

THE GENERAL VIGIL SERVICE TO A NUN.

On "Lord, I have cried ...", the Stichera, in Tone VIII:

Spec. Mel.: 'Thy Martyrs, O Lord'.

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

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

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

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

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

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

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

Having cut down spiritual snares and bodily passions * with the sword of abstinence, * and vanquishing sinful thoughts with silence and fasting, * thou dist water the spiritual desert * with the streams of thy tears, * blossoming forth with the fruits of repentance; * wherefore we celebrate, O holy one, ** thy sacred memorial.

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

Now & Ever ..., in Tone II:

The shadow of the law hath passed now that grace hath come, * for as the Bush wrapped in flame was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * in place of a pillar of fire, the Sun of righteousness hath dawned, ** instead of Moses, Christ is come, the salvation of our souls.

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

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 recounting, ** O Lover of mankind!"

The Entrance. The Prokeimenon of the day. The 3 Readings, if appointed:

THE WISDOM OF SOLOMON (5, 15-23; 6, 1-3).

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.

THE WISDOM OF SOLOMON (3, 1-9)

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 WISDOM OF SOLOMON (4, 7. 16. 17. 19-20; 5, 1-7).

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

At Vespers Aposticha the Stichera, in Tone I:

Spec. Mel.: Of the heavenly orders.

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

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

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

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

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

Glory ..., in Tone VI:

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

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

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

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?"

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

Troparion, in Tone VIII:

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

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

The Dismissal:

AT MATINS

At "God is the Lord ...", the Troparion, in Tone VIII:

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

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

After the 1st Kathisma, the Sedalion, in Tone V:

Spec. Mel.: 'The Co-beginningless Word'.

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

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

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

After the 2nd Kathisma, the Sedalion, in Tone IV:

Spec. Mel.: 'Speedily prevent'.

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

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

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

After the Polyeleos, the Megalynarion: We bless thee, O Venerable Mother (name), and we honor thy holy memory, Instructor of Nuns, and converser with the angels.

Verse: I waited patiently for the Lord, and he was attentive unto me.

After the Polyeleos, the Sedalion, in Tone VIII:

Spec. Mel.: 'The secretly ordained'.

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

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

Rejoice, thou who through the Angel * didst receive the joy of the world! * Rejoice, thou that gavest birth unto thy Creator and Lord! ** Rejoice, thou that wast vouchsafed to be the Mother of God!

If not a Resurrection Service, Sing the following:

The Songs of Ascent: in Tone IV, First Antiphon:

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, (Psalm 67:34, 25)

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

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

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

The Lord said: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that (were) foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in

with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

After the 50th Psalm:

Glory ..., in Tone VI:

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

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 Sedalion, in Tone II:

Having cut down spiritual snares and bodily passions * with the sword of abstinence, * and vanquishing sinful thoughts with silence and fasting, * thou dist water the spiritual desert * with the streams of thy tears, * blossoming forth with the fruits of repentance; * wherefore we celebrate, O holy one, ** thy sacred memorial.

The Canon, in Tone VIII:

ODE I

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

Refrain: Holy Mother (name) pray to God for us

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

O (name), thou hast been glorified by God, for having lived a life of divine abstinence, illumined with virginal virtues, thou hast betrothed thyself unto the pure Word, following in His life-giving footsteps, and mortifying the passions.

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

Theotokion: Like a divine hearth and table, that hath brought forth the Bread of life, like the unploughed land, and like the holy mount, we glorify in hymns the Virgin Mother of God.

ODE III

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

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

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

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

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

The Sedalion, in Tone IV:

Spec. Mel.: 'Thou that was lifted on the cross!'

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

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

O all-immaculate Virgin, * who hath given birth to the pre-eternal Son and Word of God, * do thou, together with the holy and venerable Apostles, Martyrs, Prophets and Monastics ** entreat Him to grant us remission of sins and great mercy.

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

ODE IV

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

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

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

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

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

ODE V

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

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

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

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

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

ODE VI

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

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

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

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

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

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

Kontakion, in Tone II:

Spec. Mel.: 'Having received the grace'.

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

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

ODE VII

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

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

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

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

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

ODE VIII

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

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

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

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

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

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.**

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

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

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

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

Exapostilarion in Tone III:

Hiding thy shame under the cloth of tonsure * from the prince of this world, * thou hast revealed his foolishness in a most humiliating manner, * for though a Virgin in thy soul and body * thou wast manly in thine understanding and faith, O holy (name), * beauty of chastity, and adornment of monastics.

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

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

At the Aposticha, in Tone IV:

Spec. Mel.: 'As a virtuous'.

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

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

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

Glory ..., in Tone VIII:

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

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

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

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

The Doxology:

If the service be with the Great Doxology, but not a Resurrection service, the Troparion is sung after the Doxology:

Troparion, in Tone VIII:

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

(name).

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

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

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

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

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

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

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

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

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

Troparion, in Tone VIII:

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

(name).

Kontakion, in Tone II:

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

Prokeimenon, in Tone IV:

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

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

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

Brethren: But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

*Alleluia, in Tone I, (Psalm 39:1, 2) I waited patiently for the Lord, and He was attentive unto me, * and hearkened unto my supplication.*

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

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

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

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