

THE 24th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE ICON OF THE MOST HOLY THEOTOKOS
"THE JOY OF ALL WHO SORROW"
AT LITTLE VESPERS

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

Having acquired Mary the Theotokos as all unassailable rampart, come, ye faithful, let us worship and bow down before her, for she hath boldness before Him that was born of her, and she doth pray and save our souls from wrath and death.

Great is the power of thy wonders, O pure one, for thou dost deliver from misfortunes, dost save from death, dost rescue from desperate straits, dost free from sorrows, and dost take away the iniquities of men.

He that is the God of all, Who took flesh of thy blood, O all-pure one, hath shown thee forth to the faithful as a protection, an intercessor and champion of them that are in want and grievous circumstances, and a calm haven amid tempest. Wherefore, from all sorrow and anguish save thou them that have recourse to thy divine protection.

Deliver us from our needs, O Mother of Christ God, who didst give birth unto the Maker of all, that we all may cry out to thee: Rejoice, thou that alone art the intercession for our souls!

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

Confessing thee, O all-pure one, to be the Theotokos, holier than the cherubim and more exalted than the seraphim, we sinners have in thee a helper, and in time of temptation we find salvation in thee. Wherefore, cease thou never to pray for us, O strength and refuge of our souls!

"O joyous Light ...," Prokimenon of the Day, "Vouchsafe, O Lord ...":

At the Aposticha, these stichera, in Tone V:

O fervent and invincible intercessor, hope sure and certain, shelter and haven for them that betake themselves to thee, O pure ever-Virgin: Entreat thy Son and God to grant peace, salvation and great mercy to the world.

Stichos: I will remember thy Name from one generation to another.

Show forth thy speedy protection, aid and mercy upon thy servants, O pure one; calm thou the waves of vain thoughts, and raise up my fallen soul, O Theotokos; for I know, O Virgin, that whatsoever thou desirest thou canst do.

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

Thee alone, the pure and undefiled Virgin, do we have as an unassailable rampart, a haven and mighty protection, and a weapon of salvation. Disdain me not, wretch that I am, O hope of the hopeless, support and aid of the sorrowful.

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

We bless thee, O Virgin Theotokos; and, as is fitting, we, the faithful, glorify thee, the unshaken city, the unassailable rampart, the steadfast intercessor and refuge for our souls.

Troparion, in Tone IV:

Let us, the sinful and humble, now earnestly flee to the Theotokos, and bow down, crying out in repentance from the depth of our souls: Help us, O Lady, who hast had mercy upon us. Hasten thou, for we perish from a multitude of transgressions. Turn not thy servants away, for thee do we have as our only hope.

Another Troparion, in the same tone:

Unworthy though we be, we cannot cease to proclaim thy power, O Theotokos; for if thou shouldst not intercede in prayer, who would deliver us from such misfortunes? Who would have kept us free until now? We shall not forsake thee, O Mistress, for thou dost ever save thy servants from all evil.

AT GREAT VESPERS

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

At "Lord, I have cried ...," eight stichera:

In Tone II: **O** good one, thou dost intercede for all that with faith betake themselves to thy mighty protection; for before God we sinners, ever weighted down by many sins, have none other deliverance in misfortune and sorrows, O Mother of God most high. Wherefore, we bow down before thee; deliver thy servants from every evil circumstance.

Joy of all who sorrow art thou, and protector of the oppressed, feeder of the hungry, consolation of travelers, haven for the tempest-tossed, visitation of the sick, protection and aid of the infirm, staff of old age, O all-pure Mother of the most high God. Haste thou, we pray thee, to save thy servants.

In Tone IV: **R**ejoice, O all-pure Mother of God! Rejoice, thou hope of the faithful! Rejoice, cleansing of the world! Rejoice, thou that deliverest thy servants from all sorrows! Rejoice, haven for the tempest-tossed! Rejoice, light of all the world! Rejoice, comforter and helper of Christians! Rejoice, refuge and salvation of all that bless thee, O Bride of God!

Rejoice, thou beauty of Jacob which God hath chosen and loved, portal for the saved, loosing of the curse, O all-blessed one, womb that contained God, restoration of the fallen, more holy than the cherubim and most exalted of all creation, fiery throne of the Word, cloud whence the Sun hath shone forth, granting great mercy to them that are in darkness.

In Tone VIII: **R**ejoice, thou joy of the angels! Rejoice, glory of men! Rejoice, hope and intercession, rampart and aid of the faithful, O all-pure Mistress and Mother of God, who without knowing man gavest birth to God, the Redeemer of the world, in the flesh. Disdain not thy servants, but by thine entreaties deliver us from the temptations, misfortunes and evil circumstances which surround us, O joy of all who sorrow, sole refuge of Christians.

Rejoice, O all-hymned Theotokos, thou fount that gushest forth life for the faithful! Rejoice, Mistress of all and Lady of creation, thou blessed one! Rejoice, bush unburnt! Rejoice, holy mount! Rejoice, life-bearing garden! Rejoice, animate paradise! Rejoice, Virgin Mother! Rejoice, thou Bride of God!

Rejoice, O Theotokos, Mother of Christ! Rejoice, our only hope, thou help of men! Rejoice, most radiant beacon of the Light! Rejoice, lamp of holiness! Rejoice, fiery chariot of the Word! Rejoice, divine habitation! Rejoice, thou fountain of joy, which gushest forth the water of grace upon them that have recourse unto thee!

Rejoice, boast of all the world! Rejoice, temple of the Lord! Rejoice, mountain thickly wooded! Rejoice, refuge of all! Rejoice, golden candlestick! Rejoice, precious glory of the Orthodox! Rejoice, Mary, Mother of Christ God! Rejoice, thou paradise! Rejoice, divine table! Rejoice, O tabernacle! Rejoice, golden jar! Rejoice, thou hope of all!

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

Come, ye assemblies of them that love the feasts of the Church, let us bless the all-holy Virgin, the divine Maiden, for she is the mediatrix of joy and salvation for the world, in that she hath given birth unto Christ God. For the all-unoriginate Father claimed for Himself this daughter, who alone was chosen from all generations; and the co-unoriginate and equally everlasting Word chose her as His Mother; and the Holy Spirit in godly manner joined her to Himself as an all-pure bride. With unceasing hymns the hosts of the Most High, having Gabriel as their chief captain, magnify her as one chosen of God and blessed among women, crying: Rejoice, for the Lord is with thee! And with the prophet David, the patriarchs, prophets and all the saints crown her with joyful voices, crying: The queen did stand at Thy right hand, O Master, in a vesture of gold, wrought about with divine graces. And we, the unworthy, hymn her as the mighty helper of our race, saying: Rejoice, wondrous adornment of the Church and most marvelous protection of the whole world! Rejoice, ally in battle for faithful kings and might of warriors! Rejoice, protection, praise and joy of all born of earth! Rejoice, divine consolation of all who sorrow and are oppressed! Rejoice, joyous one, the Lord is with thee, granting the world great mercy through thee!

Entrance. Prokimenon of the Day. And three Lessons:

READING FROM THE FIRST BOOK OF MOSES, CALLED GENESIS

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 beheld a ladder set up on the earth, and the top of it reached to heaven: and he beheld 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

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

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, who so 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 VIII:

○ Theotokos, thou intercessor for all, joy of the sorrowful and great consolation of the weeping; with the angels, apostles and all the saints, entreat thy Son, Christ our God, that He deliver us at the hour of examination, of dread condemnation, that having acquired salvation through thee, we may glorify thee as most blessed for ever.

With faith do I flee unto thy protection, O all-pure Theotokos: Save me from temptations and misfortunes, from the retribution of the passions and the malice of the demons, for thou hast an abyss of mercy and art shown to be a mediatrix of salvation who didst bear the merciful God, Who alone is most compassionate and full of lovingkindness.

O most pure one, the all-unoriginate Word, having found thee alone among women from all ages to be the beautiful comeliness of Jacob, and making His abode within thee, for mercy's sake, hath renewed human nature. Him do thou entreat unceasingly, that we that honor thee as the joy and salvation of the world be delivered from all misfortune and sorrow.

Let us hymn the portal of heaven, the ark, the most holy mountain, the luminous cloud, the heavenly ladder, the noetic paradise, the deliverance of Eve, the great treasure of the whole universe, for in her hath been wrought the salvation of the world and the remission of the ancient transgression. Wherefore, we cry aloud unto her: Beseech thy Son and God, that He grant forgiveness of sins unto them that bow down before thee and with gladness celebrate thine all-honored festival, O blessed Mother of God, our glory and joy.

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

With a trumpet let us sound forth hymns, for the Virgin Mother, the Queen of all, bending down from on high, doth crown with blessings them that raise hymns unto her. Let kings and princes come together, and let them clap their hands in praise to the queen who gaveth birth unto the King Who, in His love for man, was well pleased to loose them that aforetime were held fast by death. O ye pastors and teachers, assembling, let us hymn the all-pure Mother of the Good Shepherd, she who is far more spacious than the heavens, the animate ark of the Lord, the fiery throne of the Master, the golden jar which contained the heavenly Manna, the portal of the Word which was shut, the refuge of all Christians. All ye people, praising her with eloquent hymns, thus let us say: O Mother of God! the Word, vouchsafe thou the kingdom of heaven unto us, the lowly, for naught is impossible for thy mediation.

At the Aposticha, these stichera, in Tone II:

To the Christian race hath Christ given thee as one higher than all heaven and earth, more glorious than the cherubim and more honorable than all creation, a helper and a mighty shelter to save and protect sinful men that have recourse unto thee. Wherefore, we hymn thee, the refuge of all, O Mistress, and we radiantly celebrate thine honored and right propitious feast, O joyous joy of all, entreating Christ to grant us great mercy through thee.

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

In Tone V: With splendor let us chant the hymn of David to the Maiden Bride of God, the Mother of Christ, the King of all: Upon Thy right hand did stand the Queen, O Master, in a vesture of gold, wrought about with divers colors; for, having made her that was chosen among women yet more beautiful than all the world, He was well pleased to be born of her, for His mercy's sake; and He hath given her that alone is blessed to His people as a helper, to watch over and protect His servants from all misfortune.

Stichos: The rich also among the people shall make their supplication before Thee.

In Tone VII: O Theotokos, thou art a mountain greater and more glorious than mount Zion; for, unable to endure the descent of the glory of God in image and shadow, it burned with fire, and lightning and thunder were there; but thou, without being consumed, didst bear within thy womb the Word of God, Who is fire divine. Wherefore, O Mistress, cease thou never to visit thy servants with thy mercy, for from thy Son and God hast thou received the gift to watch over and protect thy Christian flock.

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

Regard thou the entreaties of thy servants, O all-immaculate one, quelling the evil onslaughts that are directed against us, and setting us free from all sorrow, for thee do we have as a steadfast and sure confirmation, and thine intercession have we acquired, that we that call upon thee be not put to shame. Haste thou to make supplication for them that cry out to thee with faith: Rejoice, O Mistress, thou help, joy and protection of all, and salvation of our souls.

Troparion, in Tone IV:

Let us, the sinful and humble, now earnestly flee to the Theotokos, and bow down, crying out in repentance from the depth of our souls: Help us, O Lady, who hast had mercy upon us. Haste thou, for we perish from a multitude of transgressions. Turn not thy servants away, for thee do we have as our only hope. **(Twice)**

Another Troparion, in the same tone:

Unworthy though we be, we cannot cease to proclaim thy power, O Theotokos; for if thou shouldst not intercede in prayer, who would deliver us from such misfortunes? Who would have kept us free until now? We shall not forsake thee, O Mistress, for thou dost ever save thy servants from all evil. **(Once)**

AT MATINS

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

Let us, the sinful and humble, now earnestly flee to the Theotokos, and bow down, crying out in repentance from the depth of our souls: Help us, O Lady, who hast had mercy upon us. Hasten thou, for we perish from a multitude of transgressions. Turn not thy servants away, for thee do we have as our only hope. (Twice)

Glory ..., Now and ever ..., the second troparion, in Tone IV:

Unworthy though we be, we cannot cease to proclaim thy power, O Theotokos; for if thou shouldst not intercede in prayer, who would deliver us from such misfortunes? Who would have kept us free until now? We shall not forsake thee, O Mistress, for thou dost ever save thy servants from all evil.

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

Assuage thou the pain of my anguished soul, O thou that hast wiped every tear from the face of the earth; for thou dost drive pain away from men and dost put an end to the sorrows of the sinful. Thee have we all acquired as our hope and confirmation, O all-holy Virgin Mother.

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

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

O good Virgin Theotokos, thou hope of the world, we beseech thine awesome intercession alone. Take pity upon helpless people and entreat the merciful God, that our souls be delivered from all threat, O thou that alone art blessed.

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

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

Or this magnification: We magnify thee, O all-immaculate Mother of Christ our God, and we honor thy labors and thy precious omophorion, for the holy Andrew beheld thee in the air, entreating Christ for us.

Selected Psalm verses:

A: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven.

B: With His shoulders will He overshadow thee, and under His wings shalt thou have hope.

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

After the Polyeleos, this Sedalion, in Tone VI:

The comfort of the sorrowing, the release of the ailing, art Thou, O all-hymned Theotokos, save thy city and thy people, O pacification of them that do battle, calm of the tempest-tossed, O thou that alone art the intercessor for the faithful.

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

Hymn 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 consider, incline thine ear.

Let every breath praise the Lord.

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

In those days, Mary arose, 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.

Psalm 50

Glory ..., Through the prayers of the Theotokos ...,

Now and ever ..., Through the prayers of the Theotokos ...,

"Have mercy upon me, O God ..., "

Sticheron, in Tone VI:

O ye faithful, like the Archangel let us hymn her that is truly the heavenly antechamber and the door which is shut, crying out: Rejoice, thou for whose sake sprang forth for us Christ, the Savior of all, our God, the Giver of life. Cast thou down tyrants, our godless foes, by thy hand, O all-pure one, thou hope of Christians.

Two canons for the Theotokos: the first with eight troparia, including its Irmos, in Tone IV; the second with six troparia, in Tone VIII-

ODE I

Canon I

Irmos: I shall open my lips, and with the Spirit shall they 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.

What worthy hymn can our infirmity offer unto thee? Only that of joy, which Gabriel hath mystically taught us: Rejoice, O Virgin Theotokos, Mother unwedded!

Rejoice, wellspring of grace! Rejoice, ladder and portal of heaven! Rejoice, candlestick and golden jar, and mountain-unquarried, who for the world gavest birth unto Christ, the Giver of life.

O intercessor for all my life, deliver me from many misfortunes. O all-pure Bride of God, rescue me from the torment to come, that I may chant to thee with a voice of thanksgiving.

O good Mistress Theotokos, joy of the sorrowful, who dost readily hear all that are in sorrow and dost help them that are grieved: grant thou grace unto them that dare to hymn thee.

O Mistress who hast acquired grace of great richness, by thy bold prayer do thou most gloriously rescue me from temptation, O joy of them that sorrow.

O thou that alone dost defend them that fervently flee to thy protection amid temptations, O all-pure one: As thou art good, accept these supplications which proceed from our hearts.

Canon II

Irmos: Let us chant unto the Lord Who led His people through the Red Sea, for He alone hath gloriously been glorified.

Overwhelmed by the waves of the sea of life, held fast by evil temptations, I have set my course for the calm harbor of thy protection. Wherefore, deliver me from evils, O Theotokos.

O pure one, God, Who was well pleased to take flesh of thee, hath set thee as a haven for them that find themselves amid misfortunes. Grant thou thy help unto thy servants.

O thou that alone art blessed and divinely joyous, who gavest birth unto ineffable joy for men: Remove thou the grief of my soul, I pray, and gladden thou my heart.

○ all-pure one, deliver me from demonic deception, from misery, harm and temptation, that with faith I may glorify thee who, after God, art my helper and protection.

○ thou that art the hope of the hopeless, the restoration of the fallen, the comfort of the grieving, who gavest birth unto the divine Light: Illumine my soul, which is in darkness.

Come, ye faithful, to the Virgin, as did Gabriel, and let us cry out reverently: O pure one, who gavest birth unto Joy, truly hast thou been adorned! Rejoice, O blessed one!

Katavasia: "I shall open my lips ...":

ODE III

Canon I

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

○ Virgin Theotokos, be thou confirmation, refuge and protection unto them that flee to thee in faith and confess thee to be the Mother of God.

○ all-immaculate one, thou art my strength, joy and gladness, a steadfast rampart and an intercessor that deliverest me from temptation and misfortune.

○ Theotokos, gazing with thy merciful and meek eye upon me who am surrounded by evil circumstances and sorrow, do thou quickly free me, for thee do I summon to mine aid.

○ Virgin, thou dost pour forth streams of healing everywhere, for the Lord of mercy, Who was born of thee in a manner surpassing comprehension, hath shown thee forth as a wellspring of lovingkindness, O Mistress.

Thou art a wellspring of mercy which grantest consolation unto the sorrowful. Wherefore, O Mistress, pour forth a fountain of the waters of thy mercies upon me, and quench thou the furnace of my passions.

Bereft of all help, to thee, O all-immaculate one, my mighty preserver and protection, have I recourse. Therefore, refuse me not thy divine protection.

Canon II

Irmos: Thou art the confirmation of them that have recourse to Thee, O Lord; Thou art the Light of them that walk in darkness, and my spirit doth hymn Thee.

Thou art the hope, help and joy, the protection and refuge of the earth-born, O mistress, Mother of Life. Wherefore, we beseech thee: Send down thy help upon all that hymn thee, O all-pure one.

Delivered by thee from misfortune and having received joy for thy sake, we all glorify thee as a good benefactress and a right laudable helper, O Mother unwedded.

Blessed is the Fruit of thy womb, O Virgin Theotokos, thou joy of all, for thou hast given birth for the whole world unto the Joy and Gladness which driveth away the grief of sin, O Bride of God.

Thee have I acquired as a preserver amid temptations, thee have I as mine ever-vigilant intercessor before God. May I find thee to be one that delivereth me from all condemnation on the Day of Judgment, O all-pure one.

Magnify the mercy and aid of thy prayers upon me, O all-pure one, and deliver me from temptations and sorrows, O thou that gavest birth to the Joy of the world.

O thou that didst receive the fullness of joy, accept from us, thy servants, the greeting of the Archangel: Rejoice, O thou that gavest birth unto the world's Joy! Rejoice, jar, whence the heavenly Manna is given to all the faithful! Rejoice, O blessed one!

Sedalion, in Tone VII:

Rejoice, O Mistress, thou cloud of the ineffable and noetic Sun! Rejoice, most radiant lamp! Rejoice, golden candlestick! Through thee, O all-holy one, hath Eve been delivered from the curse. But, as thou hast boldness before thine easily-appeased Son and God, do thou not fail to pray for us in thy maternal supplication, O all-pure one.

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

ODE IV

Canon I

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

O Mistress, thou hope of the hopeless, helper of the poor, consolation of the weeping, cleansing of the sinful, guide of them astray, healer of the sick and restoration of the fallen: Save thou thy servants!

We are not strangers to thine aid amid sorrows, O Mistress. Wherefore, do thou now quickly help, stretching forth thy hand unto us that are cruelly tossed about by the tempest, O pure one, be thou merciful unto our infirmities, granting swift joy, O Mother of God.

O all-pure Theotokos and Mistress, who art an all-good and fervent helper for the sinful and humble: Save thy servants from misfortune, sorrow and sin.

○ Christ, accept Thou Thy most glorious Mother that prayeth for the world and mercifully crieth out to Thee: O my Son, accept mine entreaty and calm Thy wrath which lieth upon the earth!

○ Virgin, be thou unto me, thy servant, shelter, help and refuge; and deliver me from boundless evil, that I may sing to thee, O all-pure one: Glory to thine ineffable birthgiving!

○ good one, thou art my hope, shield and confirmation, my deliverance from evils, the enlightenment of my soul, my praise, rampart and might.

Canon II

Irmos: O Word, with divine vision the prophet Habbakuk perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

Thou dost ever save me from great and divers offenses and temptations; wherefore, as thou gavest birth unto the Lord, I pray thee and have recourse to thee, the invincible help of the sorrowful: Lead me up from misfortune by thy supplications.

"O my God of lovingkindness, God and Lover of mankind, Who dost will mercy: Pour forth Thy mercy upon me now!" Thus doth Thy Mother, my hope and helper, entreat Thee.

○ pure one, stretch forth thy mercy and lovingkindness upon thy servants that ever beseech thee, saving them from all sorrow and torment by thy supplications.

Rejoice, beautiful palace of the Word, virginal bridal chamber of Christ! Rejoice, boast of all the bodiless host! Rejoice, joy, help and hope of men!

Grant me salvation of soul and body, O all-immaculate one, and grant healing unto one who is infirm, and deliverance from evil.

Who can entreat the Judge concerning my wicked deeds and my many transgressions, if not thee, O thou that alone art helper of the sinful?

ODE V

Canon I

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

Thou art my strength, thou art my boast, joy and protector, my help and refuge, and invincible intercessor, O all-holy Virgin Theotokos. Wherefore, save thou thy servant.

Save me from the depths of temptation and sorrow, of grief and the passions of my body, O Mistress, and preserve thou my soul in divine tranquility.

O sure intercessor, hope of Christians, divinely joyous one: Accept these entreaties from us that invoke and pray to thee.

Thou art my protection and steadfast praise, O Mistress Theotokos, for thou dost in no wise disdain them that have recourse unto thee.

O pure one, the Son of God, Who made His abode within thee, wrought of thee a house of glory, a holy mountain of God, a bride and bridal chamber, a temple of holiness and a paradise of everlasting sweetness and light for us.

O pure one, having acquired thy prayer as an unassailable rampart, we cry out to thee: O Mistress, take pity and dispel our enemies, visible and invisible.

Canon II

Irmos: Having dispelled the primeval darkness of the deep, O Christ God, Giver of life, dissolve the gloom of my soul, and grant me the light of Thy commandments, O Word, that, waking at dawn unto Thee, I may glorify Thy Name.

O Virgin Maiden, God hath loved thee, the comeliness of Jacob, adorning thee with all that from the beginning had been enshrouded by the gloom of the transgression.

As the apple of thine eye do thou keep my soul under the shelter of thy wings, O good and all-pure one, and deliver it from the vengeance and torment of the evil spirits.

Delivered by thee from the grief of our first mother, O Theotokos, we have been filled with consolation, O thou that for all gavest birth unto Gladness and universal Joy. Wherefore, O all-hymned one, by thy prayers do thou keep them that hymn thee from misfortune.

Delivered by thee from our many sins, weaknesses, infirmities and cruel afflictions, we thank thee, O all-pure Mistress, for thou art a steadfast hope for thy faithful servants.

Joining with the divine Gabriel, we faithfully cry out to the Theotokos: Rejoice, O holy Virgin, full of grace! The Lord is with thee, He that, having destroyed grief for thy sake, hath granted joy to the world.

Heal thou my pain-wracked soul, O thou that gavest birth unto Him that taketh away afflictions, O all-pure Mistress!

ODE VI

Canon I

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 Theotokos, I entreat thee, the healer of the sick, the restoration of the fallen, the cleansing of the sinful; and with tears do I fall down and cry to thee: As thou art mighty, do thou thyself save me who am perishing.

Thou art an un-breached rampart. Thou art a steadfast protection, O good Theotokos. Thou art a mighty intercessor for thy servant. Wherefore, I ever call upon thee and have recourse unto thy protection.

With the angel we faithfully cry out to thee, O Virgin: Rejoice, O pure Theotokos, who art the joy of the world! Vouchsafe us thy joy and cast down our grief.

O Virgin Mother of the Lord, thou art the delight of the angels, the joy of the sorrowful, the intercessor for Christians. Help us, and deliver us from eternal torment.

On the Day of Judgment, when I shall be loosed from the bonds of the flesh, intercede for me, O Theotokos, and rescue me from the grasp of the demons.

Look down upon me, lowly as I am, O Mistress, and save me against hope, for thou art my hope and protection, the life and light of my heart, and my confirmation, O Theotokos.

Canon II

Irmos: O Lover of mankind, accept me who am held fast by many sins, and who fall down before Thy compassion; and save me as Thou didst the prophet Jonah, O Lord.

Night and day, openly and in secret, we that faithfully glorify thee flee to thy protection, O all-pure Virgin.

We have thee as a helper amid temptations, a mighty salvation amid sorrows and an aid amid misfortunes, O ever-Virgin.

O Virgin Theotokos, thou art the beauty of the holy and honored angels, the joy of men. Guide me to life.

Thou wast the palace and fiery throne of the King of glory, O Virgin, who art more exalted than the cherubim and seraphim. Wherefore, every creature that hath breath doth glorify thee as the Mother of the Creator.

Rejoice, thou tongs which held the divine Ember! Rejoice, seal of the prophets and boast of the apostles, O all-pure Theotokos, for whose sake we have been freed from corruption!

O Virgin Theotokos, who gavest birth unto the Abyss of compassion, save thou my soul from the sorrows of life, and open unto me the doors of spiritual life; for I have placed mine only hope in thee.

Kontakion, in Tone VI:

We have none other help but thee, we have none other hope but thee, O Lady, do thou help us. For have our hope in thee and in thee do we glory. Let us never be put to shame, for we are thy servants.

Ikos: **S**tretch forth thy hands, wherewith thou didst receive the Master of all as a Babe, that we may receive therefrom an abundance of goodness. In thy mighty prayer forsake us not that trust in thee, and take pity on us in thine infinite -simplicity, and grant our souls thy lovingkindness, pouring it forth everlastingly; for thee do we sinners have as a protectress against the evils and misfortunes that come upon us. And as thou hast the compassion of lovingkindness, do thou make haste to help us and make speed to save us, ever interceding for them that honor thee, O Theotokos.

ODE VII

Canon I

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of fire underfoot, they rejoiced, chanting: **Blessed art Thou, O Lord God of our fathers, worthy to be praised!**

Having grown old through the passions, unremitting temptation and sorrow, and having reached the sunset of my life bereft of virtue, overcome by sloth, I cry aloud to thee, O Lady: Have mercy upon me, thou consolation of mortals!

Rejoice, thou wellspring of the water of immortality, paradise of delight! Rejoice, rampart of the faithful! Rejoice, thou that hast not known wedlock! Rejoice, universal joy, through whom the praised and most glorious God of our fathers hath shone forth upon us!

Thou art a helper for all in the world, a rampart for Christians and a sure refuge, O pure Mary. Wherefore, honoring thee with faith, we cry out to Christ: O God of our fathers, blessed art Thou!

Oh, thy lovingkindness, O Virgin! For thou dost loose the bonds of boundless grief and temptation for them that cry out to thee in need and every evil circumstance, wherefore, help thou now them that praise thee, O blessed one.

As thou art the sole hope and help of the faithful, O Theotokos, haste thou to help thy servants that are overwhelmed by sorrows and are in pain, and have recourse to thee with heartfelt love.

O Mother of God, we offer thee joyous thanksgiving, for truly, through thee have we been delivered from every evil device, and, as thou hast said, we cry out to thee: Blessed art thou!

Canon II

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the children in the furnace, joining chorus with joyful measure as in a meadow, sang: Blessed art Thou, O Lord God of our fathers!

We have spent the evening in the lamentation of grief and the expectation of evil; yet, deified by thy godly protection, O Virgin, we have found joy in the morning, for thou hast saved us.

Having acquired thy protection before God as a divine refuge, O Mistress, we all have recourse to thee amid our temptations, persecutions and sins, and through thee are we transformed, O all-pure one.

O Mistress, thou art the refuge of sinners, the restoration of them that have been cast down; wherefore, I flee to thy protection. Save me, O Bride of God!

In perplexity and grief, and amid misfortunes, I fervently call upon thee from the depths of my heart, O all-pure one: Haste thou to deliver me, and grant me consolation, O pure one.

O blessed Virgin, joy of all the faithful that sorrow, rescue me from all temptation and grief, from the malice of them that hate me; and from sins and divers infirmities deliver me.

O pure Virgin, thou art all splendid with light, having received within thyself the unwaning Light; and thou dost enlighten them that cry out to thee with faith: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon I

Irmos: The Offspring of the Theotokos saved the pious youths in the furnace; then in figure, but now in deed. And she moveth all the world to chant to Thee: O all ye works of the Lord, bless ye the Lord: praise and exalt Him above all for ever!

Rejoice, glorious throne of God! Rejoice, rampart of the faithful, through whom Christ the Light hath shone forth upon them that are in darkness, yet bless thee and cry out: O all ye works of the Lord, bless ye the Lord: praise and exalt Him above all for ever!

We hymn thee, O all-pure Mother of God, and who doth not glorify thee who art truly good and the hope of our souls? Wherefore, O all-pure one, accept thou mine entreaty.

The salvation of all men art thou that hast ineffably given birth unto God, O Theotokos, thou art her that savest the faithful and guidest the blind and restorest the fallen. Wherefore, praising thee, we cry out to Christ: O all ye works of the Lord, bless ye the Lord: praise and exalt Him above all for ever!

O pure one, thou dost ever pour forth streams of healing upon the faithful; wherefore, availing ourselves of their abundant grace, we praise thine Offspring, O pure one, and exalt Him above all for ever.

To thee have I entrusted my heart, soul and body, O Mistress; for I have none other hope, save thee, through whom I receive mercy. Wherefore, grant me thy rich grace.

Look down mercifully now upon my prayer, and grant me joy instead of grief, that I may praise thee, O Mistress, and cry out to thy Son: Bless ye the Lord, O all ye works of the Lord!

Canon II

Irmos: **The Lord Who was glorified on the holy mountain, and Who through the fire in the bush revealed to Moses the mystery of the ever-Virgin, praise ye and exalt above all for ever!**

Foretelling thee, O all-pure one, the Spirit of God hath said: Thou art all fair, my love; there is no spot in thee.

O Mother of God, boast of angels and salvation of men: Be thou my surety, that I may acquire and receive remission of the sins I have committed in the past, witting or unwitting.

We, the faithful, having thee, after God, as our hope of salvation amid temptations, cry out: O all ye works of the Lord, bless ye the Lord: praise and exalt Him above all for ever!

O all-praised Virgin, accept this hymn from blasphemous lips which cry out: Rejoice, thou healing of pain-wracked bodies and salvation of despairing souls!

Disdain not them that are held fast in pain and temptation, O good one, but, hearkening unto this poor supplication, free us from great sorrows, that we may hymn thy mercy and aid, O pure one.

O Virgin, thou art the confirmation of them that stand fast and the restoration of the fallen; wherefore, raise me up, who am fallen, that I may glorify thee who art blessed and joyous.

ODE IX

Canon I

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!

Rejoice, O Mary, great wonder of all creation! Rejoice, daughter of David and Mother of the Lord! Rejoice, hymn of Gabriel! Rejoice, refuge, confirmation and help of all sinners on the earth, O all-holy one!

O Master, mercifully accept Thy Mother as intercessor in our behalf, as Thou hast been pleased so to do, that all things may be filled with Thy goodness, and that all may magnify Thee as Benefactor.

O good Virgin! O joy and refuge of all the world! O abode of the faithful and deliverance from sorrow! Intercede for me at the hour of my death, and deliver me from the demons that seek to devour me!

Thou art the joy of the angels; thou art the beauty of the righteous; thou art the hope of the faithful; thou art our preservation; thou art the bridge which leadeth them that magnify thee with faith and love unto the life which ageeth not.

O Mother of the Maker of all, most splendid consolation of the grieving, intercessor for the afflicted and protector of the weak: Preserve me, O good one, from misfortune and the assaults of the enemy.

O Mistress, who alone art the visitation of the sick, who alone art the restoration of the fallen, who alone art guide and access to God, who alone art the mediatrix of eternal blessings: Have mercy upon me who alone have sinned more than all other men!

Canon II

Irmos: Blessed is the Lord God of Israel, Who hath raised up the horn of salvation for us in the House of David, His child; wherein the Orient from on High hath visited us, and guided us to the way of peace.

O pure Theotokos, in manner transcending nature hast thou revealed to us the joy of eternal life, O Mediatrix who gavest birth unto the Savior of all, Who hath manifestly wiped every tear from the face of the earth and hath granted joy unto all.

O Virgin who hast not known man, thou hast increased for us the joy, gladness and divine bliss of God; for, lo, weeping grievously, we are gladdened by thy prayers.

They that with faith have recourse to thy lovingkindness are delivered from the sorrowful misfortunes of life; wherefore, even I have fled to thy protection, O Theotokos.

We chant psalms unto thee, O gracious one, and unceasingly offer thee the hymn, Rejoice; for thou hast poured forth joy upon all.

Dropping down divine sweetness like the dew, O thou that hast given birth unto the Sweetness of all, do thou sweeten my soul which hath been embittered by the venom of the serpent, and by thy mediation ever remove me from bitter harm, a Mistress, thou intercessor and joy of the faithful.

Blessing, I bless thee; and glorying, I glorify thee fervently, O all-pure one. Therefore, bless me who bless thee; deliver me from all want and grief, and with thy hand sustain me undefeated.

Exapostilarion, Spec. Mel.: "Thy chamber ...":

Under thy shelter do all the generations of men flee, O Virgin Lady; illumine with the light of thy birth giving us, thy sinful servants, who earnestly pray and bow down before thee, and beg peace for the world and great mercy for our souls. **(Thrice)**

At the Praises, four stichera, in Tone II:

Come, let us rejoice in the Theotokos and Queen, the mighty helper of our race; come ye in gladness to her calm and wondrous protection; for to the faithful doth the Theotokos grant abundant gifts of healing from the inexhaustible wellspring of her mercy; from myriads of temptations, misfortunes and evil circumstances doth she deliver us that piously glorify and honor her in a God-pleasing manner. Wherefore, joyously we cry out to her: Rejoice, thou palace of the Word! Rejoice, Bride unwedded! Rejoice, O our joy! Rejoice, Mother of Life! Blessed is the Fruit of thy womb!

Rejoice, most blessed Mary, Mother of Christ! Rejoice, thou that art the joy of all the world! Rejoice, all-good helper of Christians! Rejoice, protector of the oppressed! Rejoice, ready and certain refuge for the afflicted! Rejoice, divine consolation of orphans and widows! Rejoice, protection and nourisher of all the poor! Rejoice, quick deliverance for all amid misfortune! Rejoice, Mistress, Bride of God, hope of Christians!

Rejoice, hope and protection of all Christians, all-immaculate Mother of God, who art more honorable than all creation, and more glorious than all in heaven and on earth; for thou didst give birth unto the Creator and God of all. Yet, O Mistress, mercifully accept our supplications, and do thou ever save us, in that thou art good and merciful, that with gladness we may venerate thine all-holy icon, and, ever rejoicing, may praise and magnify thee, O thou glad joy of thy faithful servants. **(Twice)**

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

Gathering together, O ye assemblies of the faithful, let us spiritually keep festival today, and with hymns of praise let us bless the divine Maiden, the Virgin Theotokos, saying: Rejoice, thou that alone wast chosen from among all generations to be the Mother of the pre-eternal Word! Rejoice, thou abode of Him Whom naught can contain! Rejoice, joy of the angels and seraphim! Rejoice, proclamation and boast of the prophets! Rejoice, adornment of the apostles and holy hierarchs! Rejoice, strength of the martyrs and glory of all the righteous! Rejoice, divine consolation of the sorrowful! Rejoice, quick deliverance for them amid misfortunes and temptations! Rejoice, refuge and good protector of all sinners! Rejoice, O thou that art full of grace and joy, the Lord is with thee, Who doth grant the world great mercy through thee.

Great Doxology and the Dismissal.

AT THE LITURGY

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

O Virgin Theotokos, be thou confirmation, refuge and protection unto them that flee to thee in faith and confess thee to be the Mother of God.

O all-immaculate one, thou art my strength, joy and gladness, a steadfast rampart and an intercessor that deliverest me from temptation and misfortune.

O Theotokos, gazing with thy merciful and meek eye upon me who am surrounded by evil circumstances and sorrow, do thou quickly free me, for thee do I summon to mine aid.

O Virgin, thou dost pour forth streams of healing everywhere, for the Lord of mercy, Who was born of thee in a manner surpassing comprehension, hath shown thee forth as a wellspring of lovingkindness, O Mistress.

Night and day, openly and in secret, we that faithfully glorify thee flee to thy protection, O all-pure Virgin.

We have thee as a helper amid temptations, a mighty salvation amid sorrows and an aid amid misfortunes, O ever-Virgin.

O Virgin Theotokos, thou art the beauty of the holy and honored angels, the joy of men. Guide me to life.

Thou wast the palace and fiery throne of the King of glory, O Virgin, who art more exalted than the cherubim and seraphim. Wherefore, every creature that hath breath doth glorify thee as the Mother of the Creator.

After the Entrance, the Troparion, in Tone IV:

Let us, the sinful and humble, now earnestly flee to the Theotokos, and bow down, crying out in repentance from the depth of our souls: Help us, O Lady, who hast had mercy upon us. Haste thou, for we perish from a multitude of transgressions. Turn not thy servants away, for thee do we have as our only hope.

Glory ..., Now and ever ..., the Kontakion to the Mother of God, in Tone VI:

We have none other help but thee, we have none other hope but thee, O Lady, do thou help us. For have our hope in thee and in thee do we glory. Let us never be put to shame, for we are thy servants.

Prokimenon, in Tone III, the Hymn 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]

Brethren: 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 VIII: Hearken, O daughter, and see, and incline thine ear.

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

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

At that time, Jesus 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.