

# THE MONTH OF FEBRUARY

## THE 1<sup>ST</sup> DAY

COMMEMORATION OF OUR VENERABLE MOTHER BRIGID,  
ABBESS & WONDERWORKER OF KILDARE

### AT GREAT VESPERS

*After the Introductory Psalm, we chant "Blessed is the man...", the first antiphon.*

*On "Lord, I have cried...", 6 stichera: 3 in Tone I—*

Come, ye faithful, from the west and from the north, from the sea and from the east: let us make haste to the radiant feast, glorifying the wise enlightener of the Irish land and praising her struggles; and, clapping our hands, let us cry aloud: Glory to Thee, O Christ God, Who art wondrous in Thy saints!

Having brought to thy homeland the light of Orthodoxy, which is that of the threefold Sun, and which heralded the day of salvation, O venerable one, by thy life didst thou instruct the people who, having been enlightened by faith, cried out: Glory to Thee, O Christ God, Who art wondrous in Thy saints!

Forsaking princely rank and spurning earthly glory, thou didst choose slavery to Christ and voluntary poverty, desiring the angelic rank. Wherefore, having found thee to be a new and fervent intercessor, we cry out in thanksgiving: Glory to Thee, O Christ God, Who art wondrous in Thy saints!

*In Tone V:* Imitating the apostles of Christ, as the disciple of the holy Patrick thou didst diligently plant the Orthodox Faith in thy homeland, O most honorable Brigid. Wherefore, celebrating thy commemoration, we now piously honor thy labors, glorifying Christ Who gave thee strength.

*In Tone II:* The Lord said to His disciples: "It is better to enter life with one eye, rather than, having two eyes, to destroy the soul." Wherefore, having destroyed one eye, O venerable one, thou didst rejoice, for thus didst thou smooth thy way to the monastic life.

Like unto the evening star, which appeareth to the west of the sun, thou didst shine, O venerable one, illumining the night of unbelief and heralding the spiritual dawn of the right Faith. Wherefore, we cry aloud to thee: Rejoice, O Brigid, thou instructor in Orthodoxy!

*Glory..., in Tone VI—*

When the host of unbelievers besieged thy city, desiring to destroy it and give it over to the fire, and the Christians were filled with fear and trembling, and earnestly besought thine aid, O venerable one, thou didst show thyself to be a dread commander, turning their own deadly weapons against the enemy themselves, and bringing confusion upon the camp of the foe. Wherefore, saved by thine intercessions, the people cried out: Rejoice, O most glorious Brigid, who hast hastened to our aid!

*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!

*O gladsome Light. Prokimenon of the day. Three readings:*

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.

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. Those who 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.

READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is 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 a 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-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, 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 who be judges of the ends of the earth. Give ear, ye who rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Most High, Who shall try your works, and search out your counsels.

*At Litia, the sticheron of the temple, and these stichera, in Tone IV—*

Having found the straight path which leadeth to eternal life, O venerable one, thou didst lead to Christ those who sought the monastic life, and didst shepherd them wisely in

the convent of Kildare, which flourished like a spiritual garden, watered by thy tears before God and protected from adverse winds by the wall of thy prayers.

*Glory..., in the same tone—*

Beholding the multitudes of those who sought salvation and knocked at the gates of the convent of Kildare, thou didst open unto them the portals of the monastic life with joy, and with humility of mind didst instruct those who came to struggle with thee, giving thanks to Christ God and crying out: Lo! here am I and the children that God hath given me!

*Now & ever...: Theotokion, in the same tone—*

Having obtained the adoption of the human race from the lips of Christ, O all-immaculate one, deprive us not of thy maternal care, O Theotokos, for though we are unworthy to call ourselves thy children, yet take pity on us, the lowly and condemned, for thee do we have as our only hope, O all-holy Virgin Mother.

*Aposticha stichera, in Tone III—*

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light!" didst thou cry, O blessed Brigid, calling virgins and widows to thy convent, and guiding them on the way of salvation.

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

Burning with zeal for the glory of God, and taking thought for the enlightenment of thy homeland, thou didst cry to the sisters of thy convent, O wise Brigid: "Knowing the truth, let us not close our mouths to any man, but let us preach aloud the Orthodox Faith, for the salvation of our souls!"

*Stichos:* Blessed are all they that fear the Lord, that walk in His ways.

Imitating Abraham, who offered hospitality to the three angels at the oak of Mambre, by founding a house of God in a grove of oaks, thou didst make ready a dwelling-place for the all-holy Trinity, O most honored Brigid. Wherefore, interceding for thy people, as did the patriarch of old, thou didst avert the wrath of God therefrom by thy bold entreaties.

*Glory..., in Tone VIII—*

Having a pure gaze and a mind undefiled, O venerable one, thou wast vouchsafed to behold Christ, the noetic Sun. Him do thou entreat, O Brigid, that He grant us enlightenment and great mercy.

*Now & ever...: Theotokion, in the same tone—*

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

*Troparion, in Tone IV—*

Instructed by the discourse of the holy Patrick, thou didst arrive at the uttermost west, heralding the Orient Who hath visited us from on high. Wherefore, we bless thee, O venerable mother Brigid, and cry out to thee: Pray thou in behalf of our souls.

*Glory..., Now & ever...: Resurrectional theotokion, in the same tone:*

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

*At "God is the Lord...," the troparion of the saint, twice; Glory..., Now & ever...: Resurrectional theotokion, in the same tone (see above).*

*After the first chanting of the Psalter, this sessional hymn, in Tone I—*

"We know not what we should pray for as we ought, but do Thou Thyself, O Lord, teach us to pray!" didst thou cry, O venerable mother. Wherefore, God hath bestowed upon thee the grace to pray for us; and now, having acquired thine intercession, we glorify Him.

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

All of us who with love have recourse to thy goodness know thee to be in truth the Mother of God, who even after giving birth wast shown to be a virgin. For we have thee as an intercessor for sinners and have acquired thee as salvation amidst temptations: the only all-immaculate one.

*After the second chanting of the Psalter, this sessional hymn, in Tone VII—*

"What shall separate us from the love of God that is in Christ our Lord? Neither death, nor life, nor height, nor depth, nor things present, nor things to come!" didst thou cry with the Apostle Paul, O venerable one, surrendering thy life into the hands of God and serving Him with boldness. Wherefore, thou hast now found consolation in His kingdom.

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

Rejoice, O Virgin Theotokos, who art full of grace, refuge and intercession for the human race! For from thee was the Deliverer of the world incarnate, in that thou alone art both Mother and Virgin, ever-blessed and all-glorious one. Entreat Christ God, that He grant peace to all the world.

*Polyeleos, and this magnification—*

We bless thee, O venerable mother Brigid, and we honor thy holy memory, O instructor of monastics and converser with the angels.

*Selected Psalm verses—*

- A With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication. [Ps. 39: 2]  
B He set my feet upon a rock, and He ordered my steps aright. [Ps. 39: 3]  
A Lo, I have fled afar off and have dwelt in the wilderness. [Ps. 54: 8]  
B I am become like a pelican of the wilderness. [Ps. 101: 7]  
A I have watched, and am like a sparrow that sitteth alone upon the housetop. [Ps. 101: 8]  
B My knees are grown weak through fasting. [Ps. 108: 24]  
A And my flesh is changed for want of oil. [Ps. 108: 24]  
B With tears will I water my couch. [Ps. 6: 4]  
A For many dogs have encircled me, the congregation of evil doers hath surrounded me. [Ps. 21: 17]  
B They have bent their bow, a bitter thing. [Ps. 63: 4]  
A That they may shoot in secret at the blameless man. [Ps. 63: 4]  
B I beheld the Lord ever before me, for He is at my right hand, that I may not be shaken. [Ps. 15: 8]  
A All the nations compassed me round about, and by the name of the Lord I warded them off. [Ps. 117: 10]  
B Blessed be the Lord Who hath not given us to be a prey to their teeth. [Ps. 123: 6]

A Let all Thy works, O Lord, give praise to Thee. [Ps. 144: 10]  
 B And let the righteous ones bless Thee. [Ps. 144: 10]  
 A Know also that the Lord hath made wondrous His righteous one. [Ps. 4: 4]  
 B He hath labored forever, and shall live to the end. [Ps. 48: 9-10]  
 A The Lord preserveth the souls of His saints. [Ps. 96: 10]  
 B The saints shall boast in glory and shall rejoice upon their beds. [Ps. 149: 5]  
 A Precious in the sight of the Lord is the death of His saints. [Ps. 115: 6]  
 B Chant unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness. [Ps. 29: 5]

Glory..., Now & ever...

Alleluia, Alleluia, Alleluia, Glory to Thee, O God! *Thrice*

*After the Polyeleos, this sessional hymn, in Tone II—*

"O God Who art mighty in battle, rout Thou the foe that warreth against us!" didst thou cry, O Brigid, praying fervently for the salvation of thy city.

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

Having thine aid as a shield and rampart, O Theotokos, mighty commander, let us not fear enemies, visible or invisible.

*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 MATTHEW, §104

The Lord spake this parable: "The Kingdom of heaven is likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. Those who 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 those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and those who 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 Psalm 50, this sticheron, in Tone VI—*

With the Apostle the venerable Brigid saith these things: "The remaining time is short; wherefore, let those weep e be as though they wept not; those who buy, as though they possessed not; and those who need this world, as not in need thereof. For the fashion of this world passeth away. And, laying up incorruptible treasures in heaven, let us serve the Lord with love, strengthening one another, and crying out: O Savior, deprive us not of Thy kingdom!"

*Canon of supplication to the Theotokos [the Paraklesis], with 6 troparia; and that of the venerable one, with 8 troparia, the acrostic whereof is: "Let us hymn Brigid who hath come to us from the West," the composition of Valeria, in Tone II—*

### Ode I

*Irmos:* Traversing the impassible, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!

Led by the Providence of God, O venerable one, as were the chosen people in the wilderness, fleeing the darkness of unbelief as though it were the army of Pharaoh, thou didst cry aloud: I shall sing unto the Lord, for He hath been glorified!

Burning with apostolic zeal, O honored Brigid, and planting the Orthodox Faith in thy homeland, rejoicing thou didst chant: I shall sing unto the Lord, for He hath been glorified!

Desirous of the monastic life, thou didst offer up to God fervent supplication. Wherefore, having found what thou hast desired, thou didst cry out: I shall sing unto the Lord, for He hath been glorified!

*Theotokion:* O Lady Theotokos, accept thou the faithful Brigid who prayeth for us, that, possessed of her intercession, we may hymn and glorify thee.

### Ode III

*Irmos:* The bow of the mighty hath been broken by Thy might, O Christ, and the weak have been girded about with strength.

Let us glorify Patrick and Brigid, the enlighteners of the Irish land, who, girded about with the strength of Christ, shattered the idols of unbelief.

Having deprived thyself of a bodily eye, thou didst acquire the vision of things heavenly and unknown, O venerable one; for the power of God is made perfect in weakness.

Thou didst resolve to journey to the heavenly kingdom by the narrow way, O Brigid, strengthened by the grace of God, crying aloud: Thou, O Christ, art the strength of the weak!

*Theotokion:* O Mother and Virgin, not in wisdom, strength or riches do we boast, but in thee who hast raised up the human race to the heights.

*Sessional hymn, in Tone VIII—*

The choirs of the righteous ever exult in heaven with the venerable Brigid, especially those who labored apostolically: Mary Magdalene who, on reaching Rome, preached the Resurrection of Christ, the holy Nina who planted the Christian Faith in the land of Iberia, the righteous Princess Olga who ordered the first church in the land of Russia to be built, and Cyril and Methodius who were shown to be the enlighteners of the Slavic lands. Wherefore, we honor Brigid as one worthy to be numbered among them and, celebrating her feast, with gladness we cry out: Rejoice, O thou who didst bring the Orthodox Faith from the East even unto the west! Rejoice, thou who didst raise up congregations of monastics! Pray thou unceasingly, O venerable one, that our souls be saved!

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

I am fallen into the labyrinthine temptations laid for me by enemies visible and invisible, and am beset by the tempest of my countless sins, O pure one. Thus I flee to thy goodness as to my fervent assistance, my protection and refuge. Wherefore, O all-pure one, entreat Him Who was incarnate of thee without seed in behalf of all thy servants who unceasingly hymn thee, O all-pure Theotokos, earnestly beseeching Him to grant remission of offenses unto those who with faith bow down before thy birthgiving.

### Ode IV

*Irmos:* I have heard, O Lord, of Thy glorious dispensation, and have glorified Thine inaccessible power, O Thou Who lovest mankind.

Considering the beauty of the body as nought, and destroying one of thine eyes, thou didst rejoice, O venerable one, desiring to behold the splendor of heaven and to glorify God with the choirs of the righteous.

Spurning an earthly betrothed and praying that the refusal of thy parents be changed, thou didst find aid from on high beyond hope, depriving thyself of the beauty of thy body.

Thou didst imitate the apostles, didst emulate the venerable, and in patience didst follow after the passion-bearers, O blessed Brigid.

*Theotokion:* Cover us with thy precious veil, O Mistress, delivering us from all want and grief, that together we may glorify thy loving-kindness and thine inaccessible power.

#### Ode V

*Irmos:* Night was far spent; the day was at hand, and Light shone forth upon the world; for which cause the ranks of angels praise Thee and all creatures glorify Thee.

The ranks of angels rejoiced, beholding thee, O Brigid, laboring in the field of Christ and bringing fruit a hundredfold to God. Wherefore, they chanted glorification unto the Creator of all.

Let us honor the two glorious enlighteners: Patrick, apostle of the Irish land, and Brigid, who founded the first convent in her native land; for they have been shown to be planters of the Orthodox Faith.

Having by thy labors banished the hosts of hell to the outermost darkness, O venerable mother, the Christian Faith of the threefold Sun shone forth in thy homeland. Wherefore, lifting up our voices, we glorify thee.

*Theotokion:* To whom shall we flee, if not to thee, O Theotokos, thou light of our benighted souls? For thou art the hope of the hopeless and the help of the embattled, and on thee do we set all our hope.

#### Ode VI

*Irmos:* Harkening unto the cry of words of supplication that issue forth from a soul in pain, O Master, deliver me from evils, in that Thou alone art the Author of our salvation.

Though thou wast but a frail woman, O venerable one, yet didst thou fell invisible foes, as David did Goliath, with the sling of thy prayers to the Savior, God Almighty.

Bringing thine eye to the incorrupt heavenly Bridegroom as a dowry, O Brigid, thou didst truly betroth thyself to Him, and didst go forth, lighting the lamp of faith and love, to meet Him Who cometh at midnight.

Shown forth as the victor in spiritual battle, thou didst rise up against the hosts which besieged thy great city, O venerable one, and didst bring them into consternation by thine intercession before God for the people who cried out to Him in the pain of their souls.

*Theotokion:* O all-pure, all-blessed and all-merciful Virgin Theotokos: Look upon us who languish in the abyss of evils, and grant relief to us thy servants.

*Kontakion, in Tone VI—*

Rejecting thy noble rank, and loving the godly monastic life, from oaken wood didst thou build a convent, the first in thy land; and having there united a multitude of

nuns to God, thou didst teach the surrounding lands to cry to the Lord: Have mercy on us!

*Ikos:* Be thou mindful of the people thou didst enlighten, O venerable Brigid, guiding them to the straight path. Go forth to save the stray lambs, leading them back from the wilderness to the fold of the Church, that with one heart and one mouth we may cry: O almighty Savior, have mercy on us!

#### Ode VII

*Irmos:* The children most wise did not worship the golden body, and entered into the flame themselves; they mocked the gods of the heathen and cried out in the midst of the flame; and the Angel bedewed them, saying: The prayer of your lips hath been heard!

Stretching forth thy venerable hands unto God, O Brigid, thou didst still the bestial raging of the enemy as Daniel stilled the savagery of the lions. Wherefore, saved, the people cried out one to another: The prayer of our lips hath been heard!

The blessed God of our fathers, Who delivered the youths out of the hands of the Chaldæan tyrant, delivered thy city from the incursion of barbarians, moved to mercy by thy supplications, O Brigid.

While the tumult of battle raged and the people wept, thou didst lift up thy voice to Him Who alone is mighty in battle, O venerable one; and answering thee as He did Moses, He said: "Wherefore criest thou unto Me? I will yet again save the people, taking pity on them!"

*Theotokion:* Thee alone do we have as a protection and aid, O most holy and all-immaculate Theotokos; for mightily hast thou done battle against the enemies, visible and invisible, that war against us.

#### Ode VIII

*Irmos:* Him Who once, in the bush on Mount Sinai, prefigured for Moses the wonder of the Virgin, do ye hymn and exalt supremely for all ages!

The two glorious preachers of Christ proclaimed the worship of the Trinity and the Orthodox Faith; wherefore, the newly-enlightened people cried out: Hymn and bless ye the Lord, and exalt Him supremely for all ages!

From a place on the left hand at the dread tribunal of Christ, and from everlasting and unquenchable fire, do thou deliver us by thine intercession, O glorious Brigid, that we may hymn and exalt the Lord supremely for all ages.

Beholding thee who didst fend off the deadly sword from the city and cast the hordes of the foe into confusion, the people, saved beyond hope, cried out: Hymn and bless ye the Lord, and exalt Him supremely for all ages!

*Theotokion:* In supplications do we call upon the all-pure Theotokos, whom the unburnt bush prefigured for Moses, crying aloud: Quench thou the flame of the passions and of grievous temptations, that we may hymn and supremely exalt thee, O Queen, for all ages.

#### Ode IX

*Irmos:* O Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints: Thou art all desire, all sweetness! Wherefore, we all magnify Thee and her who gave Thee birth.

Hymning thy struggles and celebrating thy commemoration with splendor, O Brigid, with all our soul we magnify thee as one who planted the right Faith in the lands of the West.



O venerable one, hallow thy temple by thy coming, accepting the entreaties offered up therein, and bestowing gifts of grace upon the people, that we may magnify Christ Who hath given thee to us as an intercessor.

Have we glorified thee as is meet, O venerable mother? Have we offered thee fitting praise? Yet do thou accept our hymnody as a drop of dew upon the blossoms of thy virtues, that we may magnify thy humbleness of mind.

*Theotokion:* Possessed of a maternal boldness before thy Son, O pure one, disdain not the supplications we offer unto thee, but bear them to Christ God Whom, with thee, O Mistress, we magnify.

*Exapostilarion—*

Having lit the lamp of the Orthodox Faith, thou wast not able to hide it or thyself beneath a bushel, O glorious Brigid; wherefore, Christ God placed thee upon the lampstand of thy homeland, and thou dost illumine all who have recourse to thee from the west, from the north and from the east.

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

O all-immaculate Theotokos, thou ray of the Sun of righteousness, the Light of the threefold Sun, Who doth everlastingly dispel the darkness: illumine thou our souls!

*On the Praises, 4 stichera, in Tone VIII: Spec. Mel: "O all-glorious wonder..."—*

O most glorious vision! O wondrous report! A monastic community is sheltered within a grove of oaks and a temple of God is fashioned of oaken wood unto the glory of the Life-creating Trinity for the preaching of the Orthodox Faith, built by thy labors, O Brigid, and protected by thy fervent supplications unto the salvation and enlightenment of many.

Desirous of serving the King of kings, thou didst disdain thy princely rank, O venerable mother Brigid, most gloriously vanquishing the prince of darkness, exchanging the purple for monastic rags, and choosing the convent at Kildare over princely palaces. Wherefore, Christ God, the Judge of the contest, hath crowned thee, and we all now cry aloud unto thee: Pray thou, O righteous Brigid, in behalf of our souls!

Establishing thyself upon the rock of the Orthodox Faith, and casting down hard-hearted unbelief, thou didst found thy house upon a rock, O venerable one, and the floods came and the winds of temptation blew, but it did not fall; yet more hast thou been manifest as a calm haven for all who have recourse to thee, O mother, and who learn from thee the word of God, glorifying Christ the Savior Who hath bestowed thee upon us as an instructor.

Tell us, O blessed Brigid: Why hast thou fled princely honors? Why hast thou chosen voluntary poverty? Why dost thou consider all the beauties of this world but dung? The venerable one maketh answer: "I have loved my Savior and God more than a life of vanity; I strive to serve Him, planting the true Faith, and to make steadfast the newly enlightened people, entreating Him that we may glorify Him together."

*Glory..., in Tone VI—*

Having set aside the cares of the world, thou didst earnestly follow after Christ, O venerable Brigid, battling against the evil spirits with prayer and fasting. Wherefore, thou art shown to be an ally of Christians in battle and a great mediator before God: forsake us not, therefore, O mother, in thy care.

*Now & ever...: Theotokion, in the same tone—*

Having set all our hope on thee, O all-merciful Theotokos, may we be saved by thee, and for thy sake may we receive forgiveness of our innumerable offenses from thy Son and God, that we may magnify thee, our good helper, forever.

AT LITURGY

*On the Beatitudes, e8 troparia: 4 from Ode III, and 4 from Ode VI of the canon of the venerable one.*

*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 GALATIANS, §208

Brethren: Before faith came, we were kept under the law, shut up unto the faith which should afterward 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—*

*Stichos:* 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 MATTHEW, §104

The Lord said this parable: "The kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. Those who 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 those who 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."

*Communion verse—*

Rejoice in the Lord, O ye righteous; praise is meet for the upright.

*Translated from the Church Slavonic by the reader Isaac E. Lambertsen. All rights reserved by the translator.*