

THE VIGIL SERVICE TO A FEMALE MARTYR.

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

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

Having adorned thy soul with the beauty of virginity * and the blood of martyrdom, * O glorious martyr (**name**), * thou hast handed thyself over unto thy Creator * Who indeed for ever preserveth thee incorrupt; * wherefore, O all-praised one, * thou hast been deemed worthy * to dwell together with the hosts of Angels and Archangels, ** and with the choirs of Apostles, Prophets and Martyrs.

Tied to wheels of torture, * torn by ferocious beasts, * tortured both by fire and water, * thou didst illumine thy mind with the Divine Spirit, * and by the gushing forth of thy blood, manfully overcome the prince of darkness, * wherefore having reposed, * thou now dwellest in the noetic palaces, * bringing thy Martyrdom as a precious dowry ** unto thy Bridegroom, O martyr (**name**).

Sanctified with the blood of Christ thy Bridegroom, * O all-famed martyr, * thou hast adorned the garment of thy flesh with thine own blood; * purifying both the inner and the outer man, * wherefore O most praiseworthy (**name**), * thou wast deemed worthy to dwell in Christ’s effulgent palaces; * beseech Him that those who in faith * celebrate thine all-honored memory ** may be delivered from corruption and every evil circumstance.

Glory ..., Both now ..., Theotokion, in Tone IV:

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

Stavrotheotokion: Upon beholding Thee, the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gave birth to Thee * lamented and maternally cried aloud to Thee: * “O my Son most desired, * How is it that Thou art suspended upon the Tree of the Cross, O Long-suffering One? * How have Thy hands and feet * been pierced with nails by the iniquitous, O Word! ** And how hast Thou shed Thy blood, O Master?”

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

At the right hand of the Savior standeth a virgin, * the great sufferer and martyr (**name**), * arrayed in unconquerable virtues, * adorned with purity and the blood of martyrdom, * joyfully holding her lamp and exclaiming unto Him: * “I have directed my steps according to Thy will, O Christ God, * since I was smitten with love for Thee; * send me not away, O Heavenly Bridegroom!” * Through her intercessions O all-powerful Savior ** send down upon us Thy great mercies.

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

Both now ..., in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Otherwise, Theotokion: No one that fleeth unto thee, O most pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

Stavrotheotokion: The most pure one seeing Thee hanging upon the cross * with maternal tears cried aloud to Thee: * “O my Son and God, * O my sweetest Child, * how is it that Thou sufferest ** such a shameful death?”

The Entrance. The Prokeimenon of the day. The Three Lessons, if appointed.

THE READING IS FROM ISAIAH

Thus saith the Lord: Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: our let them hear, and say, It is truth. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy One of Israel

THE 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 WISDOM OF SOLOMON

The righteous live unto the ages; their reward is also with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand, for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-arming thunderbolts go abroad, and from the clouds, as from a welldrawn bow, shall they fly to the mark. And from the hailstones full of wrath and cast as out of a stone bow the cities shall fall down, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the Thrones of the mighty. Hear therefore, O ye kings, and understand; learn ye that be judges of the ends of the earth. Give ear, ye that rule the people and glory in the multitude of nations, for power is given you of the Lord and sovereignty from the Highest.

On the Aposticha, these Stichera, in Tone IV:

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

Having manfully and wisely withstood * the raging of the tormentor * and his brazen cruelty, * thou, O divinely-wise one, * didst foresee the never-ending delights of the life to come; * which thou, O glorious one, hast worthily received, * having passed from earth * to the heavenly habitations, ** and into the everlasting heavenly choirs.

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

Thou hast been deemed worthy * to behold the magnificence of the Kingdom * and the handsome comeliness of thy Bridegroom Christ, * for adorned with the wounds * of thine uncompromising martyrdom, * thou didst worthily approach the Source of all blessedness; * from Whom thou, O blessed one, * hast been richly rewarded ** with the fruits of divine joy and everlasting glory.

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

Neither the yoke of hard labor, * nor feminine weakness, * neither starvation nor painful wounds * could withhold thee, O all-praised one, * from exhibiting thy firm resolve in martyrdom, * and having joyfully suffered torments with thy fervent soul, * thou hast been adorned with a crown of grace, * ever abiding in the heavenly dwelling places, ** standing before thy Creator.

Glory ..., in Tone V:

From thy youth thou hast loved Christ the King of glory, * wherefore He betrothed thee as a virgin bride unto Himself * in a pure unblemished union; * for of His own will He granted thee strength against adversaries and the passions, * and revealed thee to be invincible * in thine endurance of the most painful wounds and grievous torments, * adorning thee with a twofold crown * and placing thee on His right hand like a resplendent queen. * Pray Him, O thou honorable and long-suffering martyr (**name**), * that those who hymn thee be granted salvation, ** eternal life and great mercy.

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

Both now ..., in Tone V:

Thou art the temple and portal, * the palace and throne of the King, * O most honored Virgin, * through whom Christ the Lord, my Redeemer, * Who is the Sun of righteousness, * hath revealed Himself unto those who sleep in darkness, * deigning to enlighten those * whom He hath fashioned in His image by His own hand. * Wherefore, O all-hymned one, * as thou hast acquired a mother's boldness before Him, ** entreat Him without ceasing, that our souls be saved.

Otherwise, Theotokion: We bless thee, O Virgin Theotokos, * and we, the faithful, glorify thee as is meet, * thou unassailable city, * impregnable rampart, ** and steadfast intercession and refuge of our souls.

Stavrotheotokion: Beholding her Lamb lifted up upon the Cross, * the Virgin and Maiden blessed by all, * cried aloud with tears: * "Woe is me, O my Son * How canst Thou die, being God, ** and immortal by nature?"

The Troparion from the Typicon; 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, in that Thou art merciful, save Thou our souls.

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT MATINS

On “God is the Lord ...,” the 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, in that Thou art merciful, save Thou our souls. (Twice)

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

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

Spec. Mel.: “The Co-beginningless Word ...”:

Piously giving thyself to the Almighty, * thou, O honored one, did not yield thyself to the will of the impious tyrant, * but firmly endured dark confinement and wounds from fire, * wherefore thou hast ascended unto God, O Divinely-wise Martyr (**name**). ** Pray for us who celebrate thy holy memory. (Twice)

Glory ..., Both now ..., Theotokion, in Tone V:

O fervent and invincible intercessor, * diligent and unashamed hope, * rampart, protection and haven * of those who have recourse to thee, * O pure Ever-virgin do thou, together with the angels, * entreat thy Son and God, ** that He grant peace, salvation and great mercy to the world.

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

Spec. Mel.: “Thy Tomb, O Savior ...”:

Thou, O honored one, * hast extinguished the fire of torments with the dew of the spirit, * and having now departed unto the divine and immaterial light * thou, O (**name**), dost besprinkle the faithful with drops of healing, * extinguishing the flame of the passions * by the power of the Spirit. (Twice)

Glory ..., Both now ..., 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.

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: **O**ur God is refuge and strength, a helper in afflictions which mightily befall us.

After the Polyeleos the Sessional Hymn, in Tone IV:

Spec. Mel.: “Having been lifted up upon the Cross ...”:

Let us the multitude of the faithful with grace hymn (**name**), * who willingly came unto Christ * and having adorning her heart with virtues, * shamed the insolent

tormentors, * shining forth like a sun in the midst of the lawless, * and after her repose appearing unto those on earth, ** confirming her sanctity and the power of God. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

Having heard from the Angel the good-tidings * and having received in thy womb the Word * thou didst give birth to Emmanuel, * God Incarnate, ** do thou, O Theotokos, ever pray that our souls be saved.

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

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

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

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

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

Prokeimenon, in Tone IV:

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

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

Let every breath.

THE GOSPEL ACCORDING TO ST. MATHEW (15: 21-28)

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

After the 50th Psalm:

Glory ..., in Tone VI:

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

Both now ...,

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 VI:

At the right hand of the Savior standeth a virgin, * the great sufferer and Martyr (name), * arrayed in unconquerable virtues, * adorned with purity and the blood of Martyrdom, * joyfully holding her lamp and exclaiming unto Him: * “I have directed my steps according to Thy will, O Christ God, * since I was smitten with love for Thee; * send me not away, O Heavenly Bridegroom!” * Through her intercessions O All-powerful Savior * send down upon us Thy great mercies.

The Canon, in Tone VIII:

ODE I

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

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

By her wondrous actions the all-praised maiden (name) inspires the choirs of heavenly hosts above and those of us here on Earth below to hymn her holy deeds.

The Master of all loved the beauty of thy most fair heart, O all-praised one, wherefore He hath made thee worthy to dwell in the heavenly dwellings.

Thou, O Martyr, without fear underwent suffering, manifold wounds, and execution, taking with thee the sustaining grace of the Savior which helped thee to endure.

Theotokion: We ever hymn thee, O most pure Theotokos, who above nature hast given birth unto the pre-eternal Incarnate and supremely divine Word.

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 doth hymn Thee.

Thou O all-praised (name), didst appear before thy judges with a courageous soul, vanquishing the cowardly enemy.

Sporting neither blemish in thy beauty, nor any failing in thy soul, Christ received thee as a fair bride in His incorruptible palaces.

O all-praised Martyr of Christ (name), heal the scars of my soul, and by thine intercessions still the stormy seas of my life.

Theotokion: All Orthodox Christians have acquired in thee a refuge and an unshakable rampart, wherefore we unceasingly magnify thee, O thou who knewest not wedlock.

The Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the wisdom ...”:

With the streams of thy blood * thou hast drowned the wicked, O all-praised Martyr of Christ, * and from joyous clouds of grace thou dost ever water the spiritual meadows, * rearing up therein the fruits of faith; * wherefore after thy repose thou hast appeared lustrously as a luminous cloud, * shedding forth the testimony of thy life. * O all-praised spiritual athlete (**name**), * pray to Christ God that those whom with love honor thy holy memory * be granted the remission of their sins.

Glory ..., Both now ..., 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, * worthily glorify thine all-holy 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.

Stavrotheotokion: **U**pon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

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

Presenting thyself as an unstained mirror of divine understanding, thou, O Martyr, doth shine forth in the midst of women sufferers like a golden lamp of priceless beauty.

Thou didst not offer sacrifice unto the dumb demons, O invincible Martyr (**name**), but rather with love desired to receive a life-bestowing death for thy piety.

With the other passion-bearers, O unblemished (**name**), thou didst bear upon thy body countless wounds, and yet remained without pangs through the manifestation of divine love.

Theotokion: As the only Sinless One, grant deliverance from ignorance unto us, and peace to Thy world, O God, through the intercession of her who gave birth to Thee.

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.

Having learned the difference between the spiritual day and the darkness of the world, thou didst rebuke the contentious spirit.

Imagining he would be able to weaken thy divine strength, O Martyr (name), the most cunning enemy hath only made himself a subject of derision.

Grant unto me, O all-praised one, enlightenment and peace, and by thine intercessions disperse the great agitation and confusion that afflicts my soul.

Theotokion: We hymn thee as a Virgin, O Theotokos, even after child-birth, for thou hast brought forth into the world God the Word in the flesh.

ODE VI

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

Bearing valiant wisdom of mind while in thy feminine body, thou, O glorious one, didst not fear beasts of land and sea.

Vanquishing the pride of thy tormentors, thy soul remained unharmed, O invincible Martyr, wherefore thou didst receive a crown of victory.

As righteous and beautiful, as honorable and resplendent with the radiance of virginity, the Bridegroom, even the Lord, hath brought thee to Himself, O most glorious martyr.

Theotokion: As the only one who hath given birth in the flesh unto the Word, we beseech thee to deliver our souls from the snares of the enemy.

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

Kontakion, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Finding thine all-revered temple * to be a source of healing for our souls, * we the faithful with a loud voice cry unto thee, * O greatly renowned maiden-Martyr (name), ** entreat Christ God unceasingly on behalf of us all.

The Ikos: Having gathered together today let us worthily honor the Martyr of Christ (name), that by her intercessions, our souls and bodies be may delivered from all pestilence, earthquake and plague, and that we may pass our lives in humility, and thereby be granted to praise God together with all the saints that pleased Him in ages past, and to walk in the un-waning light. For Thou, O Savior, hast bedewed with Thy mercies all those who in faith praise her. Wherefore we cry unto her, unceasingly pray 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.”**

The manly-courage of the divine Martyrs is beyond understanding, for the Creator of maketh His creation subject to those who in the midst of their suffering cry out: “O God of our Fathers, blessed art Thou.”

The glorious maiden hath silenced the wicked mouths of her tormentors and subdued the pride of the lawless, while in the Holy Spirit she divinely sang: “O God of our Fathers, blessed art Thou.”

Of old, the trio of devout youths burned those who superheated the fiery furnace; and now, as then, the Divinely-wise maiden, hymning the Trinity, inspires us to sing: “O God of our Fathers, blessed art Thou.”

Theotokion: **O** Savior, when thou didst deign to accomplish our salvation; Thou didst enter the womb of the Virgin and reveal her to be a sure intercessor for all the world: “O God of our Fathers, blessed art Thou.”

ODE VIII

Irmos: **The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.**

The exceedingly blessed among women (**name**), having been rewarded with grace from the Most High, now hymneth, praising Christ throughout all ages.

Strengthened by the thought of the Bridegroom and caring for things spiritual, thou didst give up thy body, even unto death, and inherited eternal life.

The Bridegroom, mysteriously descending unto the most pure maiden in the furnace, hath, by the dew of the Holy Spirit, and in accordance with the good pleasure of the Father, saved her who hymneth Christ throughout all ages.

Theotokion: **D**espise not, O pure Virgin; those that seek thine aid, and who chant and extol thee throughout all ages.

ODE IX

Irmos: **With never ceasing praises we magnify thee, * the Mother of God Most High, * who art higher than the most pure hosts, * and who beyond comprehension knew not wedlock, * yet hath truly given birth to God.**

From on high thou wast granted to understand that the flow of thy blood was a token of thy future incorruptible life, O all-praised martyr, wherefore thou hast appeared unto all who draw nigh to thee, to be an inexhaustible treasury of healings.

In accordance with the law of nature, O divinely-wise one, thou didst suffer death, which thou didst willingly endure; and upon death, which was witnessed to by the flow of thine own blood, thine all-precious body was laid to rest remaining incorrupt.

As the fairest bride of Christ and an illumining sun, as a truly chosen turtle-dove and as a fertile olive tree more comely than the cedars of Lebanon we all praise thee, O godly-revered (name).

Theotokion: O bride who knewest not wedlock, receptacle of sweet fragrance, the true and immaculate Virgin and Mother who received in thy womb the heavenly rain descending from the cloud of light, thee do we magnify.

Exapostilarion in Tone III:

As a bride betrothed to the Bridegroom * thou wast adorned with the virtuous desires of thy heart, * and as one chosen thou hast entered into the resplendent palaces on high, * as a maiden carrying the lamp of her virtues, O (name) * thou dost reign ever rejoicing with Him Who exists throughout all ages.

Glory ..., Both now ..., Theotokion in Tone III:

Thee do we sinners have as our aid * O most pure Virgin. * By thy maternal supplications ** render thy Son reconciled with us.

On the Praises, these Stichera, in Tone III:

Beholding the God-pleasing celebration * of the martyr (name), * let us the faithful sing a hymn of thanksgiving unto our God * Who is wondrous in His saints. * For He hath vanquished the might of the enemy * with a weaker vessel, * and hath shown forth His divine power in the frailty of a virtuous woman, * for by her intercessions He saveth our souls. (Twice)

Having mingled the cup of truth with the blood of martyrdom, * the all-praised Martyr of Christ (name), * doth ever offer words of wisdom to those who are wisely gathered by her, proclaiming: * “Draw from the nectar of martyrdom, * given to you as a pledge of the Resurrection”, * for it driveth away unbelievers and purifieth the passions, * and preserveth the souls of the devout who call upon the Savior exclaiming: * “Thou Who hast filled us with the sweet streams of the grace of the Spirit, save our souls.”

Let us, whose souls have been sealed by the blood of Christ’s redemption, * with joy draw spiritual inspiration from the holy well-spring of martyrdom, * which prefigureth both the life-bearing passion of our Savior * and eternal glory; * let us cry out unto Him; * “O Lord, who art glorified in thy saints, * through the intercessions of Thy most glorious passion-bearer (name) save our souls.

Glory ..., in Tone VI:

Proceeding along the path of martyrdom, * thou, O all-honored (name), * hast escaped the counsels of the tyrant; * for, as a wise maiden, thou hast entered into the courts of thy Lord * carrying the lamp of thy virtues, * and since thou art a valiant Martyr * thou hast been granted the grace to cure the passions of the flesh. * by thine intercessions before God, * also cure us who hymn thee, of spiritual infirmities.

Both now ..., Theotokion in Tone VI:

We have come to know God * Who was incarnate of thee, * O Virgin Theotokos.
** Him do thou entreat for the salvation of our souls.

Stavrotheotokion: **U**pon seeing Thee hanging upon the Cross * the most pure one weeping, cried aloud with a mother's grief: * "O my Son and my God, O my sweetest Child, ** how dost Thou endure this shameful suffering?"

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

Glory ..., in Tone V:

From thy youth thou hast loved Christ the King of glory, * wherefore He betrothed thee as a virgin bride unto Himself * in a pure unblemished union; * for of His own will He granted thee strength against adversaries and the passions, * and revealed thee to be invincible * in thine endurance of the most painful wounds and grievous torments, * adorning thee with a twofold crown * and placing thee on His right hand like a resplendent queen. * Pray Him, O thou honorable and long-suffering martyr **(name)**, * that those who hymn thee be granted salvation, ** eternal life and great mercy.

Both now ..., Theotokion or Stavrotheotokion:

After Our Father ..., the 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, in that Thou art merciful, save Thou our souls.

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

Thou O all-praised (**name**), didst appear before thy judges with a courageous soul, vanquishing the cowardly enemy.

Sporting neither blemish in thy beauty, nor any failing in thy soul, Christ received thee as a fair bride in His incorruptible palaces.

O all-praised Martyr of Christ (**name**), heal the scars of my soul, and by thine intercessions still the stormy seas of my life.

Bearing valiant wisdom of mind while in thy feminine body, thou, O glorious one, didst not fear beasts of land and sea.

Vanquishing the pride of thy tormentors, thy soul remained unharmed, O invincible Martyr, wherefore thou didst receive a crown of victory.

As righteous and beautiful, as honorable and resplendent with the radiance of virginity, the Bridegroom, even the Lord, hath brought thee to Himself, O most glorious martyr.

Theotokion: **A**s the only one who hath given birth in the flesh unto the Word, we beseech thee to deliver our souls from the snares of the enemy.

The Troparion and the 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, in that Thou art merciful, save Thou our souls.

Kontakion, in Tone II:

Finding thine all-revered temple * to be a source of healing for our souls, * we the faithful with a loud voice cry unto thee, * O greatly renowned maiden-Martyr (**name**), ** entreat Christ God unceasingly on behalf of 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 2nd EPISTLE TO THE CORINTHIANS (6:1-10)

Brethren: We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time;

behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Alleluia, in Tone I: I waited patiently for the Lord, and He was attentive unto me, * and hearkened unto my supplication.

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

THE GOSPEL ACCORDING TO ST. MARK: (5:24-34)

At that time, Jesus went: and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in (her) body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

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