

*27<sup>th</sup> Sunday after Pentecost*  
*Commemoration of the Finding of the Wonder-Working Icon of the Most Holy Theotokos*  
*Known As the Kursk-Root Icon of the Sign*

VESPERS: Tone 2

P. Regular Beginning  
 C. Lord I have cried...

1. Come let us adore the **Word** of God,/ begotten of the Father before the **world** began,/ and **incarnate** of the Virgin **Mary**./ For of His own will He suffered the Cross and submitted to **burial**./ He also rose from the dead and saved me, an **erring** man.
2. Christ, our **Saviour**,/ blotted out the bond that pledged us to the **decrees** of the law/ by nailing it **to** the Cross,/ and He put down the **dominion** of death./ We worship His Resurrection on the **third** day.
3. In common with the Arch**angels**/ let us praise the Resurrection of Christ./ He is the Deliverer and **Saviour** of our souls./ And He will come again in dread glory and great **power**./ to judge the world He **fashioned**.
4. The angel proclaimed Thee, O Master, crucified and **buried**,/ and he said to the **women**:/ 'Come and **see** the place where the **Lord** lay./ For He is risen as He said, because He is **Almighty**./ Therefore, we worship Thee Who alone art **immortal**:// Have mercy upon us, O Christ, Thou **Giver** of life.

Stichera for the Kursk-Root Icon (Tone 8)

5. O all-hymned Virgin, immaculate Mother of **God** the Word,/ angels' astonishment, help of **Christians**/, be thou unto us an unassailable wall against the assaults of enemies, visible and **invisible**,/ stretching forth unto thy Son thy hands which **held** God,/ destroying by thine almighty supplication the counsels of the **impious**./ and revealing the sign of thy mercy **unto** us.
6. O Lady Theotokos, our **hope** unashamed,/ bowing the knee of our **hearts** at this time,/ we cry to thee in **compunction**:/ The Russian land, which of old was **called** thy home,/ do thou snatch from the hands of the **devil**,/ stretching forth unto thy Son thy hands which **held** God,/ by thy supplication consuming all the dominion of the **enemy**./ and revealing the sign of thy mercy **unto** us.
7. O thou **joy** of all joys!/ Most sweet consolation of those who **sorrow**!/ Surety of sinners! Salvation of the **faithful**!/ Lead us to the heavenly Kingdom, compensating for our weakness with thine **intercession**;/ intercede for us before the dread **judgment** seat of Christ,/ delivering us from everlasting **torment**./ and revealing the sign of thy mercy **unto** us.

8. O wondrous tidings! O most **glorious** sight! / An icon of the Theotokos hid **within** a grove, / and pouring forth a spring of living water ever flowing to life **eternal**! / Wherefore, having found it, let us form a chorus, and, clapping our hands with gladness, **let** us cry: // Rejoice, O most blessed one, for thou hast come unto **us** who are poor!
9. **Sanctified** by the **wood** of the Cross, / the trees of the forest pay homage to the immaculate Mother of Him Who stretched forth His hands **upon** the Tree; / for they preserved the image of thy **face** most pure, / that when it was wondrously **discovered**, / the Church might be robed in its **comeliness**, // and the faithful be partakers of **grace** divine.

(Tone 3)

10. O all ye generations of the earth, bless Mary the Theotokos: / Ye **righteous** and sinners, form one **choir** for her; / ye **virgins**, hymn the ever-Virgin, the boast of **virginity**; / ye **mothers**, praise the Mother of our Creator and God; / ye **elders**, bow down before her who gave flesh to the **Ancient** of Days; / ye **babes**, glorify her who holdeth the pre-eternal Infant **in** her arms; / ye **poor**, magnify her who doth possess a wealth of **mercy** and grace; / ye **kings**, exalt the Queen of **heaven** and earth; / and **kissing** her precious image, let us **cry** out: // Rejoice, O inexhaustible joy and **salvation** of our souls!

Glory... (Tone 1)

**Forming** a most festive **choir** today, / come ye, let us hymn the Virgin Theotokos; / and, kissing her most pure image, **let** us cry: / O most holy Mistress, deliver thy heritage from cruel enemies, and strengthen the faithful in the **doing** of good, // entreating thy Son and **God** for all.

Both now & ever... Dogmatikon (Tone 2)

At the coming of grace, the shadow that is the law **passed** away. / Just as the bush that burned was **not** consumed, / so hast **thou**, Virgin, given birth and **Virgin** remained. / Gone was the **Pillar** of fire, / and lo, in its stead the Sun of Righteousness **shone** forth. // Behold, instead of Moses, Christ, the **salvation** of our souls.

- P. Wisdom. Aright!  
 C. O Joyful Light...  
 P. Prokimenon. The Lord is King...  
 P. Wisdom!

R. The reading from the Book of Genesis (28:10-17)

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt be spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be

blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

R. The reading from the Book of the Prophet Ezekiel (43:27-44:4)

And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings: and I will accept you, saith the Lord God. Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

R. The reading from the Book of Proverbs (9:1-11)

Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased.

P. Augmented Litany

R. Vouchsafe...

P. Litany of Fervent Supplication

C. Litya

*First sticheron is that of the Temple followed by:*

Sticheron for the Icon (Tone 1)

Come, all ye peoples of our **n**ative land,/ let us hasten to the **t**emple of the Lord;/ let us praise the all-hymned **M**other of our God,/ and bow down before her most pure **i**mage in faith,/ for it hath now been **g**iven to the Russian land as a pledge of **s**alvation./ Wherefore, radiantly keeping the **f**east thereof,/ let us unceasingly cry out to the **T**heotokos:/ Rejoice, ready help of the world, thou joy and **s**alvation of our souls!

Laying aside all **earthly** care,/ and forsaking the **vanity** of the world,/ let us lift up our eyes unto the **holy** hill,/ from whence **cometh** our help;/ for **lo!** The Queen of heaven, standing at the right hand of her **Son** and God,/ doth pray without **ceasing**./ **Wherefore**, let us, who have been delivered from mis**fortune**/ through her intercession, be glad, **saying**:/ **Rejoice**, our fervent **helper**,// thou **salvation** of our souls!

(Tone 2)

Let us be filled today with **great** joy,/ and giving thanks with compunction let us cry in fear and **trembling**:/ Why is this granted to us, that the Mother of our God hath **come** to us?/ For lo! Her healing icon abideth **in** our midst,/ and we dare to touch it, to bow down **before** it,/ to kiss it, and to offer entreaty to its **prototype**,/ as to one who is truly **with** us./ Wherefore, marveling at her condescension, **we** cry:// Rejoice, O Virgin Theotokos, **full** of grace!

(Tone 7)

**Come**, all ye who labor and are heavy **laden**;/ **come**, ye who **weep** and mourn;/ **come**, ye who have lacked **patience**;/ **come**, ye poor and **afflicted**!/ Fall **down** before the icon of the all-pure **Virgin**,/ and **receive** ye, each according **to** his need;/ for **lo!** The all-hymned Theotokos giveth all to each **abundantly**./ **She** is the healing **of** the infirm,/ the most sweet consolation of **those** who grieve,/ the **forgiveness** of sinners and the **salvation** of all// who have recourse to **her** in faith.

G/B... (Tone 6)

When the fullness of **time** shall come;/ when the trumpet of the **archangel** shall sound;/ when the thrones of judgment **shall** be set,/ and the rivers of fire make a **fearsome** noise;/ when the dead arise and the living are **caught** up,/ and the sign of the Son of man shall appear in **heaven**,/ all the inhabitants of the **earth** shall weep,/ and all the powers of heaven shall be **shaken**./ Then shall the Virgin Theotokos, the salvation of sinners and hope of the **hopeless**, appear,/ standing at the right hand of the Judge, stretching forth her most pure hands **to** her Son,/ mercifully bedewing her **cheeks** with tears,/ and delivering from everlasting torment those who call upon her all-**hymned** name./ Therefore, brethren, let us now make haste, and delay not in approaching the Theotokos,/ that she, upon whom we place **all** our hope,// may help us at that **dreadful** hour.

P. *Litya prayers in back of Church*

APOSTICHA: (Tone 2)

1. Thy Resurrection, O Christ,/ has given light to **all** the earth/ and has **called** up Thy **creature**:// Therefore, glory to Thee, O **Almighty** God.

V. The Lord is King,/ and hath put on glorious **apparel**.

2. Through Thy rood, O **Saviour**,/ Thou hast done away with the **curse** of the tree,/ and through Thy **burial** Thou hast put down the **dominion** of death,/ and Thou hast enlightened mankind by Thy Resurrection./

Therefore we **cry** to Thee:// Glory to Thee, O Christ, our God, the **Giver** of life.

V. He hath made the world so sure/ that it **cannot** be moved.

3. Thou, O Christ, didst appear, nailed **upon** the Cross/ having changed the beauty of created things./ And in **cruelty** the soldiers pierced Thy **side** with a lance;/ while the Jews begged that Thy **tomb** might be sealed,/ for they both had no faith in Thy **power**./ But Thou, O Lord, for Thy mercy's sake hast submitted **to** the tomb/ and hast risen on the **third** day.// Therefore, unto Thee be **glory**.

V. Holiness becometh Thine house/ O Lord, **forever**.

4. Of Thine own will Thou, O Christ, the **Giver** of life,/ for the sake of mortal man hast endured Thy **passion**/ and hast descended into hell, in mighty **power**,/ snatching as it were from the jaws of a great monster those who **awaited** Thee there,/ granting them an abode in **paradise**./ Therefore to us who give glory to Thy Rising on the **third** day,// grant cleansing of our sins and Thy great **mercy**.

G/B... (Tone 5)

O **Virgin** Theotokos,/ how much more powerful than the hands of Moses are thy most **pure** hands,/ ever **raised** to God in **our** behalf?/ Wherefore, thou dost vanquish an enemy more powerful than **Amalek**,/ routing the very prince of darkness and his **minions**,/ granting victory to those who piously war against the **passions**,/ and showing them forth as heirs of the new **promised** land,// wherein righteousness **doth** dwell.

C. St. Symeon's Prayer

R. Trisagion

C. Rejoice, O Virgin Theotokos x3

Blessed be the Name of the Lord... x3

Psalm 33:1-10

MATINS: Tone 2

P. Regular Beginning

P. Great Ectenia

C. God is the Lord...

C. Sunday Troparia (Tone 2) x2

When Thou didst descend to death, O life immortal,/ Thou didst slay hell with the splendor of Thy Godhead/ and when from the depths Thou didst raise the dead/ all the powers of heaven cried out:/ O Giver of life, Christ our God,// Glory to Thee!

G/B... Troparion for the Kursk-Root Icon (Tone 4)

Having acquired thee as an unassailable rampart and a fount of miracles,/ we, thy servants, set at naught armies of adversaries,/ O most pure Theotokos./ Wherefore, we entreat thee:// Grant peace to our native land and great mercy to our souls!

Lord Have Mercy      3x  
 Glory...

R.    Now...  
 R.    Kathisma II  
 P.    Small Ectenia

R.    Sessional Hymns:

The noble Joseph, taking Thine all-pure body down from the Tree and wrapping it in a clean winding-sheet, enclosed it in a new tomb with sweet spices; yet Thou didst arise on the third day, O Lord, granting great mercy to the world.

V.    Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Standing before the myrrh-bearing women at the tomb, the angel cried: "Myrrh is meet for the dead, yet Christ hath shown Himself to be a stranger to corruption! But cry aloud: The Lord hath risen, granting the world great mercy!"

G/B... Thy mystery, O Mother of God, is most glorious and passeth all understanding, for stamped with the seal of purity and thy virginity inviolate, thou art acknowledged without doubt to be the Mother who indeed hast given birth to the true God. Do thou beseech Him to save our souls.

R.    Kathisma III  
 P.    Small Ectenia

R.    Sessional Hymns:

Without hindering the Jews from sealing the stone of the tomb, in arising Thou didst bestow the rock of faith upon all. O Lord, glory be to Thee!

V.    I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

With one accord the choir of Thy disciples rejoiceth with the myrrh-bearing women; and with them we celebrate a common feast to the glory and honour of Thy resurrection. And through them we cry out to Thee, O Lord Who lovest mankind: Grant Thy people great mercy!

G/B... All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

C.    Polyeleos  
 P.    Magnification (once only by clergy)  
 Meet it is to magnify thee, O Theotokos, who art more honourable than the cherubim and beyond compare more glorious than the seraphim.

C.    Evlogitaria (Blessed art Thou, O Lord...)  
 P.    Small Ectenia

R. Ypakoe:

After the Passion, when the women went to the tomb to anoint Thy Body, O Christ our God, they saw angels in the sepulcher and were affrighted, for they heard them say that the Lord was risen granting the world great mercy.

R. Sessional Hymns for the Kursk-Root Icon

We are thy servants, O Theotokos, having abandoned our slavery to sin forever and bowed our necks beneath the easy yoke of Christ. Wherefore, we hope to obtain the freedom of the children of God by thy fervent intercession for us, that unceasingly rejoicing in thee we may cry to thy Son and our God: O our Saviour, glory to Thee!

O ye faithful, with one voice let us hymn today her who doth bestow the gifts of her mercy abundantly upon all in need, who taketh under her mighty protection all who flee to her, who in her maternal love doth embrace the wicked as well as the good. Wherefore, come, ye monks and layfolk, ye rich and poor, and forming one choir, let the Church of heaven and of earth celebrate together, crying out with one voice to the Theotokos, and exclaiming: Rejoice, O thou who art full of grace, the Lord is with thee!

G/B... The most radiant feast of the Theotokos is at hand today, whereon the spiritual light of the world hath shone forth in her nativity, and wherein a great treasure hath been given to our land in the appearance of the most glorious icon of the Theotokos, bowing down to whom with fear we now cry out: Rejoice, O Virgin, thou salvation of the faithful!

Hymn of Degrees: (Antiphon One)

I cast the eyes of my heart toward Thee in heaven, O Saviour. Save me by Thine overshadowing.

Have mercy on us who offend Thee greatly every hour, O my Christ, and grant that we may offer Thee repentance before the end.

G/B... It is fitting that the Holy Spirit reign, sanctify and move creation, for He is God, consubstantial with the Father and the Word.

Hymn of Degrees: (Antiphon Two)

If the Lord Himself were not with us, who would be preserved whole from the enemy, the slayer of men?

Give not Thy servant over to the teeth of mine enemies, O Saviour, for they move against me like lions.

G/B... The Holy Spirit is the Source of life and worship, for by His power as God He preserveth all created things in the Father by the Son.

Hymn of Degrees: (Antiphon Three)

They who hope in the Lord are like a holy mountain: they are in nowise moved by the assaults of the enemy.

Let those who live godly lives stretch not their hands forth to iniquities, for Christ will not withhold His staff from such in His portion.

G/B... Through the Holy Spirit doth all wisdom flow: through Him have the prophets received vision, hath grace come upon the apostles, and have the martyrs been crowned with the endurance of suffering.

P. Prokimenon: (Tone 2)

Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined,/ and a congregation of peoples shall surround Thee.

V. O Lord my God, in Thee have I put my hope: Save me.

C. Let every breath praise the Lord.

P. GOSPEL #5

C. Having Beheld the Resurrection of Christ...

R. Psalm 50

C. Glory... Now... Have mercy on me... Jesus having risen...

P. Save, O God, Thy People...

Anointing.

### Canticle One

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep,/ and the incarnate Word hath destroyed pernicious sin./ All-glorious is the Lord,// for gloriously hath He been glorified.

Glory to Thy Holy Resurrection, O Lord.

The prince of this world, under whom we have enlisted, not having obeyed Thy commandment, was condemned by Thy Cross, O Good One; for the weak one attacked Thee as one mortal, recoiled from the might of Thine authority, and was exposed as weak.

Thou camest into the world, the Deliverer of the human race and Author of life incorruptible; for by Thy resurrection Thou didst break asunder the bonds of death. This do we all glorify, for gloriously hast Thou been glorified.

### Theotokion

Thou wast revealed as higher than all creation, visible and invisible, O pure Ever-virgin; for thou gavest birth to the Creator, in that He was well pleased to become incarnate in thy womb. Entreat Him with boldness, to save our souls.

Most Holy Theotokos, Save us.

Of old, the immaterial ladder and the strangely solidified path amid the sea revealed thy birthgiving, O pure one, which we all hymn, for it hath been glorified.

The Power of the Most High, the perfect Hypostasis, the Wisdom of God, Who became incarnate of thee, O most pure one, drew nigh unto men, for He hath been glorified.

Most Holy Theotokos, save us.

Disdain not my lowliness, O Theotokos, and compensate for my weakness; sanctify my heart and mind, and open thou my lips, that I may make bold to offer thee a hymn.

With, heartfelt faith we honour thy most pure image, and bowing down before it with compunction, as though beholding thee, the Theotokos, in very truth, and shedding drops of tears, we cry out: Rejoice, O Mary, full of grace, blessed Mother of God!

Glory... Emulating the angelic hosts, we surround thine image with fear and love, magnifying thee, the prototype, together, and calling upon thy most sweet name: Rejoice, O all-immaculate Bride of God!

Both... Come, O ye faithful, and let us kiss the holy icon of the Mother of God with love, for she poureth forth healings therefrom abundantly, and doth work miracles beyond number for those who have recourse to it with faith and love. Wherefore we cry out to the Ever-virgin: Rejoice!

C. Katavasia (Tone 1)

Christ is born, glorify Him./ Christ is from heaven receive Him./ Christ is on earth, be ye lifted up./ Sing unto the Lord, all the earth./ And praise Him with joy, ye people; // For He hath glorified Himself.

Canticle Three

Irmos: The desert, the barren Church of the nations, / blossomed like a lily at Thine advent, O Lord; // and therein hath my heart been established.

Glory to Thy Holy Resurrection, O Lord.

During Thy suffering creation was altered, beholding Thee, Who founded all by Thy divine gesture, in pauper's form, mocked by the iniquitous.

With Thy hand Thou didst fashion me out of dust, in Thine image; and having descended into hades, O Christ, with Thyself Thou didst raise me up who had again been broken down into the dust of death for my sins.

Theotokion

The ranks of the angels marveled, O most pure one, and the hearts of men have been filled with awe at thy birthgiving; wherefore, we honour thee, the Theotokos, with faith.

Most Holy Theotokos, Save us.

He Who, as the Creator of time, far transcendeth all time, was of His own will formed of thee as a babe, O Virgin.

Let us hymn the womb which is more spacious than the heavens, through which Adam, rejoicing, dwelleth in the heavens.

Most Holy Theotokos, save us.

The eyes of our mind penetrating the abyss of the ages, we see there thine icon, O most pure one, shining more brightly than the sun with rays of mercy, illumining thy home, the Russian land, O Theotokos. Wherefore, we cry unto thee: Rejoice, O our protection and defense!

In its bosom the dark oak of Kursk kept the radiant wonder, the most pure icon of the Mother of God, which had been severed in twain by the ungodly and grew back together through the power of God. Wherefore, recovering it as a great treasure, the Russian people cried out: Whence is this, that the most blessed Mother of God cometh unto us?

Glory... A spring of living water sprang forth at the place where the image of the Theotokos abode, refreshing the faithful with streams of healing and curing every wound and infirmity. Wherefore, we cry aloud to her who is full of grace: Rejoice, thou true life-bearing fount!

Both... At the root of a tree was discovered the icon of her who ineffably gave rise to the Tree of life and budded forth for the world the blessed Fruit. Wherefore, now celebrating the feast of its appearance, we cry out to the all-pure one: O all-blessed Mistress, sever our evil passions at the root, implanting in us good habits, setting out a garden of virtues in us, and vouchsafing us to be partakers of the life of paradise!

C. Katavasia (Tone 1)

To the Son Who was begotten of the Father/ without change before all ages,/ and in the last times was without seed made flesh of the Virgin,/ to Christ our God let us cry aloud:// Thou hast raised up our horn, holy art Thou, O Lord.

P. Small Ectenia

C. Kontakion for Kursk-Root Icon (Tone 6)

Come, ye faithful, let us radiantly celebrate the wondrous appearance of the most precious image of the Mother of God,/ and drawing grace therefrom,/ let us cry out with compunction:// Rejoice, O Theotokos, blessed Mary, Mother of God!

R. Ikos

Through thee, O Theotokos, was the pre-eternal Word made flesh; through thee have men beheld the Sun of righteousness, upon Whom the angels dare not gaze: for in thine arms was borne Him Whom the cherubim bear aloft, and by thy most pure hands was held the Almighty Creator of all. O daughter of mortal Adam, thou wast called the one who gave birth to God. Wherefore, as she who alone hast maternal boldness before Him, pause not in thy prayers for the whole world, lifting up thy God-pleasing hands to thy Son, and inclining His love for mankind towards thy servants who cry out to thee with thankful mouths: Rejoice, O Theotokos, blessed Mary, Mother of God!

R. Sessional Hymn

What feast is more splendid or more beautiful than the feast of the all-pure Mother of God? And what name, apart from the name of sweetest Jesus, is more sweet than the name of Mary? For lo! surpassing all the choirs of angels in purity and glory, resplendent as the Mother of the Almighty, she embraceth the whole world, saveth sinners and leadeth the righteous to the heavenly mansions, casteth down enemies and doth crush the head of the serpent most gloriously. Wherefore, we cry to her: Every creature doth rejoice in thee, O thou who art full of grace! Glory to thee!

Canticle Four

Irmos: Thou didst come forth from the Virgin,/ neither a mediator nor an angel,/ but Thyself incarnate, O Lord,/ and hast saved me, the whole man; // wherefore, I cry to thee: Glory to Thy power, O Lord.

Glory to Thy Holy Resurrection, O Lord.

O God my Master, Thou standest before the judgment-seat as one condemned, without crying out, bringing forth judgment in behalf of the gentiles. Thereby Thou hast wrought salvation for the whole world through Thy suffering, O Christ.

Through Thy suffering, O Christ, the weaponry of the enemy failed, and by Thy descent into hades the cities of the adversary were destroyed and the audacity of the tyrant set at naught.

Theotokion

O Theotokos and Mistress, all of us, the faithful, know thee to be the haven of salvation and an immovable rampart; for through thy supplications, thou dost deliver our souls from perils.

Most Holy Theotokos, Save us.

Lo! as the dwelling-place of the Lord, the Mother of God, the divine mountain, hath most clearly been exalted far higher than the hosts of heaven.

Having given birth beyond the laws of nature unto Him Who hath dominion over creation, O only Virgin, thou wast vouchsafed a divine calling.

Most Holy Theotokos, save us.

Today the Church of Russia doth celebrate, adorned in godly manner with the glory of the newly-revealed icon of the Theotokos; and chanting hymns of godly beauty, it calleth to all the faithful, saying: Come, let us rejoice in the Mother of our God, and let us bow down before her precious image, through which the all-pure Virgin doth richly bestow gifts of grace upon the Christian people who cry out: Glory to Thy power, O Lord!

O chosen of the Mother of God, venerable Father Seraphim, ever-vigilant intercessor for the Russian land, thou seest our fervent zeal, thou hearest the entreaties we offer up before the most pure icon, through which, as a grievously suffering child, thou wast granted healing. Wherefore, stand thou with us, lifting up thy venerable hands, and cry out in our behalf to the Theotokos, that for thy sake she be well pleased to accept our prayers.

Glory... By thy divine power thou didst confound the mad scheme of the ungodly atheists to destroy thine icon, O Mistress, and didst preserve it unharmed by any destructive force; and while the earth quaked and pillars were cast down, thine icon but turned, averting its face from the vile deeds of men. Wherefore, marveling at this most glorious wonder, we earnestly entreat thee: Turn not thine all-pure face away from us, for lo! with contrite hearts we flee to thee and weep, and cry out in compunction:

Let not our wickedness prevail over thy loving-kindness, but have mercy and save us!

Both... Thou didst preserve thy precious icon unharmed by the hands of the evildoers and cruel atheists who trampled down the holy things of God, and upon thy people didst thou bestow it, which we keep as the apple of our eye. Wherefore, O Mistress, do thou ever reveal a sign of thy mercy unto us therein.

C. Katavasia (Tone 1)

A rod from the root of Jesse/ and blossom therefrom, O Christ,/ Thou didst spring forth from the Virgin;/ from the mountain overshadowed and densely wooded hast Thou come,/ incarnate of her who knew not man,/ O Thou praised and immaterial God.// Glory to Thy power, O Lord!

Canticle Five

Irmos: Thou art a Mediator between God and man, O Christ God:/ For by Thee, O Master,/ are we led up out of the night of ignorance to Thy Father,// the Source of light.

Glory to Thy Holy Resurrection, O Lord.

Thou didst break the audacity of the nations by Thy will, as if they were cedars, O Christ Master, for it was Thy will to be lifted up in the flesh upon the cypress, the pine and the cedar.

When they laid Thee, dead and bereft of breath, in a deep pit, O Christ; yet, wounded, through thy wounds Thou didst raise up with Thyself the forgotten dead who slept in the graves.

Theotokion

Entreat thy Son and Lord, O pure Virgin, that He grant peace unto those who hope in thee and deliverance from the assaults of adversaries unto captives.

Most Holy Theotokos, Save us.

O ye clouds, rain down the delight of gladness upon those on earth, for a Child hath been given, He Who hath existed from before time: Our God Who is incarnate of the Virgin.

Light hath shone upon my life and flesh and destroyed the gloom of sin! In latter times the Most High became incarnate of the Virgin without seed.

Most Holy Theotokos, save us.

Let us radiantly celebrate this luminous day, whereon a spiritual ray hath shone forth unto the salvation of the world in the nativity of the all-pure Bride of God, whereon also the icon of the Theotokos, like the morning star, announcing the day of deliverance, hath appeared to the land of Russia which languisheth in the darkness of misfortunes and sorrows. Wherefore, we cry to the most blessed one: Rejoice, for thou hast lighted a beacon of hope for us which cannot be extinguished!

Where sin increaseth, there doth the grace of God exceedingly abound. Wherefore, O Mistress, look down upon our weakness, see our boundless abasement, but behold also our faith, and hearken to our cry; and haste thou to assist us who are helpless, illumining us with thy mercy.

Glory... Let us not fear the dark powers of hell, but having put on the armor of light, let us manfully stand against them, having the all-hymned Theotokos as commander. For lo! she doth war mightily against the enemy and doth help the faithful who call upon her most pure name.

Both... We confess thee in truth to be the Theotokos, and we honour the image of thy most pure countenance in an Orthodox manner. We turn away from every sin and vile act; we pray that we may be granted to do good, and, humbling our souls, we cry: Most holy Theotokos, save us!

C. Katavasia (Tone 1)

God of peace, the Father of mercies,/ Thou hast sent unto us an Angel of Thy great council,/ Who giveth us peace./ Therefore having been led unto the light of godly wisdom,/ waking early from the night// we do sing praises of Thee, O Lover of mankind.

Canticle Six

Irmos: Whirled about in the abyss of sin,/ I call upon the unfathomable abyss of Thy loving-kindness:// Lead me out up from corruption, O God.

Glory to Thy Holy Resurrection, O Lord.

The Righteous One was condemned as a malefactor and nailed to the Tree with iniquitous men, through His blood granting remission to the guilty.

Through one man, the first Adam, did death enter the world of old, and through the one Son of God hath the resurrection been revealed.

Theotokion

Thou gavest birth without having known a man, O Virgin, and thou remainest a virgin eternally, revealing the images of the true divinity of thy Son and God.

Most Holy Theotokos, Save us.

Human nature, enslaved to sin, hath through thee obtained its freedom, O pure Mistress; for thy Son is slaughtered like a lamb for all.

We all cry out to thee, the true Mother of God; Deliver thy servants, who move God to wrath, for thou alone hast boldness before thy Son.

Most Holy Theotokos, save us.

Let despondency depart from us, O brethren, and let the showers of adverse thoughts be dispelled by the Spirit of God; for lo! the Mother of God herself doth dwell among us openly, venerated in her wonder-working icon, and shining brighter than the sun in the miracles that proceed

therefrom. Wherefore, we cry out from the depths of our hearts: O most holy Mistress, ever abide with us in thy grace!

When temptation doth assail us, when we fall into sorrow and pain, when patience doth fail within us and our spirit is troubled, let us make haste to the image of the most holy Virgin and, pouring forth tears, cry out to her from our hearts: Stretching forth to us thy hands which held God, do thou lead us up from the abyss of evil!

Glory... O thou who didst bear the everlasting joy of the world, thou art the joy of joys who hast driven away the grief of sin and dost grant our troubled souls divine relief. Cease not thy supplications for the Christian world, for, after God, it is through thee that each is saved and led forth from the depths of offense.

Both... Lo! the hordes of evil demons that besiege Christians stand afar off, watching, not daring to approach, fearing the glory of the icon of the Theotokos, which burneth the vile demons, but doth mightily aid the faithful, protecting them from all enemies.

C. Katavasia (Tone 1)

The sea monster spat forth Jonah/ as it had received him, like a babe from the womb;/ while the Word, having dwelt in the Virgin and taken flesh,/ came forth from her yet kept her uncorrupt./ For being Himself not subject to decay,// He preserved His Mother free from harm.

P. Small Ectenia

C. Kontakion (Tone 2)

Hell became afraid, O almighty Saviour,/ seeing the miracle of Thy Resurrection from the tomb!/ The dead arose! Creation, with Adam, beheld this and rejoiced with Thee!// And the world, O my Saviour praises Thee forever.

R. Ikos

Thou art the light of those in darkness; Thou art the resurrection of all and the life of men, and hast raised up all with Thyself, O Saviour, abolishing the dominion of death and breaking down the gates of hades, O Word. And the dead, beholding the wonder, marveled, and all creation rejoiceth in Thy resurrection, O Thou Who lovest mankind. Wherefore, we all glorify and hymn Thy condescension; and the world, O my Saviour, ever hymneth Thee.

Canticle Seven

Irmos: The command of the iniquitous tyrant, opposed to God,/ raised up a lofty flame;/ but Christ, Who is blessed and all-glorious,// spread a spiritual dew upon the pious youths.

Glory to Thy Holy Resurrection, O Lord.

In Thy loving-kindness, O Master, Thou couldst not bear to see man tormented by death; and, becoming man, Thou didst come and save him by Thy blood. Blessed and most glorious is the God of our fathers!

Seeing Thee arrayed in the vesture of vengeance, O Christ, the gatekeepers of hades were affrighted; for Thou didst come to slay Thy servant, the mindless tyrant. Blessed and most glorious is the God of our fathers!

Theotokion

We understand thee to be holier than the Holy of holies, for thou alone gavest birth to the immutable God, O blameless Virgin, unwedded Mother; for thou hast poured forth incorruption upon all the faithful through thy divine birthgiving.

Most Holy Theotokos, Save us.

At night, Jacob beheld as in a vision the incarnate God, Who through thee hath appeared in splendor to those who chant: Most divine and most glorious is the God of our fathers!

Abominable is he who doth not with undoubting faith and tongue proclaim Thee the Son of the Virgin, Who art one of the most hymned Trinity, crying out: Most divine and most glorious is the God of our fathers!

Most Holy Theotokos, save us.

The angels in thy service revere thee, the seraphim glorify thee in fear, O Theotokos; and how can we who dwell on earth dare to hymn thee with our impure lips? Yet we hope in thy mercy, and of thee unceasingly cry out to the Master and Creator of all: Blessed art Thou, O God of our fathers!

O Christ, accept Thy most pure Mother whom Thou hast given us as a help and who now doth fervently pray for us, that attaining unto life everlasting through her intercessions, we may cry out with all who have obtained salvation: Blessed art Thou, O God of our fathers!

Glory... O Lord, Who callest Thy Mother blessed, be Thou entreated through her intercession, and may the light of Thy countenance be signed upon us, that, rising from the sleep of sin, we may piously begin to walk towards the day, unceasingly crying out in our hearts: Blessed art Thou, O God of our fathers!

Both... Emulating the children in Babylon, let us not bow down before the golden image of man-pleasing and Mammon, but let us venerate the image of the immaculate Mother of our God and, filled with heavenly joy, let us cry out to Christ, the Benefactor of all: Blessed art Thou, O God of our fathers!

C. Katavasia (Tone 1)

The youths who were brought up together in godliness, / despising the command of the unrighteous infidel, / were not terrified by the threatening fire, / but standing in the midst of the flames they did sing: // O God of our fathers, blessed art Thou.

Canticle Eight

Irmos: Once, in Babylon, / the fiery furnace divided its activity at the command of God, / consuming the Chaldeans, but bedewing

the faithful, who chant:// Bless the Lord, all ye works of the Lord!

Glory to Thy Holy Resurrection, O Lord.

Beholding the vesture of Thy flesh stained with Thy blood, O Christ, the ranks of the angels were filled with awe and trembling at Thy great longsuffering, cried aloud: Bless the Lord, all ye works of the Lord!

By Thine arising, O Compassionate One, Thou hast clothed my mortality in immortality; wherefore, in gladness Thy chosen people thankfully hymn Thee, O Christ, crying out to Thee: Death is swallowed up in victory!

Theotokion

Without seed thou didst conceive Him Who is inseparable from the Father, and He dwelt in thy womb as God and man; and thou didst ineffably give birth unto Him O all-pure Theotokos. Wherefore, we acknowledge thee as the salvation of us all.

Most Holy Theotokos, Save us.

Through thee the One Who is incomparable in goodness and power was seen on earth and dwelt with men. And, chanting unto Him, all of us, the faithful, cry: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Truly proclaiming thee to be the pure Theotokos, we glorify thee; for thou gavest birth to the One of the Trinity Who became incarnate, to Whom, with the Father and the Spirit, we all chant: Let all creation hymn the Lord and exalt Him supremely for all the ages!

Most Holy Theotokos, save us.

With unceasing voices do the seraphim hymn thee, O ever-Virgin; the choirs of the saints know not their fill of thy praises; all creation doth glorify thee without ceasing. And shall we alone remain silent? Yet, daring to hope on thy mercy, though unworthy, we glorify thee forever.

All creatures shall in no wise cease to rejoice in thee, O Theotokos; for lo! as the apostle hath said, tongues may cease and knowledge vanish away, but love never faileth. Wherefore, unto the ages shall they chant praises offered to thee in love.

Let us bless Father, Son, Holy Spirit, the Lord!

Tell us, O most pure one, what fitting praise can our infirmity offer thee? With what eyes dare we gaze upon thy precious image? Yet, as thou art good, disdain not now our hymns, and in the land of our earthly sojourn reveal to us the form of thy most radiant countenance, that we may glorify thee forever.

Both... Surrounding thine ever-worshipful image in fear and love, O Mistress, laying aside all earthly cares and raising our spiritual eyes to the heavens, we taste the sweetness of paradise aforesaid, which do thou vouchsafe us to enjoy that, obtaining everlasting life and salvation, we may joyfully hymn thee forever.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

C. Katavasia (Tone 1)

The furnace moist with dew/ was the image and figure of a wonder past nature./ For it burnt not the Children whom it had received,/ even as the fire of the Godhead consumed not the Virgin's womb into which it had descended./ Therefore in praise let us sing:// Let the whole creation bless the Lord and exalt Him above all forever.

P. Magnificat

C. Song of the Most Holy Theotokos.

Canticle Nine

Irmos: God the Lord, the Son of the unoriginate Father,/ hath revealed Himself to us incarnate of the Virgin,/ to enlighten those in darkness and to gather the dispersed.// Wherefore, we magnify the all-hymned Theotokos.

Glory to Thy Holy Resurrection, O Lord.

The thrice-rich tree of Thine all-pure Cross was planted on Golgotha as in paradise, O Saviour; and watered with the blood and divine water of Thy side, as by a divine spring, O Christ, it hath budded forth life for us.

Crucified, O Omnipotent One, Thou didst cast down the mighty; and raising up human nature, which lay below in the stronghold of hades, Thou didst set it upon the throne of the Father. And worshipping Thee Who wilt come therewith, we magnify Thee.

Triadicon

Chanting, O ye faithful, in Orthodox manner let us glorify the threefold Unity, the consubstantial Trinity, the indivisible, all-divine essence, the thrice-radiant, the only incorrupt and never-waning Effulgence, which hath shone forth light upon us.

Most Holy Theotokos, Save us.

In thy womb, O pure one, the Word of God was given to corrupt nature as a staff of strength; and He raised it up which had fallen headlong into hades. Wherefore, O most pure one, we magnify thee as the Theotokos.

O Master, mercifully accept as advocate for us Thy Mother, Whom Thou didst choose. All things will be filled with Thy goodness, that we may all magnify Thee as our Benefactor.

Most Holy Theotokos, save us.

O all-hymned Virgin, accept our hymns as thy Son did the widow's mite, and grant that we may ever offer them to thee, guiding our life in the world and granting remission of sins, that entering the heavenly mansions through thee, we may magnify thy loving-kindness.

Let those who do not confess thee to be the Theotokos and do not honour thine icons be everlastingly put to shame; but let the faithful rejoice in thee. Let the Russian land be thine abode as of old; let holy monasteries abound and churches be beautifully adorned; and let the people be sanctified, that they may celebrate with gladness, magnifying thee.

Glory... O Theotokos, our Queen, standing at the right hand of Christ God in the Kingdom of heaven, establish thou a Christian realm on earth, setting at naught the counsels of the impious and strengthening faith and piety, that all who dwell on earth may magnify thee with one mind.

Both... Have we offered thee a worthy hymn, O Mistress? Have we glorified thy precious icon as is due? For we know that even hymns a thousandfold do not suffice for thy glorification, O Virgin. For if we hearken to the fervor of our hearts, our hymns should only be beginning. What, therefore, shall we do? We are at a loss and are in doubt. We glorify the sign of thy mercy, yet with silent lips and heartfelt love we ever hymn and magnify thee.

C. Katavasia (Tone 1)

A **strange** and most wonderful mystery do I **see**; / the cave is **heaven**; / the **Virgin** the throne of the **cherubim**; / the manger a room, in which Christ, the God Whom nothing can **contain**, is laid. // Him do we praise and **magnify**.

P. Small Ectenia

C. Holy is the Lord our God...

R. Exapostilarion Five (Luke 24:12-25)

Christ, the Life and the Way, risen from the dead, accompanied Cleopas and Luke on their way and He was made known to them at Emmaus at the breaking of the bread. And their souls and hearts were on fire when He spoke to them on the way and He interpreted to them the Scriptures and the things He had endured. Let us cry with them: "He is risen and has appeared to Peter."

Glory... Exapostilarion for Kursk-Root Icon

O Virgin Theotokos, thou most radiant sun, kindle the inextinguishable beacon of the faith of Christ in our land by thy grace, that thereby light may be cast upon darkness and the hearts of the faithful rejoice therein, giving thanks to Christ, Who loveth mankind, and granting to all great mercy.

Both... for Kursk-Root Icon

By my sins have I put off the robe of baptism. How can I enter in unto the banquet of the Lord, lacking a wedding garment, if thou, O Theotokos, dost not cover me with thy mantle and utter a word to the King of glory in behalf of me, wretch that I am? Wherefore, placing my hope on thee alone, I stretch forth my hands to thee: Do thou hearken, protect and help me!

C. Lauds: Tone 2 Stichera

Let every **breath** praise the Lord/

Praise the Lord from the **Heavens**/

**Praise** Him in the highest/

To Thee is due a **hymn**, O God/  
 Praise Him, all ye His **Angels**;//  
 Praise Him, all **ye** His hosts.//  
 To Thee is due a **hymn**, O God.

R. (The following may be read or sung antiphonally)

Praise Him, O sun and moon; praise Him, all ye stars and light.  
 Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; For He spake, and they came to be; He commanded, and they were created.

He established them forever, yea, forever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye abysses,  
 Fire, hail, snow, ice, blast of tempest, which perform His word,  
 The mountains and all the hills, fruitful trees, and all cedars,  
 The beasts and all the cattle, creeping things and winged birds,  
 Kings of the earth, and all peoples, princes and all judges of the earth,  
 Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their king.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.  
 The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples,  
 To bind their kings with fetters, and their nobles with manacles of iron,

V. To do among them the judgment that is written/ This glory shall be to all His saints.

1. All that hath breath, all the creation praises **Thee**, O Lord./ For Thou alone **lovest** men,/ **and** hast put down de-ath **through** Thy Cross,// so as to show mankind Thy **Resurrection**.

V. Praise ye God in His saints,/ praise Him in the firmament of His power.

2. Let the Jews say how the soldiers lost the King over **Whom** they watched./ Why did the stone fail to guard the **rock** of life?/ Let them give up Him who was buried or worship Him risen and **declare** with us:// Glory to Thy manifold mercies, Glory unto Thee, our **Saviour**.

V. Praise Him for His mighty acts,/ praise Him according to the multitude of His greatness.

3. O ye people, **rejoice** and make glad./ An angel sat upon the stone of the tomb and **announced** to us:/ **Christ**, Saviour of the world is risen **from** the dead/ and has filled the universe with **fragrance**./ Rejoice and make glad, O ye **people**.

V. Praise Him with the sound of trumpet,/ praise Him with psaltery and harp.

4. Before Thy **conception**, O Lord,/ an angel brought the joyful salutation to the Virgin, **full** of grace,/ **while** at Thy Resurrection an angel rolled back the stone of Thy **glorious** tomb./ The one, in place of sorrow disclosed **tokens** of joy,/ the other instead of death, proclaimed the Master, Giver of **life** to us./ Therefore we cry: Glory to **Thee**, O Lord,./ Benefactor of **all** mankind.

V. Praise Him with timbrel and dance,/ praise Him with strings and flute.

Stichera for the Kursk-Root Icon (Tone 8)

5. **Bowing** the knee of our hearts, and lifting up our eyes to the **holy** hill,/ let us fall down before the face of the most pure Theotokos,/ confessing our weakness, asking her all-**powerful** aid,/ and commending our life to her fervent **intercession**./ For we believe that she who hath wiped every tear from the **face** of the earth// will not reject our **entreaty**.

V. Praise Him with tuneful cymbals, praise Him with cymbals of jubilation./ Let every breath praise the Lord.

6. What **hymns** shall we sing to thee, O Theotokos?/ What gifts shall we **offer** thee?/ Thou beholdest our spiritual **poverty**./ Yet accept thou our teardrops as a pearl of **great** price,/ and our prayer and heartfelt sighing as **incense**;/ and turn thou our **grief** into joy,./ for thou art the most sweet consolation of the **faithful**!

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

7. All **things** are possible for thee when thou prayest to thy Son and God, O **Mistress**;/ and none can stand against thy maternal **boldness**/, for there is no sin that prevaieth over thy loving-**kindness**./ Wherefore, we flee to thy mighty **protection**,/ trusting in thy most powerful **intercession**;/ and, after God, we commend ourselves, each other and all our **life** unto thee.

V. The Lord hath sworn in truth unto David, and He will not repent.

(Tone 5)

8. **Pray** thou fervently for the whole world, O Theotokos,/ for it **needeth** thine aid,/ for the snares of the evil one have been spread over all the **face** of the earth,/ the nations rage and storms of temptations have risen against the **Church** of God./ Wherefore, as once in Cana of **Galilee**,/ speak thou a **word** to thy Son,./ that He transform the water

of temptations and sorrows into the wine of compunction and divine **gladness**.

Glory... Gospel Sticheron (Tone 5)

How **wise**, O Christ, are Thy **judgments!**/ How by the grave clothes lying alone, Thou hast given Peter to understand Thy **Resurrection!**/ And **Thou** hast conversed on the way with Luke and Cleopas,/ and while **conversing**, Thou hast not straightway made Thyself **manifest.**/ Therefore hast Thou been reproached as being only a stranger in **Jerusalem/** not **sharing** to the end in her **counsels.**/ But **dispensing** all things for the expedience of the **creature,**/ Thou hast unfolded the prophesies **concerning** Thee/ and **made** Thyself known to them by the **blessing** of the bread./ And their **hearts** were set on fire by **knowledge** of Thee./ And they already plainly proclaimed Thy Resurrection to the assembled **disciples.**// Through which have **mercy** upon us.

Both now and ever... (Tone 2)

Most Blessed art Thou, O Virgin Theotokos,/ for through Him Who became incarnate of thee is hades led **captiv**e,/ **Adam** recalled, the curse annulled, Eve set free, **death** slain,/ and we are given life. Wherefore, we cry **aloud** in praise:/ Blessed art Thou, O **Christ** God,// Who hast been thus well-pleased, **glory** to Thee.

The Great Doxology

Dismissal Tropar:

Having risen from the tomb, and having burst the bonds of hades, Thou hast destroyed the sentence of death, O Lord, delivering all from the snares of the enemy. Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; and through them hast granted Thy peace to the world, O Thou Who alone art plenteous in mercy.

P. Litanies  
Dismissal

R. Hours  
Tropar: Resurrection & Kursk-Root Icon  
Kontak: Kursk-Root Icon/Resurrection alternating

At Liturgy

Order of Troparia & Kontakia as follows (Temple of a Saint)

Tropar Sunday

Tropar Icon

Tropar Temple

Kontak Sunday

Glory... Kontak Temple

Both... Kontak Icon

Prokimenon for Tone 2

The Lord is my strength and my song, and He is become my salvation.

V. With chastisement hath the Lord chastened me, but He hath not given me over unto death.

Prokimenon for the Icon (Tone 3)

My soul magnifies the Lord...

Epistle(s): Eph 6:10-17 & Heb 9:1-7

Alleluia for Tone 2

V. The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

V. O Lord, save the king, and hearken unto us in the day when we call upon Thee.

Alleluia for the Icon (Tone 8)

Gospels: Luke 13:10-17 & Luke 10:38-42, 11:27-28

Communion Hymn: Praise ye & I will take the cup of salvation...