

GENERAL VIGIL SERVICE TO A NUN-MARTYR.

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

Spec. Mel.: “What shall we call you ...”:

Through abstinence * subduing the bodily passions, * and by thy passion slaying the alien adversary, * O all-praised maiden martyr (name), * thou hast been a source of astonishment to the angels, * and by thy suffering of pangs for us, * thou hast brought joy to all, * O adornment of ascetics, and vessel of virginity! ** pray thou that our souls be saved.

What shall we call thee, * O glorious one, * a bride of Christ made radiant through the beauty of virginity, * an elect daughter of Jerusalem on high, * a co-dweller and friend of the Angels? * Delighting now * in the spiritual palace, * O greatly-suffering adornment of ascetics (name), ** pray thou that our souls be saved.

Looking upon the beauty * of the Bridegroom, * O greatly suffering (name), * thou didst endure the breaking of thy teeth, * the severing of thy hands, feet and breasts, * and being cut in pieces by the lawless tormentors, * thou didst supernaturally suffer pangs, * O incorrupt bride of Christ, ** pray thou that our souls be saved.

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

Which of thy kind deeds do we find most wondrous, * O most pure one? * For we see thee healing the sick, and delivering us from passions, * driving away the godless assaults of our enemies, * soothing the afflicted, * and through thine intercessions saving from misfortunes those who hymn thee. * O Virgin, mediatrix, the joy of thy servants, ** pray thou that our souls be saved.

Stavrotheotokion: **T**he ewe-lamb, as she beheld the Lamb * stretched out of His own will upon the Tree of the Cross, * cried out maternally, in pain with her weeping: * O my Son, what is this strange sight? * O Longsuffering One, how is it that Thou art slain, * Who, as Lord, bestoweth life upon all, granting resurrection to mortals? ** I glorify Thy great condescension, O my God!

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

Let us hymn with gladsome voices and solemn chant, * the venerable martyr (name), * for she hath vanquished the falshood of idols * and manfully subdued the adversary under her feet, * and after her repose ascended into the heavens, * bearing a crown upon her head, and crying aloud: * “Thee do I love and desire O my Bridegroom, * I have given my body over to torments for Thee, * that I might make my dwelling in the heavens, ** wherein all those who praise Thee abide.”

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 in 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: In thee have we placed our trust, O Theotokos. * That we not fall way, save us from perils, * O helper of the tempest-tossed, * and confound the counsels of the adversary, ** for thou art our salvation, O blessed one.

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:

THE READING IS FROM ISAIAH

Thus saith the Lord: 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: our 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; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy One of Israel

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

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair un to men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

On the Aposticha, the Stichera, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

In thy struggles, O all-praised (name), * thou hast endured a dual suffering, * mixing the sweat of abstinence * with the blood of Martyrdom; * wherefore, O holy one, * having ascended unto the Compassionate one * brightly adorned with unblemished virginity, * and as an invincible martyr, ** He hath bestowed upon thee double-crowns.

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

The fairness of thy form * and the beauty of thy divine soul * have been joined together in thee, * shining forth like a pure white lily * in the abodes of the ascetics * and the meadows of martyrdom, * O undefiled bride (name); * wherefore the divine Bridegroom hath also received thee ** as a virgin and martyr in the everlasting palaces.

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

From childhood thou wast god-fearing * and presented as an honorable offering to the Almighty, * O all-praised (name), * wherefore thy guardian angel * protected thee, * assisting thee to trample underfoot * the raging of the tyrant, ** delivering thee to thy Bridegroom Christ.

Glory ..., in Tone VI:

Standing on the right hand of the Savior, * O maiden martyr (**name**), * adorned with a vesture of virtues, * the oil of purity and the blood of martyrdom, * thou dost joyfully raise thy lamp unto Him and cry aloud: * “I was seeking, O Christ God, the sweet smell of Thy myrrh, * since I am smitten with love for Thee, * cast me not away, * O my heavenly Bridegroom.” * By her intercessions send down upon us Thy mercies, ** O all-powerful Savior.

Both now ..., in Tone VI:

If the Celebration be with a Polyeleos, chant the Resurrection Theotokion:

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

Otherwise, Theotokion: **T**he eye of my heart longingly seeketh thee, * O Sovereign Lady; disdain not my feeble sigh. * At the hour when thy Son shall judge the world, ** be thou my protection and helper.

Stavrotheotokion: **U**pon 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?”

Troparion of the venerable nun-martyr, in Tone IV:

Thy ewe-lamb (**name**), O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls.

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

The Dismissal:

AT MATINS

On “God is the Lord ...,” the Troparion of the venerable nun-Martyr.

Thy ewe-lamb (name), O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls. (Twice).

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

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

Spec. Mel.: “Of the wisdom ...”:

Extinguishing the flame of passions * with the dew of abstinence * and burning the delusion of idols * with the fire of thy blood * thou hast brought thine honorable virginity and valiant suffering * as a precious dowry unto the Bridegroom Christ; * wherefore He led thee, who fought gloriously * and vanquished the serpent, * into the palace of His glory * O greatly-suffering (name). * Entreat Christ God to grant the remission of sins ** unto those who lovingly honor thy holy memory. (Twice)

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

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * worthily glorify thine all-holy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins, ** unto those who with hymn thy glory as is meet.

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

Spec. Mel.: “Thy tomb O Savior ...”:

For the sake of thy love for Christ, * thou didst bring unto the Bridegroom, * like an alabaster phial of fragrant myrrh, * first asceticism, secondly the blood of Martyrdom, * and he rewarded thee, O wondrous martyr (name), * with a divine and incorruptible crown * and the grace of healing through the power of the Holy Spirit. (Twice)

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

O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who place their trust in thee, O Maiden, and save our souls by thy divine supplications.

After the Polyeleos, the Megalynarion: We magnify thee, O holy maiden martyr (name), and honor thy precious sufferings which thou didst endure for the sake of Christ.

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

After the Polyeleos the Sessional Hymn, in Tone VIII:

Spec. Mel.: "Of the wisdom ...":

Binding thy soul to Christ with love, * O glorious disciple of the Word, * and passing by the fleeting corruptible and temporal things of this life; * thou, O wise martyr, didst first slay the passions with ascetic struggle * then put to shame the deceiver by thy martyrdom; * having obeyed thy Creator to the end. * Beseech Christ God, O most noetically rich martyr (name), * that those who honor thy holy memory with love ** be granted the remission of their sins. (Twice)

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

As the all-immaculate Bride of the Creator, * Mother of the Redeemer, who knewest not a man, * and as the receptacle of the Comforter O all-hymned one, * hasten thou to deliver me, * the vile abode of iniquity and noetic plaything of the demons, * from their evil machinations; * and make me the bright dwelling-place of the virtues, * O thou incorrupt light-bearing one. * Drive away the clouds of the passions and grant that, * by thy supplications, * I may receive a portion on high ** and share in the never-waning light.

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.

Let every breath ...,

THE GOSPEL ACCORDING TO ST. MATTHEW (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 the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the Venerable nun-martyr (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 VI:

Standing on the right hand of the Savior, * O maiden martyr (name), * adorned with a vesture of virtues, * the oil of purity and the blood of martyrdom, * thou dost joyfully raise thy lamp unto Him and cry aloud: * “I was seeking, O Christ God, the sweet smell of Thy myrrh, * since I am smitten with love for Thee, * cast me not away, * O my heavenly Bridegroom.” * By her intercessions send down upon us Thy mercies, ** O all-powerful Savior.

The Canon, in Tone VIII:

ODE I

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

Refrain: Venerable nun-martyr (name) pray to God for us

Grant unto me who honoreth thy radiant commemoration, O Divinely-wise one, divine illumination, and drive away all darkness from my soul.

From thy youth hast thou given thyself entirely over to thy Maker, O (name), and with the fire of abstinence thou hast burned up the passions of the body.

Thou hast ascended unto the heights of Martyrdom, O Martyr, not sparing thy body, and as a Virgin thou hast been deemed worthy of the heavenly mansions.

Theotokion: We honor thee, O Maiden, as the ladder reaching unto heaven, upon which God descended, rendering mankind divine.

ODE III

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Standing before the judgment seat of thy tormentor, O glorious (name), thou didst preach Christ the Word of God, as the Master and Fashioner of all.

Thine eyes reflecting the goodness of thy heart, rendered thee, O glorious (name), the fairest of maidens.

An inexhaustible treasury of healings was granted unto thee by Christ, O maiden, Whose poverty thou didst voluntarily love.

Theotokion: Burn up with the fire of thine intercessions, all of my sins, O Mother of the Light, and bestow upon me the divine dew of remission.

The Sessional Hymn, in Tone I:

By asceticism thou wast brought unto the Lamb and Shepherd, * O rational maiden ewe-lamb, * and finishing thine earthly course in martyrdom * thou didst preserve the faith in purity; * wherefore today we joyfully celebrate thy sacred memory, ** O right wondrous (name), glorifying Christ.

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

Do thou accept, O Theotokos, * the entreaties of thy servants, * and deliver us from every difficulty, * since thou hast given birth unto the Savior Christ, ** the Redeemer of our souls.

Stavrotheotokion: Possessing thine intercession, O most pure one, * and delivered from evils by thy supplications, * protected wholly by the Cross of thy Son, ** we all reverently magnify thee as is meet.

ODE IV

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

Having from thy youth borne the light yoke of Christ, O maiden martyr, thou hast now endured the heavy burden laid upon thee by the most lawless ones.

The drops of thy blood extinguished the burning coals of polytheism, and the rays of thy miracles, O (name), have consumed the passions.

Thou hast been raised on high by the fire that hath been lit in thy bosom, O Martyr, enflaming, O virgin, thy fervor for the Master.

Theotokion: After birthgiving thou didst remain as pure, O Virgin, as thou wast before birthgiving, for thou hast given birth to a young Child Who existed before all ages.

ODE V

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

Thou didst appear untouched by the material fire, O (name), for the divine fire of thy fervent love for the Bridegroom bedewed thee.

Adorned by the striking of thy face, O (name), thou didst rebuff the foolishness of thy tormentors.

Stretched out upon the tree, O divinely-wise (name), thou wast revealed to be an icon of the divine passion of thy beloved Bridegroom.

Theotokion: We hymn thee, O all-hymned Sovereign Lady Theotokos, for thou hast given birth in the flesh to God the supremely exalted One, O most pure Virgin.

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.

The ruin of thy body with wounds showed thine adamant resolve before Christ our God, O maiden martyr (name).

Suspended and enduring wounds, thou, O right praiseworthy martyr (name), preserved unharmed the nobility of thy soul.

O venerable mother, whilst enduring the rending of thy breasts, thou didst feed the faithful with the milk of thy divine compassion, O glorious one.

Theotokion: Having given birth to God, the Lover of mankind, O god-loving Lady, entreat Him that we be delivered from the fire of Gehenna.

Kontakion of the venerable nun-martyr, in Tone IV:

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

Thy divine memory, O (name), * appeareth like a sun proclaiming thy life to the world, * for having subdued the passions of the flesh with abstinence, * thou hast united thyself to Christ by the blood of martyrdom; * wherefore we implore thee to deliver from every evil circumstance * those who praise thee, that we may cry unto thee: ** Rejoice, O venerable mother (name).

Ikos: Standing now before God, O most glorious venerable martyr, by thy God-pleasing entreaties open my lips, that I may praise thy divine life, O most-blessed one, and worthily depict thy sufferings which for the sake of thy fervent love, thou hast endured on earth. By thy faith thou didst ever pursue vigilance and abstinence, and loving purity, wast revealed to be an invincible maiden martyr; wherefore deliver us who praise thee from every evil circumstance, that we may cry out to thee: “Rejoice, O venerable mother.”

ODE VII

Irmos: The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: “O God of our fathers, blessed art Thou.”

Thou, O maiden martyr (name), dost now exult with the choir of virgins in the place where the sound of those keeping festival is heard, chanting unto God the Creator: “O God of our fathers, blessed art Thou.”

Beholding thy limbs being broken, and enduring the tearing of thy nails, O (name), thou wast brought as a sacrifice unto God chanting: “O God of our fathers, blessed art Thou.”

O Divinely-wise (name), thou didst appear like a vine, for thy hands and feet were cut off like branches, pouring forth the noetic wine, consoling our hearts and repelling the sleep of the passions.

Theotokion: Putting on the whole of man, except sin, the Undefined one came forth from thy womb in the flesh, O pure one; beseech Him to save those who with faith honor thee.

ODE VIII

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * “ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages.”

Boldly revealing thy courage, O all-praised Martyr, thou didst oppose the falsehoods of the Tyrant; enduring the cutting asunder of thy hands and feet, and the removal of thy breasts and teeth, joyfully chanting unto God: “O ye Youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages.”

The purity of thy virginity doth shine forth like a radiant sun bearing the signs of a martyr, illumining the world with the resplendent radiance of thine endurance, O maiden martyr, wherefore thou didst cry unto God: “O ye Youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages.”

O Bride of God, by thy supplications cleanse thou my soul from all evils, for it hath been defiled by passions and darkened by the assaults of the alien one, and by thy bright illumination, O martyr (name), grant me understanding that I may cry out to God: “O ye Youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages.”

Theotokion: The virgin martyr in her love for thee, the pure and all-immaculate one, hath preserved both her body and soul undefiled; for by enduring the pangs of many temptations she hath reduced the fire of the passions to ashes and now, together with thee, rejoiceth in the heavenly palaces, throughout the ages.

ODE IX

Irmos: Heaven 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.

Hung upon a tree, thou didst represent the blessed passion of the Word of God, for enduring the cutting asunder of thy hands and feet, the extraction of thy teeth, the removal of thy tongue and breasts, O pure (name), thou wast revealed to be the glory of ascetics and the adornment of martyrs.

Arrayed as a bride by thy blessed sufferings thou didst betroth thyself to the Lord, O chosen one, and carrying the lamp of thy virginity thou didst make thine abode within the bright inner chambers, where thou dost now reign in splendor, O (name), with those who live there throughout the ages.

Thy pangs pour forth a sweetness which doth expel the bitterness of sin; and thy shrine poureth forth rivers of healing, drowning the passions and cruel afflictions of those who worthily glorify thee, to the glory of the Savior, O honored (name).

Theotokion: Thou O Lord didst assume flesh from a woman, and thy maiden martyr knowing this, adorned herself with the beauty of virginity, and embellished herself with the blood of martyrdom, O God, wherefore she was ushered into heaven in the mystical entourage of Thy Mother.

Exapostilarion in Tone III:

Like a river thou dost pour forth healing * unto those who in faith have recourse * unto thy honored shrine, O god-seeing (name), * thou vessel of virginity, and flower of great beauty, * as a daughter of the King, thou dost intimately take delight ** in the blessedness of the divine glory.

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

Do thou, O Virgin, * who hast given birth to the Hypostatic Wisdom, * the pre-eternal Word * and the Physician of all, * heal the bitter and of longstanding scars and sores of my soul, ** and pacify the passionate thoughts of my heart.

On the Praises, these Stichera, in Tone VIII:

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

Forsaking the beauty of the world, * O all-praised (name), * thou hast been rendered resplendent with heavenly beauty * in the nobility of thy soul, * preserving undefiled in the purity of thy life * the grace of the original image, * O invincible maiden martyr, * god-like reflection of virginity ** and blossom exceedingly glorious in nobility. (Twice)

Adorning thyself in word and deed, * with grace and endurance of soul, * thou didst bring a host of maiden martyrs and virgins * unto Him Who shone forth from the Virgin, * and Who hath revealed to all * the way of martyrdom. * O most wise (name), * implore Him together with them, ** to save thy flock.

He Who hath ordained all righteousness, * hath adorned thee with double-crowns, * O pure virgin * and glorious martyr, * granting thee to abide * in a most resplendent palace; * dwelling now therein, * O bride of Christ, ** thou hast been enriched with eternal blessedness.

Glory ..., in Tone IV:

While thy body was being stripped naked, * the splendid beauty of thy soul was revealed to be the fairest, * O holy, wise and spiritually rich martyr, * adornment of maiden ascetics, * and maiden martyrs, * ever-flowing source of miracles, * vanquisher of unclean spirits ** and intercessor for those who honor thy memory.

Both now ..., Theotokion in Tone IV:

Thee have we obtained as a rampart, * O most pure Theotokos, * a favorably calm harbor and confirmation. * Wherefore, I who am tempest-tossed in this life beseech thee: ** do thou guide me and save me!

Stavrotheotokion: “**L**ament not for Me, O Mother, * beholding Me thy Son and God hanging upon the Tree, * Who hath suspended the earth upon the waters unsupported, * and hath fashioned all creation; * for I shall arise and be glorified, * and shall crush the kingdoms of Hades with strength; * destroying its power * and delivering those in bondage * from its wickedness, * for I am compassionate; * and I shall bring them to My Father, ** in that I am the Lover of mankind.”

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:

Standing on the right hand of the Savior, * O maiden martyr (name), * adorned with a vesture of virtues, * the oil of purity and the blood of martyrdom, * thou dost joyfully raise thy lamp unto Him and cry aloud: * “I was seeking, O Christ God, the sweet smell of Thy myrrh, * since I am smitten with love for Thee, * cast me not

away, * O my heavenly Bridegroom.” * By her intercessions send down upon us Thy mercies, ** O all-powerful Savior.

Both now ..., Theotokion or Stavrotheotokion:

After Our Father ..., the Troparion of the venerable nun-martyr, in Tone IV:

Thy ewe-lamb (name), O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls.

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

The Dismissal:

AT LITURGY

Typika and Beatitudes.

Standing before the judgment seat of thy tormentor, O glorious (name), thou didst preach Christ the Word of God, as the Master and Fashioner of all.

Thine eyes reflecting the goodness of thy heart, rendered thee, O glorious (name), the fairest of maidens.

An inexhaustible treasury of healings was granted unto thee by Christ, O maiden, Whose poverty thou didst voluntarily love.

The ruin of thy body with wounds showed thine adamant resolve before Christ our God, O maiden martyr (name).

Suspended and enduring wounds, thou, O right praiseworthy martyr (name), preserved unharmed the nobility of thy soul.

O venerable mother, whilst enduring the rending of thy breasts, thou didst feed the faithful with the milk of thy divine compassion, O glorious one.

Theotokion: **H**aving given birth to God, the Lover of mankind, O god-loving Lady, entreat Him that we be delivered from the fire of Gehenna.

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

Troparion of the venerable nun-martyr, in Tone IV:

Thy ewe-lamb (name), O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls.

Kontakion of the venerable nun-martyr, in Tone IV:

Thy divine memory, O (name), * appeareth like a sun proclaiming thy life to the world, * for having subdued the passions of the flesh with abstinence, * thou hast united thyself to Christ by the blood of martyrdom; * wherefore we implore thee to deliver from every evil circumstance * those who praise thee, that we may cry unto thee: ** Rejoice, O venerable mother (name).

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 (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. MARK: (5:24-34)

At that time, Jesus went: and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

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