

**THE VIGIL SERVICE COMMON
TO THE FEASTS OF THE THEOTOKOS.**

On “Lord, I have cried ...,” the Stichera in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

In a divine manner thou dost preserve and shelter * from all attacks of the enemy * those who with love celebrate Thy most glorious (name of the event/Icon) * and who cry unto thee: * Thou art our strength and confirmation * and thy Son and our God is our most comely joy, * Whom adoring we cry aloud saying: ** O Jesus, Thou all-powerful One, save our souls for Thou art compassionate!

Having assembled today in godly manner, * we praise thee O Theotokos! * O most holy Virgin, * many are thy splendors and without end are thy wonders, * for thou art the holy protection, and praise, * the glory and source of all healing * to those who celebrate thy holy (name of the event/Icon); * wherefore praying we cry to Thee: ** O Jesus, Thou all powerful One, save our souls for Thou art compassionate!

As thou art One who is feared by our enemies * and cannot be vanquished, O most holy one, * by thine honorable supplications shelter and preserve us, * and grant unto those who solemnly * celebrate thy (name of the event/Icon), * to call upon thy Son and say: ** O Jesus, Thou all-powerful One, save our souls for Thou art compassionate!

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

O most holy Theotokos, * today the Church of God hath been surrounded with a most luminous periphery, * celebrating thy (name of the event/Icon), * and shining forth with joy, * exulting mystically she crieth aloud unto thee: * Rejoice O Sovereign Lady, * precious diadem and crown of God’s glory; * Rejoice thou only fulfillment of glory and eternal joy; * Rejoice haven of those who flee unto thee, ** the mediatrix and salvation of our souls.

The Entrance. The Prokeimenon of the day. The Three Lessons:

THE READING FROM THE BOOK OF GENESIS (28, 10-17).

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; be not afraid: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as dust of the earth, and thou shalt 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 awaked 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.

THE READING FROM THE PROPHECY OF EZEKIEL (43, 27. AND 44, 1-4).

Thus saith the Lord: 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. As for the Prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the pourch 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.

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

Wisdom hath builded her house, and hath fixed the seven pillars thereof. 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 single, let him turn in hither; as for them that want understanding, she saith unto them: come, eat of my bread and drink of the wine which I have mingled. Forsake foolishness, and ye shall live, and go in search of understanding that ye may live, and improve understanding in knowledge. He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot, for rebukes unto the wicked are as wounds to him. 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 understanding of the law proceedeth from a good thought, for in this wise thy days shall be multiplied, and the years of thy life shall be increased.

On the Aposticha, these Stichera, in Tone III:

Come, all ye from the ends of the earth, * and let us glorify the honorable (name of the event/Icon) of the Mother of God, * for lifting her hands up to her Son she prayeth on our behalf. * Therefore with psalms, hymns and spiritual odes, let us joyfully celebrate with all the saints, * for by her holy (name of the event/Icon) ** renewel of life hath been granted unto all the world.

Verse: The Virgins that follow after her shall be brought unto the King, * those near her shall be brought unto Thee.

Greatly hath God adorned thee with beauty * since in the midst of mankind He placed the true Light in thine arms. * We beseech thee, the hope of Christians, * the help of those afflicted with needs and sorrows, * thou who art a haven for those laboring in the abyss, * and who art ever in His light, * entreat Him that those who with love hymn thine all-honored (name of the event/Icon) ** be delivered from all afflictions.

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

Thine all-honored (name of the event/Icon), O most holy and pure Virgin, * art glorified both by Angels in the heavens * and by the race of mankind here on earth. * For thou, art the Mother of Christ God the Creator of all. We beseech thee, never cease to entreat Him on our behalf; * for next to God, we have placed our trust in thee, ** O Theotokos, thou most exalted One who knewest not wedlock.

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

Having purified our thoughts and minds, * and beginning with the hymn of David saying: * Arise, O Lord, in Thy repose, * Thou and the ark of Thy covenant; * together with the Angels, we joyfully celebrate the Virgin, * the Bride of Christ our God, * the King of all. * For, like a beautiful chamber * Thou hast adorned her, O Master, * to rear and to shelter from hostile powers, * by the mighty power of her supplications, ** those who are numbered among the inhabitants of Thy city.

The Troparion of the Festival from the Typicon. If there be none, chant the following:

Troparion, in Tone IV:

To the Theotokos we the sinful and lowly ones, * do we now earnestly hasten; * and we fall down in repentance, * crying out from the depths of our soul: * O Sovereign Lady, have compassionate pity and mercy upon us! * Hasten thou, for we are perishing * from the multitude of our transgressions! * Turn not thy servants empty away, ** for thee do we have as our only hope!

Glory ..., Both now ..., the Theotokion, in Tone IV:

We shall never cease, unworthy though we be, * to proclaim thy might, O Theotokos; * for if thou didst not intercede on our behalf, * who would have delivered us from so many dangers? * who would have preserved us free till now? * we shall never turn away from thee, ** for thou dost ever preserve thy servants from all manner of evil.

The Dismissal:

AT MATINS

On “God is the Lord ...,” the Troparion in Tone IV:

To the Theotokos we the sinful and lowly ones, * do we now earnestly hasten; * and we fall down in repentance, * crying out from the depths of our soul: * O Sovereign Lady, have compassionate pity and mercy upon us! * Hasten thou, for we are perishing * from the multitude of our transgressions! * Turn not thy servants empty away, ** for thee do we have as our only hope! (Twice)

Glory ..., Both now ..., the Theotokion.

We shall never cease, unworthy though we be, * to proclaim thy might, O Theotokos; * for if thou didst not intercede on our behalf, * who would have delivered us from so many dangers? * who would have preserved us free till now? * we shall never turn away from thee, ** for thou dost ever preserve thy servants from all manner of evil.

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

Spec. Mel.: Thou hast appeared today.

Like the dawning of the morn, * the joy of thy (name of the event/Icon) hath shone forth throughout all the world, * O Virgin Mother Mary. * Do thou illumine the thoughts ** of those who with love hymn thee here on earth.

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

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

Spec. Mel.: “Joseph marveled ...”:

Like a bright cloud, the Virgin Mary, * the true Theotokos, hath shone forth upon us all; * The condemnation of Adam is no more, and Eve hath been released from bonds; * wherefore with boldness we cry out to the only pure one, proclaiming: * O most holy Virgin, ** entreat thy Son to grant us the remission of our sins.

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

After Praise ye the name of the Lord. The Megalynarion:

The Nativity of the Theotokos: We magnify thee, O most holy Virgin, and we honor thy holy Parents, and we glorify thy most glorious Nativity.

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

The Protection: We magnify thee, O most holy Virgin, and we honor thy honorable protection, thee whom Saint Andrew beheld in the air praying to Christ for us.

Verse: Remember, O Lord, David and all his meekness. How he made an oath unto the Lord, and vowed unto the God of Jacob

The Annunciation of the Most holy Theotokos: The Archangel's cry we sing to thee, O Pure One, Hail, thou who art full of grace, the Lord is with thee.

Verse: Remember, O Lord, David and all his meekness. How he made an oath unto the Lord, and vowed unto the God of Jacob

The Dormition of the Most holy Theotokos: We magnify thee, O all-immaculate Mother of Christ our God, and we glorify thy most glorious failing-asleep.

Verse: Remember, O Lord, David and all his meekness. How he made an oath unto the Lord, and vowed unto the God of Jacob

The General Megalynarion to the Most holy Theotokos: It is meet to magnify thee, O Theotokos, more honorable than the Cherubim and beyond compare more glorious than the Seraphim.

Verse: Remember, O Lord, David and all his meekness. How he made an oath unto the Lord, and vowed unto the God of Jacob.

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

Spec. Mel.: "The angelic hosts were before Thy tomb ...":

The fruit of thy virginal womb hath proved to be most comely, * for thou didst give birth to the Life of the world; * wherefore O most pure one, the heavenly powers cry out to thee * praising thy honored festival O Theotokos chanting: * Glory to thy (name of the event/Icon); * glory to thy virginity, * O Mother, who knewest not a man.

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

If not a Resurrection Service, chant the following:

The Songs of Ascent: in Tone IV, First Antiphon:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

The Prokeimenon, in Tone IV:

The Prokeimenon: I shall commemorate thy name * in every generation and generation

Verse: My heart hath poured forth a good word. I will speak of my works unto the King.

Let Every breath ...,

THE GOSPEL ACCORDING TO ST. LUKE (1, 39-48; 1, 56)

At that time: Mary arose and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, 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 Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. And Mary abode with her about three months, and returned to her own house.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Both now ...,

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Then the Sessional Hymn: in Tone VI:

Today the grace of gladness hath its beginning, * Today doth the gates of heaven open * and the divine doors open wide, * showing forth unto the world * the (name of the event/Icon) of the Mother of our God, * through whom earthly things unite with the heavenly, ** unto the salvation of our souls.

The Canon of the Most holy Theotokos , in Tone VIII: The Irmoi to be sung twice; the Troparia 12 times.

ODE I

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Refrain: Most Holy Theotokos save us.

Do thou graciously strengthen me with the power of God's grace , that I may chant of thy divine (name of the event/Icon) with joy, O most pure one. For thou O most holy one, art the protection of thy city, and unto all thy flock an invincible dominion and strength.

By thy supplications we have secured compassion and mercy, for thou hast brought forth God, the mighty One, Who saveth all the devout by thine intercessions, O most immaculate one; for His sake we all glorify thee, O Lady.

We celebrate Thy divine (name of the event/Icon), since through thee O most pure Theotokos, we have been granted incorruptible salvation, and never-waning joy and hope, for thou art unto us a shelter and dominion, and a refuge for our souls.

We thy people flee for refuge Under thy shelter, O Sovereign-Lady. O most spotless one, be thou a help unto us, thy servants, and ever make supplications for the salvation of those who with love hymn thee.

Katavasia: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

ODE III

Irmos: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Let us with faith renew our hearts with the commemoration of the divine (name of the event/Icon) of the holy Theotokos. Do thou, O most pure one, grant unto all who with faith pray for deliverance, protection from enemies, visible and invisible.

Thou dost act most graciously by sanctifying those who with faith flee to thy temple and with love fall down before thy divine (name of the event/Icon). Do thou therefore entreat thy Son and our God to be gracious unto us, to deliver us from all dangers and to grant victory over adversaries to Orthodox Christians.

In fulfillment of His Holy dispensation, God the Word assumed flesh from thee, making a house for Himself in thy holy womb, and granting us to see the day of thy divine (name of the event/Icon); which with love we celebrate, making entreaty to thee.

With gladsome souls and joyful hearts we direct our minds unto the contemplation of thine honored and divine (name of the event/Icon), wherefore O Theotokos, we the faithful fall down before thee and entreat thee, since thou hast suckled with thy milk Him who feedeth us with His mercy, thy most pure Son.

Katavasia: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

The Sessional Hymn, in Tone IV:

Thy Church solemnly celebrates thy glorious (name of the event/Icon), * and in hymning thee, * we the faithful fervently entreat thee O pure Virgin * to strengthen us against the power of the enemy * and to utterly destroy the counsels of the wicked, ** and to direct our lives, that we may fulfill the divine will of thy Son.

Glory ..., Both now ..., the same.

ODE IV

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

O pure Virgin, since thou hast passed over into the never-setting Light, remember us who celebrate thy honored (name of the event/Icon) and make entreaty unto thy Son and our God, that He grant unto us the remission of our sins.

As in crossing the horizon the resplendent sun doth shine forth, so also doth thy divine festival shine forth its illumining rays, driving away from us the darkness of the passions, bestowing cleansing upon our souls and deliverance from all perils.

The darkness of evil hath now been dispersed, and like sunlight illumining our souls, the feast of thine honored (name of the event/Icon), shineth forth O all-immaculate Mother of God, wherefore we devoutly celebrate thy feast.

O most pure and most immaculate Mother, our celebrated refuge and adoration, hymned by all, the ark of holiness of the mind and the inexhaustible source of cures for those who venerate thine honored (name of the event/Icon).

Katavasia: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

ODE V

Irmos: Disperse, O Word, the darkness from my soul, * O Christ God, the Light-Giver, * Having driven out the primordial darkness of the abyss, * grant unto me the light of Thy commandments, * that early in the morning I may glorify Thee.

Unto those that flee to thee for refuge, everything hath become filled with sanctity, and we the faithful, having obtained forgiveness, celebrate thine honored (name of the event/Icon), whereupon we entreat thee to bestow grace and mercy upon us, in the day of judgment.

Adorned with the purity of virginity thou hast given birth to the comely One, thy Son and God; adorn also with the oil of gladness the Hierarchical orders, and all those who observe the feast of thine honored (name of the event/Icon); delivering them from all enemies and misfortunes.

Thine honored festival appeareth like another paradise possessing in its midst thee, the sweet smelling blossom, issuing forth a fragrance bestowing fullness of heart to the faithful who with love venerate thee, O most immaculate Lady.

O Virgin, thou hast appeared like a divine cloud sprinkling down upon fallen creation the gentle rain of salvation, with which the parched earth previously dried by sin, hath been watered, O most immaculate Lady, yielding the fruits of virtue; wherefore we glorify thee.

Katavasia: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

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.

Thou hast brought forth as a babe Him Who existed before all ages, and thereby renewed our hearts, corrupted by sins; accept our praises which we now offer on behalf of Thy feast, as an oblation of renewal, O most holy Theotokos.

Holy is thy temple and truly wondrous is thy most honored (name of the event/Icon) which we celebrate therein; granting unto all who glorify thee, O most pure one, healing for their hearts, and protection from all misfortunes.

O Virgin Mother of God, coming together in thy temple every soul rejoiceth, celebrating thy feast. and chanting the praises of thine honored (name of the event/Icon) which, resplendent as the sun, doth radiate with the light of God's grace. Illumine us and enlighten our hearts, O Virgin-Mother, Lady.

We hymn thy most honored (name of the event/Icon) and reverence thine immaculate conception and birth, O Bride of God and Maiden; the angelic orders and the choirs of all saints together with us glorify thee.

Katavasia: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

The Kontakion of the Feast from the Typicon. But if there be none, chant the following:

Kontakion, in Tone I:

O Thou who, beyond all telling and understanding, * didst become the honored dwelling-place of the ineffable divine nature, * entreat thy Son that we obtain mercy in the day of judgment. * For thou art the Mother of the King of all, * the surety of sinners, ** and the granter of divine grace and spiritual healing.

Another Kontakion, in Tone VI:

We have no other help, we have no other hope but thee, * O pure Mother of God; * help us! for in thee do we hope, * and of thee do we boast; * for we are thy servants, ** let us not then be put to shame.

Ikos: Let us lovingly cry unto the Theotokos: Rejoice, mother of the never-setting Star! Rejoice, dawn of the mystic Day! Rejoice, thou who didst extinguish the furnace of error! Rejoice, thou who didst enlighten the initiates of the Trinity! Rejoice, thou who didst banish from power the inhuman tyrant! Rejoice, thou who hast shown us Christ as the Lord and Lover of mankind! Rejoice, thou who redeemest from pagan worship! Rejoice, thou who dost drag from the mire of works! Rejoice, thou who hast stopped the worship of fire! Rejoice, thou who hast quenched the flame of the passions! Rejoice, guide of the faithful to chastity! Rejoice, joy of all generations! Do thou entreat, O most pure one, thy Son and our God that we obtain mercy in the day of judgment.

ODE VII

Irmos: Once 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!

Showing thyself to be the Queen of all, thou hast established for our sake thy divine (name of the event/Icon) as a heavenly shelter, through which we obtain freedom from the assaults of invisible enemies. Therefore we cry unto thy Son saying: "O God of our fathers, Blessed art Thou."

O Sovereign Theotokos and Virgin, the yearly liturgical cycle is crowned with thy nativity, and with all thy festivals. Do thou now also adorn the day of thine honored (name of the event/Icon) with an outpouring of grace, for which reason we the faithful have assembled in thy holy temple.

All the heavenly powers praise her who hath borne the Lord and the race of mankind doth glorify her who hath revealed to us the day of her honored (name of the event/Icon): For she is our refuge, hope and protection, and a shelter from all incursions of the adversary.

O gracious cloud, bedew from above with the dew of thy grace and mercy, us who venerate the day of thy glorious (name of the event/Icon), which every soul gladly hymneth and glorifieth proclaiming: "Blessed art thou among women and blessed is the fruit of thy womb."

Katavasia: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

ODE VIII

Irmos: The Beginningless King of glory, * before Whom tremble all the hosts of heaven, * ye priests sing and ye peoples * supremely exalt throughout all ages.

Thou art the only Queen of all, O most pure Birthgiver of God, the holy throne and palace of Christ God. Do thou entreat Him that those who venerate thine honored (name of the event/Icon) be granted the remission of their sins.

O most glorious One, thou hast truly carried in thy holy arms the Lord Who assumed flesh from thee, and having ascended above into the heavens thou hast left mankind the celebration of the joyous day of thine honored (name of the event/Icon), wherefore we glorify thee, chanting: Chant unto the Lord and supremely exalt Him throughout all ages.

Rejoice, O ye divine Prophets, venerating the honored (name of the event/Icon) of the Virgin Theotokos, for she hath fulfilled your prophecies, bringing forth Christ the King of all, Whom we exalt throughout all ages.

Thou art the uplifting of the fallen, the gladness of the despondent, the instructress of the wandering, the visitation and cure of the sick and unto all Christians salvation. O Lady, preserve us who entreat thee and venerate thy divine (name of the event/Icon), and deliver us from all attacks of the alien enemies.

Katavasia: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

ODE IX

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

O city of God, glorious praises have been rendered unto thee, for He Who eternally reigneth over heaven and earth hath been born from thee raising thee from earth to heaven. Never cease to entreat Him on behalf of those who venerate thine honored (name of the event/Icon), by which we magnify thee.

The incorporeal orders, the assembly of the patriarchs and Apostles, the choir of the prophets, the army of the martyrs, the companies of hierarchs and venerable fathers, and all ye saints rejoice with us celebrating the divine (name of the event/Icon), magnifying the Theotokos.

O most pure Virgin, thou hast sanctified everything by thy childbearing and been revealed to be the cause of the splendid and all honorable day of thy divine (name of the event/Icon), which celebrating, we magnify thee.

O most pure Birthgiver of God; exalt the horn of right believing Orthodox Christians and subdue the raging of our adversaries. Keep free from wars thy cities and preserve all Orthodox Christian lands wherein, O pure Lady, thy great and most-exalted name is magnified and faithfully glorified by all.

Katavasia: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Exapostilarion in Tone II:

Spec. Mel.: “Hearken ye women ...”:

Rejoice O Eve! and be renewed O Adam, * all ye prophets together with the apostles and martyrs, * all ye ascetics and hierarchs, rejoice and be glad; * for the divine (name of the event/Icon) of the most pure Theotokos Mary * hath been revealed to be a source of joy and gladness * unto the angels and mankind. (Thrice)

On the Praises, these Stichera, in Tone I:

O Theotokos, since thou art the well-spring of the Source of light * and the stream of inexhaustible tranquility * entreat Him to deliver from the darkness of ignorance * and from the passions of soul and body * those who celebrate thy divine (name of the event/Icon), * that in the world to come ** we may be delivered from eternal torments. (Twice)

O Theotokos, He that was born of thee in the flesh * hath, in thy divine feast, * revealed thee to be the source of godly wisdom, * a depth of understanding and grace, * and the fathomless source of the Hypostatical knowledge of God. * For His sake grant unto me * a droplet of thy wisdom and understanding, ** and teach me the ways of a god-pleasing life.

Having beheld the solemn nativity, * chief among the mysterious wonders of Christ, * we honor and adore the venerable festival of thy divine (name of the event/Icon) * O Lady, the venerated Icon of divine wonders; * O Theotokos, visit us in times of sickness and sorrows ** and deliver us from the torments to come.

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

Rejoice, thou praise of the universe! * Rejoice, temple of the Lord! * Rejoice, mountain overshadowed! * Rejoice, refuge of all! * Rejoice, golden candlestick! * Rejoice, honored glory of the Orthodox! * Rejoice, Mary, Mother of Christ God! * Rejoice, paradise! Rejoice, divine table! * Rejoice, tabernacle! Rejoice, golden jar! ** Rejoice, thou hope of all!

The Great Doxology, after which the Troparion for the feast is sung, if there is no Typicon sing the following:

Troparion, in Tone IV:

To the Theotokos we the sinful and lowly ones, * do we now earnestly hasten; * and we fall down in repentance, * crying out from the depths of our soul: * O Sovereign Lady, have compassionate pity and mercy upon us! * Hasten thou, for we are perishing * from the multitude of our transgressions! * Turn not thy servants empty away, ** for thee do we have as our only hope!

The Dismissal:

AT LITURGY

Typika and Beatitudes.

Let us with faith renew our hearts with the commemoration of the divine (name of the event/Icon) of the holy Theotokos. Do thou, O most pure one, grant unto all who with faith pray for deliverance, protection from enemies, visible and invisible.

Thou dost act most graciously by sanctifying those who with faith flee to thy temple and with love fall down before thy divine (name of the event/Icon). Do thou therefore entreat thy Son and our God to be gracious unto us, to deliver us from all dangers and to grant victory over adversaries to Orthodox Christians.

In fulfillment of His Holy dispensation, God the Word assumed flesh from thee, making a house for Himself in thy holy womb, and granting us to see the day of thy divine (name of the event/Icon); which with love we celebrate, making entreaty to thee.

With gladsome souls and joyful hearts we direct our minds unto the contemplation of thine honored and divine (name of the event/Icon), wherefore O Theotokos, we the faithful fall down before thee and entreat thee, since thou hast suckled with thy milk Him who feedeth us with His mercy, thy most pure Son.

Thou hast brought forth as a babe Him Who existed before all ages, and thereby renewed our hearts, corrupted by sins; accept our praises which we now offer on behalf of Thy feast, as an oblation of renewal, O most holy Theotokos.

Holy is thy temple and truly wondrous is thy most honored (name of the event/Icon) which we celebrate therein; granting unto all who glorify thee, O most pure one, healing for their hearts, and protection from all misfortunes.

O Virgin Mother of God, coming together in thy temple every soul rejoiceth, celebrating thy feast. and chanting the praises of thine honored (name of the event/Icon) which, resplendent as the sun, doth radiate with the light of God's grace. Illumine us and enlighten our hearts, O Virgin-Mother, Lady.

We hymn thy most honored (name of the event/Icon) and reverence thine immaculate conception and birth, O Bride of God and Maiden; the angelic orders and the choirs of all saints together with us glorify thee.

The Troparion and Kontakion from the Typicon. If there be none, chant the following:

Troparion, in Tone IV:

To the Theotokos we the sinful and lowly ones, * do we now earnestly hasten; * and we fall down in repentance, * crying out from the depths of our soul: * O Sovereign Lady, have compassionate pity and mercy upon us! * Hasten thou, for we

are perishing * from the multitude of our transgressions! * Turn not thy servants empty away, ** for thee do we have as our only hope!

Kontakion, in Tone I:

O Thou who, beyond all telling and understanding, * didst become the honored dwelling-place of the ineffable divine nature, * entreat thy Son that we obtain mercy in the day of judgment. * For thou art the Mother of the King of all, * the surety of sinners, ** and the granter of divine grace and spiritual healing.

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

Verse: For He hath regarded the low estate of His handmaiden: for behold from henceforth all generations shall call me blessed.

THE EPISTLE OF ST. PAUL TO THE HEBREWS (9: 1-7)

Brethren: 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 shewbread; 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 cherubims of glory shadowing the mercyseat; 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.

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

THE HOLY GOSPEL ACCORDING TO ST. LUKE (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 spake 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.