

THE SERVICE OF
VENERATION FOR THE
MOST-HOLY THEOTOKOS
AND EVER-VIRGIN MARY





ΚΥΝ ΘΕΩ ΙCΧΥΡΟC
IN THE NAME OF GOD THE ALMIGHTY

The Order of the Service will be as follows:

1. Introductory prayers of Thanksgiving and Psalm 50. (Agbia)
2. Veneration. (Booklet, Pg. 3-14)
3. A Section from the Life of the Theotokos. (Booklet, Pg. 14-21)
4. A Concluding Prayer to the Theotokos. (Booklet, Pg. 22-24)
5. Our Father Who Art in Heaven.
6. Final Blessing.

ἐν ἑσῆ | νακ ἡσανευχι
θεν | Ιεροσαλημ:
σεμεγαλινομεν.

Χερε κε χαριτωμενη
Μαρια ὁ Κυριος μετα σου.

will be fulfilled to You in
Jerusalem; We exalt you.

Rejoice O you full of grace,
Mary, the Lord is with you.

nak enhan-evki khen Yero-
saleem: cemegalinomen.

Shere ke kari-tomenee Maria
O Kirios metacou.

FROM THE SUNDAY THEOTOKIA

Ἐβδομηκοντα ἑπτα
ἐβδολθεν πασητ
τηρη: τῆς παντα
Ποσειπτηρη.

Ἀερφεμεν ἑπεκραν:
οωωχ αι-ζεμ-νοομι:
ἐν ἡσων: Φη ἡτε νινουτ.

Ἰησοϋς Πιχριστος
Πεννοουτ: πι α-λεθινος:
φηετασι εθε πενωτ:
αφερσωματικος.

Αφχισαρξ εβολ: θεν
Πιπνευμα εθοωαβ: νεμ
εβολθεν Μαρια: τῆς
εθοωαβ.

Αφφωνη ἑπενηεβι: νεμ
πενχοχρεχ τηρη: εορασι
νηητ: νεμ οοθεληλ
επτηρη.

Μαρενοοσθ εμμοφ:
οωωχ εντενερ-χιμνος:
Μαρια: τῆς οορομπι
εθνεσως.

Seven times every day, I will
praise Your name, with all my
heart, O God of everyone.

I remembered Your name,
and I was comforted, O King
of the ages, and God of all
gods.

Jesus Christ our true God,
who has come, for our
salvation, was incarnate.

He was incarnate, of the
Holy Spirit, and of Mary, the
pure bride.

And changed our sorrow, and
all our troubles, to joy for our
hearts, and total rejoicing.

Let us worship Him, and
sing about His Mother, the
Virgin Mary, the beautiful
dove.

Shasf ensop emmeeni:
evol-khen paheet teerf: tina
esmoo e-pekran epchois
empi e-epteerf.

Aier efmevi empekran:
oowoh ai-jem-noomti: ep-
ooro enni-e-on Efnooti ente
ninooti.

Yesoos Pi-khristos Pennooti:
pi a-leethinos: veetaf i ethve
pensooti: afer somatikon.

Afechi-sarex evol-ken pi-
pnevma ethoowab: nem
evol-khen Maria: ti-shelet
ethoowab.

Afvonh em-penheebi: nem
penhogheg theerf: e-oorashi
e-nheet: nem ootheleel
e-epteerf.

Maren-oosht e-mmof:
owoh entener-himnos:
entefmav Maria: ti-echrompi
ethnesoas.

Οὔοθ ἠτενωψ ἔβολ:
 ζεν οὔσμη ἠθέληλ: χε
 χερε νε Μαρία: ἠμαρ
 ἠεμανοτήλ.

And let us all proclaim, with
 a voice of joy, saying hail to
 you Mary, the Mother of
 Emmanuel.

Owoh entenosh evol-khen
 oo-esmee en-theleel: je
 shere ne Maria: ethmav en-
 Emano-eel.

Χερε νε Μαρία: ἠσωτ
 ἠἀδαυ πενιωτ: Χερε...:
 ἠμαρ ἠπιωαῦφωτ:
 Χερε...: ἠπέληλ ἠεῖα:
 Χερε...: ἠποῖνοφ ἠνιζενεα.

Hail to you Mary, salvation
 of our father Adam, hail... the
 Mother of the Refuge, hail...
 the rejoicing of Eve, hail...
 the joy of all generations.

Shere ne maria; epsoti
 enAdam peniot. Shere ne
 maria; ethmav emmpima
 emeviot. Shere ne maria;
 entheleel enEva. Shere ne
 maria; epoonof ennigenea.

Χερε...: ἠραψι ἠἀβελ
 ἠπιῶμη: Χερε...: ἠπαρθενος
 ἠταφῶμη: Χερε...: ἠνοζεε
 ἠνωε: Χερε...: ἠατωλεβ
 ἠσεμνε.

Hail to you Mary, the joy
 of the righteous Abel, hail...
 the true Virgin, hail... the
 salvation of Noah, hail... the
 chaste and undefiled.

Shere ne maria; evrashi en
 Abel piethmee. Shere ne
 maria; ti-parthenos enta
 evmee. Shere ne maria;
 evnohem enNoo-e. Shere ne
 maria; tiat-tholeb ensemne.

Χερε...: ἠεῖοτ ἠἀβρααυ:
 Χερε...: ἠχλου ἠαθλωυ:
 Χερε...: ἠσωτ ἠἰσαακ
 ἠεθοῖαβ: Χερε...: ἠμαρ
 ἠφεθοῖαβ.

Hail to you Mary, the grace
 of Abraham, hail... the
 unfading crown, hail... the
 redemption of St. Isaac, hail...
 the Mother of the Holy.

Shere ne maria; ep-ehmot
 en-Abraam. Shere ne maria;
 pi eklom enathlom. Shere
 ne maria; epsoti en-Isaak
 pethoowab. Shere ne maria;
 ethmav emvee-ethoowab.

Χερε...: ἠπέληλ ἠἰακωβ:
 Χερε...: ἠανῶβα ἠκωβ:
 Χερε...: ἠποῖνοφ ἠἰοῖδα:
 Χερε...: ἠμαρ ἠπιδεσποτα.

Hail to you Mary, the
 rejoicing of Jacob, hail...
 myriads of myriads, hail...
 the pride of Judah, hail... the
 Mother of the Master.

Shere ne maria; eptheleel en-
 Yacob. Shere ne maria; han
 ethval-enkob. Shere ne maria;
 epshoo shoo enYoodea. Shere
 ne maria; ethmav empi-
 despota.

Χερε...: ἠεἰωψ
 ἠωῖσнс: Χερε...: ἠμαρ
 ἠπιδεσποτης: Χερε...:
 ἠταιο ἠεαμοτήλ: Χερε...:
 ἠποῖνοφ ἠπικραῖλ.

Hail to you Mary, the
 preaching of Moses, hail...
 the Mother of the Master,
 hail... the honor of Samuel,
 hail... the pride of Israel.

Shere ne maria; ephioish em-
 Moosees. Shere ne maria;
 ethmav empi-despotees.
 Shere ne maria; eptai o en-
 Samoo-eel. Shere ne maria;
 epshooshoo em-Pisra-eel.

Χερε...: ἵπταχρο ἠῶβ
 πῖθωνι: Χερε...: πῖωνι
 ἠἄναμνι: Χερε...: ἠμαρ
 ἠπιμενριτ: Χερε...: ἠψερι
 ἠποτρο Δαριδ.

Hail to you Mary, the steadfastness of Job the righteous, hail... the precious stone, hail... the Mother of the Beloved, hail... the daughter of King David.

Shere ne maria; entagro en-Yob pi-ethmee. Shere ne maria; pi-oni en anamee. Shere ne maria; ethmav empimenrit. Shere ne maria; etsheri emepoo-ro Daveed.

Χερε...: ἡψερι
 ἠσολωμων: Χερε...: πῖσι
 ἠνιδικεον: Χερε...: ἠπορζαι
 ἠησαηας: Χερε...: ἠταλβο
 ἠιερειας.

Hail to you Mary, the friend of Solomon, hail... the exaltation of the just, hail... the redemption of Isaiah, hail... the healing of Jeremiah.

Shere ne maria; ti-eshveri en-Solomon. Shere ne maria; ep-chisi enni-dikeon. Shere ne maria; ep-oo-gai en ee-saeas. Shere ne maria; ental-echo en-Yeremias.

Χερε...: ἠεμι ἠεζεκιηλ:
 Χερε...: χαρις του
 Δανιηλ: Χερε...: ἠχου
 ἠηλιας: Χερε...: πῖμοτ
 ἠελισεοσ.

Hail to you Mary, the knowledge of Ezekiel, hail... the grace of Daniel, hail... the power of Elijah, hail... the grace of Elisha.

Shere ne maria; pemi en-Ezekeel. Shere ne maria; karis-too Dani-eel. Shere ne maria; et-gom en-Elias. Shere ne maria; pi-ehmot en-Eliseos

Χερε...: ἡεοτοκοσ:
 Χερε...: ἠμαρ ἠησουσ
 Πιχριστοσ: Χερε...:
 ἡβρομπι εθνεσωσ: Χερε...:
 ἠμαρ ἠγιουσ θεοσ.

Hail to you Mary, the Mother of God, hail... the Mother of Jesus Christ, hail... the beautiful dove, hail... the Mother of the Son of God.

Shere ne maria; ti-theotokos. Shere ne maria; ethmav en-Yeesoos Pi-ekristos. Shere ne maria; ti-echrompi ethnesos. Shere ne maria; ethmav en-Eyos Theos.

Χερε νε Παρια:
 εταγερευεορε νασ: νε
 νιπροφητησ τηροσ: οροσ
 αρχω μμοσ.

Hail to you Mary, who was witnessed by, all the prophets, and they said.

Shere ne maria etaver-methre nas: enje ni-eprofee-tees tee-roo: owoh avgo emmos.

Θηπε Φη πιλοσοσ:
 εταχβισαρξ ἠδνη: δει
 οομετοοια: ἠατσαχι
 ἠπεσρηη.

Behold God the Word, took flesh from you, in an indescribable, unity.

Heppe Ef-nooti pi-loghos: etaf-chisarx enkh-eet: khen oo-metoo-ia: enatsaji empes-reeti.

Τεβοσι ἠληθωσ: εσοτε
 πῖβωτ: ἠτε Δαρων: ὠ
 θεθεμεσ ἠμοτ.

You are truly exalted, more than the rod, of Aaron, O full of grace.

Te-chosi aleethos: ehote pi-eshvot Aa-ron: o-thee-ethmeh en-ehmot.

Ἀσπε πῶβωτ: ἔβηλ
ἘΜαρία: χε ἰθού πε
πῆπος: ἵτεςπαρθενία.

What is the rod, but Mary,
for it is the symbol, of her
virginity.

Ashpe pi esh-vot: evel
eMaria: je enthof pe epteepos:
entes-parthenia.

Ἀσερβοκι ασμισι:
χωρις σῆνοσιὰ: ἄπῳηρι
ἠφηετῆοσι: πιλοσος
ἠαιδιὰ.

She conceived and gave
birth, without a man, to
the Son of the Highest, the
Word Himself.

Aservoki asmisi: khoris
synoo-sia: em-epsheeri em-
veet-chosi: piloghos en-aithia.

Σιτεν νεσεῦχη: νευ
νεσπρεσβία: ἀοῶων ἠαν
Πος: ἠφρο ἵτε ἱεκκλήσιὰ.

Through her prayers, and
intercessions, O Lord open
unto us, the gates of the
Church.

Hiten ne-sevkhee: nem nes
epres-via: ao-oon nan epchois
em-evro ente ekleesia.

Ἰἱτσο ἔρο: ὦ ἱθεοτοκος:
χα φρο ἠνιεκκλήσιὰ:
εἰοῦηη ἠνιπιστος.

I entreat you, O Mother of
God, keep the gates of the
church, open to the faithful.

Ti-tiho ero: o-titheotokos: ka
evro enni-ekleesia: evoveen
ennipistos.

Μαρενἱσο ἔρος:
εῶρεστωβῆ ἔχων: ἠαρεν
πεμενριτ: εῶρεφχω ἠαν
ἔβολ.

Let us ask her, to intercede
for us, before her Beloved,
that He may forgive us.

Marentiho eros: eth-res-iobh
egon: nahren pes-menreet:
ethref-kho nan e-vol.

Ἀυμοῦτ ἔρο: Μαρία ἱ
παρθενος: χε ἱῆρηρι
εῶοῦαβ: ἵτε πιεθουνοφι.

You are called, O Virgin
Mary, the holy flower, of the
incense.

Avmoo-ti ero: Maria ti-
parthenos: je ti-hreeri eth-
oowab: ente pi estoi-noofi.

Θηετασἱοῦῶ ἔπῳι:
ασφiri ἔβολ: θεν ἠνοῦνι
ἠνιπατριαρχης: νευ
ἠιπροφητης.

Which came out, and
blossomed, from the roots
of the patriarchs, and the
prophets.

Thee-etas-ti-oo e-epshoi:
es-viri e-vol: khen ethoo-ni
enpi-patria-shees: nem ni
e-profee-tees.

Ἐφρηἱ ἠπιῶβωτ: ἵτε
Ἄρων πιονηβ: ἔτασφiri
ἔβολ: ασοπτ ἠκαρπος.

Like the rod, of Aaron the
priest, which blossomed, and
brought forth fruit.

Em-evree-ti empi-eshvot:
ente Aaron pio-weeb e-taf-
viri e-vol: afopt en-karpos.

Χε ἀρέχφο ὑπιλοσος:
 ἄβνε ἔπερμα ἠρωμι:
 ἔσοι νᾶττακο: ἠξε
 τεσπαρθηνιά.

For you gave birth to the
 Word, without the seed of
 man, and your virginity, was
 not corrupted.

Je a-re ej-vo empi-loghos:
 achne esper-ma enromi: esoi
 en-attako: enje tes-parthe-
 nia.

Ἐθε φαι τεντιωοτ νε:
 ζωσ θεοτοκος: ματιχο
 ὑπεωηρι: εθρεφχω νᾶν
 εβολ.

Wherefore we magnify you,
 as the Mother of God, ask
 your Son, to forgive us.

Eth-ve fai ten-ti-o-oo ne: hos
 the-otokos: ma-tiho empi-
 sheeri: ethref-kho nan e-vol.



Ραωι νε ὦ τθεοτοκος:
 Ὑαρια ἑματ ἠησοτς
 Πιχριστος.

Rejoice O holy Theotokos,
 Mary the mother of Jesus
 Christ.

Rashe ne o-tee-theotokos:
 Maria ethmav en-Isos
 Piekhiristos

Ραωι νε ὦ τωερι ἠσιων:
 θεληλ ὑματ ἑματ
 ὑποορο. Ραωι νε ὦ
 τθεοτοκος: Ὑαρια ἑματ
 ἠησοτς Πιχριστος.

Rejoice O daughter of Zion,
 we rejoice, O mother of
 the King. Rejoice O holy
 Theotokos, Mary the mother
 of Jesus Christ.

Rashe ne o-et-sheri en-sion:
 theleel em-mav ethmav
 em-epooro. Rashe ne o-tee-
 theotokos: Maria ethmav en-
 Isos Piekhiristos

Θεληλ ὑφτ ὑπενβοηθος:
 τλελοι ὑφτ ἠιακωβ. Ραωι
 νε ὦ τθεοτοκος: Ὑαρια
 ἑματ ἠησοτς Πιχριστος.

Rejoice to the God, our
 helper, rejoice to the God
 of Jacob. Rejoice O holy
 Theotokos, Mary the mother
 of Jesus Christ.

Theleel em-efnooti em-pen
 vo-eethos: tee-le-loi em-
 efnooti en-Iakob. Rashe
 ne o-tee-theotokos: Maria
 ethmav en-Isos Piekhiristos

Ἐναθεληλ ἠξε Ιακωβ:
 ἔναοτνοφ ἠξε Πισραηλ.
 Ραωι νε ὦ τθεοτοκος:
 Ὑαρια ἑματ ἠησοτς
 Πιχριστος.

So let Jacob rejoice, and also
 let Israel rejoice. Rejoice O
 holy Theotokos, Mary the
 mother of Jesus Christ.

Efna-theleel enje Yacoub:
 efna-ounof enje Pi Esra-eel.
 Rashe ne o-tee-theotokos:
 Maria ethmav en-Isos
 Piekhiristos

ΣΕΝΑΘΕΛΗΛ ΨΑ ΝΙΕΝΕΣ:
 ἸΝΣΑΟΥΩΝΣ ΝΟΥΖΕΛΠΙΣ.
 ΡΑΣΗ ΝΕ Ω ΤΘΕΟΤΟΚΟΣ:
 ΜΑΡΙΑ ΘΟΥΑΡ ἸΗΣΟΥΣ
 ΠΙΧΗΡΙΣΤΟΣ..

We rejoice forever, indeed,
 and also we implore. Rejoice
 O holy Theotokos, Mary the
 mother of Jesus Christ.

Sena theleel sha ni-eneh:
 ensa-oo-onh eno-helpees.
 Rashe ne o-tee-theotokos:
 Maria ethmav en-Isos
 Piekhiristos

ΦΑΘΕΛΗΛ ΣΩΤΤΕΝ ἘΛΟΛ:
 ΖΙΤΕΝ ΝΟΤΕΝ ἈΠΕΡΚΟΤΤΕΝ.
 ΡΑΣΗ ΝΕ Ω ΤΘΕΟΤΟΚΟΣ:
 ΜΑΡΙΑ ΘΟΥΑΡ ἸΗΣΟΥΣ
 ΠΙΧΗΡΙΣΤΟΣ.

Rejoice O you vine, that is
 ripe and blossoming. Rejoice
 O holy Theotokos, Mary the
 mother of Jesus Christ.

Fa-theleel sotten elol: hi-ten
 noten em-per-kotten. Rashe
 ne o-tee-theotokos: Maria
 ethmav en-Isos Piekhiristos

ΑΠΑΗΤ ἘΟΥΦΡΑΝΕ: ΕΒΕ
 ΠΑΛΑΣ ΚΗΝ ΟΟΘΕΛΗΛ. ΡΑΣΗ
 ΝΕ Ω ΤΘΕΟΤΟΚΟΣ: ΜΑΡΙΑ
 ΘΟΥΑΡ ἸΗΣΟΥΣ ΠΙΧΗΡΙΣΤΟΣ.

My heart rejoices, for this my
 tongue also praises. Rejoice
 O holy Theotokos, Mary the
 mother of Jesus Christ.

Apaheet e-oo-efrane: ethve
 palas khen oo-theleel. Rashe
 ne o-tee-theotokos: Maria
 ethmav en-Isos Piekhiristos

ΘΑΦΟΡΜΕΝ ΖΟΡΜΟΝΑ: ΝΕΜ
 ΝΑΘΕΛΗΛ ΖΑ ἈΠΕΚΡΑΝ.
 ΡΑΣΗ ΝΕ Ω ΤΘΕΟΤΟΚΟΣ:
 ΜΑΡΙΑ ΘΟΥΑΡ ἸΗΣΟΥΣ
 ΠΙΧΗΡΙΣΤΟΣ.

The dew and the rain, and
 the rejoicing are due to
 your name. Rejoice O holy
 Theotokos, Mary the mother
 of Jesus Christ.

Thaformen hormona: nem
 na-theleel ha-empekran.
 Rashe ne o-tee-theotokos:
 Maria ethmav en-Isos
 Piekhiristos



Πορο ἴτε †ριρηνη:
μοι ναν ἴτεκριρηνη:
σευνι ναν ἴτεκριρηνη: χα
νεννοβι ναν ἔβολ.

Χωρ ἔβολ ἴνιζαχι: ἴτε
†εκκλῆσια: ἀρισοβτ ἔρος:
ἴνεσκιω ψα ἔνεε.

Εμμανοῦηλ πενθοῦ†:
ῥεν τενομη† †νοῦ: ῥεν
ἴωῶτ ἴτε Πεφῶτ: νευ
πιπνευμα εῶτ.

ἴτεεσμooῦ ἔρον τηρεν:
ἴτεετοοβο ἴνενηητ:
ἴτεεταλδο ἴνιψωνι: ἴτε
νεψυχη νευ νενωμα.

†ενοῶψτ ἴμοκ ὦ Πχc
νευ Πεκῶτ ἴαθαθoс:
νευ πιπνευμα εῶτ: χε ακι
ακω† ἴμον.

O King of peace, / give us
Your peace, / establish for us
Your peace, / and forgive us
our sins.

Disperse the enemies / of the
church; fortify her / that she
may never waver.

Emmanuel our God, / is now
in our midst, / in the glory of
His Father, / and the Holy
Spirit.

That He may bless us all, /
purify our hearts, / and heal
the illnesses / of our souls
and bodies.

We worship You, O Christ,
/ with Your Good Father,
/ and the Holy Spirit, / for
You have come and saved us.

Ep-ooro ente ti-hi-reenee /
moi nan entek-hi-reenee /
semni nan entek-hi-reenee /
ka nen novi nan evol.

Gor evol enni-gaji / ente ti-
ekek-lee-sia / ari-sobt eros /
enneskim sha e-neh.

Emmanoo-eel Pennooti /
khen ten-meeti tinoo / khen
ep-o-oo ente Pefyot / nem
pi-pnevma ethoowab.

Entef-esmoo eron teeren
/ entef-toovo enen-heet /
entef-talecho enni shoni /
ente nen-epsikee nem nen-
soma.

Ten-oo-osht emmok o Pi-
khristos / nem Pekyot en-
agathos / nem Pi-pnevma
ethoowab / je ak-i aksoti
emmon.



Hail to you O Mary: the mother of the Holy God,
Hail to you O Mary: the virgin and bride,
Hail to you O Mary: the ark of grace,
Hail to you O Mary: the fruit of pleasant taste.

Hail to you O Mary: the bliss and paradise,
Hail to you O Mary: who carried the uncircumscribed
Hail to you O Mary: the friend of Solomon,
Hail to you O Mary: the cure of the troubled man.

Hail to you O Mary: the example of virginity,
Hail to you O Mary: the hope of Christianity,
Hail to you O Mary: the pure and righteous,
Hail to you O Mary: the safeguard from the evil hand.

Hail to you O Mary: the intercessor for believers,
Hail to you O Mary: the righteousness for sinners,
Hail to you O Mary: the light in the wilderness,
Hail to you O Mary: the pure and virtuous.

Hail to you O Mary: the beautiful and bright apparition
Hail to you O Mary: the divine bride of the Judge,
Hail to you O Mary: the dear and precious,
Hail to you O Mary: the faithful and righteous.

Hail to you O Mary: the mighty one in wars,
Hail to you O Mary: the revered treasure of the Lord,
Hail to you O Mary: the tablet of the new covenant,
Hail to you O Mary: the helper of those in want.

Hail to you O Mary: the pure offspring of virtues,
Hail to you O Mary: the pure temple in truth,
Hail to you O Mary: the Mother of God,
Hail to you O Mary: the pleasure of the highest God.

Hail to you O Mary: the precious stone of great price,
Hail to you O Mary: the flower in paradise.

The mention of your name,
is in the mouth of the believers
They proclaim and say,
O God of Saint Mary help us all.

Hail to you, O Mary,
the pride of our race,
the faithful and true Queen,
a pure symbol of grace.

Hail to the throne of God,
the second heaven,
the Mother of our Saviour,
and salvation of all men.

Hail to the pure Virgin,
the help of all mankind,
the daughter of king David,
who leaves no one behind.

Hail to you who received,
the Archangel Gabriel,
and bore in your womb,
the salvation of Israel.

Hail to you who heard,
Gabriel's salutation,
proclaiming unto you,
the Messiah's visitation.

Hail to the true Virgin,
who carried in her hand,
Emmanuel our God,
before Whom the angels stand.

Hail to the undefiled,
the Perpetual Virgin,
who brought us peace on Earth,
and goodwill to all men.

Hail to you who appeared,
to the millions abroad,
and converted many,
to children of the Lord.

Hail to you who appeared,
on the domes of Zeitoun,
as a shining figure of light,
brighter than the sun at noon.

Hail to the new Eve,
who brought us salvation,
forget not your children,
at the time of temptation.

Hail to the Mother of God,
blessed by all generations,
the handmaid of the Lord,
worthy of exaltation.

Hail to the censer,
carrying the Ember;
in the presence of the Lord,
your children remember.

Hail to the pure vessel,
bearer of the great mystery,
through whom it was fulfilled,
the promise of the ancestry.

Let the tribes of the Earth,
all proclaim and say,
O God of Saint Mary,
Hear us when we pray,



ΚΕΝ ΕΦΡΑΝ ΕΦΥΟΤ ΝΕΜ
ΝΕΜ ΕΡ-ΣΗΕΡΙ ΝΕΜ ΠΙ-
ΠΝΕΥΜΑ ΕΘΟΩΑΒ ΤΙ-ΕΤΡΙΑΣ
ΕΘΟΩΑΒ ΕΝ-ΟΜΟ-ΟΟΣΙΟΟΣ.

In the Name of the Father,
and of the Son, and of
the Holy Spirit, the co-
essential, Holy Trinity.

Khen efran em-Efyot
nem eP-sheeri nem Pi-
pnevma ethoowab ti-etriyas
ethoowab en-omo-oosioos.

ΑΞΙΑ ΑΞΙΑ ΑΞΙΑ ΤΑΣΙΑ
ΥΑΡΙΑ ΤΠΑΡΕΝΟΣ.

Worthy, worthy, worthy, the
Virgin, Saint Mary.

Axia Axia Axia ti-agia Maria
ti-parthenos.



ΠΙΑΣΤΕΛΟΣ ΝΤΕ
ΠΑΙΕΧΩΡΣ: ΕΤΣΗΛ
ΕΠΒΙΣΙ ΝΕΜ ΠΑΙΣΤΥΜΟΣ:
ΑΡΙΠΕΝΜΕΒΙ ΔΑΤΣΗ ΕΠΟΣ:
ΝΤΕΥΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.

O angel of this day, soaring
to the heights with this
praise, remember us before
the Lord, that He may
forgive us our sins.

Pi-angelos ente pai e-ho-oo:
etheel e-epchisi nem pai-
hymnos: aripen-mevi kha-
ethem-epchois: entef-ka
nen-novi nan e-vol.

ΝΗΕΤΩΩΝΙ ΜΑΤΑΛΔΩΟΡ:
ΝΗΕΤΑΥΕΝΚΟΤ ΠΟΣ ΜΑΜΤΟΝ
ΝΩΟΡ: ΝΕΝΕΣΝΗΟΡ ΕΤΧΗ
ΔΕΝ ΧΟΧΧΕΧ ΝΙΒΕΝ: ΠΑΟΣ
ΑΡΙΒΟΙΘΙΝ ΕΡΟΝ ΝΕΜΩΟΡ.

Heal those who are sick, O
Lord, repose them who have
departed; and our brethren
in any tribulation, my Lord
help us and them.

Nee-etshoni mata-lecho-
oo: ne-etavenkot epchois
mamton no-oo: ne-esne-oo
etkhee khi hog-heg niven:
Pachois arivoi-ethin e-ron
nemo-oo.

ΕΦΕΣΜΟΡ ΕΡΟΝ ΝΧΕ ΦΤ:
ΤΕΝΝΑΣΜΟΡ ΕΠΕΦΡΑΝ ΕΘΡ:
ΝΣΗΟΡ ΝΙΒΕΝ ΕΡΕ ΠΕΦΣΜΟΡ:
ΝΑΩΩΠΙ ΕΦΜΗΝ ΕΒΟΛ ΔΕΝ
ΡΩΝ.

That God may bless us, let
us bless His Holy Name; at
all times let His praise, dwell
upon our mouths.

Ef-esmoo e-ron enje Efnooti:
tenn`esmoo e-pefran ethoo-
wab: ensee-oo niven pef-
esmoo: na-shopi efmeen
e-vol khi ron.

ΧΕ ΕΦΕΣΜΑΡΩΟΡΤ ΝΧΕ ΕΦΥΟΤ
ΝΕΜ ΕΡ-ΣΗΕΡΙ: ΝΕΜ ΠΙ-ΠΝΕΥΜΑ
ΕΘΟΩΑΒ: ΤΑΣΙΑ ΕΤΧΗΚ
ΕΒΟΛ: ΤΕΝΟΡΩΩΤ ΕΜΜΟΣ
ΤΕΝΤΩΟΡ ΝΑΣ.

For blessed is the Father, the
Son, and the Holy Spirit,
the Perfect Trinity, Whom
we worship and glorify.

Je efesmaro-oot enje Efyot
nem Ep sheeri: nem Pi
pnevma ethoowab; ti Trias
etjeek evol: ten oo-oasht em-
mos ten ti o-oo nas.

ΚΥΡΙΑ ΕΛΕΗΣΟΝ:
ΚΥΡΙΑ ΕΛΕΗΣΟΝ:
ΚΥΡΙΑ ΕΛΕΗΣΟΝ.

Lord have mercy,
Lord have mercy,
Lord have mercy.

Kirie eleyson,
Kirie eleyson,
Kirie eleyson.

Πβοιϑ ϑωτεμ ερον.

Πβοιϑ ναι ναν.

Πβοιϑ εμοϑ ερον.

O Lord, hear us.

O Lord, have mercy on us.

O Lord, bless us.

Epchois so-tem e-ron.

Epchois nai nan.

Epchois esmoo e-ron.

THE LIFE OF THE THEOTOKOS

From the early times of Christianity, the Blessed Virgin Mary, because of Her great virtues, Her help to the needy, and Her preeminent role in God's plan for the salvation of mankind, held a distinct position of admiration and love among Christians.

The honoring of the Holy Virgin began from the time when the Archangel Gabriel greeted Her with the words: "Rejoice, O full of grace, the Lord is with Thee! Blessed art Thou among women!" announcing to Her the mystery of the conception of the Son of God. A few days later with the words "Blessed is the Fruit of Thy womb," the righteous Elizabeth saluted the pure Virgin. St. Luke explains in his Gospel that the Holy Spirit revealed to Elizabeth that Mary had become the Mother of the Lord, the promised Savior of mankind (Luke 1:28-42).

The Orthodox Church expresses reverence toward the Blessed Virgin by the many feast days commemorating the various events in Her life. In prayers the Virgin Mary is called Theotokos, which in Greek means the Mother of God, since the One Who was born from Her was at the time of conception and always will be the true God.

Many Christian preachers and poets composed prayers, songs of praise, and inspirational sermons in honor of the Virgin Mary. With all this reverence for the Blessed Virgin Mary, it is consoling and enlightening to learn how she lived, how she prepared herself, and how she blossomed to such a spiritual height as to become the receptacle for the incarnate Word of God.

Several prophecies of the Old Testament foretold of the incarnation of the Son of God and of the blessed Woman who would become a tool for the salvation of mankind. The very first promise concerning the Redeemer, heard by our fallen ancestors Adam and Eve, contained a prophecy about a special Woman. God said to the devil: "I shall put enmity between thee and the Woman, and between

thy seed and Her Seed” (Genesis 3:15). It should be noted that during the time of the Old Testament the progeny were always called the seed or descendent of a male parent. Only here is the Redeemer-to-Come referred to as the Seed of the Woman, and this was the first indication that He would have no human father. Many centuries afterward the prophet Isaiah added important details to this first prophecy of Genesis. He said that the Woman, Who will give birth to the Messiah-Emmanuel, will be a virgin. “God Himself shall give you a sign,” explained the prophet Isaiah to the disbelieving descendants of King David, — “the Virgin shall accept into her womb and bear a Son, and shall name Him Emmanuel, which means: God is with us” (Isaiah 7:14). Another important message in the prophecy of Isaiah about the coming Messiah is that He will be God Himself. Hence the title Theotokos — “birth-giver of God” — given to the Virgin Mary by the ancient Church.

As we know from early Christian writings, the Apostle Luke the Evangelist personally knew the Virgin Mary and based several chapters of His Gospel on Her recollections. He even quoted Her exact words several times. He was a physician and an artist, and because of his affection for Her, he painted Her portrait, from which later icon painters made copies.

THE BIRTH OF THE MOST HOLY VIRGIN MARY

As time drew near for the Redeemer of the world to be born, there lived in the town of Nazareth, in Galilee, a man by the name of Joachim with his wife Anna. Joachim was a direct descendant of King David but lived a very modest and simple life. Both he and his wife were God-fearing people and were known for their humility and compassion. They never had children and, being very aged, had little chance at having any. However, not willing to despair, they continued to ask God to send them a child. They even made a vow that if they had an infant, they would dedicate that child to the service of God. At that time, to be childless meant to be punished by God for sins. Childlessness was especially difficult for Joachim since, according to prophecy, the Messiah-Christ was to be born into his family line. Owing to their patience and faith, the Lord finally sent them a great joy: Anna had a daughter. The new-born child was given the name of Mary, which means in Hebrew “The Lady, Hope.”

PRESENTATION TO THE TEMPLE

When the Virgin Mary became three years old, Her God-fearing parents prepared themselves to carry out their vow: they took Her to the temple in Jerusalem in order to consecrate Her to God. Mary was left to stay at the temple, in a special school for girls. There She, with the other maidens, was taught the Law of God as well as handiwork. She prayed and read the Scriptures. The Blessed Virgin lived at the temple for approximately eleven years and grew up to be deeply pious and obedient to Him, as well as very modest and industrious. Willing only to serve God, She gave a vow to never marry and to remain forever a virgin.

THE HOLY VIRGIN MARY AT JOSEPH'S

Since Joachim and Anna were in advanced old age, they did not live for long after Her presentation to the temple, and the Virgin Mary was left an orphan. When She reached Her fourteenth birthday, according to the law, She could no longer stay at the temple and had to wed. The High Priest, being aware of Her vow but reluctant to violate the law of marriage, formally betrothed Her to a distant relative of Hers, an elderly widower by the name of Joseph, who promised to care for her and protect her virginity. Joseph lived in the town of Nazareth and also came from the lineage of King David. He was not a wealthy man and worked as a carpenter. Joseph had children from his first marriage: Judah, Simon, James (the Lesser) and Joses (Matthew 13:55), whom the Gospels refer to as “brethren” of Jesus. The Virgin Mary led as modest and solitary a life in the home of Joseph as She did in the temple.



THE ANNUNCIATION

During Her first year in the house of Joseph, about six months after the appearance of the Angel Gabriel to Zacharias (see Luke 1:8-25), as the birth of the prophet John the Baptist was approaching, the forenamed Angel was sent

by God into the town of Nazareth to the Holy Virgin with the joyous news that the Lord had chosen Her to become the Mother of the Savior of the world. The Angel, having appeared, told Her, “Rejoice, O Blessed One! (literally in the Greek, “filled with grace”) The Lord is with Thee! Blessed art Thou amongst women.” Mary was puzzled by the words of the Angel and unsure what this greeting was supposed to mean. The Angel continued by saying to Her: “Fear not, Mary, for Thou hast found favor with God. And therefore, Thou wilt bear a Son and shalt name Him Jesus. He shall be great and shall be known as the Son of the Most-high, and to His Kingdom there shall be no end.” Still puzzled, Mary asked the Angel: “How can that be, since I know not a man?” The Angel replied that this would be accomplished by the power of the omnipotent God: “The Holy Spirit shall come upon Thee, and the power of the Most-high shall overshadow Thee; therefore, accordingly, that Holy One which shall be born of Thee shall be called the Son of God. Your relative, Elizabeth, not having had any offspring till her very old age, shall soon give birth to a son; for with God nothing shall be impossible.” Then Mary humbly answered, “Behold the handmaid of the Lord; be it unto me according to thy word” (Luke 1:26-38). After this reply the Holy Spirit descended upon Mary, and She conceived the Word of God. Thus, in the most modest circumstances happened the greatest miracle in the life of mankind! Here the Infinite joined the finite; the Light, unapproachable to Angels, descended into the Virgin’s womb!

In discussing this Angelic appearance, the Fathers of the Church underline the wisdom of the young Mary. She was careful not to accept Gabriel’s message in haste, remembering what happened to Eve when she believed the serpent. Although God decided to make the Virgin Mary the Mother of the Savior, He wanted Her voluntary consent because He never overpowers or disregards the gift of free will that He gave us.

VISITING THE RIGHTEOUS ELIZABETH

Having heard that her relative Elizabeth, the wife of the priest Zacharias, would soon bear a son, Mary hastened to visit her. On entering the house, She saluted Elizabeth. Upon hearing Mary’s voice, Elizabeth, being filled with the

Holy Spirit, recognized Mary to be worthy to become the Mother of the Lord. She cried out aloud and said: “Blessed art Thou among women, and Blessed is the Fruit of Thy womb! And from whence is such happiness for me, that the Mother of my Lord should come to me?”

The Virgin Mary, in answer to Elizabeth’s greeting, glorified God with the following words: “My soul doth magnify the Lord, and my spirit hath rejoiced in God my savior. For He hath regarded the low estate of His handmaiden: for behold from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and Holy is His name. And His mercy is on them that fear him from generation to generation” (Luke 1:46-50). Mary stayed with Elizabeth for about three months and then returned to Nazareth.

When the righteous, aged Joseph learned that Mary was expecting a child, he was scandalized, assuming that something had gone very wrong. Jewish law required unfaithful wives to be mercilessly stoned. But God revealed to Joseph not to be afraid of what had happened and to be kind to Mary. The Angel of God appeared to Joseph in his sleep and told him that Mary would bear a Son through the action of the Holy Spirit, just as the Lord God had predicted through the prophet Isaiah (Is 7:14), and the Angel commanded Joseph to give Him the name “Jesus” Savior — because He shall save people from their sins.

The subsequent Evangelical narratives mention the Virgin Mary in conjunction with the events in the life of Her Son, our Lord Jesus Christ. Thus, they speak of Her in connection with the birth of Christ in Bethlehem, then His circumcision, the worship of the Magi, the offering brought to the temple on the 40th day, the flight into Egypt, settling in Nazareth, traveling to Jerusalem for the feast of Passover when He reached His twelfth birthday, and so forth. We will not dwell on those events here. It should be noted that though the Evangelical references to the Virgin Mary are concise, they give the reader a clear comprehension of Her great moral eminence: Her humility, great faith, patience, courage, obedience to God, love and dedication to Him, and devotion to Her Divine Son. From these incidental but characteristic references we see why, in the words of the Angel, She became worthy “to attain favor from God.”

THE VIRGIN ALONGSIDE THE MINISTRY OF CHRIST

The first miracle performed by Jesus Christ, at the wedding feast in Cana of Galilee, gives us an insight into the great kindness of His Mother and into Her influence on Her Son. These qualities made Her a powerful intercessor for all Christians, especially for those who suffer or are oppressed. Having noticed a shortage of wine at the wedding feast, the Blessed Virgin drew the attention of Her Son to that fact, and though the Lord answered Her cryptically “What is it to Me and You Woman? My hour has not yet come,” She was not discouraged by this rebuke, being sure that Her Son would not ignore Her plea. She told the servants: “Whatever He tells you, do this.” As can be seen from this forewarning to the servants, this undertaking would come to a favorable end.

Indeed, Her intercession drew divine intervention to an event in the life of a poor, little-known family. Thus happened the first miracle of Jesus, after which “His disciples believed in Him” (John 2:11).

The Gospels depict the Mother of God as having constant concern for Her Son, following Him in His journeys, always ready to help Him at any time, caring for His well-being and tranquility at home, which He always refused to take advantage of. Finally, we see Her standing in indescribable grief by the Cross of Her Crucified Son, hearing His final words and commandments, entrusting Her care to His beloved pupil. Not a word of reproach or despair left Her lips. She conceded all to the will of God. This was the time of Her supreme greatness.

Again, briefly, there is mention of the Virgin Mary in the Acts of the Holy Apostles when, upon Her as well as the Apostles, on the day of Pentecost, the Holy Spirit descended in the form of fiery tongues. After that, according to tradition, She lived some 10 to 20 years. Fulfilling the Lord’s will, the Apostle John the Theologian, author of the fourth Gospel, took Her into his home, and with great love, as if being Her own son, he cared for Her till Her very end. When the Christian faith spread to other countries, many Christians came from far off countries to see and hear Her. From that time the Most Holy Virgin Mary became a mother to all of Christ’s pupils and a high example of virtue.



THE DORMITION

Once, as the Holy Virgin prayed on the Mount of Olives (near Jerusalem), the Angel Gabriel appeared to Her, as he had the first time in Nazareth, holding in his hand a branch with a white flower from Paradise, and announced to Her that in three days Her earthly life would come to an end and that the Lord would take Her to Him. The Lord arranged it so that toward that time the Apostles congregated in Jerusalem from the many parts of the world where they were preaching. At the hour of Her end, a bright light illuminated the room in which the Virgin Mary was lying. The Lord Jesus Christ Himself, surrounded by Angels, appeared and received Her most pure soul. The Apostles buried Her holy body, according to Her wish, at the foot of the Mount of Olives in the Garden of Gethsemane, in the cave where reposed the bodies of her parents and of the righteous Joseph. During the burial, many miracles came to pass. By touching the bier of the Mother of God, the blind regained their sight, demons were exorcised, and many diseases were cured.

Three days after the burial of the Theotokos, there arrived belatedly the Apostle Thomas, who had missed the burial. He was very distraught at not having paid his last respects to the Mother of Jesus and wished to see Her body for the last time. When the cave in which the Virgin Mary was buried was opened, Her body was not found, but only Her burial clothes. The Apostles returned to their home in amazement. In the evening during their prayers, they heard Angels singing. Glancing upward, the Apostles saw the Most Holy Virgin surrounded by Angels, in radiant heavenly glory. She said to the Apostles: "Rejoice! I am with you for all the days and nights."

She has been fulfilling this promise to help and defend Christians to the present day, having become our heavenly Mother. For Her great love and all-powerful help, Christians always have honored Her and turned to Her for help, appealing to Her as the "Fervent intercessor for the Christian race, the Joy of all those who grieve, Who did not abandon us after Her Dormition." From these earliest times, following the example of the prophet Isaiah and the righteous Elizabeth, all Christians began to address Her as the Mother of God or Theotokos, and this title was confirmed during the Third Ecumenical Council

(431 AD) in Ephesus.

The Most Holy Virgin Mary serves as great example to all those who are striving for perfection. She was the first who decided to dedicate Her whole life to God and who showed that voluntary virginity is higher than wedded life. From the first centuries, in emulating Her and Her Son and other prophets and apostles, many Christians began to pass their life in virginity, prayer, fasting, meditation and contemplation. Thus, the monastic life arose, and there appeared many monasteries which became sources of inspiration for a pious life and spiritual wisdom. Unfortunately, the present ungodly world does not appreciate and even sometimes ridicules the advancement of virginity, disregarding the words of the Lord: “For there are eunuchs who were born thus from their mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs (virgins) for the kingdom of heaven’s sake.” To this the Lord added this very unambiguous directive: “He who is able to accept it, let him accept it” (Matthew 19:12).

In reviewing the earthly life of the Theotokos, it is essential to emphasize that, just as at the moment of Her greatest glory, when She was chosen to become the Mother of the Savior, as well as at the hour of Her greatest grief, by the prophecy of the righteous Simon, as She stood at the foot of the Cross when “a sword pierced Her soul,” She displayed complete self-control and faith in God. In all events, big or small, She invariably manifested the strength and beauty of Her virtues: humility, perseverance, patience, courage, hope in the Lord and unbounded love for Him! That is why we Christians hold Her in such high esteem and want to emulate Her.

Through the prayers of the Theotokos, O Savior, save us!

THREE PRAYERS TO THE MOST-HOLY THEOTOKOS AND EVER VIRGIN MARY.

OAll-holy Lady Theotokos, you alone are wholly pure in soul and body. You alone transcend all purity, chastity, and virginity. You alone fully became the dwelling place of the fullness of the grace of the All-Holy Spirit, incomparably transcending even the bodiless angels in the purity and sanctity of your soul and body.

Look upon me, who in my soul and body am polluted, defiled, and impure because of my passion-ridden and pleasure-loving way of life. Purge my mind of passions. Purify me and recall my thoughts, which wander blindly in the dark. Teach my eyes to see, and guide and direct all my senses. Free me from the tyranny of my evil and shameful attachments and passions. Make me cease from all active sinning.

Grant vigilance and discernment to my darkened and wretched mind so that my misdeeds and wrongdoings might be corrected, and, being released from the darkness of sin, I might be found worthy to glorify and praise you with boldness of speech, because you alone are the true Mother of the True Light, Christ our God, for with Him, and for His sake, you alone are blessed and glorified by all creation, visible and invisible, now and forever and unto the ages of ages. **AMEN.**



Omost holy and highly praised Mother of God, you are the source of mercy an abyss of tender love, living water, the protection of sinners and a harbor for those lost on the sea of life. Without seed you received God in your womb, and became worthy to be the Mother of God - You are the true vine, the urn containing the heavenly Manna, the restoration of those who have fallen *the refuge of all, and the life of the world. Because you are compassionate and love mankind, do not turn away from me – even though I am unclean, a lover of

carnal things, disturbed in soul, and a prodigal in mind, thought, word, and deed, who has squandered his whole life in vain and futile pursuits, and as the tenderly loving and compassionate Mother of God, do not turn me away the sinner, but receive my prayer though it be offered to you from unclean lips

Through your pure and acceptable supplications, persuade the righteous Judge to have compassion on me, for you are His mother. Open up for me the compassionate heart of your merciful Son, and beseech Him to overlook my transgressions. Set my mind on the path of repentance, and show forth as a good worker of His commandments. Do not allow me to become the prey and possession of Satan, the destroyer of souls, but renew me through your intercessions, for I have grown old in my many sins. Set my ragged life on a straight path, that I might stand blamelessly before the Lord, having you as my mediator and helper. Thus I will escape the fearsome punishments of hell, and be counted, by your prayers, as an inheritor of His glory. May this be my lot, O all-pure Mother of God, through your intercessions to the One who created me, to whom be all glory, honor, and veneration, unto the ages of ages. **AMEN.**



O Virgin Lady Theotokos Mother of God full of grace most blessed and graced by God who contained the divinity of the Only-Begotten Son of the immortal and invisible Father. Incline your ear to me and hearken to the words of my defiled and impure lips, for it is with a crushed soul and humbled mind that I run to your compassion. Do not turn away from me, though I am pitiful and wretched. Do not let me, your unworthy servant, be lost forever; but using your maternal emy has broken, and crushed, and ground into the earth on account of my love of sin. This is why I am utterly filled with shame, and this is why I do not dare ask, nor do I have anyone to entreat on my behalf, the loving God to heal my many sins and incurable wounds. I have defiled the temple of my body, staining it grievously through my disgraceful desires. I have corrupted all my senses through unlawful and unseemly acts. I have no confidence to raise my

hands to heaven, for I have defiled them with sinful deeds, nor do I have a mouth to open in prayer, for I have sullied it by mocking and judging my neighbor.

Because of this, all-pure Lady, I, the wretched prodigal, fall down before your ineffable compassion. I have no other hope or refuge apart from you, for you are my consolation and are quick to come to my aid. You are the joy of my soul, the solution to my sorrows, my liberation from captivity, the exaltation of mortals, our propitiation and refuge, the rising of those who have fallen, a God-given drop of rain for my withered heart, a shining light in my darkened soul, the covering of my nakedness, the cessation of my sighing, the transformation of my misfortunes into joy.

In you I hope, in you I take courage. Do not take away your protection, but help us, defend us, and be always at our side. Your Only-begotten Son takes pleasure in your supplications and He will not withdraw His grace or the promise He made to you, seeing that you became the servant of His ineffable birth. This is why He rejoices in your supplications, counting your glory as His own, and fulfills your requests as if fulfilling an obligation.

O my Theotokos, my Theotokos- your beloved name is beyond all desires! do not despise me a wretched sinner, nor allow my shameful actions to hinder or limit your immeasurable mercy, for there is nothing that can overcome or defeat your help. And even if the offering of my prayer is weak and careless, grant me your maternal supplications, and entreat your Son and God that I might obtain the kingdom of heaven praising and blessing the Father, and the Son, and the Holy Spirit, now and forever and unto ages of ages. **AMEN.**

