

COMMON THEOTOKIA¹

DOGOMATIC THEOTOKIA

(Used at "Lord I Call" during Daily Vespers or Great Vespers)

Tone I — Let us praise the Virgin Mary! / The gate of heaven, the glory of the world! / The song of the angels, the beauty of the faithful! / She was born of man, yet gave birth to God! / She was revealed as the heaven, / as the temple of the godhead! / She destroyed the wall of enmity! / She commenced the peace; she opened the Kingdom! / Since she is our foundation of faith, / our defender is the Lord Whom she bore! / Courage! Courage! O People of God! / For Christ will destroy our enemies// since He is all powerful.

Tone II — The shadow of the Law passed when grace arrived; / for, as the bush wrapped in flame did not burn, / so the Virgin gaveth birth and yet remained a Virgin. / In place of the pillar of fire, / the Sun of Righteousness hath shone forth. / Instead of Moses, Christ is come, // the Salvation of our souls.

Tone III — How can we not wonder / at thy mystical childbearing, O exalted Mother? / For without receiving the touch of man, / thou gavest birth to a Son in the flesh, O immaculate Virgin. / The Son born of the Father before eternity / was born of thee at the fullness of time, O honored Lady. / He underwent no mingling, no change, no division, / but preserved the fullness of each nature. / Entreat Him, O Lady and Virgin and Mother, / to save the souls of those who, in the Orthodox manner, confess thee// to be the Theotokos.

Tone IV — Through thee, O Virgin, / David the Prophet was an ancestor of the Lord. / He foretold in psalms the great things done for thee: / "At Thy right hand, O Lord, stands the queen." / And so, without human seed, God was willing to born of thee, / Thus revealing thy role as intercessor and life-giving mother. / Thy Son came to restore in us God's image corrupted by the passions. / He saved the stray sheep, wandering lost in the mountains far from home. / He bore it on His shoulders to His Father, / And, in His tender mercy, He gave it a place among the Powers of Heaven on high. // Thus Christ has saved the world, O Theotokos.

Tone V — In the Red Sea of old, a type of the Virgin Bride was prefigured: there Moses divided the waters, here Gabriel assisted in the miracle; there Israel crossed the Sea without getting wet, here the Virgin gave birth to Christ without seed: After Israel passage the Sea remained impassible. After Emmanuel's birth the Virgin remained a Virgin. O ever existing God Who appeared as man, O Lord, have mercy on us.

Tone VI — Who will not bless thee, O most holy Virgin? / Who will not sing of thy most pure childbearing? / The only-begotten Son shone timelessly from the Father, / but from thee He was ineffably incarnate. / God by nature, He became Man for our sake, / not divided into two persons but manifest as One in two natures. / Entreat Him, O pure and all-blessed Lady, // to have mercy on our souls!

Tone VII — Thou hast been known to have become a Mother in supernatural manner, O Theotokos, / and hast remained a Virgin in manner past recounting and understanding; / and no tongue can describe the wonder of thy birthgiving. / For as thy conceiving is all-glorious, so is the manner of thy birthgiving beyond comprehension; / for where God so willeth, the order of nature is overruled. / Wherefore, knowing thee to be the Mother of God, we all earnestly entreat thee: / Pray that our souls be saved.

Tone VIII — Heaven's great King, / Move by His love for all mankind, / Revealed Himself here on earth and dwelt with us. / From the Virgin Mary He assumed His flesh, / And from her He came forth: God's incarnate Son! / He is the One and Only-Begotten Son, / And with two natures He is yet one Person. / We confess and proclaim That He is Christ, our Lord and God: / Perfectly Divine and yet perfectly Man. / O Unwedded Bride and Mother, entreat Him to have mercy on us.

¹ Sources: *The Menaion* by Isaac Lambertsen, *The Great Horologion* by Holy Transfiguration Monastery

APOSTICHA THEOTOKIA

(Used at the Aposticha during Daily Vespers or Great Vespers)

Tone I — Behold, the prophecy of Isaiah hath been fulfilled, / for a Virgin hath given birth, / and after giving birth hath remained a Virgin as before. / For God was born; therefore He began nature anew. / O Mother of God, disdain not the supplications of thy servants, / which are offered unto thee in thy temple; / but as thou bearest the Compassionate One in thine arms, / have pity on thy servants, // and beseech Him that our souls be saved.

Tone II — O new wonder greater than all the wonders of the past! / For who hath ever known a mother to give birth without having known a man, / and to bear on her arm Him Who sustaineth all creation? / Yet it was the will of God to be born. / O all-pure one, who bore Him in thine arms as an infant / and hast maternal boldness before Him: / cease not to pray in behalf of those who honor thee, // that He have compassion and save our souls.

Tone III — Through the divine Spirit, by the will of the Father, / without seed thou didst conceive the Son of God / Who hath existed without mother from before the ages, / and for our sake thou gavest birth in the flesh unto Him / Who came forth from thee without father; / and thou didst nurture Him on milk as a babe. / Wherefore, cease not to pray, // that our souls be delivered from tribulations.

Tone IV — Mercifully regard the supplications of thy servants, / O all-immaculate one, / quelling the uprisings of the cruel demons against us, / delivering us from every sorrow; / for thee alone have we as a steadfast and sure confirmation, / and we have acquired thine intercession; / let not us that call upon thee be put to shame, O Mistress. / Haste thou to answer the entreaty / of those who cry out to thee with faith: / Rejoice, thou help, joy and protection of all, // and salvation of our souls!

Tone V — Thou art the temple and portal, / the palace and throne of the King, / O most honored Virgin, / through whom Christ the Lord, my Deliverer, / Who is the Sun of righteousness, / hath revealed Himself unto those who sleep in darkness, / desiring to enlighten that which He fashioned / by His own hand in His image. / Wherefore, O most hymned one, / as thou hast acquired maternal boldness before Him, // entreat Him without ceasing, that our souls be saved.

Tone VI — Christ the Lord, my Creator and Deliverer, / Who came forth from thy womb, O all-pure one, / and robed Himself in me, / hath freed Adam from the curse. / Wherefore, like the angel do we unceasingly cry out to thee, / O most pure one, who art truly the Mother of God and Virgin: / Rejoice! Rejoice, O Mistress, // thou intercession, protection and salvation for our souls!

Tone VII — Having recourse unto thy protection, O Mistress, / all of us born of earth cry aloud to thee: O Theotokos, our hope, / deliver us from our countless transgressions, // and save thou our souls.

Tone VIII — O unwedded Virgin / who ineffably conceived God in the flesh, / Mother of God Most High: / accept the entreaties of thy servants, / O most immaculate one, / granting unto all cleansing of transgressions; / and, accepting now our supplications, // pray thou that we all be saved.

RESURRECTIONAL DISMISSAL THEOTOKIA

(Used at the end of Great Vespers and at “God is the Lord” during Sunday Matins.)

Tone I — When Gabriel announced to thee, O Virgin, “Rejoice!” / with that word the Master of all was incarnate in thee, O Holy Ark. / As the righteous David said, / Thy womb became more spacious than the heavens, bearing thy Creator. / Glory to Him Who took abode in thee! / Glory to Him Who came from thee! / Glory to Him Who freed us by being born of thee!

Tone II — All beyond thought, all most glorious, / are thy mysteries, O Theotokos. / Sealed in purity, preserved in virginity, / thou wast revealed to be the true Mother who gave birth to the true God. / Entreat Him to save our souls.

Tone III — We praise thee as the mediatrix of our salvation, / O Virgin Theotokos. / For thy Son, our God, Who took flesh from thee, / accepted the passion of the cross, / delivering us from corruption as the Lover of man.

Tone IV — The mystery of all eternity, / unknown even by angels, / through thee, O Theotokos, is revealed to those on earth — / God incarnate, by union without confusion. / He voluntarily accepted the cross for us, / by which He resurrected the first-created man, / saving our souls from death.

Tone V — Rejoice, O impassable gate of the Lord! / Rejoice, O wall and protection of those who run to thee! / Rejoice, O unshakable refuge! / Rejoice, O Virgin Mother of thy God and Creator! / Do not cease praying for those who praise thee and worship thy Son.

Tone VI — Thou Who didst call Thy mother blessed / came of Thine own will to the passion. / Shining on the cross, desiring to recall Adam, Thou didst say to the angels — / "Rejoice with Me, for the lost coin has been found." / Thou Who hast ordered all things in wisdom, / O our God, glory to Thee!

Tone VII — Since thou art the treasure of our resurrection, / we put our hope in thee, O all-praised one. / Lead us from the abyss of transgressions, / for thou hast saved those guilty of sin, / O ever virgin Mother of our salvation.

Tone VIII — For our sake Thou wast born of the Virgin / and did endure crucifixion, O Good One, / destroying death by death. / Revealing the resurrection as God, / do not despise the work of Thy hand. / Reveal Thy love for man, O merciful One, / and accept the Theotokos praying for us, / and save Thy despairing people, O Savior.

DAILY DISMISSAL THEOTOKIA

(Used at the end of Daily Vespers and at "God is the Lord" during Daily Matins)

FIRST TONE

Sun evening / Mon morning — Beholding a wonder of wonders in thee, / O Full of Grace, creation rejoiceth; / for thou didst conceive without seed and gavest birth / ineffably unto Him upon Whom the orders of Angels cannot gaze. // Entreat Him in behalf of our souls.

Mon and Wed evenings / Tues and Thur mornings — Since thou hast conceived in thy womb / the fire of the Godhead without being consumed, / and hast without seed given birth / unto the Lord, the Well-spring of Life, / O Theotokos who art full of grace, // preserve them that magnify thee.

Tues and Thur evenings / Wed & Fri mornings — Having thy protection, O immaculate one, / and being delivered from afflictions by thy prayers, / we who are in every way guarded by the Cross of thy Son // do magnify thee reverently as is due.

Friday evening / Sat morning — While Gabriel was saying Rejoice to thee, O Virgin, / at his voice the Master of all things took flesh within thy pure womb. / He dwelt in thee as His holy ark / as spake the righteous David in the psalms. / And in bearing thy Creator thou wast shown forth / more spacious than all the Heavens. / Glory to Him that willed to dwell in thee. / Glory to Him that came forth from thee. // Glory to Him that, through thy bringing forth, hath delivered us.

SECOND TONE

Sun evening / Mon morning — Since thou art a well-spring of pity, / count us worthy of thy compassion, O Theotokos. / Look upon a sinful people; / show forth, as always, thy power. / For hoping in thee, we cry Rejoice unto thee, as once did Gabriel, // the Supreme Commander of the bodiless hosts.

Mon and Wed evenings / Tues and Thur mornings — We have become partakers of the Divine nature through thee, / O ever-virgin Theotokos; for thou hast borne the Incarnate God for us. // Wherefore, as is due, we all magnify thee reverently.

Tues and Thur evenings / Wed and Fri mornings — Most glorified art thou, O Theotokos. / We praise thee, for through the Cross of thy Son, / Hades was cast down and death was slain. / Having been put to death, we were raised up and were deemed worthy of life. / We received Paradise, the ancient bliss. / Wherefore, in thanksgiving, we glorify Christ our God, // since He is mighty and alone abundant in mercy.

Fri evening / Sat morning— All thy mysteries are beyond comprehension; / all are exceedingly glorious, O Theotokos. / Sealed with purity and preserved in virginity. / Thou wast known to be a true mother, / giving birth unto the true God. // Do thou entreat Him that our souls be saved.

THIRD TONE

Sun evening / Mon morning— Awed by the beauty of thy virginity / and the exceeding radiance of thy purity, / Gabriel called out to thee, O Theotokos — / What worthy hymn of praise / can I offer unto thee? / And what shall I name thee? / I am in doubt and stand in awe. / Wherefore, as commanded, I cry to thee — / Rejoice, O Full of Grace.

Mon evening / Tues morning — O Theotokos, our refuge and strength, / and mighty help of the world — / By thine intercessions, // shelter thy servants from every necessity, O only blessed one.

Tues and Thur evenings / Wed and Fri mornings — We who unceasingly magnify thee with love / possess the Cross of thy Son / as a scepter of power, O Theotokos // and we humble therefore the insolence of our enemies.

Wed evening / Thur morning — The prophets foretold, the apostles taught, / the martyrs confessed and we have believed / that thou art truly the Theotokos. // Wherefore, we also magnify thine ineffable childbirth.

Fri evening / Sat morning — We praise thee, the Mediatrix for the salvation of our race, / O Virgin Theotokos; / for in the flesh taken from thee, / thy Son and our God hath deigned to endure the Passion through the Cross, / and hath redeemed us from corruption, // since He is the Friend of man.

FOURTH TONE

Sun evening / Mon morning — Unto her that was raised in the Temple, / in the Holy of Holies, / and who was adorned with faith and wisdom / and blameless virginity, / did the Supreme Commander Gabriel / bring the salutation from Heaven and the greeting — / Rejoice, O blessed one. // Rejoice, thou who art glorified; the Lord is with thee.

Mon evening / Tues morning — To God's Birthgiver / let us run now most earnestly, / we sinners all and wretched ones, / and fall prostrate in repentance, / calling from the depths of our souls — / Lady, come unto our aid, / have compassion upon us; / hasten thou, for we are lost in a throng of transgressions; / turn not thy servants away with empty hands, // for thee alone do we have as our only hope.

Tues and Thur evenings / Wed and Fri mornings — O Mother of Christ our God, / O Virgin blameless and pure, / a sword pierced thy spotless and all-holy soul / when thou didst behold thine own Son and God / willingly endure crucifixion, O Maiden. / O most blessed Lady, do not cease to beseech Him // to grant us the forgiveness of our failings and many sins.

Wed evening / Thur morning — We know the Word of the Father, even Christ our God, / to be incarnate of thee, O Virgin Theotokos, / O only pure one, / O only blessed one. // Wherefore, we magnify thee, praising thee unceasingly.

Fri evening / Sat morning — The mystery hidden from eternity / and unknown even to the Angels, / is made manifest through thee, O Theotokos, / to those on earth. / God became incarnate in an unmingled

union / and for our sake hath submitted willingly to the Cross, / whereby He hath raised the first-fashioned man // and hath saved our souls from death.

FIFTH TONE

Sun evening / Mon morning — With the Angels, the heavens, and with all mankind, / earthly things cry out to thee with a jubilant voice — / Rejoice, thou portal that art more spacious than the heavens; / rejoice, only salvation of the earthborn; / rejoice, O modest one, / who art full of grace, // who gavest birth to God incarnate.

Mon evening / Tues morning — Do thou show thy protection and speedy help to us, / and thy mercy upon all thy faithful servants, O Lady. / And becalm, O most pure one, every stormy wave / of all vain and futile thoughts, / and do thou resurrect my fallen soul, O blessed Theotokos. / For I know, yea, I know, O blessed⁵ Virgin, // that thou canst do whatsoever thou dost will.

Tues and Thur evenings / Wed and Fri mornings — By the Cross of thy Son, O pure Maid most graced by God, / all the delusions of idols hath been completely destroyed; / and the power of the demons hath been trampled down, / And for this reason, as is meet, / we the faithful ever hymn and bless thee and sing thy praises, / and in professing thee rightly as God's Birthgiver, // we all magnify thee.

Wed evening / Thur morning — The strange mystery concerning the Virgin proved to be the world's salvation; / for Thou wast born from her seedlessly, / and didst appear in the flesh without her having suffered corruption. // O thou Joy of all, Lord, glory be to Thee.

Fri evening / Sat morning — O impassable gate of the Lord Most High, rejoice. / Rejoice, O rampart and shelter for them that hasten to thee. / Tranquil haven and pure Maiden who didst not know man / and who didst give birth in the flesh / to thy Maker and thy God, / rejoice; and cease not to pray to Him, / making entreaty for them that worship and praise Him // that was born of thee.

SIXTH TONE

Sun evening / Mon morning — Gabriel's salutation / to the Virgin / was the beginning of our salvation; / for she heard — Rejoice, and turned not away from the greeting. / She did not doubt as did Sarah in her tent, / but said — Behold, the handmaid of the Lord; // be it unto me according to thy word.

Mon evening / Tues morning — O good hope of the world, O Virgin Theotokos, / thy mighty protection, and thine alone, do we seek. / Take compassion upon a people bereft of protection; // entreat the merciful God that our souls be delivered from every threat, O only blessed one.

Tues and Thur evenings / Wed and Fri mornings — O Virgin Theotokos, entreat thy Son, / Who was willingly nailed to the Cross, / and Who hath freed the world from error, even Christ our God, // that He have mercy on our souls.

Wed evening / Thur morning — Holy Lady, pure Mother of our God, / who ineffably gavest birth to the Creator of all — / With the sacred Apostles, ever entreat His goodness // that He deliver us from passions, and grant us the forgiveness of sins.

Fri evening / Sat morning — Gideon telleth aforetime of thy conception, / and David expoundeth thy childbirth, O Theotokos. / For the Word came down into thy womb like dew upon the fleece, / and thou, O holy earth that art full of grace, / didst without seed blossom forth the Salvation of the world, // even Christ our God.

SEVENTH TONE

Sun evening / Mon morning — O undefiled Virgin Theotokos, / with the hosts on high, entreat thy Son / that we who glorify thee with faith // be granted forgiveness of offences before the end.

Mon evening / Tues morning — To thee we say Rejoice, O Theotokos; / for by conceiving God in thy womb // thou wast shown to be higher than the Angels.

Tues and Thur evenings / Wed and Fri mornings — Without ceasing entreat Christ God, / Who was crucified for us / and hath destroyed the dominion of death, // O Virgin Theotokos, that He save our souls.

Wed evening / Thur morning — The fruit of thy womb, O immaculate one, / is the fulfillment of the Prophets and the Law. / Wherefore, in glorifying thee with knowledge as the Theotokos, //we reverently magnify thee.

Fri evening / Sat morning — As the treasury of our resurrection, / O all-hymned one, / do thou lead forth from the pit and abyss of offences / them that hope in thee; / for those that were guilty because of sin hast thou saved / by thy giving birth to Salvation, / O thou who before childbirth was virgin, / and in childbirth was virgin, // and after childbirth again remainest virgin.

EIGHTH TONE

Sun evening / Mon morning — Rejoice, thou who through an Angel didst receive the Joy of the world. / Rejoice, thou who didst bear thy Creator and Lord. // Rejoice, thou who was counted worthy to become the Mother of God.

Mon evening / Tues morning — With hymns let us the faithful magnify the Theotokos, / the unshakable foundation of the Faith, and the hallowed gift to our souls. / Rejoice, thou who in thy womb didst contain the Rock of life. / Rejoice, O hope of the ends of the world, the help of the afflicted. // Rejoice, O Bride unwedded.

Tues and Thur evenings / Wed and Fri mornings — When she who bare the Lamb and Shepherd and Savior of the world / beheld Him on the Cross, she said with tears — / The world rejoiceth at receiving redemption, / but my bowels burn as I see Thy crucifixion, // which Thou endures for all, O my Son and my God.

Wed evening / Thur morning — O spiritual gate of life, O immaculate Theotokos, / deliver from perils them that have recourse to thee with faith, / that we may glorify thine all-holy Child, // for the salvation of our souls.

Fri evening / Sat morning — O Thou Who for our sakes wast born of a Virgin, / and didst suffer crucifixion, O Good One, / and didst despoil death by death, and as God, didst reveal the Resurrection — / Dismantle them not which Thou hast fashioned with Thy hand; / show us Thy love for mankind, O Merciful One; / accept the Theotokos that gave Thee birth, who intercedeth for us; // and do Thou, our Savior, save a despairing people.

DISMISSAL THEOTOKIA

(Used at the end of Daily Matins after the Troparion)

FIRST TONE

Monday, Wednesday, and Friday: Rejoice, O Bride unwedded, / most pure Theotokos, // who art blessed in the heavens and glorified on earth!

Tuesday and Thursday: To Him Who, in manner past comprehension and recounting, / was begotten in the heavens without mother, / thou gavest birth on earth without father, O Theotokos. // Entreat Him in behalf of our souls!

Saturday: To Him Who, in manner past comprehension and recounting, / was begotten in the heavens without mother, / thou gavest birth on earth without father, O Theotokos. // Entreat Him in behalf of our souls!

SECOND TONE

Monday: O holy Mother of the ineffable Light: / we piously magnify // thee, honoring thee with angelic hymns.

Tuesday and Thursday: We magnify thee, O Theotokos, / crying aloud: Rejoice, thou cloud of the unwaning Light, // who bore Him, the Lord of glory, in thy womb!

Wednesday and Friday: Thee do we magnify, O Theotokos, / crying aloud: Rejoice, thou staff whence God, springing forth without seed, // destroyed death on the Tree!

Saturday: O holy Mother of the ineffable Light: // we piously magnify thee, honoring thee with angelic hymns.

THIRD TONE

Monday, Tuesday, and Thursday: Where each one is saved, / thither doth he rightly have recourse; / and what other such refuge is there / which protecteth our souls // like thee, O Theotokos?

Wednesday and Friday: O Theotokos, who alone art blessed, / our refuge and strength, / the mighty help of the world: / by thy supplications // protect thou thy servants from all want.

Saturday: The prophets preached, the apostles taught, / the martyrs confessed, / and we believe that thou art truly the Theotokos; // wherefore, we glorify // thine ineffable birthgiving.

FOURTH TONE

Monday and Thursday: In doubt how to hymn thee worthily, / O Theotokos who art more exalted than all creatures, // we entreat thee: freely have mercy upon us!

Tuesday and Saturday: We magnify thee, O Theotokos, crying aloud: / Thou art the bush unburnt, // wherein Moses beheld the Fire of the Godhead as a flame!

Wednesday and Friday: Thee do we magnify, O Theotokos, crying aloud: / Thou art the mountain, whence the Stone hath been ineffably cut, // which hath destroyed the gates of hades!

FIFTH TONE

Monday, Wednesday, Friday, and Saturday: O Christ God, Who shone forth / upon the world from the Virgin / and hast shown us forth as children of the light: // have mercy upon us!

Tuesday and Thursday: O all-holy Mother of God, / thou bulwark of Christians: / as is thy wont, deliver thy people who earnestly cry out to thee; / do battle against our shameful and prideful thoughts, // that we may cry out to thee: Rejoice, O Ever-virgin!

SIXTH TONE

Monday: The Archangel's words didst thou accept, / and wast shown to be the throne of the cherubim; / and thou didst bear in thine arms, O Theotokos, // the Hope of our souls.

Tuesday: No one that hath recourse to thee, / O all-pure Virgin Theotokos, / departeth from thee ashamed; // for he asketh grace and receiveth a gift for his profitable petition.

Wednesday, Friday, and Saturday: The Son and Word of God, / Who was begotten of the Father before ages without mother, / thou didst bear in times past, / incarnate of thy pure blood without the aid of man, / O Theotokos. Him do thou entreat, // that we be granted remission of sins before the end.

Thursday: Great gifts was thou vouchsafed, O pure Virgin Mother of God, / for thou gavest birth in the flesh to One of the Trinity, / Christ, the Bestower of life, // unto the salvation of our souls.

SEVENTH TONE

Monday: Thou hast surpassed the hosts of heaven, O blessed Theotokos, / for thou hast been shown to be a divine temple, / in that thou gavest birth unto Christ, // the Savior of our souls.

Tuesday: Through the prayers of the Theotokos, / grant peace to the life of us that cry out to Thee: // O merciful Lord, glory be to Thee!

Wednesday and Friday: Deliver us from the sins which hold us fast, O Theotokos, / for we, the faithful, / have no other hope than thee and God, // Who was born of thee.

Thursday: The Fruit of thy womb, O all-pure one, / is the fulfillment of the prophets and the law; / wherefore glorifying thee in knowledge, // we piously magnify thee as the Theotokos.

Saturday: Rejoice, thou who didst contain within thy womb / Him Whom the heavens cannot contain! / Rejoice, thou preaching of the prophets / through whom Emmanuel shone forth! // Rejoice, O Mother of Christ God!

EIGHTH TONE

Monday: Rejoice, thou portal of the King of glory, / through which the Most High alone passed, // and which He sealed, unto the salvation of our souls!

Tuesday, Thursday, and Saturday: O all-pure Virgin, exercising thy maternal compassion, // save us by thy supplications to thy Son and our God!

Wednesday and Friday: The Fruit of thy womb, O all-pure one, is the fulfillment of the prophets and the law; / wherefore glorifying thee in knowledge, // we piously magnify thee as the Theotokos.

