

THE 23rd DAY OF THE MONTH OF JULY
SERVICE TO THE MOST HOLY THEOTOKOS,
CHANTED BEFORE HER WONDER-WORKING ICON OF POCHAEV
AT LITTLE VESPERS:

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

The day of thy feast hath dawned, O most pure one! The most splendid day of our joy is come! Come, ye choirs of monastics! Come, all ye faithful people! Let us hymn the Mother of God with a pure heart, and glorify her wonders revealed on Mount Pochaev! **(Twice)**

Great is the power of thy miracles, O Theotokos! For, as many as have called upon thee hast thou saved from grievous infirmities; the faithful hast thou made steadfast by thine apparitions, and thou hast turned unbelievers to the Faith.

We call the Mount of Pochaev blessed, like Sinai and Tabor; and we honor the church of the Lady which standeth here, like the church of Blachernae: for things like those accomplished in those places have been wrought in the Monastery of Pochaev, in that the glory of the Ever-virgin hath been made manifest here.

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

Thou art the portal of heaven, the surety of our salvation, and the confirmation of the Orthodox Faith, O most pure Theotokos! Wherefore, trusting in thine intercession, we, thy servants, have come down together to form a single choir; we bow down before the footstool of thy feet, and entreat enlightenment and salvation for our souls.

On the Aposticha, these Stichera, in Tone I:

Today compunction of heart and repentance for sins is offered up by Christians before the throne of the most pure Virgin; for she beseecheth Christ God on our behalf.

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

Here we behold thy prophecy fulfilled, O Lady; for all generations joyfully call thee blessed. Wherefore, with the righteous Elizabeth we cry out to thee: Blessed art thou among women, and blessed is the Fruit of thy womb!

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

Truly blessed is the womb which bore Thee, O Lord, and the breasts which Thou didst suck! Help us, who celebrate the festival of thy most pure Mother, to bear Thee in our hearts, that, in accordance with Thy word, we also may share in this blessedness.

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

Rejoice, O most blessed Virgin Theotokos! Rejoice, swift hearkening to those who pray! Rejoice, terror of demons and refuge of the penitent! Rejoice, O thou who hast given all a well-spring of grace in thy miraculous image in the Lavra of Pochaev!

Troparion of the holy icon, in Tone V:

Before thy holy icon, O Virgin Theotokos, * they who pray are deemed worthy of healings, * and receive knowledge of the true Faith, * and rout the assaults of the Hagarenes. * Wherefore, for us who fall down before thee, * do thou entreat remission of sins; * and enlighten our hearts with thoughts of piety, * and offer up supplication before thy son ** for the salvation of our souls.

AT GREAT VESPERS:

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

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

Come, ye assemblies of Russia! Ye faithful of all nations, gather together! Let us go up to Mount Pochaev, to the house of the Mother of God; and let us gaze upon the place of her footprint, where of old she appeared in a pillar of fire; and with faith let us receive sprinkling from the spring which floweth forth therefrom, and let us bow down before her wonder-working icon, asking forgiveness of our transgressions and great mercy for our souls. (Twice)

We hasten to thine assistance, O most pure one, and hymn the miracles wrought by thee in the Monastery of Pochaev; for there the blind and the lame joyfully receive healing, the demonized are loosed from possession, and the dead are resurrected; and there is no heart so hard that it will not be moved to compunction at the sight of thy shrine. But confirm thou the good will of those who pray to thee, O all-praised one, and grant our souls great mercy!

Rejoice, O Theotokos, who art full of grace, gazing down upon thy flock from the heavens, receiving hymnody from the angels, regarding the tears of compunction shed by us, and hearkening to the prayerful sighs of our souls; for they, more than the eloquence of words, move thee to tender compassion, to grant our souls great mercy.

And 4 Stichera, in Tone IV:

While kissing thine icon, O Lady, and bowing down before the print of thy foot, mindful of the many instances of thine aid, we find no words fit to glorify thee; but offering thee reverent tears in silence, we feel ourselves to be standing before thy glory in heaven. Do thou save those who magnify thee! (Twice)

Peter and his friends, beholding the transfiguration of the Lord on Mount Tabor, and delighting in the splendor of His glory, cried out to Him thus: It is good for us to be here, O Lord! And, assembled on the mount where the Mother of God appeared, O brethren, let us say the same, mindful of the transfiguration of her glory which took place here. And let us cry out to her in compunction: Do thou save those who magnify thee!

On a precipice in the wilderness didst thou first appear, O Lady, prefiguring with the light of fire the enlightenment of the faithful here, and calling to men's minds the bush which burnt yet was not consumed; and in later times from heaven thou didst reveal to the monks of Pochaev a vision of thine aid, like thy protecting veil which was seen by Andrew of old. Do thou illumine also with spiritual light us who pray, and save us who magnify thee!

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

O blessed Virgin Theotokos, thou impassible gate which was mystically sealed: accept our supplications, and offer them to thy Son and God, that through thee He will save our souls.

Entrance with censer. Prokeimenon of the day. Three Lessons:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed unto Harran, and came to a certain place and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed, and beheld 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, the God of Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and to the south, and to the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed. And behold, I am with thee to preserve thee continually in all the way wherein thou shalt go; and 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 BOOK OF EXODUS

Moses came to Horeb, the mountain of God. And an angel of the Lord appeared to him in flaming fire out of a bush, and he saw that the bush was burning with fire, yet the bush was not consumed. And Moses said, "I will go near, and see this great sight, why the bush is not consumed." And when the Lord saw that he drew nigh to see, the Lord called to him out of the bush, saying, "Moses, Moses!" And he said, "What is it?" And He said, "Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground." And He said, "I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob." And Moses turned away his face, for he was afraid to gaze at God. And the Lord said to Moses, "I have surely seen the affliction of My people that is in Egypt, and I have heard their cry caused by their taskmasters; for I know their affliction. And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey."

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 way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me, “This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same.” And He brought me in by the way of the gate that looketh northward, in front of the house; and I looked, and, behold! the house was full of the glory of the Lord.

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

Thou dost ever pour forth torrents of healing upon the faithful who have recourse to thy healing footprint, O Virgin Bride of God. For freely dost thou pour forth healings richly and abundantly therefrom upon the afflicted: the blind thou showest forth as clear-sighted; the many lame who have recourse unto thee hast thou set aright, and thou hast restored the paralyzed, unto all granting those requests which are conducive to salvation, and great mercy to our souls.

Come, ye who love the feasts of the Church, let us glorify the miraculous appearance of the icon of the Mother of God on the Mount of Pochaev; for it hath shone forth most gloriously and divinely in the Pochaev Monastery, shedding the inexhaustible grace of miracles upon all. Wherefore, with mouth and heart, with hymns and spiritual songs, let us radiantly celebrate on this holy day with all who make haste to the Mount of Pochaev.

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

O ye people of Russia, chant a new hymn unto the Queen, the Mother of God, who hath wrought a miracle more recent than all the miracles of old, on the Mountain of Pochaev; for she struck down the mighty bolts of the Moslems launched at it by the Tatars, turning them back upon the heads of those who loosed them; and she hath girded the weak about with strength from on high, and exalted those of low degree. To her let us send up songs of victory, and, falling down, let us cry: O our fervent helper, Mother of the Lord Most High: glory be to thee!

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

Who can speak of thy powers, O Theotokos, thou healing well-spring of Pochaev? For, overflowing with inexhaustible gifts, thou workest many and supra-natural healings, curing not only the ailments of the body, but also washing away the passions of our souls; and thou grantest great mercy unto all.

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

Moved to compunction by thy miracles, O Theotokos, unbelievers have confessed the Orthodox Faith, and heretics have renounced their heresy and united themselves to the flock of the Church; the possessed have been freed from the tyranny of the demons, and hardened hearts have been humbled. Wherefore, illumine also our souls with repentance, granting us great mercy.

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

After the deliverance of thy Lavra from the infidels, O Lady, the Orthodox people joyfully received thine icon, as of old the life-creating Cross of thy Son was received after its Persian captivity. Wherefore, the healings worked through it have multiplied. Deprive us not thereof who pray to thee, but grant our souls peace and great mercy.

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

He Who sitteth upon the cherubim and is hymned by the seraphim was well pleased to be born of the Virgin's womb; and to call upon her in prayer, as the Mother of God, He hath taught us, Who of old, in Cana of Galilee, accepted her entreaties on behalf of the people, and ever since fulfilleth our petitions for her sake. Come, therefore, ye Christian people, to the site of the miracles of the most holy Theotokos; and, pouring forth your supplications before her icon, be ye steadfast in unwavering faith, that we may receive great mercy therefrom.

After the blessing of the loaves, this Troparion of the holy icon, in Tone V:

Before thy holy icon, O Virgin Theotokos, * they who pray are deemed worthy of healings, * and receive knowledge of the true Faith, * and rout the assaults of the Hagarenes. * Wherefore, for us who fall down before thee, * do thou entreat remission of sins; * and enlighten our hearts with thoughts of piety, * and offer up supplication before thy son ** for the salvation of our souls. **(Thrice)**

AT MATINS:

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

Before thy holy icon, O Virgin Theotokos, * they who pray are deemed worthy of healings, * and receive knowledge of the true Faith, * and rout the assaults of the Hagarenes. * Wherefore, for us who fall down before thee, * do thou entreat remission of sins; * and enlighten our hearts with thoughts of piety, * and offer up supplication before thy son ** for the salvation of our souls. (Thrice)

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

The Theotokos ever hearkeneth to the supplications of Christians, who, from all the ends of the earth, send up the cry of their entreaties. She chose the Mount of Pochaev as the place of her appearance; and therefore Christians hasten to be there. Turn not away from their pleas, O Lady, but be thou the intercessor for righteous and sinful alike.

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

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

Open wide thy gates, O holy Lavra of Pochaev, and receive the countless people who come, yearning to kiss with compunction, the holy icon of the Sovereign Lady, and who with the monastic brotherhood offer up fervent supplications to Christ God, that, through the prayers of the Ever-virgin, His Mother, He may be merciful to His servants.

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

Polyeleos, and this Magnification: We magnify thee, O most holy Virgin, and we honor thy precious icon, which thou hast glorified on Mount Pochaev from of old.

Selected Psalm verse:

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

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

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

Today the Church offereth thee thanks for all thy miracles wrought on the Mount of Pochaev, O Lady. Wherefore, bless thou from heaven thy people who have come together; make chaste our mind, help thou to set our life aright, and offer up entreaty unto God for the salvation of our souls, we beseech thee.

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

Then, the Song of Ascents, the first antiphon of Tone IV:

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

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

Let every breath ...,

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

At that time: Mary arose in those days, and went into the hill country with haste, into a city of Judea; And entered into the house of Zacharias, 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 Saviour. 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 V:

Come, ye assemblies of Russia! Ye faithful of all nations, gather together! Let us go up to Mount Pochaev, to the house of the Mother of God; and let us gaze upon the place of her footprint, where of old she appeared in a pillar of fire; and with faith let us receive sprinkling from the spring which floweth therefrom, and let us bow down before her wonder-working icon, asking forgiveness of our transgressions and great mercy for our souls.

The canon, the acrostic whereof is: “O Theotokos of Pochaev, save and preserve Orthodox Russia!”, in Tone VIII:

ODE I

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

Let us hymn the Mother of God, O ye faithful, offering our supplications unto her, and bowing down before her wonder-working image with faith and love.

O Lady, spurn not our poor praises and disdain not our sinful poverty, but, in that thou art the good Mother of the Good One, accept the people who fall down before thee.

The Mount of Pochaev, which before was gloomy and remote, hath by thine appearance become like unto Sinai, O Lady; for there the fire which consumed not the bush prefigured thee, and here thou thyself hast appeared to Christians, seen in the midst of the fire.

Blessed were your eyes, O herders of sheep, which beheld the Lady on Mount Pochaev and were thereby deemed worthy of the portion of the shepherds of Bethlehem! Wherefore, blessed also are the Christians who have not seen this, yet worship with faith in this place.

O ye generations of Russia, and ye faithful of every nation: assembling at the site of the appearance of the Lady, let us worship before her wonder-working image; let us weep over our own sins, and rejoice in the tender compassion of the Lord.

A pillar of fire revealed thee to the monks and shepherds, O Lady. Instill thou the fire of zeal in our souls, that we may preserve the true Faith, turn away from every heretical word, and uproot the deception of sin from our hearts.

Katavasia: I shall open my mouth ...,

ODE III

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

The Christ-loving Anna received thine icon, O Lady, from the hand of the holy hierarch, as a sacred gift, the reward of her hospitality; and seeing the healing thereby of her brother who had been born blind, she gaveth it to the Monastery of Pochaev for the common good.

Let us kiss the Pochaev icon of the most pure Theotokos, O faithful, and, offering repentance for our sins, let us ask of the Lady deliverance from want and help in all good undertakings.

The miraculous icon of the Theotokos appeared on holy Mount Pochaev as a most beautiful blossom on a tree of goodly foliage. O ye faithful, ask that the gift of tender compassion, needful for our life, be given you, in accordance with Christ's words.

That which is necessary for this transitory life, O brethren, is of little value; yet even these things doth the Lord give us, by the entreaties of His Mother. Yet He blesseth and rewardeth with eternal joy in heaven those who endure more than these. Pray thou, O Lady, that He grant it also unto us.

The Church of Pochaev, which sheltereth the miraculous print of thy foot and preserveth thine icon, O Theotokos, is as the entrance to heaven for the faithful. O Lady, help those who pray therein to put aside earthly cares, to desire the one thing needful, and to ask therefore in fervent prayer.

O the madness of the iconoclasts, who removed thine icon from the Monastery of Pochaev, O Lady, and, subjecting it to mockery, straightway brought down upon themselves the punishment of God! For they were seized with great terror when one of the women among them was chastized with demonic possession.

The Sessional Hymn of the holy icon, in Tone VI:

A river abundant in flow is not accustomed to tranquility, neither is it able to halt the rushing of its waters; thus also thy supplications, ever offered up for the people,

O Sovereign Lady, never cease, but preserve the righteous from falling into sin, and raise the fallen up to repentance; and they impart to us who worship before thine image the twofold grace of compunction, and move us to cry out to thee with the Archangel and Elizabeth: Blessed art thou among women, and blessed is the Fruit of thy womb!

ODE IV

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

When the day and hour of the return of thine icon to the Monastery of Pochaev by the iconoclasts who had held it captive arrived, the venerable Job and the brethren rejoiced, kissing it; and now the Christians who come to thy monastery at every day and hour bear witness before it of the same joy and faith.

I, a sinner enslaved to slothfulness, O Lady, ever anger the good God by my sins; nor do I dare to lift up mine eyes to Him, but fall down before thy miraculous image, before which the penitent have through thee received forgiveness; and I cry aloud: By thine intercession move the Lord, thy Son, to take pity on me!

Can a man be so foolish and hard of heart as to not be converted when moved to compunction in the Church of Pochaev, standing and worshiping before thy shrines, O Lady, pondering the miracles wrought through them, and seeing the people praying with faith?

Many of the blind and the lame who have received healing before thine icon are seen, O Lady; and the dumb and the mute are heard lifting up their voices. And there the possessed, drinking of the water which floweth from thy footprint, are freed from demons. Wherefore, accept also mine entreaty, that I may be freed from demonic passions and ever contemplate the light of Christ's salvation.

While held captive in a prison in the land of the Turks, a monk was transported through the air to the Mount of Pochaev by thy power, O Lady; therefore, now, on the feastday of thy glory, do thou also free me therefrom, who languish in the fetters of the passions, and enroll me among the choir of those who hymn thee with faith and love.

Having hastened to thy miraculous image and washed himself in the water which floweth from the print of thy foot, O Lady, the young man who was bowed down with sickness was straightway healed; a blind maiden, conducted thither, recovered her sight; and a babe who had died prematurely was raised from the dead. Therefore, from deathly despondency lift me up who fall down before thee, and open thou the eyes of my soul.

ODE V

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

Though I am the most sinful of all the people who fall down before thine icon, O Lady, and though all have surpassed me in their faith, yet deprive me not of thine assistance, wretch that I am, O thou who hast revealed an abyss of mercies in thy monastery.

As thou showest thyself to be merciful to all who call upon thee, thou hearkenest to those who venerate thine icon in spirit afar off; and thus thou didst raise a certain child from the dead, at the supplication of his grandmother. And now, O Lady, be thou readily entreated by all who pray to thee from all parts of the earth.

Behold, O Lady, the great multitudes of people who, hastening to thy holy mountain, seek to receive thy mercy: the faithful and those of little faith, the righteous and sinners; and with them those foreign to the Church are thrown together. Wherefore, have mercy upon all, and reveal thou the light of the true Faith unto all, for their salvation.

Why do I, a sinner, bowing down before the most pure Mother of God and promising to correct my life, turn again to my former transgressions? Woe is me! Am I not more wicked than the infidel Hagarenes who, offering repentance on Mount Pochaev, became good Christians?

Though the Moslem Turks who laid siege to thy holy monastery were cruel, O Lady, and though they dared to loose their bolts at thee when thou didst appear in the sky, yet when their arrows were turned back upon their heads, with contrite hearts they confessed thy power.

Beholding thee in the heavens with the venerable Job, O Lady, when the Hagarenes were cast into confusion and fled, the monks of Pochaev chanted a fitting hymn unto thee, rendering fervent thanks to thee and thy favored one.

ODE VI

Irmos: O Thou that putteth on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

The Hagarenes who beheld thee in the heavens, O Lady, asked one another: What is this awesome vision? And some, cast into confusion, slew one another; while others, accepting the faith within their hearts, demanded baptism, after which they remained monks for the rest of their lives, hymning thy power.

With spiritual gifts enrich thou the monks and layfolk who believe in thine assistance, O Lady; and enlighten and illumine those of little faith, as once thou didst bring to the knowledge of Christ the Hagarenes who knew Him not.

Having returned to the Turkish land, the Hagarenes preserved the memory of thine aid, O Lady, and handed down the memory of thine apparition to their children. How much more, then, ought we Christians to remember the miracles thou hast wrought on the Mount of Pochaev?

Falling down in thought before thine image, the man who had fallen into a deep well was saved from certain death, and rescued unharmed from its depths, he proclaimed thy loving-kindness.

Even I have wished to emulate the faith of the people thou hast saved; even I have desired to receive thine aid in my life; but my faith is not sufficient, because of the multitude of my transgressions. Wherefore, strengthen it in me who cry out to thee, O Lady: I believe! Help thou mine unbelief!

The pit of the errors of the Latins engulfed the Monastery of Pochaev for one hundred and ten years; but with thine aid it was once more raised up to the summit of Orthodoxy and declared a Lavra. Therefore, preserve it unshaken in the Orthodox Faith, even until the hour of the Second Coming of thy Son and God.

Kontakion of the holy icon, in Tone I:

O Theotokos, thine icon of Pochaev * hath been shown to be a well-spring of healings * and the confirmation of the Orthodox Faith. * Wherefore, from misfortunes and temptations free us who have recourse to it; * and preserve thy Lavra unharmed; * establish Orthodoxy in the surrounding lands; * and remit the sins of those who pray to thee: ** for whatsoever thou desirest, thou canst do.

Ikos: **A**rise from your graves, O ye monks of Pochaev, and tell us how many miracles of the most holy Theotokos ye have beheld and witnessed: how the dead were restored to life before her icon; how the demons fled from the people they were tormenting; how the afflicted were healed there; how the unbelieving found faith; how blasphemers repented there. For these things were marvelous to men and angels. And, mindful of all these things which have taken place and which occur even to this day, we fall down in prayer before the holy icon of the most pure Mother of God with fear and compunction, and say: O abyss of mercy and treasury of beneficence, loose the sins of those who pray to thee: for whatsoever thou desirest, thou canst do.

ODE VII

Irmos: **T**he Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: ‘O God of our fathers, blessed art Thou.’

The Orthodox people offered up the chanting of the Akathist hymn before thine icon, O most pure one, when the Monastery of Pochaev was returned to the Church at the command of the Emperor. Wherefore, ask thou remission of our sins, and aid us who pray to thee in the struggle against the enemy.

Pray thou that the soul of autocrat Nicholas the First be granted repose, O Lady, together with those of all who labored for the return of thy Lavra from captivity by the heretics; and grant oneness of mind and peace to us who have recourse unto thee.

To those who govern now be thou merciful, O Lady, and speak peace in their hearts for the Church, subduing beneath their feet all adverse enemies and foes.

Before thine icon, now returned to the Orthodox Christians, O Theotokos, the faithful are again wont to receive healing; for a year had not passed from that day when thou didst glorify the Church of Christ with four miracles, for the consolation of the people.

The paradise of heaven do thou grant, O Lady, unto us who honor thy holy Lavra as an earthly paradise and hymn thy mercy with fervent faith.

Abraham beheld the day of the Lord from afar and rejoiced, and lived in expectation of that day; and beholding thy Church of Pochaev from afar, a certain lame woman, filled with hope in thine aid, was straightway healed, and, leaping up like a hart, she hastened to thy monastery.

ODE VIII

Irmos: The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

To a demonized woman who had come to the city of Kiev from the Ural region the Theotokos appeared with the venerable Job and summoned her to the Mount of Pochaev, where, having given her healing, she taught her to glorify her aid.

Having washed his eyes in the Pool of Siloam at the command of Christ, the man born blind received his sight; and having washed with water from the footprint in the Church of Pochaev, the blind maiden recovered her sight. Wherefore, O Lady, heal us also who are blinded by the passions, and who with faith sprinkle ourselves with water from the print of thy foot.

Seeing this maiden healed, her grandmother straightway cast off the error of the Uniates and confessed the Orthodox Faith. Therein also establish us, thy servants, O Lady.

The people of God, hastening to thy mountain, O Lady, make there vows to undertake feats of piety, which do thou help them to fulfill, O Theotokos.

The angels in heaven unceasingly hymn thy glory, O Theotokos, and men on earth cease not to hasten to thine assistance. Disdain not their sighs, in that thou art good, and hearken all the more to their supplications in the place of thine appearance.

Great is the power of thine assistance, O Lady, for the sake of which thy Son and our God granteth forgiveness to sinners, strength to those who struggle, and consolation to the despondent.

ODE IX

Irmos: Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

Christians do not only make their way one by one to the Mount of Pochaev, but a great concourse of the faithful, having come together from the sacred city of Kiev, confessed the help they had received from that miraculous icon in the year of the plague, and, having painted a copy thereof, they brought it to the holy Lavra.

Therefore, even in years to come, save us, O Lady, from deadly contagion and civil strife, from famine and fiery conflagration; for, lacking strength in our souls, we, uncomprehending, are filled with despair amid tribulations.

The southern reaches of the Russian land preserve the Pochaev icon of the holy Lady and her holy Lavra as the diadem of the realm, and boast therein; and the northern parts also requested a wonder-working copy of this same Pochaev icon through the entreaties of the monks in the city of Tobolsk.

O Lady, free the Russian land from misfortunes and temptations, in that it is the boundless footstool of thy mountain; and preserve it in piety to the end of time.

Now that there are those who shamelessly lift up their blasphemous voices in the midst of Christian society, O Theotokos, let not thy servants fall into their errors, but ever kindle unwavering faith in our hearts.

Behold, the time has come for help from the most holy Theotokos, as pitfalls increase in number! Lo! now is the time for us to sigh unto her, O brethren! Let us therefore say from the depths of our heart: O Lady, O Sovereign Lady, help thou thy people!

Exapostilarion of the holy icon:

Spec. Mel.: “Thy bridal-chamber do I behold ...”:

Wondrous was the sight of the most holy Virgin in the pillar of fire, who hath made known to us countless miracles through the icon of Pochaev! Let us awake, then, out of the sleep of sin that we may beg with tears for correction of our life; and let us bow down with faith today before the Mother of God.

On the Praises, 4 Stichera of the holy icon, in Tone IV:

O ye people, let us hymn the most holy and pure Virgin, who of old appeared to shepherds on Mount Pochaev, and now worketh good for the whole world from thence; for the Lady knoweth to fulfill our requests which are for that which is good, to season our hearts with compunction, and to preserve her servants from misfortunes and evils. (Twice)

Disdain not us sinners, O Mother of tender compassion, and turn not away from us on account of our little faith; but by thy gracious help do thou increase our faith, and teach thy servants to offer unto thee the sacrifice of praise.

The blind, the lame and the crippled who fall down before thy holy icon hast thou healed by the almighty activity of thine intercession, O Theotokos; thou hast expelled demons which were tormenting the people, and hast revealed the Orthodox Faith to Hagarenes and heretics. Wherefore, spurn not our supplications, O most immaculate one, but fulfill our petitions which are conducive to salvation.

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

The Mount of Pochaev doth boast in thy signs, O Lady Theotokos, and every Christian nation confesseth thy power, because of which unbelievers have become Orthodox, sinners have come to repentance, and the slothful have been roused to spiritual activity. Teach us to emulate them, O good one, move us to render thanks unto thee with fervor, and ever prompt us to chant the glory of thy Son and our God, Who is One of the Holy Trinity.

Great Doxology, litanies, and dismissal.

AT THE LITURGY:

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

The Christ-loving Anna received thine icon, O Lady, from the hand of the holy hierarch, as a sacred gift, the reward of her hospitality; and seeing the healing thereby of her brother who had been born blind, she gaveth it to the Monastery of Pochaev for the common good.

Let us kiss the Pochaev icon of the most pure Theotokos, O faithful, and, offering repentance for our sins, let us ask of the Lady deliverance from want and help in all good undertakings.

The Church of Pochaev, which sheltereth the miraculous print of thy foot and preserveth thine icon, O Theotokos, is as the entrance to heaven for the faithful. O Lady, help those who pray therein to put aside earthly cares, to desire the one thing needful, and to ask therefore in fervent prayer.

O the madness of the iconoclasts, who removed thine icon from the Monastery of Pochaev, O Lady, and, subjecting it to mockery, straightway brought down upon themselves the punishment of God! For they were seized with great terror when one of the women among them was chastized with demonic possession.

The Hagarenes who beheld thee in the heavens, O Lady, asked one another: What is this awesome vision? And some, cast into confusion, slew one another; while others, accepting the faith within their hearts, demanded baptism, after which they remained monks for the rest of their lives, hymning thy power.

With spiritual gifts enrich thou the monks and layfolk who believe in thine assistance, O Lady; and enlighten and illumine those of little faith, as once thou didst bring to the knowledge of Christ the Hagarenes who knew Him not.

Even I have wished to emulate the faith of the people thou hast saved; even I have desired to receive thine aid in my life; but my faith is not sufficient, because of the multitude of my transgressions. Wherefore, strengthen it in me who cry out to thee, O Lady: I believe! Help thou mine unbelief!

The pit of the errors of the Latins engulfed the Monastery of Pochaev for one hundred and ten years; but with thine aid it was once more raised up to the summit of Orthodoxy and declared a Lavra. Therefore, preserve it unshaken in the Orthodox Faith, even until the hour of the Second Coming of thy Son and God.

After the Entrance, Troparion of the holy icon, in Tone V:

Before thy holy icon, O Virgin Theotokos, * they who pray are deemed worthy of healings, * and receive knowledge of the true Faith, * and rout the assaults of the Hagarenes. * Wherefore, for us who fall down before thee, * do thou entreat remission of sins; * and enlighten our hearts with thoughts of piety, * and offer up supplication before thy son ** for the salvation of our souls.

Glory ..., Both now ..., Kontakion of the holy icon, in Tone I:

O Theotokos, thine icon of Pochaev * hath been shown to be a well-spring of healings * and the confirmation of the Orthodox Faith. * Wherefore, from misfortunes and temptations free us who have recourse to it; * and preserve thy Lavra unharmed; * establish Orthodoxy in the surrounding lands; * and remit the sins of those who pray to thee: ** for whatsoever thou desirest, thou canst do.

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 shewbread; 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 cherubims of glory shadowing the mercyseat; 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 rich among the people shall entreat thy countenance.

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

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as he spake 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.

N.B.: We chant this service on the 23rd of July, when the vision of the Mother of God was seen over the Church of Pochaev and put the Moslems to flight, in the year 1675. There is also a veneration of the miraculous Pochaev icon on the feast of the Nativity of the most holy Theotokos, and a veneration of her footprint on Friday of Bright Week. Yet on these days we perform the service according to the Menaion and the Triodion.