

## THE GENERAL VIGIL SERVICE TO TWO OR MORE NUNS.

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

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

**L**ike effulgent beams of light from the heights, \* ye enlighten the world with your noetic rays, \* driving away the gloom \* of the hordes of evil demons; \* wherefore we celebrate \*\* your light-bearing and divine festival.

**O** all-honored ones, having beheld the beauties of paradise, \* and been abundantly filled therewith, \* ye, have blossomed forth upon the world \* like never-fading blooms of godly-understanding; \* partaking thereof today with spiritual love, \*\* we are satiated with all things good for the soul.

**Y**e have been adorned with your life of struggles \* and like the sun having radiated upon all, \* in the plenitude of ascetic deeds, \* ye have thereby being glorified in them, O most honored ones, \* taking delight in divine glory \*\* and praying that we all be saved.

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

**T**empest-tossed on the abyss of transgressions, \* fleeing to the calm haven \* of thy most pure supplication, \* I cry out to thee, O Birthgiver of God: \*\* Save me, O all-immaculate one, extending thy mighty right hand unto thy servant!

**Stavrotheotokion:** **O**f old, when thou didst behold thy Son and Master stretching forth His hands upon the Cross, His side pierced by the spear, O pure Mother, thou didst cry out, lamenting: “Woe is me! How is it that Thou sufferest, ridding men of their suffering, O Lover of mankind?”

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

**W**ith the outpouring of tears \* ye extinguished the fire of the passions of the flesh, \* and having kindled the desire for things divine \* and the love of Christ the King, \* ye were dispassionately united to Him; \* wherefore, having entered now into the noetic palaces, \* intercede for those who honour you, \*\* before the Benefactor.

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

Now & Ever ..., in Tone VIII:

**I**n 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.

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: or 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 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.

**On the Aposticha, these Stichera, in Tone I:**

**Spec. Mel.: "Joy of the ranks of heaven ...":**

**H**aving proceeded along the narrow path \* that leadeth unto life, \* ye preserved tranquility of spirit along the way, \* for being fasters, and the glory of the venerable, \* ye mightily overcame the snares of demons; \* wherefore ye were deemed worthy to inherit the heavenly Kingdom \* and now enjoying the delights thereof \*\* ye behold the never waning beauty therein.

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

**Y**our most splendid life astonished the angels \* and clearly frightened the raging demons; \* brightly adorning the gatherings of the faithful, \* enjoining them to ever continue along the path \* that leadeth to the heavenly habitations of Christ; \* Him do ye beseech \* that those who in faith celebrate your all-honored memory, \*\* be delivered from corruption and misfortunes.

**Verse: Precious in the sight of the Lord \* is the death of His saints.**

**O**ffering daily hymns and praise to Christ, \* while dwelling in the desert O venerable ones, \* ye gave your souls and thoughts \* entirely to God alone, \* and like the great Moses, \* entered intractable regions; \* wherefore ye obtained victory over the invisible enemy \*\* and become pure receptacles of the divine Spirit.

**Glory ..., in Tone IV:**

**H**aving loved the Lord and Bridegroom, \* and in obedience to His teaching, \* the maidens disdained bodily weakness, \* and with a pious and fervent spirit, \* subdued their passions, \* and were thereby led into the heavenly palace, \*\* ever rejoicing with ye the venerable.

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

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

**Stavrotheotokion:** “Lament not for Me, O Mother, \* beholding Me thy Son and God hanging upon the Tree, \* Who hath suspended the earth upon the waters unsupported, \* and hath fashioned all creation; \* for I shall arise and be glorified, \* and shall crush the kingdoms of Hades with strength; \* destroying its power \* and delivering those in bondage \* from its wickedness, \* for I am compassionate; \* and I shall bring them to My Father, \*\* in that I am the Lover of mankind.”

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

Troparion of the venerable mothers, in Tone II:

**O** ye who are beautiful in soul and glorious in Christ, \* having betrothed yourselves to the true desire, \* and spurned the betrothal of temporal bridegrooms, \* ye attained maturity in deeds of virtue, \* and were thereby raised to the heights of incorruption, \* abounding in riches, ye became the pillars and rule for monastic women. \*\* Wherefore cease ye never to pray for us who with love celebrate your memory.

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

The Dismissal:

## AT MATINS

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

**O** ye who are beautiful in soul and glorious in Christ, \* having betrothed yourselves to the true desire, \* and spurned the betrothal of temporal bridegrooms, \* ye attained maturity in deeds of virtue, \* and were thereby raised to the heights of incorruption, \* abounding in riches, ye became the pillars and rule for monastic women. \*\* Wherefore cease ye never to pray for us who with love celebrate your memory. (Twice)

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

After the 1<sup>st</sup> chanting of the Psalter, the Sessional Hymn, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

**Y**e forsook the beauty of this world, O venerable ones, \* having exchanged perishable riches \* for those that never pass away \* and are manifestly ever present; \* wherefore we glorify you, together with all the saints, \* and celebrate your sacred memory, \* asking that by your intercessions, \* O blessed ones, \*\* we may obtain great mercy. (Twice)

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

**B**yond understanding and unapproachable is the dread mystery of God wrought in thee, O divinely joyous sovereign Lady; for having conceived the Infinite One, thou didst give birth to Him, clad in the flesh taken from thy most pure blood. Him do thou ever entreat as thy Son, O pure one, that our souls be saved.

After the 2<sup>nd</sup> chanting of the Psalter, the Sessional Hymn, in Tone V:

Spec. Mel.: “Go thou quickly before ...”:

**H**aving adorned your life with abstinence, \* and mortified the passions of the flesh, \* ye obtained victory over the assaults of the enemy, \* O venerable ones; \* appearing as both desert dwellers, \* and rational beacons shining in the world; \* wherefore, O ye blessed ones, \*\* entreat the Lord to have mercy on our souls. (Twice)

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

**F**inding thee to be a haven, a bulwark, a refuge, our hope, protection and fervent help, we, the faithful, hasten to thee and cry out earnestly, exclaiming with faith: Have mercy upon those who place their trust in thee, O Theotokos, and deliver us from transgressions.

After the Polyeleos, the Megalynarion: We bless you, O Venerable Mothers (name), and we honor your holy memory, Instructors of Nuns, and conversers with the angels.

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

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

Spec. Mel.: “That which was mystically commanded ...”:

**K**eeping vigil in secret prayers \* and finding delight in God inspired writings, O blessed ones, \* ye took upon your shoulders the cross of the Lord, \* and following Him in abstinence, \* ye trampled down the deceit of the serpent, \* crying out unto Christ: \*\* O heavenly Bridegroom, be Thou our foundation. (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!

If of Polyeleos rank, and not a Resurrection Service, chant the following:

The Song of Ascents: The first antiphon, in Tone IV:

**F**rom my youth \* do many passions war against me; \* but do Thou Thyself defend \*\* and save me, O my Savior.

**Y**e haters of Zion \* shall be shamed by the Lord; \* for like grass, by the fire \*\* shall ye be withered.

Glory ..., Now & Ever ...,

**I**n 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.

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

**T**he 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 venerable mothers (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 Sessional Hymn, in Tone II:

With the outpouring of tears \* ye extinguished the fire of the passions of the flesh, \* and having kindled the desire for things divine \* and the love of Christ the King, \* ye were dispassionately united to Him; \* wherefore, having entered now into the noetic palaces, \* intercede for those who honour you, \*\* before the Benefactor.

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: Venerable mothers (names) pray to God for us

In bodily weakness, O venerable mothers, ye humbled the powerful enemy and untied yourselves to God, entreat Him to grant strength unto us all.

Awestruck by the comeliness of the Bridegroom and following Him in accordance with the psalmist, ye followed in His life-bearing footsteps, whereby ye humbled the wicked serpent.

O venerable ones, ye adorned your souls by withering the fairness of your bodies with labors of abstinence; and have now, together with Christ the Bridegroom, entered the splendid chambers.

**Theotokion:** Thy womb, O Virgin, was shown to be a splendid receptacle for the merciful Lord, Who became incarnate from thee, illumining all things with the rays of the knowledge 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.

**O** most honored ones, despising the fairness of the body, ye counted transitory glory to be but a dream, and with humility and watchfulness, sought and found God, O ye godly blessed ones.

**T**he sacred relics of the venerable ones radiate cures unto those who approach them with faith, for they draw forth healing from the wellspring of grace, the Savior, Whose voluntary passion they emulated.

**H**aving rejected the world and fleshly wisdom, and by the pangs of abstinence, acquired Christ the most pure Bridegroom, ye were granted to rejoice in the divine heavenly palaces.

**Theotokion:** **T**he sacred clarions of the holy prophets of old, announced beforehand, O most pure Virgin, that thou wouldst give birth unto the Light, as the living book in which the Word, transcending speech, was written without hands,.

#### The Sessional Hymn, in Tone IV:

**H**aving taken upon your shoulders the cross of Christ, \* O all-splendid and venerable ones, \* ye have faithfully followed Him in your ascetic endeavors \* and been manifest as the rule of women monastics; \* and having now inherited the Kingdom on high \* by your divine labors, \*\* unceasingly pray that our souls be saved.

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

**T**he Word of the Father, Christ our God, \* Who was incarnate of thee, \* we have come to know, O Virgin Theotokos, \* who alone art pure, who alone art blessed. \*\* Wherefore, we unceasingly hymn and magnify thee.

**Stavrotheotokion:** **S**he who in latter times gave birth to Thee in the flesh, \* O Christ Who wast begotten of the beginningless Father, \* when she saw Thee hanging upon the Cross, cried out: \* “Woe is me, O Jesus most beloved! \* How is it that Thou Who art worshipped as God by the angels, \* art now crucified by iniquitous men? \*\* I hymn Thee, O Long-suffering One!”

### ODE IV

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

**H**aving withered the beauty of the body by asceticism, the holy women behold now the most pure beauty of their beloved Bridegroom.



**H**aving put off sleep from the eyelids of your souls, O sacred women, ye have put to sleep the needs of your bodies through abstinence.

**Y**our radiant festival, beaming with the light of the Divine Spirit, doth illumine the souls of us who in faith honour you, O venerable ones.

**Theotokion: H**aving conceived abiding love for Thee, O Lord, Who assumed flesh from the most pure Virgin, and moved by divine love, the venerable woman followed in the fragrant wake of Thy myrrh.

#### ODE V

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

**D**ispelling the fog of all sicknesses by the power of the Holy Spirit, O all-honored ones, by the most glorious effulgence of your miracles, ye turn the faithful towards the light of the heavenly Kingdom.

**H**aving died to the world, and been blessed by God, ye have inherited immortal life and been deemed worthy of the divine bridal chambers, O all-honored ones, since ye preserved your lamps un-extinguished, with the oil of your ascetic struggles.

**N**eglecting quickly waning and corruptible life, and being blessed by God, ye abandoned it to those remaining on earth, for having bound yourselves with spiritual love, ye now dwell in the habitations of the righteous.

**Theotokion: G**od the Word, Who preserved thee a Virgin, O thou who knewest not wedlock, voluntarily made His abode within the womb, and was seen as a man, O most pure one; and desiring Him, the maidens followed Him by the asceticism of their splendid life.

#### ODE VI

**Irmos: I** will pour out my prayer unto the Lord, \* and to Him will I proclaim my grief; \* for my soul is filled with evils, \* and my life unto Hades hath drawn nigh, \* and like Jonah I pray unto Thee: \* Raise me up from corruption, O God.

**A**bstinent and humble of heart, watchful and merciful, understanding in the faith and full of perfect love, O sacred women, ye became temples of God and a source of inexhaustible healings.

**O** honored ones, ye spurned the sweet things of life, and endured the pangs of asceticism for the sake of Him Who descended to earth and for our sake lived without a dwelling-place; wherefore, O right wondrous ones, ye have found a hospitable dwelling-place in the Heavens.

**O** all-honored ones, with many vigils ye lulled to sleep the soul-corrupting passions, and now worthily rest with the righteous, making intercession for the world.

**Theotokion:** **I** know thee, O Virgin, to be an intercessor and powerful protector, driving away the temptations, and extinguishing the assaults of the demons; wherefore I ever beseech thee, deliver me from the corruption of my passions.

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

**Kontakion of the venerable mothers, in Tone II:**

**Spec. Mel.: “Having received the grace ...”:**

**H**aving emaciated your bodies by fasting, \* and with ceaseless prayers entreated the Creator, \* that ye might obtain \* the forgiveness of your sins, \* which ye received from God, \* attaining thereby the Kingdom of heaven; \*\* intercede before Christ God for us all.

**Ikos:** **O** God, Thou Who dost close and open the abyss, bringing water up into the clouds, and sending rain to water the face of the earth. Grant also my barren soul, and open mine unworthy mouth, and my stuttering tongue, that I may utter worthy words, and hymn Thy venerable ones, whom Thou Thyself hast glorified, in so far as they despised the sweet things of this world, and for Thy sake emaciated their bodies; that by Thy might they might vanquish the devil, wherefore they received from Thee crowns of endurance; and now, standing before Thee in the heavens with all the saints, they unceasingly intercede for us all.

### **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.”**

**By** love, the venerable ones transformed perishable glory into incorruptible glory, and delighting, rejoicing, and exulting therein, they chant: “O God of our fathers, blessed art Thou.”

**Ye** have been revealed to be multi-lustrous stars, illumining the souls of the faithful with the light of your labors, and teaching them to chant: “O God of our fathers, blessed art Thou.”

**Ye** have been revealed to be like a river of healings, drowning the sea of sufferings and saving those who chant: “O God of our fathers, blessed art Thou.”

**Theotokion:** **R**elease my wretched soul from the bonds of sin and unite it with the perfect love of God, O Birthgiver of God, that I may glorify thee in faith and hymn thee throughout the ages.

### **ODE VIII**

**Irmos:** **By** Thy grace the children became vanquishers \* of both the tyrant and the flames, \* carefully observing Thy commandments, \* wherefore they cried aloud: \* Bless the Lord, all ye works of the Lord!

**T**he virgins subjected the irrational passions to the mind and noetically united with the Bridegroom and Word, chant: “Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout the ages”.

**H**aving been crucified unto the world and pierced with divine love, the sacred virgins wounded with the arrows of abstinence, him who wounded Eve through the tasting of the bitter fruit, hymning Christ throughout the ages.

**O** venerable ones, ye subjected the irrational lusts to reason, and blamelessly betrothed yourselves, O honored ones, to the Bridegroom and Word, chanting: “Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout the ages”.

**Theotokion: H**aving from thy pure blood given birth to Jesus in the flesh, O most pure Virgin Mother, thou didst gather together all the virgins and cry aloud with them: “Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout the ages”.

### ODE IX

**Irmos: Saved by thee, O pure Virgin, \* we confess thee to be truly the Theotokos, \* and together with the choirs of the bodiless hosts \* thee do we magnify.**

**O** ye beautiful and divinely speaking turtle-doves and splendid and pure swallows, ye were brought into the heavenly palaces unto the all-comely Master.

**N**umbered with the choirs on high, ye have made your abode among the assemblies of the elect, ever entreating the compassionate and loving God on our behalf.

**T**he memory of the venerable women hath shone forth throughout the world, enlightening the thoughts of the faithful who ever magnify Christ.

**Theotokion: B**eing the receptacle of the Light, O Virgin, enlighten my soul, darkened by the passions, that I may be delivered from the outer darkness by thine intercessions.

### Exapostilarion in Tone III:

**O** venerable and all-honored ones, by your supplications unto God, deliver from every evil circumstance those who with love and gratitude celebrate your memory, and cleanse the defilement of my soul, despite the little I have hymned you.

**Theotokion: C**ease not, O Virgin, to intercede for us to thy Son and God, the Lover of mankind; for in thee we have placed our hope, and by thine entreaties we who glorify thee in faith, obtain deliverance from every evil circumstance, suffering, transgression, and infirmity.

On the Praises, these Stichera, in Tone IV:

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

**H**aving preserved your virginity inviolate O venerable ones, and led an unspotted and pure life, ye obtained spiritual riches, fulfilling the law of Christ, Whom you followed, leaving the earth and everything that is therein; wherefore Jesus, the Lover of mankind and Savior of our souls, hath granted you heavenly riches and the kingdom of heaven. (Twice).

**A**s lovers of spiritual wisdom, ye revealed within yourselves the active and immortal aspects of the soul; whereby ye strove to spurn the bonds of the flesh and remain free from every pollution of sin and from every impurity, that without spot or wrinkle, O ye god-pleasing women, ye may stand before your Bridegroom pure and undefiled.

**Y**our radiant countenances were effulgently illumined upon your repose, O most praiseworthy ones, for Christ glorified you as His godly-spoken, holy, compassionate, and venerable ones; having lived on earth the life of angels, and pleased God with the splendor of your life.

Glory... Tone I:

**T**hrough abstinence and labors ye laid aside all fleshly cares, O ye venerable ones, and hastening up to the heavenly habitations, ye now enjoy the ineffable goodness beloved by you.

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

**R**ejoice, O holy Virgin Theotokos \* who art one of us, \* thou pure vessel of all the world, \* inextinguishable lamp, \* dwelling-place of the Boundless One, \* indestructible temple! \* Rejoice, thou from whom the Lamb of God was born, \*\* who taketh away the sins of all the world.

**Stavrotheotokion:** **U**pon beholding the Lamb \* lifted up upon the Cross, \* the immaculate Virgin cried aloud, weeping: \* “O my Child most sweet, \* what is this new and most glorious sight? \* How is it that Thou Who holdest all things in Thy hand \*\* hast been nailed to the Tree in the flesh?”

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

Glory ..., in Tone IV:

**H**aving loved the Lord and Bridegroom, \* and in obedience to His teaching, \* the maidens disdained bodily weakness, \* and with a pious and fervent spirit, \* subdued their passions, \* and were thereby led into the heavenly palace, \*\* ever rejoicing with ye the venerable.

Now & Ever ..., Theotokion or Stavrotheotokion:

After Our Father ..., the Troparion of the venerable mothers, in Tone II:

**O** ye who are beautiful in soul and glorious in Christ, \* having betrothed yourselves to the true desire, \* and spurned the betrothal of temporal bridegrooms, \* ye attained maturity in deeds of virtue, \* and were thereby raised to the heights of incorruption, \* abounding in riches, ye became the pillars and rule for monastic women. \*\* Wherefore cease ye never to pray for us who with love celebrate your memory.

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

The Dismissal:

## AT THE LITURGY

### Typika and Beatitudes.

**O** most honored ones, despising the fairness of the body, ye counted transitory glory to be but a dream, and with humility and watchfulness, sought and found God, O ye godly blessed ones.

**T**he sacred relics of the venerable ones radiate cures unto those who approach them with faith, for they draw forth healing from the wellspring of grace, the Savior, Whose voluntary passion they emulated.

**H**aving rejected the world and fleshly wisdom, and by the pangs of abstinence, acquired Christ the most pure Bridegroom, ye were granted to rejoice in the divine heavenly palaces.

**A**bstinent and humble of heart, watchful and merciful, understanding in the faith and full of perfect love, O sacred women, ye became temples of God and a source of inexhaustible healings.

**O** honored ones, ye spurned the sweet things of life, and endured the pangs of asceticism for the sake of Him Who descended to earth and for our sake lived without a dwelling-place; wherefore, O right wondrous ones, ye have found a hospitable dwelling-place in the Heavens.

**O** all-honored ones, with many vigils ye lulled to sleep the soul-corrupting passions, and now worthily rest with the righteous, making intercession for the world.

**Theotokion: I** know thee, O Virgin, to be an intercessor and powerful protector, driving away the temptations, and extinguishing the assaults of the demons; wherefore I ever beseech thee, deliver me from the corruption of my passions.

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

#### Troparion of the venerable mothers, in Tone II:

**O** ye who are beautiful in soul and glorious in Christ, \* having betrothed yourselves to the true desire, \* and spurned the betrothal of temporal bridegrooms, \* ye attained maturity in deeds of virtue, \* and were thereby raised to the heights of incorruption, \* abounding in riches, ye became the pillars and rule for monastic women. \*\* Wherefore cease ye never to pray for us who with love celebrate your memory.

#### Kontakion of the venerable mothers, in Tone II:

**H**aving emaciated your bodies by fasting, \* and with ceaseless prayers entreated the Creator, \* that ye might obtain \* the forgiveness of your sins, \* which ye received from God, \* attaining thereby the Kingdom of heaven; \*\* intercede before Christ God for us all.

### 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 (GAL. 3:23-29)

**B**rethren: 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:** 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)

**A**t 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:** In everlasting remembrance shall the righteous be; He shall not be afraid of evil tidings.