

**THE VIGIL SERVICE COMMON TO
TWO OR MORE FEMALE MARTYRS.**

On “Lord, I have cried ...”, the Stichera, in Tone IV:

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

United by love * and sustained by devotion to their Creator * the virgin-maidens, by faith, * were freed from attachment to the flesh; * valiantly trampling the impotent enemy under their feet, * and became resplendently adorned * with the honors of victors * and now rejoice, having made their abode ** in the noetic bridal chambers.

The all-honored and comely maidens * endured fire * and a multitude of tortures, even death. * Possessing the fairest beauty * and faith in the Bridegroom, * adorned with a multitude of wounds, * they were numbered with His elect; * wherefore Jesus, the Lover of mankind and Savior of our souls, ** hath crowned them with spiritual gifts.

O virtuous maidens, * you have brought unto Christ * your most wondrous virginity, * and with manly understanding, * by the power of the Cross, * ye have overcome the deceptive allure of idolatry; * wherefore all the Churches of Christ * celebrate your holy memory, ** O radiant and most glorious Martyrs.

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

Thy supplications unto the Lord, O most pure one, * are inexhaustible * and thine intercessions ceaseless, * wherefore I pray thee, overcome the attacks of the adversary * and subdue the passions of my wretched soul; * I implore thee O Maiden, * grant consolation unto my sorrowing heart * and grace to my soul ** that I may worthily glorify thee.

Stavrotheotokion: **U**pon beholding Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who bore Thee lamented, * and maternally exclaimed to Thee: * “O most desired Son, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thine arms and legs are nailed * by the iniquitous ones, O long-suffering Word, ** and that Thou hast shed Thy blood, O Master?”

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

Let every tongue be moved to praise * the most praiseworthy and meek martyrs; * let every generation, old and young, * youths and maidens, * adore the great martyrs of Christ; * for having exerted themselves lawfully and put aside the weakness of their flesh, * they crushed the tormenting enemy, * and now adorned with heavenly and divine crowns * in reward for their labors of martyrdom, ** they entreat their Bridegroom and God to grant us great mercy.

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

Now & Ever ..., in Tone VIII:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

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

Stavrotheotokion: **W**hen the most pure one beheld Thee hanging on the Cross in the flesh, her heart was pierced, and with tears she cried aloud: “O Word, whence hast Thou gone, O my most beloved Son and Lord; leave me not alone who hath given birth to Thee O Christ”.

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

THE READING IS 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.

THE READING IS 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.

On the Aposticha, these Stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

The choirs of Angels stood in amazement at your wholehearted zeal, * divine love and your unity in sufferings, O blessed ones, * for having manfully conquered the invisible enemy by your united struggles, * ye have worthily and readily received crowns of victory * from the life-bearing Hand of the Savior.

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

By the machinations of a furious falsehood * you were put to death for the sake of Christ, * but by extinguishing the flame of vanity, * and keeping the flame of your soul's lamps lit, * ye have entered together into the heavenly palace of Christ; * wherefore, we all, enlightened by your grace, * reverently hymn your holy memory, O great sufferers.

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

Enduring much suffering and a multitude of tortures, * and resolutely withstanding them O all-praised ones, * you were translated and admitted into the glory of the never-waning effulgence, * and divine and everlasting enjoyment; * wherefore we bless you and commemorate your holy memory, * most blessed and godly passion-bearers.

Glory ..., in Tone IV:

Setting aside as transient * O most praiseworthy ones, * the pleasures of temporal life, * the delight of food and the glory of prosperity, * you were moved by the fairness of His beauty, * to devote yourselves to Christ in martyrdom, * wherefore He hath received you as sweetest and most fragrant roses * and adorned you with crowns in His eternal Kingdom, * O godly-proclaimed passion-bearers.

Now & Ever ..., in Tone IV:

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

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

Otherwise, Theotokion: O thou inextinguishable lamp, * and throne of righteousness * most pure Sovereign Lady: ** pray thou that our souls be saved.

Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with His side pierced with a lance, * the most pure one lamented, crying aloud: * “What is this, O my Son ? * What have the ungrateful people rendered unto Thee * in return for all the good things Thou hast rendered unto them ?” * And yet thou dost show thy tender compassion for me, * that I may endure my childlessness. ** I stand in awe, O Compassionate One, at Thy voluntary crucifixion.

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

Troparion, in Tone I:

As rational sheep of Christ, the Lamb and the Shepherd, * you undertook the struggle of Martyrdom, * and finishing your course ye have preserved the faith, * wherefore, O right worthy Passion-bearers, * with gladsome hearts we celebrate today ** your holy memory, magnifying Christ.

Glory ..., Now & Ever ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT MATINS

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

As rational sheep of Christ, the Lamb and the Shepherd, * you undertook the struggle of Martyrdom, * and finishing your course ye have preserved the faith, * wherefore, O right worthy Passion-bearers, * with gladsome hearts we celebrate today ** your holy memory, magnifying Christ. (Twice)

Glory ..., Now & Ever ..., Theotokion or Stavrotheotokion:

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

Spec. Mel.: “Thy tomb O Savior ...”:

Burning with the fire of divine desire, * O blessed ones, * you remained unburned by immersion in material fire, * rather, by those flames, you scorched the beguilement of idolatry, * and having suffered numerous merciless tortures, O ever-memorable Martyrs, * you attained the desire of your hearts * and inherited eternal Glory ..., (Twice)

Glory ..., Now & Ever ..., Theotokion:

O most blessed Mary, * thou who knew not wedlock, * God’s dwelling place, and the refuge of despairing mankind, * set upon the path of repentance, * we who constantly turn to the path of self-will, ** and thereby anger the Most kind Lord.

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

Spec. Mel.: “Joseph marveled ...”:

The choirs of the bodiless powers of heaven * stood awestruck by your endurance; * For it seemed as if ye were witnessing the sufferings of others, * even though your own legs and joints were broken * and ye suffered a most bitter death, * you destroyed the apostate serpent with your fragile bodies, * O ye virgins and brides of the Giver of Life, ** champions of the faith. (Twice)

Glory ..., Now & Ever ..., Theotokion:

As he contemplated that which was beyond nature * Joseph was struck with wonder O Theotokos, at thy conception without seed. * He contemplated the mysterious dew upon the fleece, * the bush un-burnt by fire, * Aaron’s rod which budded. * Thus thy Betrothed and guardian bore witness and cried unto the priests saying: * A Virgin beareth a child, ** and after child-birth remaineth yet a virgin.

After the Polyeleos, the Megalyarion: We magnify you, O holy Martyrs, and honor your precious sufferings which you endured 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 ...”:

Betrothed unto the Lord * In a right godly manner, * ye passion-bearing maidens brought unto Him your blood and your self-sacrifice * as a most precious dowry, * with which you inherited a place in the divine palaces on high * unceasingly partaking of the most ineffable illumination; * wherefore, worthily celebrating your holy and honorable memory, * we glorify our Savior and in faith cry aloud: * “Beseech Christ God that He grant remission of sins to those who with love honor your holy memory”. (Twice)

Glory ..., Now & Ever ..., Theotokion, in Tone VIII:

By the prayers of Thy bodiless ones, O Christ, * and the Forerunner, * of the disciples, prophets and martyrs, * of all Thy saints and venerable ones, * and of Thy blessed Mother, * we beseech Thee; grant us to walk in Thy light, * and deem us worthy to receive Thy Kingdom ** for the sake of Thy compassionate mercy.

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 ..., Now & Ever ...,

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. MATHEW (15: 21-28)

At that time, Jesus departed 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 the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the holy martyrs (names), * O Merciful One, ** blot out the multitude of our transgressions.

Now & Ever ...,

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 IV:

Setting aside as transient * O most praiseworthy ones, * the pleasures of temporal life, * the delight of food and the glory of prosperity, * by the fairness of His beauty, * you were moved to devote yourselves to Christ in martyrdom * wherefore He received you as sweetest and most fragrant roses * and adorned you with crowns in His eternal Kingdom, ** O godly-proclaimed ones.

The Canon, in Tone IV:

ODE I

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Refrain: Holy Martyrs (names) pray to God for us

Ye mightily battled the enemy, O maiden martyrs, first by fasting and thereupon by the cruel shedding of your blood; wherefore in faith we honor your sacred memory.

Moved by love for Him Who for our sake suffered both the Cross and death, the holy maiden martyrs following in His footsteps, disregarded the inherent weaknesses of their bodies.

O most honorable maiden Martyrs, with the weapon of martyrdom ye have overthrown the sacrificial temples of the Hagarenes, with their armies of demons, and as whole burnt offerings you have been led into the heavenly Church.

Theotokion: Strengthened by the grace of Him Who hath shone forth ineffably from thy womb, O most immaculate one, the virgin-maidens underwent the pangs of martyrdom, and following thee they rejoiced as they were led into the kingdom of heaven.

ODE III

Irmos: The bow of the mighty hath been rendered impotent * and the infirm are now girded with strength; * wherefore my heart is established in the Lord.

Strengthened by God with mighty power, ye have overthrown the might of the adversary, and are famed as invincible trophy-bearers.

Through Christ's divine power the jaws of the beast gaped in vain, for ye were delivered from them unharmed, O divinely-wise ones, glorifying God.

With minds enlightened with wisdom and grace, O maiden Martyrs of the Savior, and sustained by God's strength, you remained un-frightened by the threats of your tormentors.

Theotokion: With right worship we proclaim thee to be the true all-immaculate Mother of God, for through thee the Creator of all was pleased to be united with us.

The Sessional Hymn, in Tone I:

Acquiring in you a source of miracles, * O most praiseworthy maiden martyrs, * we have been granted an abundance of healings, * wherefore we praise your sufferings and divine zeal, * your wounds and valiant endeavors, ** and to the glory of our God, we celebrate your wondrous memorial.

Glory ..., Now & Ever ..., 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: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

Suffering tortures and grievous bodily wounds, the breaking of your limbs, and being thrown into fire, ye have inherited a place in the heavenly abodes, where ye unceasingly delight in the Tree of life, O right wondrous ones.

The heavenly powers stood amazed at the struggles of the blessed maiden martyrs, for though possessing a feminine nature, they vanquished the enemy, strengthened by the power of Him Who hath shone forth from the Virgin.

Rejecting the vanity of this world, ye have fervently devoted yourselves to God alone; wherefore ye endured the anguish of fasting and a multitude of tortures, O long-suffering brides of Christ.

Theotokion: **I**nto thy womb, O most immaculate one, the Lord descended like the dew upon the fleece of Gideon, as the Prophet of old described; and brought Him forth in two natures, wherefore we cry unto Him; “Glory to Thy might, O Christ!”

ODE V

Irmos: **T**he wicked will not behold Thy glory, O Christ, * but we who rise early to hymn Thee shall behold Thee, * the Only-Begotten effulgence of Thy Father’s divinity, * O Lover of mankind.

As unblemished lambs, and perfect and pleasing whole-burnt offerings, ye were brought unto Christ the True Shepherd.

O maiden Martyrs, like Him Who slew the might of death by enduring the Cross, death and His voluntary passion, ye have died in the body, but been quickened in your souls.

The divinely-wise ones, being of one mind while in separate bodies, ye were cut asunder in many ways, burned with fire, while confessing the only Jesus Christ, the Lord of all.

Theotokion: **R**aise me up who am fallen into the pit of passions and grant me correction, O all-immaculate one, for thou hast brought forth God, the Governor, Who by grace hath joined together that which of old was separated.

ODE VI

Irmos: **T**he 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 first mother Eve divinely rejoiceth, seeing the serpent who had first driven her from Eden through flattery, now overthrown and trodden underfoot by the maiden Martyrs.

Joining fasting with lawful pangs, you have now been united with the spiritual Bridegroom in purity, and with gladsome voices, made your abodes in the heavenly mansions.

The waves of the tormentors were unable to submerge the ship-like martyrs, for the lofty arm of God protected and guided them to the divine haven.

Theotokion: Beholding now the fulfillment of thy prophetic words, we yet more magnify thee, O Mother of God, and Him Who hath exalted thee; for truly all generations now call the blessed.

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

Kontakion, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

We who celebrate the feast of Christ’s martyred spiritual athletes * now pray in faith that we be granted their aid, * crying out; “God, Who hath willed to glorify His maiden martyrs, is with us”.

Ikos: Having acquired a source of miracles in you, O most praiseworthy maiden Martyrs of Christ, we have been granted an abundance of healings, wherefore we praise your sufferings and divine zeal, your wounds and valiant feats, and to the glory of our God celebrate your wondrous memory crying out: “God, Who willed to glorify His maiden Martyrs, is with us”.

ODE VII

Irmos: Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O supremely hymned Lord, God of our fathers, * blessed art Thou.

With the eyes of their hearts turned toward God the Savior and King, the ewe-lambs of Christ stood boldly before all kinds of wicked allurements and manfully vanquishing them, exclaimed: “O God of our fathers, Blessed art Thou”.

Focusing all of your desire solely on the Master, O maiden Martyrs, you counted the attractions of temporal life to be but a mere dream, exclaiming: “O God of our fathers, Blessed art Thou”.

While standing before the judgment seat the valiant maiden Martyrs cried aloud; “Behold, the gates to the palace are open let us not be faint-hearted, for Christ beareth our crowns, rather let us manfully confess our faith, not sparing our bodies”.

Theotokion: Blessed is the Fruit of thy blessed womb, O pure one; bless Him, O blessed one, and ye heavenly powers and ye assemblies of mortals, bless Him also as One Who hath delivered us from the primal curse.

ODE VIII

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Through the blood of Martyrdom you have clothed yourselves in bright garments, in truth putting off the old-man corrupted by sins, while chanting: “O all ye works of the Lord, bless ye the Lord and supremely exalt Him throughout the ages”.

By the bright effulgence of the divine light of the spiritual Sun, you have, O all-praised maiden Martyrs, traversed the dark night of godlessness, singing as if with one spirit: “O all ye works of the Lord, bless ye the Lord and supremely exalt Him throughout the ages “.

Like ewe-lambs and pure bullocks, and like Godly doves you offered yourselves as voluntary sacrifices, O maiden Martyrs, unto your Creator, singing with one voice: “O all ye works of the Lord, bless ye the Lord and supremely exalt Him throughout the ages “.

Theotokion: **T**he maiden-Martyrs followed in Thine entourage, O most pure Bride of God, yearning for the sweet-smelling Myrrh that shone forth from thy womb, even thy Son, thine only Child, and in truth they reign with thee, hymning Christ and supremely exalting Him throughout the ages.

ODE IX

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Like waters from a spring the most glorious maiden martyrs bestow healing upon those who seek it from them, allaying the sufferings of the diseased, driving away the armies of demons, and watering with fruitful divine activity, the hearts of those who love God.

Having obtained power over your enemies, O brides of God, ye have become angelic and now freely partake of the delights of the source of all goodness from the tree of life in paradise, praying for the whole world.

The celebration of your memory, O maiden Martyrs, shining with divine illuminating grace, illumineth the thoughts of those who praise you.

Theotokion: **T**hou hast been revealed to be an abode of wisdom, beyond recounting, and a spiritual throne and portal, O undefiled Virgin, wherefore the pure virgins, the holy maiden martyrs who loved thee as their Queen, were ushered into heaven in thy mystical entourage.

Exapostilarion in Tone III:

By all means desiring to behold the comeliness of the Bridegroom, * and having heeded His call, * ye have been granted immortality in your mortal bodies, O God-bearing ones; * wherefore ye are rightly blessed.

Glory ..., Now & Ever ..., Theotokion in Tone III:

When Thou comest in Thy glory to judge the world * O Christ, do Thou spare me, * and by the intercessions of her who bore Thee, * and of Thy honorable maiden Martyrs, ** dispel the fog of my passions, since Thou art good and abundantly merciful.

On the Praises, these Stichera, in Tone IV:

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

Adorning yourselves with the shedding of your blood * O virgin-maidens, * in a most pure manner * ye have united yourselves with the comely One, * Christ our God, * Who hath preserved your virginity undefiled, * in the eternal bridal-chambers of the heavenly tabernacle, * in the palaces not made with hands, ** O most praiseworthy maiden Martyrs. (Twice)

In imperfect bodies, * but with perfected minds O glorious ones, * ye have vanquished the ancient serpent, * the origin of all evil, * revealing the weakness of his strength * by the power of your spirit, * wherefore, O most praiseworthy maiden martyrs, * champions of the Trinity, ** ye have received crowns of victory.

Neither the breaking of your limbs, * nor the burning of your bodies, * neither being torn with iron teeth, * nor being hung upon crosses * and cut asunder with swords * could make you reject Christ, * O most praiseworthy maiden martyrs; * wherefore ye have been granted crowns of victory, ** as richly adorned champions of the Holy Trinity.

Glory ..., in Tone II:

Having lived a pure life and vanquished the godless judges, * ye have been revealed as staunchly victorious, * O honorable ones; * adorned with brightness, O godly radiant flowers, * and vested with God’s strength * ye have spurned the commands of the tyrants, * and mocked the empty speeches of pagan orators, ** O divinely-wise maiden martyrs.

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

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

Stavrotheotokion: **W**hen 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!”

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

Glory ..., in Tone IV:

Setting aside as transient * O most praiseworthy ones, * the pleasures of temporal life, * the delight of food and the glory of prosperity, * you were moved by the fairness of His beauty, * to devote yourselves to Christ in martyrdom, * wherefore He hath received you as sweetest and most fragrant roses * and adorned you with crowns in His eternal Kingdom, * O godly-proclaimed passion-bearers.

Otherwise, Theotokion: O thou inextinguishable lamp, * and throne of righteousness * most pure Sovereign Lady: ** pray thou that our souls be saved.

After Our Father ..., the Troparion, in Tone I:

As rational sheep of Christ, the Lamb and the Shepherd, * you undertook the struggle of Martyrdom, * and finishing your course ye have preserved the faith, * wherefore, O right worthy Passion-bearers, * with gladsome hearts we celebrate today ** your holy memory, magnifying Christ.

Glory ..., Now & Ever ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT THE LITURGY Typika and Beatitudes.

Strengthened by God with mighty power, ye have overthrown the might of the adversary, and are famed as invincible trophy-bearers. (Twice)

Through Christ's divine power the jaws of the beast gaped in vain, for ye were delivered from them unharmed, O divinely-wise ones, glorifying God.

With minds enlightened with wisdom and grace, O maiden Martyrs of the Savior, and sustained by God's strength, you remained un-frightened by the threats of your tormentors.

The first mother Eve divinely rejoiceth, seeing the serpent who had first driven her from Eden through flattery, now overthrown and trodden underfoot by the maiden Martyrs.

Joining fasting with lawful pangs, you have now been united with the spiritual Bridegroom in purity, and with gladsome voices, made your abodes in the heavenly mansions.

The waves of the tormentors were unable to submerge the ship-like martyrs, for the lofty arm of God protected and guided them to the divine haven.

Theotokion: Beholding now the fulfillment of thy prophetic words, we yet more magnify thee, O Mother of God, and Him Who hath exalted thee; for truly all generations now call the blessed.

The Troparion and Kontakion from the Typicon. If there be none, chant the following:

Troparion, in Tone I:

As rational sheep of Christ, the Lamb and the Shepherd, * you undertook the struggle of Martyrdom, * and finishing your course ye have preserved the faith, * wherefore, O right worthy Passion-bearers, * with gladsome hearts we celebrate today ** your holy memory, magnifying Christ.

Kontakion, in Tone IV:

We who celebrate the feast of Christ's martyred spiritual athletes * now pray in faith that we be granted their aid, * crying out; "God, Who hath willed to glorify His maiden martyrs, is with us".

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 2nd EPISTLE TO THE CORINTHIANS (6:1-10)

Brethren: We then, as workers together with him, 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 succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence 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 labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, 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: 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