

THE 9th DAY OF THE MONTH OF NOVEMBER

COMMEMORATION OF OUR ALL-HOLY 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.

At "Lord, I have cried ..., " eight 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, ask thou of Him forgiveness of sins for us, 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 lovingkindness. Wherefore, hearken quickly to thy servants, O most 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 that 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 God-pleasing manner, and by thy mediation may be counted 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 them that pray to her. *(Twice)*

Having recourse to the shelter of the pinions of the supreme commanders of the armies of heaven, let us likewise have recourse to the protection of the Mistress of heaven and earth; for, as the most good one, who is quick to hear, she receiveth compassionately and attendeth quickly to the entreaties of them that 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, refuge unashamed 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 thou and save us all, for the sake of thy great mercy.

Glory ..., Now and ever ..., in Tone VII:

When Nilus, the cellarer of Dochiariou, was deprived of his sight for failing to heed thy voice, O all-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 couldst 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 intercession, who, as its mighty ruler, take thought concerning 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. Prokimenon 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.

If the superior so willeth, the following stichera may be chanted at the Litia:

In Tone I: **H**aving assembled today for hymnody of supplication before the image of the Mother of God who is quick to hear, let us hold a spiritual festival, and we shall draw forth plentiful grace from the inexhaustible wellspring of gifts; for as the good Mother of our God most good, she shineth forth with godly miracles, healeth sufferings and sickness, and saveth them that on the sea and land have recourse to her with faith.

In Tone II: **O** Mistress, who readily listenest to all in tribulation and quickly helpest them that are in grief, haste thou and take pity on them that 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 hearkener to them that pray to thee: Deprive us not of thy compassions, and haste thou to fulfill our petitions, for the salvation of our souls.

Glory ..., Now and ever ..., in Tone VII:

O Lady, thou hast shown thyself to be merciful, kindly and quick to hear us that call upon thy divine grace in all things whatsoever which 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 vouchsafe us the glory which is to come and divine life.

At the Aposticha, these stichera, in Tone V:

Come, ye faithful, let us praise the Ever-virgin Theotokos, saying: Rejoice, O all-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!

Stichos: 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 them that pray to thee with faith! Rejoice, O protection and salvation of our souls!

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

Rejoice, O most merciful 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 ..., Now and ever ..., in Tone VIII:

O, the many miracles wrought through thine image, O thou who, graced by God, art quick to hear! For no one who hath recourse to thee with faith leaveth thy presence empty, 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 them that call upon thee, the Mother of our most compassionate God, Who granteth us great mercy through thee.

Troparion, 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.

AT MATINS

At "God is the Lord ...," the troparion of the 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 first chanting of the Psalter, this Sedalion, 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 do thou pray that we be saved.

Glory ..., Now and ever ..., and the foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Like the most radiant moon hath thy holy icon 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 them that are in the night of misfortunes, and grantest speedy help, for the salvation of our souls.

Glory ..., Now and ever ..., and the foregoing is repeated.

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

Selected Psalm verses:

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

B: How he made an oath unto the Lord, and vowed unto the God of Jacob.

Glory ..., Now and ever ..., Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Standing with reverence around the precious image of the Mother of the Light, we earnestly offer supplications to her as the most 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 ..., Now and ever ..., and the foregoing is repeated.

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!"

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 all-holy Virgin. Free us all from all tribulations, infirmities and afflictions, that with thanksgiving we may hymn thee, who readily listenest to them that pray to thee and grantest great mercy unto the faithful.

Two canons to the Theotokos.

ODE I

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

Irmos: Having traversed the water as though it were dry land and escaped the evil of Egypt, the Israelites cried aloud: Let us chant unto our Deliverer and God!

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 didst cause him to see again.

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

Another canon, in Tone IV:

Irmos: I shall open my lips, and with the Spirit shall they be filled; and I shall utter discourse un to the Queen Mother, and shall appear radiantly keeping festival, and, rejoicing, I shall hymn her wonders.

O Mother of the everlasting 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.

They that find a treasure are wont to rejoice; wherefore, we also, having thee, O Queen of all, as a heavenly and inexhaustible treasure of lovingkindness, hymn thy wonders, rejoicing.

The rich among the people shall entreat thy countenance, David foretold: 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 Mistress most good, until thou take pity upon thy servants.

Katavasia: I shall open my lips ...

ODE III

Canon I

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: Establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.

Thou hast shown the childless to be fruitful and hast 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 that 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 all-pure one. Who, therefore, doth not praise thee, who art glorified in heaven and on earth?

Canon II

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish thou them that hymn thee and that spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Lift thine eyes, O Mary, and look with compassion upon them that 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 strengthenest 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 graced by God.

O Lady, grant us the shield of salvation, thy mighty assistance, whereby, vanquishing the wiles of the author of evil, we are vouchsafed crowns of glory.

Sedalion, in Tone I:

We know thee to be the Mistress of the world, O most lauded Mary, for thou gavest birth for us to the Creator and Savior of the world, Who hath glorified thee, His all-pure Mother, granting grace and mercy through thee to them that honor thee and pray to thee, O Theotokos.

Glory ..., Now and ever ..., and the foregoing is repeated.

ODE IV

Canon I

Irmos: I have heard, a Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

Throughout all the ends of the earth thy miraculous image hath been glorified, and now with their mouths all pronounce thee she who is quick to hear.

Appearing in a dream and openly, O Queen of all, who art quick to hear, thou performest most glorious miracles in the world.

Who hath uttered thy name in any need, O Virgin, and hath not quickly been 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: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that 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 most merciful Lady!

Being a lover of sin, O Mistress, I have departed from thy Son, and am bereft of boldness before Him. Wherefore, having led me to repentance, vouchsafe 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 desiccated ground of my heart, and render my soul right fruitful.

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

ODE V

Canon I

Irmos: **Illumine us with Thy commandments, O Lord, and with Thy lofty arm grant us " Thy peace, O Thou Who lovest mankind.**

How can I gaze with mine impure eyes upon thine all-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 revealest the thief who stole the money of his neighbor, O Mother and Virgin, and returnest it to the rightful owner.

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

Canon II

Irmos: **All things are filled with awe at thy divine glory, for thou, O Virgin, who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.**

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

As the propitiation 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 all-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 Mistress, who gayest birth unto the Reconciler of all, by thine almighty intercession reconcile us to Him, to our neighbor and to each other, in that we hymn thee who grantest us peace.

ODE VI

Canon I

Irmos: **I pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!**

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

We, thy servants, have no other intercession or protection 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 them that 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, men hasten to thy precious icon from all directions, and all obtain thee as one who hearkeneth quickly to them.

Canon II

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!

Thou art the consolation of thy servants, O most 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 Theotokos, fill thou our spiritual and material lack, that we may glorify God, Who giveth all good things to us through thee.

Abandon us not, O most compassionate one, when our strength is lacking; depart not from us, that place our hope in thee, at our departure from this life; and after our departure, show us the power of thy goodness.

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

Kontakion, 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 Lady, as thy Son did to Peter, and haste thou to deliver us from misfortunes, that we may cry out to thee: Rejoice, O most good one, who art quick to hear!

Ikos: Where the shadow of thy grace falleth, O Mistress, 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 utter unto thee such joyous cries as these: Rejoice, thou who art full of divine grace, 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 lovingkindness! 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: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, singing: O God of our fathers, blessed art Thou!

Thou hast given activity 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.

Hearing hast thou given 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 them that fled to thee, O all-pure one, so also deliver us from the devastation thereof, 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: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

O Lady, thou guide of thy servants to salvation, set aright the three parts of our soul, that, counted 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 love God wholly and ever strive towards Him as the all-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 Mistress, 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, Whom the hosts of angels hymn, praise and exalt ye supremely for 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, whence they that thirst are abundantly provided.

Thou revealest what is lost and givest joy to them that have found. How great is the grace of thine image!

All the elements obey thy command, O Mistress, that thou mayest deliver from the harm thereof them that call upon thee.

Canon II

Irmos: The Offspring of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed; and she moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Under thy direction the flock findeth fertile pasture, O Mother of God, and the soul-destroying wolves are unable to carry off the reason endowed sheep, who are 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 himself saved and chanteth: Hymn the Lord, ye works, and exalt Him supremely for all ages!

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

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

ODE IX

Canon I

Irmos: Saved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

Assemble with diligence in the divine Monastery of the Archangels, ye sick; for the physician who chargeth no fee abideth there.

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

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

I am enflamed by the zeal to behold the gracious splendor of thine image, and I cannot magnify thee sufficiently.

Canon II

Irmos: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

O Lady, remember thy servants who glorify thee with love; hearken unto them that 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 men, set us free from the griefs of life, and by thy mediation deliver us from the endless torments, that delivered by thee from temporal and eternal misfortunes, we may cry out: Rejoice, O most 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 counted worthy of the blessedness of paradise, O most 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 most blessed and pure ever-virgin Theotokos.

Exapostilarion:

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 becometh incarnate through thee, that, with them that were well-pleasing unto Him, we may magnify His name and thine.

On the Praises, four stichera, in Tone V:

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

What fitting thanks can we offer thee, O divinely chosen Ever-virgin, for the multitude of the gifts of thy lovingkindness, which is revealed to them that have recourse unto thee with faith? For thou curest infirmities of soul and body and deliverest us from misfortunes, praying ever to God in behalf of us all.

O excellent Mistress of the world, who as a mighty ruler watchest over them that inhabit thy mountain and the faithful in every place: Do thou never fail to be mindful in thy compassion of thy servants and to send down upon us all good things, temporal and eternal; and ever pray to God in behalf of us all.

Glory ..., Now and ever ..., 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 made resplendent by the grace of the image of the Mother of God and the Almighty held in her arms, which is revered even by the angels. For as He hath told us, Ask, and it shall be given you; so His all-good Mother hath commanded us to flee to her in every need and hath promised to hearken quickly unto them that pray with reverence before her holy icon, which she hath glorified by many miracles, granting great mercy to the faithful.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III of Canon I, and four from Ode VI of Canon II.

Thou hast shown the childless to be fruitful and hast 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 that 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 all-pure one. Who, therefore, doth not praise thee, who art glorified in heaven and on earth?

Thou art the consolation of thy servants, O most 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 Theotokos, fill thou our spiritual and material lack, that we may glorify God, Who giveth all good things to us through thee.

Abandon us not, O most compassionate one, when our strength is lacking; depart not from us, that place our hope in thee, at our departure from this life; and after our departure, show us the power of thy goodness.

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

Troparion, 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: Harken 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, 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 Lady, as thy Son did to Peter, and haste thou to deliver us from misfortunes, that we may cry out to thee: Rejoice, O most good one, who art quick to hear!

Prokimenon, the Song of the Theotokos, in Tone III: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

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

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS [2:5-11]

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

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

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

Now it came to pass, as they went, that [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.