

**THE 1st DAY OF THE MONTH OF APRIL
THE COMMEMORATION OF OUR VENERABLE MOTHER MARY OF EGYPT
AT VESPERS:**

**On “Lord, I have cried ...,” 3 Stichera, in Tone VI:
Spec. Mel.: “Having set all aside ...”:**

Thy formerly neglected pollution by impurity * hindered thee * from gazing upon precious things, * but thy good sense, O divinely wise one, * and thine awareness of what thou hadst done * wrought thy conversion to that which is better; * for, lifting up thine eyes to gaze upon * the icon of the blessed and divine Maiden, * and repenting, O all-praised one, * of all thy past transgressions, * thou didst bow down in worship ** before the precious Tree with boldness.

Having joyfully worshipped * at the holy places, * from thence thou didst receive * the most saving unction of virtue, * and setting out with exceeding great haste on a goodly journey; * and having passed beyond the stream of the Jordan, * thou didst zealously make thine abode * in the habitation of the Forerunner, * and by dwelling therein thou didst subdue the savagery of the passions, * laying waste to the carnal uprisings of thy body * through abstinence, ** O ever-memorable mother.

Having made thine abode in the wilderness, * thou didst piously deface * the images of thy passions, * inscribing within thy soul the depiction of the most divine likeness; * and so greatly didst thou shine forth * that thou didst easily traverse the waters on foot * and wast elevated above the ground * in thy supplications unto God. * And now with boldness * thou standest before Christ, * O most glorious Mary. ** Entreat Him on behalf of our souls.

Glory ... , in Tone II:

With the sword of abstinence thou didst cut apart the spiritual nets of the carnal passions, and with the stillness of fasting thou didst smother noetic offenses; with the streams of thy tears thou didst water the whole desert, budding forth for us the fruits of repentance. Wherefore, we celebrate thy memory. O venerable one.

Now & ever ... , Theotokion in Tone II, or this:

Savrotheotokion: Beholding Thee nailed to the Tree of the Cross. O Jesus, she that kneweth not wedlock said weeping: “O sweet Child, why hast Thou abandoned me who alone gave birth to Thee, O unapproachable Light of the beginningless Father? Hasten Thou, and glorify Thyself, that those who glorify Thy divine sufferings may receive divine glory!”

Troparion, 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 Mary.

AT MATINS:
The canon to the venerable Mary, 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.

With Thy mercy, O Christ, wash away the defilement of transgressions from my lowly soul, and by the supplications of Thy venerable one dispel the darkness and gloom of the passions.

Having polluted the nobility of thy soul with carnal passions, thou didst enlighten thy mind again by abstinence, making thy soul bright with the outpouring of thy tears.

Thou didst flee from the passions of Egypt as from a wellspring of sin; and having freed thyself of the defilement of the cruel Pharaoh, thou hast now inherited the land of dispassion, ever holding chorus with the angels.

Theotokion: Gazing upon the icon of thee and the Word Who was born of thy most pure womb, O pure Virgin Birthgiver of God and Sovereign Lady, the most glorious one fervently entreated thee to be a surety for herself before Thy Son.

ODE III

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

The sores of thy soul were fetid and festering, but by the fountain of thy tears thou didst fervently cleanse them.

Legions of demons were vanquished by thee, and thou didst route the uprisings of the passions with thy tears.

Thou hast become like a cloud of the morning and like a trickling droplet pouring forth the waters of saving repentance upon all.

Theotokion: Having thee as our intercessor, salvation and strength, O pure one, the honored Mary bowed down in worship before the Tree of the holy Cross.

Sessional Hymn, in Tone VIII: Spec. Mel.: "Of the wisdom ...":

Restraining all the uprisings of the flesh with the pangs of fasting, thou didst reveal the manly wisdom of thy soul; for desiring to behold the form of the Cross, O ever-memorable one, thou didst crucify thyself to the world, and hence fervently raise thyself up to the zeal for an undefiled life, O most glorious and all-blessed Mary. Entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory.

Glory ..., Now & ever ..., Theotokion in Tone VIII:

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * gavest birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

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.

Fleeing all the pleasurable things which are in the world, thou didst take thyself away, and through extreme abstinence and the endurance of those things which thou didst accomplish, cleaving unto Him alone in a pure manner.

The movements and burnings of the flesh didst thou truly quell through abstinence; hence thou didst adorn thy soul with divine visions and actions, O all-glorious Mary.

Through the power of thy virtue, thy tears and extreme fasting, by prayer, heat, winter’s cold and nakedness, thou didst become a precious receptacle for the Holy Spirit.

Theotokion: Having had recourse unto the icon of thee and Him Who was born from thee, O Virgin Mary, Mary the Egyptian hath now found immortal life through thee, holding chorus in Paradise.

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.

Rejoicing, thou didst follow after Christ, bearing thine own cross on thy shoulder, O Mary, thus wounding the demons.

Thou hast shown us the medicine of repentance, and hast shown us also the path which leadeth again to life which perisheth not.

Be thou for me an invincible helper, O honored one, and deliver me from the passions and from all pain by thine entreaties to the Lord.

Theotokion: Ever beseeching thee, the venerable one gazed upon thine icon, O pure Lady, and put to shame the assaults of the passions.

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.

With sweat thou didst wash away the defilement of sin; and, directing thy gaze noetically towards that glory which corrupteth not, thou hast now found fruitfulness through thy sufferings, O glorious one.

Thy life, O Mary, hath been shown to be a model for all sinners who have sinned immeasurably in life, that they also may arise and wash away their defilement with tears.

Take pity, O Lover of mankind, on my lowly soul which I have polluted by giving rein to the impure desires of my flesh; and through the supplications of the venerable one have mercy on me.

Theotokion: With all thine heart and soul thou didst love the living Word of God Who was born and assumed flesh from the Virgin, and Who spake unto thee, O venerable one.

Kontakion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Having fled the gloom of sin * and illumined thine heart with the light of repentance, * O glorious one, thou didst go to Christ * and bring His all-immaculate and holy Mother to Him * as a merciful intercessor; * by which thou didst find forgiveness of thy sins ** and dost now rejoice ever with the angels.

Ikos: The serpent who of old caused Eve to fall through the deception of the tree in Eden, hast thou cast down into the pit by the Tree of the Cross, O glorious Mary; and, fleeing from pleasure, thou didst desire purity. Hence, with the virgins thou hast been deemed worthy to enter the chamber of thy Master and delight with them as is meet. Him do thou earnestly beseech, that He grant us forgiveness of our many sins and count us worthy of His life and to ever rejoice with the angels.

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.

Having manifestly traversed the narrow path of tribulation and made thy soul radiant with the comeliness of the virtues, thou hast attained unto the eternal life of heaven, where Christ is the never-ending Light.

Having trampled down all the transient things in the world, thou dost now join chorus with all the armies of the angels, chanting: Blessed art Thou in the temple of Thy glory, O Lord!

With thy fasting, prayer and tears, O venerable one, thou didst cause all of the wiles and devices of the enemy to fail; therefore, the uprisings of the passions have been utterly driven away from thee, O honored Mary.

Theotokion: **O** most pure one, who without knowing wedlock truly gave birth unto the incorporeal God yet remained truly Virgin, by thy power thou hast driven away the passions and legions of demons.

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.

Having illumined thy whole mind with the radiance of the virtues, O glorious Mary, and having conversed with God, and broken down thy flesh with great fasting and pious thought, rejoicing thou didst chant: Bless the Lord, all ye works of the Lord!

Protecting thyself with the sign of the Cross, and with faith traversing the waters of Jordan with dryshod feet, and having received communion of the Body and Blood of the heavenly Christ, thou didst say: Bless the Lord, all ye works of the Lord!

The godly priest Zosimas, an initiate of the mysteries of grace, beholding thee crossing the Jordan's stream with dryshod feet, O glorious one, was seized with fear, and rejoicing, and trembling chanted: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hrough thee, O all-immaculate one, the venerable one put off corruption and defilement; by thee, O Sovereign Lady, she was clothed in the garment of incorruption; and with thee she cried aloud to thy Son: Bless the Lord, all ye works of the Lord!

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 art now nurtured on truly incorruptible and divine food, delighting in the noetic and unwaning Light in the mansions of heaven, where the ranks of angels entreat God on our behalf.

Disdaining transient and corruptible glory, O Mary, thou didst inherit blessed life and glory. Entreat Christ on behalf of those who ever celebrate thine all-holy memory.

Behold my sorrow and the groaning of my heart, O venerable one! Behold the imprisonment of my life! Save me from my sin, and take pity on my soul by Thine intercessions before the Lord!

Theotokion: **O** pure Lady Theotokos, salvation of sinners, accept this entreaty, and, by the supplications of thy venerable one, deliver me who flee to thy Son from my many transgressions.

Exapostilarion in Tone III: Spec. Mel.: “O immutable Light ...”:

Thou hast been given unto us as a model of repentance, O Mary; for, having acquired Mary the Theotokos as thy helper, thou didst win the victory by thy fervent compunction. With her pray also on our behalf.

Glory ..., Now & ever ..., Theotokion in Tone III:

The timeless Light which shone forth from the Father before the ages hath in these latter days manifested Himself in time for the salvation of the world, O Virgin. Cease thou never to pray to Him on behalf of thy people.

AT LITURGY

Troparion, 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 Mary.

Kontakion, in Tone IV:

Having fled the gloom of sin * and illumined thine heart with the light of repentance, * O glorious one, thou didst go to Christ * and bring His all-immaculate and holy Mother to Him * as a merciful intercessor; * by which thou didst find forgiveness of thy sins ** and dost now rejoice ever with the angels.