

**THE COMMEMORATION OF:  
THE TRIUMPH OF OUR LADY OF PORT ARTHUR ICON  
(Observed by the Hermitage of the Holy Cross on May 13/26)**

**GREAT VESPERS**

*We chant "Blessed is the man...", the first antiphon.*

**At "Lord, I have cried...": 8 stichera:  
3 from the Pentecostarion, and 5 for the Icon:  
3 in Tone I: Special Melody: "Joy of the ranks...":**

Let us behold, with that sailor of old, the Queen of Heaven, who commanded a new icon to be sent to save her troops in Port Arthur. Let us flee the disobedience of those who let Port Arthur fall as a spark which ignited the hellfire of the revolution; for her icon, which was lost therein, is reappeared to Russia and all the world, triumphing over enemies and cutting off the revolt of the passions for those who venerate it with faith and love.

The Christ-loving forces buried in Port Arthur rise up today, joining joyful Vladivostok in hymns of praise unto our Lady the Theotokos. For, after one century of anticipation, her icon hath finally arrived as a blessing and sign of triumph: which before would have saved their mortal lives, but now bestoweth eternal life unto them, and unto all who honor it in peace.

Ever drowning in our passions and besieged by the demons, we now rejoice in thy long-awaited visitation, O Lady. For the same love which thou hadst for thy troops exalteth us above all evil. And, gathered into the ark of thy mediation, Orthodox Russia and North America, as two united noetic flocks, are led to worship Christ the Chief Shepherd with fear and joy.

**And 2 stichera in Tone V:**

Who has ever boldly disobeyed the Champion Leader without suffering misfortune? Yet her very own officers did, and we, like them, make her cry out: "Why have you forsaken me, O my children? Why have you cast off my protecting grace as filthy rags? Why have you spurned mine icon as rotting wood? O, if only you knew this, the time of your visitation, I would gather you ever so tenderly into mine arms; but lo! now your enemies overtake you!" "O Mother, O Mother, we plead: be not grieved nor forsake us who repent, but by thine unfailing mercy, save us!

The Judge is at the door, even the King of all, the fullness of Whose glory shall soon be revealed, which illumineth and trieth all things. Yet, still, nation warreth against nation, and brother against brother; false prophets and workers of iniquity open the way for antichrist. But the inescapable harvest of Christ the Truth is nigh at hand, when He shall gather His wheat whilst casting away the tares. Therefore, O Sovereign Queen, most holy Lady of all: resurrect us from the death of sloth; for we ever hope in thy universal protection.

*Glory..., Doxasticon from the Pentecostarion.*

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

Come, all ye angels, and help us to honor the divine Queen, the most pure Virgin more fiery than the seraphim. For her divine desire for the salvation of all burns up the invisible foe whilst piercing, with contrition, faithful souls who solemnly venerate her who bore God in the flesh, who uniteth earth to heaven and angels unto men, whose image sealeth peace between Russia and North America, which, today, offer gifts of prayer, through her, unto the King of kings.

*Prokimenon of the day. 3 Readings:*

**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 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.

**The Reading from the Prophecy of 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 shall enter 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.

**The Reading from 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 who 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.

***If Litia is served: these stichera of the Icon:***

***Tone I:*** The noetic armies flood the Church today, led by Michael, who beareth sword and flag, and by Gabriel, who cometh with the branch of promise now a-blossom. For lo! the humble Handmaid of the Lord is in our midst, our unconquerable general who fulfills all hope. Thus, as the shepherds of old, we now join angelic chorus, reverently adoring, with all heaven, the most sacred Queen.

***V:*** Christ descended from heaven of old, taking our flesh of the Virgin, deifying it by ascending to the same. And descending to His Mother's Dormition, He ascended with her pure body and soul into heaven, wherefrom she descended in these latter days, saying: "I hasten to Port Arthur to grant rest from war; hasten to meet my Son in peace, when He descends in glory to judge the world."

***II:*** As a mighty stone dam, thine icon, O Theotokos, was to prevail over war and revolution. But, rejected, it became a chief cornerstone of piety and faith for all the world, a surety against all evil, a priceless token of grace, and unconquerable salvation which maketh all to cry: Rejoice, thou who makest to leap for joy all Orthodox Christians of North America! Rejoice, our most venerated Lady, who intercedest for all in every corner of the world!

In heaven, with his troops, the godly Tsar Nicholas exults today, for all Russia is glorified by the radiance of thine icon, O Lady, which, with the meek Herman as its forerunner, also graces North America. Nicholas of Japan also keeps feast with us, honoring thee, the dawn of the Sun of Righteousness. And we, the lowly, offer thy precious treasure to thee as our only worthy offering of praise.

***III:*** O Invincible Virgin! scepter of rulers and light of hierarchs, chaste intimate of monastics and pure union of the wedded, defender of warriors and directress of all, O partaker of our mortal nature of dust, who art yet the holy portal of heaven and the all-quiet port of those besieged by war and tossed by the waves of life: set our hearts aflame, with most pure longing, for the Uncreated Creator of all.

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

When the heavens opened in glory unto that pious sailor in Kiev, with trembling he beheld the Self-Existent Lord of Hosts; and on earth, she who is unceasingly called to rejoice said unto him: "Be ye not

afraid, but be established in my Christ". And we, having her holy icon set before us, enter, as by a door, into her grace. For, by once offering victory unto Russia, she doth forever bestow incorruptible blessings upon all who hope in her might.

***Aposticha stichera, in Tone IV:  
Special Melody: "As one valiant...":***

As ones in a foreign land, our hearts are ever fixed on that city above, wherein alone is life everlasting. Dying daily upon this earth, we unworthy soldiers of Christ entreat thee, our Heavenly Leader: grant us to press on—fighting the good fight, ending our earthly service honorably—and enlist us amongst the eternal hosts of heaven.

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

As ones stripped of all power, we lie prostrate without protection in this unceasing war against spiritual wickedness in high places. O most high Queen, who offered thy faithful troops deliverance from visible enemies, bring to naught the weapon, the sword, and the battle, and all adversaries both visible and invisible.

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

As ones suffering from dishonorable forces, like thy Russian warriors, and far from the motherland of true faith, we are ambushed and taken captive by the demons. Abandoned by human help and skill, we cling to thine icon, O Mother of our Savior, praying thee to fulfill in us thy desire to save Port Arthur.

*Glory..., Doxasticon from the Pentecostarion.*

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

From amidst the dark night of this life, she who is the noetic Moon shines forth the Uncreated Light of truth. She, the beautiful Exaltation of all creation, doth sign upon us the very Face of He Who Is. O, all we who are humbled by affliction fall down before thee, tugging at the hem of thy robe whilst crying aloud: O most adored Mother, our Lady and Helper, embrace us with thy grace and grant us thy maternal blessing as sweet kissing, granting our souls forgiveness and resurrection.

***Troparion, in Tone IV:***

Today, O Mother of God, the city of Vladivostok rejoices, and with it all the reaches of the earth, in beholding thine icon, which bears the historic name of Port Arthur, for blessed and glorious provision, was offered to the devout forces of the far Russian realm, and is offered to us today, as we gaze on thy holy image and cry, O Orthodox Christians of North America, preserve the Orthodox Faith, for this Faith is your firm foundation.

**MATINS**

*At "God is the Lord...", the troparion from the Pentecostarion, twice; Glory...Both now..., that of the Icon, once.*

*After the first chanting of the Psalter, the sessional hymn from the Pentecostarion.*

*Glory..., this sessional hymn, in Tone V:*

Perils afflict us from without and within, and we despair of life, O joyous Lady. We ever hear of wars and rumors of wars; catastrophe doth threaten all creation, and vehement surgings of unspeakable depravity shamelessly seek to devour us; but save us from fear of the enemy and from all sin deliver us.

*Both now..., another sessional hymn; same tone:*

O Theotokos, as we behold thee upon thine holy icon standing in victory, crushing underfoot the swords of war, we perceive thee, with the eyes of faith, triumphing over all the power of the evil one; do thou also set our hope, above earth, upon the imminent appearance of our merciful Savior Christ.

*After the second chanting of the Psalter, the sessional hymn from the Pentecostarion.*

*Glory..., this sessional hymn, in Tone VI:*

As of old, thy heart was pierced with the sword of sorrow when thine all-saving icon was withheld from thy people; but now thou dost exult with them, O good Lady, as they receive it as Symeon once received the Savior into his arms; and all the world is washed by thy gentle peace, O pure one.

*Both now..., another sessional hymn; same tone:*

Though in turmoil from alien thoughts and pierced by the vexation of demons, the eye of my heart, made free by thy quiet presence, O Virgin, doth behold thee, wondering at thine intimate love; for thou dost ever mystically stand as my consoling guardian, closer to me than all peril and all things.

***Polyeleos, and this Magnification:***

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

***Selected Psalm Verses:***

- A O God, give Thy judgment to the king.  
B And Thy righteousness to the son of the king.  
A That he may judge Thy people with righteousness.  
B And Thy poor with judgment.  
A He shall judge the beggars among the people, and shall save the sons of the poor.  
B Proclaim from day to day the good tidings of the salvation of our God.  
A The Lord shall give speech with great power to those who bring good tidings.  
B The Lord hath sworn in truth unto David, and He will not annul it.  
A Of the fruit of thy loins will I set upon thy throne.  
B He shall come down like rain upon a fleece.  
A And like raindrops that fall upon the earth.  
B And He bowed the heavens and came down, and thick darkness was under His feet.  
A For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.  
B The Most High hath hallowed His tabernacle.  
A God is in the midst of her, she shall not be shaken.  
B He shall spare the poor man and the pauper, and the souls of the poor shall He save.  
A All the nations shall serve Him.  
B All the day long shall they bless Him.  
A He shall be a support in the earth on the summits of the mountains.  
B His name shall be blessed unto the ages.  
A And in Him shall be blessed all the tribes of the earth.  
B Blessed is the Lord, the God of Israel, Who alone doeth wonders.  
A And blessed is the name of His glory forever, and unto the ages of ages.

B And all the earth shall be filled with His glory. So be it. So be it.

Glory..., Both now...

Alleluia, Alleluia, Alleluia, Glory to Thee, O God!

*Thrice*

*After the Polyeleos, this sessional hymn in Tone VIII:*

Having passed through the flood of the revolution, the Russian Church, now as another Noah, beholdeth the reappeared icon of our Lady as an all-beauteous rainbow, the manifest promise that such devastation will never again overtake Holy Rus'. O North America, forsake not the Holy Faith lest that which began in Russia end in thee; but let us all rend our hearts in repentance, crying: O Lord, save Thy people and all Thy world!

*Glory...Both now..., another sessional hymn; same tone:*

O pure one, who ever intercedeth for us together with the pious Tsar Nicholas and all the saints, grant us peace under the invincible dominion of the heavenly kingdom, keeping us from all subtle deception and blatant apostasy. For though the seal hath been removed, do thou thyself restrain antichrist by the might of the Heavenly King, confirming us in the sacred Tradition, that we may obtain the eternal glory of our Lord Jesus Christ.

*Song of Ascents, the first antiphon of Tone IV*

*Prokimenon, in Tone IV:*

I shall commemorate thy name in every generation and generation.

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

*"Let every breath praise the Lord."*

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

***After Psalm 50, this sticheron in Tone II:***

As the very Theotokos appears today, with outstretched arms forming the Holy Cross, she scattereth all enemies and adversity by the face of God. But us, she doth gather into her care as if into her womb, nurturing us with new life and sending us forth as ones greater than conquerors; for, by the grace of her birth-giving, we are reborn as sons of God.

*Canon from the Pentecostarion;  
and the Canon for the Icon  
(With the acrostic, not including the irmosi, being: “I  
venerate thine eternal triumph, O Port of life!”)*

### Ode I

**Irmos:** I shall open my mouth and with the Spirit shall it be filled; and I will speak a word unto the Queen and Mother; I shall be seen radiantly keeping feast, and joyfully praising her wonders.

**Refrain:** *O Most Holy Theotokos, save us!*

I reverently gaze upon thine all-radiant icon, O Queen: the mighty dam which stoppeth up the inundation of all evil; and I beg thee to nourish me by the still stream of thy grace, that I may become a noetic river, pouring forth, unto all, the knowledge of its incomprehensible wonders.

Visiting a sailor in Kiev, thou didst tell him to fashion an icon of thee as he saw thee, and to send it to Port Arthur as victory for Orthodox Russia; and all who have fervently invoked thine aid amidst tribulation now behold thy visible sign of triumph.

Encircle us with thy protection, O holy Virgin, fortifying us by thy heavenly grace. Silence the slander and murderous counsel of our enemies, and deliver us from all evil in this life and in the next, that we may ever praise thee.

No shelter have we save thee, O Heavenly Queen, for thou dost destroy our enemies by thine omnipotent dominion, whilst ever interceding with Christ, that He chasten us not unto death, but rather grant us more time to repent.

Ever making thy mind a most pure heaven, O Theotokos, thou didst truly become heaven, when He, Whom the heavens cannot contain, came to dwell in thee, deifying our nature by uniting us to Himself.

### Ode III

**Irmos:** O Theotokos, thou living and plentiful fount, give strength to those united in spiritual fellowship, and who sing hymns of praise to thee, and in thy divine glory, vouchsafe unto them crowns of glory.

Rightly, O Queen, did the godly sailor transmit thy dread command and fervent care to the people of Kiev, who fashioned thine icon of material beauty whilst thou suffused it with spiritual grace.

All who simply gaze noetically toward thine icon in hope receive plentiful grace; and the vault of heavenly miracles opens to those who kiss it with child-like faith and love, fulfilling petitions without limit.

Thou dost stand bodily in the midst of the Church today, in thy radiant icon, as an invincible refuge which shines forth spiritual blessings; and invisibly present in spirit, thou dost refresh the afflicted, tending to each as a kindly nurse.

Earnestly calling upon thy name, O Queen, thou comest to the harbor of our hearts, making them most pure and calm. Silencing the violence of the enemy, thou dost deliver us from inner warfare into transcendent peace.

The universe will melt away, yet we have thy name, O Lady most pure, as armor and refuge; for, when invoked in our hearts with faith, we find invincible support, being uplifted unto God by thy sacred mediation.

*Kontakion and ikos from the Pentecostarion.*

*Sessional hymn from the Pentecostarion.*

*Glory..., this sessional hymn, in Tone IV:*

Teach me, through abstinence, O Lady, to rid myself of all excess, that I be not weighed down, sunk in the depths of ungodliness. And protect me from every shipwreck of sin, that I may safely traverse the sea of this life, bringing the lowly cargo of a poor soul to rest in the quiet port of eternity, unto the glory and riches of the King of that city above.

*Both now..., another sessional hymn; same tone:*

Mortally wounded by the noetic enemy, we despair of any hope for recovery; the darkness of hades seeketh to devour us. Yet, with the last breath of our strength, our hearts cry to thee: Bring us into thy protection, O Port of life; heal and raise up thy fallen people; for thou art the dawn of the Arisen Light, Christ, our only immortal King and Defender.

### Ode IV

**Irmos:** Perceiving the unfathomable counsel of God—the Incarnation of Thee, the Most High, from the Virgin—the prophet Habakkuk cried aloud: Glory to Thy power, O Lord!

Having been darkened by disbelief, my governing mind perceiveth not the peril of my heart, which is nigh unto death; but before invoking thine aid, O Champion Leader, the omnipotence of thy merciful visitation hath exalted the all of me.

Indwelling the Holy of Holies, thou thyself became the Most Holy Temple of God; yet, the irreverent made thine icon a common decoration, whilst another forgot thee, O thou who never forgets the world, but upholds it by thy prayer.

No power or words of prayer do I have, but clinging to thine icon with trust and lifting my whole heart to thee, O Mother, receive me, thy kinsmen, and lift me into heavenly purity, adopting me as a child of God.

Empty of wisdom, like those unworthily entrusted with thine icon, we have gone astray; drowned in ignorance, warred upon by evil thoughts and wounded by the sword of sin, we now beg thee to guide us into the patient waiting for thy help.

Ever pardon our ceaseless transgression, O Lord of Hosts, Whose Spirit nourishes all creation; for Mary most pure, Whom Thou didst choose pre-eternally as our mighty advocate, bringeth Thy grace upon us and destruction upon our enemies.

### Ode V

*Irmos:* The whole world was amazed at thy divine glory: for thou, O Virgin, who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

The pious officer Nikolai, amazed by the lack of faith toward thee, O Theotokos, and wishing to fulfill Russia's victory, rose up courageously to answer the cry of the people, who earnestly desired the delivery of thine icon which would deliver them.

Ever-luminous pillar of Orthodoxy, O John of Kronstadt, truly meet it was that thou, a married virgin, didst bless Nikolai to be the guardian of the unwedded Bride, who is hymned in heaven and venerated on earth.

Reverently uniting our wills to the good intention of Nikolai, who conformed himself to the fervent desire of the Queen, we being members with him, are mystically co-purified by her love.

Notwithstanding age and ailment, being driven by the powerful love of Christ, Nikolai sought to bear the icon of the God-bearer to his namesake's chapel in Port Arthur, that he might bring victory to his people.

Afar off in Japan, the Russian hierarch Nicholas prayed for Russia's victory in Port Arthur, whilst the Virgin, in her triumphant icon, stood as a fiery pillar of intercession for the kingdom of Tsar Nicholas, who wept with his people.

### Ode VI

*Irmos:* Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands, and glorify God Who was born of her.

Lamenting over the negligent officers and the national impenitence, the Lord did not allow thine icon to forestall the pagans; thus shame covered Russia. Yet now, in the wake of countless new-martyrs, it is returned, crowning Rus' with glory.

Thomas doubted Christ, and the military leaders thee, O Champion Leader, until with painful regret, their hearts touched the mortal wounds of their brethren in Port Arthur; and we, confirmed in faith, glorify the foreshadows of the holy new-martyrs.

Rend our hearts with burning compunction by thy visitation, O Mother, ineffably washing us pure and holy by floods of tender tears; and carry us in thine omnipotent, loving arms, unto the God and Father of all.

I fall down weeping, for my sin-inflicted illness is more terminal than the mortal wounds of the Russian forces. I am wholly disfigured, covered with discharging wounds. O my deliveress! O my helpful nurse! O my most sweet Lady, Mother and Queen! Visit me quickly, O my only hope!

Understand, O ye nations: John of Kronstadt declared that Russia failed because of negligence to the icon of our Lady of Port Arthur; yet, today, in gladsome sorrow, the liberated sons of Rus' celebrate its reappearance, abundant with mercy.

### *Kontakion, in Tone VIII:*

#### *Special Melody: "To thee the Champion Leader...":*

O Triumphant Lady, thy desire was to send thine icon to Port Arthur as victory for thy troops; and though hindered by careless men, thy boundless love was not; for all who now praise thine icon, with trust in thy prayer, are anchored, by hope, in the port of heaven; thus we cry to thee: Rejoice, thou noetic ark of life!

***Ikos:*** Come now, all who embrace wisdom, and let us console our Mother, who wraps us in the Comforter; for she is downcast at her children's rejection: for one dishonored her through want of faith, whilst another forgot her, being blinded by earthly care; and all of us have forsaken her through our impenitence. But, let us now comprehend the worth of this treasure that lieth before us, and let us fervently venerate it: the all-wondrous icon of our Lady of Port Arthur; and she will carry us into the port of heaven, for she is the noetic ark of life!

***Synaxarion:***

On this day we commemorate the  
Icon of the Most Holy Theotokos known as the  
Triumph of Our Lady of Port Arthur:

*Thy victorious icon, O Lady, was rejected by military  
leaders; yet it has become an all-praised shelter, shield,  
and sword for all against the evil one!*

O brethren, let us understand the solemnity of this present holy festival of the Mother of God; for, in these latter days which are full of sin and unbelief, she manifested a new miracle-working icon in this manner: Due to Japanese threat, in 1898, China leased Port Arthur to Russia. Thus Russia became the defender of China against the Japanese, who highly coveted the integral seaport.

Several years later, foreseeing that Russia would soon be engaged in war with Japan over Port Arthur, the all-merciful Protectress appeared to a sailor in Kiev in the December of 1903: The Lord of Hosts and His All-Holy Spirit appeared in heaven, surrounded by angels and their Chief Commanders Michael and Gabriel, while the Virgin, who is more glorious than all noetic and bodily creation, stood upon broken swords, holding forth the radiant image of Christ not-made-by-hands. She said: "Russia will soon be involved in a very difficult war," but "paint an icon showing my appearance as it is now and send it to Port Arthur. If the icon is in that city, Orthodoxy will triumph over paganism and Russian warriors will attain my help, my patronage, and their victory."

Soon, in 1904, the Russo-Japanese war broke out, and the icon was painted in Kiev. However, the admiral who was entrusted with it, procrastinated in doing the sacred will of the Theotokos, and the next admiral

entrusted with it, simply forgot about it. The Dowager Empress Maria Fyodorovna, the mother of the earthly Tsar, Nicholas II, filled with holy zeal, could not tolerate these insults to the Mother of the Heavenly Tsar; and the icon was placed in the Dormition Cathedral in Vladivostok.

Soon, a courageous officer named Nikolai Fyodorov sought to bring the Queen to her desired destination, but it was too late. Russia lost the war, and this defeat became the first major event that led to the Communist Revolution, at the beginning of which, the icon was lost. Its whereabouts were unknown until 1998, when pilgrims from Vladivostok came to Jerusalem.

Near an antique shop close to Golgotha, the original icon was found two days after the Feast of the Meeting of the Lord. It was brought back to Vladivostok as a precious trophy of the Faith, which was met with overflowing joy on the feast of the Holy Great Martyr George. It rests once again in Vladivostok. From there, the icon has traveled to many Slavic and Far Eastern countries, and most importantly, to Port Arthur, a whole century after the behest of our Lady.

Several copies of the icon were made, which became miracle-working. At the request of the Orthodox people of Canada, one such copy was painted in Russia specifically for the North American peoples; for the Mother of God sought to strengthen the spiritual unity of the two lands, which had been suspicious of, and at enmity with one another since the Communist Revolution.

Beholding the significance of our Lady's icon in the history of Russia, North America, and much of the world, let us marvel at the providence of our good Mother and Benefactress, taking heart in our most merciful Deliveress. For, though we fail to obey the commandments of God, and thus neglect to shine forth His image implanted in our nature, even as military leaders once neglected the precious image of the Virgin, and though like helpless soldiers afar off at sea, without protection, we languish in our passions and are done to death by countless sins, she receives all who come to her aid, by no means casting away any broken heart who seeks the purity of faith, piety and true life in her Christ by means of sincere repentance.

Therefore, let us unceasingly call upon her as we venerate her pure image, whether in peace or tribulation of body or soul.

## Ode VII

*Irmos:* The godly-minded ones did not serve the creation in place of the Creator, but bravely trampled down the flame of fire as rejoicing they sang: Blessed are Thou and praised above all, O Lord and God of our fathers.

Most solemnly honoring those who laid down their lives for the motherland, we ask thee, O Mother, to grant them rest whilst pardoning those who doubted thee; grant also eternal life to the noble Nikolai, and to us thine all-praised mercy.

Perfect maternal sorrow once moved thee to seek thy Son in Jerusalem, where thou also granted joy to those of Vladivostok, when they unexpectedly found thine icon near Golgotha, the place where thou didst pray for those upon the cross in Russia.

Hopeless, like wounded soldiers, our souls, much afflicted by this cruel life, ever hasten with untiring desire to the harbor of eternal rest, even as thou ardently hastened to Port Arthur, O cure of all and haven of ineffable stillness.

One hundred years after thine intention, thy historic icon finally cometh to Port Arthur; making all to revel in the sweet nectar of thine omnipotent mercy, which turns suffering into glory, affliction into joy, defeat into triumph, and death into life.

Praying boldly to thee in times of war and misfortune, we ask thy deliverance; and thus delivered by thee into peace and prosperity beyond our asking, at all times, with thanksgiving, we confess thee as our surety.

## Ode VIII

*Irmos:* The Offspring of the Theotokos saved the holy children in the furnace, then in figure, but now in deed and He gathereth together all the world to sing: Praise the Lord, O ye works, and exalt Him supremely for all ages.

Over all thou dost raise the Express Image of the imageless Godhead as a victorious banner, O Queen. Thus, the godless fall prostrate, conquered. Yet we fall down in worship, for Relief herself hath found us, fulfilling her promise to aid her people.

Robed in thy nurturing grace, as in a most delicate mantle, more impervious than any armor, we behold our enemies powerless, leaving us to solely hymn thee as the greatest work of the Lord, for thou thyself workest wonders.

Those whose prayer and faith of heart fail within them on account of unbearable sufferings cling to thy precious icon, washing it with fiery tears, thus receiving the cleansing of their passionate souls by thee, O salvation of the world!

O Theotokos, new temples fashioned in honor of thine icon possess it as a consuming fire that doth destroy all enemies whilst enlightening the faithful and burning up the record of sins for the repentant.

Filled with joy, today, at thy visitation, we cry out: Whence is this that the Mother of our Lord should come to us? O Protectress of our holy monastery (temple) and land: bless all the world and visit all departed Orthodox Christians, granting rest to those who have hoped in thee.

## Ode IX

*Irmos:* Let each one who hath been born leap for joy, enlightened by the Spirit, and let the bodiless minds keep the feast, and honor the sacred wonders of the Mother of God, and let each one cry aloud: Rejoice, all-blessed Theotokos, pure Ever-Virgin.

Longing to disperse thy rich mercy to North America, O Handmaiden of God, thou hast bestowed unto us great treasure: miracle-working copies of thine icon which adorn the hills with thy lowliness of mind and fill every hollow with divine exaltation.

In unworthiness, without angelic eloquence, we laud thine icon as Boast of Kiev, Holiness of Russia, Treasure of Jerusalem, Unexpected Joy of Vladivostok, Long-Awaited Victory of Port Arthur, Enlightening Sun of Japan and the Far East, and True Adoration of the Slavic lands.

Falling down before thine icon, O blessed Mother of God—who walketh even amongst us in triumphant glory—we honor it as Freedom of North America, Mediation of Alaska, Surety of Canada, Royal Diadem of New York, Glory of West Virginia, and Intercession for all the world!

Ever-Virgin, Lady of mine, with love receive my shameful offering, for thou hast granted me, the most lowly, to offer words of praise for all, thus I cry: Rejoice, O full of grace, completion of my heart's every petition; spare me, who glorifieth thee, for I have no good works; and save us all.

Exapostilarion from the Pentecostarion.

Glory..., this exapostilarion for the Icon: Special Melody: "The heaven with stars...":

O ye good soldiers of Jesus Christ, who didst lay down your lives in Port Arthur: rise up today as one sacred host, triumphantly hymning the Mother of our Life; and do thou, all the world, receive ye, in the arms of thy soul, her Son, Who is Light.

Both now..., another exapostilarion, in Tone VII:

Thine icon supplieth the hope of salvation unto the ends of the Russian land, and doth illumine all the world with the glorious light of the most pure countenance of Christ; thus, O Virgin Mediatress, faithful hearts, purified by thine intercession, bless Him Who enlighteneth every man that cometh into the world.

***On the Praises: 4 stichera in Tone VIII:***

Our souls magnify thee, O Most Innocent Lady, whom the Author of salvation showed to a sailor in Kiev; for thou hast blotted out demonic deception by the hands of those who depict thy most pure visage upon holy icons; thus, we who behold them beg deliverance from false accusation and dark ignorance. (Twice)

Our spirits rejoice in thee, O Most Pure Virgin Mother, for the Artist of all beauty, desiring to preserve His good creation, hast given thine icon as an adorning gem thereof, which illumineth all with the brilliance of the Godhead; thus, we who are purified thereby, ask thee for peace, brotherly love, and oneness of mind.

United as one man, we humbly honor thee, O Most Hallowed Queen, for the Eternal Potter hath fashioned thee as His chosen, most precious vessel, who overfloweth mercy upon all who honor thy spotless image of triumphant victory; thus, having glorified us by thy brilliant rays of grace, do thou also save us from all despair and perdition.

Glory..., Doxasticon from the Pentecostarion.

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

When thou, O heavenly ladder, didst reveal thine icon to the Russian people, on it they beheld angels above thee, holding a crown, thereby prophesying the loss of the tsarist dynasty when Tsar Nicholas would abdicate, becoming a sacrifice for our sins. But today,

we behold thee as the reigning Queen, who hath taken thy people under thine own rule. Thus, falling down before thee in tears, we beg pardon for our sins; raise up Holy Rus' and, in God's time, crown her last tsar, who will be the fear of antichrist and the guardian of the Church, against which the gates of hell shall never prevail. By Her true hierarchs, pastor us to heaven amongst the one flock of the One Shepherd thrice-glorious: Father, Son and Holy Spirit.

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

## LITURGY

*On the Beatitudes, 8 troparia: 4 from the designated ode of the canon from the Pentecostarion; and 4 from Ode III of the canon for the Icon.*

*Prokimenon from the Pentecostarion; and that of the Icon, in Tone III:*

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

*Stichos:* For He hath regarded the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

*Epistle of the day, and that of the Icon:*

**Hebrews 9:1-7 (§ 320)**

*Alleluia from the Pentecostarion, and that of the Icon, in Tone VIII:*

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

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

*Gospel of the day, and that of the Icon:*

**Luke 10:38-42; 11:27-28 (§ 54)**

*Communion Verse from the Pentecostarion, and that of the Icon:*

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