

**THE 23<sup>rd</sup> DAY OF JUNE & THE 26<sup>th</sup> DAY OF AUGUST**  
**SERVICE OF THE MEETING OF THE WONDER-WORKING VLADIMIR ICON OF**  
**THE ALL-HOLY THEOTOKOS**  
**AT GREAT VESPERS**

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

On "Lord, I have cried ...", 8 stichera: 5 in Tone IV:

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

**T**hou art like a luminous palace \* and a bower all of gold, O Mistress Theotokos; \* for thou didst contain within thy womb \* the Word of God, \* giving birth for us to the never-setting Sun, \* the Light that waneth not. \* And with goodly knowledge thou hast illumined our hearts \* which before languished in the darkness of ignorance, \* and hast dispelled the darkness of falsehood.

**B**y thy birthgiving \* the might of hell hath been destroyed, \* and all mankind hath been saved; \* and now, by thy supplications, \* do thou cast down the arrogance of our enemies \* and destroy their might, \* and grant victory over the foe to thy people, \* that all who do evil to thy servants \* may be put to shame.

**O** Mistress Theotokos, our mighty ally, \* strengthen our Orthodox hierarchs against all heresies, \* and as of old thou didst save the Imperial City from the incursions of pagans, \* so now save our land from the assaults of the enemy, \* from civil strife, famine and earthquake, \* O Virgin who knewest not wedlock. \* Wherefore, we glorify thee, \* the helper of men.

**T**he land of Russia \* now boasteth and rejoiceth in thee, \* having thee as an ally unashamed \* and an impregnable bulwark, \* an unshakable foundation for our city, \* a tireless guardian of our land. \* Cease thou not to offer entreaties, O Lady, \* that thy city and people may now be delivered from all misfortunes.

**B**efore thee, O Lady, \* do the company and councils of hierarchs \* fall down in homage, \* the assembly of all, \* kings and princes, and all the people, \* praying with compunction, \* bowing low before thee, \* and lovingly kissing thine image; \* and they pray, saying: \* From all misfortunes do thou ever save the city which honoreth thee!

And 3 stichera in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

**O** all-glorious wonder! \* He Whom the heavens cannot contain, \* Who is glorified by the angels \* and hymned by the seraphim, \* descending into thy womb, dwelt therein, \* yet did not break the seal of thy virginity: \* He hath freed the whole human race, and given thee to us, O Lady, as an ally. \* Wherefore, cease thou never \* to preserve and save our souls, \* in that thou art compassionate.

**O** all-glorious wonder! \* Lo! our help hath come, \* and the opposition hath been cast down. \* Save thou our city, \* rout thou our enemies, \* and gladden us, thy servants, with thy mercy. \* O dwelling-place of the Word of God, \* from all misfortunes do thou ever save \* the human race, which honoreth thee.

**Grant** consolation, O pure one, \* unto thy servants \* who are beset with perils, \* and exalt the horn of the faith. \* O Mary Theotokos, \* by thy supplications save thy city unharmed, \* cast down the arrogance of the barbarians, \* and save us, thy servants, \* who praise thee, O unwedded one.

**Glory ..., Now & ever ..., in Tone VIII:**

**Come**, ye assemblies of Russia! Come, O ye companies of the faithful, to greet the divine Maiden and Queen! For, lo! the Queen cometh in her precious image, to save the city and people assailed by the pagan foe. O great and all-glorious wonder which passeth understanding! O how the adversary is vanquished by the arrival of her precious image, the scepters of kings are made steadfast, night hath been abolished and day hath drawn nigh! Wherefore, our nature receiveth thee as the cause of our salvation, and all creation hymneth thee, crying aloud: Rejoice, O intercessor, helper and salvation of our souls!

**Entrance. Prokimenon of the day. 3 Readings:**

### **A READING FROM GENESIS**

**J**acob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and sad: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

### **A READING FROM THE PROPHECY OF EZEKIEL**

**T**hus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me

back by the way of the outer gate of the sanctuary that faceth eastward; and it was shut. And the Lord said to me: "This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

### A READING FROM PROVERBS

**W**isdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

### At the Litia, these stichera, Idiomelon, in Tone II:

**A**s thine icon, O Theotokos, is truly more venerable than the ark of old before which David danced, having assembled the ranks of Israel, there now stand before it the councils of hierarchs with the ranks of the angels, kings and princes, and all the multitude of the Christian people; and they bless thee, the Mother of God; they glorify thee as befitteth servants, and honor and bow down before thee; and they pray to thee, after God, that thou grant the world peace in Orthodoxy, make steadfast the scepters of kings, and save thy servants from all evils, in that thou art blessed.

**B**efore thine image, O all-pure Lady Theotokos, stand the company of hierarchs, kings and princes, and all the people, monastics and laity, who know thee truly to be a powerful and invincible helper; and they are moved to offer thee supplications with all their soul, and are impelled to pray to God, needful of thine aid, that thou mightest stretch forth thy God-bearing hands and pray for the world. Hearken thou and give ear, O Mistress, and grant consolation to thy servants, lest our heavy and grievous sins gain the victory over us; for we are all ever in need of thine assistance.

**In Tone VIII:** **W**hen first thine icon was painted by Luke, the Evangelist of the mysteries of the Gospel, and was brought to thee, O Queen, that thou mightest make it thine own and impart to it the power to save them that honor thee, thou didst rejoice; and as thou art the merciful collaborator in our salvation, in that once thou didst conceive God in thy womb, thou didst chant a hymn to the icon, giving mouth and voice thereto: "Behold, from henceforth all generations shall call me blessed!", and, gazing at it thou didst say with authority: "My grace and power are with this image!" And we truly believe what thou didst say, O Lady, for in this image thou art with us. Wherefore, standing reverently before it, we thy servants bow down before thee. Visit us with thy maternal compassion.

**In Tone VII:** **A** great and all-glorious mountain art thou, O Theotokos, surpassing Mount Sinai. For, unable to bear the descent of the glory of God in types and shadows, it caught on fire, and thunder and lightning struck it; but thou, being all divine light, didst bear the Word of God in thy womb without being consumed, and with the milk of thy breasts didst nurture Him Who holdeth all things in His hand. And now, as thou dost possess maternal boldness toward Him, O Mistress, help them that faithfully celebrate thine honored festival, and visiting us in thy mercy, forget us not; for thou hast received from God the gift of ordering and protecting the Christian flock, thy servants.

**Glory ..., Now and ever ..., in Tone VI:**

**T**o thee do all the generations of men offer gifts of praise, and they entreat thee as Queen and the Mother of God: the prophets proclaimed thee most wisely, the Levites blessed thee, the apostles and martyrs confessed thee, kings and princes bow down before thee, hierarchs proclaim thee, monks and layfolk render thee reverence, rich and poor, orphans and widows, and men of every age and station, old and young, flee beneath thy mighty protection with faith. By thy prayers, O Lady, protect and preserve us, and save our souls from misfortunes.

**On the Aposticha, these stichera, in Tone VIII:**

**Spec. Mel.: "What shall we call you ...":**

**W**hat shall we call thee, O Mistress Theotokos? \* Root of Jesse, \* for Christ came forth to us through thee like a flower? \* Manna delighting the hearts of the faithful by thy birth giving? \* Fleece of Gideon, \* for Christ descended upon thee like dew, \* and hath shown thee to us as a helper? \* Him do thou entreat, that He save our souls.

**Stichos: Harken, O daughter, and see, and incline thine ear.**

**O** ye faithful, let us all praise her who hath given us such aid unashamed, \* an insuperable and invincible triumph over the enemy, \* salvation to us all, \* a rampart and protection for our city, \* an unshakable foundation, \* an alliance with our pious Orthodox hierarchs \* and resounding victory over all heresies.

**Stichos:** The Lord hath sworn in truth unto David, and He will not annul it.

**M**eet it is for the human race to call thee blessed, O pure one, \* for thou savest those who honor thee from all misfortunes. \* For thou, O pure Virgin Lady, \* hast shown thyself to thy servants as a sure helper, \* a fervent advocate before God \* in the midst of the tribulations which assail us. \* By thee are the incursions of barbarians set at nought \* and the darts of the enemy destroyed. \* And we, thy servants, delivered from the woes which beset us, \* bless thee with hymns, O Mother of God.

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

**L**et the assemblies of Russia rejoice, and let nature dance, O pure one, for our city hath been saved by the arrival of thy precious image, and thy servants, delivered from besetting want, cry aloud to thee, O pure one: Rejoice, thou cause of beauty, sure helper and salvation of our souls!

**Troparion, in Tone IV:**

**T**oday the most glorious city of Moscow is adorned, having received thy wonder-working icon like the radiance of the sun; and we, hastening to it and entreating thee, O Mistress, do thus cry out: O all-wondrous Mistress Theotokos, entreat Christ our God, Who became incarnate through thee, that He deliver this city, and all cities and lands where Christians dwell, unharmed by all the assaults of the enemy, and save thou our souls, in that thou art compassionate.

## AT MATINS

On "God is the Lord ...", the troparion of the icon, in Tone IV:

Today the most glorious city of Moscow is adorned, having received thy wonder-working icon like the radiance of the sun; and we, hastening to it and entreating thee, O Mistress, do thus cry out: O all-wondrous Mistress Theotokos, entreat Christ our God, Who became incarnate through thee, that He deliver this city, and all cities and lands where Christians dwell, unharmed by all the assaults of the enemy, and save thou our souls, in that thou art compassionate. (Thrice)

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

Spec. Mel.: "Joseph marveled ...":

With divine rays illumine those who hymn thee and make their minds steadfast, O immaculate Virgin, mighty ally of the whole world. Wherefore, hymning thee with love, we all celebrate thee, glorifying the arrival of thine image, O Virgin. Cease not in thy supplications, saving thy servants from all misfortunes, O thou who alone art blessed.

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

O Bride who knewest not wedlock, thy womb was shown to be the habitation of the Word, the Wisdom of God; for as thou hast been revealed as the mediatrix of good things, O Mother of God, from all sufferings deliver thy servants who hymn thy glory without ceasing.

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

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Like a star of great splendor hath thine image passed from the East to the West, O Mother of God. Illumine those held fast in the darkness of sorrow, and deliver them from the threats of the enemy, breaking all their snares asunder. O mighty intercessor, show thyself to be an invincible weapon for the whole world against the enemy; for the Master of all, receiving flesh from thee, hath deified all men.

Glory ..., Now & ever ..., The foregoing is repeated.

Polyeleos, and this magnification: It is meet to magnify thee, O Theotokos, who art more honorable than the cherubim and beyond compare more glorious than the seraphim:

Selected Psalm verses:

A: O God, give Thy judgment to the king.

B: And Thy righteousness to the son of the king.

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

After the Polyeleos, this Sedalion, in Tone I:

**B**lessed art thou, O pure Theotokos! Who can hymn thy magnitude, O thou who hast wrought an awesome wonder and a great miracle? By thy supplications, O Mother of God, is the city which honoreth thee ever freed from all misfortunes, darkness and the sword, from captivity under the heathen and all wrath. Wherefore, beholding the honored arrival of thine image, we, the faithful, praise thee as Queen, hymning thee, O pure one, and blessing thee with words, we say: O pure Theotokos, entreat Him Who became incarnate through thee, that our souls be saved.

Glory ..., Now & ever ..., The foregoing is repeated.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 4 [LK. 1: 39-49, 56]

**A**nd Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For, lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone II:

**M**ake ready to greet the Virgin Mother of God, O most honored city of Moscow! For, lo! the great and radiant Sun cometh to thee through the gate which was shut. Wherefore, the darkness of thy tribulation is driven away, the light of thy joy is fulfilled, the storm of adverse winds is quelled, men and priests receive sweet consolation amid their griefs, bowing down before her who alone is Queen, and offering supplication, saying: O all-pure Virgin, by thine entreaties deliver thy servants from all misfortune and grief.

Canon of the Supplication to the Theotokos [the Paraclysis], with 6 troparia, including its Irmos; and that of the meeting of the icon, with 8 troparia, in Tone IV:

### ODE I

**Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.**

**O** Mistress, illumine our souls with divine radiance, with thy grace which passeth understanding, and grant me the bountiful gift to hymn thee as the helper of human nature, O all-hymned one, faithful ally against all heresies for our pious Orthodox hierarchs.

**C**ome ye, let us gather together, O ye assemblies of Russia, in the all-honorable temple of the most immaculate Mistress, and let us chant with compunction, praying before the precious image, and crying aloud: O Theotokos who knewest not wedlock, save those who praise thee!

**T**he most godly Luke, the divinely eloquent recorder of the glad tidings of Christ, in painting thy most precious image, O Mother of God, depicted the Creator of all in thine honored arms. And those who have recourse thereto thou deliverest from perils and grief, and coverest all with thy mercy.

**T**he Creator of all, finding thee alone to be an all-comely temple, made His abode within thee and hath deified men. Pray thou to Him for us, O Theotokos, that He save us from capture by the heathen and from every other tribulation which assaileth us, that with all honor we may celebrate the meeting of thine image today.

### ODE III

**Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.**

**P**utting aside all earthly thought, O ye divinely wise, come ye to greet the all-comely beam who holdeth the all-luminous Ray Who enlighteneth and enricheth the whole world with mercy.

**H**aving acquired thy most precious and wonder-working icon as a mighty ally and an impregnable rampart, O Mother of God, the princes of Russia pray to thee, that thou grant victory over all heresies to our pious Orthodox hierarchs.

**T**hou hast been shown to be a radiant cloud washing clean the defilements of our bodies with the dew of grace and enlightening our souls, O thou who alone art most hymned.

**T**hou hast been revealed as a most fruitful tree delighting all with food which perisheth not, and gladdening men's souls, O pure Bride of God. Pour forth goodly gifts upon all, and save us from violent tribulations.

Sedalion, in Tone IV: Spec. Mel.: "Joseph marveled ...":

**O** ye God-loving people, come to greet the Virgin! For, lo! she who surpasseth all the prophets doth arrive, bearing in the arms of her precious image Him Who bestoweth life upon the world, that she might preserve her suffering city, cast down the boldness of the barbarians and show herself to be the steadfast guardian of all who entreat her might and protection with faith.

Glory ..., Now & ever ..., The foregoing is repeated.

#### ODE IV

**Irmos: Perceiving the inscrutable counsel of God, - the Incarnation of Thee, the Most High, from the Virgin - the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!**

**T**he true and radiant Sun hath shown forth the all-great mountain, from whence came the Stone that was cut not by man's hand, which hath crushed all temptations to dust and illumined the faithful, shedding light in rays, O Ever-virgin Theotokos.

**T**he children of Hagar arm themselves against thy people, O pure Theotokos, taking evil counsel, razing cities and destroying the faithful; yet do thou annihilate them all by thy mercy, O most hymned one, granting ascendancy to the Orthodox Faith over their false religion.

**O** only Mother of God, thou animate heaven who received the great Light, illumining all, dispel the darkness of the misfortunes which have beset us, and vouchsafe unto us communion with the Most High.

**D**avid danced before the ark, and the Levites chanted hymns; and all the more doth Russia sing praises before thee as Queen, O pure Theotokos, earnestly giving utterance to thee with voices of entreaty: Rejoice, O ally of our city!

#### ODE V

**Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.**

**T**hee, O Mother of God, did Isaiah, great among the prophets, behold in the Spirit as containing within thy womb the burning Ember Who illumine the faithful and utterly consumeth all temptations, saving the human race.

**T**hou didst put forth the Rod of Aaron and hast uprooted the root of evil, O Virgin Bride of God, having given birth for the world unto the Bestower of life. Him do thou beseech, that this city be saved from manifold perils.

With gladness approach ye now the most honored Mother of God, O divinely chosen flock, ye assemblies of Russia, and lovingly receive her precious image. For, lo! her grace is inexhaustible, pouring forth divine waters in abundance. Her do we honor, and we bow down before her precious image.

From the root of Jesse the Tree of life hath grown forth for all, and thou didst produce its Fruit in thy womb, O pure Virgin, nurturing all men with thy mercy.

### ODE VI

**Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.**

From thee, O Mother of God, hath a Torrent of sweetness issued forth, giving drink to all men and washing their souls clean of defilement. O Mistress Theotokos, save all who with faith bow down before thy precious image.

Having assembled together, let us all hymn the pure Virgin, the divinely chosen Maiden of Jacob, the fleece of Gideon, the mediatrix of joy, the might and boast of those who are saved, the pure Theotokos.

Behold, gladness now draweth nigh, and sorrow is destroyed! The faithful are saved, drawing forth joy as from a well-spring, and they chant continually in praise: Rejoice, O pure Mistress, thou inception of our salvation, bulwark and boast of all the faithful!

By thine entreaties grant us thine aid, O all-pure Theotokos, for sorrows descend upon us, griefs have multiplied, and the enemy array themselves against us. Yet, interceding, O all-pure one, deliver us: cast down the arrogance of our foes and grant us victory over our enemies, that all who do evil to thy servants may be put to shame.

**Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":**

To thee the champion leader we thy flock dedicate, a feast of victory and of thanksgiving, as ones rescued out of sufferings O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice thou bride unwedded.

**Ikos: An** angelic messenger was sent from heaven to say to the Theotokos: "Rejoice!", with his incorporeal voice, O Lord; And perceiving Thee incarnate, he was filled with awe and stood, crying out to her such things as these: Rejoice, thou through whom Joy hath shone forth; rejoice, thou who didst annul the curse! Rejoice, restoration of fallen Adam; rejoice, deliverance of Eve from tears! Rejoice, height not easily scaled by the thoughts of men; rejoice, depth not easily plumbed even by the eyes of angels! Rejoice, for thou art the throne of the King; rejoice, for thou bearest Him Who bearest all things! Rejoice, thou star who revealeth the Sun; rejoice, womb of the incarnation of God! Rejoice, thou through whom creation hath been restored; rejoice, thou by whom the Creator is worshiped! Rejoice, thou Bride unwedded!

## ODE VII

**Irmos:** The divinely wise youths worshiped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: **Blessed art Thou, the all-hymned God of our fathers!**

Arrayed by thee as in purple and fine linen dyed scarlet, O Mistress Virgin Theotokos, thy city magnifieth Christ and glorifieth the arrival of thy precious image, which hath appeared outshining the rays of the sun and illumining with light undimmed those who sing aloud thy praises.

The tablets divinely inscribed by the finger of the Spirit did Moses break in anger; yet the all-glorious Creator Who made His abode within thee, O pure one, preserved thee unharmed. To Him do we chant: O God of our fathers, blessed art Thou!

Accept the entreaties of thy servants, O all-pure Virgin Theotokos. By thy supplications still thou the restless tempest, and drive away the councils of the adverse foe who fall upon thy flock, O most immaculate Mistress.

By His nativity the Creator of all signified that thou alone art the helper of the human race, O Theotokos Mary, and the prophet prefigured thee: one as the gate, another as the bower of God. And we hymn thee as the Mother of God, our mediatrix before God, our ally against all the evils which assail us.

## ODE VIII

**Irmos:** The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed; - and it moveth all the world to chant to Thee: **Hymn ye the Lord and exalt Him supremely for all ages!**

How can we hymn thee as is meet, O Virgin: our steadfast help, the preserver of our life, our sure mediatrix before thy Son and our God? Him do we hymn and exalt supremely forever!

O Mary Theotokos, thou all-comely flower, rich fragrance: thou fillest all with sweet savor, savest and deliverest from infirmities, and dispellest the demons; wherefore, we cry out to thee: Rejoice, O helper of all the faithful who pray to thee!

Thou hast shown thyself to be a tower repelling the assaults of the adversary, O Mother of God; for thou hast been revealed as a bulwark and rampart, a refuge of salvation for all who honor thee with ardent hearts.

Like David we chant a hymn to thee, calling thee the mountain of God, O all-pure Virgin; for thou hast poured forth upon us the ever-flowing Well-spring. Him do we hymn and exalt supremely forever.

## ODE IX

**Irmos:** Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

O pure Theotokos, mediatrix of Joy, gladden thou our minds, that we may cry to thee: Rejoice, O our guardian, might and protection, our refuge of salvation!

Let heaven and earth praise thee together, in that thou gavest birth to the Bestower of life for the world: Rejoice, O tranquil haven, thou inexhaustible well-spring of the water of life, O Mistress!

O ye people, having assembled today to greet the all-pure Mother of God who bore the Fruit of the noetic vine Who ever exudeth the Wine which filleth all with gladness, let us glorify the Theotokos as is meet.

O Mother of God, thou divine river of the waters of life who watereth all valleys: drown thou our temptations, and destroy them utterly.

**Exapostilarion: Spec. Mel.: "Thou hast illumined us ...":**

Let the Mother of God be honored today who gave birth to the Creator: the opening of the gates of paradise and the purification of the whole world, who granteth victory to our Christ-loving Orthodox hierarchs over all heresies; for of her did the prophets speak, and to her do we bow down.

**Glory ..., Now & ever ...,**

Today the all-radiant splendor of mercy, the grace of God, raineth down with joy upon all in heavenly showers, guiding to paths of sweetness all mortals who acknowledge thee, O Mistress Theotokos and Ever-virgin; for the whole land of Russia now rejoiceth, glorifying thee with faith ..

**On the Praises, 4 stichera, in Tone IV:**

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

O Mistress, Christ, thy Son and our God, \* hath shown thee unto all \* as a guide for the lost, \* a haven of salvation \* on the deep and in the midst of tempest, \* amid temptations and griefs, \* for those who approach thee with faith. \* Him do thou beseech, \* that those who acknowledge thee to be the true Theotokos \* may be delivered from evil misfortunes. Twice

By thy birthgiving \* hast thou destroyed corruption \* and all the pain of old, O most hymned one; \* for, having given birth to Life for the world \* and destroyed death, O good one, \* thou healest the sickness \* of those who hymn the miracles of thine image with faith, \* who bow down with love \* and honor thee, our holy and most honorable guide.

Seeing thee to be like a well-spring \* of life and grace, O all-hymned one, \* pouring forth miracles \* and the healing of the sufferings of soul and body, \* a torrent of remission, \* an inexhaustible sea of mercy and compassions, \* afflicted, we all fall down now, \* asking release \* from the torment which is to come.

Glory ..., Now & ever ..., in the same tone:

**O** Good One, Who ridest upon the cherubim and art hymned by the seraphim, Thou didst descend from heaven, as the prophets foretold, and madest thine abode within the womb of the pure divine Maiden, whom the angels have mystically hymned, saying: Rejoice, O joyous Virgin who, in manner past recounting, received the infinite God within thy womb, Who leadeth the world from unbelief to the Faith! Glory to Thee, O Christ, Who alone art merciful and lovest mankind!

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 icon.

**P**utting aside all earthly thought, O ye divinely wise, come ye to greet the all-comely beam who holdeth the all-luminous Ray Who enlighteneth and enricheth the whole world with mercy.

**H**aving acquired thy most precious and wonder-working icon as a mighty ally and an impregnable rampart, O Mother of God, the princes of Russia pray to thee, that thou grant victory over all heresies to our pious Orthodox hierarchs.

**T**hou hast been shown to be a radiant cloud washing clean the defilements of our bodies with the dew of grace and enlightening our souls, O thou who alone art most hymned.

**T**hou hast been revealed as a most fruitful tree delighting all with food which perisheth not, and gladdening men's souls, O pure Bride of God. Pour forth goodly gifts upon all, and save us from violent tribulations.

**F**rom thee, O Mother of God, hath a Torrent of sweetness issued forth, giving drink to all men and washing their souls clean of defilement. O Mistress Theotokos, save all who with faith bow down before thy precious image.

**H**aving assembled together, let us all hymn the pure Virgin, the divinely chosen Maiden of Jacob, the fleece of Gideon, the mediatrix of joy, the might and boast of those who are saved, the pure Theotokos.

**B**ehold, gladness now draweth nigh, and sorrow is destroyed! The faithful are saved, drawing forth joy as from a well-spring, and they chant continually in praise: Rejoice, O pure Mistress, thou inception of our salvation, bulwark and boast of all the faithful!

**B**y thine entreaties grant us thine aid, O all-pure Theotokos, for sorrows descend upon us, griefs have multiplied, and the enemy array themselves against us. Yet, interceding, O all-pure one, deliver us: cast down the arrogance of our foes and grant us victory over our enemies, that all who do evil to thy servants may be put to shame.

*After the Entrance: the troparion of the icon; Tone IV:*

**T**oday the most glorious city of Moscow is adorned, having received thy wonder-working icon like the radiance of the sun; and we, hastening to it and entreating thee, O Mistress, do thus cry out: O all-wondrous Mistress Theotokos, entreat Christ our God, Who became incarnate through thee, that He deliver this city, and all cities and lands where Christians dwell, unharmed by all the assaults of the enemy, and save thou our souls, in that thou art compassionate.

Glory ..., Now & ever ..., the Kontakion of the icon. Tone VIII:

To thee the champion leader we thy flock dedicate, a feast of victory and of thanksgiving, as ones rescued out of sufferings O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice thou bride unwedded.

Prokimenon, in Tone III: the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

GOSPEL ACCORDING TO LUKE, § 54 [LK. 10: 38-42, 11: 27-28]

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

**Communion Verse:** I will take the cup of salvation, and I will call upon the name of the Lord.