

THE 2nd DAY OF THE MONTH OF MARCH
COMMEMORATION OF THE MANIFESTATION OF THE “REIGNING” ICON OF
THE MOST HOLY THEOTOKOS
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera, in Tone VI:

Having acquired in her an impregnable rampart, not as lovers of the world but as faithful people, let us fall down before the Virgin Lady, O brethren, and hymn her intercession.

As thy servants, O most pure one, we cry out to thee: spurn us not who pray to thee, but shelter us under thy protection.

Haste thou, O gracious Queen, and hearken to my prayer, that my hymn of praise may come before thee.

Who can recount thy powers, O most pure one? Thee do we have as our Sovereign Lady, and we shall in nowise fear the children of disobedience.

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

O Theotokos, thou art truly more holy than the cherubim and more exalted than the seraphim. Thee do we know as our helper. Cease thou never to pray for us, O mighty refuge of our souls.

Prokeimenon of the day.

On the Aposticha, these Stichera, in Tone VIII:

We glorify the wondrous appearance of thine icon, O most immaculate Theotokos, and we celebrate thine aid to us. For, as the Mother of Life, thou dost entreat Christ God on behalf of us who have set our only hope in thee, O sure guide to our salvation.

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

Let us set aside grief, O brethren; for behold! a second unburnt bush, the icon of the Mother of God, which is seen by the Orthodox people, hath been revealed for the salvation of sinners.

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

Shine, shine, O new Jerusalem! And rejoice, O ye poor, for invincible is Sion, and the Mother of our God is in the midst of her people!

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

The splendid festival of our helper hath dawned today. Let creation leap for joy, and let the assemblies of mortals join chorus; for the holy Theotokos summoneth us to gaze upon her icon, which illumineth all the Orthodox with beams of mercy. Wherefore, rejoicing, let us cry aloud: O most immaculate one, save us, the faithful children of thy land!

Troparion of the Theotokos, in Tone IV:

Seeking the city of Sion, * we flee today beneath thy protection, O pure Virgin, * and none can assail us, * for there is no city as powerful * as the one of Him Who is God, * and no other might equal to the mercy ** of the Virgin Sovereign Lady.

AT GREAT VESPERS

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

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

I have lamented and cried unto thee, O Lady, but my crying hath availed me naught, and my lamentation hath been overwhelmed by the torrent of my sins. How then can I offer thee supplication? Do thou thyself grant my prayer and preserve thy servant. My heart hath withered, and my head is covered with sores; mine eyes have grown weak from darkness, and in my bones I am wounded. But save me, in that thou art she who reigneth, and grant me great mercy. (Twice)

Injustice hath covered thy land like a sea, and we are now cruelly engulfed; but do thou stretch forth thy right hand and, as thou art all-praised, set us upon the rock of the Faith. Save us O Lady, save us and firmly establish thy reign over us. (Twice)

Thy flock hath been revealed to be like those buffeted by the winds of a most cruel day, and unable to endure we implore thee, since thou art good, still thou the contentious waters, and reject not us thy servants, but ever protect us by thy mercy. For if thou, O Birthgiver of God who art exalted above all others, if thou, O impregnable rampart and joy of the world, will not protect us, who then will beseech thy Son, Christ our God, on our behalf, that He be merciful to His grieving people, who are contrite of heart? Before Him, then, be a never-tiring mediatrix, and save us. (Twice)

Come, all ye faithful, and, assembling together, let us cry out to the reigning Sovereign Lady and speak to her saying: We are all unprofitable, therefore we fall down before thee entreating thee with boldness and faith saying: Disdain us not wretched though we be; but hasten to make entreaty, and save all Orthodox Christians! (Twice)

Glory ..., Both now ..., in the same tone:

Put not your trust in princes who pass away; for they are able to accomplish naught, being sons of men; they will fade like the grass, and they will be remembered no more. But pray O brethren! pray, and the Mother of our God will receive you under her protection, O ye people, and we shall find rest beneath her mantle.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed into Haran. 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 behold! a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said, “I am the God of thy father Abraham, and the God of Isaac: fear not. The land

on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and the south, and 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 in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee until I have done all that I have said to thee.” And Jacob awaked out of his sleep, and said, “The Lord is in this place, and I knew it not.” And he was afraid, and 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 PROPHECY OF EZEKIEL

Thus saith the Lord: It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you, saith the Lord. Then He brought me back by the way of the outer gate of the sanctuary that 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; and I fell upon my face.

A READING FROM PROVERBS

Wisdom hath built a house for herself, and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl, and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying, “Whoso is foolish, let him turn aside to me.” And to those who want understanding she saith, “Come, eat. of my bread, and drink wine which I have mingled for you.” Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge. He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee; rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser; instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of saints is understanding: for to know the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

At Litiya, this Sticheron, in Tone I:

Fearful is the wrath of the Lord which weigheth down all mortals, yet because of it, the faithful have been shown a mighty aid today; for lo! she who is full of grace cometh, to save her people, and none are able to destroy her flock, for she is the Sovereign Lady of the world.

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

As ye await the justice of the Most High, lament not because ye are sorely tested, but cry aloud thus: We know that we are wretched, yet be not utterly angry with us, and by the supplications of the Theotokos save all Orthodox Christians.

On the Aposticha, these Stichera, in Tone VI:

Thou wast a humble maiden, and unto us thou art today revealed to be the Queen and Mother of all. Marveling at this, we cry out to thee: How awesome is this mystery, and how fitting it is that we praise thee, the supremely good one; but, as the one who hath brought the heavens down to the earth and exalted the earth unto the heavens, O Theotokos, save thy people, and preserve thy flock.

Verse: Glorious things are spoken of thee, * O city of God.

Be thou full of mercy, O gracious one, and hearken unto us who beseech thee and cry out to thee: Rejoice, thou who hath given birth to Christ, for all generations call thee blessed and all things praise thee, in that thy dominion is truly indestructible.

Verse: For the Lord hath elected Sion, * He hath chosen her to be a habitation for Himself.

Holy art Thou, O Lord, and so is Thy Mother, who was as humble as a lamb. Because of her, more than of all the incorporeal ones, Thy glory hath been adorned with beauty today, and it shall remain unshaken, preserving us, for it is all-powerful.

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

How shall we hymn thee, O Virgin Lady, and what shall we call thee, the Mother of the ineffable and unapproachable Light? For thou art truly the Theotokos, and thy name is praised and glorified now and forever, unto the end of time.

Troparion of the Theotokos, in Tone IV:

Seeking the city of Sion, * we flee today beneath thy protection, O pure Virgin, * and none can assail us, * for there is no city as powerful * as the one of Him Who is God, * and no other might equal to the mercy ** of the Virgin Sovereign Lady.

AT MATINS

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

Seeking the city of Sion, * we flee today beneath thy protection, O pure Virgin, * and none can assail us, * for there is no city as powerful * as the one of Him Who is God, * and no other might equal to the mercy ** of the Virgin Sovereign Lady. (Thrice)

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

The voice of weeping hath been heard in Sion, and great lamentation hath been raised in its holy streets. O Virgin Lady, hearken unto them, for they have been poured forth by thy people, and save thou thy desolate city.

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

Our mouths have been reproached, and our tongues constrained, for we have all embittered the King, thy Son, and He hath visited His wrath upon us; yet, O most pure Virgin, beseech Him Who was born of thee, and, if He be not utterly wroth with us, let Him cause thy desolate city to flourish.

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

Arise O Lady, arise, and Sion shall be arrayed in might, and the bitter waters shall be like honey! For we have been brought up in strictness by the Creator, and we praise and hymn thy dominion, for it hath no end.

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

Dreadful is the stumbling-block set in our path by the serpent, for he is a liar and murderer from of old; therefore, O Queen and Virgin, we entreat thee and cease not to pray, for we know of thee that his head shall be bruised by thy Seed, and thy dominion hath no end.

Polyeleos, and this Magnification: We magnify thee, O most holy Virgin, divine chosen Maiden, and we honor the Reigning image of thy holiness, through which thou bestowest great mercy upon all who have recourse to it with faith.

Selected Psalm verses:

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

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

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

Though thou lettest but a single drop of thy mercy to fall upon me, O all-pure one, my tongue would be unable to magnify thee as is meet; yet ineffable and beyond measure is thy goodness, and I hymn thy glory, for thou art truly the Mother of God.

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: My heart hath poured forth a good word; I speak of my works to the King.

“Let every breath praise the Lord”

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

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this Sticheron, in Tone VI:

We have no other help, we have no other hope but thee, O Lady: do thou help us. On thee do we set our hope, and in thee do we boast, for we are thy servants. Let us not be put to shame.

Canon of the Theotokos, the acrostic whereof is: “Save the Orthodox land, O Theotokos, and preserve thy people”, in Tone IV:

ODE I

Irmos: 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.

Destruction of our own devising hath covered all thy land, and great darkness reigneth here in thy garden. Grievous is it to me, and I raise lamentation unto thee, O most pure Mother; but if thou wilt hear me, I shall fear naught, and I will hymn thy name, for gloriously hast thou been glorified.

Teach me repentance, O Lady, that I may pour out my tears day and night, and, humbled by mine enemies, cry aloud unto thee: No one is pure save thee, O pure Maiden, and thy dominion preserveth me, for gloriously hast thou been glorified.

Out of the depths of mine evils I cry to thee, and my groaning is not silent before thee. Behold and see, O Virgin Lady, and reject me not, but hearken to the cry of my voice and cover me with the robe of thy humble-mindedness, for gloriously hast thou been glorified.

Wrathful judgment hath come upon us, and the joy of thy people hath been shattered, for we all weep and lament and say: O sword of God, how long before thou art stayed? Cease, therefore, and have pity upon us, and we shall hymn the dominion of our Sovereign Lady, for gloriously hath she been glorified.

Out of the night of evil deeds deceptions have destroyed us. Sion hath fallen, and we have been made prisoners. O Jerusalem, Jerusalem, wherefore hast thou become so dark? For this cause let us cry out to our Lady: Only thy dominion can preserve us, for gloriously hast thou been glorified.

Katavasia as prescribed by the Typicon.

ODE III

Irmos: 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 serpent deluded me, for he is a liar; and, harboring what is spiritually harmful within itself, my heart hath become troubled. I remain as one dead. With what words shall I mourn myself? Yet I beseech thee, O Lady, I entreat thee and say: Gain mastery over him and cleanse me of my sin.

With bitter tears I pour out my heart like water; my contrition is as a sacrifice to thee, O most pure one, and I pray: Turn me not away, for I am thy servant, but preserve me until the last day.

Mine eyes have grown dim because of my wounds, and my burden hath borne me down. Where is my glory? Mine enemy and foe hath imprisoned me, yet I accept my bonds as mercy and chant in gladness: There is none like our God, Who will raise up His Anointed and His Mother, our Sovereign Lady!

Give me guidance, O sustainer of the poor, and illumine me with the light which shineth forth from thee in abundance. O Theotokos, Mother of my God, and do thou be a faithful help for me.

Beset am I by soul-destroying thoughts, and it is difficult for me. Wilt thou disdain thy servant? O most pure one, I pray thee: Raise me up from the dung-hill of my sins, heal my sores, and save me, save me, O Lady!

Sessional Hymn, in Tone III:

O ineffable and most excellent ladder: as did the ladder which our forefather beheld descending from the heavens, so hast thou, O Bride of God, joined heaven to earth. Thou art the ascent whereby we are saved from tribulations.

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

Beholding Christ, thy Son and God, hanging upon the Cross between two thieves, O Mother, thou didst bitterly lament; and a sword pierced thy heart: O Virgin Lady, knowing pain thyself, save all thy broken people who are being sorely tried.

ODE IV

Irmos: **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.**

Desolation hath come upon thy servant, and our house hath become empty and deserted. I go and cry out, but there is none to save me: death alone respondeth to my voice. And, lamenting, I entreat thee and say: Reject me not, O pure virgin, that I may be saved.

Extend thy flower-bearing hand, O Lady, and bring life to thy garden, that the poor may find their bread and the paupers raiment for themselves, and all may praise thy name, for thy mercy is truly ineffable.

If thou so desire, no one will destroy us, for thou hast acquired great boldness with Christ God, thy Son; and, perceiving this, we cry out to thee, O Lady, that thou keep us under thy protection.

We, the Orthodox Christians, flee today beneath thy mercy, and, radiantly celebrating the appearance of thy precious icon, we cry to thee: spread thine invincible mantle over us, O gracious one.

Understand, ye rebellious nations, and boast not in your scheming, for there is one city which is impregnable, and that is thy dominion and kingdom, O Ever-virgin Lady, which will stand until the end of time.

Even when I am in bondage, O pure Maiden, through thee am I ever free, and my lowliness is not a cause of fear to me, but it is as the crucible and the fire are to gold. For, understanding this, I glorify my bonds and magnify thee, the immaculate Virgin.

ODE V

Irmos: **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.**

The serpent hath caused us to dwell in the vale of weeping and wicked hopes, and therefore we cannot bear our sorrows. But do thou, O Birthgiver of God, spread thy protection over us, that we be saved from evils.

O Virgin Maiden, thou hast saved us from bondage to the enemy, and thy name hath therefore been inscribed in beauty. Thou art the Queen of the world, and thy dominion shall remain until the last day.

Thou art the Mother of Light unapproachable, wherefore the darkness of the adversary striveth in vain today; and no one can assail us, for our Lady is with us, and thy glory hath no end.

O people of God, my friends, believe on Christ our God and her who most wondrously hath given birth to Him; and, keeping the commandments of God Most High, ye shall find peace and great mercy for your souls.

Even the angels have glorified thee, the Sovereign Lady of all, who hast been exalted higher than heaven; for they chant to Christ, thy Son: Thou hast redeemed Thy people, and there is good-will among mankind.

Who can recount thy greatness, O Theotokos? For thou hast given birth in a manner past understanding to God the Word, and the tongue of man is incapable of worthily hymning thee. But mercifully accept my prayer and preserve thy servant.

ODE VI

Irmos: 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.

Night and darkness and the waters of gainsaying cruelly try thy land. Lo! this is the menace of God and His wrath. Yet I pray, O most pure one, I pray and say: What thou dost wish, thou canst do. And I know that the Maiden maketh entreaty for her dominion.

We, thy people, have been wounded by the serpent, and we cry out to thee as from the belly of Hades, O gracious Virgin: O Theotokos, not for our sake, but for the sake of those chosen by thee, and who have loved the angelic life, save all Orthodox peoples.

As prisoners in fetters, O Queen, what can we do without thee, and where can we find release from our sins? Yet as thou art good, establish thy holiness within us and reject not those who pray to thee.

My sun hath gone dark and my spirit hath departed into the barren earth; therefore I have considered the light of the Sun of righteousness and have humbled my pride. Unto thee do I cry, O pure Virgin, that thou save thy servant.

Let us remain in oneness of mind, O ye people, and let us rejoice in the wounds which come from the Creator, for, chastising, the Lord hath chastened us, but He hath not given us over to death and hath taught us to understand His will.

The dead shall arise and the earth shall cast up its bones, for He Who deigned to empty Himself shall resurrect us all: He is the King of the world, and His Mother is our Sovereign Lady.

Kontakion of the Theotokos, in Tone VIII:

To thee, the champion leader, we thy flock dedicate hymns of victory, * for thy might hath been granted to us, and there is naught that we fear; * in so far as our salvation is not of this world, * for we are defended by the tender compassion of the most exalted Lady. ** Today we rejoice therein, for she hath come to watch over her land.

Ikos: Beholding thine icon, the Ancient of Days, in the clouds, and Christ God, thy Son and the Savior of the world, in thine arms, we bow down before thy temple and, kissing thy precious feet, we cry out to thee: Truly great salvation hath been given us, and our hope is ever before us, for the Sovereign Lady hath come to watch over her land.

ODE VII

Irmos: 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.

Join chorus, ye assemblies of the faithful, and chant unto the King Who is enthroned in the highest, for blessed and wonderful is our God, the great Lover of mankind, and awesome is the heavenly Sion and glorified throughout all ages.

Thy land hath been shown to be a vale of weeping: burning fire hath come and embraced it; yet mourn not, O brethren, for, like the bush which burned but was not consumed, the temple of Sion is glorious throughout all ages.

Thee do we have, the bestower of dew, and in nowise do we fear the winds which have arisen in the desert; for we beseech thee, the most pure one, and cry out to thee thus: Revive thy garden, and it shall be glorious throughout all ages!

Mine enemies have set a deceitful word upon me, and the horn of the disobedient hath crushed me. Even my friends have abandoned me; but forsake me not, O Sovereign Lady, and save me, for thou art the Mother of my God, and thy temple is glorious throughout all ages.

Betroth me to thy holiness, O Ever-virgin, and I shall not be afraid of the darkness of mine enemies who have grievously assailed me; and I shall cry out to thee: O Jerusalem, Jerusalem, thou art the holy city and glorious throughout all ages!

The cherubim, seraphim and all the hosts of heaven hymn thee as one exceedingly blessed, and crying out they say: There is no temple save thee, and it is exceedingly glorious throughout all ages!

ODE VIII

Irmos: 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.

Accept my lamentation, O my Sovereign Lady, and quench the fire which hath been kindled by the adversaries, that I may recognize my God and cry out to Him with zeal: Hymn and supremely exalt Him throughout all ages!

I am hungry and cry out to thee, O Sovereign Lady, and I entreat thee: let not corruption be my lot, but rather thy mercy! Wherefore, I say: Bless the Lord, all ye works of the Lord; hymn and supremely exalt Him throughout all ages!

Drive from me unceasing pride, O gracious one, and quench the fire of my wounds. Not like smoke, but like sweet savor before the Lord, and I will chant to my brethren: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

Out of the furnace of my burning as from the flames of Hades I cry to thee: O Virgin Lady, sprinkle upon me the dew of thy tears which were shed by the Cross of thy Son, and I shall cry out, exclaiming: Bless the Mother of God Most High! Hymn and supremely exalt her throughout all ages!

With the light of thy humble-mindedness illumine mine eye which loveth darkness, and I shall recognize the will of Him Who fashioned me; and not from my own wisdom, but from my heart I shall exclaim: Chant and supremely exalt Him throughout all ages!

Where sin is, there is gnashing of teeth; but be not silent, O pure Virgin, and grant me speech of understanding, that I may bear my burden and cry out to God my Savior: Bless the Lord, all ye works of the Lord; and supremely exalt Him throughout all ages!

ODE IX

Irmos: 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.

The winds of tempest will not crush even one of the towers of thy bulwark, for thy temple is established and will never be shaken. And, rejoicing therein, we chant to thee: Glory to thy might!

All mysteries are shown to be laid bare today. Holy is Thy judgment, O Lord, and holy is Thy name. But see Thou, O God, that Thy Mother standeth in the midst of my brethren, and transform thy wrath.

Gird me about with the armor of faith, O gracious one, and strengthen my right hand with humility of mind, that I may remain on guard, hymning thy name, and, if thou enable me, I shall strive thus even unto death.

Thy fiery staff is like a pure flame, O our Directress, and therewith thou dost lead thy people, that Christians may be preserved from all misfortunes.

The raging of Hades can do naught against thee, for holy is thy temple, David having received a promise concerning his seed. Thy praise is never-ceasing and thy might endureth to the end of time.

Exapostilarion:

All generations call thee blessed, O Birthgiver of God, for thy humility hath been more greatly adorned than all, and thy name hath been crowned, and God hath glorified thee as His Mother.

On the Praises, 4 Stichera, in Tone V:

In thy maternal embrace thou hast borne Him Who sitteth upon the cherubim, and Who hath created thy dominion. Rejoicing therein, we chant to thee: Hosanna, O Mother of Christ! (Twice)

Thy perpetual virginity is like an unshakable tower whose head rises higher than the heavens. The Mighty One hath done great things for thee. Today thou art the Sovereign Lady of all the world, and we chant unto thee: Hosanna, O Mother of Christ!

O Virgin Theotokos, we the faithful bless and glorify thee as is meet: the impregnable city, the invincible rampart, the steadfast intercessor and refuge of our souls.

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

Truly thou art the Theotokos and thy glory is ineffable. Wherefore, we magnify thee, crying out with the cherubim and seraphim: Hosanna, O Mother of Christ!

Great Doxology, Troparion, litanies and dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from Ode III, and 4 from Ode VI.

The serpent deluded me, for he is a liar; and, harboring what is spiritually harmful within itself, my heart hath become troubled. I remain as one dead. With what words shall I mourn myself? Yet I beseech thee, O Lady, I entreat thee and say: Gain mastery over him and cleanse me of my sin.

With bitter tears I pour out my heart like water; my contrition is as a sacrifice to thee, O most pure one, and I pray: Turn me not away, for I am thy servant, but preserve me until the last day.

Mine eyes have grown dim because of my wounds, and my burden hath borne me down. Where is my glory? Mine enemy and foe hath imprisoned me, yet I accept my bonds as mercy and chant in gladness: There is none like our God, Who will raise up His Anointed and His Mother, our Sovereign Lady!

Beset am I by soul-destroying thoughts, and it is difficult for me. Wilt thou disdain thy servant? O most pure one, I pray thee: Raise me up from the dung-hill of my sins, heal my sores, and save me, save me, O Lady!

Night and darkness and the waters of gainsaying cruelly try thy land. Lo! this is the menace of God and His wrath. Yet I pray, O most pure one, I pray and say: What thou dost wish, thou canst do. And I know that the Maiden maketh entreaty for her dominion.

We, thy people, have been wounded by the serpent, and we cry out to thee as from the belly of Hades, O gracious Virgin: O Theotokos, not for our sake, but for the sake of those chosen by thee, and who have loved the angelic life, save all Orthodox peoples.

Let us remain in oneness of mind, O ye people, and let us rejoice in the wounds which come from the Creator, for, chastising, the Lord hath chastened us, but He hath not given us over to death and hath taught us to understand His will.

The dead shall arise and the earth shall cast up its bones, for He Who deigned to empty Himself shall resurrect us all: He is the King of the world, and His Mother is our Sovereign Lady.

Troparion of the Theotokos, in Tone IV:

Seeking the city of Sion, * we flee today beneath thy protection, O pure Virgin, * and none can assail us, * for there is no city as powerful * as the one of Him Who is God, * and no other might equal to the mercy ** of the Virgin Sovereign Lady.

Kontakion of the Theotokos, in Tone VIII:

To thee, the champion leader, we thy flock dedicate hymns of victory, * for thy might hath been granted to us, and there is naught that we fear; * in so far as our salvation is not of this world, * for we are defended by the tender compassion of the most exalted Lady. ** Today we rejoice therein, for she hath come to watch over her land.

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

EPISTLE TO THE PHILIPPIANS, § 240 (PHIL. 2: 5-11)

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

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

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

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.