

THE 11th DAY OF THE MONTH OF JUNE
COMMEMORATION OF THE WONDER-WORKING ICON OF THE MOST HOLY
THEOTOKOS, KNOWN AS “IT IS TRULY MEET”, & THE MIRACLE WROUGHT BY
THE ARCHANGEL GABRIEL
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Come now, O ye who love the feasts of the Church! Ye monastics, come, let us chant the hymn which the archangel hath taught us to sing to the pure Virgin! Come, and with fervor let us hymn her divine majesty, and with love let us bless the truly ever-blessed one, rejoicing today in her temple of the Protaton. (Twice)

Weaving the hymnody which the Archangel Gabriel chanted to amplify the hymn of Cosmas, O ye divinely wise, with goodly voices today let us together, with love and reverence hymn this, her great miracle, which she wrought this day in the kellion of the hymn; for he taught the novice monk a song unknown to him.

We now bless thee, O ever-blessed Lady, and with faith we bow down before thy most precious icon, the preserver of the holy mountain, before which, in the guise of a stranger, Gabriel suddenly came down from heaven and chanted: “It is truly meet to hymn and bless thee, the Mother of the Creator!”

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

Be glad today, O ye multitude of desert-dwellers and cenobites of the Holy Mountain, and leap up in gladness, chanting hymns of thanksgiving to the Virgin. For, lo! by her forethought, through the coming of the archangel, she hath composed a new angelic hymn for us. It is truly meet to bless and honor her as the Mother of Christ our God, the Creator of all. She is more exalted than the cherubim and beyond compare more holy than the seraphim; and she saveth our souls from misfortunes.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

It is truly meet * to ever bless thee, * the Mother of God, * who savest those who honor thee, ** O Theotokos.

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

O most glorious icon * of the Mother of God the Word, * the protectress of the Protaton, * protect us, and preserve us ** from all misfortunes.

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

Coming down from heaven, * the Archangel Gabriel * sang an angelic hymn * before thy precious icon, ** O pure one.

Glory ..., Both now ..., in the same melody:

O most holy Virgin, * hope of Christians, * through the grace * of thine icon * keep thy servants from all harm.

Troparion of the icon, in Tone IV:

O ye faithful, with boldness let us hasten to the Theotokos, * our merciful Queen, * and with compunction let us cry out to her: * Send down upon us thy rich mercies; * preserve our Church; and maintain the people in prosperity; * and deliver our land from every evil circumstance; ** and grant peace to the world and salvation to our souls.

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera of the Theotokos, in Tone I:

Spec. Mel.: “O wondrous miracle ...”:

O wondrous miracle! God Who became incarnate of thee hath now been well-pleased to magnify thy hymn, O pure one. Wherefore, He sent His archangel in fitting guise to the novice, to teach him thy hymn; for Gabriel before cried out to thee: “Rejoice, O thou who art full of grace! The Lord is with thee, through thee granting the world great mercy!” (Twice)

O thy miracles, O pure one! Thou hast been shown to be the Mother of the Most High, O Lady! And now, by thy forethought, O all-immaculate one, the Archangel Gabriel hath been sent from heaven in the guise of a stranger, to teach thy hymnody in a most perfect manner; for he before cried out to thee: “Rejoice, O thou who art full of grace! The Lord is with thee, through thee granting the world great mercy!” (Twice)

We glorify thy forethought, O Virgin Mother of God, for by the strange arrival of the divine Gabriel, O all-immaculate one, thou hast now taught us the truly wondrous beginning to thy hymn. Wherefore, falling down with faith, we call out to thee, crying aloud with him: “Rejoice, O thou who art full of grace! The Lord is with thee, through thee granting the world great mercy!” (Twice)

O wondrous miracle! The radiant Gabriel, in the guise of a monk, appeared to the monk who remained behind in his cell and miraculously received the amplification of thy hymnody, O all-immaculate one. And straightway with his finger he engraved what he had chanted upon a tablet of stone, and then vanished, leaving the astonished monk to glorify thee, O most hymned one. (Twice)

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

Fitting was it that on Mount Athos, which hath thee as its intercessor, O Mother of God, that this, the hymn of the archangel to thee, was first chanted unto thee, O most hymned Virgin, and that from hence it hath passed to all the ends of the world, as the crown of the hymns of the Mother of God. Wherefore, we cry out to thee: O most glorious Theotokos, beseech thy Son, that our souls be saved!

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: **T**oday is the triumph of the Virgin! Let Athos leap up, and let the Church join chorus! For the holy Theotokos hath summoned us to the annual feast of her wondrous hymnody, which the Archangel Gabriel hath taught us, the strange beginning of her divine hymn. For having thus appeared to the monk in like raiment, he magnified the Theotokos as the one who in the flesh bore Him Who is seated upon the cherubim. Through her supplications, O Christ God, save Thou our souls.

In Tone II: She who is more exalted than the heavens, who is more glorious than the cherubim and more honorable than all creation, who because of her great purity became the receptacle of the eternal Essence, is today magnified in her k Ellison by the angel with hymns. Thus all things are filled with joy, and great mercy hath been bestowed upon us.

The all-immaculate Bride and Mother of the good pleasure of the Father, foreordained by God as a dwelling-place for Him, whom the incorporeal hosts unceasingly glorify, and whom we bless as the Theotokos, the truly ever-blessed and all-immaculate Mother of our God, today, through the archangel, giveth us hymnody strange to the ear.

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

Ye people, hymn, O hymn the Mother of our God! For today the archangel sang to the solitary monk the new hymn of the all-immaculate Virgin, who is our helper, and whom it is incumbent on all to honor unceasingly.

On the Aposticha, these Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Of old, God sent to thee the divine Gabriel, * the prince of the ranks of heaven, * O Virgin Maiden, * to bear thee tidings * of thine ineffable conception; ** and now he is first to teach us thy new hymnody.

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

O Virgin Maiden, who can worthily recount this strange miracle, * which took place to thy glory? * For the angel hath now appeared in the guise of a monk, * providing a new beginning for thy hymn * with wondrous praises unto thee, ** and telling all to chant thus.

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

Meet it is, O Virgin, * as the divine Gabriel truly chanted, * to bless thee, the pure Theotokos, * blessed and all-immaculate, * who art in truth the Mother of God, ** and whom we magnify in hymns.

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

The monk now heard a hymn which he had never known; for the archangel taught him the beginning of thy hymn, O Virgin. Wherefore, marveling, the monk asked him to set it down in writing. He therefore engraved it with his finger upon a tablet of stone, and then vanished, having ensured that in joy thou wouldst ever be hymned as the Theotokos.

After the blessing of the loaves, the Troparion of the icon, in Tone IV:

O ye faithful, with boldness let us hasten to the Theotokos, * our merciful Queen, * and with compunction let us cry out to her: * Send down upon us thy rich mercies; * preserve our Church; and maintain the people in prosperity; * and deliver our land from every evil circumstance; ** and grant peace to the world and salvation to our souls. (Thrice)

AT MATINS

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

O ye faithful, with boldness let us hasten to the Theotokos, * our merciful Queen, * and with compunction let us cry out to her: * Send down upon us thy rich mercies; * preserve our Church; and maintain the people in prosperity; * and deliver our land from every evil circumstance; ** and grant peace to the world and salvation to our souls. (Thrice)

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

Spec. Mel.: “Thy tomb, O Savior ...”:

All the multitude of the fathers of Athos have now assembled to hymn thy glorious festival with splendor, O Maiden. For today the prince of the angels hath most gloriously proclaimed to us the beginning of thy hymn.

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

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

Spec. Mel.: “Joseph marveled ...”:

Before, Gabriel was sent to thee from heaven, O pure one, to announce thine awesome seedless conception. And now, in the guise of a monk, he hath openly appeared to teach thy hymnody, and miraculously engraved it. Wherefore, with the desert-dwellers and cenobites of Athos, we all cry aloud: Rejoice, O thou whom the ranks of angels hymn!

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

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

Selected Psalm 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 III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

All the multitudes of Athos are now glad, celebrating a splendid festival, having truly learned how to bless thee, the Theotokos, ever-blessed and pure, the all-immaculate and undefiled one, who art the Mother of our God. Wherefore, with Gabriel we cry aloud to thee: Rejoice, O thou who art full of grace!

Glory ..., Both now ..., in the same melody:

Awed by the beauty of thy virginity and thy most radiant purity, Gabriel, crying aloud, hath now shown us how to chant the wondrous and most excellent beginning to thy hymn, and, having miraculously engraved it upon a tablet of stone, he straightway vanished. Wherefore, we honor thee.

Song of ascents, the first antiphon of Tone IV:

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

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

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 Elizabeth. And it came to pass, that, when Elizabeth. heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with thee 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 who 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 Who 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:

Of old, Gabriel announced to her who is full of grace: Rejoice, O unwedded Maiden who knewest not wedlock! And now, appearing in a strange guise to a monk, he hath chanted a new hymn. Then, he related his tidings to thee, O pure one, and now he hath wondrously hymned thee, O Virgin, as the all-immaculate one who gave birth to the Lord.

Canon of the Theotokos, in Tone IV:

ODE I

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.

Athos, which is called the Holy Mountain, doth now celebrate with splendor thee who art truly the holy mountain, as thou didst foretell O all-immaculate and pure one.

Gabriel doth ever wondrously minister unto thy divine and excellent mysteries O all-immaculate one; wherefore, rejoicing now, O Virgin, he chanteth the beginning of thy hymn.

O all-immaculate and pure Mother, thou wilt never cease to work all-glorious miracles for thy servants, and in all times to pour forth thy benefactions, O most holy one, in that thou art our benefactress.

How can I recount that greatest of miracles wrought by thee near the Skete of Karyes, O archangel, when by thine appearance thou didst teach us fitting hymnody for the Mother of God?

ODE III

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.

When the time came for all the fathers to assemble in the Church of the Protaton, to celebrate praise throughout the night, then did the archangel chant thy divine hymn, O pure one.

The elder of that novice went with the others; and to the one left behind the Archangel Gabriel appeared in similar guise, providing a beginning for thy hymn.

Adding a phrase to the beginning of that hymn which Cosmas sang to thee of old, thy divine servant said that it was his habit to begin thy hymn thus.

O thine awesome wonders, O divine Archangel Gabriel: how in the guise of a monk didst thou chant to the Mother of God on this day and didst magnify her as is fitting!

Kontakion of the Theotokos, in Tone VIII:

O Queen of all, we cry aloud to thee the words of the archangel: * It is truly meet to bless thee, the Theotokos, ** ever-blessed and all-immaculate, and the Mother of our God!

Sessional hymn, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

The monk marveled at the hymnody of the angel, who chanted a strange hymn before thee, O pure one, appearing to him in monastic guise. And when the monk wished him to set it down in writing, he miraculously engraved it on a tablet of stone, and then vanished. Wherefore, this hymn hath proclaimed to all that thou, the Theotokos, be glorified, O all-immaculate one.

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

ODE IV

Irmos: Perceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * Glory to Thy power, O Lord!

The Angel began: It is truly meet to bless thee, O most pure one, the Theotokos, ever-blessed and truly all-immaculate, the most pure Mother of God.

When the divine Gabriel strangely chanted this introduction to the hymn, the monk who listened was amazed, and when he then asked, the angel said it was his custom thus to sing.

The divine Archangel Gabriel commanded that this introduction be added to the beginning of the divine hymn of Cosmas, and that it be taught unto all.

Because the monk asked thee to set down in writing the hymn he had heard, O divine Gabriel, thou didst straightway inscribe it on a tablet of stone. Glory to thine ineffable power, O archangel!

ODE V

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.

The man was filled with awe by the marvelous wonder as he beheld a miracle when the tablet of stone was graven and Gabriel, the glorious and honorable supreme commander who was conversing with him, vanished.

When the elder returned to his kellion in the morning, and heard these strange tidings and beheld the stone tablet which had been engraved by the archangel's hand, with his disciple he straightway bore it to the superiors of the Holy Mountain.

These miracles are well known to all, O Virgin, for the superiors of the Mountain solemnly dispatched the stone tablet immediately to the Imperial City, that all may glorify thee.

All hastened to the lowly habitation wherein the strange wonder took place, and to thine icon before which the hymn was chanted, O most pure one; and, reverently bowing down, they unanimously decreed that it be kept in the Protaton.

ODE VI

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.

With ineffable joy and gladness the priests and monastics, all the multitudes of the Holy Mountain, hastened to take up thine icon, O most pure one.

Holding this thy divine icon with all reverence, all the fathers, weaving hymnody, bore it into thy divine temple with hymns and songs, O most pure one.

O Virgin, they celebrated an all-night vigil, lovingly honoring thee and the archangel who proclaimed thy hymn; and we now likewise honor you together.

After the celebration of the Mysteries, the godly fathers, chanting, took up thy divine icon, and with great reverence placed it within the sanctuary of thy temple.

Kontakion of the icon, in Tone IV: Spec. Mel.: “Thou hast appeared ...”:

All of Athos doth celebrate today, * for it hath miraculously received from the angel the hymn to thee, * the pure Mother of God, * whom all creation doth honor, ** rendering thee glory.

Ikos: Let the multitude of the fathers of Athos now be glad, for, lo! to the former hymn to the Virgin which Cosmas, the divine hymnographer, wondrously sang to her, Gabriel hath now added a beginning: “It is truly meet,” he said to the monk, “to bless thee, the Theotokos, ever-blessed and most blameless, and Mother of Our God.” And he commanded him to tell all to begin thy hymn thus. And having engraved it on a tablet of stone with his hand, he suddenly vanished. Marveling, the monk hymned, as he had been taught, the pure Mother of God, whom all creation doth honor, rendering her glory.

ODE VII

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.

All the fathers, past and present, have most rightly rendered most excellent honor to this thy divine icon, O all-immaculate one; for great honor is most gloriously due thee.

Thy divine icon is worthy of great grace, O all-immaculate one; for it was thy good pleasure that the beginning of thy hymn be first intoned before it. Wherefore, with love we now bow down before it as is fitting.

We do not make of thine icon a deity, O most pure one, as the slanderers say of us; rather, rejoicing, we render it relative honor, and we, thy servants, venerate it with respect, now and forever, O all-immaculate one.

With thee, O most holy one, we will never cease to honor the glorious Gabriel, who hath now taught us thy hymn, and who of old, making salutation unto thee, cried: Rejoice, O thou who art full of grace!

ODE VIII

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.

Emulating the pious children, O most pure Theotokos, hymning thy wonders, which the Lord hath wrought to thy glory, we chant: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

Truly blessed was he who was deemed worthy to hear thy divine praises from the angel, O all-holy and all-immaculate Virgin, as was Thy Son’s good pleasure; for thereby he hath taught all to hymn thee worthily and to supremely exalt thee throughout all ages.

It was resolved as is meet, to call the place where this miracle took place “Hymnody”, for this name doth forever fix the miracle in our memory, O most pure one, that we may hymn and supremely exalt thee throughout all ages.

To this day the kellion wherein thy divine icon, before which the beginning of thy hymn was first chanted, O pure Virgin, is manifestly called “It Is Truly Meet”, that all may hymn thee as is meet and supremely exalt thee throughout all ages.

ODE IX

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.**

All of us, thy servants, hasten to thy divine temple, and we now hold festival, with splendor celebrating a feast at the annual commemoration of the miracle of the amplification of thy hymn today, O pure Ever-virgin Theotokos.

Rejoicing, let us never cease to say “It is truly meet to bless thee, the ever-blessed and all-immaculate Mother of our God”, as we learned on this day from the angel, O pure Ever-virgin Theotokos.

Rejoicing together and offering up hymns of thanksgiving, we glorify today the glorious and divine Archangel Gabriel, who by a wondrous miracle hath taught all the divine hymn of the pure Mother of God; and let us cry aloud: Rejoice, initiate of ineffable mysteries!

Rejoice, O all-glorious temple of the Protaton, which boasteth in the treasure of the most precious and divine icon of the only Mother of God, the protectress of Athos, which poureth forth grace! For the Mountain became her chosen portion.

Exapostilarion of the icon, Spec. Mel.: “Hearken, ye women ...”

Gather together, leap up and celebrate with splendor! For in monastic guise the divine Gabriel hath now appeared to a monk, announcing for the first time the hymn of the Mother of God on Mount Athos, which hath acquired her as its intercessor.

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

On the Praises, 4 Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Having descended from the vaults of heaven, * the Archangel Gabriel hath now appeared * to the novice monk in strange guise, * chanting for him thine awesome hymn, * therewith amplifying that ** which Cosmas once sang for thee, O Virgin. (Twice)

Of old, Gabriel brought from heaven * tidings for the Virgin, * and cried aloud: Rejoice! * And now he hath miraculously announced * her awesome hymn to the Holy Mountain, ** chanting: It is truly meet to bless the most pure one!

With love we venerate thy divine icon, O pure one, * before which the angel first chanted * the beginning of thy hymn. * Wherefore, we kiss it now with faith, * and together we celebrate the divine Gabriel, ** the author thereof.

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

Who can recount thy power, O pure one? Who can reckon the multitudes of thy miracles? For in a manner transcending nature thou dost work many wonders. O the mighty things thou hast done even now! For thou, O most pure Virgin, hast through the angel given us a beginning for thy hymn, and in thy forethought thou hast been well pleased that it be strangely graven upon a tablet of stone, that thou mayest be magnified in hymns, O all-immaculate one.

AT LITURGY

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

When the time came for all the fathers to assemble in the Church of the Protaton, to celebrate praise throughout the night, then did the archangel chant thy divine hymn, O pure one.

The elder of that novice went with the others; and to the one left behind the Archangel Gabriel appeared in similar guise, providing a beginning for thy hymn.

Adding a phrase to the beginning of that hymn which Cosmas sang to thee of old, thy divine servant said that it was his habit to begin thy hymn thus.

O thine awesome wonders, O divine Archangel Gabriel: how in the guise of a monk didst thou chant to the Mother of God on this day and didst magnify her as is fitting!

With ineffable joy and gladness the priests and monastics, all the multitudes of the Holy Mountain, hastened to take up thine icon, O most pure one.

Holding this thy divine icon with all reverence, all the fathers, weaving hymnody, bore it into thy divine temple with hymns and songs, O most pure one.

O Virgin, they celebrated an all-night vigil, lovingly honoring thee and the archangel who proclaimed thy hymn; and we now likewise honor you together.

After the celebration of the Mysteries, the godly fathers, chanting, took up thy divine icon, and with great reverence placed it within the sanctuary of thy temple.

Troparion of the icon, in Tone IV:

O ye faithful, with boldness let us hasten to the Theotokos, * our merciful Queen, * and with compunction let us cry out to her: * Send down upon us thy rich mercies; * preserve our Church; and maintain the people in prosperity; * and deliver our land from every evil circumstance; ** and grant peace to the world and salvation to our souls.

Kontakion of the Theotokos, in Tone VIII:

O Queen of all, we cry aloud to thee the words of the archangel: * It is truly meet to bless thee, the Theotokos, ** ever-blessed and all-immaculate, and the Mother of our God!

Kontakion of the icon, in Tone IV:

All of Athos doth celebrate today, * for it hath miraculously received from the angel the hymn to thee, * the pure Mother of God, * whom all creation doth honor, ** rendering thee glory.

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

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

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, who 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 spoke 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 those who 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.