

THE 9th DAY OF THE MONTH OF NOVEMBER

COMMEMORATION OF THE HOLY MARTYRS ONESIPHORUS AND PORPHYRIUS
OF EPHESUS AND OF OUR VENERABLE MOTHER MATRONA, ABBESS, OF
CONSTANTINOPLE

COMMEMORATION OF OUR VENERABLE MOTHER THEOCTISTIA OF THE ISLE
OF LESBOS
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the holy martyrs, in Tone VIII:

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

O martyred spiritual athlete, blessed Onesiphorus, * thou didst confess Christ God, * suffering greatly * before the tribunal of the iniquitous, * enduring the wounds of blows * and the immolation of thy whole body. * Wherefore, thou hast been crowned with the wreath of victory * by the hand of the Creator of life, ** O all-praised one.

O martyred spiritual athlete Porphyrius, * by the grace and power of the Spirit, * thou didst dye a purple robe for thyself in baths of thy blood, * and, arrayed therein, * thou wast shown to be most splendid, * reigning with our one God, * Who reigneth forever, O glorious one. * Him do thou now beseech, ** that we all be saved.

O right victorious martyrs, * for the Life of all * thou wast slain in sacred manner, * and, rejoicing, ye were stretched out * on a searing gridiron, * made fast to horses and dragged about, * and ye thus received a blessed end. * Wherefore, ye are glorified and blessed, ** O ever-blessed ones, who ever pray for us.

And 3 Stichera of the venerable one, in Tone IV:

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

The uprisings of the flesh * didst thou honorably subject to thy soul * through ascetic feats of fasting, * and thou didst follow Christ, * and didst dwell most devoutly in the midst of the fasters, O Matrona, * quenching the burnings of pleasure * with divine showers of tears, * enkindling a most intense desire ** for the Creator.

A sacred habitation * didst thou erect in many, * for the use of God, * being thyself a temple of the Spirit, O all-wise one, * and by thy spiritual purity thou hast guided souls * to the beneficial struggles of fasting, * and thou hast brought them, saved, to the Master * as a dowry, O Matrona. ** With them we honor thee faithfully.

The maidens loved * the Bridegroom and Lord, * submitting to His teaching; * and having disdained in, the Spirit the weakness of the flesh, * with diligence they piously * restrained the passions, * and with thee, O Matrona, * have been led into the heavenly bridal chamber of God, ** ever rejoicing.

Glory ..., Both now ..., Theotokion, in the same melody:

O all-pure one, * who hath contained the infinite God in thy womb * Who, in His love for mankind, hath become a man, * and hath received our substance from thee, * deifying it: * disdain me not who am now sorrowing, * but quickly take pity * and free me from divers enemies ** and the malice of the evil one.

Stavrotheotokion: Beholding Thee * nailed to the Cross, O Lord, * the ewe-lamb Thy Mother marveled * and cried out: “What is this that I see, * O my Son most desired? * How hast Thou been rewarded * by the unfaithful and iniquitous assembly * which hath enjoyed Thy many miracles? ** Yet glory to Thine ineffable condescension, O Master!”

Troparion of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Glory ..., 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 Matrona.

Both now ..., Theotokion, or Stavrotheotokion.

AT COMPLINE

Canon of the venerable Theoctistia, in Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

As thy life and manner of living were wondrous, O Theoctistia, the immaterial angels were touched by thy new and extraordinary character and the ascetic strictness of thy way of life, which transcended nature.

From childhood thou didst spurn all worldly food and every carnal pleasure, loving fasting, by which thou didst constrain all the movements of thy body.

The Sower of the good seed found good soil in the childlike innocence of thy soul, and He planted therein the seed of life and gathered in fruit a hundredfold.

Theotokion: Theoctistia, loving thee, the most pure Maiden and mighty aid of the faithful, with all her soul from childhood, became a receptacle of all the virtues, in a manner surpassing nature.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Living a God-pleasing life, thou didst not hide from the evil one; wherefore, he beset thee with evils and led a multitude of Arabs against Lesbos, thy native land.

The enemy strove to hand thee over, bound, to the enemies of the righteous; but the Redeemer, rescuing thee straightway from the vile ones, preserved thee in purity.

Eluding like a bird the hands of thine enemies on the island of Paros, thou didst desire to become a nun thereon, ever abiding there as a custodian in the temple of the Ever-virgin Mother of God, which was in that place.

Theotokion: Placing all her hope on thee, O Virgin Mother and Maiden, Theoctistia acquired thee as her protection, nourishment and mighty aid amid evils.

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Secretly departing into the inner islands, thou didst escape thy visible enemies, upon which the intense battle of thine invisible enemies was launched against thee.

Who can recount in any way the struggles in which, exerting thyself, thou didst engage the princes of darkness, whose darts were like fire and whose words were perplexing?

O the divine grace which preserved thee! How, alone and young in years, thou didst put to shame the hordes of noetic Ethiopians, vanquishing them in thy feminine nature!

Theotokion: Theoctistia, living in her young body with a most perfect understanding, set all her hope in Thy Mother, O God, and reached a goodly age.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recallesh us from the darkness of sin.

Elevating thy mind unto God, thou didst pass over all the needs of the body and all stumbling of desire. Wherefore, neither hunger, nor thirst, nor cold, nor nakedness, nor burning heat was able to vanquish thee, O glorious one.

Seeing thy strange manner of life, the enemy raged with hatred, vexing thee and tempting thee with all manner of snares; yet he could not trip thee up, O blameless one.

Treating all the temptations of the evil one as though they were the arrows of children, thou didst finish the race of thine asceticism without turning back, putting to shame his vain arrogance.

Theotokion: In that thou art blessed among women, O most blessed Theotokos, our noetic Helper set thee apart for Himself, creating power within thee, setting at naught those who oppress us.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Living with complete lack of necessities, thou didst transcend the laws of nature. Wherefore, though tangible, yet abiding in the flesh like one of the immaterial ones, thou didst desire unseen things.

Through the Holy Spirit thou didst foresee thine end approaching. Wherefore, as was God's good pleasure, thou wast seen by a hunter, so that thine awe inspiring manner of life not remain hidden.

When the hunter saw thee in church, possessing an appearance transcending that of flesh and blood, O venerable one, he marveled, O the wonder! thinking that he had beheld a phantom, for so great was the change wrought in thee.

Theotokion: O most pure Lady, reject me not who am full of grievous impurity; but be thou merciful and amenable to me, and accept me who bring as supplication the entreaties of thy Theoctistia.

Sessional Hymn, in Tone I:
Spec. Mel.: “Thy tomb, O Savior ...”:

Dedicated to God from thy childhood, O Theoctistia, as a goodly building fit for the Creator, taking up His easy yoke with zeal from thy youth, thou didst not take part in the turmoil of life, but preserved blameless all thy senses. Wherefore, like one of the incorporeal ones, thou didst live a wondrous life on earth.

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

O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who place their trust in thee, O Maiden, and save our souls by thy divine supplications.

Stavrotheotokion: **U**pon seeing the Lamb and Shepherd hanging dead upon the Tree, * the unblemished ewe-lamb, cried aloud, weeping * and exclaiming maternally: * “How is it that Thou dost willingly endure abasement and sufferings * which surpass all telling, ** O my Son, and supremely good God?”

ODE VII

Irmos: **An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.**

Thou didst quickly end the fear of him who was frightened by the sight of thee, revealing what had befallen thee according to the providence of God, O pure one, for which thou didst render glory to God with thanksgiving in his presence.

Having fasted for thirty-six years, and been unable to commune of the Savior's Body and Blood, thou didst ask him who happened upon thee to bring thee reverently a portion thereof.

Having arrived bearing that which thou didst desire, with utmost reverence he placed it in thy hand; and receiving it, thou didst say unto God in gladness: “Now mercifully let me, Thy handmaiden, depart, according to Thy word!”

Theotokion: **O** all-hymned one, thou wast well-pleased to receive thy servant, and didst grant her ineffable good things. By her supplications make us also partakers of the incorruptible food, O pure one.

ODE VIII

Irmos: **Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.**

Having partaken of the fearful Mysteries with faith as thou didst desire, O venerable mother, thou didst leave dust unto dust and with honor the angels bore thy precious spirit unto the Lord.

The faithful hunter, approaching thee again to receive a blessing from thee, found thee lying dead in thy mortal nature; and marveling, he reflected on the same fate that awaited him.

He who was not accustomed to doing good pondered in his thoughts, and boldly laying hold of thy precious hand in a God-pleasing fashion, promised to keep it in honor of thy holy memory and as a remembrance of thy life, O blessed one.

Theotokion: **I** honor thy holy virtues, O Lady, though I have in nowise acquired virtuous activity; but as thou art merciful, have pity on my senses and deliver me from my most wicked habits.

ODE IX

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Thou didst restrain the ship of him who stole thy hand, together with its sailors, at the island of Paros until, having understood, he returned it, replacing it with the rest of thy precious body.

Those who had been cast forth and restrained, having experienced the power inherent in thee, hastened together to thy relics to venerate them and embrace them; yet they found nothing, for they had vanished from sight, in a way known only to God.

Having accepted the infliction of great pain, the more so for Christ, O venerable one, and possessing great boldness to entreat Him, be thou mindful of those who honor thy divine memory, and ask that we may receive the cleansing of sins and correction of life.

Theotokion: **D**esiring to save all mankind, the Lord chose thee to be His own Mother and set thee to be the cause of every good thing for the faithful, but having embittered Him by our iniquity, O merciful Lady, we hope to obtain mercy through thee.

Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Desiring to receive everlasting good things, thou didst consider every pleasure of transitory things to be the merchandise of wickedness, and food to be the burning of the passions. Wherefore, from childhood thou didst join thyself to the ranks of monastics, O pure one.

Recognizing all the wiles of the unclean spirits, thou didst valiantly oppose them, uprooting the movements of the passions and, as David says, laying hold of the children of evil and dashing them against the stone which is Christ.

Eluding the hands of the soldiers by the intervention of God, thou didst dwell in the wilderness, seeking Christ, and noetically passed over the worldly sea of the passions of life to the calm haven of the tranquility of the Most High, Whom thou didst desire, and dost now behold Christ.

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

Rejoice, O mountain of curds! Rejoice, seat of God! Rejoice, divine dominion! Rejoice, bush unburnt! Rejoice, O Theotokos! Rejoice, thou bridal-chamber! Rejoice, ladder of heaven! Rejoice, O temple! Rejoice, O jar! Rejoice, O tabernacle! Rejoice, thou joy of the world unending!

Stavrotheotokion: **U**pon beholding the Lamb * lifted up upon the Cross, * the immaculate Virgin cried aloud, weeping: * “O my Child most sweet, * what is this new and most glorious sight? * How is it that Thou Who holdest all things in Thy hand ** hast been nailed to the Tree in the flesh?”

AT MATINS

One canon from the Oktoechos, and two canons of the saints:

ODE I

Canon of the holy martyrs, the acrostic whereof is: “Thou dost bring benefit unto those who praise thee,” the composition of Joseph, in Tone IV:

Irmos: I hymn Thee, O Lord my God, * for Thou hast led Thy people out of the bondage of Egypt, * and hast drowned in the waters * the chariots and the might of Pharaoh.

The day of thine honored memorial hath dawned, rendering divine profit unto those who praise thee well, and thereon we entreat thee, O blessed one: Remember us all!

Having thy valorous mind full of boldness, O divinely inspired one, thou didst scorn the mindless command, and, rejoicing, thou didst suffer, O blessed one.

Empowered with heavenly might, O Onesiphorus, thou didst hasten forth to cruel torments, overcoming all the strength of the adversary.

Theotokion: Having given birth unto Life immortal, Christ our Creator and Redeemer, O Virgin who knewest not wedlock, thou didst abolish the tyranny of death.

Canon of the venerable Matrona, the acrostic whereof is: “I hymn the glory of Matrona, as is meet,” the composition of Joseph, in Tone VIII:

Irmos: Let us sing unto the Lord all ye people * Who engulfed Pharaoh in the Red Sea, * singing a hymn of victory, * for He hath been glorified.

As thou art, ever with the ranks of angels and art deified by communion with God, by thy supplications save those who honor thee.

Wholly consumed with divine desire, with showers of abstinence thou didst extinguish the burnings of soul-destroying pleasures.

Thou wast shown to be an honored vessel of the Master, having cleansed thy heart of carnal-passions through fasting, O Matrona.

Theotokion: O divinely joyous one, entreat Him Who was well pleased to be born from thee in a manner surpassing nature, that He save and bring peace unto all.

ODE III

Canon of the holy martyrs

Irmos: The bow of the mighty hath waxed feeble * and the weak have girded themselves with strength: * therefore is my heart established * in the Lord.

Confessing the Word to be equall with the Father and the Spirit, the martyrs manfully repelled the threefold waves of torments in the arena.

Having set thy feet firmly upon the rock of confession and faith, O martyr Onesiphorus, thou wast not moved by the winds of wounds.

Striving with all thy mind towards Christ, the Desired One, O blessed martyr, thou didst not feel the pangs of thy wounds, O all-blessed one.

Theotokion: Look down and save me, O most pure one, for, in a manner beyond all telling and inconceivable, thou hast given flesh to God the Word, Who ordereth all things by divine command.

Canon to the Venerable One

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

With the staff of divine faith didst thou cleave apart the sea of the passions, creating in a godly manner, a straight passage for souls.

Having attained the pure and blameless life of monastics, O all-honored one, thou wast revealed to be the adornment of solitaries.

Thou didst strip thyself of the mortality of destructive passions, and by thy pious life stripped the enemy naked.

Theotokion: The Creator united Himself to flesh in thy womb, O most pure one; and, abiding there, He became a man, that He might give mankind that which is good.

Kontakion to the venerable Matrona, in Tone II:

Spec. Mel.: “Having received grace ...”:

For love of the Lord, O venerable Matrona, * thou didst ignore thy desire for rest, * illumining thy spirit with fasting; * by thy supplications cast down the arrogance of the adversaries, ** for mightily didst thou vanquish the wild beasts.

Ikos: O my God, grant me a stream of discourse, making my mind a wellspring of reverent order, and blessing my tongue, that I may hymn the ewe-lamb whom Thou hast crowned with Thy goodness; for if Thou dost not grant me fitting words, how would I be able to offer even a meager gift unto her who is rich in both words and deeds? Wherefore, grant me the power to confess her contest, for mightily did she vanquish the wild beasts.

Sessional Hymn of the holy martyrs, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Consumed with the fire of divine desire, ye were in no wise scorched by the touch of material fire, O blessed ones, burning up deception, and mercilessly stretched out, O passion-bearers, ye received an ever-memorable end, obtaining glory.

Glory ..., Sessional Hymn to the venerable one, in Tone VIII:

Spec. Mel.: “That which was commanded ...”:

O mother, elect of God, thou didst pass through the tempest of life without foundering, guided to the harbor of life, where thou dost hymn the Redeemer and prayest unceasingly on our behalf, that Christ grant us grace and mercy; and thou preservest the flock which thou didst gather together with effort.

Both now ..., Theotokion in Tone VIII:

O thou who hast given birth to the immutable God, * by thy maternal supplications * make steadfast my heart which is ever-changing due to sin, * slothfulness and the attacks of the deceiver; * that in thanksgiving I also may glorify thee O good one. * O all-immaculate Mary, Birthgiver of God, * have mercy on the flock ** which thou hast acquired.

Stavrotheotokion: **E**ver protected by the Cross of thy Son and God, O Virgin, we vanquish the assaults and wiles of the demons, hymning thee who art truly the Theotokos; and all generations bless thee with love, O most pure one, as thou didst foretell. Wherefore, by thy supplications grant us forgiveness of sins.

ODE IV

Canon of the holy martyrs

Irmos: **F**or the sake of love for Thine image, * **O** compassionate One, * **T**hou didst ascend the cross * and the nations melted away. * **F**or **T**hou, **O** Lover of mankind, * art my strength and my praise.

Radiant with the effulgence of thy pangs, O blessed martyr Onesiphorus, with love thou didst draw the blessed Porphyrius to suffer with thee.

Laying them on a fiery gridiron, the tormentors bound together the warriors of Christ, who rejoiced and burned in spirit.

Rejoicing, O passion-bearers, ye offered yourselves to the Master of all as a perfect immolation and a pure sacrifice; wherefore, ye are blessed.

Deceitful discourses were in no wise able to deceive thee who wast knowingly inclined toward the Master, O most divinely wise and noetically rich martyr Porphyrius.

Theotokion: **O** Maiden, thou hast given birth to God the Word incarnate, Whose good pleasure it was to become like us all in the loving-kindness of His mercy, O all-immaculate Lady.

Canon to the Venerable One

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Having watered thy heart with the drops of thy tears, O Matrona, with the grace of God thou didst cultivate the grain which beareth the fruit of the virtues an hundredfold.

Setting the contemplative steps of thy thought towards Christ, O right glorious one, thou didst remain unblemished by the temptations of the wicked demons.

Having left behind thy husband and the tumults of life in thy valorous wisdom, thou didst love the yoke of Christ, following in His steps.

Theotokion: Without departing from the heavens, O most pure one, God poured Himself forth into thy womb, and the Infinite One became finite, loosing the boundless transgressions of the world.

ODE V

Canon of the holy martyrs

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.

O immoveable pillars of the Church of Christ, through the might of the Spirit ye were shown to be unaltered by the leverage of tortures.

Ye shattered the idols of abominable gods and were shown to be models of piety and manliness, O honorable great martyrs.

Having through faith forsaken transient might, ye were girt about by God with a the skill of a true warrior, and rejoicing, ye suffered.

Theotokion: The Infinite One, limiting Himself, made His abode within thee, O Virgin, and showed thee to be more spacious than the heavens. Wherefore, we call thee blessed.

Canon to the Venerable One

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

Having been vested in the holy habit, O Matrona, thou didst clothe the malevolent enemy in a vesture of shame.

Thou didst trade transitory things for those of the future, and a husband for the immortal Bridegroom, Who leadeth our souls to God.

Offering up night-long praise to the Master, O Matrona, thou didst lull to sleep the pleasures of the flesh.

Theotokion: Thou hast given birth unto the Master of the quick and the dead, O all-immaculate one. Slay thou the passions of my heart.

ODE VI

Canon of the holy martyrs

Irmos: I have reached the depths of the sea * and the tempest of my many sins hath engulfed me; * but do Thou raise up my life from the abyss * O Greatly-merciful One.

The pangs of wounds didst thou endure, O martyr Onesiphorus; and having finished the contest and emerged a victor, thou hast received heavenly honors.

Bound to one another by love, and bound and led forth together, united to the Lord, as mighty spiritual athletes ye achieved separation from your bodies.

Bound to horses and forcibly dragged thereby to the most cruel of torments at the command of the judge, ye were deemed worthy of a blessed end, O right glorious martyrs of the Lord.

Theotokion: In a manner transcending the laws of nature, O Virgin, thou hast given birth to the Bestower of the Law, Who renewed our damaged nature. Him do thou entreat, that He save me who am crushed by sins.

Canon to the Venerable One

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Like a melodious bird sweetly lifting up its voice in the meadows of fasting, thou didst attract an assemblage of most sacred women, as though noetic sparrows, escaping the net of the enemy with the aid of the Spirit, O Matrona.

Restraining the flesh through love of wisdom, reining in the passions, splendidly adorning thy soul as a most comely adornment for Christ, thou art known to be beauteous and magnificent in the Spirit, O Matrona.

Thou didst love the angelic life while on earth, unceasingly, hymning Him Who for our sake became incarnate from the holy Virgin in the magnitude of His goodness and Who strengthened thy feminine nature against the wicked foe.

Theotokion: Human nature was enslaved to sin; but thou hast delivered it from evil bondage, O Theotokos, giving birth to the Master of all, Who hath shown us the ways of entering into life, O all-immaculate one.

Kontakion of the holy martyrs, in Tone II:

Spec. Mel.: "Seeking the Highest ...":

Having suffered mightily, the two martyrs * cast the arrogance of the enemy down to the ground, * being illumined by the grace of the uncreated Trinity, * O glorious Onesiphorus and Porphyrius. ** Pray ye unceasingly on behalf of us all.

Ikos: Made steadfast by divine might, the warriors of Christ were able to set at naught the counsels and devices of the enemy; bound together to wild horses and suffering in accordance with the law, they beseech God for us, that we receive the remission of debts, freedom from the trials to come, and deliverance from evils. Wherefore, we ever praise them, as great favorites of God who pray unceasingly on behalf of us all.

ODE VII

Canon of the holy martyrs

Irmos: Of old the Children of Abraham in Babylon * trampled down the flame of the furnace, * crying aloud with hymns: * O God of our Fathers, blessed art Thou.

Manifesting the noble traits of thy most noble soul, thou didst confess the incarnate God before thy tyrant, O Onesiphorus.

Enamored of the everlasting freedom of God, as a right obedient slave thou didst share in thy master's suffering, and dost now join chorus with Him, O all-blessed Porphyrius.

Having extinguished the burning flame of godlessness by the drops of your divine blood, O all-praised ones, ye cried aloud: O God of our fathers, blessed art Thou!

That ye might receive blessed and immortal glory, ye suffered a blessed death, O divinely radiant stars of the noetic Sun.

Theotokion: **T**hou hast given birth unto the Word Who became incarnate from thy blood, and Whose good pleasure it hath been to deify those who chant on earth: O God of our fathers, blessed art Thou!

Canon to the Venerable One

Irmos: **The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * 'Blessed art Thou, O Lord our God, throughout the ages'.**

Like a most comely turtledove, thou didst protect the fruitfulness of chastity from the barrenness of the passions for God's sake, O blessed one, having truly deified those saved by thee.

Having left behind the world and all things in it, through hope in God thou hast now inherited a heavenly inheritance, O honored Matrona, who art truly the adornment of solitaries.

Theotokion: **H**e Who lifted the curse of Eve made His abode in the all-immaculate Virgin, pouring forth a fountain of blessings upon those who cry aloud: Blessed is the Fruit of thy womb, O most pure one!

ODE VIII

Canon of the holy martyrs

Irmos: **He Who was nailed to the Cross in the flesh, * hath shown it to be a weapon for our salvation, * O ye children, supremely exalt Christ our God throughout the ages.**

Giving your members over to rending, ye rent asunder the insensitive heart of the enemy, remaining unshaken in mind, O greatly renowned and crowned ones.

The fire of ignorance was extinguished by your blood, O sufferers, and ye have watered the hearts and souls of all the faithful with the restoration of the knowledge of God.

By the guidance of Christ ye passed through the waves of cruel torments, and in incorruption ye found shelter in the harbor of God's heavenly kingdom.

The martyrs were clearly revealed to be embers burning with the fire of the Paraclete, whereby they burned up the deceit of the enemy and illumined the whole world.

Theotokion: The Word of God found thee to be a choice flower in the vales of life, and He desired thy beauty and, becoming incarnate, perfumed the whole world.

Canon to the Venerable One

Irmos: By Thy grace the children became vanquishers * of both the tyrant and the flames, * carefully observing Thy commandments, * wherefore they cried aloud: * Bless the Lord, all ye works of the Lord!

Having adorned thy soul with qualities of piety, O pure Matrona, by the divine Spirit thou didst lead to God a choir of virgins, who chant aloud: Bless the Lord, all ye works, and supremely exalt Him throughout the ages!

Through divine grace the torrents of thy sweat dried up the turbid torrents of the passions, ever watering the hearts of those who approach thee with faith. Wherefore, we honor thee throughout all ages.

Having arrayed thyself in the armor of faith and abstinence, thou wast not wounded by the arrows of pleasure, abiding, though thou didst, among men; and him who of old wounded Eve didst thou wound with the spear of chastity, O blessed Matrona.

Theotokion: Behold, as Isaiah saith in the Spirit, a Virgin shall conceive in her womb Him Who delivereth from the belly of Hades those who piously cry aloud: Bless the Lord, all ye works, and supremely exalt Him throughout the ages!

ODE IX

Canon of the holy martyrs

Irmos: Eve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

The adamantine diamonds and pillars of the Faith, strengthened by the might of Christ, were able to battle with the bodiless foe while yet in the flesh, and now they rejoice in the heavens with those who suffered from of old.

Like a noetic sacred chariot of the Word, ye were bound to irrational beasts, O divine martyrs, and, rejoicing, ye attained unto the refuge of heaven and received crowns of honor. Wherefore, ye are fittingly blessed.

The glorious city of Pankeanon now holdeth your bodies, O divine martyrs, and is enriched by you, its helpers and physicians, who ever heal the infirmities of the souls and bodies of those who approach with faith.

O ye divine and splendid pair, ever-glorious passion-bearer Porphyrius and right wise Onesiphorus: Entreat the most holy Trinity, that peace and deliverance from evils be granted to our souls.

Theotokion: Having clothed Himself wholly in me, O all-immaculate one, the Master issued forth from thy divine womb like a Bridegroom; and He, Who sustaineth all creation by His command, is fed with milk, O blessed ever-Virgin.

Canon to the Venerable One

Irmos: Every ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

As a divine dove, O glorious Matrona, thou hast flown aloft on golden wings of virtue, and dost now abide with the choirs of the venerable, and the ranks of the righteous, amid eternal gladness and ineffable joy.

Loving the Sun of righteousness, Who, in the loving-kindness of His compassion, shone forth from a woman, O pure one, thou didst easily traverse the hot and difficult path of fasting, burning the demons and withering the passions of the flesh.

Thy divine memorial hath shone forth upon us more brightly than the sun, illumining our hearts and minds; thereon be thou mindful of us who celebrate it faithfully, O glorious Matrona, as one who truly hast boldness before God.

Theotokion: O Maiden, who didst hold in thine arms Him Who beareth all things by divine command; by thy mediation deliver me from the hands of the alien, illumine my mind with thy light, and dispel the passions which persistently war against me.

Exapostilarion of the holy martyrs:

Spec. Mel.: "Hearken, ye women ...":

Let us honor the glorious martyrs Onesiphorus and Porphyrius, who shone forth in their sufferings, enlightening the ends of the world with the splendors of martyrdom, for they pray for us who celebrate their memory with love.

Glory ..., of the venerable one:

Dwelling amongst men, O ever-glorious Matrona, thou didst receive the monastic habit. O strange wonder! How, O venerable one, didst thou hide from the tyrant, who doth ever persistently spread bitterness? By fasting, prayer and unceasing vigils thou didst crush his head.

Both now ..., Theotokion:

Rejoice, palace of God! Rejoice, mountain overshadowed! Rejoice, bush unburnt! Rejoice, throne of glory! Rejoice, divine table! Rejoice, golden jar! Rejoice, most splendid candlestick! Rejoice, O Mary, Virgin Mother, thou light cloud!

AT LITURGY

Troparion of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

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 Matrona.

Kontakion of the venerable one, in Tone II:

For love of the Lord, O venerable Matrona, * thou didst ignore thy desire for rest, * illumining thy spirit with fasting; * by thy supplications cast down the arrogance of the adversaries, ** for mightily didst thou vanquish the wild beasts.

Kontakion of the holy martyrs, in Tone II:

Having suffered mightily, the two martyrs * cast the arrogance of the enemy down to the ground, * being illumined by the grace of the uncreated Trinity, * O glorious Onesiphorus and Porphyrius. ** Pray ye unceasingly on behalf of us all.