

THE 21st DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE REVELATION OF THE MIRACULOUS
KOZEL'SHCHANSKAYA ICON OF THE MOTHER OF GOD
AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 3 in Tone I:

Spec. Mel.: “O wondrous miracle! ...”:

O wondrous miracle! * A new well-spring of grace hath been revealed to us, * pouring forth streams of healings in abundance * and quenching the thirst of our souls: * not brought forth from a rock with a staff, * but brought down from heaven with prayer and unwavering faith. * Wherefore, with thankful mouths we cry out to the Theotokos: * Rejoice, O thou who art full of grace! The Lord is with thee, ** Who through thee granteth the world great mercy!

Angels and mortals, * kings and hierarchs, * monks and paupers, * the healthy and the infirm, * the elderly and children, * every age and rank, every creature, * doth glorify thy loving-kindness, crying: * Rejoice, O thou who art full of grace! The Lord is with thee, ** Who through thee granteth the world great mercy!

Wondrous are thy mysteries, O Theotokos! * For even though thou dwellest in glory in heaven, * yet thou dost not forget us sinners on earth, * and dost mercifully come hither, * entering our homes with grace-shod feet, * asking healing and joy for those in need. * Wherefore, we cry out from the depths of our hearts: * Rejoice, O thou who art full of grace! The Lord is with thee, ** Who through thee granteth the world great mercy!

And 2 Stichera, in Tone II:

Whither go these multitudes, departing from the cities and villages? Whither do they hasten? Is some feast being prepared, some banquet laid, and are the people being summoned to share therein? Truly, the banquet of faith hath been readied, and sumptuous gifts are being distributed! For, lo! the Queen and Sovereign Lady generously granteth all things to all the people through her newly-revealed icon. Wherefore, let us also hasten and diligently have recourse to her, that we may obtain great mercy

The constant importunities of the widow prevailed upon the most unjust judge, as we read in the divine Gospels. And can our fervent supplication not then incline the most just Judge to mercy: the Father Who gave His own Son for the world, the Son Who suffered for the world, and the most Holy Spirit Who comforteth all creation? For did not God Himself say that He would defend His chosen people, who cry out to Him day and night, and who fervently call upon His most pure Mother, and who present her to make supplications before Him?

And 3 Stichera in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O the faith free from doubt! * O the blessed tears! * O the mighty supplications * which bring down from heaven the grace * through which those held fast by incurable affliction * are rendered healthy in an instant! * Wherefore, learn, O ye faithful, * and fortify yourselves with hope, ** hastening zealously to the Theotokos.

O the incalculable mercy! * O the priceless gifts freely given * and received with faith, * distributed by the mighty hand * of the Queen of heaven and earth! * Wherefore, come, * all ye who are in need, * and fall down sincerely before the Sovereign Lady, ** for no one departeth empty from her.

O all-hymned Theotokos, * thy divine ears are ever open to the supplications of the faithful, * thy most radiant eyes, * which penetrate all the mysteries, * behold our sorrows and weaknesses, * thy grace-shod feet hasten to our aid, * and thy most pure hands mercifully stretch forth, * giving every good thing to those in need, ** who glorify thee, O Mother of God.

Glory ..., Both now ..., in Tone III:

Why marvel ye, O physicians, shaking your heads? Did ye not abandon the suffering maiden as beyond hope? Did ye not forsake her, unable to bring her healing? Behold, she now standeth forth in full health, full of gladness and shining with joy! Be ye not astonished by this, but worship Christ! Knew ye not that of old He restored strength to the paralytic? He is the same, yesterday, today and forever! Wherefore, He now granteth healing thus in an instant unto those who ardently call upon Him. Did ye not know that He once obeyed His Mother in Cana of Galilee? And now He also hearkeneth to her entreaties. Wherefore, learn ye faith, glorify God with us, and hymn the Virgin Theotokos!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM GENESIS

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

A READING FROM THE BOOK OF EXODUS

Moses came to Horeb, the mountain of God. And an angel of the Lord appeared to him in flaming fire out of a bush, and he saw that the bush was burning with fire, yet the bush was not consumed. And Moses said, “I will go near, and see this great sight, why the bush is not consumed.” And when the Lord saw that he drew nigh to see, the Lord called to him out of the bush, saying, “Moses, Moses!” And he said, “What is it?” And He said, “Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground.” And He said, “I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob.” And Moses turned away his face, for he was afraid to gaze at God. And the Lord said to Moses, “I have surely seen the affliction of My people that is in Egypt, and I have heard their cry caused by their taskmasters; for I know their affliction. And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey.”

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: “It shall come to pass from the eighth day and onward, that the priests shall offer your whole-burnt offerings on the altar, and your peace-offerings; and I will accept you,” saith the Lord. Then He brought me back by way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me, “This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same.” And He brought me in by the way of the gate that looketh northward, in front of the house; and I looked, and, behold! the house was full of the glory of the Lord.

At Litiya, these Stichera, in Tone I:

Come, ye faithful, and, forsaking the sin-loving streets, and fleeing the dwelling-places of vanity, let us seek out the ways of Christ and strive to travel by them; for thereon do we encounter the faces of the righteous, and most of all the Theotokos and Queen, who is more honorable than all creation: for she is shown to be a good guide for all who seek salvation, leading them to the heavenly city. Wherefore, let us cry out fervently: Come forth to meet us, O Lady, that we stray not from the path of truth and may be saved by thee!

Lo! the whole world lieth in conflict, the tumult of battle doth not fall silent, the cruel foes launch themselves at us, arraying themselves against us at every hour, for the great apostle of the gentiles declareth: We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places, who day and night strive to destroy us. Wherefore, we are exposed to their deadly missiles and wounds without number. Yet do thou, O our mighty commander, stand forth,

imparting strength to us against them, healing our wounds and wielding the sword of the Spirit for us in thy hands, showing us to be victors over sin and all our adversaries through the grace of thy Son.

In Tone II: **T**hou openest the doors of God's loving-kindness with but the key of thy maternal mediation, O blessed Theotokos, and we draw forth grace in abundance. Wherefore, giving thanks, we cry out continually: Thou art all our joy, all our delight, O pure Virgin, our merciful helper!

In Tone VI: **T**he oil of mercy, perfuming the whole world, poureth forth abundantly from the icon of the Sovereign Lady, bearing divine healing; wherefore, let us cleanse the vessels of our souls, that it may richly be poured into them, easing our sores, healing our wounds, lightening, curing, and anointing with joy, that with contrite heart we may hymn the most merciful Queen.

Glory ..., Both now ..., in Tone VII:

O blessed Theotokos, hope of the world, supremely radiant beauty, ineffable love! Behold, the peoples, tribes and nations cry out to thee, and tens of thousands stretch forth their hands, offering up supplications impossible to count: yet thou hearest them all, and grantest to each according to his faith. Wherefore, falling down before thee, we pray: Protect, defend and deliver from misfortunes and sufferings those who confess thee in Orthodox manner.

On the Aposticha, these Stichera, in Tone II:

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

O Word of God, * grant me hallowed discourse, * give wings to my thoughts * and set my heart afire, ** that I may hymn Thy Virgin Mother!

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

We are not worthy * to offer praise to thee, * O most pure Theotokos; * yet if we remain silent, ** the very stones will cry out.

Verse: The rich among the people * shall entreat thy countenance.

Let the unbelievers mouths be stopped * who say that there are no miracles! * For, lo! the most holy one * hath again put them to shame, ** healing an incurable ailment.

Glory ..., Both now ..., in Tone VI:

The mother of the maiden who received healing crieth out: "All ye mothers, listen and take heart! For, lo! the most pure Theotokos hath shown me mercy, as her Son once did, and hath healed my daughter in an instant! Wherefore, hasten ye also with zeal to the greatly merciful one, that she may also heal and save your children, protecting them from all misfortunes!"

Troparion of the Theotokos, in Tone III:

○ all-hymned Theotokos, hope of the world, * grant unto us in abundance the gifts of grace * from the inexhaustible well-spring of thy wonder-working icon, * that we may cry out in thanksgiving: ** Rejoice, O most merciful Queen and Mother of Christians!

AT MATINS

On “God is the Lord ...,” the Troparion of the Theotokos, in Tone III:

O all-hymned Theotokos, hope of the world, * grant unto us in abundance the gifts of grace * from the inexhaustible well-spring of thy wonder-working icon, * that we may cry out in thanksgiving: ** Rejoice, O most merciful Queen and Mother of Christians! (Thrice)

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone VIII:

The beloved disciples, standing before the Cross of Christ, and suffering with the Mother of the Lord, received adoption as her son from the lips of God, and with him all who call themselves Christians; wherefore, we now dare to cry: O Mother of God and Mother of Christians, take pity on thy children, covering us with thy precious veil, stretching out to us thy most pure hands, and leading us into the eternal mansions!

Glory ..., Both now ..., the foregoing is repeated.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone VII:

O cup of un-drained delight! O heavenly garden of fragrant flowers! O sweetness more radiant than the day-star! O warmth more beloved than the sun! O Ever-virgin Mary, adornment of creation: in that thou art the Mother of our Creator and God, do thou unceasingly beseech Him to save all who lovingly magnify thee in an Orthodox manner!

Glory ..., Both now ..., the foregoing is repeated.

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

Selected Psalm verse:

Verse: Remember, O Lord, David and all his meekness.

Glory ..., Both now ..., Alleluia, Alleluia Alleluia, glory to Thee, O God. Thrice

After the Polyeleos, the Sessional Hymn, in Tone III:

Great is the steadfast power of faith! For it bringeth down grace, healeth infirmities driveth away the hordes of aliens raiseth the dead to life and saveth our souls.

Glory ..., Both now ..., the foregoing is repeated.

Song of Ascents, the first antiphon of Tone IV.

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

Verse: Harken, O daughter, and see, and incline thine ear.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 4 (LK. 1: 39-49, 56)

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit: 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:

Dost thou hear our groaning, O Lady? Dost thou see our utter affliction? For we have fallen among thieves; ten thousand wounds have been inflicted upon us, and there is none to help us; for, lo! priest and Levite have passed us by. Wherefore, do thou, O all-merciful one, grant us a word of comfort and pour forth the oil of mercy upon our wounds, that with thankful mouths we may hymn thee forever.

Canon of the Theotokos, the acrostic whereof is: “I hymn the richness of thy mercy, O Mother of God”, the composition of Valeria, in Tone VIII:

ODE I

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

How can I, who am unworthy, hymn the sea of thy wonders and the incalculable wealth of thy mercy?

Where thine all-hymned name is invoked with faith, O most good Lady, there doth thy mercy shine forth like the day, and all grief is banished.

Thou dost embrace the whole world with godly love, O Bride of God; wherefore, every breath and creature doth unceasingly glorify thee, the Mother of Life.

O the ineffable mercy! O the priceless treasure which thou hast revealed to us, O Theotokos, giving us thy holy icon!

Katavasia according to the Typicon.

ODE III

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Powers have been given thee, and thy grace poureth forth abundantly. The lame are strengthened, and the weak made steadfast, O all-blessed Virgin.

The afflicted maiden poured forth tears of compunction and kissed the icon of the Lady with love; and, her heart afire, she trusted in her aid. Wherefore beyond all hope, she received healing.

The physicians marveled at the supra-natural healing, and the parents of the cured maiden were filled with great joy. Word of the miracle went about the cities and villages, and the people came to thy holy icon, glorifying thy loving-kindness with loud voices.

Those who offer thee fervent faith and steadfast hope, O pure one, shall in nowise be put to shame; rather, they will receive the fulfillment of their petitions and will be crowned with joy.

Sessional Hymn, in Tone VIII:

“Behold, the physicians have abandoned me, unable to restore me to health!” thought the maiden as she lay paralyzed, suffering cruelly in soul and body; “Wherefore, to whom should I have recourse, wretch that I am, if not to Him Who alone granteth healing by His divine word? Yet I dare not entreat Him, lacking steadfast faith. Then let me flee to His divine Mother, for whose sake He wrought His first miracle at Cana of Galilee, that now, by her mediation, He may be inclined to mercy, and I may hear His blessed voice say “Talitha cumi!” “Tabitha arise!

Glory ..., Both now ..., the foregoing is repeated.

ODE IV

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

Truly it is not the covering of the icon of our Sovereign Lady which thou dost clean, but it is the vesture of thine own soul which thou makest radiant, O maiden, kindling the fire of divine love within thy heart, and uniting thyself to faith with compunction! Wherefore, thou art made strong in the midst of thy weakness, and art restored to health, that thou mightest cry aloud: Glory to Thy power, O Lover of mankind!

O Mother of God, thou didst utter but a single word to Him Who raised up the paralytic from his bed, as once thou didst in Cana of Galilee; wherefore, in an instant He raised up the maiden, who cried with a loud voice: Glory to Thy power, O Lover of mankind!

O unwedded Virgin, Mother of the Beginningless One, who art truly beloved of the Trinity: thou hast great boldness, and all thou desirest thou canst give the people. And thou movest them to cry out to thy Son: Glory to Thy power, O Lover of mankind!

Now have the works of God been revealed to us and His grace poured forth in abundance, through the aid of the Mother of God! Come ye, therefore, let us magnify her and worship her Son, crying out in gladness: Glory to Thy power, O Lover of mankind!

ODE V

Irmos: Illumine us O Lord with Thy commandments, * and with Thine arm raised on high * grant us Thy peace, * O Lover of mankind!

To the light of the knowledge of God dost thou direct those who seek understanding of thee, O all-blessed Virgin.

O the priceless gifts! O the incomprehensible mysteries which thou hast disclosed to the world, O immaculate Lady!

Thou art the continual amazement of the world above, and the ever-ready help of those below, O Queen of heaven and earth.

Thou bringest joy to the angels and savest all; thou guidest sinners and healest the infirm; and thou dost illumine and bring consolation to creation, O Bride of God.

ODE VI

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Dost thou not hasten to our aid? Dost thou not hearken? Dost thou not defend, O Theotokos, those who languish in the abyss of evils and call upon thee fervently?

The blessed Andrew, beholding in a vision the abode of thy glory in heaven, yet finding thee not there, O Queen, asked in perplexity: “Where is she who is more honorable than the cherubim and more holy than the saints?”

“The most good one abideth where there is sorrow, and groaning, and helplessness,” those questioned answered the holy Andrew; “Wherefore, leaving the abode of glory, the good comforter hath descended to the much-weeping earth!”

Great is thy mercy, O all-hymned Theotokos! Wherefore, the sick and ailing, the sinful and despairing, and those bereft of hope, stretch forth their hands to thee out of the abyss of evils, and are saved by thee.

Kontakion of the Theotokos, in Tone I:

As thy divine Son lifted the paralytic from his bed * by His word alone, * so also didst thou raise up in an instant * the ailing maiden. * Wherefore, have pity now on thy people, * who offer thee faith and fervent tears; * and grant their every petition which is for the good, * protecting them from all misfortunes, * that we may all cry aloud: All things are possible for thee! ** O Mother of God, save us!

Ikos: “**V**erily, verily, I say unto you: there shall no sign be given to this wicked generation,” Thou didst say, O most merciful Master. Yet those who offer Thee faith with their whole heart even now are deemed worthy to behold the wonders and signs of Thy mercy, through the aid and mediation of Thy favorites, and all the more through the most confident intercession of Thine all-immaculate Mother, to whom no one who hath recourse departed empty. Wherefore, fleeing earnestly to her divine protection, we cry out from the depths of our hearts: All things are possible for thee! O Mother of God, save us!

ODE VII

Irmos: **O**nce in Babylon the fire stood in awe * of God’s condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

He Who of old saved the children who prefigured thine ever-virginity, O all-immaculate Mother, hath now raised up a sick maiden, moved by thy fervent mediation. Wherefore, we cry out to Him: O God of our fathers, Blessed art Thou!

Rod and staff have been taken away from us, neither have we any worthy sacrifice or goodly gift to offer thee, O Sovereign Lady; yet with contrite heart may we be accepted like the youths of old, that with thankful mouths we may cry out to thy mighty Son: O God of our fathers, Blessed art Thou!

We have forsaken Thee: do not forsake us! We have forgotten Thee: forget not us! We have sinned, yet we cry out in repentance: Save us, O Word of the Father, Christ the King, Son of the Virgin, that, praising her intercession, we may cry out to Thee: O God of our fathers, Blessed art Thou!

To her whom Thou hast chosen out of all generations, whom Thou hast exalted far above all creation, whom Thou hast given as intercession for Thine anointed, be Thou well pleased to hearken when she offereth entreaty on our behalf, O blessed God of our fathers!

ODE VIII

Irmos: **T**he King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

Rejoice, O Mary full of grace! The Lord is with thee, and for thy sake is with us throughout all ages!

Rejoice, O joyous one, for, having given birth to thy Creator, the Savior of all creation, thou shalt rejoice throughout all ages!

We raised a mighty cry to heaven, and the most good one heard us; wherefore, we hope in her throughout all ages.

Let us purify ourselves, let us sanctify ourselves, let us set aside sin which impedeth us, that unhindered we may hymn the most pure one throughout all ages.

ODE IX

Irmos: Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

O help of the world and deliverance of the despairing, into thy most pure hands do we commit our life, magnifying thee with heart and mouth.

Even though we commit sins, yet do we fervently repent. Take not thy mercy away from us, O Queen, that we may magnify thee day and night.

Thou art the joy, thou art the glory of the human race, O pure Virgin; thou art our protection, refuge and salvation, and we magnify thee.

We kiss thy most pure icon and offer homage to thee, the prototype; and we set our only hope on thee. Grant that we may magnify thee also in the sweetness of paradise.

Exapostilarion:

Emulating thy divine Son, O Sovereign Lady, thou criest out mercifully: “Be of good cheer, O ye faithful, be of good cheer! I am with you, and no one is against you!” (**Thrice**)

On the Praises, 4 Stichera, in Tone VIII:

Behold the new spring of grace! Behold the inexhaustible well of miracles! Behold the treasury of healings and the healing of souls and bodies: the image of the all-immaculate Virgin! Come ye, therefore, let us make haste and run thereto, crying out from the depths of our hearts: O Lady, take not thy mercy away from us, for thou art the hope of the hopeless! (**Twice**)

Behold, a countless multitude surroundeth thine image, O good one, receiving multifarious healings; and they cry out without ceasing: Rejoice, sight of the blind! Rejoice, hearing for the deaf and ability to walk for the lame! Rejoice, recovery of the paralyzed and strengthening of the weak! Rejoice, quickening of the dead and salvation of our souls!

Behold, thy sacred image shineth forth upon the faithful the grace of miracles: filling their hearts with joy and gladness, and imparting healing of their bodily infirmities and the afflictions of their souls. And receiving such bounty from thee, our ever-generous and compassionate Sovereign Lady and Queen, they cry out to thee in gratitude: Rejoice, O most blessed Mother of Christ our God, thou hope of all the Orthodox!

Glory ..., Both now ..., in Tone VII:

O all-immaculate Mother of the Creator and Author of all creation, O thou who didst nurture Him Who sustaineth the whole world with His hand, O Queen who standest at the right hand of thy Son, the King of glory; disdain not the humble entreaties of thy servants, and avert not thy most radiant eyes from us, that, calling upon thee in every season and at every hour, we may obtain speedy help amid evil circumstances, and may be saved by thee, O Lady.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

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

Powers have been given thee, and thy grace poureth forth abundantly. The lame are strengthened, and the weak made steadfast, O all-blessed Virgin.

The afflicted maiden poured forth tears of compunction and kissed the icon of the Lady with love; and, her heart afire, she trusted in her aid. Wherefore beyond all hope, she received healing.

The physicians marveled at the supra-natural healing, and the parents of the cured maiden were filled with great joy. Word of the miracle went about the cities and villages, and the people came to thy holy icon, glorifying thy loving-kindness with loud voices.

Those who offer thee fervent faith and steadfast hope, O pure one, shall in nowise be put to shame; rather, they will receive the fulfillment of their petitions and will be crowned with joy.

Dost thou not hasten to our aid? Dost thou not hearken? Dost thou not defend, O Theotokos, those who languish in the abyss of evils and call upon thee fervently?

The blessed Andrew, beholding in a vision the abode of thy glory in heaven, yet finding thee not there, O Queen, asked in perplexity: "Where is she who is more honorable than the cherubim and more holy than the saints?"

"The most good one abideth where there is sorrow, and groaning, and helplessness," those questioned answered the holy Andrew; "Wherefore, leaving the abode of glory, the good comforter hath descended to the much-weeping earth!"

Great is thy mercy, O all-hymned Theotokos! Wherefore, the sick and ailing, the sinful and despairing, and those bereft of hope, stretch forth their hands to thee out of the abyss of evils, and are saved by thee.

After the Entrance:

Troparion of the Theotokos, in Tone III:

O all-hymned Theotokos, hope of the world, * grant unto us in abundance the gifts of grace * from the inexhaustible well-spring of thy wonder-working icon, * that we may cry out in thanksgiving: ** Rejoice, O most merciful Queen and Mother of Christians!

Kontakion of the Theotokos, in Tone I:

As thy divine Son lifted the paralytic from his bed * by His word alone, * so also didst thou raise up in an instant * the ailing maiden. * Wherefore, have pity now on thy people, * who offer thee faith and fervent tears; * and grant their every petition which is for the good, * protecting them from all misfortunes, * that we may all cry aloud: All things are possible for thee! ** O Mother of God, save us!

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

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

EPISTLE TO THE HEBREWS, § 320 (HEB. 9: 1-7)

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

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

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

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

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

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