

THE GENERAL VIGIL SERVICE TO A NUN.

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

Spec. Mel.: “Thy Martyrs, O Lord ...”:

Enduring the labors of asceticism, * O honored mother (name), * thou hast obtained the grace to cleanse diseases * of both soul and body, * to vanquish unclean spirits by the spirit, * and to be a patron of the afflicted; * wherefore we beseech thee, that by thy prayers ** we be granted healing and great mercy.

The shrine of thy relics * poureth forth recovery of sight to the blind, * and cures for all the infirm who approach them with faith * and implore thy visitation, * O right wondrous venerable mother (name); * wherefore we beseech thee, that by thy prayers ** we be granted healing and great mercy.

Having acquired mercy towards thy neighbor, * and Orthodox faith and love towards God, * O God-blessed, honored (name); * the spiritual grace of God rested upon thee, * O venerable mother; * wherefore we beseech thee, that by thy prayers ** those who bless thee may be preserved in the faith.

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

O most pure one, held fast by our many afflictions * we entreat thee our intercessor; * forsake us not, that thy servants be not utterly ruined; * but do thou hasten to deliver us from every wrath and necessity, * O most holy tabernacle of God, ** for thou art an impregnable rampart and succor.

Stavrotheotokion: **B**eholding Thee O Lord Jesus, * nailed upon the cross and voluntarily accepting the passion, * the Virgin Mother cried aloud: * Woe is me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician and healer of the infirmities of mankind, * Thou hast redeemed of all from corruption ** by Thy tender compassion.

If an Idiomelon be appointed, Glory ..., in Tone II:

Having cut down spiritual snares and bodily passions * with the sword of abstinence, * and having vanquished sinful thoughts with silence and fasting, * thou didst water the noetic desert * with the streams of thy tears, * blossoming forth the fruits of repentance; * wherefore we celebrate, O venerable one, ** thy sacred memory.

If the Celebration be with a Polyeleos, and not a Resurrection Service, chant the following Dogmatic in Tone II (If the service is a Resurrection service chant the Dogmatic of the Tone for that service):

Both now ..., 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.

Otherwise, Theotokion: Save thy servants from harm, * O Theotokos, * for all we after God, ** flee unto thee, as to an unassailable wall and intercessor.

Spec. Mel.: “When from the tree ...”:

Stavrotheotokion: Upon beholding her Lamb led of His own will to the slaughter as a man, * the unblemished ewe-lamb, * cried aloud weeping: * “Dost Thou now hasten to leave childless, * the one who gave Thee birth, O Christ? * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness * which passeth understanding and all telling, ** O Lover of mankind!”

The Entrance. The Prokeimenon of the day. The Three Lessons, if appointed.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hands 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 visitation for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live unto the ages; their reward is also 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-arming thunderbolts go abroad, and from the clouds, as from a welldrawn bow, shall they fly to the mark. And from the hailstones full of wrath and cast as out of a sin Tone bow the cities shall fall down, 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.

A READING FROM THE WISDOM OF SOLOMON

The righteous man if he happen to die early shall be at rest, and the dying righteous man shall bring judgment unto the wicked living, for they will see the end of the righteous one and will not understand what is destined for him. And the Lord will hurl the wicked down voiceless and will remove them from their foundations, and they shall pass away unto the last in sorrow and their memory shall vanish, for they shall come in dread unto the realization of their sins, and their transgressions shall convict them to their faces. Then the righteous man will stand up in great boldness before those who offended him and despised his works. At the sight of him they will be disturbed with great fear and will feel astonished at his glorious salvation; for, repenting and sighing from the oppression of the spirit, they shall speak within themselves, saying: this is he whom we laughed at and held in scorn; we were so foolish as to account his life as madness and his end dishonorable; how, then, is he now numbered unto the sons of God and his lot is cast among the holy? We have therefore wandered away from the right path, and the light of truth hath not illumined us, and the sun hath not shone unto us; we were full of the wicked ways and perdition, and walked in the unpassable paths, but did not comprehend God's ways.

On the Aposticha, these Stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Having true adoration for the splendor of the fathers, * and having loved incorruptible glory; * thou didst reject the delight of temporal things, O (name), * giving thy body over to a multitude of labors, * and now having obtained the reward of thy struggles, ** thou dost reign together with Christ.

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

Desiring the fair beauty of the Bridegroom Christ, * and striving to betroth thyself to Him, * thou didst adorn thyself * with the labors of asceticism, * and with a multitude of good deeds O (name), ** wherefore thou dost now reign with Him in paradise.

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

Setting course for the divine haven, * thou hast calmly traversed the seas of worldly distractions, * piloting the ship of thy soul, * keeping it safe from foundering * on the shoals of temporal pleasures, ** and filling it with secret treasures.

Glory ..., in Tone VI:

Thy sacred celebration * hath today shone forth * more brilliantly than the sun, * illumining those in darkness, * and vanquishing the gloomy mist of the demons, ** O right wondrous one.

Both now ..., Theotokion in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the venerable (name), that He have mercy upon our souls.

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * “What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?”

The Troparion from the Typicon; but, if there be none, chant this:

Troparion of the venerable mother, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name).

Glory ..., Both now ..., Theotokion or Stavrotheotokion.

The Dismissal:

AT MATINS

On “God is the Lord ...,” the Troparion, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name). (Twice)

Glory ..., Both now ..., Theotokion or Stavrotheotokion.

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

Spec. Mel.: “The co-beginningless Word ...”:

Valiantly enduring the struggles of asceticism, * thou didst overthrow the crafty one, * and having reposed after living a devout life of struggles, * O venerable (name), thou dost now entreat God * on behalf of all who reverently observe thy sacred memory. (Twice)

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

O all-immaculate Virgin Mother! * do thou illumine me with the salvific rays of repentance, * dispelling the mist of my wicked transgressions, ** and expelling from my heart evil thoughts.

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

Spec. Mel.: “Go thou quickly before ...”:

Crucifying thy body, with its passions, * O (name), * and yielding all thy love to Christ thine eternal Bridegroom, * thou hast obtained an everlasting crown of glory * and been numbered with the choir of angels; * Fervently entreat Christ on behalf of those who honor Thee, O venerable one. (Twice)

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

Tempest tossed by the storm of my many sins, * and the turmoil of my disordered thoughts, * have compassion on me * and extend unto me thy servant thy sovereign right hand * O all-immaculate one, ** that saved, I may magnify thee.

After the Polyeleos, the Megalynarion: We bless thee, O Venerable Mother (name), 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 Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “That which was mystically commanded ...”:

O venerable mother foreordained by God! * thou hast humbly traversed the stormy sea of life, * and having entered the calm haven of heaven, * thou dost now chant together with the Angels, unto the Redeemer, * ever entreat Christ on our behalf, * that He grant us grace and great mercy, ** and preserve the flock wisely gathered by thee. (Twice)

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

Rejoice, thou who through the angel * didst receive the joy of the world! *
Rejoice, thou that hast given birth unto thy Creator and Lord! ** Rejoice, thou that
wast deemed worthy to be the Mother of God!

If of Polyeleos rank, and not a Resurrection Service, chant the following:

The Song of Ascents: The first antiphon, in Tone IV:

From my youth * do many passions war against me; * but do Thou Thyself
defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire **
shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted
** and made radiant by the Triple Unity in a hidden sacred manner.

Prokeimenon, in Tone IV:

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

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

THE GOSPEL ACCORDING TO ST. MATHEW (25, 1-13)

The Lord said: 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 the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the venerable mother (name), * O Merciful One, ** blot
out the multitude of our transgressions.

Both now ...,

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Then the Sessional Hymn, in Tone II:

Having cut down spiritual snares and bodily passions * with the sword of abstinence, * and having vanquished sinful thoughts with silence and fasting, * thou didst water the noetic desert * with the streams of thy tears, * blossoming forth the fruits of repentance; * wherefore we celebrate, O venerable one, ** thy sacred memory.

The Canon, in Tone VIII:

ODE I

Irmos: **T**he wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Refrain: Venerable mother (name) pray to God for us

My soul is disturbed by beguiling thoughts and ever beset by the storm of passions, do thou, O venerable (name), guide me to the calm haven of Christ's commandments, that I may worthily hymn thee.

O (name), splendidly illumined with the virtue of virginity O god-blessed one, having lived a life of divine abstinence, thou didst betroth thyself unto the pure Word, following in His life-giving footsteps, and mortifying the passions.

Following the instructions of the divine fathers and fervently emulating their lives, thou, O glorious (name), hast lived a life of abstinence, purity, virginity and true humility, like that of an earthly angel, O venerable (name).

Theotokion: **L**ike a divine hearth and table, that hath brought forth the Bread of life, like the un-ploughed land, and like the holy mount, we glorify in hymns the Virgin Mother of God.

ODE III

Irmos: **O** Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Chosen to be a bride of the Almighty, thou hast made thine abode in the glorious heavenly mansions, from whence floweth forth streams of healing O (name), drying up the flow of passions.

Adorned with the highest devotion to Christ, Who in His compassion, endured the impoverishment of His body, thou didst follow His life-giving words, disdaining the temporal delights of this life.

Blessed with golden wings of virtue, thou didst soar unto the heavenly heights like an immortal dove, O blessed (name).

Theotokion: **T**he race of mankind was saved, O Virgin, by the grace of Him Who endured impoverishment of His body, which ineffably came forth from thy womb; wherefore we honor and devoutly bless thee, O most pure Virgin Mother of God.

The Sessional Hymn, in Tone IV:

Spec. Mel.: “Thou that was lifted up upon the cross ...”:

Thou hast been revealed to be an undefiled virgin, * and a bride of Christ * adorned with the beauty of sacred ascetic endeavors. * Entering into the incorruptible chambers with Him, * thou dost now delight in the contemplation of the beauty therein; * entreat Him that we, who hymn thee with love, * be saved from every evil circumstance.

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

O pure, all-immaculate one who knewest not a man, who alone hast given birth within time to the timeless Son and Word of God, with the holy and honored patriarchs, the martyrs, prophets and the venerable, entreat Him, that He grant us purification and great mercy.

Stavrotheotokion: **O** most immaculate Virgin, * Mother of Christ God, * a sword pierced thy most holy soul * when thou didst behold thy Son and God * crucified of His own will. * Him do thou never cease to entreat, O blessed one, ** that He grant us the forgiveness of our transgressions.

ODE IV

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Thy splendid memorial, shining brightly with the light of God’s Spirit, doth illumine the souls of those who in faith hymn thee, O venerable (name).

By thy divine miracles thou hast brought to the faith those who knew not the Master, turning them from the darkness of ignorance to the knowledge of Him.

As gifts thou didst bring unto Christ the mortification of thy members and the pangs of abstinence, for which thou didst inherit the Kingdom of heaven and never-ending delight in paradise.

Theotokion: **A**s one who liveth proudly, humble me and save me, O most pure one, for thou hast given birth unto Him who hath exalted our humbled nature.

ODE V

Irmos: **R**ising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

Raising thine arms unto thy Creator, O mother (name), thou hast subdued the violence of the enemy.

Holding thee by thy right hand and guiding thee, the Highest hath led thee, O mother, into His heavenly kingdom.

Passing this life on the narrow path of ascetic struggle, thou, O all-honored (name), hast finished thy course, having reached the fullness of paradise.

Theotokion: **T**hose who know thee not, O Mother of God, as the Theotokos, shall never behold the Light born from thee, O most pure one.

ODE VI

Irmos: **O** Thou that putteth on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

Having humbled the yearning of the flesh, thou didst become the master of thy passions; and now, O all-honored (name), thou abidest in the passionless calm of heaven.

Thou, O glorious one, accustomed to adoring the image of the Savior, didst observe His saving teaching in both word and deed.

Christ hath shown thee, O mother (name), to be a bedewing cloud sprinkling life upon those who in faith ask it of thee, O glorious one.

Theotokion: **T**hy Son, O most pure one, in the beauty of His Godhead is the comliest of all mankind, having assumed flesh for our sake.

The Kontakion from the Typicon; if there be none, chant the following:

Kontakion of the venerable mother, in Tone II:

Spec. Mel.: “Having received the grace ...”:

Having discarded a bed for rest, * for the sake of thy love for God, * O Mother (name), * and illuminating thy spirit with fasting, * thou hast completely vanquished thine enemies; * and by thine intercessions ** destroyed the evil machinations of our adversaries.

The Ikos: **O** my God, fashion my mind and bless my tongue, and grant me streams of fair speech, that I may hymn thy lamb whom Thou hast crowned with Thy grace. For if words worthy of her praise are not imparted to me, wretch that I am, how can I offer worthy gifts unto her, who is exceedingly rich both in words and deeds? Wherefore grant me the wisdom to declare unto all the glory of her ascetic struggles in vanquishing the noetic beasts, and by her fervent intercessions destroy the machinations of our adversaries.

ODE VII

Irmos: **T**he Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * “Blessed art Thou, O Lord our God, throughout the ages.”

O venerable (name), caring not for corruptible things, thou hast set thy mind on the eternal rewards of heaven, the light and the glory of divine and eternal life, and the beauty of the divine abodes.

Thou hast exchanged life in this corrupt world for eternal life, fleeting foods for eternal grace, and temporal betrothal for the heavenly Bridegroom, O venerable (name),

Having acquired the love and understanding of God, O (name), thou didst become like an angel in thy body, fervently keeping vigil with love and chanting: “Blessed art Thou, O Lord our God, throughout the ages.”

Theotokion: **O** Maiden, behold the afflictions which the multitude of my evil deeds have brought upon me, and snatch me from the fiery flame of Gehenna, that I may cry aloud: “Blessed art Thou, O Lord our God, throughout the ages.”

ODE VIII

Irmos: **Treading down the fiery flame in the furnace, * the divinely eloquent children sang: * “Bless the Lord, ye works of the Lord.”**

Adorned with the radiance of thy virtues and illumined by the purity of thy life, O mother, thou standest before thy Bridegroom Christ our God.

Thy holy body, gloriously preserved in thy shrine, doth cure a multitude of diseases and vanquisheth the machinations of evil spirits.

As a sacred sacrifice, O venerable mother (name), thou wast presented to Christ our God the Master of all, as a fragrant offering of sweet-smelling incense.

Theotokion: **W**ithout corruption and beyond telling thou hast given birth to the Word who hath delivered us from corruption; wherefore in faith we magnify thee, O Virgin.

ODE IX

Irmos: **H**eaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Having desired the spiritual beauty of the Bridegroom and loving Him purely thou didst fervently cry to Him. “Where dost Thou take Thy rest O Lord?” “Let me rest with Thee and take delight in Thy serene beauty, that I may magnify Thy loving-kindness.”

In thy soul thou didst harbor true humility and understanding, divine compassion, undoubting faith, hope, and love for God, drawing close to Him in vigil, thou wast illumined and enlightened by the grace of God, O blessed (name).

Thy people gather together today with praises magnifying the Lord who hath glorified thy holy solemnity; Standing now before Christ, thy Bridegroom, O venerable and all-honored (name), remember thy people who honor thee.

Theotokion: **O** God, who wast born of the Virgin preserving her incorrupt even after child-bearing, overlook the multitude of my evil and wicked sins and spare me, when thou sittest to judge the living and the dead, as thou alone art a gracious God and the Lover of mankind.

Exapostilarion in Tone III:

Hiding thy shame from the prince of this world * beneath the vesture of thy tonsure, * thou hast in a most wise manner revealed his foolishness, * for though thou wast a Virgin in both soul and body * thou wast most manly in thine understanding and faith, O venerable **(name)**, * thou beauty of chastity, and adornment of the tonsured.

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

Do thou, O pure one, illumine my soul * darkened by the multitude of my many transgressions * and through thine intercession deliver me * from the eternal flames and darkness, ** that I may with joy praise thy majesty.

On the Praises, these Stichera, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Following Christ, * thou hast made the impulsiveness of the flesh * subject to the spirit, * making thine abode * among the choirs of ascetic women, * by means of fasting, * extinguishing the flames of temporal desire, * with the dew of thy divine tears, ** ever swelling with fervor for thy Creator. **(Twice)**

Beholding in the purity of thy soul, O all-wise one, * a temple of the Holy Spirit * which thou didst fashion to the glory of God * and for the benefit of many, * guiding souls * to the profitable labors of abstinence, * saving them and presenting them * like a precious dowry unto the Master, ** wherefore we, with them, honor thee in faith, O **(name)**.

Following thine instructions O **(name)**, * thy maidens learned to love their Bridegroom and Lord, * in spirit rebuking the weakness of the flesh * and diligently subduing their passions, * they, together with thee, * were ushered into the heavenly and divine palaces, ** ever rejoicing.

Glory ..., in Tone VIII:

O most glorious wonder! * With what fervor thou didst give thyself over to God in ascetic labors and tears? * by abstinence vanquishing bodily passions, * and trampling demons underfoot, * filled with divine love, ** thou wast revealed to be a Bride of the Almighty.

Both now ..., Theotokion in Tone VIII:

Taking up the cry of the Archangel Gabriel, let us say: * Rejoice, O Mother of God, * who hast given birth unto Christ, ** the bestower of life upon the world!

Stavrotheotokion: When the most pure one beheld Thee * hanging upon the Cross in the flesh, * with a broken heart she cried aloud in tears: * “O Word, whither hast Thou gone, * my most beloved Jesus, my Son, and Lord? ** O Christ, leave me not alone, who hath given birth to Thee!”

The great Doxology: If a small Doxology is read, and a Doxasticon is appointed, the following is chanted after the Aposticha:

Glory ..., in Tone VI:

Thy sacred celebration * hath today shone forth * more brilliantly than the sun, * illumining those in darkness, * and vanquishing the gloomy mist of the demons, ** O right wondrous one.

Both now ..., Theotokion or Stavrotheotokion:

After Our Father ..., the Troparion of the venerable mother, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name).

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

Chosen to be a bride of the Almighty, thou hast made thine abode in the glorious heavenly mansions, from whence floweth forth streams of healing O (name), drying up the flow of passions.

Adorned with the highest devotion to Christ, Who in His compassion, endured the impoverishment of His body, thou didst follow His life-giving words, disdaining the temporal delights of this life.

Blessed with golden wings of virtue, thou didst soar unto the heavenly heights like an immortal dove, O blessed (name).

Having humbled the yearning of the flesh, thou didst become the master of thy passions; and now, O all-honored (name), thou abidest in the passionless calm of heaven.

Thou, O glorious one, accustomed to adoring the image of the Savior, didst observe His saving teaching in both word and deed.

Christ hath shown thee, O mother (name), to be a bedewing cloud sprinkling life upon those who in faith ask it of thee, O glorious one.

Theotokion: Thy Son, O most pure one, in the beauty of His Godhead is the comliest of all mankind, having assumed flesh for our sake.

The Troparion and the Kontakion from the Typicon; but if there be none, chant the following:

Troparion of the venerable mother, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name).

Kontakion of the venerable mother, in Tone II:

Having discarded a bed for rest, * for the sake of thy love for God, * O Mother (name), * and illuminating thy spirit with fasting, * thou hast completely vanquished thine enemies; * and by thine intercessions ** destroyed the evil machinations of our adversaries.

Prokeimenon, in Tone IV:

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

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

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

Brethren: But 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: I waited patiently for the Lord, and He was attentive unto me, * and hearkened unto my supplication.

Verse: And he brought me out of the pit of misery, out of the mire of clay.

THE GOSPEL ACCORDING TO ST. LUKE: (7:36-50)

At that time: one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that (Jesus) sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind (him) weeping, and began to wash his feet with tears, and did wipe (them) with the hairs of her head, and kissed his feet, and anointed (them) with the ointment. Now when the Pharisee which had bidden him saw (it), he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman (this is) that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that (he), to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped (them) with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, (the same) loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

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