

**THE 26<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE APPEARANCE OF THE TIKHVIN ICON OF OUR ALL-**  
**HOLY MISTRESS, THE THEOTOKOS & EVER-VIRGIN MARY**  
**AT LITTLE VESPERS**

On "Lord, I have cried ...", 4 stichera, in Tone I:

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

**T**he hosts of heaven rejoice \* in thine all-glorious benefactions, O Mother of God, \* and, calling mortals to spiritual gladness, \* they show salvation to this world, \* steadfast defense and protection \* to all the Russian land. *(Twice)*

**M**oved to compunction and joy \* by thine all-glorious manifestation, O Mistress, \* the people kiss thine all-pure image \* as a treasury of miracles \* which illumineth the faithful with the grace of God \* and delivereth from misfortunes those who have recourse to it with love.

**O** ye faithful, let us rejoice spiritually today \* with the all-glorious ranks of the angels, \* splendidly celebrating \* the all-radiant solemnity of the Mother of God; \* for her all-pure image hath appeared \* like an ever-flowing wellspring, \* ever pouring forth abundant gifts of healing upon the world.

Glory ..., Now & ever ..., in Tone V:

**S**trange and ineffable is the wonder of the appearance of thine image, O Mistress! It amazeth the inhabitants of heaven and moveth those on earth to awe, and illumineth them with the radiant grace of Christ our God Who was born of thee, and thine own grace as well. Him do thou entreat, O pure one, on thy divine festival, that He grant us enlightenment and great mercy.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

**O** most immaculate Virgin, \* what thanks can we offer thee? \* For by the radiant manifestation of the all-pure icon \* of thee and the Babe Who was born of thee \* thou hast made steadfast the hearts of the faithful.

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

**O** all-holy Lady and Mistress, \* do not forget us, thy servants, \* who bow down before thy wonder-working icon \* and piously chant unto thee: \* deliver us, O Lady, from all misfortunes and temptations.

**Stichos:** I shall commemorate thy name in every generation and generation.

**O** most lauded Mother, \* take pity on our entreaty; \* for we are the inheritance of thee and thy Son. \* Save and have mercy upon us all, \* that we may all magnify thee unceasingly.

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

Thy monastery, O Bride of God, hath been shown to be a calm haven for all who have recourse to it with faith; for it hath within it thine all-precious icon, which imparteth grace in abundance unto all.

**Troparion, in Tone IV:**

Today thy most precious icon hath shone forth upon us in the air like the all-radiant sun O Mistress, illumining the world with rays of mercy; and great Russia, reverently receiving it from on high as a gift of God, glorifieth thee as the Mistress of all, O Mother of God, and joyously magnifieth Christ our God Who was born of thee. Him do thou entreat, O Lady, Queen and Theotokos, that He preserve all the cities and lands where Orthodox Christians live, unharmed by all the assaults of the enemy, and save those who with faith worship before the all-honored image of Him and thee, O Virgin who knewest not wedlock.

## AT GREAT VESPERS

We chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

**W**ith what pure lips \* shall we bless the Theotokos, \* who is more honorable than the cherubim, \* more holy than the seraphim, \* and more glorious than the angels \* and all the saints, \* the immovable throne of the King, \* the house wherein the Most High madeth His abode, \* the salvation of the world, \* the sanctification of God, \* who on her godly festival \* doth richly impart great mercy \* unto the faithful?

**W**hat spiritual songs \* shall we now offer unto thee, O most pure one? \* For by the all-wondrous transit \* of thine all-precious icon \* thou hast sanctified the world; \* by its wondrous appearance \* thou hast amazed the whole Russian land; \* and by its radiant arrival \* thou hast illumined the desolate and trackless place \* where thou dost now abide \* in thy divine icon, \* unceasingly imparting great mercy to the world \* through thine omnipotent intercession.

**W**hat cries of compunction \* did they offer unto thee, O Theotokos, \* when the pious people beheld thy radiant icon \* miraculously suspended in the air, \* shining with beams of splendor? \* With lamentation they prayed, \* weeping and crying aloud: \* "Come thou to us, O Queen! Come down, O Mistress! \* Send down the compassions of thy love for mankind! \* Visit us from on high! \* With thy radiant coming illumine those who are in darkness, \* and remain with us forever, \* richly imparting great mercy to the world!"

**W**hat shall we offer unto thee, O all-holy Virgin, \* for thy great goodness and love for mankind? \* For most gloriously thou hast sent down \* through the air, upon the land of Russia, \* thy divine gift, thy greatly wondrous icon, \* O pure divine Maiden; \* and by the grace of God, \* through the miracles which proceed therefrom, \* we are delivered from misfortunes, \* receive in abundance \* healing of every illness for our bodies and souls, \* and unceasingly draw forth great mercy.

And 4 stichera in Tone V: Spec. Mel.: "Rejoice ...,":

**R**ejoice, O pure Theotokos, our hope! Rejoice, thou who received joy from the angel! Rejoice, thou who gavest birth to the Effulgence of the Father! Rejoice, O blessed, pure and all-holy Virgin, who alone art all-hymned! Rejoice, speedy helper and fervent aid of Christians amid tribulations! Rejoice, exalted boast and most high glory of Orthodoxy, who gavest birth to the good Shepherd Who hath sought us who were lost, hath loosed us who were bound with the bonds of sin, and granteth the world great mercy! (Twice)

**R**ejoice, O all-holy Virgin, mediatrix of our salvation! Thou hast poured forth joy and blessing upon all, having given birth in the flesh without seed to the Well-spring of good things, Who is more comely in beauty than all the children of men: Jesus, the Deliverer of all the world; and thou didst bear Him on thine all-pure arm. And now we gaze upon Him lovingly in the all-precious image, Who with thee hath radiantly come to us for the healing of our bodily infirmities and the salvation of our souls.

**R**ejoice today, O Christ-loving land of Russia, for the glory of the Lord hath shone forth upon thee in the all-glorious appearance of the icon of the Mother of God! For, in accordance with the providence of God, it hath come wondrously and in splendor to thee upon the air. Dance now and be glad, O Novgorod the Great, for thou hast received within the boundaries of thy dominion her who hath emitted divine radiance from on high, pouring forth the grace of miracles. Adorn thyself and keep splendid festival, O all-honored monastery of the Mother of God, for thy comeliness hath been most beautifully been made plain; for thou hast within thyself the great treasure of the whole world, the miraculous icon of the Mistress, which arrived all-gloriously upon the air, granting great mercy to all the faithful.

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

**T**oday the multitude of the faithful rejoiceth; for thy divine icon hath appeared on the air, O Mistress, like a sun of surpassing radiance, shining with great light, and, emitting rays of mercy in all directions, it illumineth all the faithful. Joining chorus, the angels minister unto thee today, and honoring thee, they have invisibly transported thine icon from place to place, O Mother of God; and when they had borne it to the place chosen by God, they reverently set it down with due glorification. But what shall we, who are clay, offer thee? And what fitting laudation can we make for thine arrival? We are at a loss and merely marvel, magnifying the lovingkindness which thou hast shown us. But earnestly entreat thy Son and our God, O all-holy one, that He grant victory over all heresies to our Orthodox bishops, peace to the world, and great mercy to our souls.

**Entrance. Prokimenon of the day. Three 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 al tar, 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.

**On the Litia, these stichera:**

**In Tone III:** **C**ome, all ye who love the feasts of the Church, let us bless the wondrous appearance of the icon of the Mother of God; for it hath most gloriously shone forth in godly manner, and the world hath been enlightened by its holy manifestation. Wherefore, with mouth and heart, with hymns and spiritual songs, let us splendidly celebrate this holy day with all who have come hither.

**In Tone VIII:** **W**hen thine icon was first painted by the proclaimer of the mysteries of the Gospel, and was brought to thee, for thee to take and impart to it the power to save those who honor thee, thou didst rejoice, in that thou art the merciful collaborator in our salvation, and gavest utterance and voice to the icon, and, as once when thou didst conceive God in thy womb, thou didst chant the hymn: "Behold, now all generations shall call me blessed!" And, gazing at the icon thou didst say with authority: "My grace and power is with this image!" And we truly believe what thou didst say, O Lady, that in this image thou art with us. Wherefore, standing before it with reverence, we thy servants bow down before thee. Visit us with thy maternal compassions.

**W**ho can confess the great depth of thy miracles as is meet, O pure one? For in thy loving visitation the wilderness hath received thy miraculous icon from on high. Then a pious man beheld thee in splendor, conversing with the holy hierarch Nicholas, and, unable to bear thine ineffable radiance, he fell upon the ground, bereft of sight until that wondrous hierarch raised him up, dispelling his fear with kindness. And thou, O pure one, illumining him with the light of thy mercy, didst command that it was thy good pleasure that a cross be erected, to benefit the salvation of the faithful.

**In Tone IV:** **L**et the clouds drop forth sweetness, and let all the earth rejoice in gladness for thine ineffable mercy, O all-pure one. For a wondrous miracle is seen, O Mistress: what before was a wilderness bereft of any splendor and known and traversed by no one, is now, by thy visitation, O Mother of God, shown to be a monastery all adorned like a city, and an ever-splendid church, wherein a divine treasure, thy wondrous icon, is shown forth. And we, gazing upon its magnificence and falling prostrate with fervor, kiss it with joy and fear: fear, for we are unworthy because of our sins; and joy, because of the mercy which thou impartest to us, thy servants, in that thou art full of lovingkindness.

**O** good Mistress, mighty helper of the world: make mighty our Orthodox hierarchs against heresies and schisms, as once God did the meek David; and as of old thou didst save the Imperial City from the assault of aliens, so now save this land from the attacks of the adversaries, and preserve it from all the incursions of the foe. For with God thou, O Bride of God, art the protection and salvation of all the faithful.

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

**T**he land of Russia rejoiceth today with the host of heaven, having been enriched from on high with the icon of the Mother of God; and it crieth out, summoning the Christ-loving flock: Come, ye faithful, and adorn yourselves with light for the festival of the Theotokos! Come, ye who love the feasts of the Church, and be glad on the wondrous feast of the universal Mistress of all! Behold the divine treasure which abundantly imparteth gifts of miracles to all! What, then, shall we render unto the Lord Who hath shown us His love for mankind in giving us the image of Him and her who gaveth Him birth, Who hath sent it down upon us as a heavenly gift, and illumined the faithful? Wherefore, delighting in His great loving-kindness, let us joyfully send up cries of thanksgiving, chanting with gladness unto her who bore Him: Glory, O Mistress, unto Christ our God Who was incarnate of thee, and hath vouchsafed such grace unto us!

**At the Aposticha, these stichera, in Tone II:**

**Spec. Mel.: "When from the Tree ...":**

**W**hen Moses beheld the bush burning without being consumed, which prefigured thine all-pure womb, wherein the divine Fire made its abode, O Virgin, he was seized with fear, marveling at the mystery; so also, O Mistress, when thy people beheld thine all-pure image, which, by the good pleasure of Him Who was incarnate of thee, remained unconsumed by the material fire through the immaterial power of God, and with grace shone brighter than the sun, illumining the hearts of the faithful, they cried out to thy Son with joy: Glory to Thy loving-kindness, O Thou Who lovest mankind!

**Stichos: I shall commemorate thy name in every generation and generation.**

**W**hen amid horror and trembling stones buried the builders of thy temple, O Mistress, the people were pierced with sorrow, certain that they were dead; but, all-glorious wonder! as of old the Word of God and God of all, Whose will it was to be incarnate of thee, O most hymned one, preserved Jonah unharmed for three days in the belly of the whale, so did He work a miracle through thine intercession: for though they were buried for three days, thou didst preserve them alive and unhurt, and didst teach all to chant with joy: Glory to the magnitude of the love for mankind and the compassions of Him Who glorifieth thee who gavest birth without seed!

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

**W**hen, with great sorrow, the people wished to take up the remains of those builders who had been buried under the stones for a space of three days, O thou who art full of grace, then, as thy Son and God wished to glorify yet more thine

intercession for the holy monastery, they discovered them to be alive and unharmed, through thy protection. Wherefore, filled with gladness, they all glorified thee, their kind Mistress, and Him Who was born of thee, and they cried out with joy: Glory to Thy compassion, O Thou Who lovest mankind!

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

**C**ome, all ye faithful, and let us make haste to the church of the Mother of God; for, lo! her most precious icon shineth therein like, a beacon of piety, illumining with the grace of God all the councils of those who love the feasts of the Church; and driving away the darkness of the gloom of sin, it worketh all-glorious miracles for those who have recourse to it, and expelleth evil spirits. It giveth strength against heresies to the Orthodox hierarchs, is a rampart and bulwark for all the earth, maketh her monastery steadfast by her mighty assistance, is glorified in most glorious victories over the enemy, calleth all the faithful to keep festival, and teacheth them to cry out with joy to the Mother of God: O Theotokos, thou art our might and confirmation, our hope and salvation with God, and we pray to thee: entreat thy Son and our God, that He deliver us from torment on the day of judgment, and count us worthy of His heavenly kingdom.

**Troparion, in Tone IV:**

**T**oday thy most precious icon hath shone forth upon us in the air like the all-radiant sun, O Mistress, illumining the world with rays of mercy; and great Russia, reverently receiving it from on high as a gift of God, glorifieth thee as the Mistress of all, O Mother of God, and joyously magnifieth Christ our God Who was born of thee. Him do thou entreat, O Lady, Queen and Theotokos, that He preserve all the cities and lands where Christians live, unharmed by all the assaults of the enemy, and save those who with faith worship before the all-honored image of Him and thee, O Virgin who knewest not wedlock.

## AT MATINS

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

**T**oday thy most precious icon hath shone forth upon us in the air like the all-radiant sun, O Mistress, illumining the world with rays of mercy; and great Russia, reverently receiving it from on high as a gift of God, glorifieth thee as the Mistress of all, O Mother of God, and joyously magnifieth Christ our God Who was born of thee. Him do thou entreat, O Lady, Queen and Theotokos, that He preserve all the cities and lands where Christians live, unharmed by all the assaults of the enemy, and save those who with faith worship before the all-honored image of Him and thee, O Virgin who knewest not wedlock. (Twice)

Glory ..., Now & ever ..., the troparion again.

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

**W**ith divine rays enlighten and make firm the minds of those who hymn thee, O most immaculate Virgin, thou mighty helper of the whole world, that with love we may all hold festival, praising thee and glorifying the all-glorious coming of thine image, and may pray; from every evil circumstance save thou thy servants by thy supplications, O thou who alone art blessed.

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

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

**B**y the omnipotent power of thy Son and God, O Bride of God, thine image hath come like a star of surpassing radiance and hath all-gloriously arrived traveled from the East to the West, illumining those held fast by the darkness of sorrows, delivering them from the threats of the enemy, loosing their bonds, and revealing thy mighty intercession to all the world as an invincible weapon; for the Master of all, Who took flesh of thee, glorifieth thine all-pure image, and as a Son He honoreth thee as His Mother.

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

**Polyeleos, and this magnification:** Meet it is to magnify thee, O Theotokos, who art more honorable than the cherubim and more glorious beyond compare 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 VI:

**T**hou art truly the help of the helpless, O all-pure Mother of God; wherefore, we, the lowly are exalted by thee and caught up in thee to the heights. Thou art a refuge for all and a most merciful mediatrix before God.

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]

And 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 VI:

Today the multitude of the faithful rejoiceth; for thy divine icon hath appeared on the air, O Mistress, like a sun of surpassing radiance, shining with great light, and, emitting rays of mercy in all directions, it illumineth all the faithful. Joining chorus, the angels minister unto thee today, and honoring thee, they have invisibly transported thine icon from place to place, O Mother of God; and when they had borne it to the place chosen by God, they reverently set it down with due glorification. But what shall we, who are clay, offer thee? And what fitting laudation can we make for thine arrival? We are at a loss and merely marvel, magnifying the lovingkindness which thou hast shown us. But earnestly entreat thy Son and our God, O all-holy one, that He grant victory over all heresies to our Orthodox bishops, peace to the world, and great mercy to our souls.

Two canons of the Theotokos

### ODE I

Canon, with 8 troparia, including its Irmos (chanted twice), the acrostic whereof is: "O thou who art full of grace, grant me the grace to chant the words of a most simple hymn", in Tone VIII:

**Irmos:** Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

O omnipotent Trinity, three-sunned Unity! Having illumined my soul, heart and mind and sanctified them with grace, I pray Thee Who art all-good, lead me up to Thy divine love and teach me to hymn the com passion of the blessed Ever-virgin with devotion.

O good Mother of the good King, who dost readily hearken to the petitions of all and art almighty in thy benefactions, shine forth the grace of thy light upon us and fill us with grace today, O thou who art full of the grace of God, that we may begin to chant hymnody unto thee.

For the choirs of the angels the glorification of thy present feast is the cause of joy, O Mistress, for today they are moved to laudation. But what shall we, who are clay, offer unto thee? If not only our fervent hymns of thanksgiving.

We chant unto thee the cry of the archangel: Rejoice, O pure one! And even though we are unworthy, O Mistress, accept this hymnody instead of goodness, illumining us with the light of thy mercy and granting grace unto all.

*A second canon, in Tone IV:*

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

O Christ, Bestower of light, on this notable day of the all-glorious appearance of the icon of her who gaveth birth to Thee, grant that I may keep splendid festival and may ever hymn her miracles with gladness, in fear and joy.

O Virgin who gavest birth in the flesh to the light-bestowing Word of God, the Wisdom of the Father: enlighten the profound darkness of mine ignorance and provide me with the words to hymn thy wonders.

Today are the assemblies of the faithful enlightened and the hordes of the heretics put to shame, O Mistress, seeing thine icon traversing the air like the sun, destroying the gloom of impiety and illumining the faithful.

With God, O divine Bride, thou alone art our greatness and boast; for through thee are we saved from misfortunes, to thee do we flee, and we pray earnestly: O Mistress, from everlasting torment deliver thy servants who hymn thy wonders!

*Katavasia: I will open my mouth ...*

**ODE III**

*Canon I*

**Irmos:** O Christ Who in the beginning established the heavens in wisdom and founded the earth upon the waters: establish me upon the rock of Thy commandments, for none is holier than Thee, Who alone lovest mankind.

**C**ome, behold an all-glorious sight, ye faithful, and look upon the all-pure Virgin, who with reverence shineth forth on high in her all-pure image, illumining with grace us who reverently chant: There is none more pure than thee, O Mistress!

**T**he mind of each of the faithful is hallowed by thy grace, O Theotokos, and exalted by the wondrous coming of thine icon. Vouchsafe unto us, thy servants, who honor it with piety and glorify thee with faith, O Mistress, to partake thereof.

**O** Bride of God, grant that we may tread the heavenly path unassailed, strengthening us to do godly works; that leaving the path of the evil one's wiles by thy help, O Virgin, we may have a share in eternal glory.

**W**ith the beams of Christ the true Light, the Creator of the angels, Who shone forth ineffably from thee, O Mother of God, and with thine own grace, illumine the souls and hearts of us who are in darkness. O thou who art full of grace, sanctify us, guiding us to the love of heavenly light.

### Canon II

**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.**

**O** Christ Jesus, pre-eternal King Who art full of mercy, illumine us with the appearance of the all-pure image of Thee and the Ever-virgin who gaveth birth to Thee, and grant us remission of offenses and deliverance from misfortunes.

**W**hen the people beheld thine all-pure icon invisibly borne up by the angels and suspended in the air amid radiance, O Mistress, illumined with the light of thy mercy they were filled with ineffable joy.

**O** God-loving hierarchs and priests, kings and princes, and all the people, radiantly join chorus today, for a radiant beam hath shone forth on high, holding the true Light depicted in the flesh. With Him she hath come down to us, granting enlightenment to all the world.

**T**hrough thy most precious icon did the Creator of all work wonders of old and save the Imperial City from the incursions of aliens. So also be thou a protection and help for the land of Russia, O Lady and Queen, saving it from all the assaults of the enemy.

### Sedalion, in Tone IV:

**T**hine all-pure image, O Mistress, truly more precious than the ark of old, shining more brightly than an electric cloud, emitteth rays of thy mercy revealing them to all, in every place, in abundance, and with the grace of God mercifully preserveth those who honor its all-glorious coming. And fervently rejoicing therein, O Mistress, we keep festival and glorify thy maternal loving-kindness toward us.

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

## ODE IV

### Canon I

**Irmos:** Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our poverty. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

The Creator and Fashioner of all, Who beareth all things with His omnipotent power, hath today arrived most gloriously, O pure Virgin, borne on thine arm in His and thy divine and miraculous image, for the salvation and healing of men.

Come, ye faithful, let us bow down before the ineffable gift of God, the icon of Christ the light and the all-pure Virgin, and with love let us fall down, crying out: For the sake of the kind Ever-virgin who gaveth birth to Thee, O Benefactor, send down grace and mercy upon us, Thy servants.

O Queen of the angels, noetic ark: God hath adorned and glorified thine all-pure image with ineffable miracles and grace beyond that of the ark of the law, and hath commanded even the angels to venerate it. With them, O all-hymned one, do thou pray to Him for us who glorify His saving providence, that we also may obtain thy salvation.

O most good and immaculate helper given by God in His grace unto all of us Christians, entreat Him, that He overlook our countless offenses and deliver us from flaming retribution and the outermost darkness, and from every torment.

### Canon II

**Irmos:** Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His almighty arm hath saved those who cry: Glory to Thy power, O Christ!

Let all the- earth and the air be glad today, and let the sea cause joy to fall in drops, for by the miraculous journey of the most precious image of the Mother of God the land of Russia hath been all-gloriously illumined.

As behooveth servants, the ranks of the angels minister to thee, the Queen of all, and they reverently honor thy most precious icon, hymning thee, the all-holy Virgin. But how can we, the lowly, hymn thee, the most pure one, as is meet?

We cry out to thee the hymn of the archangel: Rejoice, a Bride of God, the Lord is with thee! Rejoice, thou joy of the angels and gladness of all men who truly glorify thee! Save the souls of those who hymn thee, O pure Theotokos!

O Theotokos, bestower of joy: fill thou with ineffable joy those who with faith glorify thee and hymn thee with all their soul, and vouchsafe them never-waning light, O Virgin Mistress who art full of grace.

## ODE V

### Canon I

**Irmos:** My soul riseth at dawn unto thee, O God, Who art ineffably begotten of the Father and hast lifted up a horn of salvation for us.

In thy merciful good pleasure, O thou who art full of grace, today thou hast graciously enlightened our land with thy godly appearance, and hast sent down the mystical illumination of thy light upon the world, guiding the faithful to the light of heavenly glory, O Theotokos.

We have become benighted by our thoughts and weighed down by our sins, O Mistress, and we are at a loss how to confess thy radiant grace and mercy; but illumine us, O all-holy Virgin, visit us and make us rich through thy mystical gifts of divine desires, directing us to the light of the right path.

Go thou before those who, from every direction, make haste to thine all-honored icon, O Mother of God, who bow down before it with fervor and call upon thee with faith in every place; and save all from every misfortune, delivering them from cruel infirmities and driving away the evil spirits, imparting tranquility and health unto all, O Mistress.

Forsake us not, neither disdain us, O Theotokos, who are cruelly vexed by grievous thoughts, vile memories and the wicked enemy; but cover us with thy grace, protecting us from them and helping us, O blessed of God, saving us from all their assaults.

### Canon II

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

In the wilderness, O Mother of God, the reverent man was counted worthy to behold thee manifestly with the holy hierarch, and he received from thee the words of thy good pleasure, for the great confirmation and furthering of the salvation of the world. O Queen.

Wretched am I, O most pure one, and unworthy of the grace to behold thee now; yet vouchsafe that I may behold thee in the future, and meet thy Son Who shall come in glory, and hear the divine voice crying in the kingdom of heaven.

We flee to thy goodness, O pure Virgin, and direct the eyes of our hearts at thee; and bending our knees while weeping, we entreat thee; disdain not our sighing, and be thou a protection and helper for us on the day of judgment.

Thou art an intercessor for all Christians, O all-pure Mother of God. Harken to our supplication; look upon us, O most hymned one, save thy city and monastery, and illumine thy flock with the radiance of the grace of thine aid.

## ODE VI

### Canon I

**Irmos:** I shall pour forth my prayer un to the Lord, and to him shall I declare my grief; for my soul is full of evils, and my life hath drawn nigh unto hell; and like Jonah I cry: Lead me up from corruption, O God!

In the all-glorious arrival of thine icon, O Queen, the wide air and our land hath been filled with the grace of thy miracles and divine gifts, unto the confirmation of piety and of all the faithful, O most hymned one. Thereby are our adversaries laid low today, and those who glorify thee are made firm in might.

O city of God, holy habitation, Virgin Bride of God: from the assaults of the adversary and all the attacks of the enemy preserve thy holy dwelling, and all cities and lands where Christians dwell, who hymn thee with love and with faith honor thine all-precious image.

O Mother of God, ever give sanctification, health and salvation to the souls and bodies of us who piously venerate thy divine icon, reverently and fearfully kiss it with mouth and heart, and faithfully hymn thee with all our soul.

Having acquired thee as a mighty protection and an unassailable rampart, O Ever-virgin Theotokos, after God it is on thee that we, the faithful, set our hope; and we earnestly pray: by thy power show forth the darts of the enemy and all the wiles of the demons to be as impotent and ineffective as those of children, O our mighty helper.

### Canon II

**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.

O thine all-wondrous miracle, O Mistress! For disobeying thy command, a man was caught up in horror from the pinnacle of the church, but, by thy mercy, O most merciful one, he found himself on the ground, unharmed.

No one hath disobeyed the commands of God as have I, wretch that I am. Wherefore, falling down before thee, I pray, O Mistress; before I perish utterly, guide me to the path of truth, and save me, O pure one.

O Mother of God, who hast given birth unto Him Who endured crucifixion on the tree of the Cross for our sake, ask thou ever that we who commemorate His holy suffering may do His divine will and become heirs to the eternal good things.

O pure Virgin Mistress, deliver us from all cruel circumstances, entreating Him Who nailed our sins to the Cross, and vouchsafe that we may worthily stand at His right hand when He shall come in His glory.

### Kontakion, in Tone VIII:

**O** ye people, let us make haste to the Virgin Theotokos and Queen, giving thanks to Christ our God; and gazing with compunction at her miraculous icon, let us fall down and cry out to her: O Mary our Mistress, visiting this land in the miraculous appearance of thy precious icon, save our Orthodox hierarchs and all Christians in peace and prosperity, showing us to be inheritors of the life of heaven. For to thee do we cry with faith: Rejoice, O Virgin, salvation of the world!

**Ikos:** Beholding the all-wondrous appearance of the Mother of God, let us ascend to the summit of the virtues and lift our mind up to heaven; for she hath come, traversing the heavens, that she may draw up to the heights those who cry out to her thus: Rejoice, O blessed Virgin, chosen by God from among all generations; rejoice, Queen of heaven, Mother of the Lord God, the Creator of all! Rejoice, Object of the angels' most joyous hymnody; rejoice, sight most desired by all the world! Rejoice, immovable foundation of the Faith of piety; rejoice, most splendid knowledge of grace; rejoice, goodwill of God towards men! Rejoice, thou who hast led mortals to God; rejoice, consolation of our oppressed souls! Rejoice, speedy help for all the faithful; rejoice, intercessor given by God to the Christian people, whom do thou earnestly preserve from all misfortunes and evils, that we may cry out to thee: Rejoice, O Virgin, salvation of the world!

### ODE VII

#### Canon I

**Irmos:** Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, sang: Blessed art Thou, O God of our fathers!

Thine image, O Mistress, which even the angels revere, ever shineth with ineffable grace and power; for today thou dost illumine mortals with its gifts, dost guide them to the heavens, and leadest them to everlasting life, in thine ineffable goodness, O thou who art full of grace.

The mouths of orators are in nowise able to confess thy godly manifestation, the all-glorious arrival of thine icon, and the abyss of thy miracles, O pure one. What then shall we, who are coarse, say? Only: have mercy and save us, O most merciful Mistress!

O renowned helper of the faithful and bestower of all good things: accept us who fall down in faith and cry out to thee with love:

Have mercy upon us, O Lady, have mercy upon us; and today, as in the age to come, be thou our helper and aid!

O merciful Mother of God, open unto us today the portals of thy mercy, and snatch us from the jaws of the noetic wolves who would devour us and destroy us utterly. Have mercy, we pray thee, O Mistress, have mercy! Turn not away from thy servants who have been put to shame!

### Canon II

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

O the wonder! Thine only-begotten Son, the God of all, preserved thine all-pure image unharmed amid the flame, O Mother of God; for it was found, shining more brightly than the sun with grace, and illumineth the faithful who chant with faith: Blessed art Thou, O God!

O Theotokos, the ranks of heaven rejoice with those born on earth on thy splendid festival. With the light of thy radiance, O all-pure one, illumine us who celebrate it and who stand with fear before thine all-pure image; and save us all.

O Queen, thou gavest birth in the flesh to the Word of God, the King of heaven, One of the Trinity. Beseech the Godhead, O Mistress, that victory be given to our Orthodox hierarchs over all heresies and schisms; and to all the faithful aid, remission of sins and salvation of soul.

In that thou gavest birth to the Benefactor of all, O pure one, with thy light-giving and divine grace cover thy servants, who hymn thee and pray to thee with unwavering faith; protect and preserve us from all the assaults of the enemy.

### ODE VIII

#### Canon I

**Irmos:** O Thou Who supportest Thy chambers in the waters, Who hast set the sand for a bound to the sea, and holdest all things together: the sun hymneth Thee, and all creation doth offer up a hymn unto Thee as Creator of all, forever.

The excellent ranks of heaven piously reverence thine all-pure image, and its all-wondrous arrival, O most pure one, which is shown forth as all-glorious under the sun and hath moved the Orthodox people to lift up their voices in hymnody and glorify thy Son as Creator of all, forever.

Chanting all-glorious hymns today, with devotion we lovingly bow down before thine image, which is revered even by the angels, O Lady and Queen. With thy divine grace cover our Orthodox hierarchs, who glorify thee; strengthen them against heresies and schisms, and maintain their authority in peace.

**R**ejoice, O most blessed and most immaculate one, cause of joy! Rejoice, thou who art full of grace, our might, rampart and refuge of salvation! Save us, thy servants, who have no help than thee before God; for in thee do we trust, and thee do we hymn forever.

**T**hee do we have, with God, as the sole preserver of our life and our mighty hope of salvation. O kind-hearted one, we beseech thee to mediate for us until the end, that we may be delivered from the reckoning which is to come, and may find thy Son and God merciful on the day of judgment.

## Canon II

**Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed. And it moveth all the world to chant unto Thee: O all ye works of the Lord, bless ye the Lord; praise and exalt Him supremely for all ages!**

**O** thine all-glorious wonders, O pure one! For the builders of thy holy church, who were buried beneath the stones for three days, were found alive and unharmed, preserved by thy protection; and they sent up cries of praise to thee, the Queen of all.

**T**hou gavest life instead of death to one who had died, O Theotokos. Wherefore, O Bride of God, preserve unharmed by the enemy us, who have been slain because of our many sins, and lead us up to the higher life, saving our souls.

**T**oday all the faithful are filled with joy and gladness because of thine icon, O Theotokos, for thou art shown to be a cause of life for those in the jaws of death, an ever-flowing fountain pouring forth gifts of healing and imparting salvation unto all.

**O** most lauded one, accept the supplication of the people who have come together from all places, fittingly to hymn the all-glorious arrival of the all-pure image of thee and the Babe Whom thou didst bear, the true God; and fulfill their petitions.

## ODE IX

### Canon I

**Irmos: Heaven is stricken with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh and that thy womb hath become more spacious than the heavens. Wherefore, the ranks of angels and men glorify thee, the Theotokos.**

**T**hine icon, O Mistress, traveling upright a path through the luminous air, and radiantly traversing invisible ways, moved by God, hath illumined with grace on earth the faithful who cry with faith: Truly thou art higher in honor than all others, O pure Virgin!

In nowise are we able fittingly to adorn the accounts of thine exalted miracles with rhetoric, O pure Queen; we can only pray fervently to thee, that thou entreat thy Son, the Master and King of all, Who hath given thee to us as an all-glorious helper, that He count us worthy of His heavenly kingdom.

**O** thou who art full of the grace of God, accept from us this song of hymnody in thanksgiving for thine ineffable lovingkindness, fulfilling those of our petitions which are profitable; and lead us all up to the heights of heaven, for we cry out to thee with faith: Truly thou art higher than all, O most immaculate Virgin!

**All** of us, the generations of men, joyously call thee blessed, O Theotokos, for thou hast filled us all with joy by the all-glorious arrival of thine icon, O all-pure one. And bowing down before it today, we entreat thee with compunction: in the age to come, O Mistress, forget not to vouchsafe thy servants the joy of the elect!

## Canon II

**Irmos:** Let every mortal man 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!

**Who** doth not marvel at the appearance of thy most precious icon, O Mistress; who is not amazed? For thou didst send it, as a light-bearing gift, through the air to the land of Russia, which hymneth thee with joy and magnifieth thee with faith.

**O** Mistress, who hast given ineffable joy to the world through the manifestation of thine all-pure icon; from every grief deliver those who bow down before it with faith and kiss it with fear. O all-holy one, save and have mercy upon all, and vouchsafe us the kingdom of heaven.

**O** Mistress, who gavest birth to God Who loveth mankind, in thy love for us thou hast visited us in thy divine icon; and ever having recourse to it and gazing upon its magnificence, we cry out to thee with compunction: O Theotokos, ever save thine inheritance!

**With** humble lips have I offered thee this meager hymnody, O most hymned one; but though I am coarse and full of sin, and am unworthy to hymn thee as is meet, yet do I trust fervently in thy compassions, in that thou gavest birth to the Savior of the whole world. Disdain this not, O Queen, but accept it and save me.

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

**H**onoring thine all-pure image, whereby thou hast illumined us, O divine Virgin Maiden, we celebrate now its arrival, receiving, through thy grace and that of thy Son, deliverance from tribulations, misfortunes and dangers, O Mother of God Most High.

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

On the Praises, 4 stichera, in Tone VIII:

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

**O** all-glorious wonder! \* the icon of the Mother of God \* hath shone forth universal joy \* upon us from on high, \* and, imparting enlightenment unto all the world, \* confirmation of piety, \* and salvation for the faithful, \* this divine gift hath been bestowed upon mortals. \* Rejoicing therein, O Christ, we entreat Thee: \* Save our souls, in that Thou art full of lovingkindness. (Twice)

**O** all-glorious wonder! \* The land of Russia hath been honored above all others \* by the providence of the Most High! \* For it, and none other, hath been counted worthy, through His grace, \* to receive this icon of the Mother of God \* as a radiant and heavenly gift \* all-gloriously sent by God from on high. \* And rejoicing therein, O Christ, it crieth out to thee with compunction: \* O Good One, save our souls, in that Thou art full of loving kindness!

**M**ost gloriously, O Theotokos, \* doth thy monastery boast in thee, among all lands, O Bride of God, \* for it hath within itself thy miraculous icon \* which was wondrously and all-gloriously transported through the air by the angels; \* and receiving ineffable healings from it, \* we cry out words of thanksgiving unto thee, \* entreating thee with compunction: \* O all-holy Virgin, \* save our souls, in that thou art full of lovingkindness!

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

**A**s once the Imperial City, possessed of thine icon, O all-pure Virgin, rejoiced, vanquishing the adversary with the aid of God and thee, so now the land of Russia, having wondrously acquired thine image, O Lady, as its aid, doth celebrate with gladness, having been made firm. And thine all-honored monastery is also greatly adorned, having thee, with God, as a protection and a firm bulwark against all the assaults of the enemy. And thy church, O Theotokos, like that of Blachernae of old, shineth with thine all-pure image and is illumined with all-glorious miracles; and, rejoicing spiritually, it holdeth chorus today, O Mistress, crying out with all the faithful: Rejoice, O all-holy Virgin, my majesty and boast and everlasting gladness! Thou makest me rich with all-wondrous miracles and divine gifts; O Mistress, thou inexhaustible wellspring of healings, consolation for those amid misfortunes, and protection and salvation of all the faithful

Great Doxology, troparion, litanies and dismissal. First Hour.

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the first canon of the icon, and 4 from Ode VI of the second canon.

**C**ome, behold an all-glorious sight, ye faithful, and look upon the all-pure Virgin, who with reverence shineth forth on high in her all-pure image, illumining with grace us who reverently chant: There is none more pure than thee, O Mistress!

**T**he mind of each of the faithful is hallowed by thy grace, O Theotokos, and exalted by the wondrous coming of thine icon. Vouchsafe unto us, thy servants, who honor it with piety and glorify thee with faith, O Mistress, to partake thereof.

**O** Bride of God, grant that we may tread the heavenly path unassailed, strengthening us to do godly works; that leaving the path of the evil one's wiles by thy help, O Virgin, we may have a share in eternal glory.

**W**ith the beams of Christ the true Light, the Creator of the angels, Who shone forth ineffably from thee, O Mother of God, and with thine own grace, illumine the souls and hearts of us who are in darkness. O thou who art full of grace, sanctify us, guiding us to the love of heavenly light.

**O** thine all-wondrous miracle, O Mistress! For disobeying thy command, a man was caught up in horror from the pinnacle of the church, but, by thy mercy, O most merciful one, he found himself on the ground, unharmed.

**N**o one hath disobeyed the commands of God as have I, wretch that I am. Wherefore, falling down before thee, I pray, O Mistress; before I perish utterly, guide me to the path of truth, and save me, O pure one.

**O** Mother of God, who hast given birth unto Him Who endured crucifixion on the tree of the Cross for our sake, ask thou ever that we who commemorate His holy suffering may do His divine will and become heirs to the eternal good things.

**O** pure Virgin Mistress, deliver us from all cruel circumstances, entreating Him Who nailed our sins to the Cross, and vouchsafe that we may worthily stand at His right hand when He shall come in His glory.

*After the Entrance: the troparion of the icon, in Tone IV:*

**T**oday thy most precious icon hath shone forth upon us in the air like the all-radiant sun, O Mistress, illumining the world with rays of mercy; and great Russia, reverently receiving it from on high as a gift of God, glorifieth thee as the Mistress of all, O Mother of God, and joyously magnifieth Christ our God Who was born of thee. Him do thou entreat, O Lady, Queen and Theotokos, that He preserve all the cities and lands where Christians live, unharmed by all the assaults of the enemy, and save those who with faith worship before the all-honored image of Him and thee, O Virgin who knewest not wedlock.

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

**O** ye people, let us make haste to the Virgin Theotokos and Queen, giving thanks to Christ our God; and gazing with compunction at her miraculous icon, let us fall down and cry out to her: O Mary our Mistress, visiting this land in the miraculous appearance of thy precious icon, save our Orthodox hierarchs and all Christians in peace and prosperity, showing us to be inheritors of the life of heaven. For to thee do we cry with faith: Rejoice, O Virgin, salvation of the world!

**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]**

**T**hen 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]**

**N**ow 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.