

THE 23rd DAY OF JUNE & THE 26th DAY OF AUGUST
SERVICE OF THE MEETING OF THE WONDER-WORKING VLADIMIR ICON OF
THE MOST HOLY THEOTOKOS
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera of the icon: 5 in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Thou art like a luminous palace * and a bower all of gold, O Lady Theotokos; * for thou didst contain within thy womb * the Word of God, * giving birth for us to the never-setting Sun, * the unwaning Light. * And with goodly knowledge thou hast illumined our hearts * which before languished in the darkness of ignorance, ** and hast dispelled the darkness of delusion.

By thy birthgiving * the might of Hades hath been destroyed, * and all mankind hath been saved; * and now, by thy supplications, * do thou cast down the arrogance of our enemies * and destroy their might, * and grant victory over the foe to thy people, * that all who do evil to thy servants ** may be put to shame.

O Lady Theotokos, our mighty ally, * strengthen our Orthodox hierarchs against all heresies, * and as of old thou didst save the Imperial City * from the incursions of pagans, * so now save our land from the assaults of the enemy, * from civil strife, famine and earthquake, * O Virgin who knewest not wedlock. * Wherefore, we glorify thee, ** the helper of mankind.

The land of Russia * now boasteth and rejoiceth in thee, * having thee as an unashamed ally * and an impregnable bulwark, * an unshakable foundation for our city, * a tireless guardian of our land. * Cease thou not to offer entreaties, O Sovereign Lady, * that thy city and people ** may now be delivered from all misfortunes.

Before thee, O Sovereign Lady, * do the company and councils of hierarchs * fall down in homage, * the assembly of all, * kings and princes, and all the people, * praying with compunction, * bowing low before thee, * and lovingly kissing thine image; and they pray, saying: ** From all misfortunes do thou ever save the city which honoreth thee!

And 3 Stichera in Tone VIII: Spec. Mel.: “O most glorious wonder ...”:

O most glorious wonder! * He Whom the heavens cannot contain, * Who is glorified by the angels and hymned by the seraphim, * descending into thy womb, dwelt therein, * yet did not break the seal of thy virginity: * He hath freed the whole human race, * and given thee to us, O Sovereign Lady, as an ally. * Wherefore, cease thou never to preserve and save our souls, ** in that thou art compassionate.

O most glorious wonder! * Lo! our help hath come, * and the opposition hath been cast down. * Save thou our city, * rout thou our enemies, * and gladden us, thy servants, with thy mercy. * O dwelling-place of the Word of God, * from all misfortunes do thou save the human race, ** which ever honoreth thee.

Grant consolation, O pure one, * unto thy servants * who are beset with perils, * and exalt the horn of the faith. * O Mary, Birthgiver of God, * by thy supplications save thy city unharmed, * cast down the arrogance of the barbarians, * and save us, thy servants, ** who praise thee, O unwedded one.

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

Come, ye assemblies of Russia! Come, O ye companies of the faithful, to greet the divine Maiden and Queen! For, lo! the Queen cometh in her precious image, to save the city and people assailed by the pagan foe. O great and most glorious wonder which passeth understanding! O how the adversary hath been vanquished by the arrival of her precious image, the scepters of kings have been made steadfast, night hath been abolished and day hath drawn nigh! Wherefore, our nature receiveth thee as the cause of our salvation, and all creation hymneth thee, crying aloud: Rejoice, O intercessor, helper and salvation of our souls!

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 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 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 the Litiya, the Sticheron of the temple, and these Stichera, in Tone II:

As thine icon, O Theotokos, is truly more venerable than the ark of old before which David danced, having assembled the ranks of Israel, there now stand before it the councils of hierarchs with the ranks of the angels, kings and princes, and all the multitude of the Christian people; and they bless thee, the Mother of God; they glorify thee as befits servants, and honor and bow down before thee; and they pray to thee, after God, that thou grant the world peace in Orthodoxy, make steadfast the scepters of kings, and save thy servants from all evils, in that thou art blessed.

Before thine image, O most pure Sovereign Lady Theotokos, stand the company of hierarchs, kings and princes, and all the people, monastics and laity, who know thee truly to be a powerful and invincible helper; and they are moved to offer thee supplications with all their soul, and are impelled to pray to God, needful of thine aid, that thou mightest stretch forth thy God-bearing hands and pray for the world. Hearken thou and give ear, O Lady, and grant consolation to thy servants, lest our heavy and grievous sins gain the victory over us; for we are all ever in need of thine assistance.

In Tone VIII: When first thine icon was painted by Luke, the Evangelist of the mysteries of the Gospel, and was brought to thee, O Sovereign Lady, that thou mightest make it thine own and impart to it the power to save those who honor thee, thou didst rejoice; and as thou art the merciful collaborator in our salvation, in that once thou didst conceive God in thy womb, thou didst chant a hymn to the icon, giving mouth and voice thereto: “Behold, from henceforth all generations shall call me blessed!”, and, gazing at it thou didst say with authority: “My grace and power are with this image!” And we truly believe what thou didst say, O Sovereign Lady, for in this image thou art with us. Wherefore, standing reverently before it, we thy servants bow down before thee. Visit us with thy maternal compassion.

In Tone VII: Thou art a great and all-glorious mountain, O Theotokos, surpassing Mount Sinai. For, unable to bear the descent of the glory of God in types and shadows, it caught on fire, and thunder and lightning struck it; but thou, being all-divine light, didst bear the Word of God in thy womb without being consumed, and with the milk of thy breasts didst nurture Him Who holdeth all things in His hand. And now, as thou dost possess maternal boldness toward Him, O Sovereign Lady, help those who faithfully celebrate thine honored festival, and visiting us in thy mercy, forget us not; for thou hast received from God the gift of ordering and protecting the Christian flock, thy servants.

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

To thee do all the generations of mankind offer gifts of praise, and they entreat thee as the Queen and Mother of God: the prophets proclaimed thee most wisely, the Levites blessed thee, the apostles and martyrs confessed thee, kings and princes bow down before thee, hierarchs proclaim thee, monks and layfolk render thee reverence, rich and poor, orphans and widows, and men of every age and station, old and young, flee beneath thy mighty protection with faith. By thy prayers, O Sovereign Lady, protect and preserve us, and save our souls from misfortunes.

On the Aposticha, these Stichera, in Tone VIII:

Spec. Mel.: “What shall we call you ...”:

What shall we call thee, O Lady Theotokos? * Root of Jesse, * for Christ came forth to us through thee like a flower? * Manna delighting the hearts of the faithful * by thy birth giving? * Fleece of Gideon, * for Christ descended upon thee like dew, * and hath shown thee to us as a helper? ** Him do thou entreat, that He save our souls.

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

O ye faithful, let us all praise her * who hath given us such aid unashamed, * an undefeatable and invincible triumph * over the enemy, * salvation to us all, * a rampart and protection for our city, * an unshakable foundation, * an alliance with our pious Orthodox hierarchs ** and resounding victory over all heresies.

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

Met it is for the human race to call thee blessed, O pure one, * for thou dost save those who honor thee from all misfortunes. * For thou, O pure Virgin Sovereign Lady, * hast shown thyself to thy servants as a sure helper, a fervent advocate before God * in the midst of the tribulations which assail us. * By thee are the incursions of barbarians set at naught * and the darts of the enemy destroyed. * And we, thy servants, delivered from the woes which beset us, ** bless thee with hymns, O Mother of God.

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

Let the assemblies of Russia rejoice, and let nature dance, O pure one, for our city hath been saved by the arrival of thy precious image, and thy servants, delivered from besetting want, cry aloud to thee, O pure one: Rejoice, thou cause of beauty, sure helper and salvation of our souls!

At the blessing of the Loaves, the Troparion of the icon, in Tone IV:

Today the all-glorious city of Moscow is adorned, * having received thy wonder-working icon like the radiance of the sun; * and we, hastening to it and entreating thee, O Sovereign Lady, do thus cry aloud: * O most wondrous Lady Theotokos, * entreat Christ our God, Who became incarnate through thee, * that He deliver this city, and all cities and lands where Christians dwell, * unharmed by all the assaults of the enemy, * and save thou our souls, ** in that thou art compassionate. **(Thrice)**

AT MATINS

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

Today the all-glorious city of Moscow is adorned, * having received thy wonder-working icon like the radiance of the sun; * and we, hastening to it and entreating thee, O Sovereign Lady, do thus cry aloud: * O most wondrous Lady Theotokos, * entreat Christ our God, Who became incarnate through thee, * that He deliver this city, and all cities and lands where Christians dwell, * unharmed by all the assaults of the enemy, * and save thou our souls, ** in that thou art compassionate. (Thrice)

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

Spec. Mel.: “Joseph marveled ...”:

With divine rays illumine those who hymn thee and make their minds steadfast, O immaculate Virgin, mighty ally of the whole world. Wherefore, hymning thee with love, we all celebrate thee, glorifying the arrival of thine image, O Virgin. Cease not in thy supplications, saving thy servants from all misfortunes, O thou who alone art blessed.

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

O Bride who knewest not wedlock, thy womb hath been shown to be the habitation of the Word, the Wisdom of God; for as thou hast been revealed as the mediatrix of good things, O Mother of God, from all sufferings deliver thy servants who ceaselessly hymn thy glory.

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

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

Like a star of great splendor thine image hath passed from the East to the West, O Mother of God. Illumine those held fast in the darkness of sorrow, and deliver them from the threats of the enemy, breaking all their snares asunder. O mighty intercessor, show thyself to be an invincible weapon for the whole world against the enemy; for the Master of all, receiving flesh from thee, hath deified all men.

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

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 verse:

A: O God, give Thy judgment to the king, and Thy righteousness unto the Son of the King.

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

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

Blessed art thou, O pure Theotokos! Who can hymn thy magnitude, O thou who hast wrought an awesome wonder and a great miracle? By thy supplications, O Mother of God, the city which ever honoreth thee is freed from all misfortunes,

darkness and the sword, from captivity under the heathen and all wrath. Wherefore, beholding the honored arrival of thine image, we, the faithful, praise thee as Queen, hymning thee, O pure one, and blessing thee with words, we say: O pure Theotokos, entreat Him Who became incarnate through thee, that our souls be saved.

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

Let every breath praise the Lord.

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

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

Make ready to greet the Virgin Mother of God, O most honored city of Moscow! For, lo! the great and radiant Sun cometh to thee through the gate which was shut. Wherefore, the darkness of thy tribulation is driven away, the light of thy joy is fulfilled, the storm of adverse winds is quelled, men and priests receive sweet consolation amid their griefs, bowing down before her who alone is Queen, and offering supplication, saying: O most pure Virgin, by thine entreaties deliver thy servants from all misfortune and grief.

Canon of the supplication to the Theotokos (the Paraclisis),
with 6 Troparia, including its Irmos; and that of the meeting of the icon, with 8
Troparia, 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.

O Sovereign Lady, illumine our souls with divine radiance, with thy grace which passeth understanding, and grant me the bountiful gift of hymning thee as the helper of human nature, O all-hymned one, faithful ally against all heresies for our pious Orthodox hierarchs.

Come ye, let us gather together, O ye assemblies of Russia, in the most honorable temple of the all-immaculate Lady, and let us chant with compunction, praying before the precious image, and crying aloud: O Theotokos who knewest not wedlock, save those who praise thee!

The most godly Luke, the divinely eloquent recorder of the glad tidings of Christ, in painting thy most precious image, O Mother of God, depicted the Creator of all in thine honored arms. And those who have recourse thereto thou dost deliver from perils and grief, covering all with thy mercy.

The Creator of all, finding thee alone to be a most comely temple, made His abode within thee and deified mankind. Pray thou to Him for us, O Theotokos, that He save us from capture by the heathen and from every other tribulation which assaileth us, that with honor we may celebrate the meeting of thine image today.

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.

Putting aside all earthly thought, O ye divinely wise, come ye to greet the most comely beam who holdeth the all-luminous Ray Who enlighteneth and enricheth the whole world with mercy.

Having acquired thy most precious and wonder-working icon as a mighty ally and an impregnable rampart, O Mother of God, the princes of Russia pray to thee, that thou grant victory over all heresies to our pious Orthodox hierarchs.

Thou hast been shown to be a radiant cloud washing clean the defilements of our bodies with the dew of grace, enlightening our souls, O thou who alone art all-hymned.

Thou hast been revealed as a most fruitful tree delighting all with the food which perisheth not, and gladdening men's souls, O pure Bride of God. Pour forth goodly gifts upon all, and save us from violent tribulations.

Sessional Hymn of the icon, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

O ye God-loving people, come to greet the Virgin! For, lo! she who surpasseth all the prophets hath arrived, bearing in the arms of her precious image Him Who bestoweth life upon the world, that she might preserve her suffering city, cast down the boldness of the barbarians and show herself to be the steadfast guardian of all who with faith entreat her might and protection.

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

ODE IV

Irmos: Perceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * Glory to Thy power, O Lord!

The true and radiant Sun, hath shown forth the all-great mountain who was seen by Daniel, and from whence came the Stone uncut by human hand, which hath crushed all temptations to dust and illumined the faithful, shedding light in rays, O Ever-virgin Theotokos.

The children of Hagar arm themselves against thy people, O pure Theotokos, taking evil counsel, razing cities and destroying the faithful; yet do thou annihilate them all by thy mercy, O all-hymned one, granting victory to the Orthodox Faith over their false religion.

O only Mother of God, thou animate heaven who received the great Light, illumining all, dispel the darkness of the misfortunes which have beset us, and grant unto us communion with the Most High.

David danced before the ark, and the Levites chanted hymns; and all the more doth Russia sing praises before thee as Queen, O pure Birthgiver of God, earnestly praying to thee with voices of entreaty: Rejoice, O ally of our city!

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.

Thee, O Mother of God, did Isaiah, great among the prophets, behold in the Spirit containing within thy womb the burning Ember Who illumineth the faithful and utterly consumeth all temptations, saving the human race.

Thou didst put forth the Rod of Aaron and hast uprooted the root of evil, O Virgin Bride of God, having given birth for the world unto the Bestower of life. Him do thou beseech, that this city be saved from manifold perils.

With gladness approach ye now the most honored Mother of God, O divinely chosen flock, ye assemblies of Russia, and lovingly receive her precious image. For, lo! her grace is inexhaustible, pouring forth divine waters in abundance. Her do we honor, and we bow down before her precious image.

From the root of Jesse the Tree of life hath grown forth for all, and thou didst produce its Fruit in thy womb, O pure Virgin, nurturing all mankind with thy mercy.

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.

From thee, O Mother of God, hath a Torrent of sweetness issued forth, giving drink to all mankind and washing their souls clean of defilement. O Lady Theotokos, save all who with faith bow down before thy precious image.

Having assembled together, let us all hymn the pure Virgin, the divinely chosen Maiden of Jacob, the fleece of Gideon, the mediatrix of joy, the might and boast of those who are saved, the pure Theotokos.

Behold, gladness now draweth nigh, and sorrow hath been destroyed! The faithful have been saved, drawing forth joy as from a well-spring, continually chanting in praise: Rejoice, O pure Sovereign Lady, thou inception of our salvation, bulwark and boast of all the faithful!

By thine entreaties grant us thine aid, O most pure Theotokos, for sorrows descend upon us, grievous circumstances have multiplied, and the enemy have array themselves against us. Yet, interceding, O most pure one, deliver us: cast down the arrogance of our foes and grant us victory over our enemies, that all who do evil to thy servants may be put to shame.

Kontakion of the most pure Theotokos, in Tone VIII:

Spec. Mel.: “To thee, the champion leader ...”:

To thee the champion leader, we thy flock chant hymns of victory, * as ones rescued out of sufferings O Lady Theotokos, * wherefore on the feast of thy meeting we radiantly celebrate the arrival of thy precious image, and cry to thee: ** Rejoice thou bride unwedded.

Ikos: An angelic messenger was sent from heaven to say to the Theotokos: “Rejoice!”, with his immaterial voice, O Lord; And perceiving Thee incarnate, and filled with awe he stood, crying out to her such things as these: Rejoice, thou through whom Joy hath shone forth; rejoice, thou who didst annul the curse! Rejoice, restoration of fallen Adam; rejoice, deliverance of Eve from tears! Rejoice, height not easily scaled by human thoughts; rejoice, depth not easily fathomed even by the eyes of angels! Rejoice, for thou art the throne of the King; rejoice, for thou bearest Him Who bearest all things! Rejoice, thou star who revealeth the Sun; rejoice, womb of the divine incarnation! Rejoice, thou through whom creation hath been restored; rejoice, thou by whom the Creator is worshiped! Rejoice, thou Bride unwedded!

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.

Arrayed by thee as in purple and fine linen dyed scarlet, O Virgin Lady Theotokos, thy city magnifieth Christ and glorifieth the arrival of thy precious image, which hath appeared outshining the rays of the sun, illumining with light undimmed those who sing aloud thy praises.

The tablets divinely inscribed by the finger of the Spirit did Moses break in anger; yet the most glorious Creator Who made His abode within thee, O pure one, preserved thee unharmed. To Him do we chant: O God of our fathers, blessed art Thou!

Accept the entreaties of thy servants, O most pure Virgin Theotokos. By thy supplications still thou the restless tempest, and drive away the councils of the adverse foe who fall upon thy flock, O all-immaculate Lady.

By His nativity the Creator of all signified that thou alone art the helper of the human race, O Mary Theotokos, and the prophet prefigured thee: one as the gate, another as the bower of God. And we hymn thee as the Mother of God, our mediatrix before God, our ally against all the evils which assail us.

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.

How can we hymn thee as is meet, O Virgin: our steadfast help, the preserver of our life, our sure mediatrix before thy Son and our God? Him do we hymn and supremely exalt throughout the ages!

O Mary Theotokos, thou most comely flower, richly fragrant: filling all with a sweet savor, saving and delivering from infirmities, and dispelling demons; wherefore, we cry out to thee: Rejoice, O helper of all the faithful who pray to thee!

Thou hast shown thyself to be a tower repelling the assaults of the adversary, O Mother of God; for thou hast been revealed as a bulwark and rampart, a refuge of salvation for all who honor thee with ardent hearts.

Like David we chant a hymn to thee, calling thee the mountain of God, O most pure Virgin; for thou hast poured forth upon us the ever-flowing Well-spring. Him do we hymn and supremely exalt throughout the 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.

O pure Theotokos, mediatrix of Joy, gladden our minds, that we may cry to thee: Rejoice, O our guardian, might and protection, and our refuge of salvation!

Let heaven and earth praise thee together, in that thou hast given birth to the Bestower of life upon the world: Rejoice, O tranquil haven, thou inexhaustible well-spring of the water of life, O Sovereign Lady!

O ye people, having assembled today to greet the most pure Mother of God who bore the Fruit of the noetic vine Who ever exudeth the Wine which filleth all with gladness, let us as is meet, glorify the Theotokos.

O Mother of God, thou divine river of the waters of life who watereth all valleys: drown thou our temptations, and utterly destroy them.

Exapostilarion of the most holy Theotokos:

Spec. Mel.: "Thou hast illumined us ...":

Let the Mother of God be honored today, for she gave birth to the Creator: thereby opening of the gates of paradise and the purification of the whole world. She granteth victory to our Christ-loving Orthodox hierarchs over all heresies; for of her did the prophets speak, and before her do we bow down.

Glory ..., Both now ...,

Today the most radiant splendor of mercy, the grace of God, hath joyously rained down heavenly showers upon all, guiding to the paths of sweetness all mortals who acknowledge her, The Lady Theotokos and Ever-virgin; for the whole land of Russia doth now rejoice, glorifying her with faith ..

On the Praises, 4 Stichera, in Tone IV:

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

O Sovereign Lady, Christ, thy Son and our God, * hath shown thee unto all * as a guide for the lost, * a haven of salvation on the deep and in the midst of tempest, * amid temptations and grief, * for those who approach thee with faith. * Him do thou beseech, * that those who acknowledge thee to be the true Theotokos ** may be delivered from evil misfortunes. *(Twice)*

By thy birthgiving * hast thou destroyed corruption * and all the pain of old, O all-hymned one; * for, having given birth to Life for the world * and destroyed death, O good one, * thou healest the sickness * of those who hymn the miracles of thine image with faith, * who bow down with love ** and honor thee, our holy and most honorable guide.

Seeing thee to be like a well-spring * of life and grace, O all-hymned one, * pouring forth miracles * and the healing of the sufferings of soul and body, * a torrent of forgiveness, * an inexhaustible sea of mercy and compassions, * afflicted, we all fall down now, * asking release ** from the torment which is to come.

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

O Good One, Who ridest upon the cherubim and art hymned by the seraphim, Thou didst descend from heaven, as the prophets foretold, and make thine abode within the womb of the pure divine Maiden, whom the angels mystically hymn, saying: Rejoice, O joyous Virgin who, in a manner beyond all telling, received the infinite God within thy womb, Who leadeth the world from unbelief to the Faith! Glory to Thee, O Christ, Who alone art merciful and the Lover of mankind!

Great Doxology. Troparion. 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 meeting of the icon.

Putting aside all earthly thought, O ye divinely wise, come ye to greet the most comely beam who holdeth the all-luminous Ray Who enlighteneth and enricheth the whole world with mercy.

Having acquired thy most precious and wonder-working icon as a mighty ally and an impregnable rampart, O Mother of God, the princes of Russia pray to thee, that thou grant victory over all heresies to our pious Orthodox hierarchs.

Thou hast been shown to be a radiant cloud washing clean the defilements of our bodies with the dew of grace, enlightening our souls, O thou who alone art all-hymned.

Thou hast been revealed as a most fruitful tree delighting all with the food which perisheth not, and gladdening men's souls, O pure Bride of God. Pour forth goodly gifts upon all, and save us from violent tribulations.

From thee, O Mother of God, hath a Torrent of sweetness issued forth, giving drink to all mankind and washing their souls clean of defilement. O Lady Theotokos, save all who with faith bow down before thy precious image.

Having assembled together, let us all hymn the pure Virgin, the divinely chosen Maiden of Jacob, the fleece of Gideon, the mediatrix of joy, the might and boast of those who are saved, the pure Theotokos.

Behold, gladness now draweth nigh, and sorrow hath been destroyed! The faithful have been saved, drawing forth joy as from a well-spring, continually chanting in praise: Rejoice, O pure Sovereign Lady, thou inception of our salvation, bulwark and boast of all the faithful!

By thine entreaties grant us thine aid, O most pure Theotokos, for sorrows descend upon us, grievous circumstances have multiplied, and the enemy have array themselves against us. Yet, interceding, O most pure one, deliver us: cast down the arrogance of our foes and grant us victory over our enemies, that all who do evil to thy servants may be put to shame.

After the Entrance: the Troparion of the icon; in Tone IV:

Today the all-glorious city of Moscow is adorned, * having received thy wonder-working icon like the radiance of the sun; * and we, hastening to it and entreating thee, O Sovereign Lady, do thus cry aloud: * O most wondrous Lady Theotokos, * entreat Christ our God, Who became incarnate through thee, * that He deliver this city, and all cities and lands where Christians dwell, * unharmed by all the assaults of the enemy, * and save thou our souls, ** in that thou art compassionate.

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

To thee the champion leader, we thy flock chant hymns of victory, * as ones rescued out of sufferings O Lady Theotokos, * wherefore on the feast of thy meeting we radiantly celebrate the arrival of thy precious image, and cry to thee: ** Rejoice thou bride unwedded.

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

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

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

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

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

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

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

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

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