

THE 28th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE SMOLENSK ICON OF OUR MOST HOLY LADY,
THE THEOTOKOS & EVER-VIRGIN MARY
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera of the Theotokos, in Tone II:

O golden censer, jar and staff, radiant lamp, divine scroll whereon the Word was written by the finger of God, save us who magnify thee. (Thrice)

Grant aid unto us who place our trust in thee, O Theotokos, thou refuge of the faithful. And deliver thy servants from misfortunes, O Virgin; for in thee, after God, do we set our hope. (Thrice)

O Lady, Mother of the Redeemer, accept the supplication of thy servants who pray unto thee even though unworthily, that thou mayest pray for us unto Him Who was born of thee. O Sovereign Lady of the world, be thou our redeemer. (Twice)

Glory ..., in Tone VI:

O Virgin, who didst receive the joy of the angels and hast given birth to thy Creator: save those who magnify thee.

Both now ..., in Tone VIII:

O Sovereign Lady, accept the supplications of thy servants, and deliver us from all want and grief.

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 he 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 like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all 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 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 faceth 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 faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

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 joyous wine which I have mingled for you. Leave folly, and seek Wisdom that ye may reign forever; 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 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, the Sticheron of the temple, and these Stichera:

In Tone VIII: O Good One, Who ridest upon the cherubim and art hymned by the seraphim, Thou didst descend from heaven as the prophets said, and made Thine abode in the womb of the pure divine Maiden, to whom the angels mystically sing: Rejoice, O joyous Virgin, who in a manner past all telling didst receive in thy womb God Who leadeth the world from unbelief unto faith. Glory to Thee, O Christ, Who alone art merciful and the Lover of mankind.

In Tone VII: Adorn thy chamber, O pure one, and receive thy King. Harken to the salutation of the angel, O Virgin! For, lo! thou art the throne of the cherubim! Behold, thou hast received the King of all. Thou art a cloud of light, O Theotokos, having through the spirit received rays in thy soul. Thee doth the divine Gabriel proclaim aloud, crying out with joy: Thou shalt give birth to a Son, the Most High, through the wondrous coming of the Spirit of God!

Adorn thyself, O holy chamber! O Gabriel, herald Christ the King! Greet Mary, the gateway of heaven! For she is the newly wrought throne of the cherubim; for she is worthy to receive the cry: Rejoice! The Virgin is seen to be a cloud of light, bearing Christ, the Sun of glory, the Master of life, of death, and of all, Whom the Spirit of God caused to dwell in her womb at thy word, O most glorious one.

Gabriel came from heaven to announce unto the Virgin Him Who shone forth from the Father before time began, and in latter days became ineffably incarnate of His Mother; and he cried: Rejoice, O pure one! Rejoice, sacred and joyous Virgin who conceived Christ God in thy womb, Whom Moses when he beheld God on Mount Sinai foreseeing, rejoiced, and to Whom Symeon cried: Behold, the Light of the nations, the glory of Israel, and the Savior of our souls!

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

Let us all hymn Mary the Theotokos, the Mother of God, chanting: Rejoice, O animate ladder! Rejoice, bush unconsumed! Rejoice, jar all of gold! Rejoice, flower of faith! Rejoice, staff which put forth branches! Rejoice, golden censer! Rejoice, O Virgin, thou divine mountain overshadowed! Rejoice, annulment of the curse of the first Eve! Rejoice, throne of the Lord! Rejoice, beauty of many names! Rejoice, O Sovereign Lady!

On the Aposticha, these Stichera of the Theotokos, in Tone II:

Spec. Mel.: "When from the Tree ...":

Thou dost intercede for all * who with faith have recourse * to thy mighty protection, O good one, * for we sinners who ever find ourselves * in tribulations and sorrows * have no other deliverance before God, * weighed down as we are by many sins, O Mother of God Most High. * Wherefore, we fall down before thee: ** Deliver thy servants from every evil circumstance.

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

O most pure Mother of God Most High, * thou joy of all who sorrow, * helper of the oppressed, feeder of the hungry, * thou art the consolation of travelers, * haven for the tempest-tossed, * visitation of the sick, * protection and aid of the weak, * staff of old age. ** Hasten thou, we pray, that thy servants may be saved.

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

Rejoice, O most pure Virgin! * Rejoice, precious scepter of Christ the King! * Rejoice, thou who gavest rise to the mystic Grape! * Rejoice, portal of heaven, bush unconsumed! * Rejoice, universal light! * Rejoice, joy of all! * Rejoice, salvation of the faithful! * Rejoice, O Lady, ** thou helper and refuge of all Christians!

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!

After the Blessing of the loaves, this Troparion of the Theotokos, in Tone IV:

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

And this Troparion, in the same tone:

We shall never cease to speak of thy power, * unworthy though we are, O Theotokos; * for if thou hadst not interceded, * who would have delivered us from so many misfortunes? * Who would have kept us free until this day? * We shall never depart from thee, O Lady, ** for thou ever savest thy servants from all evils. (Once)

AT MATINS

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

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

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

We shall never cease to speak of thy power, * unworthy though we are, O Theotokos; * for if thou hadst not interceded, * who would have delivered us from so many misfortunes? * Who would have kept us free until this day? * We shall never depart from thee, O Lady, ** for thou ever savest thy servants from all evils. (Once)

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

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

O all ye pious people, ye assemblies of Orthodox Christians, draw nigh with faith, falling down before the divine image of the Mother of God, whereby she gladly imparteth healing unto the sick and woundeth the heretics like an arrow shot from a bow, radiantly gladdening us all and illumining us with grace through her supplications.

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

God sanctified thee wholly as a goodly Virgin, immaculate among women, having prefigured thee honorably through the prophets and blessed thee through the priests. He caused thee to dwell in the holy of holies, and fed thee by angels, and as food gave thee bread from heaven. And the Supremely good One Himself, the only-begotten Word of God, made His abode within thee and issued forth from thee in the flesh. Wherefore, we bow down before thee and truly honor thee as the true Theotokos.

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

Spec. Mel.: “Joseph marveled ...”:

Let all the multitudes of the faithful radiantly join chorus, but let the army of the demons lament, beholding resplendent with many names the feasts of the Mother of God, whom with divine hymns we bless as the Mother of God. For the most blessed Theotokos and Lady, the divinely chosen Maiden, the fall of the enemy and mighty confirmation of Christians, hath been divinely glorified.

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

O most blessed Lady Theotokos, divinely elect Maiden, splendid fulfillment of the prophets, boast of the apostles, confession and crown of the martyrs, greatly hymned one who art honored by the angels and the generations of mankind, desired helper of the whole world: Deliver thy servants from impending damnation and from the lake of fire, O thou who alone art blessed.

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

Selected Psalm verses:

A: O God, give Thy judgment to the king, and Thy righteousness to the son of the king.

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

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

Spec. Mel.: “Thy tomb, O Savior ...”:

O Mother of God, save those who honor thee in an Orthodox manner, who flee unto thee and lovingly bow down before thy holy icon; and give us not over to the meanness of the adversary, neither let any of the evils overtake us which our sins have prepared for us, nor let our iniquities smother our mind. But let thy right acceptable maternal supplications unto God prevail for us.

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

Thy most pure icon is a source of spiritual healing for the whole world, O Virgin Theotokos. Thereunto do we flee, and falling down before thee we venerate and kiss it, drawing forth therefrom the grace of healings, and by thy supplications we are freed from the infirmities of our bodies and the passions of our souls.

Song of ascents, the first antiphon of Tone IV:

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

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

Let every breath praise the Lord

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

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

Entrust me not to the intercession of mortals, O most holy Lady, but accept the supplication of thy servant; for sorrow hath overwhelmed me, and I am unable to bear the arrows of the demons; I have no protection, neither any place to flee, wretched as I am, and am ever vanquished. I have no consolation other than thee, O Sovereign Lady of the world, thou hope and intercession of the faithful. Disdain not mine entreaty, but render it profitable.

Canon of the most holy Theotokos.

The composition of the Monk Ignatius, 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.

Joyfully do I now offer these present praises with a serene voice, O Directress, and rejoicing I cry unto thee: Rejoice! Fill me with understanding, that I may begin my hymnody.

Rejoice, O most hymned one who hast given birth to Christ, our everlasting Joy, O hope of the Orthodox, most hymned Virgin Directress! Fill me with the joy which the world desireth.

All men join chorus with the angels, ever crying out together in heaven and on earth, O Directress: Rejoice, O Virgin, for by thy birthgiving thou hast filled all things with joy!

O Directress our joy, as thou art the Mother of Joy, grant joy unto those who cry out to thee with fear, delivering them from all tribulations; and have mercy on all who have recourse to thee.

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.

Rejoice, O pure Directress, thou unshakable and animate palace of Christ, the King most high! Rejoice, rejoice, thou through whom our city is preserved undestroyed.

Him Whom creation is unable to contain didst thou bodily contain in thy womb which knew not wedlock, O Virgin Directress; wherefore, we chant unto thee: Rejoice!, magnifying thee as is meet.

O greatly hymned joy of the world, ever joyously hymning thee, we are deemed worthy of everlasting joy through thy maternal supplications unto Him Who was born of thee, O pure Directress.

We call upon thee, the golden jar, the lamp-stand, the staff, the table, O pure one, and we ever offer thee the cry, Rejoice!, while calling thee such things.

Kontakion of the Theotokos, in Tone VI:

We have no other help, we have no other hope than thee. * Help us O Lady. * For we place our trust in thee, * and in thee do we boast, for we are thy servants; ** let us not be put to shame.

Sessional hymn of the Theotokos, in Tone II:

O refuge of the world, wellspring of mercy, fervent entreaty and an insuperable rampart, we earnestly cry out to thee, O Lady Theotokos: Go thou before us, and deliver us from misfortunes, O thou who art our only swift intercessor.

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

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.

Rejoice, O Lady Directress, wonder of wonders! Rejoice, joy of all, invincible Christian refuge for cities and towns amid tribulations, bulwark and victory against the foe.

Rejoice, rejoice, thou boast of Orthodox kings! Thou art the protection of all the Christ-loving armies, O Queen! Rejoice, O Directress, refuge and confirmation for us all!

Rejoice, speedy deliverance for all amid misfortunes! Rejoice, ready consolation for all who sorrow! Rejoice, O all-hymned one! Rejoice, O most blessed Directress, healer of all infirmities!

Rejoice, thou whose greatness all creation doth hasten to glorify as is meet, yet is unable so to do, O Directress! It therefore crieth out to thee: Rejoice, O Lady, dwelling-place inhabited by God!

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.

Thou art an abyss of goodness and compassions, O Virgin Directress. Rejoice, thou who art the cause of joy for all the faithful! O rejoice, all-speedy helper for those who sorrow amid misfortunes!

Though we are as blind men, all of us, the faithful, are filled with joy, seeing and hearing the mighty things which come from the fulfillment of thy miracles; wherefore, we all ever and everywhere chant unto thee, Rejoice!, O Directress.

Rejoice, O Virgin Directress, dwelling-place of Christ our God and abode of His ineffable and supremely divine glory! O rejoice, palace all-adorned! Rejoice, animate city ever reigning!

Looking upon thee as joy as inexhaustible as the sea, O Virgin Maiden Directress, rejoicing, we all cry out to thee, Rejoice! And chanting, we ever expect that thou wilt invisibly bestow upon us divine gifts.

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.

Receiving Christ, O pure Virgin Directress, thou didst hear the cry, Rejoice! And having ineffably given birth unto Him, thou dost ever hear from all, Rejoice!

Thou hast filled all with joy, and hast united those above to those below, O Directress. Wherefore, heaven and all the earth now cry out to thee together.

Rejoice, O most hymned Directress, consolation of widows and all orphans! Rejoice, thou who pourest forth inexhaustible riches upon all the people!

Rejoice, O Directress, thou habitation of Christ, who art more lustrous than any gold and more radiant than the dawning of the sun! Rejoice, O Virgin! Rejoice, O unwedded Bride!

Kontakion of the Theotokos, in Tone VI:

O protection of Christians who cannot be put to shame, * mediation before the Creator unfailing! * Disdain not the suppliant voices of us sinners, * but as thou art good help us who cry unto thee: * Hasten thou to offer supplication, * and speed thou to entreaty, O Theotokos ** who ever intercedest for those who honor thee.

Ikos: Extend thy hands, wherein thou didst receive the Master of all as a babe, through the magnitude of His goodness; forsake us not who ever set our hope on thee, and in thy vigilant supplication and incalculable forgiveness take pity on us, and grant thy loving-kindness unto our souls, pouring it forth forever. For thee do we sinners have as a helper against the misfortunes and evils which assail us, and as thou dost possess compassions of loving-kindness, hasten thou to supplication, and speed thou to entreaty, O Theotokos who ever intercedest for those who honor thee.

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.

Rejoice, rejoice, O Theotokos Directress, who ever directest all the faithful ever to tread the path that leadeth to salvation! Rejoice, O Lady, for through thee we are ever delivered from present misfortunes at the hands of the barbarians!

Rejoice, rejoice, O Directress, who keepest vigil and prayest for us to God, and deliverest all mankind from every evil and all tribulations by thy mediation, O Birthgiver of God!

Rejoice, rejoice, O most holy Directress, who fulfilllest for us our profitable petitions, and ever desirest good and loving unity for all, and who dost hasten to deliver us!

Rejoice, rejoice, O Directress, who deliverest the faithful who sail aboard tempest-tossed ships, thou who art the deliverance of all from every tribulation, and quickly curest divers lingering illnesses!

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.

Rejoice, most blessed Mary, for from thee was the most blessed God arrayed wholly in me, a man; and having thus arrayed Himself, He united me to His divinity in an ineffable union, O Virgin Directress! Rejoice, O joyous one, thou joy of all the world!

Rejoice, expeller of evil spirits! Rejoice, O Theotokos Directress! Rejoice, for the invisible armies of heaven ever glorify and magnify thee as the Mother of God! Rejoice, thou who hast joined those below to those on high!

Rejoice, thou who hast surely surpassed all the hosts of heaven! Rejoice, O Directress! Rejoice, thou who hast given birth to the God of all creation, O most hymned Sovereign Lady! Rejoice, for thou hast remained a virgin even after giving birth, O pure one!

Rejoice, glory of all women, all-sanctified temple of our God! Rejoice, O Directress! Rejoice, thou who savest souls throughout the world! Rejoice, overshadowing cloud, broader than the heavens! Rejoice, O phial full of divine myrrh!

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.

Rejoice, O lamp bearing the never-waning Light, who in thy birthgiving dispellest the darkness of polytheism, delivering all from the abyss of hell! Rejoice, O Theotokos Directress, mediatrix of all good things!

Rejoice, O noetic and animate ground from whence came the heavenly Grain, which sprang forth for the faithful and delivered the whole world from soul-destroying famine! Rejoice, O vineyard who hast given birth to the Grapes of life, O pure Theotokos Directress!

Rejoice, thou who art a most comely garden of mystic flowers! Rejoice, O Birthgiver of God, thou understanding of the invisible ones, who by purity didst strangely triumph! Rejoice, O Directress, universal wonder and report!

By thy help preserve the remaining time of our life unharmed, O Virgin Maiden, and grant that we who hasten to thee may receive a good end, and may cry: Rejoice, O all-blessed Theotokos, thou pure Directress!

Exapostilarion of the Theotokos:

Let the most hymned Mother of God, who gave birth to Christ our God, be honored: the opening of the gates of paradise, the cleansing of the whole world, our restoration to life. This is what was spoken of by the prophets. Let us worship God, the Savior of our souls!

Glory ..., Both now ...,

Come, ye faithful, and with a pure conscience let us exalt the Mother of our God, who bore within her womb Christ, the divine infant Savior. As she hath maternal boldness before Him, she prayeth unceasingly for us, and granteth her servants rich mercy.

On the Praises, 4 Stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

To all who with faith have recourse unto thee * hath Christ, thy Son and God, * shown thee to be guide for the lost, * a haven of salvation amid storm and abyss, * amid temptations and grief, O Lady. * Him do thou entreat, * that those who acknowledge thee to be * the true Theotokos and guide ** may be delivered from evils and misfortunes. (Twice)

By thy birthgiving * thou hast destroyed corruption * and all the ancient sickness, O all-hymned one, * who hast given birth to the Life of the world, * Who hath destroyed death; * and thou healest the illnesses of those * who with faith hymn thy miraculous image, * bowing down before it with love, ** and honoring thee as the pure Directress.

We know thee to be a wellspring of life, O all-hymned one, * a bestower of miracles and healings * of passions of soul and body, * speedy forgiveness; * and knowing thee to be an inexhaustible sea * of mercy and compassions, * we all fall down before thee, * entreating release from sorrow ** and the torment which is to come.

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

○ Good One, Who ridest upon the cherubim and art hymned by the seraphim, Thou didst descend from heaven as the prophets said, and made Thine abode in the womb of the pure divine Maiden, to whom the angels mystically sing: Rejoice, O joyous Virgin, who in a manner past all telling didst receive in thy womb God Who leadeth the world from unbelief unto faith. Glory to Thee, O Christ, Who alone art merciful and lovest mankind.

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

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

Rejoice, O pure Directress, thou unshakable and animate palace of Christ, the King most high! Rejoice, rejoice, thou through whom our city is preserved undestroyed.

Him Whom creation is unable to contain didst thou bodily contain in thy womb which knew not wedlock, O Virgin Directress; wherefore, we chant unto thee: Rejoice!, magnifying thee as is meet.

O greatly hymned joy of the world, ever joyously hymning thee, we are deemed worthy of everlasting joy through thy maternal supplications unto Him Who was born of thee, O pure Directress.

We call upon thee, the golden jar, the lamp-stand, the staff, the table, O pure one, and we ever offer thee the cry, Rejoice!, while calling thee such things.

Receiving Christ, O pure Virgin Directress, thou didst hear the cry, Rejoice! And having ineffably given birth unto Him, thou dost ever hear from all, Rejoice!

Thou hast filled all with joy, and hast united those above to those below, O Directress. Wherefore, heaven and all the earth now cry out to thee together.

Rejoice, O most hymned Directress, consolation of widows and all orphans! Rejoice, thou who pourest forth inexhaustible riches upon all the people!

Rejoice, O Directress, thou habitation of Christ, who art more lustrous than any gold and more radiant than the dawning of the sun! Rejoice, O Virgin! Rejoice, O unwedded Bride!

Troparion of the Theotokos, in Tone IV:

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

Another Troparion, in the same tone:

We shall never cease to speak of thy power, * unworthy though we are, O Theotokos; * for if thou hadst not interceded, * who would have delivered us from so many misfortunes? * Who would have kept us free until this day? * We shall never depart from thee, O Lady, ** for thou ever savest thy servants from all evils.

Kontakion of the Theotokos, in Tone VI:

O protection of Christians who cannot be put to shame, * mediation before the Creator unfailing! * Disdain not the suppliant voices of us sinners, * but as thou art good help us who cry unto thee: * Hasten thou to offer supplication, * and speed thou to entreaty, O Theotokos ** who ever intercedest for those who honor thee.

Prokeimenon, The Hymn of the Theotokos, in Tone III: 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)

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

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

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

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

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

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