavenly mansions to your Son, may you save your heritage.

### *Canon of the Martyr Agathonicus*

*Irmos* We all magnify the pure Mother of our God as the luminous cloud upon which the unoriginate Master of all descended from Heaven as rain upon the fleece, who assuming flesh, became man.

O wise Agathonicus, crowned you now stand radiantly before the Trinity, amid the holy choirs of the sacred apostles, in the mansions of the athletes, in the folds of the venerable, honoured with the prophets, rejoicing with them.

As your love was wondrous, your faith firm, your hope in God good, your life luminous, and your death full of grace, O martyr and athlete, he has brought you to share in immortal glory.

As is right, O wise Agathonicus, we praise you as a lamb of Christ, a sacred immolation, the beauty of athletes, a fount of miracles, and the comely adornment of the Church, O divinely wise one.

Your holy memorial which sanctifies the world has now come upon us, O glorious martyr; upon which we pray to receive your aid, honouring you with love, O Agathonicus, as a worthy favorite of the Word.

*Theotokion* Having a sin-loving character, an uncorrected life, a sinful soul and a heart defiled, prodigal that I am, I fall down before you, O Lady. Help me and grant me correction before death will cut me off.

*Canon of the Martyr Luppus*

*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.

Even in the flesh you were able to trample down the ancient serpent by divine power, O glorious one, and you were crowned with a crown of victory: rejoicing with the martyrs, you dwell in the heavens.

Shown to be a star of great brilliance, shining the sun upon those who sit in the darkness of perdition, O martyr, they are enlightened thereby, and share in the never-waning light by faith, O truly glorious one.

With supplication we celebrate your memory today, for it shines more brightly than the sun, illumining the whole earth, driving clouds from men's souls and dispelling the gloom of the passions.

Sion on high, the city of the elect, bears you soul with rejoicing, the Church of the first-created is made luminous; and we, the faithful, honour you, asking that, by your supplications, we be saved, O divinely wise and blessed Luppus.

## August 22

*Theotokion* With rays of the light which was within you, O Bride of God, enlighten my soul; raise it up from the pit of destruction, and bring down those who ever trouble my heart and impel me toward the passions.

*Exapostilarion of the Martyr Agathonicus,  
to the Special Melody* By the Spirit in the holy place...

As the namesake of good things and of victory, O martyr Agathonicus, entreat God, who loves compassion, that I may have a share of everlasting good things with those who with faith hymn your radiant and truly praiseworthy memory.

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

*Exapostilarion of the feast*

O apostles, having gathered here \* from the ends of the earth, \* bury my body \* in the Garden of Gethsemane; \* and O my Son and God, \* receive my soul.

*Aposticha, tone 2,  
to the special melody* O house of Ephratha...

Accompanying with hymns \* your precious body \* which was acceptable to God, \* the divine apostles exclaimed: \* Where do you now go, O Lady?

*Verse* Arise, Lord, into your resting place: you and the ark of your might.

Come, O earthborn, \* let us form a chorus, \* sing hymns of departure \* at the repose of the Mother of God today.

*Verse* The Lord has sworn to David an oath which he will not break.

The earth was blessed \* by your burial, O Virgin; \* and the air was sanctified \* by your strange ascent, \* when you died according to the laws of nature.

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

Let all the earthborn, \* with the incorporeal ones \* come together with diligence, \* to bury her who gave birth \* to the author of creation.

## Liturgy

*At the Beatitudes, 6 verses from Ode 8 of both canons of the feast, including the Irmosi.*

## August 23

### Apodosis of the Dormition the Martyr Luppus

*The service for the martyr Luppus is sung together with that of the martyr Agathonicus and his companions on the previous day.*

*We sing the whole service of the feast of the Dormition, thus:*

*At Vespers, the usual Reading from the Psalter. At Lord I call to you... we sing 6 verses of the feast, Glory be to the Father... Both now and for ever... and the verses of the feast. If it is Friday night, we sing Glory... feast, Both now and for ever... and the Dogmatikon of the tone of the week. The Prokimenon of the day. There is no Entrance, nor readings. Aposticha of the feast, and after the Lord's prayer, the Troparion of the feast.*

*At Compline, the Kontakion of the feast.*

*Midnight Office as usual with its usual troparia.*

*Matins: At God is the Lord... the Troparion of the feast twice, Glory... Both now and for ever... and the Troparion of the feast again. The usual readings from the Psalter with Little Litanies and Sessional Hymns of the feast. The Canons of the feast, with the festal refrains at the 9th Ode, as on the feast itself. Exapostilarion and Praises of the feast, inserting four verses Glory... Both now and for ever... of the feast. Great Doxology, Litanies, Dismissal and Prime.*

*Liturgy: We sing the Typical Psalms and Beatitudes with 8 verses from the 9th Ode with the Irmos. At the Entrance, Troparion, Glory... Both now and for ever... Kontakion of the feast. Prokimenon, Alleluia and Communion of the feast, but with the Epistle and Gospel of the day and of the feast.*

*If the Apodosis falls on a Sunday, we follow the directions in the Typicon, in the entry under August 23.*

*Note that from tomorrow, the 24th, until September 21, at Sunday and festal Matins, we sing the Katavasia of the Cross Inscripting the invincible weapon...*

## August 24

# Hieromartyr Evtyches, disciple of John the Theologian

## Vespers

*At Lord I call to you... the verses of the martyrs, tone 8,  
to the special melody O most glorious wonder...*

Having been taught the word of God \* sacredly by the honoured disciple, \* O blessed martyr Eutyches, \* the preacher of divine eloquence, \* you learned from him every sacred doctrine, \* and became as a light, \* illumining every mind with grace \* through your sacred theology. \* Therefore, we honour your holy memory.

You cast down the fortress of delusion, \* by your steadfast feats of endurance, \* by your wounds and scars \* and by your glorious death. \* Thereby you received immortality, \* making your abode with the choirs of the martyrs \* and with the ranks of the angels, \* being well and perfectly deified in a godly manner \* by a higher communion.

Imprisoned in a dungeon, you received \* the bread of life from heaven, O glorious one; \* and, cast into the flames, \* you remained unburnt by them. \* Lacerated with wounds cruelly inflicted, \* you tamed the raging of wild beasts by your prayers. \* Your head was severed by the sword, \* and you were drawn up to the heavens, \* as on a divine chariot.

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

*Theotokion* Save me, O most pure Lady, \* who gave birth ineffably to Christ the Saviour. \* For I have you as my sure intercessor, \* an unassailable rampart, \* my protection and my joy, \* and the divine consolation of my soul. \* Deliver me from the unsleeping worm \* and from the everlasting fire, \* O Mother of Christ our God.

*Theotokion of the cross* Seeing the God and man \* who was born ineffably from her \* suspended upon the cross, \* the Mother of God said, lamenting: \* What is this sight before my eyes, O Master? \* For you, the sustainer of all creation, now die \* lifted up upon the tree, \* granting life to all.

*Aposticha from the Octoechos.*

*Troparion, tone 4*

You shared in the ways of the Apostles

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

## Matins

*We sing both canons from the Octoechos, and that of the hieromartyr Eutyches, tone 8,  
 composed by Joseph.*

### *Ode 1*

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

As you dwell with the apostles and the martyrs, replete with the divine radiance, truly glorious martyr Eutyches, let those who celebrate your honoured feast today be partakers of the light.

As a disciple of the beloved disciple, blessed Eutyches, with piety you greatly emulated his ways and loved the Lord, observing his laws and emulating his sufferings.

Piously submitting to the law of God, you mortified your flesh with the pangs of fasting, withdrawing from the world and abiding in the mountains, O glorious martyr; and, having cleansed your soul, you are seen as one godly.

*Theotokion* I place my hope of salvation in you, O Virgin: cleanse me wholly of the defilement of sin, and make me pure and eminently pleasing to your Son, and able to do his most holy will.

### *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.

Like a great star illumining men's hearts with the Spirit, O blessed and divinely wise one, you sought Paul, to travel with him, as if with the sun shining with the light of preaching most wise.

John, the faithful friend of the Saviour, the foundation of theologians, eminent among the disciples, when divinely translated from the earth, entrusted to you the shepherding of the flock of God.

**August 24**

Comely, radiant and full of the Spirit of God, you stood before him who sat in unrighteous judgment, denouncing his impiety as you confessed the divine humanity of Christ.

*Theotokion* Rejoice, O Lady who gave birth ineffably to joy; rejoice, chariot and cloud of the Word; rejoice, O Mother of God, Virgin unwedded; rejoice, glory of the venerable; rejoice, crown of the martyrs.

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

Emitting the radiance of divine knowledge,  
you dispelled the darkness of polytheism, finishing your race in martyrdom.  
You flow with gifts of healing  
and wash away the ailments of those who have recourse to you.  
O glorious martyr, Evtyches,  
entreat Christ our God,  
that he grant our souls great mercy.

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

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

*Or Theotokion of the cross*

The unblemished lamb, the incorrupt virgin mother of the Word,  
seeing him who was painlessly born of her suspended upon the cross,  
cried out, maternally lamenting:  
Woe is me, O my child;  
for how is that you suffer voluntarily,  
desiring to deliver man from the dishonour of the passions?

*Ode 4*

*Irmos* 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.

You departed to the Lord with all your mind, having felt cruel beating and laceration; and like sweet incense you filled all who stood by with divine fragrance through the action of the Spirit, O truly glorious and divinely wise Evtyches.

God preserved you while bound and imprisoned in the dungeon, as with rejoicing you received the bread of heaven; for God, the true judge of the contest, strengthened you, God-bearing Evtyches, as you emulated his divine sufferings.

Standing before the tribunal of the tyrants, you opened your honoured mouth and in the Spirit clearly explained the true faith in the Trinity. You denounced the delusion of idolatry and the reasoning of the ungodly torturers, O blessed one.

Aflame with love for God, blessed Evtyches, after sustaining many other wounds on your body you rejoiced to pass through the consuming flames, in no way deterred by the threats of the torturer, for a divine dew from heaven came down upon you.

*Theotokion* You alone among women were a virgin both before and after giving birth; as God, from on high before time began, was ineffably incarnate of you and born on earth in latter days, in a manner past understanding renewing nature, O immaculate Lady.

*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.

Made rich by the divine Word, you gave to all who asked; and as a hierarch you shepherded the flock of Christ, chastening and guiding it to salvation, O Evtyches, much-suffering athlete.

Having shaken off soul-destroying delusion through the power of the divine Spirit, you came to Christ, leading to him multitudes of those saved by faith through your honourable and godly preaching, O Evtyches, adornment of sufferers.

How beautiful are your feet which walked well the path of divine knowledge and reached the broad expanse of the kingdom of heaven, O blessed and glorious martyr.

*Theotokion* Virgin Maiden and Mother, who gave birth in the flesh to the him who is unapproachable: Bride of God, glory of the angels and wounding of demons, grant divine healing to my heart wounded by sin.

*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 departed from Ephesus a prisoner, O wise one, meeting your end for Christ; as, adorned with sufferings in your native land, you found rest.

## August 24

As a beautiful and pure temple of God, O Evtyches, by grace you destroyed the vile temples of idols, and ascended to the temple of heaven to stand before God.

The angel of God strengthened you on the road, describing those things which would come to pass for you, Evtyches most rich, the peer of the angels in spirit.

*Theotokion* O Virgin, correct the wanderings of my mind and the movements of the passions of my soul; and preserve me whole from those who ever mercilessly attack me.

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

Sharer of the throne of the apostles  
a gem among holy hierarchs  
O Evtyches, you were glorified in martyrdom,  
shining forth like the sun,  
illuminating all and dispelling the profound night of ungodliness.  
Therefore we honour you  
as a truly divine servitor of the mysteries of Christ.

*Ikos* Abiding now with the choirs on high, O servitor of the mysteries of God, as a hierarch of God, a minister of heaven, a shepherd of shepherds and an invincible athlete, send down light upon me, and inspire me with discourse to praise your divine sufferings, your persecutions and exemplary battles, the manful endurance of the breaking of your bones and severing of your limbs, for which you are numbered with the angels, O blessed one, as a truly divine servitor of the mysteries of Christ.

*Ode 7*

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

With a divine gesture you extinguished the fire kindled for your destruction, O divinely wise one; as thunder was heard from the sky, and snowflakes descended, covering those who would not believe in Christ.

Mightily lacerated, you exuded a fragrant myrrh which perfumed your sufferings, O martyr; for hastening to the Word and creator, you cried out to him: Blessed are you, the God of our fathers.

Your life was blameless, your torment was glorious, and the holy shrine of your relics is salvific for all who have recourse to it, flowing with healings and taking away the defilement of many passions.

*Theotokion* The honoured prophets, perceiving from afar the ineffable depth of your mystery, explained your birth giving in many ways, O virgin, crying out: Blessed are you, the God of our fathers.

*Ode 8*

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

Stretching forth your hands to Christ our God, O glorious one, wrestling with lions before the tribunal, you remained unharmed like Daniel the prophet before you, having a protecting angel at your side; and you sang unceasingly: You priests praise and you people exalt him above all for ever.

When you were brutally condemned by the iniquitous, the wild beast prepared for the your death prophesied with his expression and proclaimed the mighty acts of Christ the Saviour, astonishing those who cried out: You priests praise and you people exalt him above all for ever.

Completing the great contest of martyrdom by the power and grace of God, you rejoiced to receive the crown of victory, enrolled amid the choirs of apostles and martyrs, with whom you sing: You priests praise and you people exalt him above all for ever.

*Theotokion* Immaculate Lady who gave birth to life, enliven my soul slain by the sting of the serpent, and grant that I may do the will of him who for our sake was born of you, as I sing: 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.

Divinely wise athlete, you flow with healings and soothe bitter illnesses, having truly received grace, having fought well and vanquished the enemy, O eminent among the martyrs, who dwells with the angels.

Comely amid your struggles, your holy head was cut off with the sword, the head on which Jesus has placed a glorious crown of victory. You now dwell in the beautiful mansions, lamp of the Church, confirmation and boast of those who call you blessed.

You crushed the might of the wicked one, exalted athlete Evtyches, and like a youth held the trophy of victory over him; and as an excellent victor you dwell now in heaven, standing in splendour before the throne of the Trinity with great boldness.

**August 24**

Your divine and radiant memory shines upon all more brightly than the sun, illumining with beams of splendour those who ever faithfully and piously celebrate it, O Evtiches; and we also pray to you for our salvation, as to one who is foremost.

*Theotokion* Let us proclaim with the voice of Gabriel: Rejoice, O chosen land; rejoice, golden table; rejoice, refuge of men; rejoice, boast of martyrs; rejoice, holy Mother of God, joy of the angels and might of those who with pure faith call you blessed.

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

As you inherited the throne and shared the ways of the sacred apostles, O divinely wise one, shed light from heaven upon those who with faith celebrate your holy suffering, as you are the disciple of the Word, O holy hierarch Evtiches.

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

*Theotokion* Look down upon your heritage, O pure one, and preserve it by your invincible intercession. Strengthen and uphold the sceptres of kingdoms, subdue the nations, and pour forth peace upon the ends of the earth.

## August 25

# The Return of the Relics of the Apostle Bartholemew

## Holy Apostle Titus

### Vespers

*At Lord I call to you... , 6 verses, beginning with these for the Apostle Bartholemew, tone 4,  
to the Special Melody As one valiant among the martyrs...*

Earnestly let us bless glorious Bartholemew, \* the never-setting star \* of the sun of great splendour, \* the animate heaven \* which declares the saving glory of God, \* the divine preacher, \* the beacon of the nations, \* the river flowing with understanding \* which waters the hearts of the faithful.

Your paths were revealed in the sea, O Apostle, \* shown to be beyond the understanding of men; \* for, cast into the sea in a casket, \* you made your way to the west, \* most renowned Bartholemew, \* with truly glorious martyrs \* following you from the east on either side, \* rendering homage to you, \* at the behest of the Master of all.

Proceeding wondrously, you purified the water, \* and reached the island of Lipari, \* pouring forth myrrh, \* and healing incurable diseases; \* where for the faithful you became a saving refuge, \* a deliverer and intercessor \* before the king and Saviour of all, \* glorious Bartholemew.

*And 3 verses of the Apostle Titus, same tone,  
to the Special Melody You have given a sign...*

Proclaiming the one divinity in three persons, you troubled the sea of polytheism, and those drowning in the abyss of ungodliness you guided to calm havens, O blessed one. Therefore, you received heavenly recompense, where you entreat him who loves mankind for those who hymn you.

Illumined in mind with divine radiance, you travelled with Paul, as with the sun like one of its rays, illumining those in darkness, O godly Titus; and with him you delivered the world from deepest night. We call you blessed, as a God-pleasing hierarch, a divine apostle and fervent intercessor.

You hailed from Crete and returned there, where you established the true faith as an unshakable foundation, edifying the faithful by the divine power of heaven, blessed Titus, first hierarch of your homeland, companion of Paul and consolation of the faithful.

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

Forsaking earthly things, you followed Christ;  
and marked by the inspiration of the Holy Spirit,  
you were sent by him to the nations who were perishing,  
to turn the people to the light of the knowledge of God,  
glorious Apostle Bartholemew.  
Having accomplished your divine suffering and various tortures,  
you surrendered your soul to Christ:  
entreat him, O blessed one, that he grant us great mercy.

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

Seeing you nailed to the tree of the cross, O Jesus,  
the unwedded one, said, weeping:  
O my sweet child,  
the unapproachable light of the unbegotten Father,  
how can you forsake me, who alone gave you birth?  
Hasten to glorify yourself,  
that those who glorify your divine sufferings may receive divine glory.

*Troparion of the Apostles, tone 3*

O holy apostles,  
intercede with the merciful God,  
that he grant to our souls remission of transgressions.

## Matins

*We sing one canon from the Octoechos  
and the following two canons of the Apostles.*

*Ode 1*

*Canon of the Apostle Bartholemew, tone 4  
upon the acrostic With hymns I honour my good intercessor  
composed by Joseph*

*Irmos* I shall open my mouth and the Spirit will inspire it; and I will sing to the Queen and Mother. I shall be seen keeping festival with splendour; and rejoicing I shall hymn her wonders.

The rock of life has made of you a precious rock on which he has founded his Church, O Bartholemew, apostle of the Lord: we honour you and call you blessed.

Transcending mind and thought you learned the things that are great, discovering him who is wisdom; and, making the ends of the earth wise with divine teachings, you showed the wisdom of the Greeks to be foolish.

Though your lifeless body was in a coffin, you crossed the sea, obedient to the commands of God, O apostle; and like the sun you pass from the east to the west, illumining it.

*Theotokion* He who is full emptied himself, as the pre-eternal one began a material existence, born of the divine virgin Maiden: him you proclaimed in two natures but a single person, O divinely blessed Apostle.

*Canon of the Apostle Titus, same tone,  
upon the acrostic All-wisely I hymn Titus, the disciple of Paul  
composed by Theophanes*

*Irmos* I shall open my mouth... *as before*

The grace of the Spirit, enriching you with every gift, glorious Titus, sent you to preach the incarnation of the Word to the ends of the earth.

Receiving the radiance of divine grace, blessed and wise one, you shone like the sun upon souls in darkness, and illumined them, taking away their ignorance and delivering them from slavery to falsehood.

Wise Paul, full of the gifts of the Spirit, laid his hands on you, wondrous Titus, ordaining you as a servant and disciple of God and a preacher of the faith.

*Theotokion* Delivering the ends of the earth from the deception, the Lord shone forth from you, O Bride of God. Ever entreat him to save those who honour you with faith, O Virgin.

*Ode 3*

*Canon of the Apostle Bartholemew*

*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.

Those held fast by deception and madly enshrouded to their detriment in the gloom of ungodliness, have found in you a mighty consolation, a light and deliverance from evils, O wise Bartholemew.

You were the mouth of God the Word, glorious Apostle Bartholemew, delivering men from the mouth of the wicked wolf, and bringing them to your Master through the font of baptism.

Having burned away the bitter tinder of falsehood with your fiery tongue, O wise one, you restored hardened hearts and made them receptive to heavenly understanding.

*Theotokion* God the Word who ineffably chose to be incarnate of you, the pure Virgin Mother, chose glorious Bartholemew as his disciple and close servant.

*Canon of the Apostle Titus*

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

Not by wisdom did you render foolish those who attended to it, O blessed one; rather by an understanding of the truth you dispelled blindness from the souls of those who came to you.

With the scythe of God you cleared the heritage of the nations, the furrows choked with the thorns of ungodliness, sowing therein the seed of understanding.

Proclaiming the one divinity in three persons, O blessed one, you drove away the gloom of polytheism, leading the ends of the earth to divine understanding.

*Theotokion* He who was incarnate of you has made you holier than the angels and more exalted than all creation; therefore, we honour you as the queen of all.

*Kontakion of the Apostle Titus, tone 2*

Revealed as a companion of Paul,  
ever memorable Apostle Titus the recounter of sacred mysteries,  
with him you preach to us the words of divine grace.  
Therefore we cry out to you:  
Never cease to pray for us all.

*Sessional Hymn of the Apostle Bartholemew, tone 3,  
to the Special Melody Of the divine...*

O Apostle Bartholemew,  
you are seen to be a treasure of the Church which cannot be stolen,  
and an unshakable pillar of piety;  
and setting your path in the sea,  
you flow with the depths of divine healing.  
Truly glorious one, entreat Christ our God,  
that he grant us great mercy.

Glory be to the Father...

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

Like a star with the sun, you travelled with Paul, O glorious Titus;  
and you have illumined the earth and destroyed darkness.  
On the island of Crete, in death you left your pangs and discourses behind for all,  
like never-fading beams of light, O divinely wise one;  
and, illumined thereby, we piously honour you and sing to you:  
Entreat Christ our God, that he grant remission of sins to those who honour your  
holy memory with love.

Both now and for ever...

*Theotokion* O all-hymned one, immaculate bride of the creator, unwedded mother of  
the deliverer, receptacle of the Advocate: hasten to deliver me, the vile abode of iniquity  
and in mind the plaything of demons, from their evil wiles; and make me the splendid  
dwelling-place of the virtues, O radiant and unstained Lady. Drive away the clouds of the  
passions, that, by your supplications, I may dwell on high and share in the never-waning  
light.

*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 to receive  
deliverance through you; but inwardly I burn to see your crucifixion which you endure in  
the loving kindness of your mercy. Long-suffering Lord, unfathomable abyss and fountain  
of mercy, have pity and grant remission of offences to those who hymn your divine  
sufferings with faith.

*Ode 4*

*Canon of the Apostle Bartholemew*

*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.

The sayings of the prophets have received their fulfillment; for the divinely  
eloquent disciple has gone as a light to preserve the nations, illumining all the ends of the  
world.

Illumined with divine light, O glorious one, you were a reflected light by divine  
communion, from the beginning serving him who abased himself to assume flesh for us.

Deliver your flock from the storm of sin, from grief and tribulation at the hands of  
the adversary, O glorious one, ever guiding us to the havens of salvation with grace.

*Theotokion* As you gave birth indescribably to him who is the ineffable wealth of loving kindness, O pure one, with divine gifts enrich us who have become impoverished through sin.

*Canon of the Apostle Titus*

*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.

Drawing from inexhaustible treasures, O wise and glorious Titus, you filled hungry minds with a true wealth of understanding, and brought life to dead hearts, driving away the darkness of ignorance.

The net of Paul ensnared you by the grace of providence, and in time you diligently drew many nations from the depths of deception into piety with the hook of your discourse.

Following glorious and godly Paul like a lamb, O divinely eloquent one, you drove away the wolves of evil: you cast the temples of the idols to the ground and made men temples of God.

*Theotokion* The holy Mother of God is called blessed, as she is the undefiled tabernacle, the portal of the light, the altar and golden jar, the unquarried mountain densely wooded, for she contained the creator.

*Ode 5*

*Canon of the Apostle Bartholemew*

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

With feet made beautiful through your preaching, you proclaimed the glad tidings to all, and announced peace to the world, banishing the ancient enmity by divine teachings, O blessed apostle of the Saviour.

Your discourse was healing for those who had received the deadly venom of the serpent, O Bartholemew; and, in accordance with the prophecy, the ground of the impious fell at the proclamation of your wise doctrines.

Traversing the unfathomable depths upborne on the crests of the waves of the sea, with the divine martyrs, Apostle Bartholemew, you arrived at the island of Lipari, pouring abundant life upon a man many days dead.

*Theotokion* Rejoicing, I truly glorify you, the most pure Mother of God, and I cry out to you like the angel, O blessed one full of joy, awesome report and saying, strange receptacle of the Master of creation.

*Canon of the Apostle Titus*

*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.

Like an excellent physician and as a minister of grace, you bound up the fetid and evil wounds of gentile souls, O blessed one, with the sweet salt of your divine discourses.

Meekly submitting to the precepts of Paul, wise and honourable herald of God, with him you travelled the world, proclaiming words of understanding.

Teaching the Word who is equally active and equally enthroned with the Father, O divinely eloquent one, as one wise you subdued the vain-minded ones, causing them to cast aside every falsehood of idolatry.

*Theotokion* Adorned with divine acts, with pure mind let us honour the pure one, the beauty of Jacob, and with piety let us hymn her as the Mother of our God.

*Ode 6*

*Canon of the Apostle Bartholemew*

*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.

In your radiant teachings, O apostle, you were a ray of the sun who shone in the flesh upon the world, driving away the night of the darkness of polytheism.

You explained to the people the salvation wrought by God who, in his great goodness, revealed himself in the flesh, Bartholemew, preacher and apostle to the nations.

With your path in the sea and your way through the waters, O blessed apostle, your steps were perceived to be through the Spirit, as David foretold.

*Theotokion* You were a temple of glory, shown to be the portal of the light, the mountain densely wooded, O divinely joyous virgin Mother, hymned by prophetic signs.

*Canon of the Apostle Titus*

*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.

Paul, the never-setting sun of the world, emitted you like a ray of splendour, O blessed one, illumining the hearts of those who sat in the darkness of ignorance.

Full of life-giving waters, O blessed one, with the streams of your divine teachings you wash away the torrents of ignorance, watering the assemblies of the nations.

*Theotokion* Generations of generations hymn you, O exalted one; for, in a manner past recounting, you gave birth to the exalted Word of God, whom the ranks of angels and men glorify.

*Kontakion of Bartholomew, tone 4,  
to the Special Melody* You have appeared today...

You became a great sun for the world,  
shining with the radiance of doctrines and awesome miracles,  
and illumining those who honour you,  
O Bartholomew,  
apostle of the Lord.

*Ikos* Having passed over the earth like a sun of great radiance, illumining it with the rays of your discourses, you set, dying a martyr's death; and with the splendour which flows from your tomb you dispel the darkness of the passions. Therefore, those consumed with envy, driving you like the sun toward the west, set you afloat on the sea; and a wonder most great was seen in you, who in awesome manner sailed the depths of the sea in a wondrous voyage, O Bartholemew, apostle of the Lord.

*Ode 7*

*Canon of the Apostle Bartholemew*

*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.

With the sweet salt of your words you healed mankind, rendered foolish through wickedness, O glorious one; and you gave them the faith to sing: Blessed are you, the supremely exalted Lord God of our fathers.

Like the high heaven, with an exalted voice as a divine apostle you noetically proclaimed the glory of God, to whom we sing: Blessed are you, the supremely exalted Lord God of our fathers.

Having woven a robe of divine grace, O blessed one, you clothed those cruelly stripped bare through the malice of the serpent, and gave them the faith to sing: Blessed are you, the supremely exalted Lord God of our fathers.

*Theotokion* Made rich, we your servants ever cry out with faith to you, O pure Mother of God, our intercessor and insuperable rampart: Rejoice, bridge leading to God from the earth.

*Canon of the Apostle Titus*

*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.

Teaching men to hymn the one divinity and to worship the one dominion, Titus converted from the madness of polytheism those who piously sing: Blessed is the God of our fathers.

Instructed by you, the disciple and recounter of ineffable mysteries, those dead in soul who worshipped inanimate matter came to acknowledge God, the giver of life, who was put to death for our sake.

As a servant of the truth, you were a dispeller of falsehood, O glorious one; and as a disciple of Paul, you endured persecution and tribulation, singing with him: Blessed is the God of our fathers.

*Theotokion* Adorned with the virtues, you took your place at the right hand of the king of all who became incarnate of your blood, O unwedded Lady, earnestly praying that we be delivered from all need.

*Ode 8*

*Canon of the Apostle Bartholemew*

*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.

Irrigated by divine streams, you flowed like a river from Eden, watering the world with your teachings, drying up the waters of falsehood by grace, and singing: Praise the Lord and exalt him above all for ever.

The Word, having taught heavenly discourse as a divine theologian, loosed you like a heavenly arrow upon the world, wounding the gatherings of the enemy, O glorious one, saving those who with faith praise the Lord and exalt him above all for ever.

You were like a mountain streaming with divine sweetness, and after your death you set your path in the sea, sailing under divine power, undrowned by its depths, O valiant athlete, but rather, upborne thereby.

*Theotokion* Circumventing the laws of nature, you gave birth yet remained a virgin; for you carried the Word who, in his surpassing goodness, became man. To him we sing: Praise the Lord and exalt him above all for ever.

*Canon of the Apostle Titus*

*Irmos* The birth giving of the Mother of God... *as before*

With the sprinkling of your blood you quenched the alien fires of falsehood; and sickness is driven out and demons are overcome at your entreaty to God, Apostle Titus. Therefore, we praise you as a divine favorite of Christ, the king of all.

Wholly consecrated to God and adorned with divine graces, O Titus, to all the world you explained the message of salvation which has delivered us who with true faith bless and exalt Christ above all for ever.

As a pure receptacle of the light you illumined the world with divine radiance, truly wondrous Titus; and you cast into darkness the opposition of the iniquitous foe, hymning and exalting the Lord for ever.

*Theotokion* The sword which of old warded me off now gives way to me, O Virgin, for you gave birth to the Word clad in the flesh and known in two natures. Before him the ranks of angels tremble, and mortals glorify him for ever.

*Ode 9*

*Canon of the Apostle Bartholemew*

*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.

Today the choir of the apostles celebrates the feast of your memory: the martyrs and the ranks of all the righteous rejoice; and we, the faithful, honour you with hymns and cry out: O disciple of Christ, deliver us from all grief.

Receiving your blessed end on a cross, O glorious one, you emulated the sufferings of your teacher, sharing in his radiance and divine glory; and ever standing before him with the angels, you have been granted ineffable light.

The all-radiant and truly harmonious day of your memory has dawned, illumining all, wise Bartholemew, eyewitness of Christ; and thereon we entreat you: Remember us all, delivering us by your supplications from all adversity and every evil circumstance.

*Theotokion* Mortify our carnal thoughts, O pure Mother of God; quell the tempest of our passions, calm our turmoil, and with divine thoughts strengthen the hearts of those who honour you with faith, O pure and undaunted advocate.

*Canon of the Apostle Titus*

*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.

Bearing all your love and hope to the deliverer, O apostle, Paul took you along as his companion, proclaiming the sacred Gospel to the nations with you: therefore, we honour you with him.

You expelled the ailments of the faithful and demons by divine grace; and the great city of Crete has you as its divine primate and a luminary of heavenly radiance, divinely wise and truly laudable Titus.

Your memory shines upon us like the sun, and, adorned splendidly with the radiance of the Spirit, it dispels the clouds from our souls. Blessed and truly laudable Titus, preserve us who celebrate it with faith.

*Theotokion* By your mediation, O pure and immaculate Lady, loosen the bonds of my transgressions and destroy the darkness of my soul: calm the storm of my passions, crush those who make war upon me in vain, and save me.

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

O faithful, let us all glorify Bartholemew and Titus, the receptacles of the light, the immutable rays of the never-waning day, the brilliant flashes of lightning.

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

*Theotokion* With your mighty protection, O pure one, keep all of us, your servants, unharmed by the assault of the enemy; for you alone are our refuge amid perils.

**Liturgy**

*Prokimenon, tone 8*

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

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

*Epistle to Titus, number 300 [Tit. 1: 1-4, 2: 15-3: 3, 12-13, 15]*

*Alleluia tone 1*

Let the heavens praise your wonders O Lord and let your faithfulness be sung in the assembly of the holy ones.

God is glorified in the council of the holy ones.

*Gospel of Matthew, number 11*

*Communion*

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

## August 26

### Martyrs Adrian and Natalia

#### Vespers

*At Lord I call to you... the verses of the martyrs, tone 4,  
to the special melody As one valiant among the martyrs...*

Beholding the honoured sufferings  
and the valiant feats of the martyrs, O glorious one,  
you willingly submitted to struggles with manly mind,  
for the sake of divine love taking no pity on your flesh.  
In heroic combat you laid low the pride of the foe,  
O patient-hearted Adrian.

Imprisoned in dungeons and beaten with whips of ox-hide,  
weighted down with irons and crushed with stones,  
with a multitude of martyrs, O glorious one,  
you received the blessings of heaven,  
urged by your spouse Natalia who trusted in God,  
O courageous Adrian.

The spouse of Adam caused him to be driven from Paradise  
through the counsel of the serpent,  
but Natalia wisely led Adrian to Paradise  
through sacred advice,  
urging him to endure painful suffering,  
being a mediator for him of heavenly rewards  
and eternal glory.

Glory be to the Father...

*Tone 6*

O holy pair, the Lord's chosen ones;  
O eminent union blessed by God;  
O couple, longed-for and desired by Christ;  
who cannot marvel at your deeds which transcend mankind?  
How is it that a woman can stand  
in such a manly manner against the arrogant tyrant  
and strengthen her husband, that he not give in to the wicked one,  
but choose to die for the faith rather than to live?  
How divinely woven were the words of wise Natalia;  
and how divine the teachings which transcended the heavens,

placing glorious Adrian before the very throne  
of the great king whom he acknowledged.  
Holy couple, pray to God for us who with love keep your memory,  
that we be delivered from temptation and every tribulation.

Both now and for ever...

*and the appointed Theotokion, or else this:*

*Theotokion of the cross, tone 6*

O Lady most pure,  
a sword pierced your heart, as Simeon said,  
when you saw him who had shone forth from you  
at the ineffable word of the Archangel,  
as one condemned among transgressors,  
his hands and feet pierced with nails;  
and you exclaimed, lamenting and crying out maternally:  
What is this new mystery, O my child most sweet?

*Aposticha,  
from the Octoechos, but with this:*

Glory be to the Father...

*Tone 1, composed by Ephraim of Karyes*

The zeal of the man of piety  
drew his God-loving wife to splendid teaching;  
for eminent Adrian was drawn by the words of Natalia  
to finish his course of suffering.  
How wondrous the ways of the God-loving wife,  
for she did not bring her husband corruption as did Eve to Adam,  
but mediated never ending life for him.  
Praising her with her husband, we sing to Christ:  
Through their holy prayers, grant us help.

Both now and for ever...

*and the appointed Theotokion, or else this:*

*Theotokion of the cross, tone 1  
to the special melody Joy of the heavenly hierarchies...*

Standing before the cross of your Son and God,  
and seeing his long-suffering,  
with weeping O pure Mother you said:

Alas, O my child most sweet,  
you are suffering these things unjustly, O Word of God,  
that you might save mankind.

*Troparion of the martyrs, tone 4*

In their sufferings, O Lord, Adrian and Natalia your martyrs  
received imperishable crowns from you, our God.  
Armed with your might they cast down tyrants  
and overcame the feeble audacity of demons.  
Through their intercessions, save our souls.

## Matins

*Both canons from the Octoechos,  
and that of the martyrs, tone 6*

*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.

Through the prayers of your martyrs, O Christ our God, to the light of repentance raise me, held fast by the wicked sleep of my deeds in the night of this life, that I may glorify you.

Illumined by the dawning of him who is the noetic sun, and having become children of the day, O martyrs, with might you destroyed all the gloom of the idols.

Having tasted delight from lips that let drop the sweetness of divine wisdom, you truly voided the poison of your former ignorance, O divinely blessed Adrain.

*Theotokion* Having received your creator incarnate in a manner past understanding as he himself desired, O pure one, you have truly become the highest of all created beings.

*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.

Escaping the bonds of the vanity of idolatry, O martyr, you were bound with a desire for the love of Christ, and with joy you shared the bonds of his athletes.

**August 26**

Your legs broken with iron bars, O athletes of the Lord, with bars of patience and valour you truly broke the bonds of ungodliness.

Utterly rejecting carnal love, O Natalia, with desire for Christ you enflamed the soul of your husband and kindled there the fire of divine love.

*Theotokion* Every rank of existence exalts the wonder of your divine birthgiving, O pure one; for supernaturally you conceived God; and giving birth to him you remained ever-virgin.

*Kontakion, tone 4*

Having laid up in your heart  
the divine words of your divinely wise wife,  
O Adrian, martyr of Christ,  
you earnestly rushed to your sufferings,  
receiving a crown with your spouse.

*Sessional Hymn, tone 4,  
to the special melody* Joseph marvelled...

You extinguished the pyre of ungodliness  
with the dew of piety, O athlete,  
and by the crushing of your limbs you broke the might of the idols,  
with your spouse as an aide against all their cruel array;  
and with her you made your abode in the kingdom on high,  
O Adrian, mighty of soul.  
Entreat Christ, that he grant mercy to those who honour you.

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

*Theotokion*

Tempest-tossed by the storm waves of the passions, O pure one,  
I, without conscience, fervently invoke you,  
that you reject me not lest I perish, wretch that I am,  
for other than you I have no hope.  
Having placed my hope in you,  
let me not be the object of the delight  
nor an occasion of the laughter of the enemies of our salvation;  
for whatsoever you desire, you can do,  
as the Mother of the God of all.

*Theotokion of the cross*

The Virgin, lamb and mother,  
beholding the lamb seedlessly born of her

upon the cross and pierced by a spear,  
wounded with darts of grief, cried out in pain:  
What is this new mystery;  
for how can you die, as you alone are the Lord of life?  
Therefore, arise, that you might raise our fallen forefather.

*Ode 4*

*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 might of Christ, the martyrs truly trampled upon the feeble subterfuge of the tyrants, receiving crowns of victory from heaven.

With the wounds covering the bodies of the saints, myrrh was truly offered to God, mightily cleansing the wounds of deception.

With your blood you dyed a robe of incorruption for yourself, having shed the vesture of corruption, O Adrian; and you now stand with glory before Christ.

*Theotokion* Truly the mysteries of your godly birthgiving are unutterable and ineffable for those on earth and in heaven, O ever-virgin Mother of God.

*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 two score and three valorous athletes, who now pray to Christ, loosed the bonds of impiety which had become devoid of strength by the might of the Trinity.

Standing like a sun amid brilliant stars, O Adrian, with the light of piety you illumined those who struggled with you; and having dispelled the gloom of ungodliness, you enlighten the ends of the earth.

The dew of your precious words truly was healing for the pangs of your spouse, who tasted the love of higher things, divinely wise Natalia, consort of martyrs.

*Theotokion* Gracious Queen of the world, save those who with all their soul confess you to be the Mother of God; for truly as such, you are our invincible protection.

*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.

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You traversed the deep sea of ungodliness, guided in piety by the hand of Christ, and hastened to the calm haven of the radiance of the Most High, O athletes of Christ.

As flowers giving perfume, your struggles are redolent beyond nature, O wise Adrian, for you were a fragrant censer of God, kindled by the fire of torture.

Your holy soul was adorned with the beauty of faith, and seeking the truly infinite beauty of Christ, you attained your desire, O honourable Natalia.

*Theotokion* O most honoured Lady, who gave birth to the Lord, the helmsman for mankind, calm the ever-present and cruel tumult of my passions, and grant peace to my heart.

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

The divine commemoration  
of the martyrs shines forth,  
and radiantly illumines all the ends of the earth  
with the gladness of those who sing:  
You are the joy of the martyrs, O Christ.

*Ikos* The two score and three warrior martyrs, valiantly desiring Christ the king, who was bodily nailed to the tree of the cross, ardently endured the cruel pains of dreadful torture, trampling down the ungodliness of the idols and bringing to nothing the opposition of the iniquitous. Adrian and Natalia, that comely pair, saw them and emulated them; and, rejoicing, they now sing: You are the joy of the martyrs, O Christ.

### *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.

You became invincible pillars of the heavenly Sion, O martyrs, having cast down the foundations of the enemy through the endurance of your suffering; and so we piously honour your memory.

Natalia was given to Adrian by God as a partner united with him in soul, drawing him forth who was formerly caught in the abyss of delusion and urging him to cry out: Blessed is the God of our fathers.

Hiding the hand of the martyr as a precious treasure, O honoured one, and yourself guided by the hand of the God of our fathers, you did not give the wealth of your chastity over to adorn those who made an attempt on it.

*Theotokion* The sacred prophets openly proclaimed beforehand the mystery of your honourable birthgiving, O pure one; and we, gazing upon its fulfillment from afar, now piously call you blessed.

*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.

Wholly consumed by the fires of torment, O athletes, with your blood you quenched the flame of ungodliness, singing: We exalt you above all for ever, O Christ.

Who will not marvel at the wondrous woman's love for God? For she rejected carnal desire and persuaded her spouse to honour and glorify Christ for ever.

You were a pillar of piety for the faithful, blessed Adrian, martyr and athlete, having put to shame the vanities of the godless and desiring the beauty of Christ.

*Theotokion* You conceived the Word, the bestower of light, through light, giving birth ineffably to the transcendent one; for the Spirit of God made his abode within you, O Virgin. Therefore, we hymn you, O pure one, for ever.

*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.

Neither the crushing of your limbs, nor the threat of cruel torture, nor the sword, nor fire, nor the death of your corruptible flesh, were in any way able to separate you from the love of Christ, O glorious martyrs. Therefore, you rejoice with him for ever.

You were lamps of divine radiance, brilliant stars, beacons shining upon us the light of piety, rays of the sun of glory, children of never-waning blessedness, O honourable martyrs of Christ.

You appear to be a fountain full of the waters of the Spirit, a river of divine gifts, and a cup pouring streams of suffering, O martyrs, delivering us from the tempest of various temptations.

*Theotokion* Resurrection has now been given to the dead through your unutterable and ineffable birthgiving, O most pure Mother of God; for life, clad in the flesh he received from you, has shone upon all and has clearly destroyed the gloom of death.

**August 26**

*Exapostilarion,*  
*to the special melody* Hearken O women...

Let wise Adrian, the confirmation of athletes, and honourable Natalia, be fittingly acclaimed with hymns; and with them the holy company of martyrs which shines forth. Celebrating their radiant festival with pious intent, we hymn them with divine hymnody.

*Theotokion* The author of creation and fashioner of nature, who incarnate of you has laid low the tyrant, the serpent of old who in Eden begrudged me deification, has as God destroyed it by his cross and death, pouring upon me incorruption.

## August 27

### Our venerable father Pimen the Great

### Vespers

*At Lord I call to you, verses tone 8  
to the Special Melody What shall we call you...*

What now shall we call you, O Pimen? \* Model of monks and performer of healings, \* who with the scars of abstinence wounded the passions of the soul, \* citizen of heaven and conversor with angels, \* inhabitant of the city on high, \* vessel of the virtues and confirmation of the pious. \* Pray that our souls be saved.

How can we describe you, O Pimen? \* Dweller in the desert and lover of stillness, \* uprooter of the passions, \* instructor of monks, \* deluge of the teachings of the divine Spirit, \* perpetual lamp of discernment, \* true worker of wonders \* who healed various sufferings. \* Pray that our souls be saved.

As a beacon of discernment, \* you illumine the souls who come to you with faith, \* showing them the path of life. \* We bless you with praises, \* celebrating your holy festival, \* O Pimen, pride of the fathers, \* adornment of fasters. \* Pray that our souls be saved.

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

Venerable father, word of your instruction has gone out into all the world; thereby, you found the reward for your labours in Heaven. You destroyed legions of demons and attained the ranks of the angels whose life you blamelessly emulated. As you have boldness before Christ our God, implore peace for our souls.

Both now and for ever... *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 can die in the flesh, suspended on the tree, O giver of life?

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

We honour you Pimen our father;  
as the instructor of a multitude of monks,  
for by your steps have we truly learned to walk aright.  
Blessed are you, who serving Christ, denounced the power of the enemy,

**August 27**

O conversor with the angels,  
companion of the venerable and the righteous.  
With them beseech the Lord that our souls may find mercy.

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

The lamb, your Mother, seeing the lamb \* stretched of his own will upon the tree  
of the cross, \* cried out maternally, \* with lamentation and in pain: \* My Son, what is this  
strange sight? \* How can you die, the Lord who gives life to all, \* O long suffering one, \*  
bestowing resurrection upon mortal man? \* I glorify your great providence, O my God.

*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: | radiant with miracles you were a shining light for the whole world. ||  
Pimen our father, entreat Christ our God that our souls be saved.

## **Matins**

*Both canons from the Octoechos, and that of the venerable one, tone 8,  
composed by Theophanes*

*Ode 1*

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

Warmed by the fervor of the Comforter, O father, your heart has melted the ice of  
the demons and the winter of the passions.

Setting the tinder of the passions afire with the ember of God, you became a  
beacon of discernment and fiery dispassion, O blessed one.

Bearing your cross upon your shoulders, O father, you followed him who calls  
with love, and became a beacon for monks.

*Theotokion* The most divine Word, who in his goodness desired to become incarnate of  
you, O pure Virgin Mother, saves me entirely.

*Ode 3*

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

The angels marvelled at your standing all night; for they were your fellow laborers in your prayers to God.

You stripped the blindness of the passions from the eyes of your mind; and so in purity you have seen the invisible one.

Nurtured on abstinence as with milk, O venerable Pimen, you mounted the heights of the virtues to perfect dispassion.

*Theotokion* With you as my helper, O pure one, I fear not the assaults of the enemy; moreover, with you as my intercessor, I vanquish their hosts.

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

Tended by the Lord, you were his gentle sheep,  
overcoming the adverse wolves, O blessed one.  
Having completed your divine contest,  
you made your dwelling in the fold of heaven,  
O venerable one, earnestly entreat Christ our God,  
that he grant us great mercy.

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

*Theotokion* The one Lord, who preserved you, his Mother, a virgin undefiled after your birth giving as before, remained God without separating himself from his divine nature while he took flesh in your womb, becoming man. Earnestly entreat him to grant us great mercy.

*Theotokion of the Cross* The unblemished lamb, the incorrupt Virgin Mother of the Word, beholding him who was born of her without pain suspended on the cross, cried out, maternally lamenting: Woe is me, O my child; for how can you undergo such voluntary suffering, desiring to deliver man from the dishonour of the passions?

*Ode 4*

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

You were an unflawed mirror reflecting the brilliance of the Advocate, and the receptacle of divine attainment, O God-bearer.

You were a lofty tree watered with tears, adorned with abstinence and laden with divine fruits, O father.

With the pangs of abstinence you worked the field of your mind, and raised the grain-laden wheat of the virtues and the grace of miracles as your crop.

**August 27**

*Theotokion* O Bride of God, vessel of virginity and habitation of the infinite being: enlighten my darkened soul.

*Ode 5*

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

Having borne the heat of the day, O glorious and venerable one, you were granted the joy of your Lord.

You budded forth the sweet smelling lily of the valley of abstinence, rendering the ends of the earth fragrant with exhalations of the knowledge of God.

Hedging yourself with humility, O father, you cast down to the ground the serpent who greatly boasted in the beginning.

*Theotokion* We hymn you, O Mother of God as a Virgin after giving birth; since for the world you gave birth to the incarnate Word.

*Ode 6*

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

Having mortified the assaults of the body with many struggles, you departed for immortal life, O truly wondrous Pimen.

Ever acquiring abstinence, prayer and love unfeigned, O venerable one, you were an unflawed mirror of God.

Living in impassable deserts, you stripped yourself bare of vain passions and were a citizen of heaven.

*Theotokion* As you alone gave birth to the incarnate Word at the word of the Archangel, deliver our souls, we pray, from the snares of the enemy.

*Kontakion, tone 4,  
to the Special Melody* You have appeared...

Today has dawned the holy memory  
of your splendid struggles, O father,  
gladdening the souls of the pious,  
O divinely wise Pimen,  
our venerable father.

*Ikos* Hating soul-corrupting pleasures and the tumult of the world with all your soul, and desiring Christ, taking his cross on your shoulders, you followed him with steadfast desire; and having struggled in abstinence, fasting, tears and unceasing prayer, you acquired an immaterial life. The Savior has given you the kingdom of heaven, granting the never-waning light and unapproachable radiance, O divinely wise Pimen, our venerable father.

*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.

Through divine visions and illumination with the immaterial splendour, you were for ever a child of the day and the light of those in darkness, O God-bearer.

Taken to the heights of dispassion in the flesh, emulating the angels, you became an heir to paradise, O blessed one, crying out: Blessed are you for ever, O Lord God.

Shining with the splendor of dispassion, you cast into darkness the temptations of the demons: from their many afflictions deliver those who cry out, O venerable one: Blessed are you for ever, O Lord God.

*Theotokion* In the Spirit the great Isaiah said of the Virgin that she would conceive God and give birth to him. In song we say to him: Blessed are you for ever, O Lord God.

*Ode 8*

*Irmos* The unoriginate king of glory, before whom the hosts of heaven tremble, hymn you priests and exalt above all for ever.

Having kept the lamp of your soul lit with the oil of your struggles without slumbering, you entered the incorrupt bridal chamber with joy, where you live for ever.

The pillars of your soul were not shaken by the winds of unclean spirits; for you were established on the rock of the faith, O blessed God-bearer.

You shed the abominable robe of the passions and clothed yourself in the comely vesture of divine dispassion, reigning with Christ.

*Theotokion* O people, let us hymn her who alone has been preserved a virgin after giving birth, for she is the honoured and exalted throne of God the Most High.

*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.

**August 27**

You set like a star, away from the world, yet shone forth in Christ, the truly noetic Sun of Righteousness, O blessed one; and you have left to the faithful the radiance your brilliant virtues which remove darkness from souls.

Precious in the sight of God was your death, glorious Pimen, who lived venerably on earth, keeping his commandments and precepts inviolate; and so the never-waning light shone on you, a righteous one.

Delighting in divine beauty, deified by participating in it, you now stand, illumined, before the great light, attained through deep longing. Venerable father Pimen, remember those who honour you and keep your memory.

*Theotokion* O Bride of God, alone among women you abolished the curse of the first-created, having given birth to the infinite one who became finite in the flesh; and you renewed the laws of nature which were set aside, and have brought nature together by your glorious mediation.

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

Desiring the life of the angels, you departed into the desert, O Pimen, and subdued the passions of the flesh; becoming an equal of the angels, O our God-bearing father.

*Theotokion* With your mighty protection, O pure Lady, keep your servants unharmed by the assaults of the enemy; for we have gained you alone as a refuge in our need.

## **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?

*The Epistle of Paul the Apostle to the Galatians, number 213*

*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.

*Reading from the Gospel according to Matthew, number 10*

*Communion*

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

## August 28

### **The uncovering of the relics of our venerable father, Job of Pochaev**

*On the same day is commemorated Moses the black: for his service, see the SJKP texts.*

*Also on the same day, the Venerable Fathers of the Kĭev Caves whose relics lie in the Far Cave.  
So that we can fittingly honour our monastic brethren, the venerable fathers of the Caves,  
we transfer their service to August 31.*

*Therefore we sing today, the 28th, only the service of the venerable Job of Pochaev.*

*One may observe that this service for the venerable Job of Pochaev is a repeat  
of that provided for the day of the repose of the venerable one on October 28*

### **Great Vespers**

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

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

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

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

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

*Tone 2*

With what wreaths of praise shall we crown the venerable Job, the teacher and champion of the Orthodox faith, the herald of the divine Scriptures and recorder of the

## August 28

traditions of the Fathers, yet also the fulfiller of onerous tasks who humbled himself in digging earth and planting trees, and was a model of obedience for all? Christ our God who has great mercy, now crowns him with unfading glory. *Twice*

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

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

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

Venerable Job followed your words, O Lord, and all the beautiful things of this world he counted but dung. Paying no heed to his youth, he gave himself over to monastic obedience from childhood. Therefore, having vanquished the wiles of the demons, he was shown to be a hard diamond of Orthodox piety, and enlightens his whole land by his struggles. By his prayers take pity on our souls, and grant us the good intention to repent before the end.

Both now and for ever...

*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.

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

A reading from the Wisdom of Solomon.

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be a disaster, and their going from us to be their destruction; but they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God

tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them forever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones, and he watches over his elect. (Wisdom 3: 1-9)

A reading from the Wisdom of Solomon

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

A reading from the Wisdom of Solomon

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

*Entreaty, the verse of the Church, and these for the saint, tone 8*

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

Glory be to the Father...

*Tone 2*

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

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

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

*Aposticha, tone 5*

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

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

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

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

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

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

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

With them beseech the Lord that our souls may find mercy.

Both now and for ever...

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

*Troparion, tone 4*

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

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

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

## Matins

*At God is the Lord..., the troparion of the saint, twice;  
Glory be to the Father... Both now and for ever...  
and the Theotokion The mystery hidden from before the ages...*

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

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

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

*Theotokion* By your divine birthgiving you have renewed the mortal nature of men, corrupted by the passions, O pure one; and you raise up all from death to the life of incorruption. Therefore, we all fittingly call you blessed, O most glorious Virgin, as you foretold.

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

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

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

*Theotokion* Awesome is the mystery of your conceiving, and ineffable the manner of your giving birth, O pure ever-Virgin. My mind is awestruck, and my reason amazed. for your glory, O Mother of God, is extended to all, for the salvation of our souls.

*Polyeleos, and this Magnification*

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

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

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

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

Glory.... Both now and for ever...

*Theotokion* Let us hymn the portal and ark of heaven, the most holy Mother of God, the radiant cloud, the bush unburnt, the living paradise, the restoration of Eve, the great treasure of the whole world; for in her was wrought the salvation of the world and the remission of the ancient offence. Therefore, we cry out to her: Beg your Son to grant remission of sins to those who piously venerate your most holy maternity.

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

*Prokimenon, tone 4*

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

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

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

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

Venerable father, word of your instruction has gone out into all the world; thereby, you found the reward for your labours in Heaven. You destroyed legions of demons and attained the ranks of the angels whose life you blamelessly emulated. As you have boldness before Christ our God, implore peace for our souls.

*We sing two Canons,  
the Canon of Supplication to the Mother of God [Paraklisis];  
and the Canon to Venerable Job.*

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

*Ode 1*

*Irmos* That which was hewn divided the indivisible, and the sun saw land it had not seen before: water drowned the cruel enemy and Israel traversed the impassable, and sang the hymn: Let us sing to the Lord, for gloriously has he been glorified.

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

Venerable one, truly a radiant beacon for the world, indicating the way of salvation to all; be also my help, that I may glorify your life and gain compunction.

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

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

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

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

*Katavasia according to the Typicon.*

*Ode 3*

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

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

Zhelezo was your family name, signifying iron and portending the firmness of your soul; yet, having shut yourself up in a cave of stone like hidden gold, you sanctified the place of your struggles and show the mount of Pochaev to be a brazen rampart against the enemies of Orthodoxy.

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

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

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

*Theotokion* Raise my deadened mind through the power of life which has been manifest to the world through you, O pure one, and guide it to life, O Lady who alone has cast down the gates of death by your birthgiving.

*Sessional Hymn, tone 8*

Today the Monastery of Pochaev is filled with joy, glorifying your life which is beloved of God. Today the Christian people are enlightened with zeal for salvation, beholding your relics which have been glorified with incorruption, O venerable one. Today sinful passions are expelled, and thoughts of repentance embrace our souls, wherewith make steadfast all who faithfully glorify your memory.

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

*Theotokion* As the immaculate Bride of the creator, the unwedded Mother of the deliverer and the vessel of the Comforter, O exalted Lady, hasten to deliver me from the machinations of the demons who have made me their vile house of iniquity and plaything; and make me a splendid dwelling place of the virtues, O unblemished bearer of the light. Drive away the cloud of the passions by your supplications, that I may share the never waning light of the Most High.

*Ode 4*

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

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

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

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

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

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

#### Ode 5

*Irmos* O Christ our God the giver of light, who has dispelled the primal darkness of the abyss, disperse the gloom of my soul and give me the light of your commandments, that I may arise to glorify you, O Word.

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

Taught the precepts of God from youth, you steadfastly desired to turn from the vanity of life, O father, and loved solitude; yet, not opposing the command of Christ, you taught right confession and life according to the Gospel to those who had recourse to you.

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

As a lover of the kingdom of heaven, you are assured of gaining it, for you were a sojourner in a better life, without pain and fear, the teacher and hope of your brethren.

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

*Theotokion* With your intercession as a wall and protection, we bless you, revelling in your divine glory. For you, O most pure one, pour joy and gladness upon our souls.

*Ode 6*

*Irmos* You caused Jonah to dwell alone in the sea monster, O Lord; and as you delivered him from corruption, save me, entangled in many snares.

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

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

The venerable Job triumphed over the noetic Pharaoh, abiding ever in obedience and not refusing to come to the aid of those who were storm-tossed, thus having illumined three monasteries with his teaching and glorified them with many struggles, gladdening the lover of mankind, the Saviour of all.

Job emulated the humility of Christ when he received the abbacy as one ministering to all; and as abbot, he struggled in onerous labour, and for the brethren was a model of meekness, a rule of industry, and a constant reminder of prayer.

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

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

*Kontakion, tone 4,*

*to the special melody* You have appeared to the whole world today...

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

*Ikos* Open your mouth, O cave of stone, and tell us: How often were you washed with the streams of Job's tears? How is it that his sighs did not rend your walls asunder? Why did the divine light not set you afire? How did the angels marvel at Job's feats of vigilance? For thereby have the lands of Galicia and Volhynia been sanctified. And we,

pondering all these things, fill our eyes with tears of compunction, for the venerable Job is a wondrous saint, the emulator of the long suffering one of old.

*Ode 7*

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

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

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

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

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

*Theotokion* Let us praise Mary, the most pure and most holy; for through her the grace of gifts is poured upon us in a manner past understanding, as from a torrent of divine goodness. Let us bless her now in pious thought.

*Ode 8*

*Irmos* You, the sustainer of all things, who covered your heights with the waters and set the sands as a boundary for the sea, are hymned by the sun and glorified by the moon; and all creation offers a hymn to you as to the creator of all, for ever.

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

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

Your apparition in the company of angels frightened the humble virgin and granted healing to your disciple; it has moved all people to the glorification of God and has established them in the true faith and has repelled the assaults of heresy.

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

*Theotokion* O most pure Mother of God, cleanse the sinful wounds and scars of my soul, washing them with the springs that flow from your maternal womb and cleansing them with that which has streamed therefrom. Coming to you, you I invoke you as one full of the grace of God.

*Ode 9*

*Irmos* Blessed be the Lord God of Israel who has raised up a mighty salvation for us in the house of his servant David, for the dawn from on high has broken upon us, to guide our feet into the way of peace.

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

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

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

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

*Theotokion* Without carnal desire and without seed you conceived the Word of God who created all things, O Virgin, to whom you gave birth without corruption and maternal pangs. Confessing you with heart and tongue to be the Mother of God, we magnify you.

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

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

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

*Theotokion* With unceasing hymns we bless you, the Virgin Mother of God, for you gave birth to one of the Trinity, and held in your divine arms the super-essential, immutable and unchangeable Word.

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

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

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

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

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

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

Both now and for ever...

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

## Liturgy

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

*Prokimenon tone 7*

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

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

*Epistle Galatians 2:13*

*Alleluia tone 6*

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

*Gospel of Matthew, number 43*

*Communion*

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

*Prayer to our venerable father Job of Pochaev*

Venerable father Job, divinely wise instructor in the labourious life of monks, untiring struggler in meekness and abstinence, purity and chastity, love for your brother and for the poor, patience and vigilance; from your early youth to advanced old age, a great zealot and invincible champion of the Orthodox faith, beacon of divine light for the lands of Galicia and Volhynia, and unvanquished defender of the holy Monastery of Pochaev. With compassionate eye look upon us, your unworthy spiritual children who earnestly have recourse to you every day, and upon these God-loving people assembled before your Spirit-bearing and much-healing relics, who reverently bow down before them. In your intercession before the Master, the Most High ask for them and for all of us those things which are truly useful and profitable for life and for piety: heal the sick, grant courage to the faint-hearted, comfort the sorrowful, help the oppressed, strengthen the infirm, and raise those who are cast down. Through the grace given you by God, grant to each person all things for the soul's salvation and bodily health, whatever the need or requirement.<sup>8</sup> O favorite of God, offer your all-powerful supplication for your homeland Russia, that there, as well as in our land, there may be continual peace and tranquility, and that the Kingdom of Christ may increase and multiply, so that God, who is wondrous in his saints, may be glorified. To him alone is due all glory, honor and worship: to the Father, Son, and Holy Spirit, now and for ever and to the ages of ages. Amen.

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<sup>8</sup> *In the Churches outside of Russia, we propose the above ending. In the original version, the prayer ends thus:*

O favorite of God, offer your all-powerful supplication for the suffering land of Russia, that therein there may again be continual peace and tranquility, piety and length of days, justice and mercy in the courts, wisdom in the councils and good prosperity, that there may be established loyalty in the hearts of the good and fear in the hearts of the wicked, that they may bring to an end their evil and do good, that thus the Kingdom of Christ may increase and multiply, so that God, who is wondrous in his saints, may be glorified. To him alone is due all glory, honor and worship: to the Father, Son, and Holy Spirit, now and for ever, and to the ages of ages. Amen.

## August 29

# Commemoration of the Beheading of John the Baptist

## Little Vespers

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

Come, O faithful, together let us fervently give fitting honour  
to John, the Forerunner and baptizer of Christ;  
for as a prophet he foretold things to come,  
and as a servant he is a divinely splendid participant  
of the mysteries of the ineffable wonders of Christ. *twice*

Without pity mindless Herod severed your head  
which denounced his vile conduct;  
but Christ, the Lord, creator and deliverer of all,  
makes you the head of the Church,  
O thrice-blessed John, who baptized him.

Having audaciously had your head cut off,  
O Forerunner, most blessed,  
iniquitous Herod commanded  
that it be brought on a platter to vile Herodias.  
How dread the wonder and most glorious the report,  
yet the Church of Christ joyously celebrates your suffering.

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

Even though Herod destroyed you by murder, O Forerunner of the Saviour and  
the preacher of the truth, yet the brilliant lamp of your mouth shone with the radiance of  
the faith, calling out to those in Hades: therefore, pray, that our souls find mercy.

Both now and for ever...

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

*Prokimenon of the day.*

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

O blessed one, you are seen to be \* the greatest among those born of women; \* for you baptized \* the Master of all, \* O John, the prophet, preacher and Forerunner.

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

When Herodias saw \* iniquitous Herod \* in the throes of drunkenness and lust, \* she prevailed upon him \* to commit murder.

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

Hymning the most divine Trinity, \* let us lovingly celebrate \* the sacred memory \* of godly John \* the Baptizer of Christ.

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

O pure Lady, \* only hope and intercessor for Christians, \* with the Forerunner \* entreat your Son \* on behalf of your servants.

*Troparion, tone 2*

The memory of the righteous is celebrated with hymns of praise,  
but the Lord's testimony is sufficient for you, O Forerunner.  
You are truly proven to be even more venerable than the prophets  
for you baptized in the running waters him whom they proclaimed.  
Having contested for the truth,  
you rejoiced to announce the good tidings even to those in Hades:  
that God has appeared, incarnate,  
taking away the sin of the world and granting us great mercy.

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

*Theotokion*

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

## Great Vespers

*After the Introductory Psalm, we sing Blessed is the man... the first antiphon.*

*At Lord I call to you... 8 verses, ideomela, tone 6,  
composed by John the Monk.*

While the birthday of shameless Herod was being celebrated, the oath he swore to the vile dancer was fulfilled; for the head of the Forerunner, having been cut off, was borne like food upon a platter to those reclining there. O how abominable the feast, and how unholy the act, full of murder. Honouring the Baptist as the greatest born of women, we rightly call him blessed. *twice*

The disciple of the evil demon danced, and received your head as her reward, O Forerunner. What a feast full of blood: it would have been better not to have sworn your oath, O iniquitous Herod, grandson of lies. Even though you made your vow, it was not well sworn, for it would have been better to be proved false, than to cut off the head of the Forerunner who spoke the truth. Honouring the Baptist as the greatest born of women, we rightly call him blessed. *twice*

It was improper, O Herod, to condemn to death the denouncer of your adultery, for the sake of satanic love and the burning of vile fornication. It was improper for you to give his precious head over to an iniquitous woman because of a vow haplessly made as a condition for her dancing. How could you commit such a murder? How is it that the vile dancer was not utterly burnt when she bore it on a platter into the feast? Honouring the Baptist as the greatest born of women, we rightly call him blessed. *twice*

Again Herodias raged insanely, again was she vexed. O what deceitful dancing, what a feast of deception when the Baptist was beheaded and Herod became troubled. Through the supplications of your Forerunner, O Lord, grant peace to our souls. *twice*

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

While the birthday of shameless Herod was being celebrated, the oath he swore to the vile dancer was fulfilled; for the head of the Forerunner, having been cut off, was borne like food upon a platter to those reclining there. O how abominable the feast, and how unholy the act, full of murder. Honouring the Baptist as the greatest born of women, we rightly call him blessed.

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

Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,  
came forth, ineffably incarnate from you, O pure one.  
he who by nature is God,

for our sakes assumed the nature of man;  
not divided into two persons,  
but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

*Entrance. Prokimenon of the day. Three readings:*

A reading from the Prophecy of Isaiah

Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the Lord's hand double for all her sins. A voice cries out: "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. .. Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear; say to the cities of Judah, "Here is your God!" ..

When the poor and needy seek water, and there is none, and their tongue is parched with thirst, I the Lord will answer them, I the God of Israel will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. .. Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may spring up, and let it cause righteousness to sprout up also; I the Lord have created it. .. Go out from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, "The Lord has redeemed his servant Jacob!" They did not thirst when he led them through the deserts; he made water flow for them from the rock; he split open the rock and the water gushed out. ..

Sing, O barren one who did not bear; burst into song and shout, you who have not been in labor! For the children of the desolate woman will be more than the children of her that is married, says the Lord.

A reading from the prophecy of Malachi

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight – indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. .. Then I will draw near to you for judgment; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts. .. Ever since the days of your ancestors you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, "How shall we return?" ..

They shall be mine, says the Lord of hosts, my special possession on the day when I act, and I will spare them as parents spare their children who serve them. Then once more you shall see the difference between the righteous and the wicked, between one who serves God and one who does not serve him. ..

Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel. Lo, I will send you the prophet Elias before the great and terrible day of the Lord comes. he will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.

A reading from the Wisdom of Solomon

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

*Entreaty, verses idiomela, tone 1*  
*composed by Germanus the Patriarch*

What shall we call you, O prophet? An angel, an apostle, or a martyr? An angel, for you lived like one of the incorporeal ones; an apostle, for you taught the nations; a martyr, for your head was cut off for Christ: entreat him to have mercy on our souls.

Let us celebrate the memory of the severed head of the Forerunner, which flowed blood upon the platter then, but now flows with healings to the ends of the earth.

Today the mother of murder, committer of iniquitous deeds, has with murderous intent moved her depraved daughter through her ungodly dancing to wreak evil upon him who is greater in godly excellence than all the prophets. As Herod was feasting in honour of his vile birthday, she arranged to demand by an oath the wondrous head of the herald of God; and so the promised gift was granted her by the insane one as a reward for her womanly dancing. Yet the teacher of the mysteries of the advent of Christ did not cease to denounce their union abominable to God, even after his end, but, upbraiding them, cried out: It is not fitting that you should commit adultery with the wife of Philip your brother. What a birthday, an occasion for the slaying of a prophet, what a feast full of blood. But let us make ourselves white as snow, and with pious mind celebrate the beheading of the Forerunner, rejoicing on this auspicious day; and let us beseech him to move the Trinity to pity, that God deliver us from the disgrace of the passions and save our souls.

## August 29

*Tone 4* Herod celebrated an unseemly birthday and an utterly shameless feast; for captivated by lust for a woman and excited her wantonness, he had the head of the Forerunner cut off; but he did not cut out the tongue of the prophet, who denounced his foolishness. Shedding innocent blood, he wished to conceal his iniquitous sin; but he could in no way stop the voice which calls all to repentance. Though feasted amid murder, we lovingly celebrate the blessed slaying of John the Baptist; for he preceded him who is life into Hades, to proclaim Christ our God, the Orient from on high and truly most merciful one, to those who sat in darkness and the shadow of death.

Come, O people, let us praise the prophet and martyr, the baptist of the Saviour; for, as an angel incarnate, he denounced Herod, condemning him for committing vile fornication. Thanks to the iniquitous dancing, his precious head was cut off, that he might announce in Hades the glad tidings of the resurrection from the dead, where he prays earnestly to the Lord that our souls be saved.

Come, O people, let us praise the prophet and martyr, the baptizer of the Saviour; for, fleeing, he made his abode in the wilderness, eating wild honey and locusts, where he denounced the iniquitous king: he comforts our little faith, saying: Repent, for the kingdom of heaven is at hand.

Glory be to the Father... *tone 5,*  
*composed by John the Monk.*

Herod, disturbed in mind, and thinking to escape denunciation for his iniquitous deeds, gave your head to an iniquitous woman, O Forerunner; for the wretched one did not understand that, in having it borne about on a platter, he was denouncing himself. But as an active teacher of purity and a saving guide to repentance, pray, O baptizer of Christ, that he deliver us from the disgrace of the passions.

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

Sing, O people,  
sing the praises of the mother of our God:  
who delivered her soul, full of light,<sup>9</sup>  
into the most pure hands of him who was seedlessly born of her.  
And she entreats him without ceasing  
to grant peace and great mercy to all the world.

*Aposticha, verses ideomela, tone 2*

O John the Baptist, preacher of repentance, when your head was cut off you sanctified the earth, for you made the law of God clear to the faithful and uprooted iniquity. Standing before the throne of Christ the king, entreat him, that he have mercy on our souls.

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<sup>9</sup> *Since this feast is not celebrated at the time of the Dormition of the Mother of God, we change this line somewhat. The original reads ... for today she delivers her soul, full of light,*

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

For the sake of the law of the Lord your head was cut off, most holy John, for you denounced the impious king who committed iniquity with vile audacity. The armies of angels marvel at you, the choirs of the apostles and martyrs glorify you, and we honour your annual commemoration, O glorious one, glorifying the Holy Trinity, who has crowned you, O blessed Forerunner.

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

Today the prophet among the prophets, the greatest of the prophets, who was sanctified to the service of the Lord from his mother's womb, was beheaded by the iniquitous king; and openly denouncing the girl who danced impiously, both before and after his beheading, he put a host of sins to shame. And so we cry: O John the Baptist, as you have boldness, pray earnestly for our souls.

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

O Forerunner of the Saviour, you reprov'd the king that he not commit iniquity, but the cavorting of an iniquitous woman caused Herod to cut off your head; and therefore, from the rising of the sun, as far as its setting, your name is praised. As you have boldness before the Lord, earnestly entreat him, that our souls be saved.

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

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

*At the blessing of the loaves, the troparion of the Forerunner, twice, tone 2*

The memory of the righteous is celebrated with hymns of praise,  
but the Lord's testimony is sufficient for you, O Forerunner.  
You are truly proven to be even more venerable than the prophets  
for you baptized in the running waters him whom they proclaimed.  
Having contested for the truth,  
you rejoiced to announce the good tidings even to those in Hades:  
that God has appeared, incarnate,  
taking away the sin of the world and granting us great mercy.

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

*If it is not a Vigil, then we sing the Troparion of the Forerunner once,  
Glory... Both now and for ever... and the Theotokion All of your most glorious mysteries... as  
at Matins.*

## Matins

*At God is the Lord... the troparion of the saint, twice;*  
Glory be to the Father... Both now and for ever... *the resurrectional Theotokion, tone 2:*

*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 of the Psalter, the Sessional Hymn, tone 5,*  
*to the Special Melody* The Word who is co-unoriginate...

As we come together, O faithful, let us praise the mediator between the Law and grace; who preached repentance to us and, having boldly and publicly denounced Herod, was beheaded. Dwelling now with the angels, he entreats Christ, that our souls be saved.

Glory be to the Father... *tone 4,*  
*to the Special Melody* You have appeared today...

Celebrating your radiant memory today, we beseech you, O Forerunner: earnestly entreat the Saviour and Lord, that he grant forgiveness of offences to all.

Both now and for ever...

*Theotokion* We, the faithful, bless you, the Mother of God, as the fervent help of those amid misfortunes, our aid and reconciliation to God, whereby we have been delivered.

*After the second reading of the Psalter, the Sessional Hymn, tone 5,*  
*to the Special Melody* The Word who is co-unoriginate...

In hymns let us praise John the Forerunner, the baptizer of Christ, the prophet revealed to us in his mother's womb, the luminary who came to the world from a barren woman, the victorious athlete, who prays to the Lord that our souls may find mercy.

Glory be to the Father... *tone 4,*  
*to the Special Melody* Joseph marvelled...

The baptizer of the Saviour, the adornment of the desert and seal of the prophets, has appeared to us, gladdening the minds of the faithful with understanding. The Forerunner of Christ, the true witness to his coming has been revealed. Let us cry out to John with spiritual hymns: O prophet, preacher of the truth, pray that we be saved.

Both now and for ever...

*Theotokion* The angelic choirs marvel at the awesome mystery of your birthgiving, O pure one, how he who holds all things in his hand is held as a man in your arms; how he who is pre-eternal receives a beginning in time, and how he who feeds all creatures is nourished by your milk in his ineffable goodness. Praising you, we glorify you, truly the Mother of God.

*Polyeleos, and this magnification*

We magnify you, O John, the baptizer of the Saviour, and we all honour the severing of your precious head.

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

*After the Polyeleos, the Sessional Hymn, tone 8,  
to the Special Melody Of the piping of the shepherds...*

Having denounced Herod for the iniquity of Herodias, O faithful, the Forerunner, baptizer and herald of the deliverer of all dies, beheaded, that he might proclaim with boldness to those in Hades the glad tidings that God would descend there, to make death captive. *twice*

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

The Word of the Father descended to earth, and the radiant angel said to the Mother of God: Rejoice, O blessed one who alone has preserved the bridal chamber, for the pre-eternal God and Lord accepts conception, that he, as God, might save the human race from the deception.

*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 57*

*After* Have mercy on me O God... *the verse, the verse, tone 6*

The disciple of the evil demon danced, and received your head as her reward, O Forerunner. What a feast full of blood: it would have been better not to have sworn your oath, O iniquitous Herod, grandson of lies. Even though you made your vow, it was not well sworn, for it would have been better to be proved false, than to cut off the head of the Forerunner who spoke the truth. Honouring the Baptist as the greatest born of women, we rightly call him blessed.

*We sing two canons of the Forerunner, and the Katavasia of the Cross.*

*Ode I*

*The first Canon, tone 8,  
composed by John the Monk.*

*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.

Let us hymn the sacred Forerunner, the prophet who from the womb of a barren woman came to him who ineffably was borne of the Virgin's womb.

Having transcended the boundaries of nature, you preserved the laws of righteousness, denouncing an iniquitous union, undaunted by the king's cruelty.

Nurtured by the Law as with milk, you opposed the vile adultery, sealing the legislation of lawful union like a seal of the law.

*Theotokion* The ranks of angels and men praise you unceasingly, O Mother unwedded; for you carried the creator in your arms as an infant.

*The second Canon, same tone,  
composed by Andrew of Crete*

*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.

The fruit of Zachariah, and the offshoot which Elizabeth bore beyond hope, the fair lamb of the wilderness, summons the faithful to celebrate his honoured memory.

O birthday full of blood: O abominable feast. Herod mingled drunkenness with slaying, and his table was full of vile murder.

O faithful, let us hymn the Baptist who denounced iniquitous Herod and endured decapitation, slain for his zeal for God.

*Theotokion* You gave birth to the infinite Word of God, who dwelt within you, O pure Mother of God, who was ineffably incarnate of you with twofold nature, as your only Son.

*Katavasia, tone 8* Inscribing the invincible weapon of the cross upon the waters, Moses marked an upright line before him with his staff and divided the Red Sea, opening a path for Israel who passed over dryshod. Then he marked a second line across the waters and united them in one, overwhelming the chariots of Pharaoh. Therefore let us sing to Christ our God, for he has been glorified.

*Ode 3**The first Canon*

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

As mediator between the old and the new covenant of the Gospel preaching, you denounced the iniquitous union of the tyrant, and, rejoicing, accepted a glorious death.

Instructed beforehand by her iniquitous mother, the girl said to Herod, who was befuddled with drunkenness: Give me the head of John on a platter, that I may present to my mother the gift she desires.

The shameless tyrant, unable to bear the reproof of your God-bearing tongue, O glorious prophet, gave your precious martyr's head to the girl as a reward for her dancing.

*Theotokion* Having made your bodily abode within the Virgin, O Lord, you appeared to men, for it was fitting that they behold you; and you made her to be truly the Mother of God and the help of the faithful, O lover of mankind.

*The second Canon*

*Irmos* There is no one holy as our God, and no one as righteous as our God, who is hymned by all creation: there is none more righteous than you, O Lord.

None greater than John has arisen among those born of women, cried Christ the truth; for in the womb the created being had recognized him who had created him, and proclaimed him with his mother's voice.

Having first pointed to the lamb with his finger, he next denounced Herod with his tongue, and, lastly, flowed miracles upon us through his head, as from a created vessel.

Your nativity was glorious, your life blameless, and your departure honourable, O Baptizer of Christ: your pointing to Christ was awesome, your death was precious, and your burial full of glory.

*Theotokion* As God, O only-begotten one, you abased yourself, to save those whom you had created, for whose sake you became man, incarnate of the Virgin; and transforming our entire nature, you have brought it to your Father.

*Katawasia* 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 put forth flower, filling her with strength and steadfastness.

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

Having shone forth by the judgment of God from a barren woman, and loosed the bonds of the tongue of your father, you showed the sun who illumines you to be as the morning-star, and to the people in the wilderness you proclaimed the creator, the lamb who takes away the sins of the world. You denounced the king with zeal, O ever memorable and exalted John, whose glorious head was severed. Pray to Christ our God, for the remission of sins of those who with love celebrate your holy memory. *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 in the flesh; for the fire of the divinity made his abode within you, and you nurtured the creator and Lord with milk as a babe; and so we, the race of angels and men together sing to you: Entreat Christ our God, that he grant remission of offences to those who with faith worship your most holy birth giving.

*Ode 4*

*The first Canon*

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

Unable to endure the censure of boldness and the forthrightness of piety, he who incurred the retribution of the law, depraved by vile pleasures, bound him who is enrolled immaterially in the heavenly choirs and placed him under guard.

The wretched voluptuary, sick with spiritually harmful drunkenness and the burning of fornication, bound by the dancing of a girl's feet, became the murderer of the prophet; as, filled with drunkenness, the mother of fornication, he begat serious iniquity.

In you the divine voice did not prove false; for as the greatest among the prophets, you were granted to prophesy from your mother's womb, even when not fully formed, and seeing God the Word whom you prophesied, you baptized him.

*Theotokion* You are the boast of the faithful; you are the intercessor and refuge of Christians, their protection and haven; for you bear entreaties to your Son, O immaculate one who saves from misfortune those who with faith and love know you to be the pure Mother of God.

*The second Canon*

*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.

You made clear the kingdom of Christ, and showed show people the paths of repentance, and denounced iniquitous Herod, O wise John, the great proclaimer.

Unable to bear reproof, Herod was overcome with wrath, jealousy and bitterness; and he marked the day of his birth by cutting off your head, O preacher of Christ.

Be glad that your soul may now dance, O Baptist; for here you denounced ungodly Herod, while in Hades you preached to souls, saying: Our salvation draws near.

The earth marvels at your life, O John; heaven proclaims your unjust murder; and the Church declares the multitude of your virtues.

*Theotokion* Born of the immaculate Virgin Mother, assuming my whole nature but for sin, you have preserved her pure, even after she gave birth.

*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* 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.

Inspired by the enmity of her mother, she who was the more savage offspring of a savage lioness demanded as the price of her foul demonic dancing the head of the Forerunner and herald, which the wild beasts themselves revered in the wilderness.

How ineffable and unapproachable your judgments, O lover of mankind; for the vile girl won with her dancing him who, while in his mother's womb grew in chastity and purity as a receptacle of the Holy Spirit.

When he who with love and ardour preferred his intercourse with iniquity, he permitted the murder of the prophet to be added to his birthday drinking and with love of pleasure mingled a cup full of the holy blood of the prophet.

*Theotokion* With maternal boldness before your Son, O most pure one, do not forget your kinship with us, we pray, for Christians place you alone before the Master as a merciful cleansing.

*The second Canon*

**August 29**

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

The Forerunner, the lamb of the wilderness and treasure of the whole world, prepares a spiritual banquet for us today.

O John, you denounced Herod, the cruel lover of Herodias, the slave of lust and violator of the laws.

Herodias danced, and John was bound and slain: how drunken was Herod, and how mindlessness his soul.

*Theotokion* Rejoice, O pure one, divine mountain from which the stone was cut without the hand of man, the rich mountain which provided God the Word with a body.

*Katavasia* O thrice-blessed tree, on which Christ the King and Lord was stretched, through you the beguiler fell, who tempted mankind with the tree. He was caught in the trap set by God, who was crucified upon you in the flesh, who grants peace to our souls.

*Ode 6*

*The first Canon*

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

Bringing tribulation upon yourself for the commandments of the Law, O blessed one, with reproofs you chastised the iniquitous one; for you were not a reed shaken by the winds of the enemy.

Your head, dripping with the blood of your slaughter, was offered as a prize for a lustful display, but continued to denounce Herod as one who committed incest, even after your end.

Clad in camels' hair while in the wilderness, you lived as splendidly as a king; and bearing royal adornment there, you gained dominion over the passions.

*Theotokion* May we be delivered from bitter transgressions through your supplications, O pure Mother of God, and may we receive divine radiance from the Son of God who was ineffably incarnate of you.

*The second Canon*

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

Honouring the severing of your honoured and most praised head, O blessed Forerunner of Christ, we glorify your praiseworthy and universal memory.

How vile the feast; how bitter the birthday and the drunkenness of the abominable and iniquitous Herod; for he was grasped by iniquity; and, shamed, was persuaded to slay the prophet.

The new Egyptian woman, dancing wantonly in the midst of the feast, asked for the head which had denounced her mother, the paramour of Herod.

*Theotokion* He who is now the Son of the Virgin is revealed as the primal Son of the Father, no different in any way from the visible Son; and he remains one, perfect in both natures.

*Katawasia* Jonah stretched out his hands in the form of a cross within the belly of the sea monster, plainly prefiguring the redeeming passion. Cast out from thence after three days, he foreshadowed the marvellous resurrection of Christ our God, who was crucified in the flesh and enlightened the world by his rising on the third day.

*Kontakion of the beheading, tone 5*

The glorious beheading of the Forerunner was part of God's providence whereby he proclaimed to those in Hades the coming of the Saviour. Let Herodias who demanded the iniquitous murder therefore lament, for she loved not the Law of God neither life unaging, but rather this false and transitory one.

*Ikos* The birthday of Herod was shown to all to be unholy when the head of the faster was carried as though it were food into the midst of those who feasted. Joy was joined to grief and laughter transformed to bitter lamentation as it is said, as, bearing the head of the Baptist on a platter, the girl came in among them all. Because of Herod's oath, lamentation fell upon all who reclined there with the king: she did not gladden them, nor even Herod himself; for it is said: They were troubled not with true grief, but rather a false and transitory one.

*Ode 7*

*The first Canon*

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

Armed with lustful desire and grievous drunkenness, striking against the Baptizer of Christ, the immovable tower of abstinence and indestructible city of chastity, iniquitous Herod was shattered.

## August 29

Beguiled by the persuasions of her mother, she who was the pupil of the devil was neither afraid nor ashamed, nor even fearing to bear your precious head shamelessly on a platter.

Sent forth like an angel, you shone like a beacon; as a prophet you preached Christ who appeared as the Lamb of God; and as a martyr you were beheaded, proclaiming him to the dead in Hades.

*Theotokion* Delivered from the ancient fall and condemnation by your birthgiving, O virgin Mother, we ever glorify you as the physical agent of our liberation, with your Son who gave himself as deliverance for us.

### *The second Canon*

*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.

Preaching the Law of God, John was not afraid to teach the impious and iniquitous Herod to be chaste, in whom burned the fire of sin.

How great the head which clearly set forth the Law and cried to Herod from the ground: It is not fitting for you, who committed iniquity, to wear the purple robe of kingship as a garment of tyranny.

Iniquitous Herod, armed with vile weaponry, committed an iniquitous deed with an oath, drunk at the banquet he was holding for himself.

*Theotokion* Though incorporeal, the creator of all became immutably incarnate; and being not subject to time, he entered time through the Virgin, remaining as he had been, and becoming what he had not been, without confusion.

*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, the exalted God of our fathers.

### *Ode 8*

#### *The first Canon*

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

John, who preceded your nativity and divine suffering, as the voice of the Word in the nethermost parts of the earth, through the sword became the prophet and herald of

your coming there. Exalt Christ above all for ever, you dead, as life-bestower; you blind, as the giver of light, and you captives, as your deliverer.

He who from a barren woman preceded the offspring of the Virgin has now, through decapitation, become the precursor of the voluntary crucifixion of the creator of all, crying to those in Hades: Bless him, you children; you priests praise and you people exalt him above all for ever.

When your body was deprived of your head, O Forerunner, your masterly soul was parted from your flesh; but the divinity of Emmanuel was never separated from his flesh, and not a bone of God the Master was broken; therefore, we exalt him above all for ever.

*Theotokion* Most pure Virgin, bearer of the Lord, by your merciful entreaty cleanse the wounds and sores of my soul, and raise me up who has fallen. Save me, the prodigal, O immaculate Lady, my intercessor and help, who alone is pure and blessed for ever.

*The second Canon*

*Imos* 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.

He who proclaimed the coming of Christ to those in Hades, exclaiming with faith: The Lord of glory comes, loosing men's pangs: him we exalt above all for ever.

Herod imprisoned you in a dungeon, O John, the second Elias, and, having bound you with iron chains, slew you, the faithful and sacred proclaimer of repentance and the kingdom.

O feast full of blood; O food mingled with murder; O banquet replete with vainglory: how inhumane is the vile murder by iniquitous Herod.

*Theotokion* Wholly above and wholly below, in the bosom of the Father and with your Mother, wholly God and wholly man by nature, O Merciful One, you are of one person yet dual in nature.

*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; exalt him above all for ever.

*Ode 9*

*The first Canon*

## August 29

*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 evil horde and the devil, its commander, feared your divinely eloquent tongue which proclaimed Christ, O prophet; and through the agency of a wanton girl prevailed upon Herod to cut off your head; but we magnify you as the baptizer of Christ.

The valley of lowly nature has been exalted, and the hill of deadly pride has been laid low; for the voice of the light crying in the wilderness has cried out in the dwellings of Hades: Lift up, you gates, for the king of all shall enter.

Human passions tremble, and the demons flee in fear from the overshadowing of the grace given you by God: but from the temptation by both, deliver your flock which ever magnifies you with faith, O Forerunner of the Lord.

*Theotokion* Draw your bow, and prosper and reign, O Son of the Mother of God; subdue the Moslems who strive against us and grant victory to our Orthodox hierarchs over all heresies, through the entreaties of her who gave birth to you, the Word of God.

### *The second Canon*

*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.

Again Jezebel exults over Elias; again the Egyptian woman seeks Joseph; for the vile Herodias now devises the death of the prophet and baptizer of the Saviour.

Beheaded by Herod, O John, you were sent to the souls in Hades, to proclaim him who had come to save the faithful who had died since the time of Adam.

O John, honoured martyr of the Lord, lampstand of the light, voice of the Word, herald of the Lamb of God, lamb of the desert: pray that those who hymn you be saved.

*Theotokion* You alone among women were a virgin even after giving birth; you alone among women were the Mother of God; you alone have loosed the pangs of Eve and caused the primeval curse to wither away.

*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,*  
*to the Special Melody* While the disciples watched...

With hymns of praise let us magnify the Forerunner of grace, who is known as greatest among the prophets and was chosen before the apostles; for he was beheaded for the sake of the Law of the Lord.

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

Vile Herod was in no way able to cut off the reproofs of your tongue, O baptizer of the Saviour, and therefore deceitfully cut off your head, the cultivator of purity.

Both now and for ever...

*Theotokion* Having destroyed the curse on the world by your divine birthgiving, O pure Maiden, through your supplications deliver from all misfortunes the flock which entreats you with faith.

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

O all-glorious wonder; \* the impure hussy has carried to her adulterous mother \* the sacred head, which even the angels revere, \* which denounced her acts of iniquity. \* How great is your ineffable patience, \* whereby you have saved our souls, \* O Christ our God, the lover of mankind \* who alone is compassionate. *twice*

O how hard was the heart of Herod, \* dishonouring God by violating his laws \* showing hypocrisy by deceitfully keeping his oath \* and joining murder to adultery, feigning regret. \* How indescribable is your loving kindness, \* whereby you have saved our souls, \* O Christ our God, the Master, \* who alone is compassionate.

O marvel beyond understanding: \* the seal of the prophets, the earthly angel, \* is shown to be the price of wanton dancing, \* as the tongue of theology is sent to those in Hades as herald of Christ. \* How great is your ineffable providence, \* whereby you have saved our souls, \* O Christ our God, the Master, \* who alone is compassionate.

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

Again Herodias raged insanely, again was she vexed. O what deceitful dancing, what a feast of deception when the Baptist was beheaded and Herod became troubled. Through the supplications of your Forerunner, O Lord, grant peace to our souls.

Both now and for ever...

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

*Great Doxology, Litanies and dismissal.*

**August 29**

*Holy oil is given to the faithful from the lamp of the holy Forerunner.*

## Liturgy

*At the Beatitudes, 8 verses: 4 from Ode 3 of the first Canon, and 4 from Ode 6 of the second Canon.*

*Prokimenon, tone 7*

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

*Verse* Hear my voice, O God, in my complaining, preserve my life from fear of the enemy.

*The Acts of the Apostles, number 33 [Acts 13: 25-32]*

*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 according to Mark, number 24 [Mk. 6: 14-30]*

*Communion*

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

*At meals the faithful abstain from meat, cheese, eggs and fish.*

*There are two meals on this feast day even if it occurs on Wednesday or Friday.*

## August 30

# Translation of the relics of St Alexander Nevsky from Vladimir to St Petersburg

*Afterfeast of the beheading of John the Baptist; the Hierarchs Alexander, John and Paul the New,  
Patriarchs of Constantinople; and the Repose of the venerable Alexander of Svir:  
for these services, see SJKP texts*

## Little Vespers

*At Lord I call to you... 4 verses, tone 1,  
to the Special Melody O most praised martyrs...*

Issuing from a pious root \* as an offshoot of holy anointing, \* you offered yourself  
\* as the fruit of holiness and righteousness, \* most peacefully perfuming \* those who  
lovingly honour you with all their souls. \* With the angels, O blessed one, \* entreat Christ  
on their behalf, \* that he grant them peace and great mercy. *twice*

Emulating the zeal of Moses and Paul, \* you elected to suffer \* for the people of  
God; \* therefore, going out to the ungodly barbarians, \* you returned unharmed, \*  
bearing peace for your homeland. \* Abiding now with the saints, \* ask of the Lord \* a  
peaceful life for your posterity.

Splendidly adorned \* with piety and faith, \* as a devout ruler, \* most excellent and  
eminent, \* you were a champion of the most pure Trinity; \* and, illumined thereby, \* you  
have shone upon the world \* the light of miracles, \* and have been shown to be an  
advocate for our souls.

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

Having loved Christ from childhood, you became a divinely named sovereign,  
splendidly adorned with holiness and righteousness. By almsgiving and purity you  
became the spacious abode of the Holy Spirit: pray to him unceasingly, that your  
homeland be kept safe from the heathen, and that the children of Russia be saved.

Both now and for ever... <sup>10</sup>

*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.

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<sup>10</sup>The Slavonic Menaion provides a verse in tone 1 'of the feast' which is not of the feast, so we use this Theotokion instead. There are other similar variations from the Slavonic text so that the service here is purely of the Saint

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

By the progress of grace \* Alexander became \* the abode of the Holy Spirit: \* and so, as we come together now, \* let us sing hymns to him.

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

Rejoice, pride of the kings of Russia, \* the preserver of warriors, \* the vanquishing of barbarians, \* helper of orphans and widows, \* the confirmation of the Russian land.

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

Accept now this hymnody \* of your people, O blessed one, \* and ask of Christ the remission of sins \* of those who pray to you, \* that we may ever call you blessed.

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

Blessed are you, O divinely wise Great Prince Alexander, who sought diligently and inherited blessedness, and for the sake of which you rejected this life; who you provided for the poor, as a feeder of orphans and liberator of those held captive. Therefore, you have entered into the joy of your Lord which grows not old. Standing before him with the angels, pray that an abundance of compassion and the remission of sins be granted to those who hymn you with faith.

Both now and for ever...

*Theotokion* Those in heaven hymn you, O favoured unwedded Mother, and we glorify your inexplicable maternity. O Mother of God, pray that our souls be saved.

*Troparion of St Alexander Nevsky, tone 4*

As a Russian Joseph not reigning in Egypt but in heaven,  
O Alexander the right-believing prince,  
recognize your brothers and accept their entreaties.  
Increase the harvest of your people through the fertility of your land  
and protect the cities of your dominion by your supplications;  
and with our Orthodox hierarchs  
battle against all heresies.

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

*After the Introductory Psalm, we sing Blessed is the man... the first antiphon.*

*At Lord I call to you... 8 verses, tone 6*

You lived according to your name, O right-believing Prince Alexander; for having helped your nation with your courage and good government on earth, you now help your people by your supplications in heaven: we honour you, and through you our God who is glorified in his saints. *twice*

As a bold steward and a valiant warrior, governing rightly on your throne with your scepter, and defending your people in battle with your sword, you have been doubly honoured by the ruler on high, the Lord of Sabaoth. *twice*

Greater love has no man than he who lays down his life for his friends. Thus you loved your people, bravely setting out to defend them against the forces of the adversary, as God protected your head on the day of battle. *twice*

Emulating Moses, David and the other leaders of the people of God, you bravely waged war for your people; therefore, with them you celebrate your triumph in heaven, as a victor, praying to the Lord for those who do battle. *twice*

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

Let the lands of Estonia and Russia be glad, and you, Baltic Sea, clap your hands: River Neva, spread forth your streams, for your prince and master, who liberated you from the Swedish yoke, celebrates his triumph in the City of God, where its river makes it glad.

*Both now and for ever...*

*Dogmaticon, tone 6*

Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,  
came forth, ineffably incarnate from you, O pure one.  
He who by nature is God,  
for our sakes assumed the nature of man;  
not divided into two persons,  
but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

*Entrance. Prokimenon of the day. Three readings*

A reading from the prophecy of Isaiah

Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her; that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious bosom. For thus says the Lord: I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall nurse and be carried on her arm, and dandled on her knees. As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bodies shall flourish like the grass; and it shall be known that the hand of the Lord is with his servants, and his indignation is against his enemies. For the Lord will come in fire, and his chariots like the whirlwind, to pay back his anger in fury, and his rebuke in flames of fire. For by fire will the Lord execute judgment, and by his sword, on all flesh; and those slain by the Lord shall be many. (66:10-16)

A reading from the prophecy of Isaiah

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

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

You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. (61:10-62:5)

A reading from the prophecy of Isaiah

Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn. Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms. Then you shall see and be radiant; your heart shall thrill and rejoice, because the abundance of the sea shall be brought to you, the wealth of the nations shall come to you. A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the Lord. All the flocks of Kedar shall be

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gathered to you, the rams of Nebaioth shall minister to you; they shall be acceptable on my altar, and I will glorify my glorious house. Who are these that fly like a cloud, and like doves to their windows? For the coastlands shall wait for me, the ships of Tarshish first, to bring your children from far away, their silver and gold with them, for the name of the Lord your God, and for the Holy One of Israel, because he has glorified you. Foreigners shall build up your walls, and their kings shall minister to you; for in my wrath I struck you down, but in my favor I have had mercy on you. Your gates shall always be open; day and night they shall not be shut, so that nations shall bring you their wealth, with their kings led in procession. For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste. The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary; and I will glorify where my feet rest. The descendants of those who oppressed you shall come bending low to you, and all who despised you shall bow down at your feet; they shall call you the City of the Lord, the Zion of the Holy One of Israel. (Isaiah 60:1-14)

*Entreaty, the verse of the church,  
and these verses, tone 4*

Let the new Israel rejoice her creator, and let the children of Russia rejoice in their prince, the right-believing Alexander Nevsky; for the king of kings has crowned him with a royal diadem.

Even though you were a ruler over us, O right-believing Prince Alexander, yet we call you the servant of God, for exercising dominion over us, you confessed him as your own Lord. You served him, and from him you heard the words: O blessed servant, good and faithful, enter into the joy of your Lord.

Deluded were the Pharisees, who said: Have any of the rulers believed in him? But the right-believing Prince Alexander Nevsky believed in Jesus crucified, and has pleased him with piety, and received eternal salvation.

Truly you were a faithful and wise steward, O Alexander, whom the Lord set over his servants, the Russian people. Blessed are you, for when the Lord came to you at the hour of your death, he found you doing good works, and he has set you over his realm in heaven.

*Glory be to the Father... tone 1*

Be glad today, O peoples of Russia; sing together, you princes and authorities; for the right-believing Prince Alexander Nevsky, who shared both your flesh and your authority, joins chorus with the angels in heaven, and summons all his kinfolk, his fellow rulers and those under their governance to a spiritual festival, upon which he prays to the Lord for all.

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

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.  
 O 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.

*Aposticha, tone 6*

Those who confess the name of Jesus before men, Jesus confesses before his Father in heaven; and we on earth hymn you, O right-believing Alexander, as one who prays for our souls.

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

With your heart you believed in righteousness, and with your mouth you made saving confession before tyrants; therefore, as a true confessor and heir, pray for the salvation of our souls.

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

As an emulator of the martyrs, you did not fear to suffer, for as a valiant warrior of Jesus Christ you were a martyr by choice: therefore, with the martyrs you have been crowned by Jesus, the judge of the contest.

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

Come, all you ranks of Russia, praise the good leader of all your ranks. Rulers, praise the wise steward; soldiers, praise the most brave warrior; lovers of Orthodoxy, praise the steadfast confessor, the martyr by choice. Subject yourselves to your guide, and submit yourselves; and beholding his end, emulate his faith.

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 St Alexander Nevsky, tone 4*

As a Russian Joseph not reigning in Egypt but in heaven,  
O Alexander the right-believing prince,  
recognize your brothers and accept their entreaties.  
Increase the harvest of your people through the fertility of your land  
and protect the cities of your dominion by your supplications;  
and with our Orthodox hierarchs  
battle against all heresies. *twice*

*And, if it is a Vigil* Virgin Mother of God, rejoice... *once.*

*If it is not a Vigil, the troparion of the saint once, then*

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

*After the first reading of the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody* You have appeared today...

Let the new Israel rejoice her creator, and let the children of Russia rejoice in their prince, the right-believing Alexander Nevsky; for the king of kings has crowned him with a royal diadem. *twice*

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

*Theotokion* Stretching forth your most pure hands, O virgin Mother, protect those who hope in you, and who cry to your Son: Grant your mercies to us all, O Christ.

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

Let us all cry out to the favorite of Christ, praying earnestly: End the warfare of our passions, and dispel the illusions of the demons, O blessed one; and entreat Christ our God, that he grant us great mercy. *twice*

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

*Theotokion* The awesome mystery of God wrought in you is inconceivable and incomprehensible, O divinely greeted Lady; for having conceived, you gave birth to the infinite one, clothed in flesh through your most pure blood: ever entreat him, your Son, O pure one, that our souls be saved.

*Polyeleos, and this magnification*

We magnify you, O right-believing Prince Alexander, and we honour your holy memory; for you entreat Christ our God for us.

*Verse* Shout with joy to God, all the earth; sing to the honour of his name, and give him glory as his praise.

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

O blessed one, the Holy Spirit appointed you to tend your homeland on the pastures of salvation, and Christ has shown you to be a luminary. Therefore, dance and rejoice with boldness, receiving a double wreath from the bestower of crowns. *twice*

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

Joseph was amazed to see that which transcends nature, your conceiving without seed, O Mother of God. He remembered the dew upon the fleece, the burning bush which remained intact and the blossoming rod of Aaron. In witness to these things, your spouse and guardian proclaimed to the priests: The Virgin bears a child and after childbirth still remains a virgin.

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

*Prokimenon, tone 4*

Gird your sword upon your thigh, O mighty warrior; in glory and majesty tread down your foes, and triumph.

*Verse* God, your God, has anointed you with the oil of gladness above your fellows.

Let every breath praise the Lord... *and the rest, with the Gospel of John, number 36*

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

Come, all you people, let us offer praise to the blessed one, singing: Rejoice, radiant pillar illumining us with the splendors of miracles; rejoice, dew-laden cloud extinguishing the flame of the passions and bedewing the minds of the faithful, O godly Alexander.

*Canon of the Paraklisis Canon to the Mother of God, tone 8  
and that of the saint, also 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.

Christ our God, grant me intelligence and understanding that I may hymn the glorious wonderworker with fitting praises, and with rejoicing hymn his memory.

Radiant luminary of the Russian land, shining with miracles like another sun: be mindful of all who keep your memory, O blessed Alexander.

Divinely wise Alexander, even though the divinely illumined land of Russia produced you in latter days, yet you were given the honour of the ancients, fittingly receiving the gift of miracles.

*Theotokion* Beyond the laws of nature, you gave birth to God, the given of the Law, incarnate of you, O Virgin. Beseech him, as he is good, that he overlook our iniquities.

*Ode 3*

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

You were a bright beacon, blessed Alexander, ever dispelling the deep darkness of infirmities with the brilliant rays of your miracles, O wise one.

Rejoicing, you stand before the throne of grace today with all the angels, spreading a wealth of healing upon the world: save us all by your supplications, O blessed one.

Coming together, let us fittingly praise the pious and crowned Alexander, who is the generous bestower of miracles, who entreats the Lord for us.

*Theotokion* Truly the Lord reigns in the kingdom which will never fall. Through you, the Mother of God, he clothed himself in holy flesh as in beauteous splendour, as said the psalmist; with which he suffered death and destroyed its kingdom.

*Sessional Hymn, tone 8*

You are seen to be a star of great brilliance because of your splendid life, becoming a vessel of the Holy Spirit. After many years in the grave, your holy relics were found to be incorrupt, and from them you flow with rivers of miraculous healings upon those who cry out with faith: Rejoice, right-believing Great Prince Alexander. *twice*

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

*Theotokion* Generations of generations glorify you, as you foretold, O Maiden; for you were the palace and divine temple of the creator of all, where the Most High made his abode and clothed himself in flesh, that he might save us.

*Ode 4*

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

With the beams of the grace of the threefold sun, illumine with splendour those who celebrate your feast, O glorious Alexander, and deliver us from the demonic darkness of the passions.

Kings and princes, priests and nobles, elders and youths, and people of every age: leap up with splendour, and magnify the memory of the blessed one in hymns.

As the beloved son of the light, you have now passed over to divine light, and with joy now join chorus with the choirs of angels.

*Theotokion* I have you as my helper, and am not put to shame, O most pure Mother of God: I have you as my intercessor, and I fear not my enemies.

*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 became a radiant and constant star, the liberator of captives, the enricher of the poor, the physician of the sick, the ally of kings and the confirmation of Russia.

Glorious Alexander became a wonderworker in Russia, shining as a radiant beacon on the world, illumining all who languish in the darkness of the passions.

Your truly wondrous and glorious memory has shone in the land of Russia, O blessed one, and brings gladness to the assemblies of the faithful.

The gates of Eden were opened for you, O blessed one, where ineffable and thrice-radiant light shines in the unshakable kingdom of heaven, where, rejoicing, you have received the reward of the righteous.

*Theotokion* You delivered mankind from mortality and corruption, for you gave birth without seed to God who is by nature the bestower of life, for the benefit of those who praise you with faith.

*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 budded forth as a branch from an honoured root and lived piously on earth, O glorious one; and you were a pure habitation of the Spirit, sanctifying those who have recourse to you with faith, O blessed one.

Now the holy land of Russia is filled with gladness on the appointed day of the feast of the glorious and blessed wonderworker Alexander, who ever keeps his homeland safe.

With hymns let us bless Alexander, glorifying him as the helper of orphans and widows, our invincible ally amid misfortunes; for he delivers from tribulations and sorrows those who celebrate his memory with gladness.

*Theotokion* As the most holy temple, O Mother of God, you gave birth to the inexhaustible fountain, O immaculate Lady.

*Kontakion of St Alexander Nevsky, tone 4*

As your kinsmen Boris and Gleb appeared to you,  
bringing you help from heaven, O bless'd Alexander,  
when you fought against Velgar the Swede and his warriors,  
so now come to the aid of your people  
and contend against those who wage war upon us.

*Ikos* As an eagle gathers its young under its wings, so did Alexander gather his people, scattered of old by the assaults of the enemy; and he now assembles us for a spiritual festival. Come then, let us rejoice in the Lord, and glorify our glorious kinsman and master; and let us sing: Rejoice, glory of Russia, might of its sceptre, bravery of its warriors, strength of its weaponry: be mindful of your flock which the Lord appointed you to oversee, and contend against those who wage war upon us.

*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.

Today the Church of Christ, celebrating the festival of Alexander, truly pours forth grace upon those who have gathered, who pray earnestly and sing to him with love.

In all the lands of Russia the word has gone forth that a glorious wonderworker has appeared, pouring an abundance of healings upon all who hymn him fervently.

You blossom like a flower in your miracles, O blessed one, and bestow healings upon those who have recourse to your protection, O wise and wondrous one.

*Theotokion* God, incarnate of your virginal womb, has appeared for our salvation: knowing you to be his Mother, O Mother of God, we cry out to him in the Orthodox manner: Blessed are you, the God of our fathers.

*Ode 8*

*Irmos* The God-proclaiming children in the furnace trampled the flames of fire underfoot, as they sang: Bless the Lord, all you works of the Lord.

For the lands of Russia God made you glorious in miracles, O Alexander, and adorned you with heavenly gifts: beseech him to have mercy on us all.

Like the dawn, the radiant day of your festival has appeared, glorious Alexander, enlightening the hearts of all who praise you with faith.

The day of festivity, the feast of gladness has dawned: let us hasten, O faithful, purifying our souls and bodies; for godly Alexander summons us.

*Theotokion* Your birthgiving was prefigured in images of old, O Virgin Mother, for as the furnace did not consume the youths, so did the divine fire leave your womb unburnt.

*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.

With splendour we celebrate today your holy repose: fill with joy and gladness those who praise, O Alexander of great renown.

You are the great shield and might of Russia, O Alexander, and the boast of Orthodox Christians; and we entreat you: preserve your homeland from alien nations.

Shining with rays of never-fading light upon those in darkness, O glorious one, guide us who hymn you to the enlightenment of gladness.

How can we hymn you fittingly, blessed Alexander? For there is no tongue which can describe your various healings and the many gifts and miracles which you bestow upon your posterity.

*Theotokion* Like the dawn you shone forth Christ, the Sun of Righteousness, upon the benighted and lost, O Virgin, who carried him in your arms.

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

Your fame spread even to the lands of the Swedes, O Alexander, and the adversary was frightened even by the mention of your manly name. And now, O blessed one, may you invisibly terrify our enemies, who array themselves against your Christ-loving army.

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

*Theotokion* Virgin Mother of God, we bless you with unceasing hymns, for you gave birth to one of the Trinity, and you carried in your divine arms the most rich Word, who is immutable and unchangeable.

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

O all-glorious wonder; he who had dominion on earth departed the world; the ruler of Russia laid aside his sceptre, he shed his robe of royal purple to be covered with a burial shroud; the crowned princely head removed its princely diadem; he left on earth his transitory kingdom for an eternal one in heaven, where he is crowned with a royal diadem. *twice*

How numerous the enemies you vanquished, O valiant warrior of Jesus Christ: those visible with the sword and piety, and those invisible with prayer; the flesh by abstinence, the world by renunciation of it; and thus you ascended to heaven as an glorious victor.

You taught us by your wise deeds: no one can take anything from this world, into which we have brought nothing. Having forsaken transitory things, you desired heavenly things, which you inherited, which we pray that we also may not be deprived thereof.

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

You fought the good fight, won the race and kept the faith, O truly faithful Prince Alexander; therefore, a crown of righteousness was kept for you, wherewith the true bestower of rewards crowned you: entreat him, that the children of Russia, the flock entrusted to your care, be saved.

Both now and for ever...

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

## Liturgy

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

*Prokimenon, tone 7*

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

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

*Epistle to the Galatians, number 213*

*Alleluia, tone 6*

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

*Gospel of Matthew, number 43*

*Communion*

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

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# The Cinture of the most holy Mother of God

*We choose to commemorate the Venerable Fathers of the Kiev Caves whose relics lie in the Far Cave;  
and thus, from the service of the Cinture, only its Canon is sung, at Compline.  
The service for the venerable fathers follows this one.*

## Vespers

*At Lord I call to you... 6 verses, tone 6,  
to the Special Melody As one valiant among the martyrs...*

The shrine holding your cinture \* is ever acknowledged to be \* an ark of sanctification for your servants, \* a sacred defence, \* their glory and boast, \* and a fountain of healings. \* Having gathered today sacredly, \* we hymn your many mighty works \* and the extent of your wonders. *twice*

Behold the glorious place, \* the ever-radiant church, \* where a treasure has been laid up: \* the cinture of the divine Maiden, honoured with grace. \* Come here, O people, and find \* enlightenment and abundant cleansing; \* and cry out with a thankful heart: \* We who are saved by your birthgiving \* bless you, the most holy Virgin. *twice*

With joy, we have acquired \* the holy deposition \* of your cinture, O Mother of God, \* for you have been pleased to bestow it upon your city \* as a sacred engirdlement, \* a treasure no one can steal, \* a precious gift, \* the inviolate riches of a river of healings \* full to overflowing with spiritual gifts. *twice*

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

The Church of God is clad in your holy cinture as with a splendid crown, O Mother of God; and, rejoicing, it shines and mystically sings to you: Rejoice, precious diadem and crown of divine glory; rejoice, fulness of glory and everlasting gladness; rejoice, refuge of those who come to you, our intercessor and salvation.

*Aposticha, tone 4,  
to the Special Melody You have granted a sign...*

You gave your cinture to your city, O most glorious one, \* as a firm defence, \* protecting it from every misfortune \* by divine acts, \* and preserving it unvanquished by the foe; \* for it cries out with love: \* Your Son and Lord, \* who alone is compassionate, \* is my strength and might, \* and the cause of my great rejoicing.

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

Those who reign piously \* are splendidly adorned by your cincture, \* as with a precious crown, O most pure Lady. \* They boast in your divine greatness \* and are known to inspire terror in the adversary, \* and they sing praises to him \* who was born of you indescribably: \* O most glorious Jesus, \* save us all, as you are compassionate.

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

Gird us with the power of your cincture, O Virgin, \* strengthen us against the enemy, \* subdue the passions \* which ever torment and war against us, \* and ever grant us victorious dispassion, \* that we may glorify you in purity \* and ardently cry to your Son: \* O almighty Jesus, \* save us all, as you are compassionate.

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

Having cleansed our minds and thoughts, let us celebrate with the angels, splendidly beginning the hymn of David to the Maiden, the Bride of Christ our God the king of all, saying: Arise, Lord, into your resting place, you and the ark of your might. Adorned as a beautiful palace, you have assigned her to your city, O Master, to fortify and protect it from the pagan foe by your mighty power, through her supplications.

*Troparion, tone 8*

Ever-virgin Mother of God, the protection of mankind, | you have given your city a mighty legacy, the cincture which robed your honourable body | which has remained incorrupt through your seedless maternity, by which nature and time have been renewed. | We implore you to grant peace to your people and great mercy to our souls.

## **Matins**

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

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

In the beauty of your virginity, O pure one, you wound your cincture about him, the most comely Word, to whom you gave birth. This you have given to your servants, O Lady, as a protection, help and a fountain of sanctity. With faith we all celebrate its honourable deposition, O most holy Virgin.

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

*After the second reading of the Psalter, the Sessional Hymn,  
same tone and melody*

O blessed one, who alone possessed a virginity and a birthgiving free of corruption, and who has given to mankind a garment of salvation, your holy cincture which even to this day remains intact; through which we your servants receive great mercy.

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

*We provide one of the two Canons of the Deposition.  
The Katavasia is of the Elevation of the Cross*

*Ode 1*

*The first Canon, tone 8  
upon the acrostic Gird me with your strength, O pure Virgin  
composed by Joseph.*

*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.

Gird me with divine strength, as I hymn your sacred cincture, O pure and exalted virgin Maiden, the divine stronghold and impregnable rampart of your people.

You gave birth to the mighty God who girds the pious with strength, O immaculate Lady, and so we call you blessed; and joyously kissing your divine cincture, we find mercy and grace.

Joyfully we form a choir today for the deposition of the sacred cincture of the honoured divine Maiden, from which a girdle of incorruption, a seamless garment and a robe of salvation have been woven for us.

Your people hasten to your power and protection, O immaculate Lady: be their help and grant to each those petitions which lead to salvation, saving our souls from trials.

*Ode 3*

*The first Canon*

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

Touching the sacred cincture of the Virgin with fervent faith, the heart is renewed and girded with invincible power against impure passions, protected by incorporeal foes.

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The sacred cincture which girded your incorrupt body, O Maiden, remains intact, sanctifying those who approach it piously and removing sickness and sorrow.

As the most beautiful dwelling of the Word incarnate, O pure one, you were pleased to place your cincture in your holy temple; venerating which, we are sanctified.

With joyful heart we honourably venerate your precious cincture: it is the honour of all the faithful, O Mother of God, for it has touched your precious body.

*Kontakion, tone 2,  
to the Special Melody In supplications...*

Your precious cincture, which encircled your womb which was pleasing to God, O Mother of God, is the invincible might of your city and an inexhaustible treasury of good things, O only ever-virgin Lady who gave birth.

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

The precious cincture which girded your womb was sanctified in the temple of God as a divine offering, O pure and immaculate one who conceived God. Touching it with faith, and venerating it with fear and honour, we are sanctified.

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

*another Sessional Hymn, in the same tone  
to the Special Melody Having been lifted up...*

Your people celebrate the deposition of your precious cincture with splendour, and cry to you, O pure Virgin: As you gird all against the power of the enemy, lay low the arrogance of godless barbarians, and guide our life, that we may do the will of the Lord.

*Ode 4*

*The first Canon*

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

Having reposed, you were taken up to the unwaning light, O pure one, yet for those who call you blessed you left, in place of your body, your precious cincture, a fount of miracles, a place of salvation, and a rampart for the city which honours you.

We enter your church, a new heaven, where your divine cincture has been enshrined as a treasure as splendid as the sun, emitting rays of miracles, illumining the hearts of all, and dispelling the gloom of the passions, O Maiden.

You are the ark of noetic sanctity, O pure and exalted Lady; and you bestow upon your people the precious shrine containing the cincture which clad your body, as a great refuge and an inexhaustible source of healings.

A gift of great value has been brought to your city: your precious cincture, O immaculate Lady; and it was enshrined on this day in your divine temple, and has become a cause of great rejoicing for those who fervently love you, O Mother of God.

The shadows of the Law and the visions of the prophets foretold that you would be the Mother of God, O most pure one through whom the curse has been lifted and perfect blessing and saving grace have blossomed for those who hymn you with faith and love.

*Ode 5*

*The first Canon*

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

When your divine cincture was enshrined on this day in your temple, O divinely joyous one, all manner of blessings were laid up with it; and those who approach are filled to overflowing with sanctity, receiving that which is asked with faith.

In giving birth to the most comely Word you were adorned, O Virgin, and in your beauteous habitation you have been pleased to enshrine the beautiful cincture with which you girded your beauteous body, O Mother of God.

Your holy temple is known by all as a second paradise, O immaculate Lady; for it has acquired your cincture, which fills the hearts of those who with faith fall down before it, with divine fragrance, like a sweet-smelling rose.

As cloud of divine rain, O immaculate Lady, you let fall the water of sanctification, bringing the land, frozen by sin, to the fruitfulness of piety: with faith we call you blessed.

*Ode 6*

*The first Canon*

*Irmos* The abyss of sins and the storm of transgressions assail me and cast me violently to the depths of despair, but extend your mighty hand as you did to Peter, O my guide, and save me.

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For us you carried as an infant him who existed before time began, and you renew hearts grown old through sin, which gain regeneration through the deposition of your precious cincture, O ever-virgin Maiden.

Your holy church, marvellous in righteousness, has your miraculous cincture, flowing with wonders, as an abyss of healing for the poor, O virgin Mother.

Every soul gathering in your holy temple is filled with gladness to see your cincture, like a radiant sun emitting the light of the works of the Maker of all and the divine Spirit.

Overlook our offences, O pure Lady, and strengthen our hearts, for you gird with power those who faithfully guard your cincture as a treasure of great price which cannot be taken away.

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

Today your church celebrates the deposition of your precious cincture, and it earnestly cries out to you, the exalted Lady:  
Rejoice, O Virgin, the boast of Christians.

*Ikos* Illumine me with your light, O Virgin Mother of God, and disperse the darkness which grievously lies upon my mind, that in purity I may approach you, the pure one who brought deification to mortals. I hymn your divine cincture which outshines the sun, and which this world has as a firm protection and hope; which vanquishes the devices of iniquitous foes, destroys their wiles, and ever preserves your servants. Rejoice, O Virgin, the boast of Christians.

*Ode 7*

*The first Canon*

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

The Queen of all, departing to the mansions of heaven, has left behind her cincture as a treasure for all, by which we are saved from the invasion of foes, visible and invisible.

Let us approach the fount which pours grace and mercy: the shrine of the precious cincture of the Virgin and Mother who honoured humanity with her birthgiving.

All you hosts of heaven praise the Lord; all you nations of men glorify her who gave birth to him, for she has given her cincture to the faithful as a true refuge and salvation.

Let the clouds drop righteousness at the deposition of your cincture, O divinely joyous cloud; and let every soul rejoice and sing sweetly: Blessed is the God of our fathers.

*Ode 8*

*The first Canon*

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

The coffer [containing the cincture] of the divine Maiden and pure Queen of all, like a holy throne which none may enter, is splendidly enshrined as a holy place from which perfect rest flows abundantly upon those who labour amid many pangs.

You gave birth to the Lord on earth, and with your holy hands truly girded him who girds the pious with power; and now, having ascended to the heavens above, you left your precious cincture as might and protection for men below, O virgin Mother of God.

Divine grace which follows your precious cincture, is truly the healing of the ailing, the strengthening of those who stumble, the encouraging of the despondent, a rudder for those at sea and the return of the lost; and we venerate it with faith for ever.

Celebrating the deposition of the divine cincture, we honour the sacred festivity and sing with joy: Rejoice, Mother of God, joy of the angels and of all who sing with faith: You children, bless; you priests, praise; and you people exalt him above all for ever.

*Ode 9*

*The first Canon*

*Irmos* Heaven was struck with awe and the ends of the earth were amazed, that God should bodily appear to men and that your womb became more spacious than the heavens. Therefore the ranks of angels together with mankind magnify you O Mother of God.

Behold, the divine litter of Solomon, which sixty mighty ones, in the words of Scripture, surround as though a royal bower. In a precious coffer she places her cincture today, that all the faithful may invoke her, and for the safekeeping of the pious.

O city of the king of heaven, of whom wondrous things have been spoken, you have given your holy cincture as a precious and holy gift to your city, for the confirmation of the faithful; and thereby rulers, resplendent in Orthodoxy, vanquish the adversary.

You mountains, drop with sweetness, and you hills, eternal gladness. Gatherings of patriarchs, choirs of martyrs, the company of prophets and honoured assembly of the divine apostles, rejoice with us at the deposition of the holy cincture of the divine Maiden.

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Having sanctified all things by your birthgiving, O Virgin, you now bestow upon us an excess of enlightenment: your holy cincture, at whose deposition the earth dances and honours you, who has filled mankind with ineffable joy.

As you are merciful, O pure one, deliver me, who has recourse to your mercy, from the false love of the passions, from the enemy who ever tempts me with the burden of transgression, from despondency, cruel abduction, captivity and sin.

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

Honouring your precious cincture, wherewith you girded your sacred body, O virgin Mother of God, we now celebrate its deposition, whereby we are delivered from corruption, tribulations and dangers, O Mother of God the Most High.

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

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

The Church is arrayed in your holy cincture \* as with a splendid crown, O most pure Mother of God, \* and, rejoicing, it is made radiant today, \* and dances mystically, \* crying out to you, O Lady: \* Rejoice, O crown, \* O diadem divine. \* Rejoice, O sole glory of my fulness, \* my everlasting gladness. *twice*

As you are a mighty bulwark, \* an unshakable confirmation and salvation, O most pure Lady, \* you have given your honourable cincture \* to your people and your city \* as a splendid vesture, \* which saves those who honour it with faith and earnest fervour \* from every evil confinement, O Bride of God.

Your church, O most pure Lady, \* is seen today \* as an inexhaustible fountain. \* For rivers of grace flow abundantly \* from your holy shrine \* and gladden the thoughts of the faithful \* who cry out to you with faith and love: \* You are our joy, our gladness, \* and our life.

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

Having cleansed our minds and thoughts, let us celebrate with the angels, splendidly beginning the hymn of David to the Maiden, the Bride of Christ our God the king of all, saying: Arise, Lord, into your resting place, you and the ark of your might. For, having adorned her like a beautiful palace, you have assigned her to your city, O Master, to fortify and protect it from the pagan adversaries by your mighty power, through her supplications.

*Great Doxology, Litanies and Dismissal.*

## Liturgy

*At the Beatitudes, 8 verses:*

*4 from The Ode 3 of first Canon, and 4 from Ode 6 of the second Canon.*

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

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

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

*Epistle to the Hebrews, number 320*

*Alleluia, tone 8*

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

*Gospel of Luke, number 54*

*Communion Verse*

I will take up the cup of salvation and call upon the name of the Lord.

**The Venerable Fathers  
of the Kiev Caves,  
whose incorrupt relics rest in the Far Cave**

*Transferred to this date from August 28*

**Vespers**

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

*At Lord I call to you... 6 verses, tone 8  
to the Special Melody O all-glorious wonder...*

Divinely wise Theodosius, commander in the army of the heavenly king, who has assembled a regiment of the venerable as spiritual soldiers; blessing their struggles, we offer them hymns of praise and cry out: As you have boldness before God, the Master of all, implore great mercy for our souls, and peace for the whole world. *twice*

A wondrous sight is seen by eyes of the mind: the blessed fathers, the spiritual warriors, who with wings of flame, come down from heaven and hasten to our aid, arraying themselves against the prince of this world. Let us fall down before them, crying: We invoke you, our tireless helpers: hasten to save us from the foes that beset us, and grant us deliverance from tribulations. *twice*

Surrounding your flock with the armies of heaven, Theodosius our venerable father, repel the attacks of the enemy who ever plots to destroy it with assaults of evil. As you are quick to help, grant assistance to us who have recourse to you and ask of you deliverance; and forsake us not amid the troubles of the visitation of evil. *twice*

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

Our most blessed fathers, standing before the throne of the three-sunned divinity, and shining richly with unapproachable radiance: from sufferings and misfortunes free us who today stand with love on earth and hymn your company with voices of praise, as you are firm mediators and advocates before God for our souls.

Both now and for ever... *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 Wisdom of Solomon.

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

A reading from the Wisdom of Solomon

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

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

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mind. Being perfected in a short time, they fulfilled long years; or their souls were pleasing to the Lord, therefore he took them quickly from the midst of wickedness. Yet the peoples saw and did not understand, or take such a thing to heart, that God's grace and mercy are with his elect, and that he watches over his holy ones.

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

Our venerable fathers of the Caves, \* as divinely chosen tillers on earth \* you planted the noetic vineyard of the virtues, \* from which you produce for us \* the worthy fruit of eternal life.

*Verse* Let his faithful ones exult in his glory, let them sing for joy upon their beds.

You sowed tears amid grief, \* that sufficient fruit of joy \* might flourish in the courts of the Lord: \* delighting therein for ever, \* you pray to the Lord for us.

*Verse* Blessed are those who fear the Lord and walk in the confine of his ways.

Desiring release from the tumults of life, \* you made your abode in a cave; \* and having endured with love of labour, \* you entered into eternal rest. \* Pray there for us to Christ the Master.

Glory be to the Father... *tone 1*

Having escaped the stormy tumults of life, you attained the serenity of the holy cave, and pleasing the Lord there by love of labour, you have now become citizens of Sion on high and sons of the kingdom of God: God-bearing fathers, pray that those who ever honour your company with love may receive a portion of your glory.

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

Joy of the heavenly hierarchies and mighty advocate for those on earth, save us as we run to you, O purest Virgin, for after God we place our hope in you.

*Troparion, tone 4*

Let us honour today the noetic sun and the radiant moon  
the first leaders of the Caves;  
illuminating the firmament of the Church,  
with the whole assembly of the venerable,  
they enlighten those who languish in the darkness of the passions,  
and by their supplications grant help from Christ our God amid all tribulations,  
and implore deliverance for 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 venerable fathers, twice;*  
Glory be to the Father... Both now and for ever... *Theotokion* The mystery hidden...

*After the first reading of the Psalter, the Sessional Hymn, tone 4,  
to the Special Melody* You have revealed yourself...

With many tribulations you travelled the path of this life and, having attained the goal of noetic desire, you made your abode in the bridal-chamber of divine glory; and, rejoicing now with the king and God of all, pray that we who honour your company may also come to share in your gladness, O blessed fathers.

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

*Theotokion* O joyous one, by your supplications you mediate, entreating him who is the fulness of compassion for our souls and the washing away of transgressions for all who hymn you as the pure virgin Mother.

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

Hearing of the wedding of the lamb in the bridal-chamber of heaven,  
when the invitation of the king, the Most High, was issued to all,  
you abandoned the passionate attachments to the world,  
and having washed your garments in the streams of your tears,  
purified, you entered the banquet of Christ our God.  
Pray that, entering with repentance, before its gates of entry are shut,  
we may partake thereof with you, O God-bearing fathers.

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

As we gaze upon the wedding-chamber adorned with eternal glory,  
it is our desire to enter into it together;  
but lacking the needful garments, we are filled with shame,  
lest we be bound by the angels and cast out.  
O Virgin Mary the vesture of boldness for the naked,  
adorn us and lead us into the kingdom of Christ.

*Polyeleos, and this magnification*

We magnify you, our venerable fathers of the Caves, and we honour your holy memory, for you entreat Christ our God for us.

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

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

Following the call of your Lord, and taking the cross as a staff in your hands, and undaunted by the fear which confronted you in darkness, with hope you passed over to the untroubled haven; and having found the reward of your struggles, you rejoice in light unapproachable. We honour you, blessed fathers, who ever beseech Christ our God, that he grant remission of offences to those who celebrate your holy memory with love.

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

*Theotokion* With you, O virgin Bride of God who alone is blessed among women, as the boast and adornment of virgins, an invincible aid amid battles, the confirmation of the weak, and speedy visitation for those in grief, we fall down today in your honourable temple and offer our entreaties, that you beseech Christ our God to grant remission of offences to us who piously worship your most holy child.

*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 43.*

*After the Psalm Have mercy... the verse, tone 8*

Blessed fathers who stand before the throne of the three-sunned divinity, shining richly with unapproachable radiance: from sufferings and misfortunes free us who stand with love on earth and hymn your company with voices of praise, as you are firm mediators and advocates before God for our souls.

*We sing the Paraklisis Canon to the Mother of God, and that of the venerable fathers, 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.

As I begin to traverse the waters of hymnody for your commemoration, O God bearing fathers, give my mind serenity and safety when the storms of passions arise, that in praising you, I may magnify the name of my God.

Going to the holy caves, the verdant field of the noetic paradise, I delight in the sweet fragrance which your relics exude, O venerable fathers, and in gladness of mind I hymn God the creator.

You are a walled garden, O holy cave; for the Most High as a gardener has planted you, the God-bearing fathers, as a multitude of trees, like cedars of Lebanon reaching up to the heights of Heaven; marveling at which, I sing to my God.

Longinus, tireless guardian and keeper of the gates, who had the gift of perceiving the thoughts of those who entered, and who found the honourable calling of the Most High: enter on high and receive the praises of the God-bearing fathers, in whose memory we sing to our God.

Ignatius, shepherd of monastics and healer of the sick, amid our infirmities aid us who honour you, that in your memory we may offer hymns of praise to our God.

Venerable Silvanus, lover of purity and tender of trees, who by your prayer bound thieves, tangible and noetic, who desired to steal your fruits away: save us, we pray, from their fall.

*Theotokion* Surrounded by many brigands, I am insensible, and my foes rob me of the fruits of repentance: by your vigilant supplication and immeasurable goodness, O Mother of God, deliver me, I pray.

*Ode 3*

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

The fashioner of heaven's vault and the earth created this place and placed you there as good citizens, O thrice-blessed fathers. Count us also among your incorrupt community, and pray that we may attain the desired goal of mercy.

Blessed Agathon, namesake of the proclamation of goodness, adornment of fasters, true prophet, healer of the sick: tell us, who are insensible, of the way of iniquity within us, and by your supplications guide us to the eternal path.

We hymn wondrous Zenon, who shone in fasting, and Macarius, the namesake of blessedness: for the sake of these two fathers, we entreat you to rescue us from the passions of soul and body, O true lover of mankind.

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We glorify Achilles, the servant of the sacrifice, as he is a true faster: we set him before you, O Christ, to make supplication. For his sake rescue us from slavery to the passions of the belly, and teach us his temperance, O true lover of mankind.

Hypatius who ministered to the infirm, as you had the gift of healing by the touch of your hand, we implore you: From on high visit us who are beset by spiritual infirmities, and save us by your supplications.

Paisius and Mercurius, bound in this life by the bond of love, after death you were placed in the same grave; and now living together in life incorruptible, by your mediation before God confirm us in oneness of mind and love, we pray.

Laurence, beacon of ascetics, and Moses who bore your cross, enlighten us who walk in the darkness of the passions, and guide us by your supplications, that as we bear our own crosses our feet may not trip on any stumbling-block.

The darkness of the passions enshrouds us who wander on the aimless paths of pleasure, unable to see the light which would set us right. O our guides, lead us and shine on us the light of repentance, a radiant beacon, to illumine our souls.

### *Sessional Hymn, tone 2*

Who can praise the pure life and labours of the venerable fathers of the Caves, who shone in asceticism and in splendid struggles? With love for them we offer gifts of hymnody; for, standing with the angels, they ever pray to the Lord for us.

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

*Theotokion* Grant us your mercy O Mother of God, fountain of tenderness. Look upon us sinners and reveal your power as of old, for we have put our hope in you. Rejoice, we cry to you, as once did Gabriel, the leader of the bodiless host.

### *Ode 4*

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

Following the steps of the fathers of old, you did not avoid even the least of their labours: having received from Christ the equal recompense of eternal life, with the angels you glorify his pre-eternal divinity.

Wondrous Hilarion, in the rank of the angelic habit, emulating the life of the venerable Theodosius also in that rank, ate only once a week, and thus was mighty in glorification, and sang: Glory to your power, O Lord.

The war of asceticism advanced, in which Dionysius, the radiant star, shone brightly; and he now shines in the glory of the saints, and glorifies the one divinity.

Renowned Arsenius, the namesake of manliness, the model of those who love labour as he lived day and night in labour, has received as his reward the gift of working miracles, which he bestows abundantly upon all in need.

Pimen who shared in the ways of the ascetics, in obedience you continually laboured in feats which caused you to sweat drops of blood, in the carrying of wood and the milling of grain, and every night you constantly hymned God and his one divinity.

Athanasius, recluse and unshakable pillar: planted in seclusion you had no need of sensible light, for noetic light shone upon you. Pray that those who honour you may also be illumined by that light.

Glory to you, most holy Trinity, who has glorified an earthly place with inhabitants like those of heaven; and on the day of their memorial we sinners glorify you, Father, Son and Holy Spirit; in hymnody we offer lowly worship as we highly exalt your one divinity.

*Theotokion* Glory to you, the pure one and glory of the Orthodox; for the human race glorifies you with the angels, and, falling down, cries out: O Mother of God, your glory has spread forth, for the salvation of all.

*Ode 5*

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

Blessed fathers who enlightened the land of Russia with the grace given to you: may the lover of mankind spread such beams of grace also upon us, for the sake of your entreaty.

Wondrous Sisoës, and Gregory whose name signifies vigilance, who restrained your passions by fasting: humble the raging lust of our flesh, for to you has been given the grace to aid us amid the passions.

Blessed Paul, lover of abstinence, with the two canonarchs entreat the Master, that by his grace we may restrain from bodily satisfaction and become your heirs in abstinence.

The Word of God who brings understanding to men, O holy Nestor, taught you not book learning, but that which is higher, in which you beheld angels when you prayed and saw your coming end. May we who honour your memory also be partakers thereof, we pray you.

Manly Titus, when you fought in war the enemy struck your head and wounded you; but you went to the mountain of the caves and there wept over your sins; and when

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you received word that they were forgiven, you joyfully departed to the heavenly mansions, O venerable one.

I honour Pambo the obedient, and I marvel, for he endured much in submission to infidels, in fetters for the sake of the faith: he was taken by angels and found himself transported to his own cell; and it was fulfilled in him that obedience delivers from death.

I have fallen into the hands of the noetic foe, and am fettered with heavy chains, from where no brother can deliver me. As you are merciful, most holy Trinity, have mercy upon your creature, and in your goodness free me from the bonds of death.

*Theotokion* I am bound by the many bonds of the passions, and have no hope of release; but as you are the Mother of God the Most High, have mercy upon me, and free me from them; for you alone, after God, have the power to loose the bonds of sin.

### *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.

We offer you our supplications, O God-bearing fathers, for you are our advocates and mediators before God: by your mediation deliver from the darkness of sin those who honour your honourable assembly.

With the eyes of your heart fixed tirelessly on God, you were like innocent babes; yet you directed a stern gaze upon demons, so that they trembled even at the sound of your names. Pray for us, that the assaults of the enemy may be averted from us in shame.

Zachariah, namesake of the remembrance of the Lord, your life was in accordance with your name: courageously arming yourself against the enemy with fasting, you were content to subsist on greens your whole life, and so the demons feared your name. Deliver us from their malice and hasten to our aid, we entreat you.

Blessed Theodore who considered the glory of your noble birth to be dust, exchanging a principality for the monastic habit in which you were pleasing to your Master; dwelling now with the angels in heaven, pray for us, that we also may share in imperishable glory.

Venerable Sophronius, having enclosed yourself in a dark place, you unceasingly sang to God in psalms; and now, delighting in the singing of the angels in the spacious habitations of heaven, pray that we also may hear it.

Serving as a priest of the Most High in holiness and righteousness, wondrous Pancratius, you were enriched with gifts of miracles which you gave freely to those in need; grant them also to us who earnestly approach you amid our ailments.

For the sake of the glory of your name, O transcendent Trinity, you have glorified your venerable ones and their place. In your goodness, O good one, grant that we also may see the glory of the saints, and with them glorify you, the one God in three persons.

*Theotokion* Those who do not glorify you do not enter the glory of life eternal, O most holy Virgin: grant that we may see it, who know you to be the one glorified by the hosts of heaven.

*Kontakion, tone 8*

Venerable saints of the Caves, favorites of God chosen from among the generations of men, who shone in the virtues upon these mountains: the earth did not conceal you, but heaven has been opened to you as a dwelling in paradise; therefore, on the day of your commemoration we offer hymns of praise to God who has glorified you. As you have boldness, by your supplications deliver from all misfortunes us who honour your company, for you are our helpers and mediators before God.

*Ikos* Who can praise your holy ones, O good one? I try to count their number, but they are more than the sands of the sea. O Christ our Master, who numbers the multitude of the stars and gives names to them all: accept their supplications for us, and reveal your compassion to your people; for we know that their boldness before your majesty is able to accomplish much as they mediate before you, for they are ever advocates for our souls.

*Ode 7*

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

Mountain of the caves, rich and fertile, within your inhabitants the Most High was pleased to dwell; with them we also sing: Blessed are you, the God of our fathers.

Mountain of the caves full of fragrance, you were like the hills of Lebanon, exuding the myrrh of the God-bearing fathers, the healing of corrupting ailments; inhaling their perfume, we sing: Blessed are you, the God of our fathers.

Ammon and Mardarius, two ascetics who were lovers of poverty, you have now acquired riches which cannot be taken away: pray that we may obtain the same in the highest, where they sing: Blessed are you, the God of our fathers.

We hymn Rufus, the image for fasters and lovers of labour, with blessed Benjamin who gave away his possessions to the poor that he might gain Christ, the one pearl whom we love as we sing: Blessed are you, the God of our fathers.

Theophilus, adornment of hierarchs who occupied the see of Novgorod and beheld the Lord himself: entreat his goodness, that with you we also may see his face and sing: Blessed are you, the God of our fathers.

## August 31

Martyrius, luminary among deacons and model for those who love labour, who possessed the gift of expelling evil spirits from men and healing infirmities: drive from us the spirit of evil and all falsehood, that in purity we may sing: Blessed are you, the God of our fathers.

Supremely good Trinity, with the glory which you had from ages past prepared for your servants, glorify those who glorify your saints, that they may sing: Blessed are you, the God of our fathers.

*Theotokion* O most joyous Mother and Queen, grant everlasting joy to those who offer cries of joy to you, and open the gates of paradise to the Christian race which ever sings to you: 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.

Mountain of the caves, habitation of the Queen of Heaven, a multitude of mighty and venerable fathers fills you, armed with the sharpened swords of their prayers against the prince of this world, who sing to God: We praise and exalt him above all for ever.

Mountain of the caves, all of the east and west, south and north see in your fold a spring gushing with the myrrh of the miracles of the God-bearing fathers, poured abundantly upon us who hymn and exalt the Lord above all for ever.

What praise can we offer you, God-bearing fathers? How can we proclaim your labours and struggles with our halting speech? We know not, but teach us, holy Evthymius who kept silence, that with you we may hymn the Lord for ever.

Blessed Pior and Cassian, splendour of fasters lovers of labour, who both shone as heavenly luminaries in your life: with the radiance of the grace given you illumine us, that with you we may hymn the Lord for ever.

Mindful of the blessedness of those who weep, venerable Paphnutius, you ever shed tears; and having inherited that place of joy, pray that we also may dwell there where there is no weeping, that with you we may exalt the Lord above all for ever.

We honour your memory and that of the wondrous Joseph, O holy ones who pleased God in fasting and labours, and we pray that through you we may find help in all misfortunes, and may be granted to exalt the Lord above all for ever.

Passing in mind through the fold of the holy cave, we see a multitude of venerable fathers, like stars in the firmament, impossible to count. Rendering praise to God for all of them, we pray that he grant that with them we may exalt him above all for ever.

*Theotokion* Beset by the world-loving serpent, I flee to your fold, O pure one: shelter me under the protection of your mercy, and deliver me from his fangs, that, saved, I may exalt you for ever as Mother of God.

*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.

This holy mountain was before a vale of tears and a den of thieves, but now is a house of God, and those who dwell there are blessed, sanctified by you, the God bearing fathers; therefore, we magnify you.

Let the sound of rejoicing and the voices of those who love the feasts of the Church mingle in praise of your company, O fathers of the caves: accepting our praises, save us from all misfortune and grief, that we may ever magnify you.

Taking up the yoke of the cross with joyful soul and working the mountain with the plough of labour, you planted this garden with the noetic sweat of your brow, O God bearing fathers; and we who receive its fruits are filled with gladness, as we magnify you.

The Lord shepherds you now in a place of verdure, O blessed fathers: what good thing shall he deny you? He pours you forth as a torrent of sweetness, from which, a single drop sweetens the bitterness of our life: we pray that we may sing to our God with joy.

We implore you, blessed fathers who have passed from a place of tears to one devoid of weeping: from every sorrow deliver us who together honour your memory, that we may all magnify you.

You are the glory and the imperishable gladness of the choir of the venerable fathers, O Trinity, through whom they have vanquished the world, the flesh and the invisible foe; and have received crowns, and rejoice with the angels, ever magnifying you.

*Theotokion* We glorify you, the most glorious city of God, for the Most High founded you and gave you as a refuge to all who flee from the face of the enemy. Be a haven also for us, that we may continually magnify you.

*Exapostilarion*

O royal sanctuary, chosen generation, holy hierarchs, priests, monks, virgins and wonder-workers, and the whole company of the venerable fathers of the caves: gather together today to make supplication, that for your sake the king of glory may save all who piously honour your company.

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

*Theotokion* We glorify you, O pure Virgin, as the holiest of those who are holy, and we magnify the Word who was born of you. Accept from us this glorification, and grant that we may glorify you where all the saints glorify you as the Mother of God.

Let everything that has breath... *and the Praises, 4 verses, tone 4*  
*to the Special Melody* You have given a sign...

By submitting your mind in obedience to Christ, you made the wisdom of the flesh captive, O blessed fathers; and having sailed the sea of the passions, you have attained your ultimate desire. Therefore, Jesus who loves mankind, the Saviour of our souls, has given you the honours of the calling of the Most High. *twice*

With torrents of tears and with utter poverty you quenched the furnace of passionate attachments to the world and uprisings of self-will, O venerable fathers, and you dwelt in dark caves as in a splendid bridal-chamber, glorifying with the angels Jesus who loves mankind, the Saviour of our souls.

Having cleansed your mind of the clinging clay of the passions, the tribulations and cares of life, O God-bearing fathers, in the hope of the life which is to come you rejected all corruptible things; and dwelling now amid life incorruptible, pray for us to Jesus who loves mankind, the Saviour of our souls.

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

Desiring the blessedness of the undefiled,  
you hastened to tread the path of the commandments of the Lord,  
and searching for the testimonies of the will of God,  
you made your abode in the mountains, defiles and gloomy caves,  
where you crucified the world and the lusts;  
and having vanquished hordes of demons,  
you have now inherited never ending life and glory.  
Pray for us, O venerable fathers,  
that with you we may attain the Jerusalem on high  
and the salvation of our souls.

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.

*Great Doxology, Litanies and Dismissal.*

## Liturgy

*At the Beatitudes, 8 verse: 4 from Ode 3 and 4 from Ode 6.*

*Prokimenon, tone 7*

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

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

*Epistle to the Galatians, number 213*

*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 Luke, number 24*

*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 bearing your creator you surpass the spaciousness of the heavens.  
~ Glory to him who dwelt in you;  
~ glory to him who came forth from you;  
glory to him who set us free by your giving of birth.

### Tone 2

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

## Resurrectional Theotokia

*Aposticha* Here is a new wonder greater than all the miracles of old,  
for who has ever known a mother to bear a child without a man,  
and to hold in her arms him who encompasses the whole creation.  
It was the will of God to be born,  
and you, the immaculate one, carried him as an infant in your arms.  
Therefore with your maternal boldness,  
pray to him without ceasing for us who honour you,  
that he save our souls and have mercy on us.

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

### Tone 3

*Dogmatikon* How can we not wonder, O most honoured one,  
at your bearing of both God and man?  
Without blemish and even without knowing a man,  
you have brought forth a fatherless Son in the flesh,  
begotten motherless of the Father before the ages,  
who suffered no change, mixture nor separation,  
but kept in full the identity proper to each nature.  
Therefore, O Lady, Virgin and Mother,  
entreat him to save the souls  
of those who in the true faith confess you to be the Mother of God.

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

*Dismissal* We sing your praises, O Virgin Mother of God  
who has mediated the salvation of our race;  
for your Son and our God, by taking flesh from you  
and accepting suffering through the cross,  
has delivered us from corruption,  
as he is the lover of mankind.

**Tone 4**

*Dogmatikon* David the prophet,  
 who through you became the ancestor of God,  
 raised his voice to sing in prophecy  
 of the great things done for you, saying:  
 The queen stands at your right hand.  
 For God who was pleased to be made man of you fatherless  
 has shown you to be the mother and mediator of life,  
 to restore his image corrupted by the passions and save the world:  
 for finding the stray sheep lost in the mountains,  
 Christ takes it upon his shoulders and brings it to his Father  
 and by his will unites it to the heavenly hosts, O Mother of God,  
 he who has great and abundant mercy.

*Aposticha* Regard the supplications of your servants, O immaculate one:  
 crush the savage assaults that beset us and calm all our distress,  
 for your protection is our safe and secure anchor:  
 let us not be put to shame, O Lady,  
 for in you we have found an intercessor, and we call upon you.  
 Speedily heed the entreaties of those who call to you in faith:  
 Rejoice, O Lady, the helper of all,  
 our joy and protection, and the salvation of our souls.

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

**Tone 5**

*Dogmatikon* In the Red Sea of old,  
 the image of the unwedded bride was depicted:  
 there Moses parted the waters;  
 here Gabriel is the servant of the mystery.  
 Then, Israel passed dryshod through the deep,  
 while now the Virgin gives birth to Christ without seed.  
 After the passing of Israel, the sea remained untrodden:  
 after the birth of Emmanuel, the undefiled Virgin remains incorrupt.  
 O God who existed eternally as now,  
 and who has appeared as a man,  
 have mercy on us.

## Resurrectional Theotokia

*Aposticha* O most honoured Virgin,  
the temple and gate, the palace and throne of the king,  
through whom Christ the Lord, my deliverer,  
appeared to those bound in darkness;  
as he, the Sun of Righteousness, wished to enlighten  
his creatures formed by his hand in his image;  
as you have the boldness of a mother towards him,  
we entreat you, O exalted one,  
unceasingly implore him that our souls be saved.

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

### Tone 6

*Dogmatikon* Who would not call you blessed, O most holy Virgin?  
Who would not hymn your most pure maternity?  
For the only begotten Son  
who shone forth from the Father from eternity,  
came forth, ineffably incarnate from you, O pure one.  
He who by nature is God,  
for our sakes assumed the nature of man;  
not divided into two persons,  
but known in two natures without confusion.  
O pure and most blessed Lady,  
pray to him to have mercy on our souls.

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

*Dismissal* He who called you his blessed mother,  
went to his voluntary suffering,  
shining forth upon the cross in his wish to recover Adam,  
and saying to the angels:  
Rejoice with me, for I have found the lost coin.  
Glory to you, O God, who has ordered all things in wisdom.

**Tone 7**

*Dogmatikon* You, the Bearer of God, are known to be a mother  
who past nature remained a virgin.  
This is beyond words and understanding,  
and no tongue can describe the wonder of your maternity.  
Most glorious was your conceiving, O pure one;  
and inconceivable the manner of your giving of birth.  
For when God so wills, the order of nature is overturned.  
Therefore, knowing you to be the Mother of God,  
we all fervently beg you to pray that our souls may be saved.

*Aposticha* All we who dwell on earth take refuge  
under your protection, O Lady,  
and cry out to you: O Mother of God, our hope;  
deliver us from our countless transgressions  
and save our souls.

*Dismissal* As the exalted treasury of our resurrection,  
raise from the pit and depths of transgression those who hope in you;  
for by giving birth to our salvation  
you have saved those who are subject to sin:  
a virgin before and during giving birth,  
you have remained in virginity,  
even after giving birth.

**Tone 8**

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

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

## **Resurrectional Theotokia**

*Dismissal* For our sake you were born of the Virgin and suffered crucifixion, O good one,  
and destroyed death by death and as God revealed the resurrection.  
Forsake not those who were fashioned by your hand but show your love for mankind, O merciful one.  
Receive the intercession for us of the Mother of God who gave you birth,  
and save us, your despairing people, O our Saviour.

**Theotokia sung at the Verses<sup>11</sup>,  
that is, at *Lord I call to you* . . . and at the *Aposticha*,  
after *Both now and for ever*...  
and according to the tone of the *Glory* verse**

**Tone 1**

*Sunday 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>11</sup>These being, with a few exceptions, the Theotokia provided in the Octoechos for the *Aposticha* of Vespers and Matins.

## Theotokia at the Verses

*Friday Vespers, Saturday Matins* At the sound of Gabriel's voice | calling to you: Rejoice, O Virgin, | the Master of all things was conceived in you, the holy tabernacle, | as the righteous David said. | In bearing your creator, you surpass the spaciousness of the heavens. | ~ Glory to him who dwelt in you; | ~ glory to him who came forth from you; || glory to him who set us free by your giving of birth.

*Saturday Lauds* You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

### Tone 2

*Sunday Vespers, Monday Matins* As the source of him who is compassion, grant mercy to us, O Mother of God. Look upon us sinners and reveal your power as of old; for, trusting in you, we cry out to you, Rejoice! as once did Gabriel, the supreme commander of the bodiless ones.

*Monday Lauds* O holy Mother of the ineffable light: we piously magnify you, honouring you with angelic hymns.

*Monday Vespers, Tuesday Matins* Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Tuesday Lauds* We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Tuesday Vespers, Wednesday Matins* We sing to you, the most glorious Virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have risen, and have been granted life and have received paradise, our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Wednesday Lauds* We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

*Wednesday Vespers, Thursday Matins* Through you, the ever-virgin Mother of God, we have become sharers of the divine nature, since for us you gave birth to God incarnate; and so we all piously give you fitting glory.

*Thursday Lauds* We magnify you, the Mother of God, crying out: Rejoice, cloud of the unwaning light, who carried the Lord of glory.

*Thursday Vespers, Friday Matins* We sing to you, the most glorious virgin Mother of God, for through the cross of your Son, Hades has been destroyed and death put to death; we mortals have arisen, and have been granted life and have received paradise,

our ancient delight. Therefore, giving thanks, we glorify Christ our God who alone is mighty and most merciful.

*Friday Lauds* We magnify you, the Mother of God, crying out: Rejoice, staff from which God issued without seed, who destroyed death on the tree.

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

*Saturday Lauds* O holy Mother of the ineffable Light: we piously magnify you, honouring you with angelic hymns.

### **Tone 3**

*Sunday Vespers, Monday Matins* Awed by the beauty of your virginity and the radiance of your purity, Gabriel called to you, the Mother of God: What worthy praise can I offer, and by what name shall I invoke you? I am in doubt and stand in awe, and as I was commanded, I raise the cry: Rejoice, O full of grace.

*Monday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Monday Vespers, Tuesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Tuesday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

*Tuesday Vespers, Wednesday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Wednesday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Wednesday Vespers, Thursday Matins* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

*Thursday Lauds* Each of us rightly runs to where he is saved; and what other refuge can protect our souls as well as you, the Mother of God?

## **Theotokia at the Verses**

*Thursday Vespers, Friday Matins* Having gained the cross of your Son as a staff of power, O Mother of God, therewith we cast down the arrogance of the enemy, unceasingly magnifying you with love.

*Friday Lauds* O Mother of God who alone is blessed, our refuge and strength, the mighty help of the world: by your supplications protect your servants from every necessity.

*Friday Vespers, Saturday Matins* We sing your praise, O Virgin Mother of God | who has mediated the salvation of our race; | for your Son and our God, by taking flesh from you | and accepting suffering through the cross, | has delivered us from corruption, || as he is the lover of mankind.

*Saturday Lauds* The prophets proclaimed, the apostles taught, the martyrs confessed, and we believe, that you are truly the Mother of God; therefore we glorify your ineffable birthgiving.

### **Tone 4**

*Sunday Vespers, Monday Matins* To her, raised at the Holy of Holies in the Temple, arrayed in faith and wisdom and perfect virginity, Gabriel the supreme commander brought from heaven the salutation: Rejoice. Rejoice, O blessed one. Rejoice, most glorified one, the Lord is with you.

*Monday Lauds* Unable to hymn you worthily, O Mother of God who is more exalted than all creation, we entreat you: generously have mercy upon us.

*Monday Vespers, Tuesday Matins* To the Mother of God let us now run most earnestly, | we sinners all and wretched ones, | and fall down in repentance calling from the depths of our souls: | O Lady come to our aid and have compassion on us; | hasten for we are lost in a throng of transgressions; | turn not your servants away with empty hands, || for we hope in you alone.

*Tuesday Lauds* We magnify you, the Mother of God, crying out: You are the bush unburnt, in which Moses beheld the fire of the divinity as flames.

*Tuesday Vespers, Wednesday Matins* O immaculate Virgin Mother of Christ our God, a sword pierced your most holy soul when you saw your Son and our God voluntarily crucified: therefore, most blessed one, pray without ceasing that he grant forgiveness of our transgressions.

*Wednesday Lauds* We magnify you, the Mother of God, crying out: You are the mountain, from which was ineffably cut the stone which has destroyed the gates of Hades.

## Theotokia at 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

## **Theotokia at the Verses**

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.

*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* 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.

## Dismissal Theotokia

### Dismissal Theotokia, used after the Troparia of the saints at Vespers and again at Matins after *God is the Lord...* and at the end of Matins

#### Tone 1

*Sunday Vespers, Monday Matins*      Creation rejoices to see within you the wonder of wonders, O full of grace; for you conceived without seed and ineffably give birth to him whom the ranks of angels cannot see: entreat him on behalf of our souls.

*Monday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Monday Vespers, Tuesday Matins*      O Mother of God, full of grace, who without being burnt conceived the divine fire; who without seed gave birth to the Lord, the source of life: save those who magnify you.

*Tuesday Lauds*      You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

*Tuesday Vespers, Wednesday Matins*      In you we have an advocate, O most pure one, and by your supplications we are delivered from danger. Guarded in all things by the cross of your Son, we all magnify you with due reverence.

*Wednesday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Wednesday Vespers, Thursday Matins*      O Mother of God, full of grace, who without being burnt conceived the divine fire; who without seed gave birth to the Lord, the source of life: save those who magnify you.

*Thursday Lauds*      You gave birth on earth without a father, to him who, in a manner beyond comprehension and recounting, was begotten in heaven without a mother: O Mother of God entreat him on behalf of our souls.

*Thursday Vespers, Friday Matins*      Having gained your intercession, O most pure one, delivered from evils by your supplications, and protected wholly by the cross of your Son, we all piously give you fitting praise.

*Friday Lauds*      O most pure Mother of God, who is blessed in the heavens and glorified on earth; rejoice O bride the unwedded.

*Friday Vespers, Saturday Matins*      At the sound of Gabriel's voice | calling to you: Rejoice, O Virgin, | the Master of all things was conceived in you, the holy tabernacle, | as righteous David said. | In bearing your creator, you surpass the spaciousness of the

heavens. |~ 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.

## **Dismissal Theotokia**

*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: 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.



*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.

## **Dismissal Theotokia**

*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 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.

## **Dismissal Theotokia**

*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.