

COMMEMORATION OF OUR VENERABLE MOTHER
New Martyr Grand Duchess Elizabeth

At Little Vespers

*On "Lord, I Call..." ,
four stichera, in Tone 7:*

Come, let us praise and hymn the nun and martyr Elizabeth, / a faithful warrior in the army of Christ, / a brilliant star which supernaturally arose in the west / and didst finish its course in the east, / its appearance giving light to the darkness of this godless age, / only to shine more brightly in Christ's kingdom to come, // for he is the King of Glory, the Dayspring of all dawns.
(twice)

Tell us, O Elizabeth, what myst'ries thou dost now behold: / the things, which from thy youth, thou didst desire to see; / and for whose sake thou didst forsake the imaginary pleasures of life, / and didst count as nothing the malice of thy tormentors. / Thus may we also be blessed with this divine desire; / and having suffered well the struggles which are given us, // may we forsake the temp'ral to obtain good and eternal things.

O ye martyrs of the Lord, and holy witnesses, / clear the mirrors of the glory divine, / if the night of godlessness had not been illumined by the light of your struggles, / how would we have seen the path to salvation? / And if the Russian land had not been made fer-tile by your blood, / how would it be kept from drying up into a barren desert? / Pray to the Lord now, that he may visit his vineyard / and in his mercy not abandon his inheritance; / that he may strengthen us in temptations to come / and in all times full of sorrow and pain; / vouchsafe us sinners to take up the struggle as we are able, / that by this small labor we may bear witness // to the exceeding greatness of his glory.

Glory... , in Tone 6:

The Lord's judgment has come upon Russia and on all the world. / Love is scarce and mercy hath waned. / We pray, O Lord, that thou would spare our homeland, / through the prayers of Elizabeth and of all the new martyrs, / and for the sake of their precious sufferings. / Grant us more time for repentance, as once thou didst the Ninevites. / And preserve, O Lord, thy little flock, the holy Church, / that the gates of hell may not prevail against it, as thou didst promise. / And may we sing the praises of thy wonderful saints, / by whose blood the Russian land hath been sanctified // and the whole Church hath been greatly strengthened.

Now & ever... , the theotokion, in the same tone:

As a vineyard that has never been husbanded, O Virgin, / thou hast put forth Christ, the most fair vine / who pours forth upon us the redeeming wine / that makes soul and body glad. / Therefore, ever blessing thee as the cause of all good, / we cry aloud with the angel: // Rejoice! O highly favored one.

*"O Gladsome Light..."
Prokimenon. "Vouchsafe..."*

*At the **Aposticha**, in Tone 3:*

While resplendent in royal glory on earth, / thou didst possess the kingdom of God in thyself, / O venerable martyr Elizabeth; / therefore, rightly thou art called a royal martyr, / thou hast received a most precious crown from Christ, the King of Glory, // with whom now thou reignest forever.

ψ. God is wondrous in his saints; / the God of Israel shall give power and strength to his people. (*Ps 67*)

The kingdom of heaven is near; / for the Lord doth truly reign in his saints. / Do thou entreat him, O royal martyr Elizabeth, / to deliver us, for the sake of our repentance, / overruling the tyranny of the demons, / and to establish his heavenly kingdom // in the souls of the righteous forever.

ψ. Bless God in the congregations, / the Lord, from the fountains of Israel.

May the Lord, who accepteth the glory of the angels / and the testimony of all his holy ones, / accept also our heart-felt repentance; / turning away his righteous chastening, / through the prayers of the royal martyr Elizabeth, / may he have mercy in his great compassion // on all who glorify her memory.

Glory..., in Tone 7:

Glory to the Father and to the Son and to the Holy Spirit.

Take account of us who pray to thee, O Elizabeth. / Looking down from that splendid chamber where thou dost rest with the saints. / From the four winds are we gathered together, / like sailors on a ship, utterly worn by the storms of life: / our rudders broken by the tempests of the passions; / our tattered sails torn by violent and adverse winds; / wholly pierced through by the shoals of demonic devices; / soon to perish in the deep, weighed down by iniquities. / Though unworthy, we have been spared by thy prayers, / thus bringing to the Lord our heartfelt repentance, / we beseech thee, O our faithful teacher: / Guide us on the course, where we may reach the calm and desired harbor // which is the blessed kingdom of our Lord.

Now & ever..., the theotokion, in the same tone:

Now and ever and unto ages of ages. Amen.

Taught by God, the choir of prophets did proclaim beforehand / the untold mystery of the divine conceiving of the Word / that would take place in thee, O Theotokos; / for thou hast verily borne the true and original light, // O holy mother and virgin.

"Lord, now lettest thou thy servant depart..."

Troparion to the venerable martyr, in Tone 1:

Concealing with humility the rank of a princess, O divinely-wise Elizabeth, / thou didst honor Christ with the two-fold service of Martha and Mary. /

Having purified thyself by patience, love, and good works, / thou wast brought to God as an off ring of righteousness. / As we venerate thy virtuous way of life and thy blessed sufferings, / we earnestly ask thee, our true instructor: / O ven'erable martyr, Grand Duchess Elizabeth, // entreat Christ God to save and enlighten our souls.

Glory..., now E^o ever..., the theotokion, in the same tone:

At Gabriel's salutation, 'Rejoice, / the Master of all took flesh in thee, O Virgin. / Thou art the holy ark / of which the righteous David spoke; / thou didst become more spacious than the heavens, / for thou didst carry thy creator in thy womb. / Glory to him who ^dwelt in thee! / Glory to him who came ^forth from thee! // Glory to him who freed us by being born of thee!

At Great Vespers

*After the Introductory Psalm (103),
we chant "Blessed is the man...", the first antiphon.*

*At "Lord, I Call ...," eight stichera, in Tone 1,
Spec. Mel.: "Joy of the ranks of heaven ...":*

O how often did the Lord try thee / even from thy very youth, / testing thy faith by day and night, without ceasing! / Yet never was iniquity found in thee. / Thou didst accept both pain and joy from the Lord / with thanksgiving to him; / thou didst ever submit to his will, // the God of gods guiding thee from strength to strength.

Such are the elect of God! / Such is the glory of his saints! / Whoever seeketh the Lord is also sought by him. / Therefore, he led thee out of the land of thy kindred; / in thy new fatherland did he enlighten thee with the light of the Orthodox faith, / then called thee to the path of many afflictions and labors. / By therefore struggling thou didst reach the mansions on high, /

where with abundant compassion our Lord doth grant // rest to all who do not fall away from his love.

At thy Chrismation, when thou didst receive the gift of the Holy Spirit, / O holy Elizabeth, / and didst approach the chalice with rev'rence, / the Lord consoled thee with the ineffable sweet-ness of Communion with him, / as a newly-chosen child of his holy Church. / And that same day was the commemoration of the raising of Lazarus; / it was that day the Lord called thee to go with him // as he went to his voluntary Passion.

And, in Tone 4,

Spec. Mel.: "As one valiant among the martyrs..."

When thy husband was killed by the godless ones, O Elizabeth, / thou didst not murmur against the will of the Lord / even throughout thy most severe struggles, / rather without hesitation thou didst surrender to his holy will, / which unfailingly leads unto salvation. / And therefore, splendidly adorned with holiness and purity, / thou didst show thyself to be a true widow, / one ready to heed the call of God, / never tiring to imitate Christ in his charity // and wisely acquiring the eternal Spirit.

O blessed vessel of mercy, / divinely-enlightened ascetic laborer, / displaying the likeness of the Master's image in thy heart, / thou didst sincerely forgive thy husband's murderer. / And conceiving a most holy desire / for complete renouncing of thyself / and humble service to God and neighbor, / thou wast blessed to found a holy convent, / in which thou didst choose to dwell // and fight the good fight most-pleasing to Christ.

Two-fold is the path of love for the Lord. / Of which Martha and Mary give us the prototypes. / One didst serve Christ in his humanity, / while the other sat at his feet and listened to the words of his divinity. / But thou didst wisely unite these two types into one / in a single life of service, O Elizabeth, thou favorite of God. / And the Lord, knowing what was still lacking, / made thee perfect and complete in him, / allowing thee to undertake the contest of martyrdom, / that in his kingdom thou mightest be fit-tingly adorned // with a glorious and most precious crown.

In Tone 5: The triumph of Christ's Resurrection / and the joy of Bright Week / were mingled with tears for the sisters of thy convent; / they saw thee leave to a great and fearful labor. / Yet thou wast thereby strengthened in spirit, / not frightened by the fears of this world, / and not wishing to reject this cup / nor depart from the way of the Cross; / enduring all things as subject to will of the Lord, // so as never to be parted from him.

Rejoice, O blessed Elizabeth, / thou favorite of the holy Trinity, / thou new contestant in the martyr's arena! / When thou didst meet thy death in a mineshaft in Alapayevsk, / thou didst gain thy reward in heaven; / for the Lord himself didst glorify thee and give thee rest from thy labors. / Wherefore, we fall down and beseech thee: / In thy love, which doth emulate the love of God, / never leave nor forsake us; // for we have thee as our intercessor and ardent defender.

Glory... , in the same tone:

Glory to the Father, and to the Son, and to the Holy Spirit.

The murderers of saints, those sons of perdition, / desired to erase thy memorial; / but the Lord hath brought to nothing their iniquitous counsel / and broken the power of those who wished blaspheme him. / For we now faithfully hymn thy works; / we glorify and magnify thee, / as we say: Rejoice, O Elizabeth, // thou royal martyr, crowned with golden crown.

Now & ever... , the theotokion, in the same tone:

Now and ever, and unto ages of ages. Amen.

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's passage, the sea remained impassable; / after Emmanuel's birth the Virgin remained a virgin. / O ever-existing God, who hast appeared as man: // O Lord, have mercy on us.

Entrance. Prokimenon. Three lessons:

A reading from the prophecy of Isaiah (43:9–14 RSV)

Thus saith the Lord: Let all the nations gather together, and let the peoples assemble. Who among them can declare this, and show us the former things? Let them bring their witnesses to justify them, and let them hear and say, It is true. "You are my witnesses," says the LORD, "and my servant whom I have chosen, that you may know and believe me and understand that I am He. Before me no god was formed, nor shall there be any after me. I, I am the LORD, and besides me there is no savior. I declared and saved and proclaimed, when there was no strange god among you; and you are my witnesses," says the LORD. "I am God, and also henceforth I am He; there is none who can deliver from my hand; I work and who can hinder it?" Thus says the LORD, your Redeemer, the Holy One of Israel.

A reading from the Wisdom of Solomon (3:1–9 RSV)

But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his elect, and he watches over his holy ones.

A reading from the Wisdom of Solomon (5:15–6:3 RSV)

But the righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a

beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against the madmen. Shafts of lightning will fly with true aim, and will leap to the target as from a well-drawn bow of clouds, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

*At the **Litya**, the sticheron of the temple,
and these stichera to the martyr, in Tone 7:*

Come, let us praise and hymn the nun and martyr Elizabeth, / a faithful warrior in the army of Christ, / a brilliant star which supernaturally arose in the west / and didst finish its course in the east, / its appearance giving light to the darkness of this godless age, / only to shine more brightly in Christ's kingdom to come, // for he is the King of Glory, the Dayspring of all dawns.

Tell us, O Elizabeth, what myst'ries thou dost now behold: / the things, which from thy youth, thou didst desire to see; / and for whose sake thou didst forsake the imaginary pleasures of life, / and didst count as nothing the malice of thy tormentors. / Thus may we also be blessed with this divine desire; / and having suffered well the struggles which are given us, // may we forsake the temp'ral to obtain good and eternal things.

O ye martyrs of the Lord, and holy witnesses, / clear the mirrors of the glory divine, / if the night of godlessness had not been illumined by the light

of your struggles, / how would we have seen the path to salvation? / And if the Russian land had not been made fer-tile by your blood, / how would it be kept from drying up into a barren desert? / Pray to the Lord now, that he may visit his vineyard / and in his mercy not abandon his inheritance; / that he may strengthen us in temptations to come / and in all times full of sorrow and pain; / vouchsafe us sinners to take up the struggle as we are able, / that by this small labor we may bear witness // to the exceeding greatness of his glory.

In Tone 8:

O elect and venerable, martyred Princess Elizabeth, / when the tempest of godlessness fell upon the land of Russia, / thou didst utter these words of instruction: / These things unfold as in a natural storm: / certain ones escape and oth-ers are struck down, / for some their spiritual eyes are opened that they might behold the mighty works of God, / in like manner amidst the winds of this life. / For, blessed Elizabeth, thy soul beheld the hand of God even in misfortunes: / the cruel murder of thy husband led thee to the service of God and neighbor; / thou didst also minister to the poor, / with humility and love for the bereft and crippled. / Moreover, embracing the monastic life, / refusing to flee from them that do contend with God, / fearlessly receiving for Christ a martyr's death. / And, honoring thy fragrant relics, we earnestly entreat thee: // Pray thou for us who honor thy struggles and sufferings.

In Tone 4:

Holy victims for God, who were buried alive, / cast into a pit of the earth! / The passion-bearer Elizabeth, merciful princess who strove for the things of heaven, / finding the pearl of Christ in her new homeland, / who in accordance with the gospel of Christ / forgave the slayer of her husband, / she who pleased God with prayer and benevolence, / yet was not spared by the godless ones! / Pray for us, ye venerable passion-bearers Elizabeth and Barbara! / Harken unto us, ye who were buried in the Garden of Gethsemane. / Give ear to us also all ye martyred with them, / whose place of

burial is unknown. / Hear us, ye royal passion-bearers, received together into the heavenly dwellings, // and pray on our behalf unto God.

Glory... , in Tone 6:

The Church in diaspora was first to glorify the holy martyr Elizabeth; / and then, was she also glorified in the Russian land. / Let us hasten to reconcile the divisions of our Church by means of the love she did show, / today uniting in one holy choir, / extolling the holy nun and martyr Elizabeth, / together with all the new martyrs of Russia. / By their prayers may the Lord make steadfast the Church: / may he preserve her from schisms and heresies, / may she not be harmed by calumny and slander, / may her priests be clothed in righteousness, / her hierarchs rightly divide the word of truth, / for he alone is the head and master // of the Body of his holy Church.

Now & ever..., the theotokion, in the same tone:

Inflamed with love, all generations call thee blessed, O Theotokos: / for thou hast destroyed the curse of Eve, our first mother. / And we earnestly sing thy praises, / for thou didst truly bear him in the flesh, / received in thy womb without being thyself consumed. / Alongside the prayers of our ven'erable mother Elizabeth, / O holy Mother of God, / pray to Christ for thy faithful flock // to be delivered from every sorrow and necessity.

*At the **Aposticha**, these stichera, in Tone 3:*

While resplendent in royal glory on earth, / thou didst possess the kingdom of God in thyself, / O venerable martyr Elizabeth; / therefore, rightly thou art called a royal martyr, / thou hast received a most precious crown from Christ, the King of Glory, // with whom now thou reignest forever.

✠. God is wondrous in his saints; / the God of Israel shall give power and strength to his people. (*Ps 67*)

The kingdom of heaven is near; / for the Lord doth truly reign in his saints. / Do thou entreat him, O royal martyr Elizabeth, / to deliver us, for

the sake of our repentance, / overruling the tyranny of the demons, / and to establish his heavenly kingdom // in the souls of the righteous forever.

ψ. Bless God in the congregations, / the Lord, from the fountains of Israel.

May the Lord, who accepteth the glory of the angels / and the testimony of all his holy ones, / accept also our heart-felt repentance; / turning away his righteous chastening, / through the prayers of the royal martyr Elizabeth, / may he have mercy in his great compassion // on all who glorify her memory.

Glory... , in Tone 7:

Glory to the Father and to the Son and to the Holy Spirit.

Take account of us who pray to thee, O Elizabeth. / Looking down from that splendid chamber where thou dost rest with the saints. / From the four winds are we gathered together, / like sailors on a ship, utterly worn by the storms of life: / our rudders broken by the tempests of the passions; / our tattered sails torn by violent and adverse winds; / wholly pierced through by the shoals of demonic devices; / soon to perish in the deep, weighed down by iniquities. / Though unworthy, we have been spared by thy prayers, / thus bringing to the Lord our heartfelt repentance, / we beseech thee, O our faithful teacher: / Guide us on the course, where we may reach the calm and desired harbor // which is the blessed kingdom of our Lord.

Now & ever... , the theotokion, in the same tone:

Now and ever and unto ages of ages. Amen.

O Sovereign Lady, all of us here born on earth, / do flee to thy protection and cry out to thee: / O Theotokos, thou hope of the hopeless, / deliver us from our countless sins, // and do thou save our souls!

"Lord, now lettest thou thy servant depart...", Trisagion, troparia, and the Blessing of the Bread, as usual.

Then, if All-night Vigil is served, "Blessed be the name of the Lord, " is sung thrice, and Psalm 33 is chanted in the usual manner in a sweet melody.

*For the troparia: if All-night Vigil is served, the troparion of the saint is sung twice; Glory..., now & ever..., and "Rejoice, O Virgin Theotokos..." once. **If All-night Vigil is not served**, we sing the troparion once; Glory..., now & ever..., and the theotokion as shown below, and the service ends according to the customary practice.*

Troparion to the venerable martyr, in Tone 1:

Concealing with humility the rank of a princess, O divinely-wise Elizabeth, / thou didst honor Christ with the two-fold service of Martha and Mary. / Having purified thyself by patience, love, and good works, / thou wast brought to God as an off ring of righteousness. / As we venerate thy virtuous way of life and thy blessed sufferings, / we earnestly ask thee, our true instructor: / O ven'able martyr, Grand Duchess Elizabeth, // entreat Christ God to save and enlighten our souls.

Glory..., now & ever..., the theotokion, in the same tone:

At Gabriel's salutation, 'Rejoice, / the Master of all took flesh in thee, O Virgin. / Thou art the holy ark / of which the righteous David spoke; / thou didst become more spacious than the heavens, / for thou didst carry thy creator in thy womb. / Glory to him who ^dwelt in thee! / Glory to him who came ^forth from thee! // Glory to him who freed us by being born of thee!

At Matins

At "The Lord is God ...,"

*the troparion of the venerable martyr, twice;
Glory..., now & ever..., and the theotokion.*

*After the **first chanting** of the Psalter,*

*the **sessional hymns**, in Tone 2:*

Thou wast enlightened by the doctrines of Orthodoxy, O Elizabeth, thou seeker and champion of truth. Thus didst thou learn to honor the saints of God with reverence; and, having most wisely emulated their exploits, thou thyself wast added to that divine company. Thou didst bring to naught the powerless deceit of the demons, and didst account as nothing the vain fury of thy mad tormentors. Thou hast acquired holy boldness before the Most-holy Trinity, and now, together with all the saints who have been well pleasing to God, thou dost pray for our salvation.

Glory... , now Ἑ ever... , the theotokion:

O Mother of God, enlightener of the faithful and goodly guide, thou didst enlighten the soul of thy handmaid Elizabeth to honor thee in Orthodox manner, and ever to follow thee in thy love for Christ and toward mankind. Enlighten us also with the light of the glory of thy divine Son.

*After the **second chanting** of the Psalter,
the **sessional hymns**, in Tone 6:*

From the feebleness of earthly glory and its fleeting beauty thou hast ascended to the abundance of eternal glory, O Elizabeth, thou zealot of the Orthodox faith, follower of God's call and emulator of his loving-kindness, victorious martyr, glorious among the saints.

Glory... , now Ἑ ever... , the theotokion:

Thou didst desire to be buried in the Garden of Gethsemane, O holy Theotokos, there, where the transcendent mystery of thine own resurrection came to pass. There also was thy faithful disciple, the royal passion-bearer Elizabeth, buried, in accordance with her will, and she reposes there, awaiting the general Resurrection.

***Polyeleos**, and this **Magnification**:*

We magnify you, / O holy passion-bearer Elizabeth and Barbara, / and we honor your *precious* sufferings, / which ye didst endure for Christ our God.

Selected Psalm verses:

ψ. God is our refuge and strength, helper in the afflictions so assailing us.
(Ps 45)

ψ. Therefore we will not fear when the earth is shaken, when the mountains are carried down into the sea's depths.

Glory..., now & ever ...,

Alleluia, alleluia, alleluia: glory to thee, O God! (*Twice, third time by clergy.*)

*After the **Polyeleos**, this **sessional hymn**, in Tone 7:*

Behold, our Lord and Master calleth thee. Arise, then; why sleepest thou mindlessly, O my sinful soul? Arise, and go to him without hesitation. See how he hath need of thy charity now. He is hungry; he is thirsty; he hath no place to lay his head. Receive him as a stranger, that thou mayest render him service. Thus wilt thou follow the double mission of St. Elizabeth: Like Martha, to satisfy the needs of his body with food and drink, whilst thou thyself dost absorb his divine teachings like a sponge; and also as did Mary, so that thou mayest never thirst again and mayest not fear the assaults and temptations to come; for the Lord is with thee, and that is sufficient for thee.

Glory... , now & ever... , the theotokion:

May the Lord open the lips of them that sing thy praises, O divine Maiden, so that they may hymn thee unceasingly as the Sovereign Lady who reigneth over the Russian land and the advocate for our whole nation.

Song of Ascents, the first antiphon of Tone 4.

Prokimenon, in Tone 4:

God is wondrous in his saints; / *the* God of Israel. (Ps 67)

ψ. Bless God in the congregations, the Lord, from the fountains of Israel.

Gospel according to Mark §37 (8:34–9:1 RSV)

The Lord said: “If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel’s will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels.” And he said to them, “Truly, I say to you, there are some standing here who will not taste death before they see that the kingdom of God has come with power.”

After Psalm 50, this sticheron, in Tone 6:

Come, O ye people, / let us hasten to begin the labor of repentance. / We are the laborers hired at the eleventh hour. / Let us no longer remain idle, / tarrying and telling the lie that no one hath hired us; / but let us serve the Lord at least for a little while / as good workers in his vineyard. / For if we will not serve him, the evening is near, / in which we shall be judged for our deeds // and receive our due reward.

Or this sticheron, in Tone 6:

Taking an example from the most holy Mother of God, thou didst desire to be buried in the Garden of Gethsemane. Now thy precious relics repose there, while thou art glorified by the faithful children of the Russian Church, both in the homeland and in the diaspora, as a vessel of divine love which death could not break, O great princess and great martyr Elizabeth.

Ode 1

The Small Supplicatory Canon to the Theotokos with its irmos, with six troparia, in Tone 8; and this canon to the holy and venerable martyr Elizabeth, with eight troparia, in Tone 8.

Irmos: Let us chant aloud unto the Lord, / who led his people across the Red Sea, // for he alone hath been glorified.

R. O holy, venerable martyr Elizabeth, pray to God for us.

Grant enlightenment to my soul, O Lord, and open thou mine unworthy lips, that I may hymn the holy nun and martyr Elizabeth, who was well-pleasing to thee, and in whom thy holy Name hath gloriously been glorified.

O beloved child of the Lord, wondrous Elizabeth, along with physical beauty and royal dignity, thou wast also adorned with spiritual beauty; thou didst multiply the gift given thee by God, and didst offer thyself as a gift to him.

Leaving behind thy homeland and thy kinsfolk, thou wast illumined with the light of the Orthodox faith in thy new fatherland; thou didst serve God and man with love and works of mercy, and didst endure martyrdom at the hands of the godless. Therefore, the Lord hath glorified thee and hath shown thee to be an heiress of the heavenly fatherland.

Theotokion: Let us sing of the glory of the most holy Virgin Mother of God; for the virgins and women that follow after her have been brought unto Christ the King, and among them is the holy nun and martyr Elizabeth, who dwelleth in the heavenly bridal chamber and partaketh of the wedding feast therein.

Katavasia: I will open my mouth, / and it will be filled with the Spirit, / and I will pour forth my words to the Queen *and* Mother. / I will be seen—radiantly keeping feast // and will joyfully praise her wonders.

Ode 3

Irmos: Thou art the confirmation, O Lord / of *those* who have recourse to thee; / thou art the light of the benighted; // and my spirit doth hymn thee.

All thy hope thou didst place in the Lord, and he was thy strong support, O great sufferer Elizabeth. When thou didst gather up the precious

remains of thy husband with thine own hands, thou didst not harden thy heart, nor didst thou give thyself over to despair, but rather thou mercifully forgavest the godless murderer, while offering up fervent prayers to the Lord.

Spurning the beauty and the pleasures of this world, O divinely-wise one, thou didst conceive a desire for the ascetic life, and thou didst found a convent, in which thou didst hide thyself away from the delights of the world, though by thy works of mercy thou didst not abandon the world, ever lovingly rendering service to those suffering.

Always keeping Christ, the Author of the contest, before the eye of thy mind, O martyr, thou didst follow him without hesitating, and thou didst carry thy cross of self-renunciation and service to thy neighbor. Thou didst remain obedient to the will of the Lord even unto death, which thou didst accept with calmness, strengthened by the Lord, as thou wast praying for thy persecutors.

Theotokion: O most holy Virgin Mother: Mercifully enlighten my sin-darkened soul with the light of thy divine Son; melt the ice of my hardened heart with the fervor of thy prayers; and strengthen me, that I may follow the narrow way which leadeth to salvation, having as my guide the godly martyr Elizabeth.

Katavasia: As thou art a living and abundant spring, / *establish*, O Theotokos, those who *sing thy praise*, / forming a spiritual chorus; // and in thy divine glory count them worthy of crowns of glory.

Sessional hymn, in Tone 5:

Having loved the Lord from thy youth, thou didst labor as his handmaid. Thou wast like fertile soil, upon which the good seed of Orthodoxy fell at the right time and brought forth fruit a hundredfold. Therefore, be thou our intercessor, and implore the Creator to heal the barrenness of our hearts, that we also may render him service in prayer and work, and even more so in love and humility. If the Lord will call us even to the labor of confessing the faith and suffering for it, pray for us, that we may not reject the cup given us, but

may endure all things to the very end, to reach the kingdom of heaven by a short path.

Glory... , now & ever... , the theotokion:

Do not delay, O Theotokos, in offering thy supplication to God for our land and for all of us; for we are perishing on account of the multitude of our transgressions; and we cry out to thee: Thou art the guide and the surety of all who have placed their hope in thee.

Ode 4

Irmos: I have heard the myst'ry of thy dispensation, O Lord, / I have considered thy works, // and glorified thy Godhead.

Like Martha thou didst render service to the Lord, O godly martyr Elizabeth, seeing his image in the little ones, the poor, the sick and the fallen. Teach me also to honor and to serve Christ the Lord in my neighbor.

Thou hast chosen that good part, becoming like Mary, O Elizabeth. All thy thoughts didst thou direct toward the Lord, in unceasing prayer and the study of his word; and thou didst give thyself over to his will, that is, to his good providence.

Pray to the Lord for us, O holy Martha and Mary, together with the godly martyr Elizabeth, who, as a good teacher, not only took the path of twofold holiness herself and reached the land of the meek, but also drew others to that saving path. O holy Elizabeth, accept us also among the number of thy disciples and guide us along the path to salvation.

Theotokion: Blessed is thy womb, O most immaculate one, which carried the creator of all, who through thee came down to us; and blessed are the people who have come to him through thee. Make us also partakers of this blessedness, as we ever glorify thee.

Katavasia: He who sits in glory on the throne of *the* Godhead, / Jesus, the transcendent God, / has come in a light cloud, / and by his immaculate hand has saved— those who cry: // Glory to thy power, O Christ.

Ode 5

Irmos: At dawn, we raise our cry to thee: / Save us, O Lord! / For thou art the Lord our God, // and we know none other than thee!

Having drunk the bitter waters of suffering, according to ineffable dispensation of the Lord, thou didst discover the sweetness of the divine Spirit in thy heart, that thou mightest nevermore thirst and mightest give us weaklings to drink of the living water of love and mercy, which flowed forth from thy heart.

The will of the Lord is fulfilled in his saints; for they walk unfailingly along the path of his commandments. Thus, thou also, O godly martyr, didst surrender thyself entirely to the Lord; thou didst accept both joy and sorrow from him with thanksgiving, and didst serve him in a life of pious labors. Teach me also to serve the Lord fittingly, and to remain in obedience to his will, so that his easy yoke may not be troublesome for me, and his light burden may not seem heavy; and let my heart be strengthened and find rest in him.

Pray for me, O godly martyr. May thy prayers be medicine for my ailing soul, which is suffering from the sickness of sin. For no one who has asked thee for help and consolation has gone away empty.

Theotokion: I have no boldness to ask the Lord for the remission of my sins; therefore, O Lady, I fall down before thee, bending the knees of my body and soul. To thee do I entrust my feeble prayer, that thou mayest bring it to the throne of the Most High, so that through thee I may receive from him salvation, joy and peace.

Katavasia: All things were amazed at thy *divine* glory, / for *thou*, O Virgin, who hast *nòt known* wedlock / hast held in thy womb— God who is above all, / and thou gavest birth to a timeless Son, // who bestows salvation upon all who sing thy praises.

Ode 6

Irmos: Grant me a robe of light, O Lord, / thou who coverest thyself with light as with a garment, // O most merciful Christ our God.

To whom shall I flee in my poverty, if not to thee, O holy nun and martyr Elizabeth? My soul is stripped bare of every virtue and wounded by the darts of the enemy. I know thy love for the poor; never didst thou turn away one who sought help, whether beggar, sinner or man of evil heart. Drive me not away, therefore, though I am unworthy and miserable, but pray to the Lord for the amendment of my life.

Let the words of my prayer, offered up from the depths of my woes, not be unto my condemnation. The waves of the sea of life are about to close over me, and I know not the way of uprightness. Yet I know that Saint Elizabeth is praying for me, desirous to save me and to direct me to the right path, even as in former times she despised no one, but, being compassionate to the weaknesses of sinners, she showed many the way to salvation.

Receive me with love, O merciful Elizabeth, even as thou hast always received the sick, the orphans, and those whose strength had failed them, such as me. Relieve my hunger and thirst; heal the ills of my soul; ever pray to Christ, and entreat from him whatever is necessary for my salvation.

Theotokion: Virgin Mother of God, who gavest birth to the Cause of our joy, illumine my heart with thy joy, since it is darkened by many passions, bound by the gloom of despondency, and sick with a cruel palsy. Wash away the filth from my soul, and give me a bright garment, in which I may stand before the Lord and not be driven out of his bridal chamber.

Katavasia: As we celebrate this sacred and solemn feast / of the Mother of God, / let us come clapping our hands, O people of God, // giving glory to God who was born of her.

Kontakion, in Tone 2:

Who can tell the greatness of this act of faith? / For the Grand Duchess Elizabeth, the passion-bearer, rejoiced in the depths of the earth, / joining

with angels in holy psalms and hymns / as though she were in the radiance of paradise. / And while enduring the slaying of her body, / she prayed aloud for her godless tormentors: / O Lord, forgive them, for they know not what they do. // Through her prayers, O Christ our God, have mercy and save our souls.

Ikos: Even before thy passion thou didst endure murder, O martyr Elizabeth, when thy husband's murderer dealt thy soul the deepest of wounds. Thus, having died to the joys of this world, thou didst rise again, as Lazarus of old, in order to serve all who were sick. In this labor thou didst receive unending joy, filled with the light of love divine. Therefore, thou didst not flee from the tormentors who tortured thy body, and when thou wast loosed therefrom, with thy soul thou didst run to the Lord. Through her prayers, O Christ our God, have mercy and save our souls.

The Synaxarion

On this, the 18th day of July (O.S. July 5th), we celebrate the memory of our venerable mother, the holy new martyr, Grand Duchess Elizabeth.

Elizabeth was born in Germany in 1864, the daughter of Louis IV, Grand Duke of Hesse-Darmstadt and Princess Alice of England. She was the granddaughter of Queen Victoria of England and the older sister of Alexandra, the future Czarina of Russia. Even at a young age, she was known for her high moral standards, inner spiritual beauty, and love for others. In 1884, she married Grand Duke Sergei Alexandrovich, uncle of Czar Nicholas II of Russia. Since her husband was not in direct line to the imperial throne, she was not required to convert to the holy Orthodox faith; nonetheless, she converted to Orthodoxy, drawn by its holy tradition, rich spirituality, and the fullness of the faith. In 1905, her husband was assassinated in the Moscow Kremlin in a horrible bombing. Not seeking revenge, but displaying true Christian love and compassion, she visited her husband's assassin, forgiving him the murder; pleading for his life and seeking his repentance.

As time passed, St. Elizabeth found her grieving soul cured by seeking refuge in the healing waters of Orthodoxy, thus causing her to forsake her life of nobility and honor, and to embrace the monastic life. She was given the blessing to establish the Convent of Martha and Mary on a former estate in Moscow, which would combine the

two monastic ideals of spiritual contemplation and service to others. In God's time, there were constructed cells for the sisters, an orphanage for girls, an outpatient clinic, a pharmacy, a hospital with a domestic chapel, a dining hall for the poor, and finally a "cathedral" church dedicated to the Protection of the Most-holy Theotokos. As the abbess, St. Elizabeth personally led her sisters in tending to the poor, destitute, orphaned, and terminally ill. Although very loving and solicitous as a mother toward her spiritual daughters, she herself slept no more than a few hours each night on a wooden bed with no mattress and ate very sparingly. She would arise at midnight to pray and then visit the sick and the suffering in the hospital wards, tending them with her own hands.

With the coming of the Bolshevik Revolution, St. Elizabeth found herself a target for the demonic hatred of the ravenous wolves that wished to destroy both the holy Orthodox Church and Russia. On Bright Tuesday, March 13, 1918, she was arrested. Her faithful cell attendant, Nun Barbara, joined her abbess in exile in the Urals in the town of Alapayevsk. During the night of July 4 (O.S.) or before dawn on July 5, 1918, the abbess Elizabeth, the nun Barbara, and other members of the royal family were thrown alive down a mine shaft, thus ending their lives by receiving the crown of martyrdom. According to eyewitnesses, she crossed herself and prayed aloud: "Forgive them, Lord, for they know not what they do," as she was being pushed into the gaping abyss. Then the godless ones threw grenades into the shaft and debris which they set afire, hoping to erase all evidence of their shameful deed. A peasant heard the nuns as they were dying, singing hymns from the divine services, especially the Divine Liturgy and the Funeral Service. When the bodies were recovered by the White Russian troops, it was found that St. Elizabeth had used her veil to bind the wounds of the injured.

Finally, in 1921, the much-suffering bodies of Saints Elizabeth and Barbara were laid to rest in the Russian Orthodox convent of St. Mary Magdalene in the Garden of Gethsemane in the Holy Land. In 1981, the Russian Orthodox Church Abroad glorified Saints Elizabeth and Barbara. In 1992, the Russian Orthodox Church (Moscow Patriarchate), after being freed from the communist yoke, officially glorified these holy ones, as well as others who were martyred for their faith. Their holy relics are still enshrined in the Convent of St. Mary Magdalene, where they are a great source of consolation and blessings, healing all manner of afflictions and ills of those who resort to them in faith.

Through the prayers of our holy and venerable mother, the new martyr Elizabeth, O Christ our God, have mercy upon us and save us. Amen.

Ode 7

Irmos: The Hebrew children boldly trampled the flame in the furnace, / and turned the fire to dew as they cried aloud: // Blessed art thou, O Lord, forever!

We have sinned, we have transgressed, we have departed from thee, and as did Israel of old, we too cry out thus to the Lord. Therefore we have been left to walk according to our own will, and now we suffer punishment. But, through the prayers of the holy nun and martyr Elizabeth and of all thy new martyrs, be merciful to us, O Lord; spare us and give us understanding, that we may turn back to thee, and may repent of our evil deeds, and may sing thy praises forevermore.

Behold, the judgment of God is upon us. Our land has brought forth for us the thorns of hatred and the thistles of unbelief; moreover, it hath been sown with the tares of heresy by the enemy. O Lord, through the prayers of the praiseworthy Elizabeth and of all the new martyrs, do thou protect the new growth of piety, that it may not be overgrown by the thorns, nor mingled with the tares; but may grow up and multiply, and we all may thereby cry out: Blessed art thou, O Lord God, forevermore.

Tell us, O godly martyr Elizabeth: Have we the hope of salvation? Are our prayers in vain? Are we not the sons of those who killed the prophets? No; we are thy children in spirit, and thou art our mother and teacher. We have hope in thy prayers, and with thee we shall praise the Lord forevermore.

Theotokion: Rejoice, O ye peoples! The Mother of God hath stretched over you the veil of her holy protection, and she doth pray for you untiringly, together with all the new martyrs of Russia, that all who honor and glorify her may be saved forevermore.

Katavasia: The godly-minded Children / would not worship the creation instead of the Creator, / but bravely trampling on the threat of fire, / they rejoiced and sang: / Blessed art thou and praised above all, // O Lord God of our fathers.

Ode 8

Irmos: The Chaldean torturer became enraged;/ he ordered the furnace to be heated sevenfold:/ but seeing the godly youths saved by a greater might, / he sang to the creator and redeemer: / Bless him, O ye children, / praise him, O ye priests, // exalt him throughout all ages, ye people.

As thou wast being put to death, O godly martyr, thy faith remained unshaken and thy kindness unaffected. Even in the hours of thine agony before death thou didst not leave off thy service to the suffering, as thou wast calling upon God and crying out: Ye people, bless the Lord and supremely exalt him unto the ages.

As in ancient times, thy martyrs, O Lord, were witnesses for the faith before the godless world, so also did the holy nun and martyr Elizabeth show forth her faith through her works and seal it with her blood.

Show me thy faith and thy love in thy deeds, crieth the Lord to me. And I have no answer to give him; for I am like unto a barren tree, and there is no justification for me. Yet my soul hath humbled itself before the Lord and hath desired to do his will. O Elizabeth, strengthen me for this work, that my good intentions may not leave me, and that I may ever cry out: Ye children bless; ye priests hymn; ye people supremely exalt, unto all the ages.

Theotokion: If I have not charity, I am become as sounding brass or a clanging cymbal, as the Apostle says. My heart is troubled at these words, because they are spoken of me. In a little while I shall perish in my impoverishment. O all-rich Mother of God, do thou cover my destitution with thy lovingkindness, and save me, as I supremely exalt the Lord unto the ages.

℞. We praise, bless, and worship the Lord, // singing and exalting him throughout all ages.

Katavasia: The offspring of the Theotokos / saved the innocent youths in the furnace. / Then he was prefigured; / now he is himself at work;/

and he gathers together the world as it sings: / Praise the Lord, all his works,// and highly exalt him unto all ages.

The Magnificat is sung in a sweet melody.

Ode 9

Irmos: The heavens were filled with fear, / the ends of the earth were filled with awe,/ for God revealed himself in the flesh to men; / thy womb became more spacious than the heavens, / so the leaders of men and angels // magnify thee, O Theotokos.

My soul hath wept on seeing the Russian land crimsoned with the blood of the saints of God. My Lord is good; how did he allow this to happen? Weep not, my soul, but pray to the holy nun and martyr Elizabeth, and understand the dispensation of God; for he loveth his martyrs exceedingly and hath given them boldness to pray for us sinners.

Thy judgments are not known to us, O God. What else art thou preparing for us in this life? By what paths dost thou wish to lead us to salvation? Grant that we may accept thy will without agitation or murmuring; that we may fight the good fight and may reach the kingdom of heaven, where those who have pleased thee are gathered together, along with them the godly martyr Elizabeth, whom we now glorify.

Thy holy relics are laid to rest in the Holy Land, O Elizabeth, while with thy soul thou dost ever stand before the Lord in his kingdom on high and dost pray with boldness for all people, especially for those who glorify thee and who imitate thy labors. May the Lord number us also with them, unworthy though we be!

Theotokion: Behold, judgment is near! O Lord, do not allow our steps to slip; do not permit us to lapse into wickedness or laziness; drive away from our souls all confusion and doubt. May we not perish with men of iniquity, but may we be saved with the saints, through the prayers of thy most pure Mother and of the holy Princess Elizabeth, who was pleasing unto thee.

Katavasia: Let all mortals born on earth, / carrying *torches*, in spirit leap for joy; / and let the nature of the bodiless ones *keep* festival / and *honor* the holy feast of the Mother of God, / and *let them cry*: // Rejoice, all-blessed and pure Theotokos, ever-Virgin!

Exapostilarion

What was it—a cruel loss or the triumph of the Orthodox? O ye who mystically represented the cherubim—ye who carried the Lord in your hearts, holy martyrs of Alapayevsk—ye passed over to him while having the Cherubic Hymn on your lips. How can I forget your sufferings? Your memory is unto generation and generation, O godly passion-bearers, and we shall forever give thanks to the Lord, who is wondrous in his saints.

Glory... , now & ever... , the theotokion:

Shining brightly with purity, thou, O Lady, hast been a divine dwelling for the Master, for thou alone hast been shown forth as the Mother of God, bearing him as a babe in thine arms.

*At the **Praises**, four stichera, in Tone 8,*

Spec. Mel.: "O most glorious wonder...":

O the wonder of thy words, divinely-wise Elizabeth! / O the greatness of thy care for the Russian land! / For thou didst liken thy nation to a ailing infant,/ who is loved more than when healthy and cheerful. / Therefore, thou didst desire to bear its sufferings, / and didst valiantly tread the path of martyrdom, // that thou might acquire boldness to pray for its salvation.

O how unerring was thy foresight! / Though thou didst see the inglorious destruction of mighty Russia, / thou wast not terrified by terrible times, / but didst recognize the greatness of God's dispensation. / For thou didst say holy Russia cannot perish, / and neither will the gates of hell prevail— against the Orthodox Church; / for in the souls of the faithful there will arise a light / like that of the noonday sun, // to illumine the darkness.

O most glorious wonder! / In times of adversity and suffering, / God's great mercy is truly discerned, / spiritual joy is more clearly revealed. / For the same Lord who punisheth is he who loveth us, / said the holy and righteous princess; / and she did therefore repeat again and again to the Lord: / O Lord, thy will be done!

O divine desire! O firm trust in the Lord! / Elizabeth gave herself completely to the love of God. / This union could never be undone, / not by tribulation nor distress, / not by persecution nor death. / But the Lord hath translated his favorite to eternal life, / and to the unutterable joy which he hath prepared // for all those who love him.

Glory..., in the same tone:

O Russia, lacking in wisdom, / why didst thou reject those who loved thee? / Why didst thou not listen to the word of God? / Thou didst cast off the easy yoke of God as being difficult to bear, / and enslave thyself rather to thine enemies, / those who led thee into the darkness of iniquity and disaster. / Was this thy desire, O people? / But weep not, as those without hope. / For behold, the very ones thou hast rejected / have not thereby rejected thee, // and ever pray to the Lord to obtain thy salvation.

Now & ever... , the theotokion, in the same tone:

O Virgin Mother, / thou hast born the one begotten of the Father before all ages, / who didst shine forth before the ages, / and made all things both seen and unseen. // Therefore all peoples glorify thee as Theotokos!

Great Doxology, then:

Troparion to the venerable martyr, in Tone 1:

Concealing with humility the rank of a princess, O divinely-wise Elizabeth, / thou didst honor Christ with the two-fold service of Martha and Mary. / Having purified thyself by patience, love, and good works, / thou wast brought to God as an offering of righteousness. / As we venerate thy virtuous way of life and thy blessed sufferings, / we earnestly ask thee, our true

instructor: / O ven'rable martyr, Grand Duchess Elizabeth, // entreat Christ God to save and enlighten our souls.

Glory..., now & ever..., the theotokion, in the same tone:

At Gabriel's salutation, 'Rejoice, / the Master of all took flesh in thee, O Virgin. / Thou art the holy ark / of which the righteous David spoke; / thou didst become more spacious than the heavens, / for thou didst carry thy creator in thy womb. / Glory to him who ^dwelt in thee! / Glory to him who came ^forth from thee! // Glory to him who freed us by being born of thee!

Litanies. Dismissal.

At Liturgy

*On the **Beatitudes**, eight troparia, four from Ode 3, and four from Ode 6 of the canon.*

Troparion to the venerable martyr, in Tone 1:

Concealing with humility the rank of a princess, O divinely-wise Elizabeth, / thou didst honor Christ with the two-fold service of Martha and Mary. / Having purified thyself by patience, love, and good works, / thou wast brought to God as an off ring of righteousness. / As we venerate thy virtuous way of life and thy blessed sufferings, / we earnestly ask thee, our true instructor: / O ven'rable martyr, Grand Duchess Elizabeth, // entreat Christ God to save and enlighten our souls.

Kontakion, in Tone 2:

Who can tell the greatness of this act of faith? / For the Grand Duchess Elizabeth, the passion-bearer, rejoiced in the depths of the earth, / joining with angels in holy psalms and hymns / as though she were in the radiance of paradise. / And while enduring the slaying of her body, / she prayed aloud for her godless tormentors: / O Lord, forgive

them, for they know not what they do. // Through her prayers, O Christ our God, have mercy and save our souls.

Prokimenon, in Tone 4:

God is wondrous in his saints; / *the* God of Israel. (*Ps 67*)

ψ. Bless God in the congregations, the Lord, from the fountains of Israel.

Second epistle of the holy Apostle Paul to the Corinthians

§181 (6:1–10)

Brethren, working together with him, then, we entreat you not to accept the grace of God in vain. For he says, “At the acceptable time I have listened to you, and helped you on the day of salvation.” Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one’s way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Alleluia, in Tone 1:

ψ. I waited patiently for the Lord and he inclined to me and heard my supplication.

ψ. He has led me up out of misery’s pit, away from the miry mud. (*Ps 39*)

Gospel according to Matthew §36 (10:16–22)

The Lord said to his disciples: “Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. Beware of men; for they will deliver you up to councils, and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear testimony before them and the Gentiles. When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death; and you will be hated by all for my name's sake. But he who endures to the end will be saved.

Communion Hymn: The righteous shall be in everlasting remembrance, he shall not fear evil tidings. (*Ps 111*)

It should be known that good and nourishing food is prepared today in the refectory for the brethren, and that they are allowed to rest from their labors. If this feast falls on a fast day, fish with wine and oil is allowed. In honor of our venerable mother Elizabeth, a small measure of wine is given to the brethren for the health of their bodies and to the glory of the Most-holy Trinity.

Editors Note:

This service is edited by Pr. Ignatius Strange, 2024, from the English translation provided by St. Elizabeth's Convent (Minsk) online. Where the hymnography assumes a Russian context, wording was changed to be prayed by any of the faithful, in or outside of Russia.

Where possible, hymnography was aligned with the wording used in the Hieratikon from St. Tikhon's Monastery Press and their prayer book, Orthodox Christian Prayers. All psalm verses come from Donald Sheehan's translation of the Psalter.