

THE 1ST DAY OF THE MONTH OF FEBRUARY
THE COMMEMORATION OF OUR VENERABLE MOTHER BRIDGET,
ENLIGHTENER OF IRELAND
AT GREAT VESPERS:

On “Lord, I have cried ...,” 6 Stichera; these in Tone I:

Come, ye faithful, from the west and from the north, from the sea and from the east: let us hasten to the radiant feast, glorifying the wise enlightener of the Irish land and praising her struggles; and, clapping our hands, let us cry aloud: Glory to Thee, O Christ God, Who art wondrous in Thy saints!

Having brought to thy homeland the light of Orthodoxy, which is that of the threefold Sun, and which heralded the day of salvation, O venerable one, by thy life didst thou instruct the people who, enlightened by faith, cried out: Glory to Thee, O Christ God, Who art wondrous in Thy saints!

Forsaking princely rank and spurning earthly glory, thou didst choose slavery to Christ and voluntary poverty, desiring the angelic rank. Wherefore, having found thee to be a new and fervent intercessor, we cry out in thanksgiving: Glory to Thee, O Christ God, Who art wondrous in Thy saints!

In Tone V: Emulating the apostles of Christ, as the disciple of the holy Patrick thou didst diligently plant the Orthodox Faith in thy homeland, O most honorable Bridget. Wherefore, celebrating thy commemoration, we now piously honor thy labors, glorifying Christ Who hath given thee strength.

In Tone II: The Lord said to His disciples: “It is better to enter life with one eye, rather than, having two eyes, to destroy the soul.” Wherefore, having destroyed one eye, O venerable one, thou didst rejoice, for thus didst thou smooth thy way to the monastic life.

Like unto the evening star, which appeareth to the west of the sun, thou didst shine, O venerable one, illumining the night of unbelief and heralding the spiritual dawn of the right Faith. Wherefore, we cry aloud to thee: Rejoice, O Bridget, thou instructor in Orthodoxy!

Glory ..., in Tone VI:

When the host of unbelievers besieged thy city, desiring to destroy it and give it over to the fire, and the Christians were filled with fear and trembling, and earnestly besought thine aid, O venerable one, thou didst show thyself to be a dread commander, turning their own deadly weapons against the enemy themselves, and wreaking confusion in the camp of the foe. Wherefore, the people, saved by thine intercessions, cried out: Rejoice, O most glorious Bridget, who hast hastened to our aid!

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

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH

Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Thus saith the LORD, your redeemer, the Holy One of Israel;

A READING FROM THE WISDOM OF SOLOMON

But 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 for ever. 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

For the hope of the Godly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But 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 the Litiya, the Sticheron of the temple, and these Stichera, in Tone IV:

Having found the straight path which leadeth to eternal life, O venerable one, thou didst lead to Christ those who sought the monastic life, and didst shepherd them wisely in the convent of Kildare, which flourished like a spiritual garden, watered by thy tears before God and protected from adverse winds by the wall of thy prayers.

Glory ..., in Tone IV:

Beholding the multitudes of those who sought salvation and knocked at the gates of the convent of Kildare, thou didst open unto them the portals of the monastic life with joy, and with humility of mind instructing those who came to struggle with thee, thou didst give thanks to Christ God, crying aloud: Lo! here am I and the children which God hath given me!

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

Having obtained the adoption of the human race from the lips of Christ, O all-immaculate one, deprive us not of thy maternal care, O Theotokos, for though we are unworthy to call ourselves thy children, yet take pity on us, the lowly and condemned, for thee do we have as our only hope, O most holy Virgin Mother.

On the Aposticha, these Stichera, in Tone III:

“The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light!” didst thou cry aloud, O blessed Bridget, calling virgins and widows to thy convent, and guiding them on the way of salvation.

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

Burning with zeal for the glory of God, and taking thought for the enlightenment of thy homeland, thou didst cry to the sisters of thy convent, O wise Bridget: “Knowing the truth, let us not silence our mouths to any man, but let us preach aloud the Orthodox Faith, unto the salvation of our souls!”

Verse: Blessed are all they that fear the Lord, * that walk in His ways.

Emulating Abraham, who offered hospitality to the three Angels at the oak of Mamre, by founding a house of God in a grove of oaks, thou didst make ready a dwelling-place for the most holy Trinity, O most honored Bridget. Wherefore, interceding for thy people, as did the patriarch of old, thou didst avert the wrath of God by thy bold entreaties.

Glory ..., in Tone VIII:

Having a pure gaze and a mind undefiled, O venerable one, thou wast deemed worthy to behold Christ, the noetic Sun. Him do thou entreat, O Bridget, that He grant us enlightenment and great mercy.

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

O Sovereign lady, * accept the supplications of thy servants, ** and deliver us from all want and grief.

Troparion of the saint, in Tone IV:

Instructed by the discourses of the holy Patrick, * thou didst arrive at the most extreme west, * heralding the Orient * which hath visited us from on high. * Wherefore, we bless thee, O venerable mother Bridget, * and cry out to thee: ** Pray thou on behalf of our souls.

AT MATINS:

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

Instructed by the discourses of the holy Patrick, * thou didst arrive at the most extreme west, * heralding the Orient * which hath visited us from on high. * Wherefore, we bless thee, O venerable mother Bridget, * and cry out to thee: ** Pray thou on behalf of our souls.

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 I:

“We know not what we should pray for as we ought, but do Thou Thyself, O Lord, teach us to pray!” didst thou cry, O venerable mother. Wherefore, God hath bestowed upon thee the grace to pray for us; and now, having acquired thine intercession, we glorify Him.

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

All of us who with love have recourse to thy goodness know thee to be in truth the Mother of God, who, even after giving birth, wast shown to be a virgin. For we have thee as an intercessor for sinners and have acquired thee as salvation amidst temptations, the only immaculate one:

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

“What shall separate us from the love God that is in Christ our Lord? Neither death, nor life, nor height, nor depth, nor things present, nor things to come!” didst thou cry with the Apostle Paul, O venerable one, surrendering thy life into the hands of God and serving Him with boldness. Wherefore, thou hast now found consolation in His kingdom.

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

Rejoice, O Virgin Theotokos, who art full of grace, refuge and intercession for the human race! For from thee was the Redeemer of the world incarnate, in that thou alone art both Mother and Virgin, ever-blessed and most glorious one. Entreat Christ God, that He grant peace to all the world.

After the Polyeleos, the Megalynarion: We bless thee, O venerable mother Bridget, and we honor thy holy memory, instructor of nuns, and converser with the angels.

Verse: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

After the Polyelos, the Sessional Hymn, in Tone II:

“O God Who art mighty in battle, rout the foes that war against us!” didst thou cry, O Bridget, praying fervently for the salvation of thy city.

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

Having thine aid as a shield and rampart, O Theotokos, mighty commander, let us not fear the enemy, visible or invisible.

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 wellsprings of Israel.

Let every breath praise the Lord ...,

GOSPEL ACCORDING TO MATTHEW, §104 (25:1-13)

The Lord spake a parable saying: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

After Psalm 50, this Sticheron, in Tone VI:

With the Apostle the venerable Bridget saith these things: “The remaining time is short; let they that weep therefore be as though they wept not; they that buy, as though they possessed not; and they that need this world, as not in need thereof. For the fashion of this world passeth away. And, laying up incorruptible treasures in heaven, let us serve the Lord with love, strengthening one another, and crying out: O Savior, deprive us not of Thy kingdom!

Canon of Supplication to the Theotokos (the Paraklisis), with 6 Troparia; and that of the venerable one, with 8 Troparia, the acrostic whereof is: “Let us hymn Bridget who hath come to us from the west,” in Tone II:

ODE I

Irmos: Traversing dryshod the impassible, peculiar path in the sea, * Israel the chosen cried aloud: * Let us chant unto the Lord, * for He hath been glorified!

Led by the Providence of God, O venerable one, as were the chosen people in the wilderness, and fleeing the darkness of unbelief as though it were the army of Pharaoh, thou didst cry aloud: I shall chant unto the Lord, for He hath been glorified!

Burning with apostolic zeal, O honored Bridget, and planting the Orthodox Faith in thy homeland, rejoicing thou didst chant: I shall chant unto the Lord, for He hath been glorified!

Desirous of the monastic life, thou didst offer up to God fervent supplication. Wherefore, having found that which thou hast desired, thou didst cry out: I shall chant unto the Lord, for He hath been glorified!

Theotokion: O Lady Theotokos, accept thou the faithful Bridget who prayeth for us, that, possessed of her intercession, we may hymn and glorify thee.

ODE III

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

Let us glorify Patrick and Bridget, the enlighteners of the Irish land, who girded about with the strength of Christ, shattered the idols of unbelief.

Having deprived thyself of a bodily eye, thou didst acquire the vision of things heavenly and unknown, O venerable one; for the power of God is perfected in weakness.

Thou didst resolve to journey to the heavenly kingdom by the narrow way, O Bridget, strengthened by the grace of God, crying aloud: Thou, O Christ, art the strength of the weak!

Theotokion: O Mother and Virgin, not in wisdom, strength or riches do we boast, but in thee who hast raised up the human race to the heights.

Sessional Hymn of the venerable one, in Tone VIII:

The choirs of the righteous come forth to meet the venerable Bridget, especially they that labored apostolically: Mary Magdalene who, on reaching Rome, preached the Resurrection of Christ, the holy Nina who planted the Christian Faith in the land of Iberia, the righteous Princess Olga who ordered the first church in the land of Russia to be built, and Cyril and Methodius who were shown to be the enlighteners of the Slavic lands. Wherefore, we honor Bridget as one who emulated them and, celebrating her feast, with gladness we cry out: Rejoice, O thou who didst bring the Orthodox Faith from the east even unto the west! Rejoice, thou who didst raise up congregations of monastics! Pray thou unceasingly, O venerable one, that our souls be saved!

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

I am fallen unto a labyrinth of temptations, laid for me by enemies visible and invisible, and am beset by the tempest of my countless sins, O pure one. Wherefore I flee unto thy goodness as unto my fervent assistance, my protection and refuge. O most pure one, entreat Him Who was seedlessly incarnate of thee, on behalf of all thy

servants who unceasingly hymn thee, O most pure Theotokos, and earnestly beseech Him to grant forgiveness of sins unto those who with faith bow down before thy birthgiving.

ODE IV

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

Considering the beauty of the body as naught, and destroying one of thine eyes, thou didst rejoice, O venerable one, desiring to behold the splendor of heaven and to glorify God with the choirs of the righteous.

Spurning an earthly betrothed and praying that the refusal of thy parents be changed, beyond hope thou didst find aid from on high, depriving thyself of the beauty of thy body.

Thou didst emulate the apostles, imitate the venerable, and in patience follow after the passion-bearers, O blessed Bridget.

Theotokion: **C**over us with thy precious omophorion, O Sovereign Lady, delivering us from all want and grief, that together we may glorify thy tender compassion and thine unapproachable power.

ODE V

Irmos: **The night is far spent, the day is at hand: * Thy light hath shone upon the world! * Therefore the ranks of angels sing Thy praises, * and all things glorify Thee, O Lord!**

The ranks of angels rejoiced, beholding thee, O Bridget, laboring in the field of Christ and bringing fruit an hundredfold to God. Wherefore, they chanted glorification unto the Creator of all.

Let us honor the two glorious enlighteners: Patrick, apostle of the Irish land, and Bridget, who founded the first convent in her native land; for they have been shown to be planters of the Orthodox Faith.

Having banished the hosts of hell to the outermost darkness by thy labors, O venerable mother, the Christian Faith of the threefold Sun shone forth in thy homeland. Wherefore, lifting up our voices, we glorify thee.

Theotokion: **T**o whom shall we flee, if not to thee, O Theotokos, thou light of our darkened souls? for thou art the hope of the hopeless and the help of the embattled, and on thee do we set all our hope.

ODE VI

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.**

Though thou wast but a frail woman, O venerable one, yet thou didst fell invisible foes, as David did Goliath, with the sling of thy prayers to the Savior, God Almighty.

Bringing thine eye to the incorrupt heavenly Bridegroom as a dowry, O Bridget, thou didst truly betroth thyself to Him, and didst go forth, lighting the lamp of faith and love, to meet Him Who cometh at midnight.

Shown forth as the victor in spiritual battle, thou didst rise up against the hosts which besieged thy great city, O venerable one, and didst bring them into consternation by thine intercession before God for the people who cried out to Him in the pain of their souls.

Theotokion: **O** most pure, blessed and merciful Virgin Theotokos: look upon us who languish in the abyss of evils, and grant relief to us thy servants.

Kontakion of the venerable one, in Tone VI:

Rejecting thy noble rank, and loving the godly monastic life, * from the wood of the oak didst thou raise up a convent, * the first in thy land; * and having there united a multitude of nuns to God, * thou didst teach the surrounding lands * to cry unto the Lord: ** Have mercy on us!

Ikos: **B**e thou mindful of the people which thou didst enlighten, O venerable Bridget, guiding them to the straight path. Go forth to save the stray lambs, leading them back from the wilderness to the fold of the Church, that with one heart and one mouth we may cry aloud: O almighty Savior, have mercy on us!

ODE VII

Irmos: **T**he wise children did not adore the golden idol in the plain of Dura, * but went themselves into the flame and defied the pagan gods. * They prayed in the midst of the flame, * and an Angel bedewed them saying: * ‘The prayer of your lips hath been heard’.

Stretching forth thy venerable hands unto God, O Bridget, thou didst still the bestial raging of the enemy as Daniel stilled the savagery of the lions. Wherefore, saved, the people cried out one to another: The prayer of our lips hath been heard!

The blessed God of our fathers, Who delivered the youths out of the hands of the Chaldean tyrant, delivered thy city from the incursion of barbarians, moved to mercy by thy supplications, O Bridget.

Whilst the tumult of battle raged and the people wept, thou didst lift up thy voice to Him Who alone is mighty in battle, a venerable one; and answering thee as He did Moses, He said: “Wherefore criest thou unto Me? I will yet again save the people, taking pity on them!”

Theotokion: **T**hee alone do we have as a protection and aid, O most holy and immaculate Theotokos; for mightily hast thou done battle against enemies, visible and invisible, which war against us.

ODE VIII

Irmos: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

The two glorious preachers of Christ proclaimed the worship of the Trinity and the Orthodox Faith; wherefore, the newly-enlightened people cried out: Hymn and bless ye the Lord, and supremely exalt Him throughout all ages!

From a place on the left hand at the dread tribunal of Christ, and from everlasting and unquenchable fire, do thou deliver us by thine intercession, O glorious Bridget, that we may hymn and supremely exalt the Lord throughout all ages.

Beholding thee who fended off the deadly sword from the city and cast the hordes of the foe into confusion, the people, saved beyond hope, cried out: Hymn and bless ye the Lord, and supremely exalt Him throughout all ages!

Theotokion: In supplications do we call upon the most pure Theotokos, whom the unburnt bush prefigured for Moses, crying aloud: Quench thou the flame of the passions and of grievous temptations, that we may hymn and supremely exalt thee, O Queen, throughout all ages.

ODE IX

Irmos: Thou 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.

Hymning thy struggles and celebrating thy commemoration with splendor, O Bridget, with all our soul we magnify thee as one who planted the right Faith in the lands of the West.

By thy coming sanctify thy temple, O venerable one, accepting the entreaties offered up therein, and bestowing gifts of grace upon the people, that we may magnify Christ Who hath given thee to us as an intercessor.

Have we glorified thee as is meet, O venerable mother? Have we offered thee fitting praise? Yet do thou accept our hymnody as a drop of dew upon the blossoms of thy virtues, that we may magnify thy lowliness of mind.

Theotokion: Possessed of a maternal boldness before thy Son, O pure one, disdain not the supplications we offer unto thee, but bear them to Christ God Whom, with thee, O Lady, we magnify.

Exapostilarion of the venerable one, in Tone III:

Having lit the lamp of the Orthodox Faith, thou wast not able to hide it or thyself beneath a bushel, O glorious Bridget; wherefore, Christ God placed thee upon the lampstand of thy homeland, and thou dost illumine all that have recourse to thee from the west, from the north and from the east.

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

O all-immaculate Theotokos, thou ray of the Sun of righteousness, the Light of the threefold Sun, Who doth eternally dispel the darkness: illumine thou our souls!

On the Praises, 4 Stichera, in Tone VIII:

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

O most glorious vision! * O wondrous report! * A monastic community is sheltered within a grove of oaks * and a temple of God is fashioned of the wood of oaks * unto the glory of the Life-creating Trinity, * for the preaching of the Orthodox Faith, * built by thy labors, O Bridget, * and protected by thy fervent supplications ** unto the salvation and enlightenment of many.

Desirous of serving the King of kings, * thou didst disdain thy princely rank, * O venerable mother Bridget, * most gloriously vanquishing the prince of darkness, * exchanging the purple for monastic rags, * and choosing the Convent of Kildare over princely palaces. * Wherefore, Christ God, the Judge of the contest, hath crowned thee, * and we all now cry out to thee: ** Pray thou, O righteous Bridget, on behalf of our souls!

Establishing thyself upon the rock of the Orthodox Faith, * and casting down hardhearted unbelief, * thou didst found thy house upon a rock, O venerable one, * and the floods came and the winds of temptation blew, but it did not fall; * yet more hast thou been manifest as a calm haven * for all that have recourse to thee, O mother, * and learn from thee the word of God, * glorifying Christ the Savior ** Who hath bestowed thee upon us as an instructor.

Tell us, O blessed Bridget: * Why hast thou fled princely honors? * Why hast thou chosen voluntary poverty? * Why dost thou consider all the beauties of this world but naught? * The venerable one maketh answer: * I have loved my Savior and God more than a life of vanity; * I strive to serve Him, planting the true Faith, * and to make steadfast the newly enlightened people, ** entreating Him that we may glorify Him together.

Glory ..., in Tone VI:

Having set aside the cares of the world, thou didst earnestly follow after Christ, O venerable Bridget, battling against the evil spirits with prayer and fasting. Wherefore, thou art shown to be a helper of Christians in battle and a great mediator before God: forsake us not, therefore, O mother, in thy care.

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

Having set all our hope on thee, O most merciful Theotokos, may we be saved by thee, and for thy sake may we receive forgiveness of our measureless offenses from thy Son and God, that we may magnify thee, our good helper, forever.

AT LITURGY:

On the Beatitudes, 8 Troparia: 4 from ODE III and 4 from ODE VI of the canon of the venerable one.

Let us glorify Patrick and Bridget, the enlighteners of the Irish land, who girded about with the strength of Christ, shattered the idols of unbelief. (Twice)

Having deprived thyself of a bodily eye, thou didst acquire the vision of things heavenly and unknown, O venerable one; for the power of God is perfected in weakness.

Thou didst resolve to journey to the heavenly kingdom by the narrow way, O Bridget, strengthened by the grace of God, crying aloud: Thou, O Christ, art the strength of the weak!

Though thou wast but a frail woman, O venerable one, yet thou didst fell invisible foes, as David did Goliath, with the sling of thy prayers to the Savior, God Almighty.

Bringing thine eye to the incorrupt heavenly Bridegroom as a dowry, O Bridget, thou didst truly betroth thyself to Him, and didst go forth, lighting the lamp of faith and love, to meet Him Who cometh at midnight.

Shown forth as the victor in spiritual battle, thou didst rise up against the hosts which besieged thy great city, O venerable one, and didst bring them into consternation by thine intercession before God for the people who cried out to Him in the pain of their souls.

Theotokion: O most pure, blessed and merciful Virgin Theotokos: look upon us who languish in the abyss of evils, and grant relief to us thy servants.

Troparion of the venerable one, in Tone IV:

Instructed by the discourses of the holy Patrick, * thou didst arrive at the most extreme west, * heralding the Orient * which hath visited us from on high. * Wherefore, we bless thee, O venerable mother Bridget, * and cry out to thee: ** Pray thou on behalf of our souls.

Kontakion of the venerable one, in Tone VI:

Rejecting thy noble rank, and loving the godly monastic life, * from the wood of the oak didst thou raise up a convent, * the first in thy land; * and having there united a multitude of nuns to God, * thou didst teach the surrounding lands * to cry unto the Lord: ** Have mercy on us!

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

Verse: In congregations bless ye God, the Lord from the wellsprings of Israel.

EPISTLE TO THE GALATIANS, §208 (GAL. 3:23-29)

Brethren: Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Alleluia, in Tone I: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Verse: And He brought me up out of the pit of misery, and from the mire of clay.

GOSPEL ACCORDING TO MATTHEW, §104 (25:1-13)

The Lord spake a parable saying: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Communion verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.