

### **Dogmatic Theotokion, in Tone 1:**

Let us praise Mary, the Virgin, /  
The gate of heaven, the glory of the world /  
The song of angels, the beauty of the faithful. /  
She was born of man, yet gave birth to God, /  
She was revealed as the heaven, as the temple of the Godhead, /  
She destroyed the wall of enmity, /  
She commenced the peace, she opened the kingdom, /  
Since she is our foundation of faith. /  
Our defender is the Lord whom she bore. /  
Courage, courage, O people of God, /  
For Christ will destroy our enemies ///  
Since He is all-powerful.

### **Dogmatic Theotokion, in Tone 2:**

**T**he shadow of the Law passed when grace came. /  
As the bush burned, yet was not consumed, /  
So the Virgin gave birth, yet remained a virgin. /  
The Sun of Righteousness has risen instead of a pillar of flame! ///  
Instead of Moses, Christ the salvation of our souls!

### **Dogmatic Theotokion, in Tone 3:**

**H**ow shall we but marvel at thy divine human giving of birth /  
Most Holy Virgin? /  
For without knowing a man /  
Thou gavest birth to a fatherless son in the flesh, O Most-Pure Virgin. /  
The Son born of the Father before eternity /  
Was born of thee in the fullness of time /  
He underwent no mingling, no change, no division /  
But preserved the fullness of each nature. /  
Entreat Him to save the souls, O Lady and Virgin and Mother, /  
Of those who confess thee in an Orthodox manner ///  
To be the Theotokos.

#### **Dogmatic Theotokion, in Tone 4:**

The Prophet David was a father of the Lord /  
Through thee, O Virgin; /  
He foretold in songs the One Who worked wonders in thee: /  
“At Thy right hand stood the Queen, Thy Mother,” /  
The Mediatrix of Life, /  
Since God was freely born of her without a father, /  
He wanted to renew His fallen image, made corrupt in passion, /  
So He took the lost sheep upon His shoulder /  
And brought it to His Father, /  
Joining it to the heavenly powers. /  
Christ Who has great mercy ///  
Has saved the world, O Theotokos.

#### **Dogmatic Theotokion, in Tone 5:**

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 appeared as man; ///  
O Lord, have mercy on us!

#### **Dogmatic Theotokion, in Tone 6:**

Who will not bless thee, O most holy Virgin? /  
Who will not sing of thy most pure child-bearing? /  
The Only-begotten Son shone timelessly from the Father, /  
But from thee He was ineffably incarnate; /  
God by nature, yet man for our sake; /  
Not two persons, but one in two natures. /  
Entreat Him, O pure and all-blessèd Lady ///  
To have mercy on our souls.

### **Dogmatic Theotokion, in Tone 7:**

No tongue can speak of thy mystical child-bearing /  
For the order of nature was over-ruled by God. /  
Thou wast revealed to be a mother above nature, /  
For thou didst remain a virgin beyond reason and understanding. /  
Thy conceiving was most glorious, O Theotokos; /  
The manner of thy giving birth was ineffable, O Virgin. /  
Therefore, knowing thee to be the Mother of God, /  
Devoutly we pray to thee: /  
Beseech Him to save our souls.

### **Dogmatic Theotokion, in Tone 8:**

The King of heaven, in His love for man, /  
Appeared on earth and dwelt among men /  
For He received flesh from the pure Virgin. /  
And after assuming it, He was born of her. /  
The One Son, two natures in one person, /  
So proclaiming Him as the perfect man /  
By proclaiming Him as the perfect God, /  
Let us confess to Christ our Lord, ///  
Entreat Him, O Virgin Mother, to have mercy on our souls.

### **O Virgin Unwedded, in Tone 8 — БѢЗНЕВѢРЪТНАА ДѢВО:**

O Virgin unwedded, O Mother of God on high /  
Thou hast ineffably conceived God in the flesh /  
And being beyond reproach, thou hast granted us all purification of our transgressions. /  
Accept the supplications of thy servants /  
And do thou, who now receives our entreaties ///  
Pray for us all to be saved.