

THE 26th DAY OF THE MONTH OF JUNE
COMMEMORATION OF THE APPEARANCE OF THE TIKHVIN ICON OF OUR MOST
HOLY SOVEREIGN LADY, THE THEOTOKOS & EVER-VIRGIN MARY
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera of the icon, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

The hosts of heaven rejoice * in thy most glorious benefactions, O Mother of God, * and, calling mortals to spiritual gladness, * they show salvation unto this world, * and steadfast defense and protection * to all the Russian land. (Twice)

Moved to compunction and joy * by thy most glorious manifestation, O Sovereign Lady, * the people kiss thy most pure image * as a treasury of miracles * which illumineth the faithful with the grace of God, ** delivering from misfortunes those who have recourse to it with love.

O ye faithful, let us rejoice spiritually today * with the most glorious ranks of the angels, * splendidly celebrating the most radiant solemnity of the Mother of God; * for her most pure image hath appeared * like an ever-flowing wellspring, ** ever pouring forth abundant gifts of healing upon the world.

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

Strange and ineffable is the wonder of the appearance of thine image, O Sovereign Lady! It amazeth the inhabitants of heaven and moveth those on earth to awe, illumining them with the radiant grace of Christ our God Who was born of thee, and thine own grace as well. Him do thou entreat, O pure one, on thy divine festival, that He grant us enlightenment and great mercy.

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

Spec. Mel.: “O house of Ephratha ...”:

O all-immaculate Virgin, * what thanks can we offer thee? * For by the radiant manifestation of the most pure icon * of thee and the Babe Who was born of thee ** thou hast made steadfast the hearts of the faithful.

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

O most holy Sovereign Lady, * do not forget us, thy servants, * who bow down before thy wonder-working icon * and piously chant unto thee: ** deliver us, O Lady, from all misfortunes and temptations.

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

O all-hymned Mother, * take pity on our entreaty; * for we are the inheritance of thee and thy Son. * Save and have mercy upon us all, ** that we may all unceasingly magnify thee.

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

Thy monastery, O Bride of God, * hath been revealed to be a calm haven for all who * have recourse to it with faith; * for it hath within its walls thine all-precious icon, ** which imparteth grace in abundance unto all.

Troparion of the appearance of the icon, in Tone IV:

Today thy most precious icon hath shone forth upon us in the air * like the most radiant sun O Lady, * illumining the world with rays of mercy; * and Russia, reverently receiving it from on high as a gift of God, * doth glorify thee O Mother of God as the Sovereign Lady of all, * joyously magnifying Christ our God Who was born of thee. * Him do thou entreat, O Lady, Queen and Theotokos, * that He preserve all cities and lands where Orthodox Christians dwell, * unharmed by all the assaults of the enemy, * saving those who with faith worship before the all-honored image of Him and thee, ** O Virgin who knewest not wedlock.

AT GREAT VESPERS

We chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the icon: 4 in Tone II:

Spec. Mel.: “With what wreaths of praise ...”:

With what pure lips * shall we bless the Theotokos, * who is more honorable than the cherubim, * more holy than the seraphim, * and more glorious than the angels and all the saints, * the immovable throne of the King, * the house wherein the Most High * hath made His abode, * the salvation of the world, * the sanctification of God, * who on her godly festival * doth richly impart great mercy ** unto the faithful?

What spiritual songs * shall we now offer unto thee, O all-pure one? * For by the most wondrous transit * of thy most precious icon * thou hast sanctified the world; * by its wondrous appearance * thou hast amazed the whole Russian land; * and by its radiant arrival * thou hast illumined the desolate and trackless place * where thou dost now abide in thy divine icon, * unceasingly imparting great mercy upon the world ** through thine omnipotent intercession.

What cries of compunction * did they offer unto thee, O Theotokos, * when the pious people beheld thy radiant icon * miraculously suspended in the air, * shining with beams of splendor? * With lamentation they prayed, * weeping and crying aloud: * “Come thou to us, O Queen! Come down, O Lady! * Send down the compassions of thy love for mankind! * Visit us from on high! With thy radiant coming illumine those who are in darkness, * and remain with us throughout the ages, ** richly imparting great mercy upon the world!”

What shall we offer unto thee, O most holy Virgin, * for thy great goodness and love for mankind? * For most gloriously hast thou sent down * through the air, upon the land of Russia, * thy divine gift, thy greatly wondrous icon, * O pure divine Maiden; * and by the grace of God, * through the miracles which proceed therefrom, * we are delivered from misfortunes, * receiving an abundance * of healing of every illness of both our souls and bodies, ** unceasingly drawing forth great mercy.

And 4 Stichera in Tone V:

Spec. Mel.: “Rejoice ...”:

Rejoice, O pure Theotokos, our hope! Rejoice, thou who received joy from the angel! Rejoice, thou who hast given birth to the Effulgence of the Father! Rejoice, O blessed, pure and most holy Virgin, who alone art all-hymned! Rejoice, speedy helper and fervent aid of Christians amid tribulations! Rejoice, exalted boast and most high glory of Orthodoxy, who hast given birth to the good Shepherd Who, having sought us who were lost, hath loosed us who were bound with the bonds of sin, and granted the world great mercy! (Twice)

Rejoice, O most holy Virgin, mediatrix of our salvation! Thou hast poured forth joy and blessing upon all, having given birth in the flesh without seed to the Well-spring of good things, Who is more comely in beauty than all the children of mankind: Jesus, the Redeemer of all the world, Whom thou didst bear upon thy most pure arm. And now gazing upon Him lovingly in the most precious image, we beseech Him and thee to radiantly come unto us and heal our bodily infirmities and save our souls.

Rejoice today, O Christ-loving land of Russia, for the glory of the Lord hath shone forth upon thee in the most glorious appearance of the icon of the Mother of God! For, in accordance with the providence of God, it hath come to thee wondrously and in splendor upon the air. Dance now and be glad, O Novgorod the Great, for thou hast received within the boundaries of thy dominion her who emitteth divine radiance from on high, pouring forth the grace of miracles. Adorn thyself and keep splendid festival, O most honored monastery of the Mother of God, for thy comeliness hath been most beautifully made clear; for thou hast within thyself the great treasure of the whole world, the miraculous icon of the Sovereign Lady, which having arrived most gloriously upon the air, granteth great mercy to all the faithful.

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

Today the multitudes of the faithful rejoice; for thy divine icon hath appeared on the air, O Sovereign Lady, like a sun of surpassing radiance, shining with great light, and, emitting rays of mercy in all directions, illumining all the faithful. Joining chorus, the angels minister unto thee today, and honoring thee, they have invisibly transported thine icon from place to place, O Mother of God; and when they had borne it to the place chosen by God, they reverently set it down with due glorification. But what shall we, who are clay, offer thee? And what fitting praise can we make for thine arrival? We are at a loss and marvel, magnifying the tender compassion which thou hast shown us. But earnestly entreat thy Son and our God, O most holy one, that He grant victory over all heresies to our Orthodox bishops, peace to the world, and great mercy to 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 sad: “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.

On the Litiya, the Sticheron of the temple, and these Stichera of the icon:

In Tone III: **C**ome, all ye who love the feasts of the Church, let us bless the wondrous appearance of the icon of the Mother of God; for it hath most gloriously shone forth in a godly manner, and the world hath thereby been enlightened by its

holy manifestation. Wherefore, with mouth and heart, with hymns and spiritual songs, let us radiantly celebrate this holy day with all who have come hither.

In Tone VIII: When thine icon was first painted by the proclaimer of the mysteries of the Gospel, and was brought to thee, for thee to take and impart to it the power to save those who honor thee, thou didst rejoice, in that thou art the merciful collaborator in our salvation, and having discoursed concerning the icon, thou didst chant the hymn: “Behold, now all generations shall call me blessed!” as once thou didst when conceiving God in thy womb, and gazing upon the icon thou didst say with authority: “My grace and power is with this image!” And we truly believe what thou didst say, O Sovereign Lady, that in this image thou art with us. Wherefore, standing before it with reverence, we thy servants bow down before thee. Visit us with thy maternal compassions.

Who can confess the great depth of thy miracles as is meet, O pure one? For in thy loving visitation the wilderness hath received thy miraculous icon from on high. Then a pious man beheld thee in splendor, conversing with the holy hierarch Nicholas, and, unable to bear thine ineffable radiance, he fell upon the ground, bereft of sight until that wondrous hierarch raised him up, dispelling his fear with kindness. And thou, O pure one, illumining him with the light of thy mercy, didst command that it was thy good pleasure that a cross be erected, to the benefit and salvation of the faithful.

In Tone IV: Let the clouds drop forth sweetness, and let all the earth rejoice in gladness for thine ineffable mercy, O most pure one. For a wondrous miracle is seen, O Sovereign Lady: what before was a wilderness bereft of any splendor and known and traversed by no one, is now, by thy visitation, O Mother of God, shown to be a monastery all adorned like a city, and an ever-splendid church, wherein a divine treasure, thy wondrous icon, is shown forth. And we, gazing upon its magnificence and falling prostrate with fervor, kiss it with joy and fear: fear, for we are unworthy because of our sins; and joy, because of the mercy which thou impartest to us, thy servants, in that thou art full of tender compassion.

O good Sovereign Lady, mighty helper of the world: make mighty our Orthodox hierarchs against heresies and schisms, as once God did the meek David; and as of old thou didst save the Imperial City from the assaults of aliens, so now save this land from the attacks of the adversaries, and preserve it from all the incursions of the foe. For with God thou, O Bride of God, art the protection and salvation of all the faithful.

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

The land of Russia rejoiceth today with the hosts in heaven, having been enriched from on high with the icon of the Mother of God, it crieth aloud, summoning the Christ-loving flock: Come, ye faithful, and adorn yourselves with light for the festival of the Theotokos! Come, ye who love the feasts of the Church, and be glad on the wondrous feast of the Sovereign Lady of all! Behold the divine treasure which abun-

dantly imparteth gifts of miracles to all! What, then, shall we render unto the Lord Who hath shown us His love for mankind in giving us the image of Him and her who hath given birth to Him, Who hath sent it down upon us as a heavenly gift, and illumined the faithful? Wherefore, delighting in His great loving-kindness, let us joyfully send up cries of thanksgiving, chanting with gladness unto her who bore Him: Glory, O Lady, unto Christ our God Who was incarnate of thee, and hath deemed us worthy of such grace!

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

Spec. Mel.: “When from the Tree ...”:

When Moses beheld the bush burning without being consumed, which prefigured thy most pure womb, wherein the divine Fire made its abode, O Virgin, he was seized with fear, marveling at the mystery; so also, O Sovereign Lady, when thy people beheld thy most pure image, which, by the good pleasure of Him Who was incarnate of thee, remained unconsumed by the material fire through the immaterial power of God, and with grace shone more brightly than the sun, illumining the hearts of the faithful, they cried out to thy Son with joy: Glory to Thy tender compassion, O Lover of mankind!

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

When amid horror and trembling, stones buried the builders of thy temple, O Lady, the people were pierced with sorrow, convinced that they were dead; but, O most glorious wonder! as of old the Word of God and God of all, Whose will it was to be incarnate of thee, O most hymned one, preserved Jonah unharmed for three days in the belly of the whale, so did He work a miracle through thine intercession: for though they were buried for three days, thou didst preserve them alive and unhurt, teaching all to chant with joy: Glory to the magnitude of the love for mankind and the compassions of Him Who hath glorified thee who hast seedlessly given birth!

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

When, with great sorrow, the people wished to take up the remains of those builders who had been buried under the stones for a space of three days, O thou who art full of grace, then, as thy Son and God wished to glorify yet more thine intercession for the holy monastery, they discovered them to be alive and unharmed, through thy protection. Wherefore, filled with gladness, they all glorified thee, their kind Sovereign Lady, and Him Who was born of thee, crying aloud with joy: Glory to Thy compassion, O Lover of mankind!

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

Come, all ye faithful, and let us make haste to the church of the Mother of God; for, lo! her most precious icon shineth therein like a beacon of piety, illumining with the grace of God all the assemblies of those who love the feasts of the Church; and

driving away the darkness of the gloom of sin, it worketh most wondrous miracles for those who have recourse to it, expelling evil spirits, granting strength against heresies to the Orthodox hierarchs, and having been revealed to be a rampart and bulwark for all the earth, it maketh her monastery steadfast by her mighty aid, and glorified in its most glorious victories over the enemy, it calleth all the faithful to keep festival, teaching them to cry aloud with joy unto the Mother of God: O Theotokos, thou, with God, art our might and confirmation, our hope and salvation, and we pray to thee: entreat thy Son and our God, that He deliver us from torment on the day of judgment, and deem us worthy of His heavenly kingdom.

Troparion of the icon, in Tone IV:

Today thy most precious icon hath shone forth upon us in the air * like the most radiant sun O Lady, * illumining the world with rays of mercy; * and Russia, reverently receiving it from on high as a gift of God, * doth glorify thee O Mother of God as the Sovereign Lady of all, * joyously magnifying Christ our God Who was born of thee. * Him do thou entreat, O Lady, Queen and Theotokos, * that He preserve all cities and lands where Orthodox Christians dwell, * unharmed by all the assaults of the enemy, * saving those who with faith worship before the all-honored image of Him and thee, ** O Virgin who knewest not wedlock.

AT MATINS

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

Today thy most precious icon hath shone forth upon us in the air * like the most radiant sun O Lady, * illumining the world with rays of mercy; * and Russia, reverently receiving it from on high as a gift of God, * doth glorify thee O Mother of God as the Sovereign Lady of all, * joyously magnifying Christ our God Who was born of thee. * Him do thou entreat, O Lady, Queen and Theotokos, * that He preserve all cities and lands where Orthodox Christians dwell, * unharmed by all the assaults of the enemy, * saving those who with faith worship before the all-honored image of Him and thee, ** O Virgin who knewest not wedlock. (Twice)

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

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

With divine rays enlighten and make firm the minds of those who hymn thee, O all-immaculate Virgin, thou mighty helper of the whole world, that with love we may all hold festival, praising thee and glorifying the most glorious coming of thine image, and may pray; from every evil circumstance save thou thy servants by thy supplications, O thou who alone art blessed.

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

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

By the omnipotent power of thy Son and God, O Bride of God, thine image hath come like a star of surpassing radiance, most gloriously arriving after travelling from the East to the West, illumining those held fast by the darkness of sorrows, delivering them from bonds, and from the threats of the enemy by thy mighty intercession, whereby thou hast revealed thyself to all the world as an invincible weapon; for the Master of all, Who took flesh of thee, glorifieth thy most pure image, and as a Son He honoreth thee as His Mother.

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

Polyeleos, and this magnification: Meet it is to magnify thee, O Theotokos, who art more honorable than the cherubim and more glorious beyond compare than the seraphim.

Selected Psalm verse:

A: O God, give Thy judgment to the king, and 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 VI:

Thou art truly the help of the helpless, O most pure Mother of God; wherefore, we, the lowly are exalted by thee and caught up in thee to the heights. Thou art a refuge for all and an all-merciful mediatrix before 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: 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)

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 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:

Today the multitudes of the faithful rejoice; for thy divine icon hath appeared on the air, O Sovereign Lady, like a sun of surpassing radiance, shining with great light, and, emitting rays of mercy in all directions, illumining all the faithful. Joining chorus, the angels minister unto thee today, and honoring thee, they have invisibly transported thine icon from place to place, O Mother of God; and when they had borne it to the place chosen by God, they reverently set it down with due glorification. But what shall we, who are clay, offer thee? And what fitting praise can we make for thine arrival? We are at a loss and marvel, magnifying the tender compassion which thou hast shown us. But earnestly entreat thy Son and our God, O most holy one, that He grant victory over all heresies to our Orthodox bishops, peace to the world, and great mercy to our souls.

Two canons of the Theotokos, with 8 Troparia, including the Irmos (chanted twice), with the acrostic “O thou who art full of grace, grant me the grace to chant the words of a most simple hymn”, in Tone VIII:

ODE I

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

O omnipotent Trinity, three-sunned Unity! Having illumined my soul, heart and mind and sanctified them with grace, I pray Thee Who art supremely good, lead me up to Thy divine love and teach me to hymn with devotion the compassion of the blessed Ever-virgin.

O good Mother of the good King, who dost readily hearken to the petitions of all and art almighty in thy benefactions, shine forth the grace of thy light upon us and fill us with grace today, O thou who art full of the grace of God, that we may begin to chant hymnody unto thee.

For the choirs of the angels the glorification of thy present feast is the cause of joy, O Sovereign Lady, for today they are moved to praise. But what shall we, who are clay, offer unto thee? If not only our fervent hymns of thanksgiving.

We chant unto thee the cry of the archangel: Rejoice, O pure one! And even though we are unworthy, O Lady, accept this hymnody instead of goodness, illumining us with the light of thy mercy and granting grace unto all.

A second canon, in Tone IV:

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 Christ, Bestower of light, on this notable day of the most glorious appearance of the icon of her who gaveth birth to Thee, grant that I may keep splendid festival and may ever hymn her miracles with gladness, in fear and joy.

O Virgin who hast given birth in the flesh to the light-bestowing Word of God, the Wisdom of the Father: enlighten the profound darkness of mine ignorance and provide me with the words to hymn thy wonders.

Today are the assemblies of the faithful enlightened and the hordes of the heretics put to shame, O Sovereign Lady, seeing thine icon traversing the air like the sun, destroying the gloom of impiety and illumining the faithful.

With God, O divine Bride, thou alone art our greatness and boast; for through thee are we saved from misfortunes, to thee do we flee, and we pray earnestly: O Sovereign Lady, from everlasting torment deliver thy servants who hymn thy wonders!

Katavasia: I will open my mouth ...

ODE III

Canon I

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Come ye faithful, and behold a most glorious sight, looking upon the most pure Virgin, who with reverence shineth forth on high in her most pure image, illumining with grace us who reverently chant: There is none more pure than thee, O Lady!

The mind of each of the faithful is hallowed by thy grace, O Theotokos, and exalted by the wondrous coming of thine icon. Grant unto us, thy servants, who honor it with piety and glorify thee with faith, O Lady, to partake thereof.

O Bride of God, grant that we may tread the heavenly path unassailed, strengthening us to do godly works; that leaving the path of the evil one's wiles by thy help, O Virgin, we may have a share in eternal glory.

With the beams of Christ the true Light, the Creator of the angels, Who shone forth ineffably from thee, O Mother of God, and with thine own grace, illumine the souls and hearts of us who are in darkness. O thou who art full of grace, sanctify us, guiding us to the love of heavenly light.

Canon II

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.

O Christ Jesus, pre-eternal King Who art full of mercy, illumine us with the appearance of the most pure image of Thee and the Ever-virgin who gaveth birth to Thee, and grant us forgiveness of sins and deliverance from misfortunes.

When the people beheld thy most pure icon invisibly borne aloft by the angels and suspended in the air amid radiance, O Sovereign Lady, illumined with the light of thy mercy they were filled with ineffable joy.

O God-loving hierarchs and priests, kings and princes, and all the people, radiantly join chorus today, for a radiant beam hath shone forth on high, holding the true Light depicted in the flesh. With Him she hath come down to us, granting enlightenment to all the world.

Through thy most precious icon did the Creator of all work wonders of old and save the Imperial City from the incursions of aliens. So also be thou a protection and help for the land of Russia, O Sovereign Lady and Queen, saving it from all the assaults of the enemy.

Sessional Hymn of the appearance, in Tone IV:

Thy most pure image, O Lady, truly more precious than the ark of old, shining more brightly than an electric cloud, emitteth rays of thy mercy revealing them to all, in every place, in abundance, and with the grace of God mercifully preserveth those who honor its most glorious coming. And fervently rejoicing therein, O Sovereign Lady, we keep festival and glorify thy maternal loving-kindness toward us.

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

ODE IV

Canon I

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'

The Creator and Fashioner of all, Who upholdeth all things by His omnipotent power, hath today arrived most gloriously, O pure Virgin, borne on thine arm in His and thy divine and miraculous image, for the salvation and healing of all mankind.

Come, ye faithful, let us bow down before the ineffable gift of God, the icon of Christ the light and the most pure Virgin, and with love let us fall down, crying aloud: For the sake of the kind Ever-virgin who hath given birth to Thee, O Benefactor, send down grace and mercy upon us, Thy servants.

O Queen of the angels, noetic ark: God hath adorned and glorified thy most pure image with ineffable miracles and grace beyond that of the ark of the law, and hath commanded even the angels to venerate it. With them, O all-hymned one, do thou pray to Him on behalf of us who glorify His saving providence, that we also may obtain thy salvation.

O all-good and immaculate helper given by God in His grace unto all of us Christians, entreat Him, that He overlook our countless sins and deliver us from flaming retribution and the outermost darkness, and from every torment.

Canon II

Irmos: **H**e 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.

Let all the earth and the air be glad today, and let the sea cause joy to rain down, for by the miraculous journey of the most precious image of the Mother of God the land of Russia hath been most gloriously illumined.

As behooveth servants, the ranks of the angels minister to thee, the Queen of all, and reverently honor thy most precious icon, hymning thee, the most holy Virgin. But how can we, the lowly, hymn thee, the all-pure one, as is meet?

We cry out to thee the hymn of the archangel: Rejoice, O Bride of God, the Lord is with thee! Rejoice, thou joy of the angels and gladness of all mankind who truly glorify thee! Save the souls of those who hymn thee, O pure Theotokos!

O Birthgiver of God, bestower of joy: fill thou with ineffable joy those who with faith glorify thee and hymn thee with all their soul O Virgin, and grant them never-waning light, O Sovereign Lady who art full of grace.

ODE V

Canon I

Irmos: **O** God my spirit seeketh Thee early at dawn, * for the light of Thy commandments proceedeth Thy coming: * with them illumine our minds, O Master, * and guide us on the path of life.

In thy merciful good pleasure, O thou who art full of grace, today thou hast graciously enlightened our land with thy godly appearance, and hast sent down the mystical illumination of thy light upon the world, guiding the faithful to the light of heavenly glory, O Theotokos.

We have become darkened by our thoughts and weighed down by our sins, O Sovereign Lady, and we are at a loss how to confess thy radiant grace and mercy; but illumine us, O most holy Virgin, visit us and make us rich through thy mystical gifts of divine desires, directing us to the light of the right path.

Go thou before those who, from every direction, hasten to thy most honored icon, O Mother of God, who bow down before it with fervor and call upon thee with faith in every place; and save all from every misfortune, delivering them from cruel infirmities, and driving away evil spirits, imparting tranquility and health unto all, O Sovereign Lady.

Forsake us not, neither disdain us, O Birthgiver of God, who are cruelly vexed by grievous thoughts, vile memories and the wicked enemy; but enshroud us with thy grace, protecting us from them and helping us, O blessed of God, saving us from all their assaults.

Canon II

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.

In the wilderness, O Mother of God, the reverent man was deemed worthy to behold thee manifestly with the holy hierarch, and he received from thee the words of thy good pleasure, for the great confirmation and furthering of the salvation of the world, O Queen.

Wretched am I, O all-pure one, and unworthy of the grace to behold thee now; yet grant that I may behold thee in the future, and meet thy Son Who shall come in glory, and hear the divine voice crying in the kingdom of heaven.

We flee to thy goodness, O pure Virgin, and direct the eyes of our hearts towards thee; and bending our knees while weeping, we entreat thee; disdain not our sighing, and be thou a protection and helper for us on the day of judgment.

Thou art an intercessor for all Christians, O most pure Mother of God. Harken to our supplication; look upon us, O all-hymned one, save thy city and monastery, and illumine thy flock with the radiance of the grace of thine aid.

ODE VI

Canon I

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

In the most glorious arrival of thine icon, O Queen, the expanse of air and our land hath been filled with the grace of thy miracles and divine gifts, unto the confirmation of piety and of all the faithful, O all-hymned one. Thereby are our adversaries humbled today, and those who glorify thee are made firm in might.

O city of God, holy habitation, Virgin Bride of God: from the assaults of the adversary and all the attacks of the enemy preserve thy holy dwelling, and all cities and lands where Christians dwell, who hymn thee with love and with faith honor thy most precious image.

O Mother of God, ever grant sanctification, health and salvation to the souls and bodies of us who piously venerate thy divine icon, reverently and fearfully kissing it with both mouth and heart, faithfully hymning thee with all our soul.

Having acquired thee as a mighty protection and an unassailable rampart, O Ever-virgin Theotokos, after God it is on thee that we, the faithful, set our hope; and we earnestly pray: by thy power show forth the darts of the enemy and all the wiles of the demons to be as impotent and ineffective as those of children, O our mighty helper.

Canon II

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.

O thy most wondrous miracle, O Sovereign Lady! For disobeying thy command, a man was caught up in horror from the pinnacle of the church, but, by thy mercy, O all-merciful one, he found himself on the ground, unharmed.

No one hath disobeyed the commands of God as have I, wretch that I am. Wherefore, falling down before thee, I pray, O Sovereign Lady; before I perish utterly, guide me to the path of truth, and save me, O pure one.

O Mother of God, who hast given birth unto Him Who endured crucifixion on the tree of the Cross for our sake, ever beseech Him that we who commemorate His holy suffering may do His divine will and become heirs to the eternal good things.

O pure Virgin Sovereign Lady, deliver us from all cruel circumstances, entreating Him Who nailed our sins to the Cross, and grant that we may worthily stand at His right hand when He shall come in His glory.

Kontakion of the icon, in Tone VIII:

O ye people, let us make haste to the Virgin Theotokos and Queen, * giving thanks to Christ our God; * and gazing with compunction upon her miraculous icon, * let us fall down and cry out to her: * O our Sovereign Lady Mary, do thou visit this land in the miraculous appearance of thy precious icon, * save our Orthodox hierarchs and all Christians in peace and prosperity, * showing us to be inheritors of the life of heaven. * For to thee do we cry with faith: ** Rejoice, O Virgin, thou salvation of the world!

Ikos: Beholding the most wondrous appearance of the Mother of God, let us ascend to the summit of the virtues and lift our mind up to heaven; for she hath come, traversing the heavens, that she may draw up to the heights those who cry aloud to her saying: Rejoice, O blessed Virgin, chosen by God from among all generations; rejoice, Queen of heaven, Mother of the Lord God, the Creator of all! Rejoice, Object of the angels' most joyous hymnody; rejoice, sight most desired by all the world! Rejoice, immovable foundation of the Faith of piety; Rejoice, most splendid knowledge of grace; rejoice, goodwill of God towards mankind! Rejoice, thou who hast led mortals to God; rejoice, consolation of our oppressed souls! Rejoice, speedy help for all the faithful; rejoice, intercessor given by God to the Christian people, whom do thou earnestly preserve from all misfortunes and evils, that we may cry out to thee: Rejoice, O Virgin, salvation of the world!

ODE VII

Canon I

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Thine image, O Sovereign Lady, which even the angels revere, ever shineth with ineffable grace and power; for today thou dost illumine mortals with its gifts, guiding them to the heavens, and leading them to everlasting life, in thine ineffable goodness, O thou who art full of grace.

The mouths of orators are in nowise able to confess thy godly manifestation, the most glorious arrival of thine icon, and the abyss of thy miracles, O pure one. What then shall we, who are coarse, say? Only: have mercy and save us, O all-merciful Lady!

O renowned helper of the faithful and bestower. of all good things: accept us who fall down in faith and cry out to thee with love: Have mercy upon us, O Sovereign Lady, have mercy upon us; and today, as in the age to come, be thou our helper and aid!

O merciful Mother of God, open unto us today the portals of thy mercy, and snatch us from the jaws of the noetic wolves who would devour us and destroy us utterly. Have mercy, we pray thee, O Lady, have mercy! Turn not away from thy servants who have been put to shame!

Canon II

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.

O the wonder! Thine only-begotten Son, the God of all, preserved thy most pure image unharmed amid the flame, O Mother of God; for it was found, shining with grace more brightly than the sun, illumining the faithful who chant with faith: Blessed art Thou, O God!

O Theotokos, the ranks of heaven rejoice with those born on earth on thy splendid festival. With the light of thy radiance, O most pure one, illumine us who celebrate it and who stand with fear before thy most pure image; and save us all.

O Queen, thou hast given birth in the flesh to the Word of God, the King of heaven, One of the Trinity. Beseech the Godhead, O Sovereign Lady, that victory be granted to our Orthodox hierarchs over all heresies and schisms; and to all the faithful aid, forgiveness of sins and salvation of soul.

In that thou hast given birth to the Benefactor of all, O pure one, with thy light-giving and divine grace cover thy servants, who hymn thee and pray to thee with unwavering faith; protect and preserve us from all the assaults of the enemy.

ODE VIII

Canon I

Irmos: O Thou who dost cover Thy chambers on high with the waters, * Thou Who hast set the sands to bound the sea * and Who upholdest all things: * the sun doth sing Thy praises, * the moon giveth Thee glory, * every creature offereth a hymn unto Thee, * as their Fashioner, throughout the ages.

The excellent ranks of heaven piously reverence thy most pure image, and its most wondrous arrival, O all-pure one, which is shown forth as most glorious under the heavens and hath moved the Orthodox people to lift up their voices in hymnody and glorify thy Son as Creator of all, throughout the ages.

Chanting most glorious hymns today, with devotion we lovingly bow down before thine image, which is revered even by the angels, O Sovereign Lady and Queen. With thy divine grace cover our Orthodox hierarchs, who glorify thee; strengthen them against heresies and schisms, and maintain their authority in peace.

Rejoice, O all-blessed and all-immaculate one, cause of joy! Rejoice, thou who art full of grace, our might, rampart and refuge of salvation! Save us, thy servants, who have no help than thee before God; for in thee do we trust, and thee do we hymn throughout the ages.

Thee do we have, with God, as the sole preserver of our life and our mighty hope of salvation. O tenderly compassionate one, we beseech thee to mediate for us until the end, that we may be delivered from the reckoning which is to come, and may find thy Son and God merciful on the day of judgment.

Canon II

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.**

O thy most glorious wonders, O pure one! For the builders of thy holy church, who were buried beneath the stones for three days, were found alive and unharmed, preserved by thy protection; and they sent up cries of praise to thee, the Queen of all.

Thou gavest life instead of death to one who had died, O Theotokos. Wherefore, O Bride of God, preserve unharmed by the enemy us, who have been slain because of our many sins, and lead us up to the better life, saving our souls.

Today all the faithful are filled with joy and gladness because of thine icon, O Theotokos, for thou hast been revealed to be a cause of life for those in the jaws of death, an ever-flowing fountain pouring forth gifts of healing and imparting salvation unto all.

O all-praised one, accept the supplication of the people who have come together from all places, fittingly to hymn the glorious arrival of the most pure image of thee and the Babe Whom thou didst bear, the true God; and fulfill their petitions.

ODE IX

Canon I

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

Thine icon, O Lady, traveling upright a path through the luminous air, and radiantly traversing invisible ways, moved by God, hath illumined with grace on earth the faithful who cry with faith: Truly thou art higher in honor than all others, O pure Virgin!

In nowise are we able to fittingly adorn the accounts of thine exalted miracles with rhetoric, O pure Queen; we can only pray fervently to thee, that having entreated thy Son, the Master and King of all, Who hath given thee to us as a most glorious helper, He may deem us worthy of His heavenly kingdom.

O thou who art full of the grace of God, accept from us this song of hymnody in thanksgiving for thine ineffable tender compassion, fulfilling those of our petitions which are profitable; and lead us all up to the heights of heaven, for we cry out to thee with faith: Truly thou art higher than all, O all-immaculate Virgin!

All of us, the generations of mortals, joyously call thee blessed, O Theotokos, for thou hast filled us all with joy by the most glorious arrival of thine icon, O most pure one. And bowing down before it today, we entreat thee with compunction: in the age to come, O Lady, forget not to grant thy servants the joy of the elect!

Canon II

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.

Who doth not marvel at the appearance of thy most precious icon, O Lady; who is not amazed? For thou didst send it, as a light-bearing gift, through the air to the land of Russia, which hymneth thee with joy and magnifieth thee with faith.

O Sovereign Lady, who hast given ineffable joy to the world through the manifestation of thy most pure icon; from every grief deliver those who bow down before it with faith and kiss it with fear. O most holy one, save and have mercy upon all, and grant us the kingdom of heaven.

O Sovereign Lady, who hast given birth to God Who is the Lover of mankind, in thy love for us thou hast visited us in thy divine icon; and ever having recourse to it and gazing upon its magnificence, we cry out to thee with compunction: O Theotokos, ever save thine inheritance!

With humble lips have I offered thee this meager hymnody, O most hymned one; but though I am coarse and full of sin, and am unworthy to hymn thee as is meet, yet I trust fervently in thy compassions, in that thou hast given birth to the Savior of the whole world. Disdain this not, O Queen, but accept it and save me.

Exapostilarion of the icon:

Spec. Mel.: “Hearken, ye women ...”:

Honoring thy most pure image, whereby thou hast illumined us, O divine Virgin Maiden, we now celebrate its arrival, receiving, through thy grace and that of thy Son, deliverance from tribulations, misfortunes and dangers, O Mother of God Most High.

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

On the Praises, 4 Stichera of the icon, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O most glorious wonder! * the icon of the Mother of God * hath shone forth universal joy upon us from on high, * and, imparting enlightenment unto all the world, * confirmation of piety, * and salvation for the faithful, * this divine gift hath been bestowed upon mortals. * Rejoicing therein, O Christ, we entreat Thee: ** Save our souls, in that Thou art full of loving-kindness. (Twice)

O most glorious wonder! * The land of Russia hath been honored above all others * by the providence of the Most High! * For it, and none other, hath been deemed worthy, through His grace, * to receive this icon of the Mother of God * as a radiant and heavenly gift * most gloriously sent by God from on high. * And rejoicing therein, O Christ, it crieth out to thee with compunction: ** O Good One, save our souls, in that Thou art full of loving-kindness!

Most gloriously, O Theotokos, * doth thy monastery boast in thee, among all lands, O Bride of God, * for it hath within its walls thy miraculous icon * which was wondrously and most gloriously transported through the air by the angels; * and receiving ineffable healings from it, * we cry out words of thanksgiving unto thee, * entreating thee with compunction: * O most holy Virgin, ** save our souls, in that thou art full of loving-kindness!

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

As once the Imperial City, possessed of thine icon, O most pure Virgin, rejoiced, vanquishing the adversary with the aid of God and thee, so now the land of Russia, having wondrously acquired thine image, O Sovereign Lady, as its aid, doth celebrate with gladness, having been made firm. And thine all-honored monastery is also greatly adorned, having thee, with God, as a protection and a firm bulwark against all the assaults of the enemy. And thy church, O Theotokos, like that of Blachernae of old, shineth with thy most pure image, illumined with most glorious miracles; and, rejoicing spiritually, it holdeth chorus today, O Sovereign Lady, crying out with all the faithful: Rejoice, O most holy Virgin, my majesty and boast and everlasting gladness! Thou makest me rich with all-wondrous miracles and divine gifts; O Lady, thou inexhaustible wellspring of healings, consolation for those amid misfortunes, and protection and salvation of all the faithful

Great Doxology, Troparion, litanies and dismissal. First Hour.

AT LITURGY

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

Come ye faithful, and behold a most glorious sight, looking upon the most pure Virgin, who with reverence shineth forth on high in her most pure image, illumining with grace us who reverently chant: There is none more pure than thee, O Lady!

The mind of each of the faithful is hallowed by thy grace, O Theotokos, and exalted by the wondrous coming of thine icon. Grant unto us, thy servants, who honor it with piety and glorify thee with faith, O Lady, to partake thereof.

O Bride of God, grant that we may tread the heavenly path unassailed, strengthening us to do godly works; that leaving the path of the evil one's wiles by thy help, O Virgin, we may have a share in eternal glory.

With the beams of Christ the true Light, the Creator of the angels, Who shone forth ineffably from thee, O Mother of God, and with thine own grace, illumine the souls and hearts of us who are in darkness. O thou who art full of grace, sanctify us, guiding us to the love of heavenly light.

O thy most wondrous miracle, O Sovereign Lady! For disobeying thy command, a man was caught up in horror from the pinnacle of the church, but, by thy mercy, O all-merciful one, he found himself on the ground, unharmed.

No one hath disobeyed the commands of God as have I, wretch that I am. Wherefore, falling down before thee, I pray, O Sovereign Lady; before I perish utterly, guide me to the path of truth, and save me, O pure one.

O Mother of God, who hast given birth unto Him Who endured crucifixion on the tree of the Cross for our sake, ever beseech Him that we who commemorate His holy suffering may do His divine will and become heirs to the eternal good things.

O pure Virgin Sovereign Lady, deliver us from all cruel circumstances, entreating Him Who nailed our sins to the Cross, and grant that we may worthily stand at His right hand when He shall come in His glory.

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

Today thy most precious icon hath shone forth upon us in the air * like the most radiant sun O Lady, * illumining the world with rays of mercy; * and Russia, reverently receiving it from on high as a gift of God, * doth glorify thee O Mother of God as the Sovereign Lady of all, * joyously magnifying Christ our God Who was born of thee. * Him do thou entreat, O Lady, Queen and Theotokos, * that He preserve all cities and lands where Orthodox Christians dwell, * unharmed by all the assaults of the enemy, * saving those who with faith worship before the all-honored image of Him and thee, ** O Virgin who knewest not wedlock.

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

O ye people, let us make haste to the Virgin Theotokos and Queen, * giving thanks to Christ our God; * and gazing with compunction upon her miraculous icon, * let us fall down and cry out to her: * O our Sovereign Lady Mary, do thou visit this land in the miraculous appearance of thy precious icon, * save our Orthodox hierarchs and all Christians in peace and prosperity, * showing us to be inheritors of the life of heaven. * For to thee do we cry with faith: ** Rejoice, O Virgin, thou salvation of the world!

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)

Brethren: verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the 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)

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.