

OUTLINE OF THE TRIODION

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Sunday, February 13, 2011 marked the beginning of the holy season known as the Triodion. The Triodion is a liturgical book used in our Church. It is replete with hymns used during the Liturgy and other services for the period of the Orthodox ecclesiastical calendar that begins with the Sunday of the Publican and Pharisee and concludes at the midnight service of the Resurrection. Some of the hymnographers that have contributed to this amazing book are: St. Andrew of Crete; St. John Damascus; and St. Theodore the Studite.

The following is an outline of the Triodion. Read it carefully as we come to each of these weeks of the Triodion. In particular, you are encouraged to read the passages of Holy Scripture that are noted:

The Triodion is a book of hymns that is divided into three parts (odes):

1. The four weeks prior to Great Lent (The period between the Sunday of the Pharisee and the Publican, and Cheesefare Sunday);
2. The five weeks of Great Lent;
3. Holy Week.

1. SUNDAY OF THE PUBLICAN AND PHARISEE

Brethren, let us not pray as the Pharisee, for he who exalts himself shall be humbled. Let us humble ourselves before God, and with fasting cry aloud as the Publican: God be merciful to us sinners.

A Pharisee, overcome with vainglory, and a Publican, bowed down in repentance, came to You the only Master. The one boasted and was deprived of blessings, while the other kept silent and was counted worthy of gifts. Confirm me, O Christ our God, in these cries of sorrow, for You love mankind.

DOXASTIKON:

Almighty Lord, I know how great is the power of tears. For they led up Hezekiah from the gates of death; they delivered the sinful woman from the transgressions of many years; they justified the Publican above the Pharisee. And with them I also pray: Have mercy upon me.

DOXASTIKON OF THE APOSTICHA:

My eyes are weighed down by my transgressions, and I cannot lift them up and see the height of heaven. But receive me, Savior, in repentance as the Publican and have mercy on me.

Epistle: 2 Tim. 3:10-15

Gospel: Luke 18:9-14

2. SUNDAY OF THE PRODIGAL SON

I was entrusted with a sinless and living land, but I sowed the ground with sin and reaped with a sickle the ears of slothfulness; in thick sheaves I garnered my actions, but winnowed them not on the threshing floor of repentance. But I beg You, my God, the pre-eternal husbandman, with the wind of Your loving-kindness winnow the chaff of my works, and grant to my soul the corn of forgiveness; shut me in Your heavenly storehouse and save me.

Brethren, let us learn the meaning of this mystery. For when the Prodigal Son ran back from sin to his Father's house, his loving Father came out to meet him and kissed him. He restored to the Prodigal the tokens of his proper glory, and mystically He made glad on high, sacrificing the fatted calf. Let our lives then be worthy of the loving Father who has offered sacrifice, and of the glorious Victim who is the Savior of our souls.

DOXASTIKON:

Of what great blessings in my wretchedness have I deprived myself! From what a kingdom in my misery have I fallen! I have wasted the riches that were given to me, I have transgressed the commandment. Alas, unhappy soul! You are henceforth condemned to the eternal fire. Therefore before the end cry out to Christ our God: Receive me as the Prodigal Son, O God, and have mercy upon me.

DOXASTIKON OF THE APOSTICHA:

I have wasted the wealth that the Father gave to me, and in my wretchedness I have fed with the dumb beasts. Yearning after their food, I remained hungry and could not eat my fill. But now I return to the compassionate Father and cry out with tears: I fall down before Your loving-kindness, receive me as a hired servant and save me.

Epistle: 2 Cor. 4:6-15

Gospel: Luke 15:11-32

3. MEATFARE SUNDAY - JUDGMENT

When You shall come, O righteous Judge, to execute just judgment, seated on Your throne of glory, a river of fire will draw all men amazed before Your judgment seat; the powers of heaven will stand beside You, and in fear mankind will be judged according to the deeds that each has done. Then spare us, Christ, in Your compassion, with faith we entreat You, and count us worthy of Your blessings with those that are saved.

The books will be opened and the acts of men will be revealed before the unbearable judgment seat; and the whole vale of sorrow shall echo with the fearful sound of lamentation, as all the sinners, weeping in vain, are sent by Your just judgment to everlasting torment. Therefore we beseech You, O compassionate and loving Lord: spare us who sing Your praise, for You alone are rich in mercy.

The trumpets shall sound and the tombs shall be emptied, and all mankind in trembling shall be raised. Those that have done good shall rejoice in gladness, awaiting their reward; those that have sinned shall tremble and bitterly lament, as they are sent to punishment and parted from the chosen. O Lord of glory, take pity on us in Your goodness, and count us worthy of a place with them that have loved You.

I weep and lament when I think of the eternal fire, the outer darkness and the nether world, the dread worm and the gnashing of teeth, and the unceasing anguish that shall befall those who have sinned without measure, by their wickedness arousing You to anger, O Supreme in love. Among them in my misery I am first: but, O Judge compassionate, in Your mercy save me.

DOXASTIKON:

When the thrones are set up and the books are opened, and God sits in judgment, O what fear there will be then! When the angels stand trembling in Your presence and the river of fire flows before You, what shall we do then, guilty of many sins? When we hear Him call the blessed of His Father into the Kingdom, but send the sinners to their punishment, who shall endure His fearful condemnation? But, Savior who alone loves mankind, King of the ages, before the end comes turn me back through repentance and have mercy on me.

KONTAKION OF THE APOSTICHA:

Alas, black soul! How long will you continue in evil? How long will you lie in idleness? Why do you not think of the fearful hour of death? Why do you not tremble at the dread judgment seat of the Savior? What defense will you make then, or how will you answer? Your works will be there to accuse you; your actions will reproach and condemn you. O my soul, the time is near at hand; make haste before it is too late, and cry aloud in faith: I have sinned, O Lord, I have sinned against You; but I know Your love for man and Your compassion. O Good Shepherd, deprive me not of a place at Your right hand in Your great mercy.

Epistle: 1 Cor. 8:8-13

Gospel: Matt. 25:31-46

4. CHEESEFARE SUNDAY - FORGIVENESS

The Lord my Creator took me as dust from the earth and formed me into a living creature, breathing into me the breath of life and giving me a soul; He honored me, setting me as ruler upon earth over all things visible, and making me companion of the angels. But Satan the deceiver, using the serpent as his instrument, enticed me by food; he parted me from the glory of God and gave me over to the earth and to the lowest depths of death. But, Master, in compassion call me back again.

In my wretchedness I have cast off the robe woven by God, disobeying Your divine command, O Lord, at the counsels of the enemy; and I am clothed now in fig leaves and in garments of skin. I am condemned to eat the bread of toil in the sweat of my brow, and the earth has been cursed so that it bears thorns and thistles for me. But, Lord, who in the last times was made flesh of a Virgin, call me back again and bring me into Paradise.

O precious Paradise, unsurpassed in beauty, tabernacle built by God, unending gladness and delight, joy of the prophets, and dwelling of the saints, with the sound of your leaves pray to the Maker of all: may He open unto me the gates that I closed by my transgression, and may He count me worthy to partake of the Tree of Life and of the joy that was mine when I dwelt in you before.

Adam was banished from Paradise through disobedience and cast out from delight, beguiled by the words of a woman. Naked he sat outside the garden, lamenting "Woe is me!" Therefore let us all make haste to accept the season of the Fast and hearken to the teaching of the Gospel, that we may gain Christ's mercy and receive once more a dwelling-place in Paradise.

DOXASTIKON:

Adam sat before Paradise and, lamenting his nakedness, he wept, "Woe is me! By evil deceit was I persuaded and led astray, and now I am in exile from glory. Woe is me! In my simplicity I was stripped naked, and now I am in want. O Paradise, no more shall I take pleasure in your joy; no more shall I look upon the Lord my God and Maker, for I shall return to the earth whence I was taken. O merciful and compassionate Lord, to You I cry aloud: I am fallen, have mercy upon me."

DOXASTIKON OF THE APOSTICHA:

Adam was cast out of Paradise through eating from the tree. Seated before the gates he wept, lamenting with a pitiful voice and saying, "Woe is me, what have I suffered in my misery! I transgressed one commandment of the Master, and now I am deprived of every blessing. O most holy Paradise, planted for my sake and shut because of Eve, pray to Him that made you and fashioned me, that once more I may take pleasure in your flowers." Then the Savior said to him, "I desire not the loss of the creature that I fashioned, but that he should be saved and come to the knowledge of the truth; and when he comes to Me, I will not cast him out."

Epistle: Romans 13:11-14; 14:1-4

Gospel: Matt. 6:14-21

5: SUNDAY NIGHT VESPERS OF FORGIVENESS:

I want to wash away with tears the record of my sins, O Lord, and through the rest of my life to please You by repentance; but the enemy deceives me and fights against my soul. Before I perish utterly, save me, O Lord.

If a man takes refuge from the tempest in this harbor, will he not be saved? If in his agony he kneels before this house of healing, will he not be cured? O Maker of all and Physician of the sick, before I perish utterly, save me, O Lord.

Wash me with my tears, O Savior, for I am defiled by many sins. Therefore, I fall down before You; I have sinned, have mercy upon me, O God.

I am a sheep of Your spiritual flock and to You I flee for refuge, O Good Shepherd. I have gone astray, O God; seek me and have mercy upon me.

Let us all make haste to humble the flesh by abstinence, as we set out upon the God-given course of the holy Fast; and with prayers and tears let us seek our Lord and Savior. Laying aside all memories of evil, let us cry aloud: We have sinned against You, Christ our King; save us as the men of Nineveh in days of old, and in Your compassion make us sharers in Your heavenly Kingdom.

When I think of my works, deserving every punishment, I despair of myself, O Lord. For see, I have despised Your precious commandments and wasted my life as the Prodigal. Therefore, I entreat You: cleanse me in the waters of repentance, and through prayers and fasting make me shine with light, for You alone are merciful; despise me not, O Benefactor of all, supreme in love.

Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat. Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion. Rejoicing in the virtues of the Spirit may we persevere with love, and so be counted worthy to see the solemn Passion of Christ our God, and with great spiritual gladness to behold His holy Passover.

DOXASTIKON:

In the depths of many transgressions, I was careless and submitted to a life of wretchedness, lazy and miserable; and now I am so distressed in despair without any means; O most Pure Theotokos, be my help and my refuge that leads me to salvation. I beseech you and pray to you for encouragement in your good will and loving kindness; supplicating in faith I cry out to you: In the end do not deny me eternal happiness.

THE EVENING PROKEIMENON

Turn not away Your face from your servant, for I am in trouble; her me speedily: hearken unto my soul, and deliver it.

Verse: Let Your salvation, O God, Save me.

Turn not away Your face from your servant, for I am in trouble; her me speedily: hearken unto my soul, and deliver it.

Verse: Let the poor see it and be glad.

Turn not away Your face from your servant, for I am in trouble; her me speedily: hearken unto my soul, and deliver it.

APOSTICHA:

Your grace has shone forth, O Lord, it has shone forth and given light to our souls. Behold, now is the accepted time: behold, now is the season of repentance. Let us cast off the works of darkness and put on the armor of light, that having sailed across the great sea of the Fast, we may reach the third-day Resurrection of our Lord Jesus Christ, the Savior of our souls.

You are glorified in the memorials of Your saints, O Christ our God; at their intercessions send down upon us Your great mercy.

DOXASTIKON OF THE APOSTICHA:

The ranks of angels glorify You, O Mother of God, for you have given birth to Him that is God, Who dwells ever with the Father and the Spirit, Who created the angelic hosts out of nothing by an act of His Will. Entreat Him, all-pure Lady, to save and illumine the souls of those who with true worship sing your praises.

DISMISSAL HYMNS:

Rejoice, Theotokos Virgin, Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb: for you have born the Savior of our souls.

Baptizer of Christ, be mindful of us all, that we may be delivered from our iniquities: for unto you is given grace to pray for us.

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

Pray for us, holy apostles and all saints, that we may be delivered from peril and afflictions: for you are our fervent advocate before the Savior.

Now and forever and to the ages of ages. Amen.

Beneath your tender mercy we take refuge, Theotokos: despise not our supplications in distress: but deliver us from peril, for you alone are pure and blessed.

PRAYER OF SUPPLICATION:

Heavenly King, uphold our leaders; strengthen the Faith; calm the nations, give peace to the world; protect this Parish and city; grant that our departed fathers and mothers, brothers and sisters may dwell with the righteous; and accept us in repentance and confession: for you are good and love mankind.

PRAYER OF ST. EPHRAIM THE SYRIAN:

Lord and Master of my life, take from me the spirit of laziness, despair, lust of power, and idle talk. But give to me Your servant a spirit of chastity, humility, patience, and love. Yes, Lord and King, grant me to see my own faults and not to judge my brother: for You are blessed to the ages of ages. Amen.

6. SATURDAY OF THE SOULS

From the early times, our Church dedicated Saturday to the souls. It is primarily the day of those who have fallen asleep. And Christians always took care, with memorial services and charitable acts done especially on Saturdays, to stay close to their dead and ask God for their repose and salvation. Even today one will see more people in graves on Saturdays than on any other day.

But why is Saturday the day of the souls? There are many explanations. The most likely explanation why Saturday was set apart for the departed appears to be that the word "Saturday" — coming from the Hebrew word Sabbath — means rest. And on this day we are praying for the repose of the souls.

Starting from this point of view, it is worth our expressing a few thoughts so that we of today may remember again great truths concerning the Saturday of the Souls.

1. That the world does not end in whatever we see and count, but also extends in the space of the spirit, which also exists, coexists together with us. In this place the souls of our departed beloved are encamped.
2. That the Church is a continuous intercommunion between those of its members that are still struggling on earth and those that have already slept in the Lord.
3. That amidst the fever of action and the struggle of daily life we must remember that the natural terminus of every effort, which is rest in the Lord, since there is nothing more certain than death and nothing more uncertain than the hour of death.

SCRIPTURAL READINGS:

1. Epistle: 1 Thess. 4:13-17
Gospel: Luke 21:8-9, 25-27, 33-36
2. Epistle: Gal. 5:22-6:1
Gospel: Matt. 6:1-13
3. Epistle: 2 Tim. 2:1-10
Gospel: Mark 2:23-28; 3:1-5

7. SUNDAYS OF GREAT LENT

1ST SUNDAY OF GREAT LENT: SUNDAY OF ORTHODOXY:

The prophets, inspired by Your Spirit, O Lord, foretold that You, whom nothing can contain or grasp, and who have shone forth in eternity before the morning star from the immaterial and bodiless womb of the Father, was to become a child, taking flesh from the Virgin, being joined to men and seen by those on earth. At the prayers of these Your prophets, in Your compassion count us worthy of Your light, for we sing the praises of Your ineffable and holy Resurrection.

The divinely inspired prophets preached You in word and honored You in works, and they received as their reward life without end. For they steadfastly refused, O Master, to worship the creation instead of You, the Creator; they renounced the whole world for the Gospel's sake, and in their suffering they were conformed to Your Passion which they had foretold. At their intercessions, count us worthy to pass through the period of the Fast without offence, for You alone are rich in mercy.

You who are uncircumscribed, O Master, in Your divine nature, were pleased in the last times to take flesh and be circumscribed; and in assuming flesh, You have also taken on Yourself all its distinctive properties. Therefore we depict the likeness of Your outward form, venerating it with an honor that is relative. So we are exalted to the love of You, and following the holy traditions handed down by the apostles, from Your icon we receive the grace of healing.

DOXASTIKON:

The grace of truth has shone forth upon us; the mysteries darkly prefigured in the times of old have now been openly fulfilled. For behold, the Church is clothed in a beauty that surpasses all things earthly, through the icon of the incarnate Christ that was foreshadowed by the ark of testimony. This is the safeguard of the Orthodox Faith; for if we hold fast to the icon of the Savior whom we worship, we shall not go astray. Let all who do not share this faith be covered with shame; but we shall glory in the icon of the Word made flesh, which we venerate but worship not as an idol. So let us kiss it, and with all the faithful cry aloud: O God, save Your people and bless Your inheritance.

DOXASTIKON OF THE APOSTICHA:

Advancing from ungodliness to the true faith, and illumined with the light of knowledge, let us clap our hands and sing aloud, offering praise and thanksgiving to God; and with due honor let us venerate the holy icons of Christ, of the all-pure Virgin and the Saints, whether depicted on walls, on wooden panels or on holy vessels, rejecting the impious teachings of the heretics. For, as Basil says, the honor shown to the icon passes to the prototype it represents. At the prayers of Your undefiled Mother and of all the Saints, we beseech You, Christ our God, to bestow upon us Your great mercy.

APOLYTIKION OF THE SUNDAY OF ORTHODOXY:

O Christ our God, begging forgiveness of our sins, we venerate Your Pure Image, O Good One. Of Your own will, You condescended to ascend upon the Cross in the flesh and deliver those You created from the bondage of the enemy. Wherefore, thankfully, we cry out, "When You came to save the world, You filled all things with joy, O our Savior."

Epistle: Heb. 11:24-26, 32-40

Gospel: John 1:43-51

2ND SUNDAY OF GREAT LENT: SUNDAY OF ST. GREGORY PALAMAS:

What hymns of praise shall we sing in honor of the holy bishop? He is the trumpet of theology, herald of the fire of grace, honored vessel of the Spirit, unshaken pillar of the Church, great joy of the inhabited earth, river of wisdom, candlestick of the light, shining star that makes glorious the whole creation.

What words of song shall we weave as a garland, to crown the holy bishop? He is the champion of true devotion and the adversary of ungodliness, the fervent protector of the Faith, the great guide and teacher, the well-tuned harp of the Spirit, the golden tongue, the fountain that flows with waters of healing for the faithful, Gregory the great and marvelous.

With what words shall we who dwell on earth praise the holy bishop? He is the teacher of the Church, the herald of the light of God, the initiate of the heavenly mysteries of the Trinity, the chief adornment of the monastic life, renowned alike in action and in contemplation, the glory of Thessalonica; and now he dwells in heaven with the great and glorious martyr Demetrios, whose relics flow with holy oil.

DOXASTIKON:

Thrice-blessed saint, most Holy Father, good shepherd and disciple of Christ the Chief Shepherd, you have laid down your life for your sheep. And now in your intercessions, O God-bearing Gregory our father, pray that great mercy may be granted to our souls.

DOXASTIKON OF THE APOSTICHA:

Your voice, watchful in teaching, rings in the ears of our heart and awakens the souls of the slothful. Your words, inspired by God, are a ladder leading us from earth to heaven. O Gregory, wonder of Thessaly, pray to Christ without ceasing, that we who honor you may be illumined with the divine light.

APOLYTIKION OF ST. GREGORY PALAMAS

O Gregory the Wonderworker, light of Orthodoxy, support and teacher of the Church, glory of monastic orders and invincible protector of theologians, pride of Thessalonica and preacher of grace, pray without ceasing for the salvation of our souls.

Epistle: Heb. 1:10-14; 2:1-3

Gospel: Mark: 2:1-12

3RD SUNDAY OF GREAT LENT: SUNDAY OF THE VENERATION OF THE HOLY CROSS:

Shine, Cross of the Lord, shine with the light of your grace upon the hearts of those that honor you. With love inspired by God, we embrace you, O desire of all the world. Through you our tears of sorrow have been wiped away; we have been delivered from the snares of death and have passed over to unending joy. Show us the glory of your beauty and grant to us your servant the reward of our abstinence, for we entreat with faith your rich protection and great mercy.

Rejoice, life-giving Cross, the fair Paradise of the Church, Tree of incorruption that brings us the enjoyment of eternal glory: through you the hosts of demons have been driven back; and the hierarchies of angels rejoice with one accord, as the congregations of the faithful keep the feast. You are an invincible weapon, an unbroken stronghold; you are the victory of the kings and the glory of priests. Grant us now to draw near to the Passion of Christ and to His Resurrection.

Rejoice, life-giving Cross, unconquerable trophy of the true faith, door to Paradise, help of the faithful, rampart set about the Church. Through you the curse is utterly destroyed, the power of death is swallowed up, and we are raised from earth to heaven: invincible weapon, adversary of demons, glory of martyrs, true ornament of holy monks, haven of salvation bestowing on the world great mercy.

Come, Adam and Eve, our first father and mother, who fell from the choir on high through the envy of the murderer of man, when of old with bitter pleasure, you tasted from the tree in Paradise. See, the Tree of the Cross, revered by all, draws near! Run with haste and embrace it joyfully, and cry to it with faith: "O precious Cross, You are our helper; partaking of Your fruit, we have gained incorruption; we are restored once more to Eden, and we have received great mercy.

DOXASTIKON:

Christ our God, of Your own will You have accepted Crucifixion, that all mankind might be restored to life. Taking the quill of the Cross, out of love for man in the red ink of royalty with Your bloody fingers You have signed our absolution. We are in danger once again of being parted from You; O forsake us not! Take pity on Your people in distress, for You alone are longsuffering. Rise up and fight against our enemies in Your almighty power.

DOXASTIKON OF THE APOSTICHA:

O Lord who has helped gentle David in the combat and enabled him to overcome the Philistine, come to the aid of Your Orthodox people, and by the weapon of the Cross cast down our enemies. In Your compassion show us Your mercy as of old, and make them know in truth that You are God, and that we who put our trust in You shall conquer. At the constant intercessions of Your most pure mother, grant us Your great mercy.

APOLYTIKION OF THE HOLY CROSS

Save Your people, O Lord, and bless Your inheritance. Grant to our leaders victory against the enemy; and Your commonwealth, protecting through the power of Your Cross.

Epistle: Heb. 4:14-16; 5:1-6

Gospel: Mark: 8:34-38; 9:1

4TH SUNDAY OF GREAT LENT: SUNDAY OF ST. JOHN OF THE LADDER:

O holy father John, truly you have always carried on your lips the praises of the Lord, and with great wisdom you have studied the words of Holy Scripture that teach us how to practice the ascetic life. So you have gained the riches of grace and you have become blessed, overthrowing all the purposes of the ungodly.

Most glorious father John, with the fountain of your tears you have cleansed your soul, and by keeping vigils through the night you have gained God's mercy. You were raised on wings, O blessed one, to the love of Him and of His beauty; and as is right you now dwell in His unending joy, with your fellow soldiers in the spiritual fight, O holy saint of God.

O holy father John, through faith you have lifted up your mind on wings to God; hating the restless confusion of this world, you have taken up your Cross; and following Him Who sees all things, you have subjected your rebellious body to His guidance through ascetic discipline, by the power of the Holy Spirit.

DOXASTIKON:

O holy father, hearing the voice of the Gospel of the Lord, you have forsaken the world, counting as worthless its riches and its glory; and so you have cried out to all: "Love God and you shall find eternal grace. Set nothing higher than His love, that, when He comes in glory, you may find rest with all the saints." At their prayers, O Christ, guard and save our souls.

DOXASTIKON OF THE APOSTICHA:

Let us honor John, angel upon earth and man of God in heaven, adornment of the world, joy of the good and virtuous, glory of ascetics. For planted in the house of God he has blossomed with the flower of holiness, and spread abroad like a cedar in the desert, causing the sheep of Christ's spiritual flock to increase in sanctity and righteousness.

APOLYTIKION OF ST. JOHN OF THE LADDER:

With the river of your tears you have made the barren desert fertile, and with the sighs of sorrow from your heart you have made your labors to bear fruit an hundredfold. With the glory of your miracles you have become a light to the inhabited earth. O John our holy father, pray to Christ our God for the salvation of our souls.

Epistle: Heb. 6:13-20

Gospel: Mark 9:117-31

5TH SUNDAY OF GREAT LENT: SUNDAY OF ST. MARY OF EGYPT:

The pollution of past sins prevented you from entering the church to see the elevation of the Holy Cross; but then your conscience and the awareness of your actions turned you, O wise in God, to a better way of life. And, having looked upon the icon of the blessed Maid of God, you have condemned all your previous transgressions, O Mother worthy of all praise, and so have gone with boldness to venerate the precious Cross.

Having worshipped at the holy places with great joy, you have received saving grace for the journey of virtue, and with all haste you have set upon the good path you have chosen. Crossing the stream of Jordan, with eagerness you have gone to live in the dwelling-place of the Baptist. You have tamed the savagery of the passions through your ascetic way of life, and boldly you have broken the rebelliousness of the flesh, O Mother ever glorious.

Having gone to dwell in the wilderness, you have blotted out from your soul the images of your sensual passions, and have marked upon it the God-given imprint of holiness. You have attained such glory, blessed Mother, as to walk upon the surface of the waters, and in your prayers to God you were raised up from the earth. And now, all-glorious Mary, standing before Christ with boldness, entreat Him for salvation of our souls.

DOXASTIKON:

The power of Your Cross, O Christ, has worked wonders, for even the woman who was once a harlot chose to follow the ascetic way. Casting aside her weakness, bravely she opposed the devil; and having gained the prize of victory, she intercedes for our souls.

DOXASTIKON OF THE APOSTICHA:

The desires of your souls and the passions of your flesh you have cut down with the sword of abstinence; your sinful thoughts you have choked with the silence of the ascetic life. With the streams of your tears you have watered all the wilderness, and caused the fruits of repentance to spring up for us: therefore, O saint, we celebrate your memory.

APOLYTIKION OF ST. MARY OF EGYPT:

In you, O Mother, was preserved unimpaired that which is according to God's image, for you have taken up the Cross and followed Christ. By your actions you have taught us to despise the flesh, for it passes away, but to care for the soul, which is an immortal thing; and so your spirit, holy Mary, rejoices with the angels.

Following the final Sunday of Great Lent, we celebrate the Saturday of Lazarus and embark upon Holy Week with the Lord's triumphal entrance into Jerusalem on Palm Sunday.