

THE 26th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY VENERABLE MARTYR PARASCEVA
AT VESPERS

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

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

O the most glorious wonder wrought in thee, * O wise Parasceva! * For suffering earnestly, thou didst manfully cast down * the pride of Antoninus. * Wherefore, having been deemed worthy * of the honors of crowns and the calling of the Most High, * O honored one, cease thou never to pray to the Lord * on behalf of thy servants, who honor thee with faith, ** that we may find mercy. (Twice)

O most praised martyr of Christ, * having desired Christ the Lord with all thy soul, * thou didst accept the most cruel wounds of torments, * and thy sides lacerated with scourges, * thou didst endure all these lashings * out of love for thy Beloved, * and hast received crowns from Him. * Wherefore, we render thee goodly praise, ** O divinely blessed one. (Twice)

O most glorious and venerable martyr, * who can recount the reward of thy labors, * the valiant miracles of thy martyrdom, * and the endurance and meekness which thou didst show, * as though thou wast an incorporeal being, O honored one? * Wherefore, thou hast been shown to be * a converser with the angels, O Parasceva, * bride of the King of all, ** thou vessel of the Spirit.

Wielding the cross mightily, * as though it were a sword, * O venerable martyr, * and having faith as a shield, hope as a breastplate, * and love as a bow, * beheaded, thou didst vanquish enemies visible and invisible * with divine power; * and thou joinest chorus with the angels, O Parasceva, ** praying for those who hymn thee.

Glory ..., in Tone VI:

O most glorious Parasceva, victorious virgin martyr, pray thou that, through thy mediations before God, those who celebrate thy suffering as is meet may be delivered from temptations, tribulations and the judgment which is to come, O all-hymned martyr.

Now & ever ..., Dogmatic Theotokion, 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

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

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 forever. 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

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 unto 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, these Stichera, in Tone IV:
Spec. Mel.: “As one valiant among the martyrs ...”:**

Giving thyself over to torment full of suffering, * O most glorious one, thou didst endure it with manly mind, * and didst demolish the temples of the Greeks * as though they were dust; * and by the power of the Cross thou didst trample underfoot * the enemy who boasteth that he will set his throne * in the heights of the stars; * for he was cast down before thy feet, ** fluttering about like a wounded sparrow.

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

By the providence of God * an angel showed forth the weight of the great tablet of stone to be like a leaf * and made the burning of the fire * to be like a dew-laden breeze, * such as of old the vision of the fourth Person * in the fire was for the youths, * with whom the martyr cried aloud: * “Great is Thy mercy, O most Compassionate One! ** Wherefore, rejoicing, I honor thy most hymned name.”

Verse: And He set my feet upon a rock, * and He ordered my steps aright.

Having preserved the purity of thy body * and the radiance of thy soul throughout all thy life, * thou wast shown to be undefiled; * and desiring Christ the Bridegroom, * thou didst straightway hasten after sweet noetic fragrances, * O honored and glorious Parasceva. * And now do thou entreat the Savior of all, * that He grant remission of sins ** unto those who celebrate thy memory with faith.

Glory ..., in Tone VI:

Come, all ye ends of the earth, let us celebrate a spiritual triumph and praise the virgin martyr of Christ, saying: Rejoice, O all-venerable and divinely honored Parasceva! Rejoice, O thou who didst undertake blessed martyrdom! Rejoice, thou who art equal in honor with the martyrs and sharest the abode of the venerable! With them pray that our souls be saved.

Now & ever ..., Theotokion, in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most 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!

Troparion, in Tone I:

Possessed of a readiness in accord with thy name, * O namesake thereof, * thou didst choose as a companion a faith * equal to thy name, O victorious Parasceva; * wherefore, thou pourest forth healings, ** and prayest on behalf of our souls.

Now & ever ..., Theotokion:

When Gabriel announced to thee, “Rejoice!”, O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

AT MATINS

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

Possessed of a readiness in accord with thy name, * O namesake thereof, * thou didst choose as a companion a faith * equal to thy name, O victorious Parasceva; * wherefore, thou pourest forth healings, ** and prayest on behalf of our souls.

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, “Rejoice!”, O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

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

Having loved Christ the most comely and adorned thy soul with purity, as an undefiled martyr thou didst draw nigh unto Him by all manner of labors and tribulations, and hast been deemed worthy of the heavenly bridal-chamber. Him do thou entreat for us who honor thee, O all-praised Parasceva.

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

O Theotokos, unworthy though we are, we shall never cease to speak of Thy powers, for if thou didst not intercede for us in prayer, who would deliver us from so many misfortunes, and who would have kept us free until now? We shall never depart from thee, O Lady, for thou dost ever save thy servants from all manner of evils.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

As an undefiled and pure ewe-lamb thou didst mystically yoke thyself to the Lord, adorning thyself with purity of life and the beauty of thy suffering. Wherefore, thou hast received the grace of healings, curing our infirmities with the power of the Spirit.

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

Fleeing with love to thy goodness, we all acknowledge thee to be the Mother of God, the truly Virgin, who wast shown to be so even after giving birth; for thee do we sinners have as our intercessor, and thee have we acquired as our salvation amid perils, the only all-immaculate one.

Polyeleos, and this magnification: We magnify thee, O holy passion-bearer Parasceva, and we reverence thine honored sufferings, which thou didst endure for Christ.

Selected Psalm verse:

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

Glory ..., Now & ever ..., Alleluia..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Wedded to the Lord in a godly manner, thou didst offer Him thy blood and sacrifice as a gift, O passion-bearer and maiden Parasceva; and as is meet thou hast reached the divine bridal-chamber, ever filled to overflowing with ineffable radiance. Wherefore, spiritually celebrating thy holy and honored memory, we glorify the Savior and cry out to thee with faith: Entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love. (Twice).

Glory ..., Now & ever ..., 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, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

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 ...,

GOSPEL ACCORDING TO ST. MATTHEW, §62 (MT. 15: 21-28)

At that time, Jesus went into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children’s bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

After Psalm 50, this Sticheron, in Tone I:

Thou hast been reckoned among the ranks of those on high, O glorious one, having forsaken the world and loved Christ. O most honored Parasceva, ask for us peace and great mercy.

Canon of Supplication to the Theotokos (the Paraclysis), with 6 Troparia, including the Irmos; and the canon of the great-martyr in Tone IV, with 8 Troparia.

ODE I

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

O most praised and glorious martyr Parasceva, pray that, by thy petitions to the Lord, grace may be granted to us who hymn thy radiant memory.

Thinking to break the power of thine endurance, O martyr, with threats the governor commanded thee to worship graven images; yet by thy wise words thou didst set his audacity at naught.

Casting down the wiles of the enemy with the weapon of the Cross, thou wast shown to be the beauty of the martyrs, and preached the pious Faith, as a martyr vanquishing the cruelty of the rulers.

Theotokion: The Word was born of thy most pure blood, O Lady, receiving animate flesh; and with divine power He hath restored us who fell through the venom of the deceiver.

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

The divine Spirit made steadfast what was weak and showed the divine radiance of thy soul to be most splendid.

Strengthened by the power of Christ, O martyr of Christ, like the hardest of diamonds thou didst endure pitiless lashings with leather cords.

With love for God, in the arena thou didst steadfastly endure the flogging of thy body with scorpions and countless other beatings.

Theotokion: Thou alone, O Mother of God, wast the bestower of heavenly blessings upon those on earth; wherefore, we say to thee: Rejoice!

Kontakion, in Tone VIII:

Come, O ye faithful, and let us melodiously sing a hymn to the passion-bearer Parasceva, * for she shineth forth miracles in the world, * dispelling the darkness of deception and granting abundant grace to the faithful who chant: ** Rejoice, O much suffering martyr!

Sessional Hymn, in Tone V:

Having consecrated thyself for Christ from earliest childhood, thou didst please Him, the Savior of all, as a martyr; and steadfastly trampling underfoot the audacity of the tyrants, thou didst endure sufferings with manliness. Wherefore, Christ, crowning thee, led thee into the heavenly bridal-chamber of glory. O right wondrous Parasceva, entreat Christ God, that He grant us remission of sins.

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

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, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

Having received healings, gifts and visions, O glorious one, thou dost ever pour forth streams of grace upon those who honor thee with faith and have recourse to thy temple.

Truly lacking any blemish and defilement, but having acquired sanctification of body, thou didst behold the angels, and with them didst cry aloud: Glory to Thy power, O Lord!

How fearful was the sign of the dread day, when the suffering of the Savior was depicted in thy womanly body, and thou didst behold the Cross, the reed, the crown of thorns, and the sponge.

Theotokion: Thou didst conceive without knowing wedlock, O Virgin, and even after giving birth thou wast shown to remain a virgin. Wherefore, with unceasing voices and unwavering faith we cry out to thee: Rejoice, O Sovereign Lady!

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Thou didst struggle, O honorable one, and before the tribunal didst intellectually surpass the wisest of the rhetors of the tyrant, preaching Christ.

Possessed of a steadfast mind, with unwavering thought thou didst put to shame all the worship of the idols by thine understanding of the Scriptures.

Joining chorus with the divinely wise virgins, thou wast deemed worthy of a noetic bed and bridal-chamber, O glorious Parasceva.

Theotokion: O Bride of God, we find thee to be an unbreakable sword against the enemy, for we have acquired thee as our anchor and hope of salvation.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

The great slab of rock which was set upon thy breast and the nails which pierced thy hands did the Lord speedily remove with His divine hand and the coming of His angel, O glorious martyr.

We glorify thee as a new protomartyr Thecla, for thou didst preach to all, enlightening many with the divine word, and leading unbelievers to the divine Faith.

Thy honeyed mouth opened, and boldly taught the knowledge of God unto all, O treasury of divine dogmas, Parasceva, adornment of the martyrs.

Theotokion: O wonder stranger than all other wonders! For the Virgin, conceiving in her womb Him Who encompasseth all things, without knowing a man, was not restricted.

Kontakion, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

Finding thy temple to be a source of spiritual healing, * O most honored one, * therein all the faithful * honor thee aloud, ** O glorious and venerable martyr Parasceva.

Ikos: The Bridegroom, summoning thee as His bride, adorned thee with the crown of immortality, O divinely wise and all-praised Parasceva, and hath numbered thee among the honorable martyrs who have received their crowns. Rejoicing with them, be thou mindful of those who celebrate thy holy feast and come together in thy temple; for standing forth now therein, with all our soul we offer thee hymns, O glorious and venerable martyr Parasceva.

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Preserved by the Lord before the tribunal of the ungodly, O martyr, thou didst firmly strengthen thy hands; and consumed by the flame, thou didst chant, saying: Blessed art Thou, O my God and Lord!

The burning fire in no-wise consumed thee, but burned up the ungodly, O maiden; and Christ preserved thee unharmed, as of old with His mighty hand He preserved the fearless youths in the midst of the thunderous fire.

“Let the demonic idols and gods perish, who did not fashion the whole earth and heaven with wisdom!”, didst thou cry. “Christ the Lord is the Creator of all things!”, didst thou proclaim.

Theotokion: Rejoice, O sanctified and divine habitation of the Most High! For through thee, O Theotokos, hath joy been granted those who cry: blessed art thou among women, O all-immaculate Lady!

ODE VIII

Irmos: Having spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Thou didst show the idols to be not gods, but lying demonic apparitions, O martyr, and didst in every way trample them underfoot and utterly destroy them, unceasingly crying out in gladness unto Christ: Bless the Lord, all ye works of the Lord!

When the temple of the idols quaked on earth at thy coming, O honored one, Apollo fell and the idols were pierced through by the power of the precious Cross wherewith thou wast mystically protected; and with great boldness cried aloud: All ye works, bless ye the Lord!

Wounded by Thy beauty and love, O Christ, the pure Parasceva endured the burning of fire, crying aloud: Suffering steadfastly now in the fragrance of Thy divine myrrh, I run unceasingly after Thee, glorifying Thy divine name.

Theotokion: Thou alone among all generations, O all-immaculate Virgin, wast revealed to be the Mother of God. Thou wast the abode of the Godhead, O most pure one, yet wast not consumed by the fire of the unapproachable Light. Wherefore, we all glorify thee, O Mary Bride of God.

ODE IX

Irmos: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Thou didst spurn this fleeting and transitory life, O divinely wise martyr, having beheld the inconceivable beauty of thy Bridegroom, and been manifestly tortured for Him. Wherefore, thou didst receive an imperishable crown, O good virgin.

Having heard the voice of God answering the pleas of thy heart from heaven, O Parasceva, thou didst vigilantly finish the race, O honored martyr, fleeing to Him when thy precious head was cut off.

Entreat Christ, O Parasceva, that He grant victory over the enemy, forgiveness of sins, and deliverance from misfortunes unto all who with most fervent faith come to thy divine temple.

Theotokion: Thou wast shown to surpass the cherubim and to be more exalted than the heavens, O pure Virgin Mary, having given birth to the Angel of great Counsel, the coming Judge of all, Who with the Father is equally beginningless.

Exapostilarion: Spec. Mel.: “Hearken, ye women ...”:

Strengthened by the Cross of thy Lord, O good virgin, thou didst vanquish the audacity of the tyrants, suffering valiantly, O martyr; and thou hast gone forth to the victory crowns of Christ, O most wondrous Parasceva, praying for us who honor thee with love.

Glory ..., Now & ever ..., Theotokion:

O Mary, most pure golden censer, thou wast a receptacle of the indivisible Trinity, in whom the Father was well pleased, the Son dwelt, and the most Holy Spirit, Who overshadowed thee, showed thee to be the Theotokos, O Maiden.

On the Praises, 4 Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Joining chorus in the courts of the Lord * with the other wise virgins, O honorable martyr, * from Him thou didst receive the grace to heal sicknesses * and to drive out unclean spirits * from those who approach thee with faith, ** O wise one. **(Twice)**

O honored virgin, who crushed the might of the idolatrous tyrants * and directed thy steps unto God, * thou wast in nowise afraid of the blows * of leaden mallets, of fire, * the laceration of thy flesh, boiling cauldrons, ** or beheading by the sword.

Having first caused thy body to wither through asceticism, * and having later suffered, strengthened in mind, * thou wast revealed to all * as a sword forged in heaven, * O martyr of Christ, ** tried by tortures like gold in a crucible, O good virgin.

Glory ..., in Tone II:

In the city of our God, on His holy mountain, there didst thou make thine abode, keeping thy lamp ever lit, and we hear the boast of the virgin: O virginity, temple of God! O virginity - the glory of the martyrs! O virginity - friendship with the angels!

Now & ever ..., Theotokion, in Tone II:

All my hope do I set on thee, O Mother of God; keep me under thy protection.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

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

The divine Spirit made steadfast what was weak and showed the divine radiance of thy soul to be most splendid. (Twice)

Strengthened by the power of Christ, O martyr of Christ, like the hardest of diamonds thou didst endure pitiless lashings with leather cords.

With love for God, in the arena thou didst steadfastly endure the flogging of thy body with scorpions and countless other beatings.

The great slab of rock which was set upon thy breast and the nails which pierced thy hands did the Lord speedily remove with His divine hand and the coming of His angel, O glorious martyr.

We glorify thee as a new protomartyr Thecla, for thou didst preach to all, enlightening many with the divine word, and leading unbelievers to the divine Faith.

Thy honeyed mouth opened, and boldly taught the knowledge of God unto all, O treasury of divine dogmas, Parasceva, adornment of the martyrs.

Theotokion: O wonder stranger than all other wonders! For the Virgin, conceiving in her womb Him Who encompasseth all things, without knowing a man, was not restricted.

Troparion, in Tone I:

Possessed of a readiness in accord with thy name, * O namesake thereof, * thou didst choose as a companion a faith * equal to thy name, O victorious Parasceva; * wherefore, thou pourest forth healings, ** and prayest on behalf of our souls.

Kontakion, in Tone VIII:

Come, O ye faithful, and let us melodiously sing a hymn to the passion-bearer Parasceva, * for she shineth forth miracles in the world, * dispelling the darkness of deception and granting abundant grace to the faithful who chant: ** Rejoice, O much suffering martyr!

Kontakion, in Tone IV:

Finding thy temple to be a source of spiritual healing, * O most honored one, * therein all the faithful * honor thee aloud, ** O glorious and venerable martyr Parasceva.

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 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 up 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, who 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 who 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 who 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 thy 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 those who 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.