

THE 8th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR VENERABLE MOTHER PELAGIA
AT VESPERS

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

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

O most glorious wonder! * Showing courage, a woman hath trampled the enemy underfoot * and quenched the passions of the body * through great abstinence. * Zealously taking the Cross of the Lord * upon her shoulders, * Pelagia put off the burden of life’s possessions * and followed after Christ ** through the teachings of the wise Nonus.

Thou hast been revealed to us as a new Thecla! * For, finding thy teacher Nonus * to be another Paul, * thou didst accept his teachings, O glorious one, * having fervently embraced repentance, * and through abstinence thou didst join thyself to Christ, * O most blessed and most honored Pelagia. * Wherefore, cease thou never to pray to Christ, ** that we be saved.

Rejoice, O most honored Pelagia! * For, most honorably enkindled * by zeal divine, * thou didst cast aside the pleasure of fornication, * O most blessed one, * and hastening to Nonus, didst cry aloud: * “Thou must needs give answer for my deeds * if thou wilt not seal me with the sign of Christ, O glorious one, ** investing me through baptism with a pure raiment!”

Glory ..., the composition of John the Monk, in Tone IV:

Where sin hath increased, there grace aboundeth, as the Apostle hath taught; for in prayers and tears thou didst dry up the abyss of many offenses, O Pelagia, and didst finally bring to the Lord right acceptable repentance, and therein dost pray for our souls.

Both now ..., Theotokion, or this Stavrotheotokion in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Stavrotheotokion: **U**pon beholding Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who bore Thee lamented, * and maternally exclaimed to Thee: * “O most desired Son, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thine arms and legs are nailed * by the iniquitous ones, O long-suffering Word, ** and that Thou hast shed Thy blood, O Master?”

Troparion of the venerable one, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Pelagia.

AT MATINS

Both canons from the Oktoechos; and that of the saint, with 4 Troparia, the acrostic whereof is: “I honor the wise Pelagia with love”, 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.

Mystically setting her divine memorial today before the whole world as a great feast, Pelagia commandeth all to partake of her struggles as though they were food.

Making its abode within thy soul, O honored one, desire beyond all desire illumined thy mind, and the enkindled flame of the Spirit illumined thee burning away the dross of thy passions.

Fleeing the waves of the sea of sin, O honored Pelagia, thou didst put in at the calm harbor of Christ; wherefore, thou hast inherited the land of the meek by thy repentance.

Theotokion: Thou art the calm of those whirled about in the midst of life, their firm and mighty anchor, O pure one; and thou art their haven and sustenance, ever guiding and saving those who have recourse to thee.

ODE III

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

Uplifted by thy manifold pangs, thou hast soared aloft to the heavens of Christ on wings of abstinence, O dove.

Having washed away the fetid mire of the passions with the water of Christ, O honored Pelagia, thou didst show thyself to be myrrh for Him.

Thine ardent love and desire for God truly became a deadly weapon against the enemy, O honored one.

Theotokion: Thy gladness, O pure one, dropping down like the morning dew, doth ever quench the furnace of the passions for those who hymn thee.

Sessional Hymn of the venerable one, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Having quenched the flame of the passions with the dew of repentance, thou didst offer thy life to Christ thy Savior; and, fleeing the world for His sake, thou didst withdraw in solitude to the desert, attaining unto an angelic life. Wherefore, obtaining from God an honorable end with great glory, thou hast become known to the ends of the earth, O angelic Pelagia. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

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

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

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!

Liken to a most precious incense burning on the embers of abstinence, O Pelagia, thou didst become a wholeburnt fragrance for Christ our God, hastening to the sweet savor of His myrrh.

Thy bodily splendor which before was liken to the mire of sin, O Pelagia, thou didst wholly transform into undefiled beauty, which Christ, thy Bridegroom, desired.

The grace of the Spirit, abiding in thy soul like a spark of the Word, O Pelagia, kindled a lofty flame of faith and burned up thy sins.

Theotokion: O Theotokos, thou didst put forth the Rod from whence Christ our God, the noetic Flower, grew, filling all things with divine fragrance, in that He is the inexhaustible and precious Myrrh.

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.

Irrigated with the mystic waters of the Spirit, through the pangs of asceticism thou didst blossom forth in faith with the fruitfulness of the virtues.

Thou, O Lord, the Light of all who lie in darkness, hast shone forth in the heart of the venerable one the splendor of divine understanding.

Sown with tears, O honored Pelagia, thy pangs have gathered an abundance of gladness and joy in the heavens.

Theotokion: Thy grace hath truly been shown to be marvelous, O most pure one, most gloriously performing wonders and acts of power throughout the earth.

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.

When the never-waning radiance of Christ our God was manifest in the soul of Pelagia, the prince of darkness was driven away, and the grace of the Spirit and faith in Him made their abode therein.

She who before had been trapped by the serpent hath been shown to be a snare for him, restraining his power and trampling down his wickedness by the power of God.

Loving Christ God, thy Bridegroom, thou didst adorn thyself with the virtues, O Pelagia, and arrayed in thy divine labors, thou hast been deemed worthy to dwell in His bridal-chamber.

Theotokion: Of old, all the divine prophets desired to behold thine ineffable glory; yet in latter times thou didst appear to us who love thee more than all.

Kontakion of the venerable one, in Tone II:

Spec. Mel.: “Seeking the highest ...”:

Laying waste to thy body with fasting, * with vigilant supplications thou didst entreat the Creator concerning thy deeds, * that thou mightest receive complete remission; * and this thou hast manifestly acquired, O mother, ** having shown us the path of repentance.

Ikos: Come with me, as many as have defiled yourselves in sins in this life, and let us strive to emulate the penitence, tears and struggles of our venerable mother Pelagia, that we may quickly receive forgiveness from God as did the blessed one who, while yet alive, washed away the defilement of sin and received from God complete forgiveness, showing forth the path of repentance.

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.

Thou hast truly been shown to be an abyss of divine corrections, drowning all the might of the enemy therein. Wherefore, thou dost chant: Blessed art Thou in the temple of Thy glory, O Lord!

Divinely melting thy body and soul like pure gold in a crucible, O honored Pelagia, thou didst show forth thy pristine beauty as most lustrous through extreme abstinence.

Having truly shed the first garment of the passions and the corrupt man in the divine font, O glorious one, thou didst put on the new man, in the image of Christ.

Theotokion: **T**he Word of God Who sitteth on the throne of the Father strangely and awesomely made His abode within thee, O Theotokos, and lifted up our nature, exalting it in Himself, in that He is compassionate.

ODE VIII

Irmos: **H**aving 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.

The beams of thy miracles shine forth radiantly like the sun, revealing the fullness of the splendor of thy life, and the divine faith which shines within thee; and they cry out: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout the ages!

Binding thyself faithfully to Christ with an unbreakable bond, thou didst cleave unto Him and through union with Him remained inseparable from His love. Through faith in Him, O Pelagia, thou didst noetically become a part of Him, abiding inseparably with Him.

Having received understanding in thy heart, through the Spirit thou didst manifestly forsake all the vainglory of life; wherefore, astonishing all by thy sudden transformation, O honored one, thou hast filled even the heavens with gladness.

Theotokion: **T**he noetic armies hymn thy mighty works, O most pure Virgin, and all the patriarchs, the prophets and the apostles manifestly proclaim them, as do the choirs of the martyrs and all the multitude of the venerable. And with them we also offer thee homage.

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.

Thou didst truly desire to behold the beauty of Christ thy Bridegroom, O venerable one, for Whose sake thou didst crucify thyself to the world, and cause the beautiful flower of thy body to wither, hating the love of temporal life.

Completely casting off the burden of the body, O Pelagia, through abstinence and pangs thou didst make passage to the mansions of heaven, wherein thou delightest in the beauty that thou dost love, O glorious one.

O venerable one, watch now over all who honor thee with love and celebrate this, thine annual commemoration. Pray thou to thy Creator and Fashioner that we may become partakers of His glory.

Theotokion: I hymn thy grace, O Virgin, I magnify thy glory! For thou art truly the enlightenment and consolation of my soul, my speedy helper, my salvation and defense.

AT LITURGY

Troparion of the venerable one, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Pelagia.

Kontakion of the venerable one, in Tone II:

Laying waste to thy body with fasting, * with vigilant supplications thou didst entreat the Creator concerning thy deeds, * that thou mightest receive complete remission; * and this thou hast manifestly acquired, O mother, ** having shown us the path of repentance.