

THE 1ST DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY QUEEN TAMARA OF GEORGIA
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the righteous one, in Tone I:

With choirs and timbrels we greet thee, O Queen, who hast come to the heavenly Jerusalem, crowned by the hand of the Almighty, entering into the holy and eternal city; and, according to the words of the apostle, bringing thine own glory into it, as a gift to Christ God.

Adorn thyself, O land of Iberia! Ye mountains and hills, leap up! Ye torrents, clap your hands in gladness! Ye people, hold festival! For, lo! your queen is received with honor into the eternal mansions, standing forth before the dread throne of the King of kings, that she might ever offer supplications for her people.

O holy Nina, who didst emulate the apostles and enlighten the land of Iberia with the Christian Faith, come now and greet the glorious Tamara, who increased thy goodly sowing, bringing forth fruit an hundredfold for Christ, and reaping both earthly and heavenly glory.

Glory ..., in Tone V:

Who is this who is as brilliant as a beam of light, like the right-luminous moon, shining like the sun, as terrible as a legion with banners? She is the mighty Queen of the land of Iberia, the humbly wise handmaiden of Christ, the earnest servant of His Church, the wise lover of Orthodoxy, the ease and consolation of the prudent and the pious, the fear and humiliation of the impious, the tireless advocate of our race. Wherefore, we cry out to her: Rejoice, O Tamara, divinely beautiful queen!

Both now ..., Doxasticon from the Pentecostarion, or Theotokion; or this
Stavrotheotokion, in Tone V:

Stavrotheotokion: **W**holly assuming my form, God the Creator clothed Himself therein, desiring to restore the form of Adam which fell of old; and though innocent He was lifted up upon the Cross and stretched forth His hands, healing the hands of old stretched forth in their weakness to eat of the tree. And the most pure one, beholding Him, exclaimed: “What is this Thy long-suffering, O my Son? I cannot bear to see Thee suspended aloft upon the Cross Who holdest all the ends of the earth in the palm of Thy hand!”

On the Aposticha, the Stichera from the Pentecostarion;

And Glory, in Tone II:

Spec. Mel.: “O venerable father ...”:

Christ blessed thy kingdom with prosperity, and thy glory reached even unto the ends of the earth, O Tamara of great renown; for while protecting thy borders with peace thou didst not cease to wage war against the spiritual passions; wherefore, having vanquished the enemies of thy land and the enemies of thine immortal soul, and delighting in tranquility, thou didst offer up unceasing thanksgiving to God.

Both now ..., Doxasticon from the Pentecostarion, or Theotokion;

Or this Stavrotheotokion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: **W**hen the unblemished ewe-lamb beheld her Lamb * willingly led as a man to the slaughter, * she said, weeping: * “Dost Thou now hasten to leave me childless who gave Thee birth O Christ,? * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness, * which is beyond understanding and all telling, ** O Lover of mankind!”

Troparion of the righteous one, in Tone I:

Having diligently served the King of kings on earth, * O Tamara, queen of great renown, * thou didst enter with honor into the heavenly Jerusalem * and didst bring to Christ thy glory as a gift; * wherefore, celebrating and joining chorus today, * with joy we unceasingly cry: * Glory to Him Who hath given thee glory! * Glory to Him Who hath crowned thee! ** Glory to Him Who granteth unto all the fullness of forgiveness by thine intercession!

AT MATINS

Canon of the righteous one, the acrostic whereof is: “My heart afire, I hymn the mighty Tamara”, the composition of Valeria, in Tone IV:

ODE I

Irmos: **T**here is none like unto Thee, * **O** exceedingly glorious Lord; * for by Thy mighty arm * Thou didst deliver the people * whom Thou hast acquired, * **O** Lover of mankind.

Thy fame hath reached even unto the ends of the earth, O queen, and thy piety and humility of mind have borne thee up to the heavens, where thou dost now abide in splendor.

Emulating the holy Helena, thou didst adorn the land of Iberia with churches of God, O all-famed Tamara.

Considering servitude to Christ to be honor, and holding riches and earthly dominion to be but a shadow and a dream, thou didst not attach thy heart thereto, O most wise Tamara.

Theotokion: **O** mystic Virgin who wast foretold by the Prophet Isaiah and informed by Gabriel of the incarnation of God, how shall I dare to hymn thee?

ODE III

Irmos: **T**he bow of the mighty hath waxed feeble * and the weak have girded themselves with strength: * therefore is my heart established * in the Lord.

Thou didst entrust thy kingdom to Christ, O Tamara; wherefore He established it immovable and gave thee glory greater than that of Solomon.

Like a wise virgin thou didst acquire the oil of mercy, O most glorious crown-bearer, and like a phial thou didst bring to Christ the fragrant ointment of the virtues.

Having fenced thy borders round about with peace, thou didst in nowise cease to wage war against the passions, O wise queen, Christ giving thee the victory.

Theotokion: **T**hou didst hasten to go to the hill country, O most pure Theotokos, to hear the radiant cry of Elizabeth, which we unceasingly chant.

Sessional Hymn, in Tone VII:

The mountains gave rise to thee who ever desired to ponder on heavenly things, O Tamara; wherefore, with wings furnish thou my thoughts, which ever draw me down, that I may soar aloft, and do thou teach me to make ascents within my heart every day, that, strengthened by thee, I may attain unto the habitations on high, where thou dost shine in never-waning glory.

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion,

Or this Theotokion, in Tone VII:

O Sovereign Lady, thy Son hath been angered with thy sinful servants, for we have turned the Compassionate One to wrath; yet move Him to mercy, O pure one. Have pity, O Mother of God, and with thine entreaties beseech Him Who is full of loving-kindness, that He deliver us who are in captivity.

Stavrotheotokion: Beholding Thee crucified, O Lord, the Virgin cried out to Thee, weeping: “O my Son, I hymn Thine ineffable long-suffering and Thine extreme and divine condescension toward men!”

ODE IV

Irmos: This is our God, Who hath become incarnate of the Virgin * and hath deified our nature! * Hymning Him, let us cry aloud: * Glory to Thy power, O Lord!

Like an eagle on high, in spirit thou didst soar aloft even unto the heavens, O all-praised Tamara, fearlessly gazing toward Christ, the Sun of righteousness, and crying aloud: Glory to Thy power, O Lord!

O right-believing queen, tell us how, though a weak woman, thou didst acquire such glory, and how, having acquired glory, thou didst not exalt thyself in mind, but, giving thanks for all things, didst chant unto Christ: Glory to Thy power, O Lord!

O Christ, Thou hast revealed Tamara to us as a fervent advocate, the might and fortification of kings, the protection and help of the people of Iberia; wherefore, we cry out to Thee: Glory to Thy power, O Lord!

Theotokion: **O** most hymned Theotokos, on behalf of the Christian peoples entreat the compassionate God, the Master of all creation, Who for our sake lowered Himself even to lie in the manger.

ODE V

Irmos: Thou hast parted light from the primal chaos, * that Thy works might hymn Thee in light, O Christ, * as their Creator: * do Thou direct our paths in Thy light.

Among queens the all-great Tamara shone forth like the moon among stars: she is the never-fading glory of the land of Iberia, the splendid ornament of the Orthodox Church.

Thou didst tend well that given thee by the Mother of God, O Tamara, enlightening the people of Christ with the light of doctrine and confirming the Orthodox Faith.

Surpassing all in physical beauty, O wondrous Tamara, thou wast all the more resplendent in the comeliness of the spirit, being wholly arrayed with all manner of virtues as in robes of gold.

Theotokion: Even though the hour for miracles had not arrived, O Virgin, at thy word alone thy divine Son transformed water into wine. Wherefore, O Sovereign Lady, tell Him of us.

ODE VI

Irmos: The tempest of evil thoughts, hath overwhelmed me, * dragging me down into the abyss of my numberless sins; * but, going before me, O good Helmsman, * govern me as Thou didst the Prophet, * and save me.

Holding the sword of righteousness in the right hand and the shield of the Faith in thy left, O right praiseworthy one, thou didst vanquish thine enemies, both those without and those within thy soul.

Even though we are unworthy of thine aid, O queen of great wisdom, yet lead us up from the depths of our many sinful falls, O thou who hast gloriously escaped from the pit of destruction.

O Christian queen, extend to us a helping hand, for we strive to ascend the hard path leading to the mountain of the Lord, whereon thou standest before God in glory.

Theotokion: “Woe is me, O my Light!” the most pure one cried aloud, standing before the Cross of her Son, her soul crucified with Him; wherefore, she hath been revealed to be the Mother of all consolation, on behalf of her adopted people.

Kontakion of the righteous one, in Tone IV:

Make ready, O thou heavenly Jerusalem! * Open thy gates, O Eden! * Join chorus together, ye choirs of the righteous! * Ye people of Iberia keep festival! * And thou, O holy Nina, greet thou the glorious Tamara * who arriveth today in the kingdom of heaven ** to be crowned by the hand of God!

Ikos: All the ends of the earth declare thine all-great glory, O Tamara, and even the stones cry out, for as one most wise thou didst not exalt thyself in spirit or mind, but with the teacher of Ecclesiastes didst consider all things to be vanity of vanities, zealously caring for the glory of God alone; and desiring to partake thereof, thou comest now to the King of kings with gladness, to be crowned by His hand.

ODE VII

Irmos: Of old the Children of Abraham in Babylon * trampled down the flame of the furnace, * crying aloud with hymns: * O God of our Fathers, blessed art Thou.

Thou didst make thy soul a temple of God, O mighty Tamara, giving lodging therein to every virtue, and crying out to the Lord: O God of our fathers, blessed art Thou!

Like unto a hart in the fragrant mountains, thou didst zealously fall down before the fountain of living Water, and quenching thy spiritual thirst therewith, thou didst extinguish the flame of the passions.

The land of Iberia brought to the kingdom of Muscovy, the robe of the Lord as a most sacred gift, the icon of the Mother of God as a treasure beyond price, and the holy Tamara as a new intercessor.

Theotokion: When the Life-bearing sepulcher was shown to be empty, thou didst sing to thy resurrected Son, Who appeared to thee: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: Christ Who dost bear all things in His unapproachable glory, * bedewed The venerable children in the midst of the flame, * who cried aloud unto Him: * Bless the Lord, all ye works of the Lord!

The rivers Aragva and Kura, flowing round about the city of Mtskheta, which preserved the robe of the Lord, bear word of the glory of Queen Tamara to Pontus and even unto the limits of the earth, calling upon all the mountains and hills to cry: Bless the Lord, all ye works of the Lord!

O wise queen, thou didst assiduously cultivate the vine which the equal of the apostles, the enlightener of Iberia, planted, producing fruit for the Lord; and drinking the wine of compunction, thou dost cry aloud: Bless the Lord, all ye works of the Lord!

O holy Nina, who planted the seed of the Christian Faith in the land of Iberia, and thou, O glorious Tamara, who hast caused it to grow: greeting the assembly of the venerable of your land, rejoice and chant: Bless the Lord, all ye works of the Lord!

Theotokion: Beholding the glorious ascension of Christ, O Mother of God, full of ineffable joy thou didst cry aloud, rejoicing: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: With hymns do we magnify thee, O most glorious Bride, * and all-holy Theotokos, * who hast given birth to the Creator of all things, * visible and invisible.

Wiser than the Queen of Sheba and more glorious than Solomon, Queen Tamara shineth like a star in the firmament of heaven: her do we magnify with hymns.

Grant thine aid to Orthodox kings, rescuing all from misfortunes by thy fervent supplications, O most pious Tamara.

O the treasury of the virtues! O the humility of Christian wisdom! O the most radiant glory wherewith thine honored memory is all-adorned, O Tamara! Wherefore, we magnify thee with love.

Theotokion: **O** youths and elders, rich and poor, monks and laymen, kings and subjects, ye who are healthy and ye who are infirm: come, let us fall down before the Ever-virgin Mary, the only hope of men, magnifying her as the Mother of God!

Exapostilarion of the righteous one:

Tamara, the right fruitful scion of the royal root, who sprang forth in the mountains of Iberia, watered with the dew of grace and warmed by the Sun of righteousness, hath brought forth fruit an hundredfold for Christ.

Glory ..., Both now ..., Exapostilarion from the Pentecostarion, or this:

Theotokion: **T**rusting in God, we set our hope also on thee, O most pure one. By thine entreaties to Him Who came forth from thee, preserve us, who are crucified with Christ, utterly unharmed.

AT LITURGY

Troparion of the righteous one, in Tone I:

Having diligently served the King of kings on earth, * O Tamara, queen of great renown, * thou didst enter with honor into the heavenly Jerusalem * and didst bring to Christ thy glory as a gift; * wherefore, celebrating and joining chorus today, * with joy we unceasingly cry: * Glory to Him Who hath given thee glory! * Glory to Him Who hath crowned thee! ** Glory to Him Who granteth unto all the fullness of forgiveness by thine intercession!

Kontakion of the righteous one, in Tone IV:

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