

Also, on the 28th Day of October

Ⲅ Commemoration of the Holy Martyr Paraskéva of Iconium.

Vespers

Note: In temples dedicated to St. Paraskéva, or at the direction of the Superior, a Polyeley-ranked service is served: After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma. At “Lord, I call...,” 8 stichera; and the rest as provided below, and at Matins, the Polyeley-ranked service, as usual. Otherwise:

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord I call...,” 6 stichera,

3 stichera, in Tone 4: *To the melody, “Thou hast given a sign...”*

The city of Iconium¹ offers thee, /
As a garden of sweet-smelling flowers, /
O much-suffering Paraskeva, /
Perfuming the thoughts of the faithful /
With the fragrance of virtues /
Thus, forever dispelling the stench of the passions with grace, /
O glorious and endless source of miracles, ///
The boast of virgins and the beauty of the martyrs.

Thou hast been given to us by Christ our God /
As a treasure beyond all price, /
That lived and suffered in Iconium /
Where thou didst drive away the wickedness of the demons, /
By thy deeds, O glorious martyr. /
Therefore, we praise thy struggles and we bless thee, ///
O much suffering Paraskeva.

Protected by the power of Christ, O most glorious martyr, /
Thou didst ignore the pain inflicted on thee /
And didst complete the course of thy trial with courage, /
Paying no heed to thy fragile nature, /
And strengthened by hope thou didst receive the illumination ///
That was granted those who had suffered before thee.

And 3 stichera, in Tone 6:

¹ Here, and in the third stikheron, reference is made in the Slav texts to the city of Rome adding to the ambiguity surrounding the two saints, the Martyr Paraskéva of Rome, whose feast is celebrated on July 26, and the Greatmartyr Paraskéva of Iconium, whose feast is celebrated today. These references have been changed to disambiguate and separate the two. — S. D. Arhipov, ed.

We, the faithful assembled, praise thee, O martyr, /
And with love we bless thy struggles and suffering. /
And we pray thee to entreat Christ thy Bridegroom, O Paraskeva, /
That by thy supplications ///
He may deliver us from every misfortune and danger.

Desiring to follow thy Bridegroom, Christ, /
Thou didst faithfully drain the true cup of thy blood, /
And now thou art like a melodious swallow in paradise /
Singing hymns of praise to Christ God, the Creator of all, ///
On behalf of those who celebrate thy memory, O all-praised martyr Paraskeva.

Thy parents wished to honor the sufferings of Christ /
And made thee the namesake of the day on which He was crucified, /
And when thou wast fully grown thou didst suffer for His sake, /
Thou wast grievously tormented, /
And cast into prison, thou didst rejoice as if at thy wedding feast — /
In joy thou didst cry aloud: /
I shall never be separated from Thee, O Lord! ///
Send me Thy help and save me in Thy great mercy!

Glory..., in the same Tone:

The Queen of Heaven stands at the right hand of the Savior /
And like David she cries: /
Thy soul is arrayed as in a garment of ophyrite and gold, /
For thou comest before thy Lord as a sacrifice, /
Offering to Him thy blood and thy body as a sweet-smelling incense. /
O all-praised martyr Paraskeva, /
Entreat Christ God, the Master of all for us, ///
That by thy prayers He may save our souls.

Now and ever..., Dogmatic Theotokion, in the same Tone:

Who will not bless thee, O Most Holy Virgin? /
Who will not sing of thy most pure child-bearing? /
The Only-begotten Son shone timelessly from the Father, /
But from thee He was ineffably incarnate; /
God by nature, yet man for our sake; /
Not two persons, but one in two natures. /
Entreat Him, O pure and all-blessèd Lady ///
To have mercy on our souls.

Or the Stavrotheotokion, in the same Tone:

Beholding Thee crucified, O Christ /
She who gave Thee birth cried out to Thee: /
“What is this strange mystery I see, my Son? /
How, being hung in the flesh, the Giver of Life, ///
Dost Thou die on the Tree?”

Note: If, however, this is a Polyeley-ranked service, then Now and ever...,
the Dogmatic Theotokion in Tone 6: “Who will not bless thee....” (see above);

Or Dogmatic Theotokion in the Tone of the Week if a Resurrection service.

The Entrance and Prokeimenon of the Day

Three Readings:

The Reading from the Prophecy of Isaiah: (Chapter 43:9-14)

^{43:9}**T**hus 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. ¹⁰Be 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. ¹¹I am God; and beside Me there is no Savior. ¹²I have declared, and have saved; I have reproach-ed, and there was no strange god among you: ye are My witnesses, and I am the Lord God, ¹³even from the beginning; and there is none that can deliver out of My hands: I will work, and who shall turn it back? ¹⁴Thus saith the Lord God that redeems you, the Holy One of Israel.”

The Reading from the Wisdom of Solomon: (3:1-9)

^{3:1}**T**he souls of the righteous are in the hand of God, and there shall no torment touch them. ²In the sight of the unwise they seemed to die: and their departure is taken for misery, ³and their going from us to be utter destruction: but they are in peace. ⁴For though they be punished in the sight of men, yet is their hope full of immortality. ⁵And having been a little chastised, they shall be greatly rewarded: for God proved them and found them worthy for Himself.

⁶As gold in the furnace hath He tried them and received them as a burnt offering. ⁷And in the time of their visitation they shall shine and run to and fro like sparks among the stubble. ⁸They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. ⁹They 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.

The Reading from the Wisdom of Solomon: (4:7-15)

^{4:7} **T**he righteous, though they die early yet shall they be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of wickedness obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, these stichera of the Saint, in Tone 5: To the melody, "Rejoice..."

Rejoice, O ewe-lamb of the Lord, /
 Who emulated well the blessed sufferings of the Immortal Lord upon the Cross, /
 Who didst destroy all the sufferings of the world. /
 O richly bléss't and passion-bearing martyr of the Lord, /
 Thy miracles pour as if they were water from a spring /
 Giving drink to the withered hearts of the infirm with gifts of healing! /
 Thou didst destroy the feeble vanity of the idols /
 And inherited as thy dwelling the bridal chamber in heaven. ///
 Pray to Christ God that He may grant peace to our souls and great mercy.

Thou dwellest now in the place where the righteous rejoice /
 In the radiance of the never-waning light, /
 In the house of the Living God; /
 In the midst of the wondrous tabernacles, O pure one. /
 Thou standest there with the choirs of those who keep the eternal festival with joy, /
 Holding in thy lamp thine ever-burning flame. /
Therefore, delighting in the divinity of the Most High, /
 And shining richly in His splendor, ///
 Pray to Christ God that He may grant peace to our souls and great mercy.

The hosts of heaven beheld the martyr Paraskeva as she suffered in the flesh /
 For the sake of Christ, /
 And strengthened by His power, and they all cried aloud: /
 "Behold, how the maidens on earth glorify the Lord!" /
 And those born on earth, seized with trembling and astonishment, sang in amazement: /

“O, the wonder! A young maiden hath vanquished the enemy, /
And entreats the Master for the salvation of the world ///
And that He may grant it peace and great mercy.

Rejoicing, thou didst stand before the earthly judge /
Openly confessing thy faith, /
And for this, O Paraskeva, thou didst courageously suffer the lash; /
And having put the tyrant to shame, thou didst betroth thyself to Christ. /
And standing now before Him ///
Pray for those who honor thee and celebrate thy memory with faith.

Rejoice, O precious ewe-lamb of the Lord, /
Who offered thyself to the Lamb and Shepherd Himself as a sacrifice /
Wholly consumed with the fire that was kindled by thy love for thy Bridegroom, Christ; /
Who extinguished the idol-worshipping flame of vanity /
And kept the lamp of thy soul burning with the love of piety; /
Who by thy sufferings vanquished the dark armies of the demons! /
Rejoice, for thou hast entered with Christ into thy bridal chamber. ///
Pray for those who keep thy memory, that He may grant us peace and great mercy.

Glory..., in the Tone 6:

Vanquished by a maiden /
The wicked enemy was put to shame, /
For Christ God, the Word of the Father who was immutably and ineffably born of
the Virgin /
In accordance with His own will, /
Hath lifted the curse from Adam and Eve /
Making our first mother bold against sin; /
Now He hath rightly crowned the maiden martyr Paraskeva, ///
And for her sake, He grants the world great mercy and the remission of our sins.

Now and ever..., Theotokion, in the same Tone:

No one having recourse to thee, /
O all-pure Virgin Mother of God, /
Goeth away from thee ashamed; /
For asking grace of thee ///
He is given that gift which is gainful to him.

And the Apostikha, in Tone 4: To the melody, “As one valiant among the martyrs....”

Having dyed thy raiment of salvation /
With the crimson of thine own blood, /

And having whitened it with the Spirit, O most lauded one, /
 Thou didst present thyself to the immortal King and Lord, /
 And He preserved thee immaculate and whole in the heavenly mansions forever and ever ///
 As an innocent and beautiful maiden.

Verse: The Lord has shown the wonders of His will to the saints who are in His land.

Having courageously suffered many wounds to thy bódy /
 Having been cast into the flames, /
 Having endured the flaying of thy skin /
 And being trampled by horses' hooves, /
 Thou, O Paraskeva, was invincible of mind /
 And did not sacrifice to the graven ídols; /
 But bowing thy head to God /
 Thou wast beheaded by a sword and thus entered paradise ///
 Wearing thy crown of victory.

Verse: I waited patiently for the Lord; He inclined to me and heard my prayer.

Stained with the crimson of thy blood /
 Thou didst glow as radiantly as the morning sun /
 And thou didst drive away the darkness of ungodliness, /
 O all-praised Paraskeva; /
 Thou hast illumined the faithful who honor thy valiant sufferings, ///
 And thy radiant, luminous, and all-saving memory.

Glory..., in Tone 8:

Paraskeva spoke these words to her tormenter: /
 “Thou art but an unjust and impious judge on this earth /
 Who rages wrongfully against the Christians. /
 Have I deprived thee of a kingdom or have I destroyed thy city? /
 Yet thou thinkest to persuade me with thy foolish words; /
 For I shall not heed thee nor thy mindless persuasions. /
 I will not spare my flesh for my Christ, /
 For He loves me, and He shall bestow His kingdom to me; /
 I shall go to Him to be His bride ///
 And He shall save me from the hands of mine enemies and grant me eternal life.”

Now and ever..., this Theotokion, in the same Tone:

O Virgin unwedded, O Mother of God on high /
 Thou hast ineffably conceived God in the flesh /
 And being beyond reproach, thou hast granted us all purification of our transgressions. /

HOLY GREATMARTYR PARASKEVA

Accept the supplications of thy servants /
And do thou, who now receives our entreaties ///
Pray for us all to be saved.

Or this Stavrotheotokion, in the same Tone:

“**I** cannot bear to look upon Thee, O my Child, /
Asleep in death upon the Tree, /
Who grantest life to all mankind, /
Imparting divine and saving life to those /
Who in ancient times fell into the sleep of perdition /
Through the fruit of transgression.” ///
Cried the weeping Virgin, whom we magnify.

The Troparion of the Martyr, in Tone 4:

O wise and praiseworthy Paraskeva, martyr of Christ, /
Thou didst vanquish the devil through thy courageous deeds, /
Thou didst not pay any heed to thy fragile nature, /
But instead, shamed thy torturer by thy words: /
Come rend my body with thy sword and burn it with fire, /
For I go to Christ my bridegroom, rejoicing! ///
Through her prayers, O Christ God, save our souls.

Glory..., now and ever..., Theotokion, in the same Tone:

The mystery of all eternity /
Unknown even by angels /
Through thee is revealed on earth, O Mother of God, /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross, /
By it He resurrected the first-created Adam ///
And saved our souls from death.

Matins

— incomplete as of 5/2018

The Kontakion of the Martyr, Tone 3: To the melody: “Today the Virgin....”

Having brought thy holy and most pure sufferings /
As a worthy offering to thine immortal Bridegroom, Christ, /
Thou didst cause the ranks of angels to rejoice /
And thou didst defeat the attacks of the demons. ///
Therefore, we faithfully honor thee, O much-suffering martyr Paraskeva.