

GENERAL VIGIL SERVICE TO A NUN-MARTYR.

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

Spec. Mel.: 'What shall we call you'.

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

What shall we call thee, O glorious one, * Bride of Christ made radiant through the beauty of virginity, * elect daughter of Jerusalem on high, * or co-dweller and friend of the Angels? * Delighting now in the spiritual palace, * O great sufferer and adornment of ascetics (**name**), * intercede that our souls be saved.

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

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

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

Stavrotheotokion: **B**eholding the Lamb voluntarily stretched upon the tree of the Cross, * the ewe-lamb, suffering the pangs of motherly love cried aloud: * 'O my Son! What is this strange sight? * How dost Thou, the Lord who grantest life and Resurrection unto those born on earth, * suffer such a shameful death, O Long-suffering One?', ** I glorify Thy great condescension, O my God.

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

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

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

Stavrotheotokion: Upon beholding her Lamb led of His own will to the slaughter as a man, * the unblemished ewe-lamb, cried aloud weeping: * "Dost Thou now hasten to leave childless, * the one who gave Thee birth, O Christ? * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness * which passeth understanding and recounting, ** O Lover of mankind!"

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

THE READING IS FROM ISAIAH (43, 9-14;)

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 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, 7-15);

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.

At the Aposticha, the Stichera, in Tone IV:

Spec. Mel.: 'Thou hast given a sign'.

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

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

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

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

From childhood wast thou God-fearing * and presented as an honorable offering to the Almighty, * O all-praised (name), * wherefore thy Guardian Angel delivered thee, * aiding thee to trample underfoot the madness of the tyrant, * and delivering thee unto thy Bridegroom Christ.

Glory ..., in Tone VI:

Standing on the right hand of the Savior, * O great sufferer and Martyr (name), * adorned with the raiment of virtues, * the oil of purity and the blood of Martyrdom, * thou didst joyfully raise thy lamp unto Him and cry aloud: * 'I was seeking, O Christ God, the sweet smell of Thy myrrh, * since I am smitten with love for Thee, * cast me not away, * O my heavenly Bridegroom'. * Through her intercessions send down upon us Thy mercies, * O All-powerful Savior.

Now & Ever ..., in Tone VI:

If the Celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

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 former 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 for our souls!

Otherwise, Theotokion: **I** raise all my heart unto thee, * O Sovereign Lady, * despise not my sighs in my hour of need * when thy Son shall judge the world, * but be my refuge and my succor.

Stavrotheotokion: **B**eholding Thee crucified, O Christ, * she that bare Thee cried aloud: * What strange mystery is that that I see, O my Son! * How can Thou, who art the Giver of life, * die while in the flesh, * and hung upon the tree.

Troparion, in Tone IV:

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

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncomingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and thus saved our souls from death.

The Dismissal:

AT MATINS

At "God is the Lord ...", the same Troparion (Twice).

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

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncomingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and thus saved our souls from death.

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

Spec. Mel.: 'Of the wisdom'.

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

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

The Lord, Who, seated on the cherubic throne * and abiding in the bosom of the Father, * made His abode in thy womb, O Sovereign Lady, * hath become incarnate, * and ruleth over the nations. * Wherefore we chant unto Him, * and beseech Thee to entreat Him, ** that thy servants be saved.

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

Spec. Mel.: 'Thy sepulcher'.

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

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

O Theotokos, our refuge and strength, * the mighty succor of all the world! * By thine intercessions shelter thy servants from their every need, ** O only blessed one.

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

Verse: God is our refuge and strength unto generation and generation.

After the Polyeleos the Sedalion, in Tone VIII:

Spec. Mel.: 'Of the wisdom'.

Binding thy soul to Christ with love, * O glorious disciple of the Word, * and passing by the fleeting corruptible and temporal things of this life; * thou, O wise Martyr, didst first slay the passions with ascetic struggle * then put to shame the deceiver by thy Martyrdom; * now, having obeyed thy Creator to the end, * thou hast been deemed worthy of double boldness before Him, * beseech Him O holy, (name), * that those who with love honor thy holy memory * be granted the remission of their sins. (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 thine all-holy Offspring.

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:

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 (25,1-13).

The Lord spake a parable saying: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the Holy Martyr (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 VI:

Standing on the right hand of the Savior, * O great sufferer and Martyr (name), * adorned with the raiment of virtues, * the oil of purity and the blood of Martyrdom, * thou didst joyfully raise thy lamp unto Him and cry aloud: * 'I was seeking, O Christ God, the sweet smell of Thy myrrh, * since I am smitten with love for Thee, * cast me not away, * O my heavenly Bridegroom! * Through her intercessions send down upon us Thy mercies, * O All-powerful Savior.

The Canon, in Tone VIII:

ODE I

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

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

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

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

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

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

ODE III

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

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

Thine eyes reflecting the kindness and compassion of thy heart, made thee, O glorious (name), the fairest of maidens.

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

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

The Sedalion, in Tone I:

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

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: By thy supplications, O most pure one, * and by thine intercessions, * we are delivered from all evils * and preserved everywhere by the Cross of thy Son, * wherefore we all dutifully and devoutly magnify thee.

ODE IV

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

From thy youth thou didst bear the light yoke of Christ, O maiden Martyr, who now hast endured the heavy burden imposed by the lawless.

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

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

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

ODE V

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

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

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

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

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

ODE VI

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

The ruin of thy body with wounds showed the steadfastness of thy conscience before Christ our God, O Martyr (name).

Suspended and enduring wounds, thou, O praiseworthy Martyr (name), preserved unharmed the nobleness of thy soul.

O holy and glorious one, whilst enduring the rending of thy breasts, thou didst feed the faithful with the milk of thy tender compassion.

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

Kontakion, in Tone IV:

Spec. Mel.: 'Speedily prevent'.

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

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

ODE VII

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

Thou, O Martyr (**name**), dost now exult with the choir of virgins in the place where the sound of festive voices are heard, chanting unto God the Creator: 'Blessed art Thou, O Lord God, unto the ages'.

Beholding thy limbs being broken, and enduring the tearing of thy nails, O (**name**), thou wast brought as a sacrifice unto God chanting: 'Blessed art Thou, O Lord God, unto the ages'.

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

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

ODE VIII

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

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

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

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

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

ODE IX

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

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

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

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

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

Exapostilarion in Tone III:

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

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

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

At the Aposticha, the Stichera, in Tone VIII:

Spec. Mel.: 'O most glorious wonder'.

Forsaking the beauty of the world, * O all-praised (name), * thou hast been rendered resplendent with heavenly beauty * in the nobility of thy soul, * preserving undefiled in the purity of thy life the grace of the original image, * O invincible maiden Martyr, * God-like example of virginity * and flower of a most noble nature. (Twice)

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

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

Glory ..., in Tone IV:

While thy body was being stripped naked, * the illustrious beauty of thy soul was revealed to be the fairest, * O holy, wise and richly adorned one, * adornment of maiden ascetics, * and maiden Martyrs, * ever-flowing Source of miracles, * vanquisher of unclean spirits * and fervent intercessor for those who honor thy sacred memory.

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

In thee, O most pure Theotokos * we have acquired a foundation, * a wall, and calm haven; * intercede on my behalf, * and guide and save me who am much afflicted in my life.

Stavrotheotokion: **W**hile beholding thy Son and God, hung upon the tree, * He Who hath suspended the earth unfettered upon the waters * and fashioned all of creation, * comforted thee saying: * 'Weep not for me, O Mother, for I shall rise again and be glorified, * and with a lofty arm I shall lay low the kingdoms of Hades, * destroying its power, and freeing its captives from its sufferings, * bringing them unto My Father, * as the compassionate Lover of mankind'.

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

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

The Dismissal:

AT LITURGY

Typika and Beatitudes.

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

Thine eyes reflecting the kindness and compassion of thy heart, made thee, O glorious (name), the fairest of maidens.

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

The ruin of thy body with wounds showed the steadfastness of thy conscience before Christ our God, O Martyr (name).

Suspended and enduring wounds, thou, O praiseworthy Martyr (name), preserved unharmed the nobleness of thy soul.

O holy and glorious one, whilst enduring the rending of thy breasts, thou didst feed the faithful with the milk of thy tender compassion.

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

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

Troparion, in Tone IV:

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

Kontakion, in Tone IV:

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

Prokeimenon, in Tone IV:

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

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

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

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

*Alleluia, in Tone I, (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. 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.