

THE 26th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY VENERABLE MARTYR PARASCEVA
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O the all-glorious wonder wrought in thee, O wise Parasceva! For suffering earnestly, thou didst manfully cast down the pride of Antoninus. Wherefore, having been vouchsafed the honors of crowns and the calling of the Most High, O honored one, cease thou never to pray to the Lord in behalf of thy servants, who honor thee with faith, that we may find mercy. *(Twice)*

O most praised martyr of Christ, having desired Christ the Lord with all thy soul, thou didst accept the most cruel wounds of torments, and thy sides lacerated with scourges, thou didst endure all these lashings out of love for thy Beloved, and hast received crowns from Him. Wherefore, we render thee goodly praise, O divinely blessed one. *(Twice)*

O most glorious and venerable martyr, who can recount the reward of thy labors, the valiant miracles of thy martyrdom, and the endurance and meekness which thou didst show, as though thou wast an incorporeal being, O honored one? Wherefore, thou hast been shown to be a converser with the angels, O Parasceva, bride of the King of all, thou vessel of the Spirit.

Wielding the cross mightily, as though it were a sword, O venerable martyr, and having faith as a shield, hope as a breastplate, and love as a bow, beheaded, thou didst vanquish enemies visible and invisible with divine power; and thou joinest chorus with the angels, O Parasceva, praying for those who hymn thee.

Glory ..., in Tone VI:

O most glorious Parasceva, victorious virgin martyr, pray thou that, through thy mediations before God, those who celebrate thy suffering as is meet may be delivered from temptations, tribulations and the judgment which is to come, O most hymned martyr.

Now & ever ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand 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 forever. 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 He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and

understood not, neither laid they up this in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Aposticha, these stichera, in Tone IV:

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

Giving thyself over to torment full of suffering, O most glorious one, thou didst endure it with manly mind, and didst demolish the temples of the Greeks as though they were dust; and by the power of the Cross thou didst trample underfoot the enemy who boasteth that he will set his throne in the heights of the stars; for he was cast down before thy feet, fluttering about like a sparrow.

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

By the providence of God an angel showed forth the weight of the great tablet of stone to be like a leaf and made the burning of the fire to be like a dew-laden breeze, such as of old the vision of the fourth Person in the fire was for the youths, with whom the martyr cried out: "Great is Thy mercy, O most Compassionate One! Wherefore, rejoicing, I honor thy most hymned name."

Stichos: And He set my feet upon a rock, and He ordered my steps aright.

Having preserved the purity of thy body and the radiance of thy soul throughout all thy life, thou wast shown to be undefiled; and desiring Christ the Bridegroom, thou didst straightway hasten after sweet noetic fragrances, O honored and glorious Parasceva. And now do thou entreat the Savior of all, that He grant remission of sins unto those who celebrate thy memory with faith.

Glory ..., in Tone VI:

Come, all ye ends of the earth, let us celebrate a spiritual triumph and praise the virgin martyr of Christ, saying: Rejoice, O all-venerable and divinely honored Parasceva! Rejoice, O thou who didst undertake goodly martyrdom! Rejoice, thou who art equal in honor with the martyrs and sharest the abode of the venerable! With them pray that our souls be saved.

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

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

Troparion, in Tone I:

Possessed of a readiness in accord with thy name, O namesake thereof, thou didst choose as a companion a faith equal to thy name, O victorious Parasceva; wherefore, thou pourest forth healings, and prayest for our souls.

Now & ever ..., Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

AT MATINS

On "God is the Lord ...", the troparion of the saint, in Tone I:

Possessed of a readiness in accord with thy name, O namesake thereof, thou didst choose as a companion a faith equal to thy name, O victorious Parasceva; wherefore, thou pourest forth healings, and prayest for our souls. (Twice)

Glory ..., Now & ever ..., Theotokion:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Having loved Christ the most comely and adorned thy soul with purity, as an undefiled martyr thou didst draw nigh unto Him by all manner of labors and tribulations, and hast been vouchsafed the heavenly bridal-chamber. Him do thou entreat for us who honor thee, O most lauded Parasceva.

Glory ..., Now & ever ..., Theotokion:

O Theotokos, unworthy though we are, we shall never cease to speak of Thy powers, for if thou didst not intercede for us in prayer, who would deliver us from so many misfortunes, and who would have kept us free until now? We shall never depart from thee, O Mistress, for thou dost ever save thy servants from all manner of evils.

After the second chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

As an undefiled and pure ewe-lamb thou didst mystically yoke thyself to the Lord, adorning thyself with purity of life and the beauty of thy suffering. Wherefore, thou hast received the grace of healings, curing our infirmities with the power of the Spirit.

Glory ..., Now & ever ..., Theotokion:

Fleeing with love to thy goodness, we all acknowledge thee to be the Mother of God, the truly Virgin, who wast shown to be so even after giving birth; for thee do we sinners have as our intercessor, and thee have we acquired as our salvation amid perils, the only most immaculate one.

Polyeleos, and this magnification: We magnify thee, O holy passion-bearer Parasceva, and we reverence thine honored sufferings, which thou didst endure for Christ.

Selected Psalm verses:

A: Our God is refuge and strength.

B: A helper in afflictions which mightily befall us.

Glory ..., Now & ever ..., Alleluia..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Wedded to the Lord in godly manner, thou didst offer Him thy blood and sacrifice as a gift, O passion-bearer and maiden Parasceva; and as is meet thou hast reached the divine bridal-chamber, continually full of ineffable radiance. Wherefore, spiritually celebrating thy holy and honored memory, we glorify the Savior and cry out to thee with faith: Entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love. (Twice).

Glory ..., Now & ever ..., Theotokion:

All we, the generations of mankind, bless thee who without seed gavest birth to God in the flesh, as her who alone among women was Virgin; for the fire of the Godhead made its abode within thee, and thou didst give suck unto our Lord and Creator as a babe. Wherefore, we, the race of angels and of men, glorify thine all-holy birthgiving as is meet, and with one accord cry out to thee: Entreat Christ God, that He grant remission of transgressions unto those who with faith worship thine all-holy birthgiving.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the wellsprings of Israel.

Let every breath praise the Lord:

GOSPEL ACCORDING TO ST. MATTHEW, §62 [MT. 15: 21-28]

At that time, Jesus went 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 Psalm 50, this sticheron, in Tone I:

Thou hast been reckoned among the ranks of those on high, O glorious one, having forsaken the world and loved Christ. O all-honored Parasceva, ask for us peace and great mercy.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and the canon of the great-martyr, with 8 troparia.

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

O most praised and glorious martyr Parasceva, pray that, by thy petitions to the Lord, grace may be granted us who hymn thy radiant memory.

Thinking to break the power of thine endurance, O martyr, with threats the governor commanded thee to worship graven images; yet by thy wise words thou didst set his audacity at naught.

Casting down the wiles of the enemy with the weapon of the Cross, thou wast shown to be the beauty of the martyrs, and thou didst preach the pious Faith, as a martyr vanquishing the cruelty of the rulers.

Theotokion: The Word was born of thine all-pure blood, O Mistress, receiving animate flesh; and with divine power He hath restored us who fell through the venom of the deceiver.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

The divine Spirit made steadfast what was weak and showed the divine radiance of thy soul to be most splendid.

Strengthened by the power of Christ, O martyr of Christ, like the hardest of diamonds thou didst endure pitiless lashings with leather cords.

With love for God, in the arena thou didst steadfastly endure the flogging of thy body with scorpions and countless other beatings.

Theotokion: Thou alone, O Mother of God, wast the bestower of heavenly blessings upon those on earth; wherefore, we say to thee: Rejoice!

Kontakion, in Tone VIII:

Come, ye faithful, and let us melodiously sing a hymn to the passion-bearer Parasceva, for she shineth forth miracles in the world, dispelling the darkness of deception and granting abundant grace to the faithful who chant: Rejoice, O much suffering martyr!

Sedalion, in Tone V:

Having consecrated thyself for Christ from earliest childhood, thou didst please Him, the Savior of all, as a martyr; and steadfastly trampling the audacity of the tyrants underfoot, thou didst endure sufferings with manliness. Wherefore, Christ, crowning thee, led thee into the heavenly bridal-chamber of glory. O right wondrous Parasceva, entreat Christ God, that He grant us remission of sins.

Glory ..., Now & ever ..., Theotokion:

All of us, the generation of men, call thee, the Virgin, blessed, who alone among women gavest birth unto God in the flesh without seed; for the fire of the Godhead dwelt within thee, and with milk thou didst nurture the Creator and Lord as a babe. Wherefore, we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving!

ODE IV

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Having received healings, gifts and visions, O glorious one, thou dost ever pour forth streams of grace upon those who honor thee with faith and have recourse to thy temple.

Truly lacking any blemish and defilement, but having acquired sanctification of body, thou didst behold the angels, and with them didst cry out: Glory to Thy power, O Lord!

How fearful was the sign of the dread day, when the suffering of the Savior was depicted in thy womanly body, and thou didst behold the Cross, the reed, the crown [of thorns] and the sponge.

Theotokion: Thou didst conceive without knowing wedlock, O Virgin, and even after giving birth thou wast shown to be virgin still. Wherefore, with unceasing voices and unwavering faith we cry out to thee: Rejoice, O Mistress!

ODE V

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Thou didst struggle, O honorable one, and before the tribunal didst intellectually best the all-wise rhetors of the tyrant, preaching Christ.

Possessed of a steadfast mind, with unwavering thought thou didst put to shame all the worship of the idols by thine understanding of the Scriptures.

Joining chorus with the divinely wise virgins, thou wast vouchsafed a noetic bed and bridal-chamber, O glorious Parasceva.

Theotokion: **O** Bride of God, we find thee to be an unbreakable sword against the enemy, for we have acquired thee as our anchor and hope of salvation.

ODE VI

Irmos: **I** will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side

The great slab of rock which was set upon thy breast and the nails which pierced thy hands did the Lord speedily remove with His divine hand and the coming of His angel, O glorious martyr.

We glorify thee as a new protomartyr Thecla, for thou didst preach to all, didst enlighten many with the divine word, and didst lead unbelievers to the divine Faith.

Thy mellifluous mouth opened, boldly teaching the knowledge unto all, O treasury of divine dogmas, Parasceva, adornment of the martyrs.

Theotokion: **O** wonder stranger than all other wonders! For the Virgin, conceiving in her womb Him Who encompasseth all things, without knowing man, was not restricted.

Kontakion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Finding thy temple to be a source of spiritual healing, O most honored one, therein all the faithful honor thee aloud, O glorious and venerable martyr Parasceva.

Ikos: **T**he Bridegroom, summoning thee as His bride, adorned thee with the crown of immortality, O divinely wise and most praised Parasceva, and hath numbered thee among the honorable martyrs who have received their crowns. Rejoicing with them, be thou mindful of those who celebrate thy holy feast and come together in thy temple; for standing forth now therein, with all our soul we offer thee hymns, O glorious and venerable martyr Parasceva.

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Preserved by the Lord before the tribunal of the ungodly, O martyr, thou didst firmly strengthen thy hands; and consumed by the flame, then thou didst sing, saying: Blessed art Thou, O my God and Lord!

The burning fire in no-wise consumed thee, but burned up the ungodly, O maiden; and Christ preserved thee unharmed, as of old with His mighty hand He preserved the fearless youths in the midst of the thunderous fire.

"Let the demonic idols and gods perish, who did not fashion the whole earth and heaven with wisdom!", didst thou cry. "Christ the Lord is the Creator of all things!", didst thou proclaim.

Theotokion: Rejoice, O sanctified and divine habitation of the Most High! For through thee, O Theotokos, hath joy been granted those who cry: blessed art thou among women, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Thou didst show them to be not gods, but lying demonic apparitions, O martyr, and didst in every way trample them underfoot and didst utterly destroy them, unceasingly crying out in gladness unto Christ: Bless the Lord, all ye works of the Lord!

When the temple of the idols quaked on earth at thy coming, O honored one, Apollo fell and the idols were pierced through by the power of the precious Cross wherewith thou wast mystically protected; and with great boldness thou didst cry out: All ye works, bless ye the Lord!

Wounded by Thy beauty and love, O Christ, the pure Parasceva endured the burning of the fire, crying out: Suffering steadfastly now in the fragrance of Thy divine myrrh, I run unceasingly after Thee, glorifying Thy divine name.

Theotokion: Thou alone among all generations, O all-immaculate Virgin, wast shown to be the Mother of God. Thou wast the abode of the Godhead, O all-pure one, yet wast not consumed by the fire of the unapproachable Light. Wherefore, we all glorify thee, O Mary Bride of God.

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Thou didst spurn this fleeting and transitory life, O divinely wise martyr, having beheld the inconceivable beauty of thy Bridegroom, and been manifestly tortured for Him. Wherefore, thou didst receive an imperishable crown, O good virgin.

Having heard the voice of God answering the pleas of thy heart from heaven, O Parasceva, thou didst vigilantly finish the race, O honored martyr, fleeing to Him when thy precious head was cut off.

Entreat Christ, O Parasceva, that He grant victory over the enemy, remission of sins, and deliverance from misfortunes unto all who with most fervent faith come to thy divine temple.

Theotokion: **T**hou wast shown to surpass the cherubim and to be more exalted than the heavens, O pure Virgin Mary, having given birth to the Angel of great Counsel, the coming Judge of all, Who with the Father is equally without beginning.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Strengthened by the Cross of thy Lord, O good virgin, thou didst vanquish the audacity of the tyrants, suffering valiantly, O martyr; and thou hast gone forth to the victory crowns of Christ, O most wondrous Parasceva, praying for us who honor thee with love.

Glory ..., Now & ever ..., Theotokion:

O Mary, most pure golden censer, thou wast a receptacle of the indivisible Trinity, in whom the Father was well pleased, the Son dwelt, and the most Holy Spirit, Who overshadowed thee, showed thee to be the Theotokos, O Maiden.

On the Praises, 4 stichera, in Tone I:

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

Joining chorus in the courts of the Lord with the other wise virgins, O honorable martyr, from Him thou didst receive the grace to heal sicknesses and to drive out unclean spirits from those who approach thee with faith, O wise one. **(Twice)**

O honored virgin, who crushed the might of the idolatrous tyrants and directed thy steps unto God, thou wast in nowise afraid of the blows of leaden mallets, of fire, the laceration of thy flesh, boiling cauldrons, or beheading by the sword.

Having first caused thy body to wither through asceticism, and having later suffered, strengthened in mind, thou wast revealed to all as a sword forged in heaven, O martyr of Christ, tried by tortures like gold in a crucible, O good virgin.

Glory ..., in Tone II:

In the city of our God, on His holy mountain, there didst thou make thine abode, keeping thy lamp ever lit, and we hear the boast of the virgin: O virginity, temple of God! O virginity, glory of the martyrs! O virginity, friendship with the angels!

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

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

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the venerable martyr:

The divine Spirit made steadfast what was weak and showed the divine radiance of thy soul to be most splendid. (Twice).

Strengthened by the power of Christ, O martyr of Christ, like the hardest of diamonds thou didst endure pitiless lashings with leather cords.

With love for God, in the arena thou didst steadfastly endure the flogging of thy body with scorpions and countless other beatings.

The great slab of rock which was set upon thy breast and the nails which pierced thy hands did the Lord speedily remove with His divine hand and the coming of His angel, O glorious martyr.

We glorify thee as a new protomartyr Thecla, for thou didst preach to all, didst enlighten many with the divine word, and didst lead unbelievers to the divine Faith.

Thy mellifluous mouth opened, boldly teaching the knowledge unto all, O treasury of divine dogmas, Parasceva, adornment of the martyrs.

Theotokion: **O** wonder stranger than all other wonders! For the Virgin, conceiving in her womb Him Who encompasseth all things, without knowing man, was not restricted.

Troparion, in Tone I:

Possessed of a readiness in accord with thy name, O namesake thereof, thou didst choose as a companion a faith equal to thy name, O victorious Parasceva; wherefore, thou pourest forth healings, and prayest for our souls.

Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

Kontakion, in Tone VIII:

Come, ye faithful, and let us melodiously sing a hymn to the passion-bearer Parasceva, for she shineth forth miracles in the world, dispelling the darkness of deception and granting abundant grace to the faithful who chant: Rejoice, O much suffering martyr!

Kontakion, in Tone IV:

Finding thy temple to be a source of spiritual healing, O most honored one, therein all the faithful honor thee aloud, O glorious and venerable martyr Parasceva.

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the wellsprings of Israel.

EPISTLE TO THE CORINTHIANS §181 [II COR 6:1-10]

Brethren: As workers together with Christ, 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 succored thee: Behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense 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 labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, 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: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Stichos: And He brought me up out of the pit of misery, and from the mire of clay.

GOSPEL ACCORDING TO LUKE, § 33 [LK. 7: 36-50]

At that time, one of the Pharisees desired Jesus that He would eat with him. And He went down into the Pharisee's house, and sat down to meat. And behold, a woman in the city, who 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 who 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 who 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 thy house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hair 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 those who 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.