

THE 9th DAY OF THE MONTH OF NOVEMBER

COMMEMORATION OF OUR MOST HOLY SOVEREIGN LADY THE THEOTOKOS,
IN HONOR OF HER WONDERWORKING ATHONITE ICON KNOWN AS “SHE WHO
IS QUICK TO HEAR”

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera: four, in Tone I:

Holding festival for the Theotokos today, let us bow down before her precious image, and cry out with fervor: O Virgin, who possessest maternal boldness before thy Son and God, beg thou forgiveness of our sins, peace, and great mercy. (Twice)

As a temple of the Godhead, O Bride of God, thou wast shown to be a spacious dwelling place of grace and loving-kindness. Wherefore, hearken quickly to thy servants, O all-good one, who art quick to hear, and grant consolation unto the sorrowful, deliverance from tribulations to the unfortunate, health to the sick, and great mercy to all the faithful.

O Theotokos, look down from heaven upon us who stand before thy holy icon and call upon thee with faith, and send down upon us thy grace, that we may pass the course of our life in a God-pleasing manner, and by thy mediation be deemed worthy to receive great mercy from thy Son.

And four, in Tone IV:

Be thou glad, O Dochiariou, Monastery of the Archangels! Rejoice, ye faithful on Athos and in all places! For the common helper of all hath, in her great mercy, desired to be one who hearkeneth quickly unto those who pray to her. (Twice)

Having recourse to the shelter of the wings of the supreme commanders of the armies of heaven, let us likewise have recourse to the protection of the Lady of heaven and earth; for, as the all-good one, who is quick to hear, she receiveth compassionately and attendeth quickly to the entreaties of those who have recourse to her image with reverence, for the sake of her great mercy.

O divinely chosen Virgin, Queen of all, invincible protection of monks, unashamed refuge of all Christians: Athos, thy portion, together with Russia and all cities, towns and monasteries of the Orthodox, do thou preserve unharmed by enemies, visible and invisible; and help and save us all, for the sake of thy great mercy.

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

When Nilus, the cellarer of Dochiariou, was deprived of his sight for failing to heed thy voice, O most pure one, and offered thee repentance before thy holy icon, thou wast well-pleased to say to him: O monk, I have heard thine entreaty! Be thou forgiven, and see as thou didst before! And tell the rest of thy fathers and brethren

who are struggling, that I am the Mother of God the Word, the help and protection, after God, of the sacred Monastery of the Archangels, and its most excellent intercessor, who, as its mighty ruler, watches over it. And let the monks flee to me in their every need, and I shall quickly hearken unto them, and to all Orthodox Christians who with reverence have recourse to me; for, lo! I am called she who is quick to hear!

Entrance. Prokeimenon of the day. And three lessons:

READING FROM 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.

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.

READING FROM THE 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.

At Litiya, the Sticheron of the temple, and these Stichera:

In Tone I: Having assembled today to render hymns of supplication before the image of the Mother of God who is quick to hear, let us hold spiritual solemnity, and we shall draw forth plentiful grace from the inexhaustible wellspring of gifts; for as the good Mother of our all-good God, she shineth forth with godly miracles, healing our sufferings and sicknesses, and saving those who on the sea and land have recourse to her with faith.

In Tone II: O Lady, who readily hearkens to all in tribulation and quickly helps those who are in grief, hasten thou and take pity on those who truly call upon thee from the depths of their soul; and help thou thy servants, delivering us from misfortunes by thy supplications.

In Tone III: O divinely chosen Ever-virgin, treasury of divine gifts, intercessor for the world, speedy listener to those who pray to thee: Deprive us not of thy compassions, and hasten thou to fulfill our petitions, unto the salvation of our souls.

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

O Sovereign Lady, thou hast shown thyself to be merciful, kindly and quick to hear us who call upon thy divine grace in all things that befall us; for on thee who art kindhearted have we all set all the hope of our souls, and in all things do we trust in thy foreknowledge, do thou grant us the glory which is to come and divine life.

On the Aposticha, these Stichera, in Tone V:

Come, ye faithful, let us praise the Ever-virgin Theotokos, saying: Rejoice, O most holy ark and most splendid tabernacle of Christ our God, the King of kings! Rejoice, astonishment and glory of the angels! Rejoice, boast and gladness of mortal men, who savest our souls in peace!

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

Rejoice, thou who art blessed among women, thou loosing of the ancestral curse and propitiation for the whole world! Rejoice, fervent intercession for Christians and quick hearer to those who pray to thee with faith! Rejoice, O protection and salvation of our souls!

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

Rejoice, O all-merciful Sovereign Lady, thou Life-bearing fount, pouring forth streams of compassion upon the faithful! Rejoice, steadfast bulwark of Athos, instructor and overseer of monks! Rejoice, O help of all, thou joy and salvation of our souls!

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

O, many are the miracles wrought through thine image, O thou who, full of the grace of God, art quick to hear! For no one who hath recourse to thee with faith leaveth thy presence empty and without being heard: the blind have recovered their sight at thy holy icon; the lame, the paralyzed and the deaf have been cured; and from childlessness, captivity, locusts, the threefold waves of the sea, and other misfortunes and afflictions hast thou delivered those who call upon thee, the Mother of our all-compassionate God, Who granteth us great mercy through thee.

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

Let us make haste to the Theotokos amid our misfortunes * and fall down now before her holy icon, * crying out with faith from the depths of our soul: * Hearken quickly to our entreaty, O Virgin, * in that thou art called she who is quick to hear. * For thee do we, thy servants, have ** as a ready helper in our needs. **(Thrice)**

AT MATINS

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

Let us make haste to the Theotokos amid our misfortunes * and fall down now before her holy icon, * crying out with faith from the depths of our soul: * Hearken quickly to our entreaty, O Virgin, * in that thou art called she who is quick to hear. * For thee do we, thy servants, have ** as a ready helper in our needs. (Thrice)

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

Yesterday, the holy Church hymned the hosts of heaven, our good protectors; and today we chant a hymn to thee, the all-hymned Theotokos, the mighty protection of the world, and we glorify thy goodness joyfully. Wherefore, with the incorporeal ones pray thou that we be saved.

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

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

Like the most radiant moon thy holy icon hath been shown forth in the honorable Monastery of the Archangels, O Virgin who art quick to hear; for thou shinest with the grace of miracles upon those who are in the night of misfortunes, and grantest speedy help, for the salvation of our souls.

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

At the Polyeleos, this Magnification: We magnify thee, O most holy Virgin, and we honor thy holy image, whereby thou pourest forth healings upon all who with faith have recourse unto thee.

Selected Psalm verse:

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

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

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

Standing with reverence around the precious image of the Mother of the Light, we earnestly offer supplications to her as the all-good one who is quick to hear; for in His love for mankind the Lord hath made her an animate heaven, pouring forth His gifts through her like rain, for the salvation of our souls.

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

Song of Ascents, the first antiphon of Tone IV.

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

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

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. LUKE(1 :39-49, 56)

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo!, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this Sticheron, in Tone VII:

Fulfill the petitions of thy servants who call upon thee with faith, O most holy Virgin. Free us all from all tribulations, infirmities and afflictions, that with thanksgiving we may hymn thee, who readily listenest to those who pray to thee and grantest great mercy unto the faithful.

Two canons of the Theotokos.

ODE I

Canon I, with 6 Troparia, the composition of St. Nicodemus of the Holy Mountain, in Tone VIII:

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

Undertaking to praise well the multitude of thy divine wonders, O Virgin who art quick to hear, I pray from the depths of my heart: Grant me thy grace!

Who is not astonished at the miracles wrought through thine image, O Virgin? For through it thou didst thrice speak to the cellarer, calling thyself she who is quick to hear.

How can I describe thy wonderworking, O Maiden? For thou didst first make the recalcitrant monk sightless, and then caused him to see again.

Rejoice, O sacred Monastery of Dochiariou, for thou hast the Sovereign Lady of all as an intercessor and protection, as she herself openly declared.

Another canon, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

O Mother of the ever-existing Light and Wisdom of the Father, make wise my lack of understanding; and enlighten me to hymn and pray before thy holy icon, O thou who art quick to hear.

Those who find a great treasure are wont to rejoice; wherefore, we also, having thee, O Queen of all, as a heavenly and inexhaustible treasure of tender compassion, hymn thy wonders, rejoicing.

David foretold that the rich among the people shall entreat thy countenance: And in fulfillment thereof, we who are poor in the virtues pray to thee with the rich before thy countenance, O Virgin.

As the eyes of servants are on the hands of their masters, so are our eyes directed toward thee and thine image, O most good Lady, until thou take pity upon thy servants.

Katavasia: I shall open my mouth ...

ODE III

Canon I

Irmos: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Thou hast shown the childless to be fruitful and made barren women to rejoice in children, O Mary, who art quick to hear. Who, therefore, doth not marvel at thy mighty works, O Virgin?

Bulgaria proclaimeth the wonders of thine image to the East and to the West, O thou who art quick to hear; for thou hast become a wellspring pouring forth grace upon all who invoke thy name.

The disease of cancer vanished from the arm of the honorable woman through thine enlightenment, O Virgin; wherefore, the afflicted one, freed from her infirmity, pronounced hymns of thanksgiving, rejoicing.

Wondrously hath thine icon been adorned, O thou who art quick to hear; and more brightly than the rays of the sun doth it illumine all with thy grace, O most pure one. Who, therefore, doth not praise thee, who art glorified in heaven and on earth?

Canon II

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Lift thine eyes, O Mary, and look with compassion upon those who stand before thine icon and call upon thee with faith; and hearken unto them, O thou who art quick to hear.

Grant us strength, O pure one, that we may do the will of thy Son with fear and love; for thou dost strengthen thy servants, in that thou art the Mother of our omnipotent God.

Assailed as we are by the passions and the invisible powers of evil, we are ever in need of thine invincible help, whereof do thou not deprive us, O thou who art full of the grace of God.

O Sovereign Lady, grant us the shield of salvation, thy mighty assistance, whereby, vanquishing the wiles of the author of evil, we may be deemed worthy of crowns of glory.

Sessional Hymn of the most holy Theotokos, in Tone I:

We know thee to be the Sovereign Lady of the world, O all-praised Mary, for thou hast given birth for us to the Creator and Savior of the world, Who hath glorified thee, His most pure Mother, granting grace and mercy through thee to those who honor thee and pray to thee, O Theotokos.

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

ODE IV

Canon I

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

Throughout all the ends of the earth thy miraculous image hath been glorified, and now all lips pronounce thee to be her who is quick to hear.

Appearing in dreams and openly, O Queen of all, who art quick to hear, thou dost perform the most glorious miracles in the world.

Who in any need, hath uttered thy name, O Virgin, and not been quickly heard by thee, who art she who is quick to hear?

Blessed art thou, a glorious Monastery of Dochiariou; for thou hast been enriched by the most precious icon of her who is quick to hear.

Canon II

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

Falling down before thy holy icon, O Virgin, I cry out to thee with a contrite heart: Let me not perish, who have wasted my life in sins, O all-merciful Sovereign Lady!

Being a lover of sin, O Lady, I have departed from thy Son, and am bereft of boldness before Him. Wherefore, having led me to repentance, grant that I receive that which I have destroyed.

O divinely chosen Maiden, who wast foreseen in the fleece moist with dew, with the dew of grace moisten thou the dried out ground of my heart, and render my soul verdantly fruitful.

Rejoice, O Bride of God, who art supremely adorned with the virtues, as with golden vesture! Rejoice, O vessel of myrrh, whereby those who cry aloud: Glory to thy power, O Christ! are healed.

ODE V

Canon I

Irmos: Illumine us O Lord with Thy commandments, * and with Thine arm raised on high * grant us Thy peace, * O Lover of mankind!

How can I gaze with mine impure eyes upon thy most pure image, unworthy as I am, O thou who art quick to hear?

The sea and the land proclaim the wonders of thine icon, O Queen of all; for they have both been filled with thy grace.

Thou didst reveal the thief who stole the money of his neighbor, O Mother and Virgin, returning it to its rightful owner.

What shall we render unto thee for the great grace which thou hast revealed to us, O all-good one, having given us thine icon, as a sacred treasure?

Canon II

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

There is no one who, having had recourse with faith to thy tender compassion, O all-merciful Sovereign Lady, would be deprived of thy compassion. Wherefore, we earnestly entreat thee: Grant thy mercy even unto us sinners!

As the merciful intercessor for the whole world, O Virgin, entreat thy Son, the Judge of all, that He be not mindful of our sins, that, through thee, we be delivered from His every threat against sinful people.

Thy mountain and this monastery, which possess thine image, O supremely good one who art quick to hear, do thou protect from every evil, preserving thy servants in unity of spirit, in all goodness and truth.

O Lady, who gavest birth to the Reconciler of all, by thine almighty intercession reconcile us to Him, to our neighbors, and to each other, in that we hymn thee who grantest us peace.

ODE VI

Canon I

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

Showing thyself to be a Mother abundant in love, thou didst call the child to thyself until thou hadst delivered him from the hands of the thieves, O Mother and Virgin. May we also acquire thee as a Mother abundant in love.

We, thy servants, have no intercession or protection other than thee. Wherefore, O pure one, we cry out from the depths of our heart: Free thy flock and the faithful who have recourse to thee from every misfortune!

As thou didst save from the tempest at sea those who invoked thy divine name, O Virgin, so also save us from physical and spiritual wreck and guide us to the calm haven of salvation.

The world hath acquired thee as its refuge and salvation; wherefore, O pure one, all hasten to thy precious icon from every direction, and all obtain thee as one who hearkeneth quickly to them.

Canon II

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Thou art the consolation of thy servants, O all-blessed one; thou art their light, adornment and hope of salvation. In thy foreknowledge do thou therefore deliver us from all want and tribulation.

Knowing our weakness, O Birthgiver of God, compensate for our spiritual and material lack, that we may glorify God, Who giveth all good things to us through thee.

Abandon us not, O all-compassionate one, when our strength is lacking; depart not from us, who place our hope in thee at our time of departure from this life; and even after our departure, reveal to us the power of thy goodness.

O exceedingly blessed Mary, thou sealed book of God, grant that we be written in the book of eternal life, that we may glorify God, Who was born from thee.

Kontakion of the most holy Theotokos, in Tone VIII:

Tempest-tossed on the sea of life, * we sink beneath the threefold waves of the passions and temptations. * Wherefore, grant us a helping hand, O Sovereign Lady, as thy Son did to Peter, * and hasten thou to deliver us from misfortunes, that we may cry out to thee: ** Rejoice, O all-good one, who art quick to hear!

Ikos: Wherever the shadow of thy grace falleth, O Lady, there do the infirm recover their health, the unfortunate come into prosperity, and all the sorrowful are filled with joy. Wherefore, with thy grace overshadow us also, who proclaim unto thee such joyous cries as these: Rejoice, thou who art full of divine grace, the dwelling place of the unapproachable Godhead; Rejoice, holy table who sustainest us with the Bread of life! Rejoice, costly myrrh which perfumest the faithful; Rejoice, olive tree

which anointest us with the oil of tender compassion! Rejoice, inexhaustible treasury of gifts; Rejoice, calm haven of the tempest-tossed! Rejoice, hearing of the deaf and light of the blind; Rejoice, strengthening of the paralyzed! Rejoice, liberation of captives; rejoice, thou hope of all the world! Rejoice, O most good one, who art quick to hear!

ODE VII

Canon I

Irmos: **The 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.'**

Thou hast given health to blind eyes, that they may see, O Virgin. Enlighten thou also the eyes of our body and soul, that we may ever hymn thy mighty works.

Thou hast granted hearing to the deaf, O Mary, who art quick to hear. Open thou also the spiritual and bodily ears of us all, that we may ever hymn thy mighty works.

As of old thou didst deliver from locusts those who fled to thee, O most pure one, so also deliver us from such devastation, that we may ever hymn thy mighty works.

As thou didst set aright him who before was paralyzed, so by thy fervent intercession set us also aright who are doubly paralyzed, that we may hymn thy mighty works.

Canon II

Irmos: **Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.**

O Sovereign Lady, thou guide of thy servants to salvation, set aright the tripartite nature of our soul, that, deemed worthy of the grace of dispassion, we may chant: O all-hymned Lord and God of our fathers, blessed art Thou!

Direct the power of our souls' desire to divine love, that we may thereby wholly love God and ever strive towards Him as the supremely good End of desire.

O Virgin, help us to turn the power of our souls' anger against the invisible enemies of our salvation, and fill our hearts with salvific love towards our neighbors and God.

Delivering us from thoughts contrary to God, O Lady, furnish thou the intelligence of our souls with pinions, that we may take wing to God-pleasing contemplation, and strengthen us all to think, speak and do that which is good.

ODE VIII

Canon I

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

Deliver us from every illness, O thou who art quick to hear, as thou hast delivered many therefrom.

Thine icon, O Virgin, hath been shown to be a wellspring of miracles, from whence those who thirst are abundantly nourished.

Thou, O Sovereign Lady dost reveal that which is lost and givest joy to those who have found. How great is the grace of thine image!

All the elements obey thy command, O Lady, that thou mayest deliver from harm those who call upon thee.

Canon II

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

Under thy direction thy flock findeth fertile pasture, O Mother of God, and the soul-destroying wolves are unable to take the reason-endowed sheep, who are ever preserved by the grace of thy Son and God.

Blessed is the man whose help is from thee, O Bride of God; for such a one ever appointeth ascents in his heart until he seeth salvation within himself and chanteth: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

O thou seven-branched candlestick, resplendent with the seven gifts of the Spirit, grant that we, also, may be adorned with the fruits of the Spirit, that, having won the compassion of God through thee, we may chant: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

O mountain of God, wherein it was God's good pleasure to live, pray to Him for us, that, accomplishing good through His help, we may be deemed worthy to behold the mountains which transcend the earthly and there chant: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

ODE IX

Canon I

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.**

Assemble ye with diligence in the divine Monastery of the Archangels, O ye sick; for the unmercenary physician abideth there.

Thy sacred icon hath been shown to be another Pool of Siloam, O Virgin, washing away and healing sicknesses of soul and body.

I am enflamed by zeal to behold the gracious splendor of thine image, yet I lack sufficiency to magnify thee.

May I behold thee comforting me at the time of my death and driving away the visages of the demons, O supremely good one, who art quick to hear.

Canon II

Irmos: **Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.**

O Sovereign Lady, remember thy servants who glorify thee with love; hearken unto those who pray to thee and by thy supplications render thy Son and God well-disposed toward us, now, and at His dread judgment, O pure and ever-virgin Theotokos.

O joy of angels and mortals, set us free from the grief of life, and by thy mediation deliver us from eternal torment, that delivered by thee from temporal and eternal misfortunes, we may cry aloud: Rejoice, O all-blessed and pure ever-virgin Theotokos!

Standing visibly before thine image and invisibly before thee, who standest at the right hand of thy Son, lifting up our mind, we entreat thee earnestly: Beseech Him, that we be deemed worthy of the blessedness of paradise, O all-blessed and pure ever-virgin Theotokos!

O good Mother of the good King, with thine invincible protection do thou overshadow our Orthodox hierarchs and our lawful civil authorities, O all-blessed and pure ever-virgin Theotokos.

Exapostilarion of the holy icon:

Beholding thee now on thine icon with the pre-eternal Infant, we entreat thee, O Bride of God: Deprive us not in the age to come of the sight of Thine all-blessed countenance and that of the Son of God, Who became incarnate through thee, that, with those who were well-pleasing unto Him, we may magnify His name and thine.

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

On the Praises, 4 Stichera, in Tone V:

Wondrous are Thy works, O Lord! Thou hast given Thy most holy Mother to the helpless as a speedy helper, to the defenseless as a mighty defender, and to those who cannot give answer for themselves as a fervent intercessor; for standing before Thee is the Lady of all, who prayeth for us all. **(Twice)**

What fitting thanks can we offer unto thee, O divinely chosen Ever-virgin, for the multitude of the gifts of thy tender compassion, which are revealed to those who have recourse unto thee with faith? For thou dost cure the infirmities of both soul and body, delivering us from misfortunes, and ever praying to God on behalf of us all.

O Sovereign Lady of the world, who as a mighty ruler dost watch over those who inhabit thy mountain and the faithful in every place: We pray thee, never fail to be mindful of thy servants in thy compassion, and send down upon us all good things, temporal and eternal; and ever pray to God on behalf of us all.

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

The splendid and joyful feast which today hath passed, illumined by the glory of the chief commanders of the hosts of heaven, hath been rendered resplendent by the grace of the image of the Mother of God and the Almighty One held in her arms, which is revered even by the angels. For as He hath told us, Ask, and it shall be given you; thus His all-good Mother hath commanded us to flee to her in every need promising to hearken quickly unto those who pray with reverence before her holy icon, which she hath glorified by many miracles, granting great mercy to the faithful.

The Great Doxology, Troparia, Dismissal. First Hour

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of Canon I of the feast, and 4 from ODE VI of Canon II.

Thou hast shown the childless to be fruitful and made barren women to rejoice in children, O Mary, who art quick to hear. Who, therefore, doth not marvel at thy mighty works, O Virgin?

Bulgaria proclaimeth the wonders of thine image to the East and to the West, O thou who art quick to hear; for thou hast become a wellspring pouring forth grace upon all who invoke thy name.

The disease of cancer vanished from the arm of the honorable woman through thine enlightenment, O Virgin; wherefore, the afflicted one, freed from her infirmity, pronounced hymns of thanksgiving, rejoicing.

Wondrously hath thine icon been adorned, O thou who art quick to hear; and more brightly than the rays of the sun doth it illumine all with thy grace, O most pure one. Who, therefore, doth not praise thee, who art glorified in heaven and on earth?

Thou art the consolation of thy servants, O all-blessed one; thou art their light, adornment and hope of salvation. In thy foreknowledge do thou therefore deliver us from all want and tribulation.

Knowing our weakness, O Birthgiver of God, compensate for our spiritual and material lack, that we may glorify God, Who giveth all good things to us through thee.

Abandon us not, O all-compassionate one, when our strength is lacking; depart not from us, who place our hope in thee at our time of departure from this life; and even after our departure, reveal to us the power of thy goodness.

O exceedingly blessed Mary, thou sealed book of God, grant that we be written in the book of eternal life, that we may glorify God, Who was born from thee.

Troparion of the most holy Theotokos, in Tone IV:

Let us make haste to the Theotokos amid our misfortunes * and fall down now before her holy icon, * crying out with faith from the depths of our soul: * Hearken quickly to our entreaty, O Virgin, * in that thou art called she who is quick to hear. * For thee do we, thy servants, have ** as a ready helper in our needs.

Kontakion of the most holy Theotokos, in Tone VIII:

Tempest-tossed on the sea of life, * we sink beneath the threefold waves of the passions and temptations. * Wherefore, grant us a helping hand, O Sovereign Lady, as thy Son did to Peter, * and hasten thou to deliver us from misfortunes, that we may cry out to thee: ** Rejoice, O all-good one, who art quick to hear!

Prokeimenon, the Song of the Theotokos, in Tone III: 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.

THE EPISTLE OF AP. PAUL TO THE HEBREWS(9:1-8)

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

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

THE GOSPEL ACCORDING TO ST. LUKE(10:38-42; 11 :27-28)

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