

THE 29th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYRED VIRGIN THEODOSIA
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy martyr, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

Shining with the radiance of virginity, * O honored Theodosia, * and splendidly adorned * with a royal robe * dyed in the blood of martyrdom, * O all-wise one, * thou didst make thine abode in the heavenly bridal-chamber of Christ, * rejoicing with the angelic ranks in perpetual chorus, ** O glorious and all-immaculate maiden.

O virgin martyr, * all-praised Theodosia, * desiring Christ with all thy soul, * thou didst endure the wounds of martyrdom, * courageously enduring lacerations * for Him Whom thou didst love, * thy sides raked with iron claws. * O the steadfast opposition of thy struggles, ** whereby thou didst truly cast the prideful one down to the ground!

Splendidly adorned * with beauty of body and soul, * thou didst bring thyself to Christ, * desiring to be crowned by Him with a wreath of glory, * O all-glorious martyr Theodosia, * manifestly receiving upon thy brow, as is meet, * the truly priceless diadem of the kingdom, * having been shown to be an incorrupt bride, ** O thou who art divinely wise.

But if Alleluia is to be chanted at Matins instead of “God is the Lord ...,” we sing first the following Stichera of the Theotokos, in the same melody:

Rejoice, O enlightenment of men’s souls, * forgiveness of offenders, * correction of the indifferent! * Rejoice, O consolation and joy, * helper of the sorrowful! * Rejoice, O good one, * thou healing of the souls of the infirm! * Rejoice, O reconciler and mediator for us before God, ** O pure one who art more holy than all the seraphim!

Receiving flesh from thy blood, * the pre-eternal God * showed thee forth unto men, * O pure one. * Wherefore, deliver thy servants * from all misfortunes and evil circumstances, * and from the snares of the wicked foe, * and grant that all who glorify and do thee homage ** may partake of the effulgence of the elect.

Save me, O most pure Sovereign Lady, * who hast given birth ineffably unto Christ the Savior, * for thee alone have I acquired * as an intercessor and an unassailable rampart, * my protection and joy, * the divine consolation of my soul. * Wherefore, deliver me from the worm which sleepeth not * and from everlasting fire, ** O Mother of Christ God.

Glory ..., Both now ..., Theotokion, in Tone VIII:

Let me magnify thee * with joyful cries, O pure one, * and glorify the abyss of thy love for mankind. * Save me from misfortunes, * and rescue me from the soul-destroying darts * of the invisible and most evil foe; * for I wield thee against him * as a firm and invincible weapon, ** O divine Bride, Mother of Christ God.

Stavrotheotokion: “**W**hat is this sight which I see, * which mine eyes behold, O Master? * How is it that Thou Who dost sustain all creation, * art lifted up upon the Tree and diest, * granting life unto all? * thus said the Theotokos weeping, * upon seeing God and man * Who had shone forth ineffably from her ** hanging upon the Cross.

Troparion of the holy martyr, in Tone IV:

Thou didst right pleasingly attain unto virtue, O martyr, * and didst become a pure habitation of Christ, * the beloved abode of the Holy Spirit. * Wherefore, suffering well, thou didst put to shame the enemy * who wagemeth war upon the human race, * and didst cut down Copronymus with the sword of the Faith, * O Theodosia rejoicing, thou hast passed over to the heavenly bridal-chamber. * Ask thou great mercy for those ** who ever honor thee with faith.

AT MATINS

Canon of the holy martyr, the acrostic whereof is: “I sing the glory of the martyr Theodosia”, in Tone IV:

ODE I

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

God Who of His own will ascended the Cross, became for thee the path of suffering, and, casting down the tyrant, He made him like unto a bird for the martyrs to play with.

On earth, O most honored Theodosia, thou didst right mightily smite the prince of falsehood, suffering mightily, O all-praised martyr, and thou didst receive a crown of glory as one victorious.

He who of old was arrogant in his pride hath now been cast down, struck a blow by thy patience, O martyr; for, having received the powers of the Cross, thou didst put to shame him who was boundlessly haughty.

Theotokion: Wickedly didst the serpent deceive me, making me captive, instilling in me the desire to become a god; but called by thee, O most pure one, I have truly been immutably deified.

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Divine desire showed thee to be an honored bride, O Theodosia, a martyr of Christ, who loved His Cross.

Having forsaken the corrupting thought of the flesh, O honored and most glorious Theodosia, thou dwellest with the life-creating Spirit.

By thy divine gift of grace, O honored one, heal thou my mind and cure my soul, which hath been made impotent by the passions.

Theotokion: Thou hast restored my fallen countenance, O pure Sovereign Lady who hast given birth to the Prince, the Resurrection of us all.

Sessional Hymn, in Tone VIII: Spec. Mel.: “Of the Wisdom ...”:

Truly drowning all the might of the wicked devil in the streams of thy blood, O glorious one, thou didst pass unharmed over the great abyss of torments, and manifestly made thine abode in the holy land, receiving the reward of thy labors as is meet, being deemed worthy of entry into the bridal-chamber of heaven, O all-praised Theodosia. Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

Glory ..., Both now ..., Theotokion in Tone VIII:

Let us hymn the portal and ark of heaven, the all-holy mountain, the radiant cloud, the bush unburned, the noetic paradise, the restoration of Eve, the great treasure of the whole world, for within her was the salvation of the world and the remission of the ancient transgressions wrought. Wherefore, let us cry out to her: Entreat thy Son, that He grant forgiveness of transgressions unto those who piously worship thine all-holy birthgiving.

Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Redeemer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: “The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the loving-kindness of Thy mercy. O long-suffering Lord, Thou abyss and inexhaustible wellspring of mercy, have pity and grant forgiveness of sins unto those who with faith hymn Thy divine sufferings!”

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

The accursed tyrant desired in his arrogance to frighten the might of thine endurance with wounds, but thou, O all-praised one, didst cry aloud: “Glory to my God!”

Thou wast providentially enriched with a divinely bestowed and godly name, O martyr and passion-bearer; for thou hast becomet a gift of God gladdening us who honor thee with faith and love.

Arrayed in a vesture adorned with the blood of thy martyrdom as with dye, O divinely wise Theodosia, thou didst cry out to thy Bridegroom with love: “I hasten after Thee!”

Theotokion: Divinely giving birth to the incarnate Word, O pure Virgin, thou didst remain a virgin, wherefore, with steadfast faith and unceasing voices we cry aloud to thee: “Rejoice, O Sovereign Lady!”

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Loving Christ, the Myrrh Who was poured forth, O maiden, with divine wisdom thou didst follow after Him, glorifying Him with hymns.

The martyr traded this transitory life for life everlasting, and inherited the kingdom of heaven in exchange for a little blood.

Like fountains and springs the healing relics of the martyr pour forth cures upon the infirm and through faith heal afflictions of soul.

Theotokion: Who can describe thy mystery, O all-immaculate one? For thou didst contain within thy womb the Creator Who cannot be contained by anything.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Following Thee, O Christ, the martyr Theodosia eagerly accepted death, undaunted by the threats of the tyrants, and she emulated Thy voluntary suffering.

Readily strengthened by Thy Cross, O Savior, women trample upon the heads of serpents, as Thou didst foretell, for they are wounded by the love and divine desire of Thee.

Theotokion: Finding thee to be a wholly perfect and all-comely turtle-dove, a blossom and lily of the valley, O Mother of God, the noetic Bridegroom made His abode within thee.

Kontakion of the holy martyr, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Through labors O martyr, * thou didst attain unto the life abounding in ease, * and with thy blood thou didst choke Copronymus, * the enemy of the Church of Christ, O all-blessed Theodosia; * and rejoicing with the armies on high, ** do thou protect those who honor thy memory.

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Gazing with faith upon thee who art adorned with divinely given beauties, O martyr, in hymnody we splendidly cry out to thy Bridegroom: Blessed art Thou in the temple of Thy glory, O Lord!

Rejoicing now with the virgins bearing lamps, O martyr, thou hast now entered into the heavenly bridal-chamber with Christ, crying: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: He Who doth sit upon an all-exalted throne hath rested upon thee, finding thee to be a throne fit for God on earth, O Virgin. Blessed art Thou among women, O most immaculate Sovereign Lady!

ODE VIII

Irmos: Having spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Released from the bonds of the flesh, O honored Theodosia, thou didst soar aloft, rejoicing, to the splendid bridal-chamber, joining chorus with the bridal choirs, resplendent in the scarlet blood of martyrdom, and crying aloud: Bless the Lord, all ye works of the Lord!

Thou hast been deemed worthy to live in splendor in the heavenly bridal-chamber, O honorable and ever memorable Theodosia, having acquired everlasting glory, truly enriched with the fruit of thy courage, and crying aloud: Bless the Lord, all ye works of the Lord!

Thou wast manifestly adorned, in accordance with thy name, O honored Theodosia; for in thee hath an excellent divine gift been given to us, O all-wise one, giving forth rivers of gifts which pass understanding to those who chant with faith: Bless the Lord, all ye works of the Lord!

Theotokion: **H**aving truly given birth unto God, thou hast been truly called the most pure Mother of God, truly bearing a divine name according to thy birthgiving. Wherefore, with divine wisdom we, the faithful, glorify thee as the Theotokos, O all-immaculate Sovereign Lady.

ODE IX

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

By thine entreaties loose thou the bonds of sins from those who piously hymn thee, O divinely wise, most honored and all-praised martyr Theodosia, standing before God Almighty.

Deified through gazing upon God, thou hast attained the artful desire of Eve, our first mother, becoming a god through divine communion. Wherefore, we magnify thee, O all-blessed Theodosia.

Christ, thy Bridegroom, is all sweetness, all spiritual consolation, O martyr and passion-bearer Theodosia. As thou delightest in Him now, be thou mindful of us in thy supplications.

Theotokion: **H**e Who hath adorned all things by His word, desiring to come in the flesh, made His abode in thee alone, having found thee to be more holy than all others; and He hath shown thee to be the true Theotokos, O Virgin Mother.

AT LITURGY

Troparion of the holy hieromartyr, in Tone IV:

Thou didst right pleasingly attain unto virtue, O martyr, * and didst become a pure habitation of Christ, * the beloved abode of the Holy Spirit. * Wherefore, suffering well, thou didst put to shame the enemy * who waged war upon the human race, * and didst cut down Copronymus with the sword of the Faith, * O Theodosia rejoicing, thou hast passed over to the heavenly bridal-chamber. * Ask thou great mercy for those ** who ever honor thee with faith.

Kontakion of the holy hieromartyr, in Tone II:

Through labors O martyr, * thou didst attain unto the life abounding in ease, * and with thy blood thou didst choke Copronymus, * the enemy of the Church of Christ, O all-blessed Theodosia; * and rejoicing with the armies on high, ** do thou protect those who honor thy memory.