

THE 22nd DAY OF THE MONTH OF OCTOBER
(& THE 8th DAY OF THE MONTH OF JULY)
COMMEMORATION OF THE KAZAN ICON OF THE MOST HOLY
THEOTOKOS
AT GREAT VESPERS

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

At "Lord, I have cried" eight stichera: four in Tone IV:

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

As the all-beauteous palace of the Word * and His light-bearing throne, O Mistress, * thou didst contain within thy womb * the Word Who is equally enthroned with the Father. * And having given birth unto the never-waning Light, thou hast brought light to our darkness, * hast driven away the falsehood of the serpent and destroyed corruption, * and by thy birthgiving hast granted everlasting life to the world. * Thou hast opened the gates of paradise and bestowed all manner of blessings upon human nature. * And now, do thou by thy supplications, O Lady, deliver thy servants from all misfortunes.

As thou art the great Queen * and Mother of the King of the all-exalted hosts in heaven, * stretching forth thine all-pure hands, * thou dost intercede for us with supplication; * and on earth, as a mighty helper, * thou abidest with thy servants in spirit and in thy divine icon, * and dost gladly save * and deliverest from all temptation * them that piously confess thee to be the Theotokos.

As a paradise of golden radiance, * an all-beauteous palace of divine light, * a holy tree overshadowed by the Holy Spirit, * a habitation of the never-waning Light, * shining manifestly with divine splendor upon them that know thee, * thou dost illumine all creation with thine Infant; * and entreating Him, a Queen and Theotokos, * save all Orthodox hierarchs and people * who flee to thee from all misfortunes.

The Church of God, made splendid * with the icon of thee and thy Son, a Theotokos, * as with royal purple and fine linen, * is adorned with miracles. * Today, at the revelation of thine image, it calleth all to celebrate, * shining with the grace of the Holy Spirit more brightly than the radiance of the sun, * pouring forth streams of healing * upon the sick and the infirm, * and granting rich mercy unto all.

And these stichera, in Tone VIII:

O Jesus, exalted and unapproachable King, Who art enthroned with the Father and the divine Spirit, and Who wast well-pleased to be born on earth of the Virgin who tasted not of wedlock: taking pity on thy creation, bestowing ineffable beauties upon human nature, accept Thou the supplications of Thy Mother which are offered to Thee in our behalf; and be not mindful of our iniquities, but, as Thou art compassionate, remember and save our souls. **(Twice)**

Bowing down the heavens, the King of glory condescended to restore Adam who had become all corrupt through his transgression; He made His abode within thee, a pure Virgin, was born without violating the seal of thy virginity, and, though King of the archangels, was borne in thine arms, a lowly Babe. And now He accepteth thine entreaty, and fulfilleth thy petition in all things, in that He is thy Son and God. Therefore, beseech Him earnestly, that He save our souls, in that He is compassionate.

More than the tabernacle of Moses, which was fashioned according to a heavenly plan, did God hallow thee wholly with the Holy Spirit, O Theotokos; and, having dwelt wholly within thee, He hath given life to all men. Wherefore, thine icon also hath been filled with the grace of God more than the ark of Aaron, and poureth forth sanctification upon souls and bodies. And bowing down with love before it, we ask of thee great mercy, that thou save our souls, a blessed helper.

Glory ..., Now and ever ..., in Tone VIII:

Come, let us rejoice in the mighty helper of our race, the Queen and Theotokos! Come, let us bow down before her serene and precious image, which is venerated by the angels! For the Theotokos giveth abundant gifts of healing to the faithful, pouring forth never-failing grace from the inexhaustible wellspring of her holy icon. She delivereth from the darkness of temptations and misfortunes, and from every sin, us who piously and in God-pleasing manner glorify and honor the radiant and wondrous holy icon of the Mother of God. Wherefore, chanting, we cry aloud to the prototype thereof: Rejoice, O loving help of the world, in the salvation of our souls!

Entrance. Prokimenon of the Day. And three lessons:

READING FROM THE BOOK OF GENESIS [28:10-17].

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth,

and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt be spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

READING FROM THE BOOK OF THE PROPHET EZEKIEL [43:27-44:4].

And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings: and I will accept you, saith the Lord God. Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

READING FROM THE PROVERBS (9:1-11).

Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding, for by me thy days shall be multiplied, and the years of thy life shall be increased.

At the Litia, these stichera, in Tone II:

As 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.

Before 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, bore 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:

To 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.

At the Aposticha, these stichera, in Tone VIII:

O Theotokos, thou honored habitation of the all-pure Light, how can we, thy slaves, worthily hymn thee? For by the revelation of the all-pure icon of thee and the pre-eternal Infant are all sanctified.

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

O undefiled Virgin, full of divine joy, what thanks can we ever offer unto thee? For by the most radiant effulgence of thy blessed birthgiving thou hast led all up from corruption to life.

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

O Virgin Lady, Mother of the Creator, joy of the ranks of heaven and blessed helper of the human race, pray for the salvation of our souls.

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

O ye people, let us splendidly chant the hymn of David to the Maiden Bride of God, the Mother of Christ the King: At Thy right hand stood the Queen, O Master, arrayed in a vesture of woven gold and adorned with divine splendors. Making her more beautiful than all the world, in that she is good and elect among women, Thou wast well-pleased to be born of her in Thy great mercy, and hast given her as a helper to Thy people, to save and protect them from misfortunes by Thine omnipotent and divine power. By her supplications, O Christ God, have mercy upon us.

Troparion, in Tone IV:

O earnest helper, Mother of the Lord Most High, thou dost entreat Christ, thy Son and our God, in behalf of all, and causest all to be saved who have recourse to thy mighty protection. O Lady, Queen and Mistress, help us all who, amid temptations, sorrows and sickness, are heavy laden with many sins, who stand before thee and with tears pray to thee with compunctionate soul and contrite heart before thine all-pure image, and who have unfailing hope in thee: grant deliverance from all evils, and things profitable unto all, O Virgin Theotokos, and save us all, for thou art the divine protection of thy servants.

AT MATINS

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

O earnest helper, Mother of the Lord Most High, thou dost entreat Christ, thy Son and our God, in behalf of all, and causest all to be saved who have recourse to thy mighty protection. O Lady, Queen and Mistress, help us all who, amid temptations, sorrows and sickness, are heavy laden with many sins, who stand before thee and with tears pray to thee with compunctionate soul and contrite heart before thine all-pure image, and who have unfailing hope in thee: grant deliverance from all evils, and things profitable unto all, O Virgin Theotokos, and save us all, for thou art the divine protection of thy servants. (Thrice)

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

O pious people, ye assemblies of Orthodox Christians, draw ye all nigh with faith, falling down before the divine image of the Mother of God; for she joyfully granteth healing to all the ailing, woundeth the heretical like a shaft from a bow, maketh us all radiantly glad, and illumineth us with grace by her supplications.

Glory ..., Now and ever ...,

God made thee wholly a good and undefiled Virgin among women, having prefigured thee honorably through the prophets; and having blessed thee by His priests, He caused thee to dwell in the Holy of Holies and nurtured thee by an angel, giving thee bread from heaven. And the same all-good One, the only-begotten Word of God, made His abode within thee and issued forth from thee in the flesh. Wherefore, we worship and honor thee truly as the true Theotokos.

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

Let all the multitude of the faithful radiantly join chorus, and let the army of the demons lament, beholding the manifold feasts of the Mother of God shining forth, praising the blessed Mother of God with divine hymns. For where the all-blessed Mistress Theotokos, the divinely elect Maiden, is glorified in God-pleasing manner, there are the fall of wickedness and the mighty confirmation of Christians.

Glory ..., Now and ever ...,

O most blessed Mistress Theotokos, divinely elect Maiden, splendid fulfillment of the words of the prophets, boast of the apostles, crown and confession of the martyrs, greatly hymned one who art honored by the angels and the generations of men, longed-for helper of the whole world: deliver thy servants from future damnation and the lake of fire, O thou who alone art blessed.

After the Polyeleos, this Sedalion, in Tone I:

O Mother of God, save them that honor thee in Orthodox manner, and flee to thee, and lovingly bow down before thy holy icon; and give us not as plunder to our adversaries, neither let all the evils which our sins have prepared for us come upon us, nor let our iniquities gain ascendancy over our heads; but may thy God-pleasing maternal prayers to God win the victory.

Glory ..., Now and ever ...,

Thine all-pure icon, O Virgin Theotokos, is spiritual healing for the whole world; and having recourse thereto, we bow down before thee, and venerate, kiss and honor it, drawing forth therefrom the grace of healing of bodily infirmities and the passions of the spirit; and thus are we freed by thy supplications.

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 ST. LUKE, §4 [LK I :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 VIII:

Come, let us rejoice in the mighty helper of our race, the Queen and Theotokos! Come, let us bow down before her serene, wondrous and precious image, which is venerated by the angels! For the Theotokos giveth abundant gifts of healing to the faithful, pouring forth never-failing grace from the inexhaustible well-spring of her holy icon. She delivereth from the darkness of

temptations and misfortunes, and from every sin, us who piously and in God-pleasing manner glorify and honor the radiant and wondrous holy icon of the Mother of God. Wherefore, chanting, we cry aloud to the prototype thereof: Rejoice, O loving help of the world, in the salvation of our souls!

ODE I

Canon to the Directress, the all-holy Theotokos, with six troparia, including the Irmos, the composition of the priest-monk Ignatius, in Tone IV:

Irmos: I shall open my lips, and with the Spirit shall they be filled; and I shall utter discourse unto the Queen Mother, and shall appear radiantly keeping festival, and rejoicing I shall hymn her wonders.

O pure one, joyously do I now offer my foremost praise: Rejoice! And with gladsome voice I cry out to thee, O Directress: Rejoice, and fill me with understanding as I begin to hymn thee!

Rejoice, O all-hymned one who gavest birth unto Christ our everlasting Joy! O Directress, thou hope of the Orthodox, all-hymned Virgin, fill me with the joy which the world hath desired.

All men and angels join chorus, ever crying out together in heaven and on earth, O Directress: Rejoice, O Virgin, for by thy birthgiving thou hast filled all things with joy!

O Directress, vouchsafe joy unto them that with fear cry out to thee Rejoice!, in that thou art the Mother of joy who deliverest from all tribulations; and have mercy on all that have recourse to thee.

Another canon of the feast, with eight troparia, in the same tone:

Irmos: I shall open my lips, and with the Spirit shall they be filled; and I shall utter discourse unto the Queen Mother, and shall appear radiantly keeping festival, and rejoicing I shall hymn her wonders.

The leaders of the angels reverence thee, O Theotokos; and the ranks of the saints serve thee with honor; the righteous adorn themselves and bless thee as the mediatrix of heavenly things; heaven and earth together praise thee splendidly in gladness. And we sinners ask mercy: Illumine our hearts, O Mistress, that we may chant a hymn to the revelation of thy holy icon.

Come ye, O Christian people, having mystically cleansed your minds, and assemble in the holy church of the Mother of Christ our God; for from her holy icon there poureth forth upon us inexhaustibly a spiritual well-spring which healeth the souls and bodies of them that cry out in song: Blessed is our God Who was born of thee!

The strange wonder of thy divine birthgiving striketh every ear with wonder and awe, O all-immaculate one: how thou didst conceive the Creator of the cherubim; how thou didst bear in the flesh Him Who is life and for the whole world didst give birth to life: the God and Man!

Beneath thy shelter do all we, the generations of man, flee, O Virgin Lady. With the light of thy birthgiving enlighten us, thy sinful servants who earnestly pray, bowing down before thine all-pure icon, asking to receive from thee great mercy.

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

ODE III

First Canon

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

Rejoice, O unshakable, pure and animate palace of Christ the King Most High! Rejoice, O Directress, Rejoice! For by thee is our city preserved intact!

In thy womb which tasted not of wedlock thou didst bodily contain Him Creation cannot contain, O Virgin Directress. Wherefore, magnifying thee as is meet, we chant Rejoice!

O all-hymned joy of the world, ever hymning thee with joy, O pure one, we are vouchsafed everlasting joy by thy maternal supplications unto Him Who was born of thee, O Directress.

O Directress, we invoke thee as the golden jar, the candlestick, the rod and the table, O pure one, and we ever raise the cry Rejoice! to thee when we use these terms.

Second Canon

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

What worthy praise can our utter infirmity offer thee? For through the manifestation of thine all-pure, divine icon thou pourest forth bountiful streams of healing upon thy servants who faithfully have recourse to thee.

The holy revelation of thy divine icon, O Virgin Theotokos, hath shone upon us like the radiant sun, emitting rays of all-glorious miracles, and dispelling a myriad of evil circumstances by thy sacred intercessions, O Mistress.

Thou didst once fill thy first-painted icon with grace, O Virgin Lady Theotokos; and now that same grace speaketh forth truly in the effulgence of the wonders of faith, as the first one did for the sake of thee who wast first depicted thereon, unto them that with faith have recourse to thee after God.

We bow down before the all-pure image of thee and thy Babe all-sweet, Christ the pre-eternal and never-waning Light, O Theotokos, by Whom thou hast saved all human nature from cruel evils and mortal corruption.

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

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

The divine apostles of the Word, the clarion voiced universal heralds of the Gospel of Christ, having founded a divine church in thine all-holy name, O Theotokos, approached thee, entreating thee to come to its consecration. But thou didst say, O Mother of God: "Go in peace, and I shall be with you there!" And they, going forth, found there, on the wall of the church, the likeness of thine image limned powerfully in colored hues; and seeing it, they did thee homage and glorified God. And we also, with them, bow down before thy divine icon, asking of thee great mercy. Grant thou remission of sins to thy servants, O thou who alone art blessed.

Glory ..., Now and ever ..., the above Sedalion is repeated.

ODE IV

First Canon

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

Rejoice, O Mistress Directress, thou wonder of wonders! Rejoice, joy of all cities and towns, impregnable fortress and bulwark for Christians amid misfortunes, thou victory over the enemy!

Rejoice, rejoice, O boast of Orthodox kings, for thou, O Queen of all, dost accompany Christ-loving armies! Rejoice, O Directress, thou refuge and confirmation of us all!

Rejoice, deliverance for all amid misfortunes! Rejoice, ready consolation for all the sorrowful! Rejoice, O all-hymned one! Rejoice, most blessed Directress, healer of all the infirm!

Rejoice, thou whose mighty works all creation doth make haste to glorify as is meet; yet it is unable, O Directress, and therefore it crieth out to thee! Rejoice, O Mistress, thou dwelling-place which contained God!

Second Canon

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

O ye pure people, in purity let us honor the icon of the Virgin Theotokos and of the divine Infant Christ our God; and let us kiss it and glorify her with fear and trembling; for we right honorably venerate the icon and honor even more the pure Mother of God.

David, the divine and wondrous prophet, foreseeing as from a great distance, said: The rich among the people shall entreat thy countenance. And let us, O ye faithful, bow down and venerate the precious icon, sanctified body and soul.

Luke, the divinely eloquent recorder of the Gospel, at the behest of God set down thine all-immaculate image, O Theotokos, depicting the pre-eternal Infant in thine arms; and from temptations and misfortunes thou deliverest them that have recourse thereto, and thou protectest and savest them all by thine image.

Thou art the boast and crown of all the saints, O Queen; after God, thou art our hope and helper, and on thee have we all set our hope of salvation. Thee do we entreat as the Mother of God: Rain down thy rich and soul-saving mercies upon thy sinful servants.

Katavasia: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

ODE V

First Canon

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 that hymn thee.

Thou art an abyss of goodness and compassions. Rejoice, O Virgin Directress! Rejoice, thou who makest all faithful! O rejoice, most speedy helper of them that are in misfortune and sorrow!

Beholding the mighty works of the fullness of thy wonders, we, the faithful, are filled with joy; and they among us who hear of them see them not. Wherefore, in every place we all ever chant unto thee, Rejoice, O Directress!

O rejoice, O Virgin Directress, thou dwelling-place of Christ our God and habitation of His ineffable and all-divine glory! O rejoice, palace all adorned! Rejoice, animate city ever reigning!

Looking upon thee as a sea of joy inexhaustible, O Virgin Maiden Directress, rejoicing we all cry out to thee: Rejoice! And chanting, we ever expect of thee divine gifts invisibly bestowed.

Second Canon

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 that hymn thee.

Every being is at a loss how to hymn thee, O all-pure one, for thou art exalted far above the heavenly intelligences, having given birth unto the unapproachable and dread King and God of all, but as thou art merciful and the ready helper of men, attend unto the entreaty of thy servants, and grant us thy help.

Where thy grace overshadoweth, O Theotokos, the demons vanish in fear and their wickedly devised fantasy is destroyed; the dark demons flee and the whole multitude of the faithful rejoice, crying out a hymn of praise to thee from their hearts: Rejoice, thou divine protection of our souls!

Sweet sight is given to the eyeless, hearing to the deaf, good speech to the mute, the ability to walk to the lame, cleansing to the leprous, chastity to the demonized, and healing to them that suffer from divers sicknesses, through the overshadowing of thine all-pure icon, O Theotokos.

O joyous Theotokos, let us never fail to hymn thy mighty works with psalms and hymns; for thou truly gavest birth unto the incarnate God unto our universal salvation and deliverance.

Katavasia: 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 that hymn thee.

ODE VI

First Canon

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!

Receiving Christ within thyself, O pure Virgin Directress, thou didst hear the cry: Rejoice! And having given birth unto Him ineffably, thou dost ever hear from all the salutation Rejoice!

Thou hast filled all with joy, and hast united them that are on high with them below, O Directress. Wherefore, with joy heaven and all the earth now cry out to thee together.

Rejoice, O all-hymned Directress, consolation of widows and all orphans! Rejoice, thou that pourest forth inexhaustible riches upon all the destitute!

Rejoice, O Directress, dwelling-place of Christ, more lustrous than any gold and more splendid than the dawning of the sun! Rejoice, O Virgin! Rejoice, O Bride unwedded!

Second Canon

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 Virgin Lady, of old thou didst by thine exclamation impart to thine all-pure image the all-rich grace of thy divine birthgiving, that it work great and all-glorious miracles in abundance, unto the salvation of them that set their hope on thee.

Where the holy name of the joyous Theotokos is glorified, streams of every good thing pour forth. Come ye in purity, O people, for lo, by the manifestation of the divine icon of the Virgin is the presence of the Queen revealed, unto the salvation of all the faithful.

Approaching with faith, O all-immaculate Mistress and Mother of God, from thine all-pure icon we receive healing of maladies, the dispelling of the passions, salvation which nourisheth the soul, forgiveness of sins, and everlasting deliverance.

To thee, O Lady, do the generations of the earthborn flee, and ask great mercy; and they that are infirm receive healing in abundance, release from the passions, and consolation amid grief. O Mistress, let fall upon me a drop of soul-saving rain, that with all I also may hymn thy magnitude.

Katavasia: 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.

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

O ye people, let us flee to that calm and good haven, the speedy helper and ready and fervent salvation, the protection of the Virgin, and let us make haste to prayer and speed to repentance. For the all-pure Theotokos poureth forth upon us inexhaustible mercies; she goeth before to help us and delivereth her goodhearted and God-fearing servants from great misfortunes and evils.

Ikos: Having cleansed thought and mind, let us make haste to the Theotokos, calling her blessed in splendid hymns; and let us glorify and honor her all-pure icon, and falling down before it, let us do homage as to herself; for the veneration shown an icon ascendeth unto the Prototype, and he that honoreth and boweth down before it, honoreth the Prototype Himself, as the divine fathers have said. And if one doth not reverence the all-holy Theotokos, and doth not venerate her icon, let him be anathema. For she putteth to shame and destroyeth them that honor her not, and delivereth from great misfortunes and evils her good-hearted and God-fearing servants.

ODE VII

First Canon

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, the all-hymned Lord and God of our fathers!

Rejoice, rejoice, O Directress, who dost ever direct all the faithful to tread the path to all salvation! Rejoice, O Mistress, for by thee are we ever delivered from the present tribulations brought about by the barbarians!

Rejoice, rejoice, O Theotokos Directress, who keepest watch and prayest to God for us, delivering all the people from every sorrow and from all evil by thy mediation!

Rejoice, rejoice, O all-holy Directress, who fulfillest those of our petitions which are for our profit, and ever desirest for all good and brotherly unity, especially among the leaders.

Rejoice, rejoice, O Directress of ships which must needs sail, who deliverest the faithful, and quickly loosest them from divers and longstanding ailments, O deliverance of all from every sorrow!

Second Canon

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, the all-hymned Lord and God of our fathers!

Come ye, let us draw forth remission from the inexhaustible well-spring which poureth forth sanctity, the all-pure Virgin and her all-pure Infant, God the Word, Who becometh incarnate for our sake. And let us cry out to Him: O Creator and Deliverer Who art God glorified with the Father and the Spirit, blessed art Thou!

Possessed of ever-vigilant and God-pleasing prayer, O pure one, and an insuperable dominion of might, crush thou the audacity of the enemy which is directed against us, that we, thy servants, may rejoice in thee, crying out to thy Son: O God of our fathers, blessed art Thou!

O ye faithful people, let us rejoice and be glad in the wondrous appearance of the icon of the all-pure Mistress, the Theotokos; for it hath been shown to be an inexhaustible river pouring forth the water of healing. For it giveth sight to the blind, hearing to the deaf, the ability to walk to the lame, and free healing to all amid their infirmities.

An unfathomable abyss, an incomprehensible mystery is the unapproachable image of thy conception, O Virgin; for thy conception was seedless; thou gavest birth without a husband; the Incorporeal One becometh incarnate, the Pre-eternal One becometh an infant, the Son of God becometh thy Son, O Virgin. To Him do we cry aloud: Blessed art Thou, O God!

Katavasia: **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, the all-hymned Lord and God of our fathers!**

ODE VIII

First Canon

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

Rejoice, O most blessed Mary, for through thee the most blessed God hath arrayed Himself in all of me; and having arrayed Himself in man, He hath united man to His divinity in an ineffable union, O Virgin Directress! Rejoice, O joyous one, thou joy of all the world!

Rejoice, dispeller of evil spirits! Rejoice, O Theotokos Directress! Rejoice, thou whom the invisible armies of heaven ever glorify and magnify as the Mother of God! Rejoice, thou who hast joined them that are below with them above!

Rejoice, rejoice, O Directress who without exception surpassest all the heavenly hosts! Rejoice, O all-hymned Mistress, who gavest birth to the God of all creation, and hast dominion over it! Rejoice, O pure one, who even after giving birth remainest a virgin!

Rejoice, glory of all women, all-hallowed temple of our God! Rejoice, O Directress! Rejoice, thou who savest the souls of all the world! Rejoice, protecting cloud broader than the heavens! Rejoice, phial full of divine oil of myrrh!

Second Canon

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

The minds of angels and men are filled with awe, O Theotokos, at how thou gavest flesh unto the God of heaven, containing Him in thy womb, and how, having given birth unto Him as a babe, thou bearest Him as a Son in thine arms. Before Him doth creation stand in awe and the heavenly thrones tremble, crying out unceasingly: Holy, holy, holy art Thou, O God Who art all-hymned and supremely exalted above all forever! Rejoice, thou who art the joy of all the world!

With the Archangel Gabriel we cry out to thee, O Theotokos: Rejoice, thou who didst contain the Infinite One! Rejoice, O thou who art full of grace, bearer of the whole Divinity! Rejoice, restoration of Adam, the Lord is with thee, saving us for thy sake! Him do we hymn and exalt supremely forever.

O sanctified root of Jesse, thou hast plucked forth the root of our sin, O rod of Aaron which blossomed, giving rise to a Blossom, Christ the Bestower of life! O jar which received the Manna, thou hast crushed all the power of death, and hast brought the human race to the generation of life. Wherefore, we hymn thee, the cause of that which is good.

Thou art the boast of Christians, O Mistress; thou art a sword against our enemies and a rampart for them that have recourse unto thee. We now call upon thee for aid, O Lady: permit not the foe to rise up against thy people, for they praise neither thee nor thy Son, O Theotokos, nor do they bow down before thine icon. Vanquish them, and save thou our souls.

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

ODE IX

First Canon

Irmos: Let every earthborn 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!

Rejoice, O lamp who bore the never-waning Light and who in thy birth-giving hast destroyed the darkness of polytheism and delivered thy people from the abyss of Hades! Rejoice, O Theotokos Directress, mediatrix of all good things!

Rejoice, O earth from whence the Ear of heavenly grain hath budded forth for the faithful; and deliver the whole world from soul destroying famine, O noetic and animate one! Rejoice, O vine who gavest birth to the Cluster of life, O pure Theotokos Directress!

Rejoice, most comely paradise of mystic flowers! Rejoice, Virgin Mother, O Theotokos who by purity hast most strangely vanquished the understanding of the invisible foe! Rejoice, O Maiden, rejoice, O Directress, thou universal wonder and report!

By thine aid, keep thou the remaining time of our life untouched by harm, O Virgin Maiden, and count us worthy of receiving a good end, for we hymn thee and cry aloud: Rejoice, O most blessed and pure Theotokos and Directress!

Second Canon

Irmos: Let every earthborn 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!

Thee, the steadfast helper of the human race, O Theotokos Mary, did the choir of the prophets foretell in many and divers ways, as the holy tabernacle more spacious than the heavens, the tablet divinely inscribed, the bush unconsumed by the Fire, the portal through which God passeth, the mountain and the ladder, the bridge and the rod which blossomed forth. And we truly magnify thee as the Theotokos.

The mystery of the depth of thy birthgiving moveth the mind of the angels to awe, O Virgin, and thine all-pure icon driveth the demons away, darkeneth the countenances of the ungodly, and putteth them to shame. For they cannot bear to look upon its power, and they flee and vanish away. And we lovingly bow down and venerate it, and magnify thee as the Theotokos.

As a constant intercessor before the King Most High, in that thou art possessed of undaunted boldness, establish thou the life of the Orthodox in profound peace, exalt our right believing hierarchs, and ever grant unto thy servants all things profitable, that we may magnify thee as the Theotokos.

O most merciful helper of Christians, the mind of men or angels cannot hymn thee as is meet, for thou art more honorable than all creation, more glorious than all things of heaven and earth; for thou gavest birth unto the Creator and God of all. O Mistress, mercifully accept the hymn which we have composed for thee from the depths of our heart, and ever save us, for on thee have we set our hope.

Katavasia: Let every earthborn 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!

Exapostilarion:

Let the all-hymned Mother of God be honored, who gaveth birth unto Christ our God, our Life, for she is the opening of the gates of paradise, the cleansing of the whole world, the restoration to life. And He is the One of Whom the prophets spake, and we worship Him as our God, the Savior of our souls. **(Twice)**

Glory ..., Now and ever ...,

Come ye with purity, O ye faithful, and let us exalt the wondrous icon of the all-pure Mother of our God and Christ, the divine Infant Savior. For, having given birth to Him and borne Him in her arms, and possessing boldness before Him, she prayeth unceasingly for us, and bestoweth upon her servants rich mercies.

On the Praises, four stichera, in Tone IV:

Let us glorify the joyous Theotokos, O ye faithful, for we ever have her holy and blessed name upon our lips more than any other, unceasingly fleeing to her all-pure and healing icon; for thereby do we find all things good and profitable on earth, and we are delivered from the snares of the demons in the air. Yea, as the Mother who gaveth birth to the Creator of all, she saveth our souls from misfortunes. **(Twice)**

Everlastingly may the assembly of the impious lament, who do not confess thee to be the Theotokos pure in thy birthgiving, and do not bow down before thine all-pure icon. But we, thy faithful people, rejoicing confess thee to be the true Theotokos and Virgin, in that thou didst truly give birth unto Christ our

God in the flesh, hast trampled the corruption of Adam underfoot, hast cleansed the whole world of sin, hast granted never-ending life and opened the gates of paradise to the faithful through thy divine Offspring. Him do thou entreat, that we who hymn thy mystery with faith may be saved.

Let all the multitude of the pious be glad and rejoice with ineffable joy; and, falling down, let them all do homage and reverence the Mother of God with fear, giving thanks to her after God, in that she is the mediatrix of such great blessings. The angels desire to gaze upon those things which Christ our God hath given to the faithful through the Theotokos, for He hath an abundance of compassions and great and all-rich mercy.

Glory ..., Now and ever ..., in Tone VIII:

Thy holy icon which depicteth thy form, O Virgin Theotokos, is by thy grace an all-bounteous fountain which poureth forth its waters for all the earth and enlighteneth the whole world with the effulgent radiance of the Holy Spirit. For thou didst ineffably give birth in the flesh to God the Word, hearing such things as these from the Archangel Gabriel: Rejoice, O thou who art full of grace, the Lord is with thee, and the Holy Spirit overshadoweth thee at thy conceiving! And thus didst thou say to the first icon depicting thee, when thou didst gaze upon it: My grace is with it! And thy word was fulfilled in the power of the icon. Divine grace, transcending every image, voice, power, deed and mind, abiding with it forever, unceasingly worketh signs and wonders, and giveth spiritually profitable healing to all that approach it with faith, through thine unceasing divine, maternal supplications to God.

Great Doxology and Dismissal.

AT THE LITURGY

On the Beatitudes, eight troparia: four from Ode III of Canon I, and four from Ode VI of Canon II.

Rejoice, O unshakable, pure and animate palace of Christ the King Most High! Rejoice, O Directress, Rejoice! For by thee is our city preserved intact!

In thy womb which tasted not of wedlock thou didst bodily contain Him Creation cannot contain, O Virgin Directress. Wherefore, magnifying thee as is meet, we chant Rejoice!

O all-hymned joy of the world, ever hymning thee with joy, O pure one, we are vouchsafed everlasting joy by thy maternal supplications unto Him Who was born of thee, O Directress.

O Directress, we invoke thee as the golden jar, the candlestick, the rod and the table, O pure one, and we ever raise the cry Rejoice! to thee when we use these terms.

O Virgin Lady, of old thou didst by thine exclamation impart to thine all-pure image the all-rich grace of thy divine birthgiving, that it work great and all-glorious miracles in abundance, unto the salvation of them that set their hope on thee.

Where the holy name of the joyous Theotokos is glorified, streams of every good thing pour forth. Come ye in purity, O people, for, lo by the manifestation of the divine icon of the Virgin is the presence of the Queen revealed, unto the salvation of all the faithful.

Approaching with faith, O all-immaculate Mistress and Mother of God, from thine all-pure icon we receive healing of maladies, the dispelling of the passions, salvation which nourisheth the soul, forgiveness of sins, and everlasting deliverance.

To thee, O Lady, do the generations of the earthborn flee, and ask great mercy; and they that are infirm receive healing in abundance, release from the passions, and consolation amid grief. O Mistress, let fall upon me a drop of soul-saving rain, that with all I also may hymn thy magnitude.

Troparion, in Tone IV:

O earnest helper, Mother of the Lord Most High, thou dost entreat Christ, thy Son and our God, in behalf of all, and causeth all to be saved who have recourse to thy mighty protection. O Lady, Queen and Mistress, help us all who, amid temptations, sorrows and sickness, are heavy laden with many sins, who stand before thee and with tears pray to thee with compunctionate soul and contrite heart before thine all-pure image, and who have unfailing hope in thee: grant deliverance from all evils, and things profitable unto all, O Virgin Theotokos, and save us all, for thou art the divine protection of thy servants.

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

O ye people, let us flee to that calm and good haven, the speedy helper and ready and fervent salvation, the protection of the Virgin, and let us make haste to prayer and speed to repentance. For the all-pure Theotokos poureth forth upon us inexhaustible mercies; she goeth before to help us and delivereth her goodhearted and God-fearing servants from great misfortunes and evils.

Prokimenon, in Tone II, 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 PHILIPPIANS, §240 [PHIL 2:5-11]

Brethren: Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia, in Tone VIII: Hearken, O daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

GOSPEL ACCORDING TO ST. 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.