

THE 12th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE IMAGE
OF OUR MOST HOLY LADY, THE THEOTOKOS, KNOWN AS THE “ICON OF THE
THREE HANDS”, WHICH IS ENSHRINED AT THE MONASTERY OF KHILANDAR
ON HOLY MOUNT ATHOS
AT LITTLE VESPERS

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

Thou didst show thyself to be a good comforter to thy faithful servant, the venerable John of Damascus. Grant consolation also unto us, thy servants, and save us by thy supplications.

In the miraculous arrival of thine icon thou didst reveal to us thy good pleasure. Wherefore, Athos rejoiceth and the Monastery of Khilandar joineth chorus, and with them all the land of Serbia.

Thou wast ever the protectress and helper of the land of Serbia, O Theotokos, and of the Monastery of Khilandar as well. Disdain not now the supplications of thy faithful servants, but defend all who praise thee.

Thine icon “of the three hands”, O Theotokos, is spiritual healing for all the faithful; and having recourse thereto, we fall down before thee and pray: Do thou never forget us, O our loving Mother!

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

O joy of the ranks of heaven and gladness of all the faithful on earth, defender of the whole race of Serbia, which thou hast chosen for thyself as thy dwelling-place on earth, for thou didst twice choose a Serbian monastery as the habitation of thy precious icons: the Patriarchate of Pech for that which was first painted, and Khilandar for thine icon “of the three hands.” Wherefore, gazing upon thine icon, we bow down before thee and cry out to thee in thanksgiving: O gracious Mother, glory and praise be unto thee throughout all ages!

On the Aposticha, these Stichera, in Tone III:

We praise thee, O most pure Theotokos, for by the arrival of thy most precious icon “of the three hands” thou hast manifest thyself as the protectress of monastics and all Orthodox Christians.

Verse: Arise, O Lord, into Thy rest, * Thou and the ark of Thy holiness.

By the arrival of thine icon, O all-immaculate one, are we filled with an abundance of grace; wherefore, we praise thee, O unwedded Mother.

Verse: The Lord hath sworn in truth unto David, * and He will not annul it.

Through thy holy icon healings and cures are bestowed in abundance upon all who approach it with faith. Heal thou also my soul and body, O only all-hymned one.

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

Prepare thyself, O Monastery of Khilandar! Adorn thyself, O Holy Mount Athos! For, lo! the wondrous icon of the Mother of God hath traveled from Serbia, borne upon a donkey whom no one guided. And it hath arrived on Mount Athos, at the gates of the Monastery of Khilandar, emitting a light of ineffable brilliance, dispelling all darkness and illumining all with rays of her mercy.

Troparion of the holy icon, in Tone IV:

Shedding rays of light like a star, * thy most precious icon “of the three hands” * came miraculously from Serbia to Athos; * and the Monastery of Khilandar, reverently receiving it as a divine gift from on high, * doth glorify thee, O Sovereign Lady, * and crieth out with compunction: ** Deprive us not of thy mercy, but abide with us forever!

AT GREAT VESPERS

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

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

Come, let us rejoice in the Ever-virgin for the sake of her goodness! Come, let us pay homage to our Queen, the Theotokos! Come, let us fall down before and kiss her icon “of the three hands”, which, through the will of the all-immaculate Virgin, was borne to the Monastery of Khilandar by a donkey whom no one guided! And making obeisance before her, let us pray with compunction: O our most merciful protectress and helper, help and protect us against all misfortunes of soul and body, and grant us a sinless life, that we may conceive and bear the fruits of repentance! (Twice)

O Virgin Theotokos, Mother of tender compassion, speedy comfort for the sick and grieving: Show forth thy mercy even upon us who are in grief and who abide in sins. With goodly knowledge illumine our hearts, which are darkened by ignorance, and dispel the darkness of delusion.

All the generations of mankind offer gifts of right goodly praise unto thee as the Queen and Mother of God. Hierarchs preach concerning thee, priests bless thee, monks and laymen offer thee reverence, as do people of every age and class; and we flee beneath thy protection. Protect and preserve us by thy supplications, and save our souls from misfortunes.

And 4 Stichera, in Tone IV:

O our most holy Lady Theotokos, while the heavens declare the glory of God they likewise proclaim thy glory: for by the most wondrous journey of thine icon “of the three hands” thou didst astonish the whole land of Serbia; through its miraculous appearance all of Athos hath been sanctified; and in its arrival the Monastery of Khilandar rejoiced greatly. Wherefore, we also cry aloud unto thee: O Mother, thou art our hope! Be thou our protection, help and aid! (Twice)

O most pure Virgin, Mother of the Lord Most High, after God, who is like unto thee in heaven or on earth? For in glory and honor thou dost surpass the denizens of heaven and all mortals. In thy precious icon “of the three hands” thou didst come to the Monastery of Khilandar, where even now thou abidest and rulest as abbess. Remain with us forever, granting us great and rich mercy.

O supremely good Virgin Theotokos, in thy loving presence the Monastery of Khilandar hath been revealed to be a city of heaven and an ever-radiant temple, wherein thy miraculous icon “of the three hands” is displayed as a great treasure; and, bowing down before it, we kiss it with joy and fear, and cry out to thee: Illumine us also with the radiance of the grace of thine aid!

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

Today all the Christ-loving lands rejoice; the divinely praised Holy Mountain of Athos joineth chorus; and the honorable Monastery of Khilandar is gladdened: for the glory of the Mother of God hath shone forth upon all in the most glorious journey of her icon “of the three hands.” And, kissing it with love, we reverently gaze upon the Ever-virgin and cry out unto her: O most merciful Lady, thou didst once tell us: “My grace and power are with this icon.” And we truly believe what thou didst say, O Theotokos, for in this icon thou hast been with us to this day. ‘Wherefore, we cry aloud unto thee: Thy mercy is ineffable! Henceforth abide with us forever!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed unto Harran, and came to a certain place and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed, and beheld a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said, “I am the God of thy father, the God of Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and to the south, and to the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed. And behold, I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will not desert thee, until I have done all that I have said to thee.” And Jacob awaked out of his sleep, and said, “The Lord is in this place, and I knew it not!” And he was afraid, and said, “How fearful is this place! This is none other than the house of God, and this is the gate of heaven!”

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: “It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you,” saith the Lord. Then He brought me back by way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me, “This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same.” And He brought me in by the way of the gate that looketh northward, in front of the house; and I looked, and, behold! the house was full of the glory of the Lord.

A READING FROM PROVERBS

Wisdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: “Whoso is

foolish, let him turn aside to me.” And to those who want understanding, she saith: “Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge.” He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

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

In Tone I: Rejoice, O Mother of mercy, for thou dost inexhaustibly pour forth upon us sinners the gifts of thy grace. By thine intercession before thy beloved Son and our God thou healest the wounds of our sins. How many sinners who have called upon thee with tears hast thou mercifully rescued from the very depths of their fall and been rendered worthy to enter eternally into blessed joy? Wherefore, we cry aloud unto thee: Glory to thee, O most merciful Mother!

The venerable John of Damascus, the earthly angel and heavenly man, possessed of fervent love for thee, O Virgin Theotokos, prayed with compunction before thine icon. Yet through the intrigues of the iniquitous iconoclastic emperor his right hand was cut off. But, asking it to be given back to him by the infidel tyrant, with tears he prayed to thee before thy precious icon, that it be healed, and thou didst speedily hearken unto his entreaty, and appearing to him in a dream, didst grant him the restoration of his severed hand.

In Tone II: A great wonder was wrought through thine icon, O most hymned Mother of God, which no one can explain: How was the severed right hand of the venerable one healed in a single night and found to be whole, the only sign of its former wound being a red mark about his wrist? But knowing thee to be the comforter of the sorrowful and healer of souls and bodies, we are truly aware that naught is impossible for thee, and with all our soul we cry out to thee: Glory to thee, O Queen of heaven!

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

Let the heavens be glad, and let the earth-born rejoice, for the Theotokos hath shown forth her mercy, healing the severed hand of the venerable one, setting her divine icon “of the three hands” in the abbot’s place of the holy Monastery of Khilandar, and revealing to one of the monks that in her precious icon she herself desireth to rule as abbess in that monastery, where it abideth to this day and by her omnipotent intercession unceasingly granteth great mercy to all.

On the Aposticha, these Stichera, in Tone I:

Together heaven and earth praise thee, O pure Theotokos, as the divine river of living waters, the opening of the doors of paradise, and the cleansing of the whole world.

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

All are filled with joy and gladness, glorifying the most glorious arrival of thy holy icon “of the three hands.” Accept thou the entreaties of all the monks of the Monastery of Khilandar, and fulfill their petitions.

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

The ranks of the angels minister unto thee as servants, O Queen of all, and reverently honor thy holy icon. How can we hymn it fittingly, who are lowly and unworthy?

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

Come, ye faithful, let us bow down before the image of the most pure Virgin; let us fall down before the icon “of the three hands”; let us fall prostrate before our Queen, the Theotokos, crying out with love: O kind-hearted one, ask thy Son, Christ our God, that He grant grace and mercy unto us, thy servants, and to all the Christ-loving people of Serbia!

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

Shedding rays of light like a star, * thy most precious icon “of the three hands” * came miraculously from Serbia to Athos; * and the Monastery of Khilandar, reverently receiving it as a divine gift from on high, * doth glorify thee, O Sovereign Lady, * and crieth out with compunction: ** Deprive us not of thy mercy, but abide with us forever! **(Thrice)**

AT MATINS

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

Shedding rays of light like a star, * thy most precious icon “of the three hands” * came miraculously from Serbia to Athos; * and the Monastery of Khilandar, reverently receiving it as a divine gift from on high, * doth glorify thee, O Sovereign Lady, * and crieth out with compunction: ** Deprive us not of thy mercy, but abide with us forever! (Thrice)

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

We offer unto thee hymns of thanksgiving, O Theotokos, before thy holy icon “of the three hands”, which beareth witness to thine ineffable mercy toward our venerable father John of Damascus. Thereby save us also, and all who piously bow down before it.

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

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

O most hymned Lady and Virgin, save all who place their trust in thee and have recourse to thy precious icon, which is a token of thy goodwill toward us. Kissing it, we cry out to thee: Forget us not, O our ever-wakeful preserver!

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

Polyeleos, and this magnification: We magnify thee, O most holy Virgin, divinely chosen Maiden, and we honor thy holy image, whereby thou pourest forth healings upon all who have recourse to it with faith.

Selected Psalm verse:

A: O God, give Thy judgment to the king, and Thy righteousness to the son of the king.

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

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

Illuminate us with thy light, O most pure one, and grant us a helping hand, for we know and confess that it would be better for us that the sun be extinguished than to be deprived of thy mediation for us before God.

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: My heart hath poured forth a good word; I speak of my works to the king.

Let every breath praise the Lord.

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

In those days, Mary arose, 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 VI:

Falling down before thy precious image, O most pure Theotokos, we render thee homage; for thee alone do we all have as a refuge and bulwark, and we glorify thee without ceasing, O Mother who lovest thy children.

Canon of the Theotokos, the acrostic whereof is “We flee beneath thy protection, O Theotokos”, the composition of Archpriest Mirko, in Tone IV:

ODE I

Irmos: There is none likened unto Thee, * O exceedingly glorious Lord; * for by Thy mighty arm * Thou didst deliver the people * whom Thou hast acquired, O Lover of mankind.

Illumine my soul, mind and heart, O all-merciful Mother of God, and grant me the gift of hymning thee, the mighty intercessor, the mediatrix of good things and sweet consolation amid sorrows.

Unto the venerable John of Damascus thou didst show thyself to be a radiant cloud when thou didst hearken quickly to his supplication and restore his severed hand to health.

Today all the ends of the earth celebrate as one, hymning thee together, the steadfast help and protectress of our life.

Having acquired thy most precious and wonder-working icon “of the three hands”, the holy Monastery of Khilandar cried out to thee: Rejoice, O unbreakable rampart and mighty help of this monastery!

Katavasia: I shall open my mouth ...,

ODE III

Irmos: Holy art Thou, O Lord our God! * Make steadfast our hearts, that we may cry to Thee unceasingly: * There is none more righteous than Thee, O Lord!

The assemblies of the faithful have come together today for the glorification of thy tender compassion, which thou didst reveal to the venerable John of Damascus, by healing his severed hand.

We direct the eyes of our hearts to thee, O Lady, when we gaze upon the miraculous icon “of the three hands.” Be thou a might and protection for us, and grant that we may have a share on high.

We hymn thee, O most hymned Virgin whom the hosts of heaven glorify, save us from sinful exile and from all the sorrows which assail us.

Entreat Him to Whom thou hast given birth, O unwedded Mother, on behalf of all who have recourse to thy precious icon, that He may defend and enlighten them.

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

When the monks of Khilandar beheld thine all-precious icon, O Lady, borne to the gates of their monastery on a donkey whom no one guided, they rejoiced with great joy and, bowing down before it, glorifying thy goodwill towards them.

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

ODE IV

Irmos: I have heard report of Thee, O Lord, * for Thou hast appeared upon the earth; * and I have glorified Thy power.

O most pure Virgin, thou didst pour forth the ever-flowing Fountain Who watereth all the valleys. Drown thou also all our temptations, and utterly destroy them.

Come, let us all hymn the ladder of Jacob, the fleece of Gideon, the mediatrix of joy, the might and boast of all the faithful, saying: Rejoice, O pure Virgin!

Kissing thy precious image, O most pure one, we flee to thy goodness and, bending our knees and weeping, we pray: Disdain not our sighs, but be thou a protection and helper for us on the day of judgment.

O thou who hast given birth to the Word of God, visit us in thy grace, illumine our darkened souls and hearts, and grant us deliverance from misfortunes and forgiveness of all our sins.

ODE V

Irmos: O Lord Who alone lovest mankind, * enlighten my heart I pray Thee, * with the law of Thy commandments, * and have mercy upon me.

Thy most honored icon “of the three hands” beareth clear witness unto all that thou art our might and strength; wherefore, we glorify thy maternal loving-kindness toward us.

With tears the venerable John of Damascus prayed to thee before thy precious icon; and thou didst quickly hearken to his prayer, and didst grant healing to his severed hand.

O mediatrix of joy, accept the entreaties of thy servants, set at naught all the counsels of the adverse foe, preserve thy flock unharmed, and save us from all tribulations.

Delivered from transgressions by thy holy supplications, O blessed Theotokos, we all wisely bless thee.

ODE VI

Irmos: At evening, in the morning, and at noon we praise Thee, * O Lord our God, * do Thou Hearken unto our supplication.

We bless and glorify thee, O Virgin Theotokos who art full of grace, for thou dost ever overshadow us with thy grace, protecting and helping us, and delivering us from the wicked foe.

He Who rideth upon the cherubim and is hymned by the seraphim appeared from thy womb, and all humanity was saved thereby; wherefore, we glorify thee as our helper unashamed.

O ye people, come to the veneration of the Mother of God, for the grace of her light hath shone forth even upon us and taught us to chant: O thou who art full of grace, grant that we may receive a share on high.

Thou art truly the joy of the angels and the gladness of all mankind, O Theotokos. Save the souls of all who hymn thee, O pure one.

Kontakion of the holy icon, in Tone III:

Spec. Mel.: “Today the Virgin ...”:

Today the Virgin revealeth her goodwill toward us, * and Mount Athos offereth thanks unto her. * Angels and monks together give glory. * For the icon “of the three hands” * doth travel miraculously from Serbia, * and for our sake hath come and made its abode ** in the holy Monastery of Khilandar.

Ikos: Behold a truly and most wondrous occurrence: thy most glorious icon “of the three hands”, which Savva, the primate of Serbia, brought as a priceless gift to the Serbian land from the holy Lavra of Savva the Sanctified with its blessing, is miraculously borne to Athos from Serbia on a dumb donkey, and hath arrived at the holy Monastery of Khilandar. And the monks of that monastery, joyously receiving it as a gift from heaven, placed it in the sanctuary of the cathedral of their monastery, for they understood that this was a clear manifestation of thy goodwill toward them. Wherefore, with joy and love they bowed down before thy most honored icon, kissing it and chanting unto thee: Rejoice, O speedy help of all the faithful, who hast given us thy holy icon as a token of thy mercy!

ODE VII

Irmos: **O** beginningless Word, the only-begotten Son, * Who existed in the beginning * with the Father and the Spirit: * blessed and supremely exalted art Thou, * **O** God of our fathers!

The Creator of all found thee alone to be pure, and He dwelt within thee, as within a most comely temple; wherefore, we chant unto thee: O Mother of Christ our God, blessed art thou!

With thy mercy thou dost enrich the whole world and enlightenest men's souls, O thou who alone art all-hymned; wherefore, we chant unto thee: O Mother of Christ our God, blessed art thou!

O Virgin who knewest not wedlock, thou hast been shown to be a tree bearing much fruit, nurturing all with heavenly food. Pour forth good works upon all, that we may all chant unto thee: O Mother of Christ our God, blessed art thou!

By the arrival of thine image we are delivered from evils, and all who deal wickedly with thy servants are put to shame; wherefore, we cry aloud: O Mother of Christ our God, blessed art thou!

ODE VIII

Irmos: **Christ** God, Who appeared in the form of an Angel * in the fiery furnace * to those who sang therein, * ye children, hymn; ye people, bless * and supremely exalt Him throughout all ages!

Come, and with voices of supplication let us all hymn the pure Virgin. For, lo! gladness now approacheth and the faithful are saved. Let us cry aloud in gladness: Hymn ye and exalt the Theotokos throughout all ages!

The depth which even the eyes of angels cannot plumb, the height which the thoughts of men cannot scale, hath come to us in the image "of the three hands"; wherefore, we bow down before the precious image and cry out: Hymn ye and exalt the Theotokos throughout all ages!

Rejoicing, we approach thy precious image and, praying with compunction, cry out from the depths of our soul: Hymn ye and exalt the Theotokos throughout all ages!

Mount Sinai burned with fire, for it could not endure the descent of the glory of God; and thou, without being consumed, didst bear within thy womb the Word of God, Who is wholly divine fire. Wherefore, we chant: Hymn ye and exalt the Theotokos throughout all ages!

ODE IX

Irmos: **O** undefiled Theotokos, * with never-silent hymns * we magnify thine Offspring born without seed, * Christ our God.

Today Orthodox Serbia and all of Mount Athos rejoiceth, and more especially the Monastery of Khilandar, for the most honored icon “of the three hands” hath come and made its abode within it, revealing the goodwill of the Mother of God toward us.

Having thy holy icon “of the three hands” as its abbess, as was thy will, O Theotokos, the Monastery of Khilandar is filled with the sweet savor of holiness and doth unceasingly glorify thy name.

O most comely flower who fillest all with sweet fragrance, repelling the assaults of the adversary and filling all with gladness: be thou for us a rampart, a wall of protection and a saving refuge.

Thou hast given birth unto Him Whom the angels hymn, yet hast remained a virgin; wherefore, we cry out to thee: Rejoice, O speedy aid and mighty helper of the whole world!

Exapostilarion of the holy icon:

Illumining all with the light of thy tender compassion, thou healest every sickness and infirmity. Forget not us, thy faithful servants, but let the light of thy countenance be signed upon us all the days of our life.

Glory ..., Both now ...,

May thy most wondrous icon, O Theotokos, be for us a pillar of fire guiding us to the heavenly inheritance, and let the light of thy countenance be signed upon us all the days of our life.

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

Foreseeing thee from afar, the divinely inspired Prophet David said: The rich among the people shall entreat thy countenance. For, lo! today all the faithful fall down before thee, O blessed Theotokos, and venerate thy precious icon “of the three hands.” They are sanctified in both soul and body, and with all their soul and heart cry out to thee: Thou art our trust and hope! Abide with us throughout the ages!

Possessing thy most precious icon “of the three hands” as a token of salvation, the Monastery of Khilandar rejoiceth today, O Theotokos, and crieth out to thee with faith and love: O most merciful one, preserve our monastery and homeland from the corrupting teachings of unbelief and superstition; increase love and oneness of mind; and grant, O most good one, that we may ever hymn thee.

O supremely adorned Ever-virgin, who art blessed throughout all ages, disdain not the supplications of those who call upon thee, but hearken to the heartfelt sighing of those who gaze upon thee. And as thou didst quickly hasten to the aid of the venerable John, so hasten with meekness to our souls. Be for us a guide to the heavenly homeland, and enroll us among the blessed councils of the elect of God.

O most holy and most blessed one, we know thee to be full of loving-kindness, for thine eyes look down upon the poor, and thy hands are extended to orphans. Behold, bending our knees before thy holy icon, we beseech thee: Forsake us not in our grief, but turn thou thy maternal face to our supplications. Be not mindful of our iniquities, but, in that thou art merciful, save our souls.

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

Behold thy most wondrous image, O Mother of tender compassion, we truly gaze upon thee thyself, who art the Theotokos, and hear thy melodious voice, which to thy first-painted icon said with authority: “My grace shall be with this.” This same grace truly abideth in similar images, and aboundeth in the icon “of the three hands”, which we honor, offering thanksgiving unto thee, saying: Rejoice, a thou who art full of grace! The Lord is with thee, and for thy sake is with us also, saving us throughout the ages!

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

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

The assemblies of the faithful have come together today for the glorification of thy tender compassion, which thou didst reveal to the venerable John of Damascus, by healing his severed hand.

We direct the eyes of our hearts to thee, O Lady, when we gaze upon the miraculous icon “of the three hands.” Be thou a might and protection for us, and grant that we may have a share on high.

We hymn thee, O most hymned Virgin whom the hosts of heaven glorify, save us from sinful exile and from all the sorrows which assail us.

Entreat Him to Whom thou hast given birth, O unwedded Mother, on behalf of all who have recourse to thy precious icon, that He may defend and enlighten them.

We bless and glorify thee, O Virgin Theotokos who art full of grace, for thou dost ever overshadow us with thy grace, protecting and helping us, and delivering us from the wicked foe.

He Who rideth upon the cherubim and is hymned by the seraphim appeared from thy womb, and all humanity was saved thereby; wherefore, we glorify thee as our helper unashamed.

O ye people, come to the veneration of the Mother of God, for the grace of her light hath shone forth even upon us and taught us to chant: O thou who art full of grace, grant that we may receive a share on high.

Thou art truly the joy of the angels and the gladness of all mankind, O Theotokos. Save the souls of all who hymn thee, O pure one.

Troparion of the holy icon, in Tone IV:

Shedding rays of light like a star, * thy most precious icon “of the three hands” * came miraculously from Serbia to Athos; * and the Monastery of Khilandar, reverently receiving it as a divine gift from on high, * doth glorify thee, O Sovereign Lady, * and crieth out with compunction: ** Deprive us not of thy mercy, but abide with us forever!

Kontakion of the holy icon, in Tone III:

Today the Virgin revealeth her goodwill toward us, * and Mount Athos offereth thanks unto her. * Angels and monks together give glory. * For the icon “of the three hands” * doth travel miraculously from Serbia, * and for our sake hath come and made its abode ** in the holy Monastery of Khilandar.

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

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

EPISTLE TO THE PHILIPPIANS, § 240 (PHIL. 2: 5-11)

Brethren: 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 Him 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.

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

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

In those days, 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.