

**THE 9<sup>th</sup> 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 THEOCTISTUS OF THE ISLE**  
**OF LESBOS**  
**AT VESPERS**

At "Lord, I have cried ...," six stichera: three for the martyrs, in Tone VIII:  
Spec. Mel.: "O most glorious wonder ...":

**O** martyred 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 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 three stichera for the venerable Matrona, in Tone IV:  
Spec. Mel.: "As valiant among the martyrs ..." :

**T**he 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.

**T**he 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 ..., Now and ever ..., Theotokion, in the same tone and melody:

**O** all-pure one, who received the infinite God in thy womb, Who, in His love for mankind, became man and received from thee our nature, manifestly deifying it: Disdain me not, who am now sorrowful, but take pity quickly, and free me from the divers hostilities and assaults of the evil one.

Or this Stavrotheotokion, in the same tone and melody:

**A**s she beheld Thee nailed to the Cross, O Lord, the Ewe-lamb, Thy Mother, marveled and cried out: What is this that I see, O my most beloved Son, these things which the iniquitous and unbelieving synagogue hath done to Thee, which hath hitherto delighted in Thy many wonders? But glory to Thine ineffable condescension, O Master!

Troparion to the Martyrs, in Tone IV:

**T**hy martyrs, O Lord, in their sufferings have received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at naught the tormentors and destroyed the feeble audacity of the demons, by their prayers save Thou our souls.

Glory ..., Troparion to the Venerable One, in Tone VIII:

**I**n thee, O mother, that which was created according to the image of God was manifestly saved; for, accepting thy cross, thou didst follow after Christ; and, praying, thou didst learn to disdain the flesh, for thou didst transcend it, and to take care of thine immortal soul. Wherefore, with the angels doth thy soul rejoice, O venerable Matrona.

Now and ever ..., Theotokion, or Stavrotheotokion.

## AT COMPLINE

Canon of the Venerable Theoctistus, in Tone VI:

### ODE I

**Irmos:** When Israel traversed the deep on foot as though it were dry land» seeing the tyrant Pharaoh drowned, he cried aloud: Let us chant to God a hymn of victory!

As thy life and manner of living were wondrous, O Theoctistus, the immaterial angels were touched by thy new and extraordinary character and the restriction of thy way of life, which transcendeth nature.

From childhood thou didst spurn all worldly food and every carnal pleasure, loving fasting, wherewith thou didst restrain 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:** Theoctistus, loving thee, the all-pure Maiden and mighty aid of the faithful, with all her soul from childhood, became a receptacle of all the virtues, in manner surpassing nature.

### ODE III

**Irmos:** There is none as holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Living a God-pleasing life, thou didst not hide from the evil one; wherefore, he beset thy shoulders 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 Deliverer, 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, Theoctistus acquired thee as her protection, nourishment and mighty aid amid evils.

### ODE IV

**Irmos:** Christ is my power, my God and Lord, the honored Church chanteth in a godly manner crying out with a pure mind, keeping festival in the Lord.

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

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

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

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

### ODE V

**Irmos:** With Thy divine counsel, O Good One, illumine with love the souls of those who rise early unto Thee, I pray, that they may know Thee, O Word of God, to be the true God Who calleth them forth from the darkness of sin.

Elevating thy mind unto God, thou didst pass over all the needs of the body and all falls into 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 cause thy steps to trip, O blameless one.

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

**Theotokion:** In that thou art blessed among women, O all-blessed Theotokos, our noetic Helper set thee apart for Himself, creating power in thee; and He hath set at nought those who oppress us.

### ODE VI

**Irmos:** Beholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven, I cry unto Thee: raise up my life from corruption, O greatly Merciful One!

Living without necessities, thou didst transcend the laws of nature. Wherefore, though tangible, thou didst abide in the flesh as one of the immaterial ones in the flesh, wherewith thou didst desire things invisible.

Through the Holy Spirit thou didst foresee thine end approaching. Wherefore, as was God's good pleasure, thou wast seen by a hunter, that thy strange manner of life might not be hidden.

**W**hen the hunter saw thee in church, possessing an appearance beyond flesh and blood, O venerable one, he marveled, thinking that he beheld a phantom, so much hadst thou changed. O the wonder!

**Theotokion:** **O** all-pure Mistress, reject me not who am full of grievous impurity; but be thou merciful and agreeable to me, and accept me who bring as supplication the entreaties of thy Theoctistus.

**Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":**

**D**edicated to God from thy childhood, O Theoctistus, 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 didst preserve all thy senses. Wherefore, like one of the incorporeal ones, thou didst live a strange life on earth.

**Glory ..., Now & ever ..., Theotokion:**

**O** pure unwedded Virgin Theotokos, thou only intercessor and protection of the faithful, deliver all who place their trust in thee from misfortunes, sorrows and grievous circumstances. O Maiden, by thy divine supplications save thou our souls.

**Stavrotheotokion:** **T**he unblemished ewe-lamb beholding the Lamb and Shepherd hanging, dead, upon the Tree, exclaimed, weeping and crying out maternally: "How can I endure Thy condescension and voluntary suffering, which pass recounting, O my Son, mine all-good God?"

## **ODE VII**

**Irmos:** **The Angel caused the furnace to pour forth dew for the venerable children, and the command of God consumed the Chaldeans and prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!**

**T**hou didst quickly end the fear of him who affrighted at the sight of thee, revealing what had befallen thee according to the providence of God, O pure one, for which thou gavest glory to God with thanksgiving in his presence.

**H**aving fasted for thirty-six years, unable to receive communion of the Savior's Body and Blood, thou didst ask him who happened upon thee to bring thee reverently a portion thereof.

**H**e came, bearing what thou didst desire, and with all reverence placed it in thy hand; and thou, receiving it, didst say unto God in gladness: "Now Thou dost mercifully let me, Thy handmaid, depart, according to Thy word!"

**Theotokion:** **O** most lauded one, thou wast well-pleased to receive thy servant, and didst vouchsafe her ineffable good things. By her supplications make us also to partake of incorruptible food, O pure one.

## ODE VIII

**Irmos:** From the flame thou didst pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water. For Thou dost do all things whatsoever Thou desirest, Thee do we exalt supremely for all ages.

Having partaken of the dread 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 to the Lord.

The faithful hunter, approaching thee again to receive a blessing from thee, found thee lying dead in thy mortal nature; and he marveled that the same would befall him.

He who was not accustomed to doing good pondered in his thoughts, and boldly laying hold of thy precious hand in God-pleasing fashion, he 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 Mistress, though I have in nowise acquired the doing of the virtues; but as thou art merciful, have pity on my senses and deliver me from my most wicked habits.

## ODE IX

**Irmos:** It is not possible for men to see God, upon Whom even the ranks of the angels dare not gaze; yet through thee, O most pure one, hath the Word appeared incarnate to men. Magnifying Him, with the armies of heaven we call thee blessed.

Thou didst restrain the ship of him who stole thy hand, together with its sailors, at the island of Paros until, understanding; 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 which God alone knoweth.

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 for us cleansing of sins and correction of life.

**Theotokion:** Desiring to save all men, the Lord chose thee to be His own Mother and set thee as the cause of every good thing for the faithful. And having embittered Him by our iniquity, O merciful Mistress, we hope to obtain mercy through thee.

**Stichera, in Tone I: Spec. Mel.: "Joy of the ranks of heaven ...":**

**D**esiring to receive everlasting good things, thou didst consider all pleasure in transitory things to be the merchandise of evil and food to be the burning of the passions. Wherefore, from childhood thou didst join the ranks of the monastics, O pure one.

**R**ecognizing all the wiles of the unclean spirits, thou didst oppose them valiantly, 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.

**E**luding the hands of the soldiers by the intervention of God, thou didst dwell in the wilderness, seeking Christ, and didst noetically pass over the worldly sea of the passions of life to the haven of the tranquility of the Most High, Whom thou didst desire. And thou dost behold Christ.

**Glory ..., Now & ever ..., Theotokion:**

**R**ejoice, 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:** **W**hen the ewe-lamb, the immaculate Virgin, beheld the Lamb suspended upon the Cross, she cried out, weeping: "O my sweet Child, what new and all-glorious vision is this that I see? How is it that Thou, Who holdest all things in the palm of Thy hand, art nailed in the flesh to the Tree?"

## AT MATINS

One canon from the Oktoechos, and two for the saints:

### ODE I

Canon for the Martyrs, the acrostic whereof is: "Thou dost bring benefit unto them that praise thee," the composition of Joseph, in Tone IV:

**Irmos:** I shall sing to Thee, O Lord my God, for Thou didst lead Thy people forth from the bondage of Egypt and didst overwhelm the chariots of Pharaoh and his might.

The day of thine honored memorial hath dawned, rendering divine profit unto them that 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, and didst overcome all the strength of the adversary.

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

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

**Irmos:** All ye people, let us sing unto the Lord Who overwhelmed Pharaoh in the Red Sea, chanting 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 them that honor thee.

Wholly consumed with divine desire, with showers of abstinence thou didst quench 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 that was well pleased to be born of thee in manner surpassing nature, that He save and bring peace unto all.

### ODE III

Canon to the Martyrs

**Irmos:** The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

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

**Theotokion:** Look down and save me, O all pure one, for, in manner past recounting and inconceivable, thou gavest flesh to God the Word, Who ordereth all things, at the divine behest.

### Canon to the Venerable One

**Irmos:** Thou art the confirmation of them that have recourse to Thee, O Lord; Thou art the Light of the benighted, 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 the monks, O all-honored one, thou wast manifestly shown to be the adornment of solitaries.

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

**Theotokion:** The Creator united Himself to the flesh in thy womb, O all-pure one; and, abiding there, He became man, that He might give men 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, make my mind a wellspring of goodly order, and bless Thou 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 will 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.

Sedalion to the 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, and ye burned up deception; mercilessly stretched out, O passion-bearers, ye received an ever-memorable end, and have obtained glory.

Glory ..., Sedalion 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 Deliverer and prayest unceasingly in our behalf, that Christ grant us grace and mercy; and thou preservest the flock which thou didst gather together with effort.

Now and ever ..., Theotokion:

**O** good one, who gavest birth to the immutable God, by thy maternal supplications make steadfast my heart, which is ever changing through sin, sloth and the assaults of the evil one, that I, too, may glorify thee with thanksgiving; **O** Mary Theotokos. Have mercy upon the flock which thou hast acquired, **O** all-immaculate one.

**Or this Stavrotheotokion:** **E**ver preserved by the Cross of thy Son and God, **O** Virgin, we vanquish the assaults and wiles of the demons; and hymn thee who art truly the Theotokos; and with love all we, the generations of man, bless thee, **O** all-pure one, as thou didst foretell. Wherefore, by thy prayers grant us remission of our offenses.

## ODE IV

Canon to the Martyrs

**Irmos:** **F**or love of Thine image, **O** Compassionate One, Thou didst ascend Thy Cross, and the Gentiles melted away; for Thou, **O** Lover of mankind, art my strength and boast.

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

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

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

**D**eceitful discourses were in no wise able to deceive thee who wast knowingly inclined toward the Master, **O** divinely wise, all-wise and most rich Porphyrius.

**Theotokion:** **O** Maiden, thou gavest birth to God the Word incarnate, Whose good pleasure it was to become like us all in the lovingkindness of His mercy, **O** all-immaculate Mistress.

Canon to the Venerable One

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

**H**aving 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.

**S**etting the degrees of thy thought towards Christ, O right glorious one, thou didst remain un-perverted by the temptations of the wicked demons.

**H**aving left behind li husband and the tumults of life in thy valorous wisdom, thou didst love the yoke of Christ and didst follow in His steps.

**Theotokion:** **W**ithout departing from the heavens, O all-pure one, God poured Himself forth into thy womb, and the Infinite became finite, loosing the boundless transgressions of the world.

## ODE V

### Canon to the Martyrs

**Irmos:** **T**hou hast come, a Light to the world, O my Lord, a holy Light which bringeth forth from the gloom of unbelief them that hymn Thee.

**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.

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

**H**aving through faith forsaken transient might, ye were girt about by God with a true warrior's skill, and, rejoicing, ye suffered.

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

### Canon to the Venerable One

**Irmos:** **R**ising at dawn, we cry to Thee: Save us, O Lord; for Thou art our God, and we know none other beside Thee!

**H**aving been vested in the holy habit, O Matrona, thou didst clothe the malefic enemy in shame.

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

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

**Theotokion:** **T**hou gavest birth unto the Master of the quick and the dead, O all-immaculate one. Slay thou the passions of my heart.

## ODE VI

### Canon to the Martyrs

**Irmos: I** have come upon the depths of the sea, and the tempest of my many sins hath overwhelmed me; but, as God, lead 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 didst receive heavenly honors.

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

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

**Theotokion: I**n manner transcending the laws of nature, O Virgin, thou gavest birth unto the Bestower of the Law, Who renewed our damaged nature. Him do thou entreat, that He save me who am crushed down by sins.

### Canon to the Venerable One

**Irmos: I** pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Like a melodious bird which sweetly lifteth up its voice in the meadow of fasting, thou didst attract an assemblage of most sacred women, as though they were 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 bedecking 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 on earth, unceasingly, hymning Him Who for our sake became incarnate of the holy Virgin in the magnitude of His goodness and Who strengthened thy womanly nature against the wicked foe.

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

### Kontakion to the 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 in behalf of us all.

**Ikos:** **M**ade 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 ask of God for us 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 in behalf of us all.

## ODE VII

### Canon to the Martyrs

**Irmos:** **O**nce, in Babylon, the children of Abraham trod down the flame of the furnace, crying aloud in hymns: **O** God of our fathers, blessed art Thou!

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

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

**H**aving extinguished the burning flame of godlessness with drops of your divine blood, O all-praised ones, ye cried out: O God of our fathers, blessed art Thou!

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

**Theotokion:** **T**hou gavest birth unto the Word Who was incarnate of 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:** **I**n the furnace the Hebrew children boldly trod upon the flame and transformed the fire into dew, crying out: **Blessed art Thou, O Lord God, forever!**

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

**H**aving left behind the world and all the things of the world, in the hope of God, thou hast now inherited a heavenly bequest, O honored Matrona, who art truly the adornment of solitaries.

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

## ODE VIII

### Canon to the Martyrs

**Irmos:** Christ our God, Who was nailed to the Cross in the flesh and Who showed it to us as a sword of salvation, O ye children, exalt supremely forever!

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.

An ember burning with the fire of the Paraclete were the martyrs manifestly shown to be; and 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, incarnate, perfumed the whole world.

### Canon to the Venerable One

**Irmos:** Victors over the tyrant arid the flame through Thy grace, and paying careful heed to Thy commandments, the children cried aloud: Bless the Lord, all ye works of the Lord!

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

Through divine grace the torrents of thy sweat dried up the turbid torrents of the passions, and they ever water the hearts of them that approach thee with faith. Wherefore, we honor thee for all ages.

Having arrayed thyself in the armor of faith and abstinence, thou wast not wounded by the arrow of pleasure, abiding, though thou didst, among men; and him that of old wounded Eve thou didst 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 that delivereth from the belly of Hades us that piously cry out: Bless the Lord, all ye works, and exalt Him supremely forever!

## ODE IX

### Canon to the Martyrs

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

**T**he hard diamonds and pillars of the Faith, strengthened by the might of Christ, were able to do battle with the bodiless foe while in the flesh, and now they rejoice in the heavens with those who suffered from of old.

**L**ike a sacred chariot of the Word, ye were made fast 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.

**T**he glorious city of Pankeanon now hath your bodies, O divine martyrs, and it is enriched by you, its helpers and physicians, who ever heal the infirmities of the souls and bodies of them that approach with faith.

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

**Theotokion:** **H**aving clothed Himself wholly in me, O all-immaculate one, the Master issued forth from thy divine womb like a Bridegroom; and He, that sustaineth all creation with a gesture, is fed with milk, O blessed ever-Virgin.

#### Canon to the Venerable One

**Irmos:** **E**very ear is awed to hear of the ineffable condescension of God, that the Most High willingly did lower Himself even unto taking flesh, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos!

**A**s a divine dove, O glorious Matrona, thou hast flown aloft on golden wings of virtue, and dost now abide where the choirs of the venerable are, and the ranks of the righteous, and eternal gladness and ineffable joy.

**L**oving the Sun of righteousness, Who, in the lovingkindness of His compassion, shone forth from a woman, O pure one, thou didst easily traverse the hot and barely passable path of fasting, burning the demons and withering the passions of the flesh.

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

**Theotokion:** **O** Maiden, who didst hold in thine arms Him that beareth all things with but a gesture: Deliver me from the hands of the alien by thy mediation, illumine my mind with thy light, and dispel the passions which persistently war against me.

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

**L**et us honor the glorious martyrs Onesiphorus and Porphyrius, who shone forth in sufferings and have enlightened the world with the splendors of martyrdom, for they pray for us that celebrate their memory with love.

Glory ..., to the venerable one:

**A**mongst men didst thou dwell, O ever-glorious Matrona, receiving 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.

Now and ever ..., Theotokion:

**R**ejoice, 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!