

THE 17th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY GREAT-MARTYR MARINA
AT VESPERS

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

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

O most glorious wonder! * He who exalted himself in his pride * and said that he would destroy the earth and the sea * hast thou, a young and all-immaculate maiden, * humbled to the ground, * vanquishing his wiles. * O, the power of the Cross and grace * which hath manifestly made firm ** all weakness for us! (Twice)

O all-praised martyr Marina, * neither the fire of torment, nor the enjoyment of food, * nor the joys of this world, * nor the beauty of youth * were able to separate from thy love for Christ * thee who desired to obtain the beauty * of thine honored Bridegroom * which passeth all understanding. ** And thou wast deemed worthy of it, O divinely blessed one. (Twice)

O most glorious martyr Marina, * who hast rightly made thine abode in the mansions of heaven * with the ranks of virgins * and the armies of the martyrs: * by thy prayers save those * who with faith keep thy memory * and faithfully have recourse to thy protection; * and ask of God remission of sins, ** deliverance and great mercy. (Twice)

Glory ..., in Tone II:

Let us listen to the praise of the holy virgin who, having kept her lamp ever burning, hath made her abode in the city of our God, in His holy mountain. O the virginity of the Church of God! O virginity, glory of martyrs! O virginity, shared by the angels!

Now & ever ..., Theotokion, or this Stavrotheotokion in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: **B**eholding Thee nailed to the Tree of the Cross, O Jesus, * she that kneweth not wedlock said weeping: * “O sweet Child, * why hast Thou abandoned me * who alone gave birth to Thee, * O unapproachable Light of the beginningless Father? * Hasten Thou, and glorify Thyself, * that those who glorify Thy divine sufferings ** may receive divine glory!”

On the Aposticha, the Stichera from the Oktoechos, and Glory ..., in Tone II:

With a voice of joy and an exclamation of psalmody let us hymn the martyr Marina; for she cast down to the earth the falsehood of idolatry and manfully trampled underfoot the adverse foe. Wherefore, in dying she hath taken wing to the heavens, bearing a crown upon her head and crying aloud: “Thee do I desire, O my Bridegroom, and having the love of desire, I have committed my flesh to the fire for Thee, that I may dwell in Thine everlasting mansions, where the abode is of those who rejoice!”

Now & ever ..., Theotokion, or this Stavrotheotokion in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: When the unblemished ewe-lamb * beheld her Lamb * willingly led as a man to the slaughter, * she said, weeping: “Dost Thou now hasten to leave me childless * 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 is beyond understanding and all telling, ** O Lover of mankind!”

Troparion, in Tone IV:

Thy ewe-lamb Marina, 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 save Thou our souls, O most merciful One.

AT MATINS

Both canons from the Oktoechos, without the martyrica; and that of the great-martyr, with 6 Troparia, the acrostic whereof is: “With hymns do I hymn the virgin martyr, the bride of Christ”, in Tone VIII:

ODE I

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Dancing for God and filled with rays of light by Him, O good virgin martyr, by thy supplications grant me a light-bearing beam.

Vested with a wise mind, O martyr of Christ, thou didst wisely disdain the fleeting and corrupt nature of transitory things; and hast been deemed worthy of the heavenly radiance of the righteous.

As a servant I come before thee, O honored martyr and passion-bearer. Save me from the tribulations of life by thine entreaties, and calm the turmoil of my passions.

Thy mind, illumined with wisdom and grace, O Marina, martyr of the Savior, was not afraid of the tyrant’s threatening, being strengthened by divine power.

Theotokion: Having conceived Life and given birth to Him in the flesh, O Mother of God, thou hast shown us the path to life and broken asunder the bonds of death.

ODE III

Irmos: There is none as holy as the Lord, * and none as righteous as our God, * Whom the whole of creation doth hymn: * There is none more righteous than Thee, O Lord.

Neither fire, nor wounds, nor beheading by the sword, neither the cruelty of the torturers, nor death, nor the savagery of wild beasts, was able to separate thee from the love of God, O all-praised one.

Thou wast an unshaken and unshakable pillar during thy trials, O all-glorious one, and a foundation of piety established firmly upon the rock of faith, O most blessed one.

Thou wast a virgin among the martyrs and an invincible martyr among virgins, O all-immaculate one, who betrothed thyself to Christ Who giveth thee a twofold crown.

The streams of thy holy blood, having poured forth, quenched all the falsehood of idolatry; and thou hast led a company of martyrs to thy Bridegroom.

Theotokion: Strengthened by grace, in oneness of mind we glorify thee, the Theotokos, who hast given birth to Him Who became the flesh which He giveth unto all; and thou hast restored the world.

Sessional Hymn, in Tone IV: Spec. Mel.: “Go thou quickly before ...”:

O ye who love the feasts of the Church, a splendid solemnity hath dawned, the commemoration of the glorious passion-bearer of Christ, bringing gladness unto all, shining forth rays of miracles in the world, and bearing constant grace for mankind. By her supplications, O Christ, save Thou our souls. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone IV:

O all-immaculate Virgin * who hast given birth to the transcendent God: * do thou unceasingly entreat Him with the incorporeal ones, * that He grant forgiveness of transgressions * and correction of life before the end, * to us who, as is meet, hymn thee with faith and love, ** O thou who alone art all-hymned.

Stavrotheotokion: When Thy most pure Mother beheld Thee uplifted upon the Cross, O Word of God she exclaimed, lamenting maternally: “What is this new and strange wonder, O my Son? How is it that Thou, the Life of all, dost taste of death desiring to bring life to the dead, in that Thou art compassionate?”

ODE IV

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

Thy life was truly godly, and thou wast shown to be beloved of the angels and untouched by the cruelty of their servants; for thou didst cry out to Christ: Glory to Thy power, O Lover of mankind!

Having struggled on the earth and endured transitory pain, O invincible martyr who art most noetically rich, and having now received rewards in the heavens from thy Master, thou criest out with the angels: Glory to Thy power, O Lover of mankind!

The choirs of virgins now rejoice in thee, the assemblies of martyrs are now filled with gladness, and the multitudes of the pious, gathering together, now join chorus, rejoicing and crying out to the Master with unceasing voices: Glory to Thy power, O Lover of mankind!

Thou wast all comely, O undefiled virgin, and wast shown to be an all-immaculate bride, beloved of men’s soul for thy beauties, O all-blessed one, and through the tyrants’ burnings thou wast shown to be most splendid, chanting unto Christ: Glory to Thy power, O Lover of mankind!

Theotokion: Thou alone didst remain pure even after giving birth, for thou alone hast given birth to the hypostatic Word, the Son Who is co-enthroned with the Father, O Bride of God; and thou bearest in thine arms Him Whom all things cannot contain and Who sustaineth all the ends of the earth.

ODE V

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Mightily thou didst pass through the course of athletes at the tribunal, O maiden; for divine desire strengthened thy womanly weakness, manifestly revealing thee to be an independent martyr through the sufferings thou didst resolve to undertake.

Shedding drops of thy blood, O martyr, thou didst weave for thyself a purple robe of great price and a garment of gladness untouched by corruption; and now clad therewith in the heavens, O divinely wise one, thou standest noetically before thy Bridegroom.

Having bound the over-weaning serpent with the bonds of thy prayers, O maiden, thou didst humble to the ground his pride which of old was exalted; for the Omniscient One, in that He is good, hath known how to fill those who fear His will.

Truly the Word, thy Bridegroom, hath adorned thee with divine crowns of supremely exalted glory, deifying thee who suffered for His sake and patiently endured the stripes of beating, O glorious one.

Theotokion: Beholding the nature of mortals cleansed of the ancient curse through the birthgiving of thy virginity, O all-immaculate one, we glorify Him Who was born of thee as thine only-begotten, in His loving-kindness. Him do thou beseech, O Virgin, that He save us.

ODE VI

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Thou wast shown to be committed to Christ, beautiful and undefiled, and like unto a pure well-spring and a greatly fertile orchard, O all-glorious Marina, thou beloved bride and garden of paradise which cannot be stolen.

A most magnificent maiden followed after Thee, hastening to the sweet fragrance of Thy myrrh, O Master, and emulating with her patience Thy most pure and most honored sufferings.

Manfully thou didst endure struggles, O much-suffering martyr Marina of lordly name, and with the power of the Cross thou didst destroy him who of old greatly boasted aloud to bring harm to the souls of mortals.

Theotokion: O Mary, thou pure and most pure vessel of the Creator of all, grant me tears to cleanse my soul, and hearken unto my entreaty, O all- immaculate one.

Kontakion, in Tone III: Spec. Mel.: “Today the Virgin: ...”:

Arroyed in the beauties of virginity, * O virgin Marina, * thou wast crowned with imperishable crowns; * and stained with the blood of thy martyrdom, * O martyr, thou hast received the trophy of victory * for thy suffering, ** piously shining forth miracles of healing.

Ikos: **A**fire from childhood with love in thy heart, thou didst hasten to Christ thy Bridegroom like a deer thirsting for ever-flowing springs of water, O honored virgin and martyr; and having preserved thyself incorrupt through thy suffering, O right glorious bride, thou didst arrive, adorned and arrayed, in the bridal chamber of thy Creator, wearing thy crown of victory and bearing thy lamp, receiving the incorrupt Bridegroom and accepting like gold the trophy of victory for thy suffering.

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’.

The unapproachable Light enlightened thy soul as is meet, O Marina, and hath illumined with radiant lights those who chant: Blessed art Thou, O Lord our God, throughout the ages.

Thou wast truly taken up to the divine heights, for thou didst acquire an elevated understanding and hast made thine abode in a splendid mansion, crying out: Blessed art Thou, O Lord our God, throughout the ages.

A bride beloved of the Master wast thou shown to be, O God-bearing Marina, and as an invincible martyr thou criest out to Him: Blessed art Thou, O Lord our God, throughout the ages.

Theotokion: **J**udea no longer lacketh a Prince, for the Master, the expectation of the nations, shone forth ineffably from thee, O most pure one. Blessed is the Fruit of thy womb!

ODE VIII

Irmos: **T**he instruments of music sounded out in harmony, * and countless multitudes worshipped the image in Dura; * but the three Children, refusing to bow in obeisance, * hymn and glorify the Lord throughout all ages.

Having acquired steadfast integrity and steadfastly enduring sufferings, thou wast crowned with a crown of victory, chanting: Hymn the Lord and supremely exalt Him throughout the ages.

God the Word, thy Bridegroom, prepared for thee a mystic bridal chamber in the heavens, and, beholding it, thou didst cry aloud: Hymn the Lord and supremely exalt Him throughout the ages.

Adorned with divers virtues, thou hast been deemed worthy of many more gifts, beholding thine uttermost desire and crying out: Hymn the Lord and supremely exalt Him throughout the ages.

O passion-bearer, thou wast shown to be the cause of salvation for mankind, and thou didst lead crowds of martyrs to Christ, crying out with them: Hymn the Lord and supremely exalt Him throughout the ages.

Theotokion: Through thee, O Birthgiver of God, hath cleansing been granted to us; for thou alone hast repaid our debt, O Virgin, having conceived the Lord of all, Whom we supremely exalt throughout the ages.

ODE IX

Irmos: Every ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

O Marina, martyr of Christ, truly thou hast earnestly embraced everlasting and imperishable life in the comfort of paradise; for, shining from afar in the blood of thy martyrdom, O goodly virgin, thou didst pass unharmed by the guarding sword.

Divine desire consumed thine every material and worldly thought, O virgin, and showed thee to be a most steadfast martyr who had shone forth first with the splendors of virginity, O all-wise Marina. Wherefore, all of us, the faithful, call thee blessed.

By thy supplications, O chosen bride, loose thou the bonds of mine offenses and rend asunder the record of my sins, O martyr, standing in splendor before Christ, thy most compassionate Bridegroom; and dispel the gloom of my passions.

The cruel arrogance of the false one hath been brought to an end; for, lo! a maiden suffered, unmindful of her womanly nature, and, splendidly winning the victory over him, she hath now manifestly set aright the fall of our first mother.

Theotokion: Unharmed by the tree of knowledge, I reap the grain of life; for thou, O most holy one, didst bring forth Christ, the Tree of life, Who hath shown to all the way to life. Wherefore, we reverently proclaim thee the Theotokos, O all-pure one.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Strengthened by the Cross of thy Lord, O goodly virgin, thou didst destroy the pride of thy torturers, and suffering manfully O martyr, thou didst receive from Christ the trophies of victory, O all-wise Marina of lordly name, who ever prayest for those who honor thee with love.

Theotokion: The divinely wise virgins who stand round about thee, O most pure Mary, Birthgiver of God, have been brought to thy Son, the King of all, as brides. Him do thou entreat on our behalf, O Virgin Maiden and Mother.

On the Aposticha, the Stichera from the Oktoechos; and Glory ..., in Tone I:

Having established thyself upon the firm rock of the confession of God, O all-praised Marina, thou didst drown the murderous foe in the abyss and hast fittingly received the crown of victory.

Now & ever ..., Theotokion, or this Stavrotheotokion in Tone I:

Spec. Mel.: “O most praised martyrs ...”:

Stavrotheotokion: **T**he Sovereign Lady, the unblemished ewe-lamb, * beholding her Lamb upon the Cross, * bereft of form and comeliness, * lamenting, said: “Woe is me! * Whither hath Thy comeliness gone, * O most Sweet One? * Where is Thy splendor? Where is the brilliant grace * of Thine image, * O my Son most beloved?”

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos; and 4 from ODE III of the martyr's canon.

Neither fire, nor wounds, nor beheading by the sword, neither the cruelty of the torturers, nor death, nor the savagery of wild beasts, was able to separate thee from the love of God, O all-praised one.

Thou wast an unshaken and unshakable pillar during thy trials, O all-glorious one, and a foundation of piety established firmly upon the rock of faith, O most blessed one.

Thou wast a virgin among the martyrs and an invincible martyr among virgins, O all-immaculate one, who betrothed thyself to Christ Who giveth thee a twofold crown.

Theotokion: Strengthened by grace, in oneness of mind we glorify thee, the Theotokos, who hast given birth to Him Who became the flesh which He giveth unto all; and thou hast restored the world.

Troparion, in Tone IV:

Thy ewe-lamb Marina, 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 save Thou our souls, O most merciful One.

Kontakion, in Tone III:

Arrayed in the beauties of virginity, * O virgin Marina, * thou wast crowned with imperishable crowns; * and stained with the blood of thy martyrdom, * O martyr, thou hast received the trophy of victory * for thy suffering, ** piously shining forth miracles of healing.

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

Verse: In congregations bless ye God, the Lord from the well-springs of Israel

EPISTLE TO THE CORINTHIANS, §181 (II COR. 6: 1-10)

Brethren: As workers together with Christ, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: Behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by

longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

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 out of the pit of misery, and from the mire of clay.

GOSPEL ACCORDING TO LUKE, §33 (LK 7:36-50)

At that time, one of the Pharisees desired Jesus that he would eat with him. And he went down 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 hair 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: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.