

THE 5th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY VENERABLE MARTYR, THE GRAND DUCHESS
ELIZABETH
AT GREAT VESPERS

After the Introductory Psalm, “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the venerable martyr: 3 in Tone IV:

O divinely wise Elizabeth, having acquired boldness before God, pray for us, thy sinful servants, for Him to open our unworthy mouths, that we may chant a hymn of praise unto thee.

Having loved the Creator of the heavens from thy youth, thou didst take care to exercise thyself in prayer and contemplation of God even before thou didst learn to know the true, Orthodox Faith; and, though reared by thy family in a heterodox doctrine, thou didst richly bedew thy soul with the word of God, and didst remain utterly faithful to Christ God.

Having opened thy bodily eyes in the land of Germany, thou wast raised in the erroneous religion of thy family; but the sensibility of thy soul led thee with thy husband to Orthodox Russia, where thy spiritual eyes were opened, and thou didst find the true Faith.

And three Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

In Russia, O venerable martyr Elizabeth, thou didst discover the priceless pearl, the pure Orthodox Faith, which thou didst accept with all thy heart and spirit; and standing now before God in the heavens, pray to Him for us, who are sinful and useless.

From thy youth faith in Almighty God prepared thee for the struggle of love and tender compassion; wherefore, thou didst forgive the slayer of thy husband, and gave thyself over to the monastic life.

We do homage to thy struggle and thy compassionate tender compassion, O divinely wise Elizabeth, praising thy courage in the face of the torments and Thy fervent love for thy neighbors even in the midst of suffering.

And two Stichera, in Tone III:

Spec. Mel.: “O the great power of Thy Cross ...”:

Come, ye who love the feasts of the Church, let us offer praise to the venerable martyr Elizabeth in Darmstadt, her native city; and let us hymn her in the church of Saint Mary Magdalene, the peer of the apostles. Here the little flock of Orthodox Christians offereth thee a hymn of victory.

Now doth the city of Moscow repent, wherein thy holy convent existed, for it did not oppose its destruction. But Martha and Mary rejoice in the heavens, having found thee and thy faithful nun Barbara to be fervent fellow advocates with them.

Glory ..., Idiomelon, in Tone II:

Thou didst offer thy blood to Christ, thy Bridegroom, like costly myrrh, O holy passion-bearer Elizabeth, and hast received an imperishable crown from Him as thy reward. O right wondrous one, pray that our souls be saved.

Both now ..., Dogmatic Theotokion, in Tone II:

The shadow of the law hath passed now that grace hath come, * for as the Bush wrapped in flame was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * in place of a pillar of fire, the Sun of righteousness hath dawned, * instead of Moses, Christ is come, ** the salvation of our souls.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of

them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels.

**At Litiya, the Sticheron of the temple, and these Stichera of the venerable martyr, in
Tone VIII:**

O divinely wise Elizabeth, having received in thy heart the words of truth - Love your enemies, do good to those who hate you - thou didst visit the slayer of thy husband in prison, and with a most perfect forgiveness didst forgive him the sin of murder.

Having forsaken thine own land in thy youth, thou didst come to love the land of Russia, where thou didst find the pearl of the One, Apostolic, Orthodox Church; and when thou wast deprived of an earthly bridegroom, thou didst not turn away from the Russian people, but didst embrace the Cross of Christ and walk the narrow path to salvation.

The brilliant splendor of the royal court did not delude thee with its pernicious beauty; wherefore, forsaking all such things and holding them to be as dung, thou didst follow Abraham the forefather; and leaving the house of thy father and thy native German land, thou didst go to the land of Russia, and didst find Christ, the never-waning Light.

Glory ..., in Tone VI:

Thy venerable martyr Elizabeth, O Lord, gave no more thought to her earthly life, paying no heed to bodily torments for the sake of the life which is to come, and hath been shown to be an heir thereto; wherefore, she rejoiceth with the angels. At her supplications grant us great mercy.

Both now ..., Theotokion, in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, * O most pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation of our souls!

Aposticha Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O most glorious wonder! * For a star from the West * the venerable martyr Elizabeth * hath shown forth upon us; * and having received the monastic habit, * she became a standard of the virtues, * the confirmation of monastics * and adornment of ascetics. ** Wherefore, we honor thy memory, O right wondrous one.

Verse: Wondrous is God in His saints, * the God of Israel.

O most glorious Princess Elizabeth, * loving Christ thou didst minister unto Him * and those close to thee; * and having set aside thy worldly vesture * and received the angelic habit, * thou didst summon God-loving women * to the bridal-chamber of thy heavenly Bridegroom. * Wherefore, we hymn thy memory, ** O right laudable one.

Verse: In congregations bless ye God, * the Lord from the well-springs of Israel.

The crown of martyrdom adorneth * the Grand Duchess, * the goodly leader of monastics, * who wholly forgave the malefactor * and renounced this world. * Let us adorn her with a wreath * intricately woven of our hymns and songs, * and, emulating her, let us offer mercy and ascetic feats ** as a gift to Christ, the Judge of our contest.

Glory ..., in Tone VIII:

We honor thee as an instructress of monastics and layfolk, O venerable martyr Elizabeth, for by thy path have we learned how to walk aright. Thou didst teach us to emulate Martha and Mary, and to walk with love for God and tender compassion toward our neighbor. Having completed thy course, guide us thereto by thy heavenly aid.

Both now ..., Theotokion, in Tone VIII:

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

At the blessing of the Loaves, the Troparion of the martyrs, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, * thou didst earnestly serve the suffering, * O holy passion-bearer Princess Elizabeth; * wherefore, with faith thou didst endure sufferings and death for Christ. ** With the martyr Barbara pray for all who with love honor you. (Twice)

Then: “Virgin Theotokos, rejoice! ... “, (Once).

But if Vigil is not celebrated, after the Troparion, we chant:

Glory ..., Both now ..., the Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

Then the Dismissal.

AT MATINS

On “God is the Lord ...,” the Troparion of the venerable martyr, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, * thou didst earnestly serve the suffering, * O holy passion-bearer Princess Elizabeth; * wherefore, with faith thou didst endure sufferings and death for Christ. ** With the martyr Barbara pray for all who with love honor you. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Thou didst love Christ from thy youth, and didst forsake thine earthly land, bringing thyself to the living God as a sacrifice, O venerable martyr Elizabeth; wherefore, we cry out to thee: Entreat Christ God, that He grant forgiveness of sins unto those who honor thy memory with love. (Twice)

Glory ..., Both now ..., Theotokion, in Tone VIII:

O Lady, most holy Theotokos, beseech thy Son and Creator, that, in that He alone is Compassionate, He accept the entreaties of our race for the sake of our repentance over the evils we have committed.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone IV:

Gaining control over the carnal passions, thou didst achieve queen-ship through the life-creating Passions, dying the vesture of incorruption in thy blood, O honored one; wherefore, thou wast shown to be the bride of the King of all. And now, having acquired boldness in heaven, pray that He give cleansing of sins unto those who with faith praise thy holy memory. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

By thy divine birthgiving thou didst restore the dead essence of mortals, which had become corrupt in the passions, and didst raise us up from death unto life. Wherefore, we all bless thee as is meet, O all-immaculate Virgin.

Polyeleos, and this Magnification: We magnify thee, O venerable passion-bearer Elizabeth, and we reverence thine honored sufferings, which thou didst endure for Christ.

Selected Psalm verse:

A: Our God is refuge and strength, a helper in afflictions which mightily befall us.

Glory ..., Both now ..., Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone I:

Having buried all the uprisings of the passions with love for Christ, the King of all, O venerable martyr Elizabeth, thou didst receive endless life after thy grievous death at the hands of the ungodly; wherefore, today the Church of Christ doth celebrate thy right wondrous memorial. (Twice)

Glory ..., Both now ..., Theotokion, in Tone I:

Unto the path of repentance do thou guide us who are inclined toward wicked deeds, O blessed Virgin who knewest not wedlock, thou refuge of those who pray unto thee.

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: Wondrous is God in His saints, * the God of Israel.

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 62 (MT. 15: 21-28)

At that time, Jesus went into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying: "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." But He answered her not a word. And His disciples came and besought Him, saying: "Send her away; for she crieth after us." But He answered and said: "I am not sent but unto the lost sheep of the house of Israel." Then came she and fell down before Him, saying: "Lord, help me." But He answered and said: "It is not meet to take the children's bread, and to cast it to dogs." And she said: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Then Jesus answered and said unto her: "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

After Psalm 50, this Sticheron, in Tone VI:

Great faith and wondrous love for thine enemies didst thou acquire, O venerable martyr Elizabeth, trusting in God amid tribulations and not judging thy tormentors amid thy sufferings, but helping those close to thee. Wherefore, on our behalf entreat God most good, that He grant us remission of sins and great mercy.

Canon of Supplication to the Theotokos (the Paraclysis), with 6, including the Irmos; and 2 canons of the venerable martyr, with 8, the composition of Mark:

ODE I

Canon I, in Tone II

Irmos: **C**ome, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Open Thou my lips, O Christ, that I may hymn the struggles of Thy favored one, the venerable martyr Elizabeth, that by her supplications she may dispel the cloud of mine Ignorance.

Loving God with all thy soul, from thy youth thou didst serve Him all the days of thy life, O venerable martyr; wherefore, He hath glorified thee, for the Lord knoweth how to glorify those who glorify Him.

Dwelling now with the choirs of the prophets and apostles, the martyrs and the venerable, in the light of the Holy Trinity, O venerable martyr Elizabeth, be thou mindful of thy children who keep thy memorial with faith.

Theotokion: **T**hou didst conceive the Word of the Father, Who joined Himself to the flesh through thee without forsaking the divine Hypostasis, O pure Mother; and the venerable Elizabeth, desiring Him, acquired the glory of martyrdom.

Canon II, in Tone IV

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Having made thy mind steadfast with goodly desires, O venerable martyr Elizabeth, thou wast borne up to God, away from things which last but a short time, as thou didst abide in prayer and labors within thy convent.

I approach thee with love, O honored and venerable martyr: By thine entreaties save me from the vanity of life and calm the turmoil of my passions.

Thy mind enlightened by wisdom and grace, strengthened by divine power thou didst remain undaunted by the threats of the tormentors, O holy and venerable martyr Elizabeth.

Theotokion: **H**im Who became incarnate of thee and accepted the Cross and death, O Bride of God, have we come to know as Lord; and, blessing thee, we hymn Him as the Redeemer of our race.

Katavasia: I will open my mouth ...,

ODE III

Canon I

Irmos: **T**he bow of the mighty hath been broken * by Thy might, O Christ, * and the enfeebled * have girded themselves with power.

Thou didst spend the beginning of thine earthly life in the city of Darmstadt, where the pious martyred Tsar built a church to the holy Mary Magdalene, equal of the apostles.

Thou didst find everlasting peace in the holy convent of that same saint, in the holy city of Jerusalem, near the church of the Dormition of the Most holy Theotokos, whom thou didst love with all thine heart.

There now, in Holy Gethsemane, are thy holy relics preserved, before which we, thine unworthy and useless servants, bow down in piety.

Theotokion: **I**n thy womb thou didst receive the one, infinite God, O most pure Theotokos; wherefore, all of us, the faithful, bless thee with hymns.

Canon II

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

Renouncing the world and carnal-mindedness, through tender compassion and labors amid prayers thou didst acquire Christ in the convent of Martha and Mary, with the sisters entrusted to thee by God.

Thou didst stand like an unshakable pillar amid grievous evil circumstances, forgiving the murderer and praying for thy tormentors, O most blessed princess.

Neither fire, nor the sword, nor abasement, nor the cruel pit, nor the savagery of the tormentors were able to separate thee from the love of God.

Theotokion: **H**aving been purified beforehand by the Spirit, O pure one, thou hast given birth to the Word of the Father, unto the salvation of our perishing race.

Sessional Hymn of the venerable martyr, in Tone VII:

O passion-bearer, holy Princess Elizabeth when they cast thee down, alive, into the pit at Alapaevsk with the holy martyrs of royal blood - Princes Sergius, John, Constantine, Igor and Vladimir - as well as the martyr Barbara and the holy martyr Theodore, ye suffered long from your wounds, though thou wast barely alive, thou didst ease the sufferings of the dying, chanting sacred hymns, which were heard by those who passed by. Wherefore, we entreat thee: Beseech Christ God, that He grant forgiveness of transgressions unto those who with love celebrate thy holy memory.
(Twice)

Glory ..., Both now ..., Theotokion in Tone VII:

When I must needs stand before the face of my Creator on the day of His righteous judgment, O Lady, be thou a mediatrix before Him for me, delivering me from everlasting torments, lest I descend into Hades. Save me by thine aid, O most holy Theotokos.

ODE IV

Canon I

Irmos: **I** have heard report O Lord, * of Thy glorious dispensation, * and I have glorified, Thine unapproachable power, * O Lover of mankind.

Having set thy feet upon the rock of the pure Orthodox Faith, thou didst remain unshaken by the temptations and assaults of thine ungodly persecutors.

From the time of thy widowhood thou didst love to abide in the house of the Lord, founding a convent in the royal city of Moscow wherein to serve thy neighbor.

Thou didst withdraw from this vain world to the holy convent of Martha and Mary, that with unceasing hymnody and prayers thou mightest set at naught all the carnal passions, that with the company of women of like mind with thee thou mightest serve God and neighbor.

Theotokion: **T**hou art the boast of the faithful, O Theotokos who knewest not wedlock thou art the intercessor and refuge of Christians. Entreat thy Son also for us who have recourse to thy protection.

Canon II

Irmos: **B**eholdng Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

Girded about with the fear of God thou didst serve God, humbling thy body with fasting and thirst, and making thy soul radiant through pure prayer.

Thy relics lie before us like a precious pearl, imparting divers healings unto those who approach them and pray to thee with faith.

At the time when darkness beset the land of Russia, the Lord summoned thee to the feat of martyrdom, and thou wast faithful to Him to the end.

Theotokion: **O** undefiled and pure one, by thy supplications raise up unto prayer my heart, which hath been defiled by thoughts of cowardliness and slothfulness.

ODE V

Canon I

Irmos: **O** Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Crowned by an all-splendid wreath, thou standest before the throne of the King of all; wherefore, pray thou, O venerable martyr Elizabeth, for those who with faith and love celebrate thy holy memory.

Submitting to the laws of God, thou didst turn utterly away from sinful laws, and didst consider the beauties of this present life to be as dung, that thou mightest acquire Christ; wherefore, thou didst labor well, O crowned one of great renown.

Thou didst open mind and heart to the habitation of grace, didst receive the one Master, and didst obtain a crown of incorruption, which shineth with radiant splendors and rich gifts.

Theotokion: **W**e wield thee, O pure Theotokos, as an invincible sword against the enemy; and we have acquired thee as the confirmation and hope of our salvation.

Canon II

Irmos: **T**hou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Truly magnificent was thy way of life: it hath been shown to be beloved of mortals and angels and incomprehensible to the savagery of the minions of Satan.

Having struggled on earth with thy sisters in God, and endured transitory pangs, O most noetically rich martyr, thou hast now received rewards with the angels in heaven, O invincible martyr.

Spurning the magnificence of this world, thou didst show thyself to be a guide for the lost and a sure haven for those being saved; and with thy blood thou didst dye a robe of great price, and clad therein dost stand now before the Bridegroom.

Theotokion: **I**n a manner transcending nature thou hast given birth to God in the flesh, O Virgin, as He Himself desired; wherefore, we, the faithful, entreat thee, that we may be delivered from everlasting torment by thine Offspring.

ODE VI

Canon I

Irmos: **O** Master, hearkening unto the sound of entreaties * from a soul in pain, * do Thou deliver me from my grievous sins, * for Thou alone art the Cause of our salvation.

When bodily wounds were inflicted on thee by the godless murderers, in thy humble wisdom thou didst deal a grievous wound to the enemy who hath given birth to death.

When thou wast led to the slaughter with thy faithful nun Barbara and the Grand Dukes, thou didst maintain strength of spirit, refusing to renounce Christ God, Whom thou hadst truly served.

O thou who didst hearken to the groans of the wounded in the pit of Alapaevsk and didst lovingly bind up their bodily wounds, come thou to the aid of us who are wounded by pride and boastfulness, and bind up the cruel sores of our souls.

Theotokion: **O**n behalf of us who piously bless thee, ever entreat Him Who became incarnate of thee, O Virgin Mother, that we may be delivered from misfortunes, from the soul-destroying passions and from everlasting torment.

Canon II

Irmos: **T**he church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Thou wast shown to be a precious vessel of the divine Spirit, bearing divine perfume in thy heart, and sweetening the hearts of those who keep thy memory with faith.

Thou didst break the jaws of the noetic wolves with the power of the Spirit, O venerable martyr Elizabeth. Shining forth never-waning radiance, guide us also in the paths of unshakable love for God.

Having traversed all of Siberia in thy martyred body, and visited far-flung lands in thy relics, thou didst arrive in the holy city, in the convent which thou hadst loved from of old.

Theotokion: **T**hou wast obedient to the words of God, O most pure Theotokos, and hast given birth in the flesh to the beginningless Word Who hath delivered us from irrational things.

Kontakion of the venerable martyr, in Tone IV:

Taking up the Cross of Christ, * thou didst pass from royal glory to the glory of heaven, * praying for thine enemies, * O holy martyred Princess Elizabeth; * and with the martyr Barbara * thou didst find everlasting joy. ** Therefore, pray ye on behalf of our souls.

Ikos: **L**oving the commandments of Christ, and hating the delights of this world, O venerable martyr, thou didst hasten eagerly to the Lord; and illumining the land of Russia with spiritual radiance, thou didst bring to Him a flock of virgins who were instructed by thee in the love of God. Enlighten the eyes of our hearts, that we may hymn thy struggles, asceticism, vigils, tears, pangs and compassion, for the sake of the everlasting life which thou now enjoyest, and pray thou unceasingly for our souls.

ODE VII

Canon I

Irmos: **W**hen the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

Having ascended to the never-waning Light, like the sun thou dost illumine the whole world, for thou didst do the works of light; wherefore, enlighten us also, the unworthy ones, who now cry out: O God of our fathers, Blessed art Thou!

Resting thy soul and mind on God alone, thou didst tread the narrow path; wherefore, thou hast received the delight of the heavenly kingdom, and now criest aloud: O God of our fathers, Blessed art Thou!

Shining with rays of grace, O venerable martyr Elizabeth, ask remission of sins for us who keep thy splendid feast and chant: O God of our fathers, Blessed art Thou!

Theotokion: **“R**ejoice, O most pure, most blessed one!”, we cry to thee with Gabriel. Beseech thy Son, that by thy supplications He save our souls.

Canon II

Irmos: **I**n the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

The unapproachable Light hath worthily enlightened thy soul, O venerable martyr Elizabeth, and with radiant lamps hath illumined those who chant: O God of our fathers, blessed art Thou!

Having traversed the thorny path of this earthly life, O venerable mother, thou didst attain unto heavenly delight; and thou now joinest chorus with the angels, chanting: O God of our fathers, blessed art Thou!

Loving Christ with all thy heart, thou madest thine abode in the most splendid chamber of the Bridegroom, O thou who art blessed of God; and as an invincible martyr thou criest out to Him: O God of our fathers, blessed art Thou!

Theotokion: **A**s thou art a temple of sanctity, O all-immaculate one, thou hast given birth unto the most holy God Who resteth in the Holy of holies, Who sanctifieth all and delivereth from evils.

ODE VIII

Canon I

Irmos: **G**od Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

Today hath thy most radiant memorial shone forth, O venerable martyr Elizabeth, holy Princess, summoning us to a celebration, that we may glorify the endurance wherewith thou, with the other martyrs, didst struggle in the pit of Alapaevsk, and that we may cry aloud: Bless the Lord, all ye works of the Lord!

Like light hath thy feast shone forth out of the darkness of cruel godlessness, O venerable martyr revealed by heaven. With the light of thy love do thou also enlighten us who cry: Bless the Lord, all ye works of the Lord!

Forsaking royal palaces, thou didst attain unto the heavenly bridal-chamber prepared for thee by Christ, thy beloved Bridegroom, Whom seeing, thou criest out: Bless the Lord, all ye works of the Lord!

Theotokion: **B**ecause of thee, O most pure Bride of God, grief hath ceased, the curse hath truly died away through barrenness, and blessing hath blossomed forth for the faithful forever.

Canon II

Irmos: **H**aving spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Thou didst safely sail over the sea roiled by the assaults of the persecutions raised by the godless tyrants against the Faith of Christ, and didst reach the haven of paradise, crying out: Ye priests, hymn, ye people, supremely exalt Him throughout all ages!

Shining forth like a lamp of righteousness, thou didst dispel the darkness of godlessness, O divinely wise Elizabeth, and didst lead to Christ a multitude of God-loving women, who cry: Ye priests, hymn, ye people, supremely exalt Him throughout all ages!

Divine grace most gloriously glorified thee, O Princess Elizabeth, with the nun Barbara and the many other new martyrs, teaching us to cry out with splendor: Ye priests, hymn, ye people, supremely exalt Him throughout all ages!

Theotokion: **O** Virgin Theotokos, the divinely flowing Drop, which was born of thee and sanctifieth the world, hath poured forth upon us a drop of mercy, which sanctifieth our souls and thoughts.

ODE IX

Canon I

Irmos: **T**hou art all desire, Thou art all sweetness, * O Word of God, Son of the Virgin, * God of gods, most holy Lord of the saints. * Wherefore, we magnify Thee * and her who hath given birth to Thee.

Hastening wholly to the heavenly Jerusalem, O venerable martyr Elizabeth, thou didst leave thy holy relics in the Gethsemane below, where in the monastic life thy pious sisters continually glorify God Who hath glorified thee.

Thou didst eagerly acquire everlasting life, O martyr of Christ, who shinest forth from afar in the blood of thy martyrdom; wherefore, thou also callest us to thy feast, O instructress of monastics, holy Elizabeth.

By thy supplications, O divinely chosen bride of Christ, break thou the bonds of mine offenses, and dispel the gloom of my passions.

Theotokion: **T**hrough thy birthgiving the light of radiance hath shone forth and illumined the whole world, destroying the prince of darkness, O most pure Theotokos, for all who praise thee with never-ceasing voices.

Canon II

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Adorned with many virtues, thou didst destroy many of the snares of the hater of mankind, cleaving unto Christ with love and leading a multitude of Christ-loving women unto God.

Having joined the choirs of the incorporeal beings and the assemblies of martyrs, O glorious one, entreat Christ God on behalf of those who have fallen away and who hate Him.

Thou didst pass through divers countries during thy lifetime, and now dost illumine with the splendors of the Spirit all those who glorify thee in many cities and monasteries.

Theotokion: All of us cry out to thee the cry of the angel, O Virgin, thou palace and throne of God: Rejoice, thou through whom we have been deemed worthy of the kingdom of heaven, we who were rejected through corruption and mindlessly destroyed our primal beauty.

Exapostilarion of the venerable martyr:

Strengthened by the Cross of thy Lord, O venerable martyr Elizabeth, suffering bravely thou didst destroy the pride of the tormentors, and received from Christ a crown of honor, praying for us who honor thee with love. (Twice)

Glory ..., Both now ..., Theotokion:

The divinely wise virgins standing round about thee as the Queen of our race, O Theotokos Mary, have been led to thy Son, as to the King of all, O most pure one. Him do thou beseech on our behalf, O Virgin Mother.

On the Praises, 4 Stichera of the venerable martyr, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

Making thyself steadfast * in the confession of God, * as upon a firm rock, * O holy Elizabeth, * with Barbara thou didst suffer in the pit of Alapaevsk; * wherefore, thou didst drown * the noetic murderer * and enemy in the abyss, ** and hast received the crown of victory as is meet.

We celebrate thy sacred memorial, * for thou didst accept the love of Christ * and His precepts, O venerable martyr, * and didst proclaim the salvation of the souls of mortals. * Wherefore, we venerate with faith * the shrine of thy relics, O Elizabeth, * which poureth forth grace in abundance * upon those who have recourse unto it ** with faith and love.

Blessed is the holy city and the convent of Gethsemane, * unto which ye attained, * O venerable martyr Elizabeth and Barbara the nun; * and the temple which received your bodies * hath been adorned as with a royal crown. * O right pleasing protectors, * who frighten away the enemy, * driving them far from your convent and city, ** pray ye that our souls be saved.

Having begun thy journey in the princely city of Darmstadt, * thou didst reach the royal city of Moscow; * and directing thy gaze with heart and mind toward the heavenly Jerusalem, * thou didst organize the Convent of Martha and Mary. * And when in thy lifeless body * thou didst take another path through Siberia and China, * thy relics were borne to the earthly Jerusalem * and laid in the Convent of Mary Magdalene, O ever-memorable Elizabeth, ** thou glory and boast of the martyrs!

Glory ..., in Tone III:

Assembling today, O ye assemblies of those who love the feasts of the Church, with joyful countenance and a pure heart let us spiritually form a choir, praising Christ our God Who glorifieth His holy passion-bearers: the Grand Duchess Elizabeth and the nun Barbara, the right wondrous venerable martyrs who offered their own blood to Christ, their Bridegroom, as most costly myrrh, and have received the crown of incorruption from Him as a reward.

Both now ..., Theotokion, in Tone III:

Without seed didst thou conceive of the Holy Spirit; and glorifying thee, we chant: Rejoice, O most holy Virgin!

Great Doxology, Troparia, litanies, dismissal, First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of Canon I, and 4 from ODE VI of Canon II of the venerable martyr.

Thou didst spend the beginning of thine earthly life in the city of Darmstadt, where the pious martyred Tsar built a church to the holy Mary Magdalene, equal of the apostles. (Twice)

Thou didst find everlasting peace in the holy convent of that same saint, in the holy city of Jerusalem, near the church of the Dormition of the Most holy Theotokos, whom thou didst love with all thine heart.

There now, in Holy Gethsemane, are thy holy relics preserved, before which we, thine unworthy and useless servants, bow down in piety.

Thou wast shown to be a precious vessel of the divine Spirit, bearing divine perfume in thy heart, and sweetening the hearts of those who keep thy memory with faith.

Thou didst break the jaws of the noetic wolves with the power of the Spirit, O venerable martyr Elizabeth. Shining forth never-waning radiance, guide us also in the paths of unshakable love for God.

Having traversed all of Siberia in thy martyred body, and visited far-flung lands in thy relics, thou didst arrive in the holy city, in the convent which thou hadst loved from of old.

Theotokion: **T**hou wast obedient to the words of God, O most pure Theotokos, and hast given birth in the flesh to the beginningless Word Who hath delivered us from irrational things.

Troparion of the venerable martyr, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, * thou didst earnestly serve the suffering, * O holy passion-bearer Princess Elizabeth; * wherefore, with faith thou didst endure sufferings and death for Christ. ** With the martyr Barbara pray for all who with love honor you.

Kontakion of the venerable martyr, in Tone IV:

Taking up the Cross of Christ, * thou didst pass from royal glory to the glory of heaven, * praying for thine enemies, * O holy martyred Princess Elizabeth; * and with the martyr Barbara * thou didst find everlasting joy. ** Therefore, pray ye on behalf of our souls.

Prokeimenon, in Tone IV: For Thy sake, O Lord, * are we slain all the day long.

Verse: We are counted as sheep for the slaughter.

EPISTLE TO THE ROMANS, §99 (ROM. 8: 28-39)

Brethren: We know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, those He also called: and whom He called, those He also justified: and whom He justified, those He also glorified. What shall we then say to these things? If God be for us, who can be against us? He Who spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? Shall God Who justifieth? Who is he who condemneth? It is Christ Who died, yea rather, Who is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone I: Our God is refuge and strength, a helper in afflictions which mightily befall us.

Verse: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

GOSPEL ACCORDING TO JOHN, §52 (JN. 15:17-16:2)

The Lord said to His disciples: "These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him Who sent Me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause. But when the Comforter is come, Whom I

will send unto you from the Father, even the Spirit of truth, Who proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.”

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.