

THE 15th DAY OF THE MONTH OF AUGUST
THE DORMITION OF OUR MOST HOLY, GLORIOUS SOVEREIGN LADY, THE
THEOTOKOS & EVER-VIRGIN MARY
AT LITTLE VESPERS

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

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

The assembly of the angels rejoiceth * in the immortal repose * of the Mother of God; * and she, departing for the eternal mansions, is glad * and passeth over to the gladness of heaven, ** to divine joy and everlasting delight. (Twice)

Desiring the life on high, * thou didst abandon this one, O Birthgiver of God, * O Maiden, flower of virginity, * who hast given birth to Christ, the Life of all. * And the assembly of the apostles stood by with reverence ** at thine honored burial, O Bride of God.

The air is sanctified by thy parting burial hymns; * and in thine ascent, O Mother of God, the Lover of mankind, * is an awesome miracle wrought, * O Theotokos who knewest not a man. * Wherefore, we, the faithful, faithfully do thee homage, ** O Theotokos who knewest not wedlock.

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

Come ye, let us celebrate the universal dormition of the all-immaculate Theotokos; for today the angels celebrate the honored repose of the Mother of God and call us mortals to gladness, that we may cry out with never-failing voices: Rejoice, O thou who hast been translated from earth and made thy habitation in the mansions of heaven! Rejoice, thou who hast brought together the choir of the disciples on clouds of light! Rejoice, our hope and salvation; for we, the Christian race, unceasingly bless thee!

Prokeimenon of the day.

On the Aposticha, these Stichera of the feast, in Tone II:

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

The council * of the divine disciples and apostles * assembled to bury * the God-receiving body ** of her who alone is the Mother of God.

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

O Master * Who shone forth ineffably from her * as her Son, * take in Thy hands ** the most holy spirit of the Theotokos.

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

When thou didst pass over * to Him Who had been born of thee, * O Virgin, * the apostles descended on clouds ** to bury thy body.

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

Be ye lifted up, * O ye gates of heaven, * beholding the only Mother of God, * the portal of the Most High, ** coming to the highest.

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, * and in thy dormition thou didst not forsake the world, O Theotokos. * Thou hast been translated unto life, * since thou art the Mother of Life. ** And by thine intercessions thou dost deliver our souls from death.

Litany & dismissal.

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 feast, in Tone I:

O wondrous marvel! The well-spring of Life is laid in a tomb, and the grave becometh a ladder to the heavens! Be glad, O Gethsemane, thou holy dwelling-place of the Theotokos! O ye faithful, let us cry aloud, with Gabriel as our leader: Rejoice, O thou who art full of grace! The Lord is with thee, granting great mercy to the world through thee! (**Thrice**)

Wondrous are thy mysteries, O Theotokos! Thou hast been revealed to be the throne of the Most High, O Lady, and hast been translated from earth to heaven today. Thy glory is majestic, shining with godly miracles! O ye virgins, ascend on high with the Mother of the King! Rejoice, O thou who art full of grace! The Lord is with thee, granting great mercy to the world through thee! (**Thrice**)

The authorities and thrones, the principalities and dominions, the powers, the cherubim and the awesome seraphim glorify thy dormition, and mortals rejoice, adorned by thy divine glory. Kings fall down in homage with the archangels and angels, and chant: Rejoice, O thou who art full of grace! The Lord is with thee, granting great mercy to the world through thee! (**Twice**)

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

At the behest of God, the God-bearing apostles were caught up from whence they were, and, coming to thy most pure and life-creating body, they venerated it with love. And the hosts of heaven above, arriving with their Master, were seized with awe as they accompanied the most pure body which had received God; and they went forth in beauty and cried aloud invisibly to the hierarchies above: “Behold! the divine Maiden, the Queen of all, is come! Lift up your gates, and receive her above the world, who is the Mother of everlasting Light; for it is through her that salvation hath come to all the human race. We cannot gaze upon her, we are unable to render her fitting honor; for her excellence passeth all understanding!” Wherefore, O most pure Theotokos, dwelling ever with thy life-bearing King and Offspring, pray thou without ceasing, that He preserve and save thy new people from every attack of the adversary; for we have acquired thine intercession, manifestly blessing thee with splendor throughout the ages.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed into Haran. And he 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 behold 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 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 like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all 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 bring thee back to this land; for 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 sad: "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 the way of the outer gate of the sanctuary that faceth 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 faceth 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, these Stichera:

In Tone I: It was fitting that the servants of the Word, who saw Him with their

own eyes, see also the repose of His Mother in the flesh, inasmuch as it was the final mystery concerning her, that they might behold not only the Savior's ascension from the earth, but also witness the translation of her who gaveth Him birth. Wherefore, assembled from all parts of the earth by the power of God, they reached Sion and bade farewell to her who is more highly exalted than the cherubim as she passed on to heaven. And we also, with them, bow down to her as one who prayeth for our souls.

The composition of Anatolius, in Tone II: **A**s she was more exalted than the heavens, more glorious than the cherubim and higher in honor than all creation, and in her exceeding purity becometh the dwelling-place of the ever-existent Essence, she surrendereth her all-holy soul into the hands of her Son today. By her are all things filled with joy; and He granteth us great mercy.

The composition of John: **T**he all-immaculate Bride and Mother of Him in Whom the Father was well-pleased, who was foreordained by God to be the habitation of His uncommingled Union, doth commit her most pure soul to God the Creator. Her do the hosts of the incorporeal ones bear aloft, and she passeth over to life, in that she is the Mother of the Life, the light of the Light unapproachable, the salvation of the faithful and the hope of our souls.

The composition of Germanus, in Tone III: **C**ome, all ye ends of the earth, let us praise the honored translation of the Mother of God; for she hath placed her immaculate soul in the hands of her Son. Wherefore, the world hath been given life through her holy dormition; and in psalms, hymns and spiritual songs it doth celebrate splendidly with the incorporeal hosts and the apostles.

Glory ..., the composition of Theophanes, in Tone I:

Come, ye assembly of those who love the feasts of the Church! Come, let us form a choir! Come, and with hymns let us crown the temple, the ark of the rest of God! For today heaven expandeth its bosom, receiving her who gave birth to Him Who is invisible to all, and the earth receiveth the well-spring of Life, who imparteth blessing and is adorned with splendor. The angels form a chorus with the apostles, gazing with awe upon her who gave birth to the Author of life, and who is translated from life to Life. Let us all bow down before her, praying: O Lady, forget not thy kinship with those who celebrate thine all-holy dormition with faith!

Both now ..., in Tone I:

O ye people, hymn ye, hymn ye the Mother of our God! For today she committeth her most radiant soul into the most pure hands of Him Who became incarnate of her without seed. And she entreateth Him unceasingly, that He grant peace and great mercy to the whole world.

On the Aposticha, these Stichera of the feast, in Tone IV:

Come, O ye people, let us hymn the most holy and pure virgin from whom the incarnate Word of the Father ineffably came forth; and let us cry aloud, saying: Blessed art thou among women, and blessed is the womb which contained Christ! Having surrendered thy soul into His holy hands, O most pure one, entreat Him, that our souls be saved.

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

Let us chant today the hymn of David unto Christ God, O ye people: The virgins that follow after her, said he, shall be brought to the King, and those near her shall be brought in gladness and rejoicing; for she who is of the seed of David, for whose sake we have been deified, is gloriously and ineffably placed in the hands of her Son and Master. Hymning her as the Mother of God, let us cry aloud and say: Save us, who confess thee to be the Theotokos, from every evil circumstance, and deliver our souls from misfortunes!

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

O most holy and pure virgin, we, the multitude of angels in heaven and the generation of mortals on earth, bless thy most honored dormition, for thou wast the Mother of Christ God, the Creator of all We pray thee: Him do thou never cease to entreat on behalf of us who have set our hope on thee and God, O all-hymned Theotokos who knewest not wedlock.

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

When thou didst depart unto Him Who had been ineffably born of thee, O Virgin Theotokos, James the brother of God and first bishop was present, with Peter, the most honorable and preeminent, the foremost of theologians, and the whole divine choir of the apostles, hymning the divine and awesome mystery of God's dispensation with manifest theology; and, burying thy Life-giving and God-receiving body, they rejoiced, O all-hymned one. And regarding one another, they said, marveling at the wonders of her who transcendeth the most holy senior ranks of the angels: "Lift up your gates and receive her who gave birth to the Creator of heaven and earth, and with glorifications let us hymn the precious and holy body which contained the Lord Who is invisible to us." Wherefore, celebrating thy memory, we also cry out to thee, O most hymned one: Exalt the horn of Christians and save our souls!

After the blessing of the loaves, the Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, * and in thy dormition thou didst not forsake the world, O Theotokos. * Thou hast been translated unto life, * since thou art the Mother of Life. ** And by thine intercessions thou dost deliver our souls from death. **(Thrice)**

AT MATINS

On “God is the Lord ...,” the Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, * and in thy dormition thou didst not forsake the world, O Theotokos. * Thou hast been translated unto life, * since thou art the Mother of Life. ** And by thine intercessions thou dost deliver our souls from death. (Thrice)

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

Spec. Mel.: “Thy tomb, O Savior ...”:

The most honorable choir of the most wise apostles was gathered together miraculously to bury thy most pure body gloriously, O all-hymned Theotokos. With them a multitude of the angels sang, with honor praising thy repose which we celebrate with faith.

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

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

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

Thy seedless conception in thy birthgiving and thine incorrupt mortality in thy dormition, a twofold wonder within a wonder, have merged in thee, O Theotokos. For how art thou who hast not known a man a pure Nourisher of an Infant? And how dost thou, the Mother of God, perfume with myrrh a mortal body? Wherefore, with the angel we cry to thee: Rejoice, O thou who art full of grace!

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

Polyeleos, and magnification: We magnify thee, O all-immaculate Mother of Christ our God, and we glorify thy most glorious Dormition.

Selected Psalm verse:

A: Shout with jubilation unto the Lord all the earth. Chant ye unto His name.

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

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

Spec. Mel.: “Joseph marveled ...”:

Cry aloud, O David! What is this feast of which thou didst sing of old in the book of psalms? For Christ, Who was born of her without seed, hath translated thy daughter, the divine Maiden and Virgin, to His mansions. Wherefore, mothers and daughters, and the brides of Christ rejoice, crying: Rejoice, O thou who hast been translated to the kingdom on high!

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

Hymn of Ascents, the first antiphon of Tone IV:

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

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

Let every breath ...,

GOSPEL ACCORDING TO ST. LUKE, § 4 (LK. 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 Spirit: 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, the composition of Byzantius, in Tone VI:

When the repose of thy most pure body drew nigh, the apostles, standing about thy bed, looked upon thee with trembling; and they, gazing at thy body, were seized with awe. And Peter cried aloud to thee, weeping: O Virgin, I behold thee clearly stretched out, the life of all, and I am amazed, for in thy body the Delight of the life to come made His abode! O most pure one, earnestly entreat thy Son and God, that thy flock be saved unharmed.

Two canons, with a total of 12 Troparia, including the irmoi.

ODE I

Canon I of the Dormition, the acrostic whereof is:

“Let the divinely wise hold festival”

The composition of Cosmas of Maiuma, in Tone I:

Irmos: Thy sacred and glorious memory, * supremely adorned with divine glory, O Virgin, * hath gathered all the faithful in gladness, * and led by Miriam with choirs and timbrels, * hymn thine only-begotten Son, * for gloriously hath He been glorified.

Let the immaterial ranks accompany thy divine and immaterial body to Sion. For the multitude of the apostles, coming together of a sudden from the ends of the earth, stood before thee, O Theotokos; With them we also glorify thine honored memory, O pure one.

The honors of victory over nature hast thou taken, having given birth unto God, O pure one; yet, emulating thy Creator and Son, thou didst submit to the laws of nature in a supra-natural manner. Wherefore, having died, thou didst arise with thy Son unto everlasting life.

Canon II of the Dormition, the composition of John of Damascus, in Tone IV:

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

O virgin maidens, with Miriam the prophetess raise ye now a hymn of parting! For she who alone is Virgin and Mother of God is translated and received into heaven.

The divine mansions of heaven received thee as an animate heaven, as is meet, O most pure one; and thou hast taken thy place as a bride, splendidly adorned, before thy King and God, O all-immaculate one.

Katavasia: The right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.

ODE III

Canon I

Irmos: **T**hou art the creative and almighty Wisdom, * and the Power of God, * do Thou establish the Church immovable and unshaken, O Christ; * for Thou alone art holy * Who retest in the saints.

The glorious apostles, seeing thee to be a mortal woman, yet, in a manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands, thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God.

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word becometh flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands.

Canon II

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

Having issued forth from a mortal womb, O pure one, thou didst receive an end conforming to nature; but, having given birth unto Him Who is Life, Thou hast been translated to the divine and hypostatic Life.

At the behest of the Almighty, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Sion, to minister at thy burial as was meet, O Lady.

The Sessional Hymn of the feast, in Tone VIII:

All of us, the generations of mankind, bless thee, O Virgin Theotokos; for Christ our God, Who is infinite, was well-pleased to be contained within thee. Blessed are we to enjoy thine intercession; for thou prayest for us day and night, and by thy supplications the scepters of kingdoms are made steadfast. Wherefore, chanting, we cry aloud to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

ODE IV

Canon I

Irmos: **The sayings and imagery of the prophets * revealed Thine incarnation from the Virgin, O Christ. * The splendor of Thine effulgence * hath gone forth unto the enlightenment of the nations * and the abyss gaveth forth its voice to Thee with gladness: * Glory to Thy power, O Lover of mankind.**

Behold, O ye people, and marvel, for the holy and openly manifest mountain of God is exalted on high to the mansions of heaven: the earthly heaven becometh a celestial and incorrupt habitation.

Thy death hath become a passage to an everlasting and better life, O pure one, translating thee from transitory life to that which is truly divine and eternal, that thou mightest behold thy Son and Lord in gladness, O pure one.

The gates of heaven were raised and the angelic choirs chanted; and Christ received the vessel of His Mother's virginity. The cherubim lifted her up with gladness, and the seraphim glorify her, rejoicing.

Canon II

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!**

Awonder was it to see the animate heaven of the King of all, which surpasseth the barren places of the earth. How wondrous are Thy works! Glory to Thy power, O Lord!

If her unapproachable Fruit, through Whom the heavens arose, chose of His own will to accept burial as a mortal, how can she, who gaveth birth to Him without knowing wedlock, refuse burial?

At thy repose, O Mother of God, with trembling and joy the armies of the angels covered with their sacred wings thy most spacious body, which had held God.

ODE V

Canon I

Irmos: The divine and ineffable goodness of Thy virtues, * do we confess O Christ; * for having shone forth from the pre-eternal glory * as the co-eternal and hypostatic Effulgence, * incarnate from the Virgin's womb, * Thou hast shone forth as the Sun * upon those in the darkness and shadows.

The choir of the apostles assembled, borne as on a cloud to Sion from the ends of the earth, to serve thee, the cloud of light through whom God Most High, the Sun of righteousness, hath shone forth upon those who are in the darkness and shadows.

More harmonious than trumpets, the God-pleasing tongues of the theologizing men sounded forth to the Theotokos, playing a funeral hymn inspired by the Spirit: Rejoice, O incorrupt fountain of God's life-creating incarnation which saveth all!

Canon II

Irmos: All creation stands in awe of thine honored dormition; * for thou, O Virgin who hast not known wedlock, * hast passed from earth to the everlasting mansions; * and to never-ending life, * bestowing salvation unto all who hymn thee.

Let the trumpets of the theologians sound forth today, and let the eloquent tongues of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the most pure Virgin.

It was fitting for thee, O all-praised Virgin Theotokos, to be the chosen vessel, which is wholly marveled at in hymnody at thy departure, wholly consecrated to God, divinely pleasing unto all, and truly shown to be such.

ODE VI

Canon I

Irmos: The inner fire of the whale * born in the depths of the sea, * was a prefiguring of Thy three-day burial, * of which Jonah showed himself to be a prophet, * having been delivered before being sent forth unharmed, crying: * I will sacrifice to Thee * with a voice of praise, O Lord!

God, the King of all, giveth thee that which transcendeth nature; for, as He kept thee a virgin during thy birthgiving, so did He preserve thy body untouched by corruption in the tomb; and He glorified thee with Himself by a divine translation, rendering thee honor as a Son to His Mother.

Truly, O Virgin, thine Offspring set thee in the Holy of Holies as the splendid candles tick of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the divinely inscribed tablet, the holy ark, the table of the Word of life.

Canon II

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

For thee Life shone forth, leaving intact the seal of thy virginity, how, therefore, hast thy most pure and life-giving body been permitted to be tempted by death?

As the temple of Life, thou didst attain life everlasting; for, having given birth to the hypostatic Life, thou didst pass through death on to life.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, * who is untiring in her supplications * and our certain hope in her intercessions. * For, as the Mother of Life, she hath passed over to the Life ** Who dwelt within her ever-virgin womb.

Ikos: Guard my thoughts, O my Christ, for I make bold to hymn the bulwark of the world, Thy pure Mother. Establish me firmly in the bastion of my words, and help me in the midst of difficult thoughts; for Thou fulfillest the entreaties of those who cry out and ask with faith. Wherefore, grant unto me a deft tongue and a ready mind, for every good deed of enlightenment cometh down from Thee, O Bestower of light, Who dwelt within her ever-virgin womb.

ODE VII

Canon I

Irmos: Divine desire, opposing the rage and fire * of the shameless one, * bedewed the fire and put his rage to shame, * countering the musical instruments * with the divinely inspired sound of the three-stringed harp * of the venerable ones in the midst of the flame. * Blessed art Thou, O supremely glorious God of us and our fathers!

Enragged, Moses smashed the divinely wrought tablets which had been inscribed by the divine Spirit; but the Master, preserving unharmed her who gaveth birth to Him, hath now caused her to dwell in the mansions of heaven. Celebrating with her, let us cry out to Christ: O supremely glorious God of our fathers, blessed art Thou!

On the cymbals of pure lips, with the music of a radiant heart, on the high-sounding trumpet of exalted thought, clapping our diligent hands on the renowned and chosen day of the repose of the pure Virgin, let us cry aloud: O supremely glorious God of our fathers, blessed art Thou!

Gather ye together, O divinely wise people, for the dwelling-place of the glory of God is translated from Sion to the habitation of heaven, where is the pure voice of those who keep festival, the voice of the unutterable rejoicing of those who cry out to Christ in gladness: O supremely glorious God of our fathers, blessed art Thou!

Canon II

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

Honoring the memory of the Mother of God, O youths and virgins, elders and princes, kings and judges, chant ye: O Lord and God of our fathers, blessed art Thou!

Let the mountains of heaven sound the trumpet of the Spirit! Let the hills rejoice and the divine apostles dance! The Queen passeth over to her Son, reigning with Him!

The most sacred repose of Thy divine and incorrupt Mother hath united the celestial ranks of the exalted hosts to rejoice with those on earth, chanting unto Thee: Blessed art Thou, O God!

ODE VIII

Canon I

Irmos: The flame which bedewed the venerable children, * but utterly consumed the ungodly, * did the almighty Angel of God reveal to them; * and He rendered the Theotokos a life-creating well-spring * pouring forth destruction for death but life for those who chant: * O ye who have been delivered, * let us hymn and supremely exalt the only Creator * throughout all ages!

With discourses the whole multitude of theologians accompanied the sacred coffin of the Theotokos in Sion, exclaiming: Whither goest thou, O tabernacle of the living God? Cease not to regard those who chant with faith: O ye who have been delivered, let us hymn and supremely exalt the only Creator throughout all ages!

Thou goest forth, O all-immaculate one, lifting up thine hands, the hands wherewith thou didst bear God in the flesh; and as a Mother didst boldly say to Him Who was born of thee: Preserve Thou forever those whom Thou hast given to me, and who cry out to Thee: O ye who have been delivered, let us hymn and supremely exalt the only Creator throughout all ages!

Canon II

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

The principalities, authorities and powers, the angels, archangels, thrones, dominions, the cherubim and the dread seraphim, glorify thy memory, O pure Virgin; and we, the race of mankind, hymn and supremely exalt it throughout all ages.

He Who, in a strange manner, made His abode, incarnate, within thy pure womb, O Theotokos, receiveth thy most sacred spirit and, as thy Son and One in thy debt, hath given it rest by His side. Wherefore, we hymn and supremely exalt thee throughout all ages, O Virgin.

O the wonders of the Ever-virgin and Mother of God, which surpass understanding! For, taking up her abode in the grave, she hath shown it to be paradise; and standing before it today, rejoicing, we chant: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

We do not chant the Magnificat before ODE IX, but sing the refrain (s) of the feast:

Refrain I: All of us, the generation of mortals, bless thee, the only Theotokos.

Or, Refrain I: Beholding the Dormition of the most pure one, the angels were amazed that the Virgin ascended from earth to heaven.

And thereafter the Irmos of ODE IX of Canon I. The second choir chanteth the same refrain and Irmos. And at each Troparion of the canons the chosen refrain is chanted.

ODE IX

Canon I

Irmos: In thee, O pure Virgin, have the laws of nature * been overcome: * for thy birthgiving remaineth virginal * and thy life is betrothed unto death; * and remaining a Virgin after giving birth * and alive after dying, O Theotokos, * thou dost ever save thine inheritance.

The angelic hosts were amazed, seeing their Master in Sion, bearing in His arms a woman's soul; for as befitteth a Son, He exclaimed to her in a most pure manner: Come, O pure one, and be glorified with thy Son and God!

The choir of angels buried thy body, which had received God, gazing upon it with fear, and exclaiming with a loud voice: O Theotokos who ascendest to thy Son in the heavenly mansions, thou ever savest thine inheritance!

Canon II

Refrain II: Magnify, O my soul, the honored passing of the Mother of God from earth to heaven.

And then the Irmos of Canon II.

The refrain is chanted before each of the Troparia of Canon II

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

Come ye to Sion, the divine and fertile mountain of the living God, and let us behold the Theotokos; for Christ hath translated her, as His Mother, to the Holy of Holies of a far better and divine tabernacle.

Come, ye faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching to it your eyes and faces, and drawing gifts of abundant healings from the ever-flowing fountain.

Accept from us a hymn of parting, O Mother of the living God, and with thy light-bearing and divine grace overshadow us, granting victory to Orthodox hierarchs over heresies, and forgiveness to all Christian people who hymn thee, and salvation to their souls.

Then both choirs, having descended together, chant the refrain of Canon I and its Irmos, and the refrain of Canon II and its Irmos. Prostration.

Refrain I: All of us, the generation of men, bless thee, the only Theotokos.

Katavasia I: In thee are the laws of nature overcome, * O pure Virgin, * for birthgiving is virginal * and death is betrothed to life. * For after giving birth thou didst remain a Virgin, * and after death thou didst remain alive, * O Theotokos, do thou ever save thine inheritance.

Refrain II: Magnify, O my soul, the honored passing of the Mother of God from earth to heaven.

Katavasia II: 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 repose of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Exapostilarion: Spec. Mel.: “The heaven with stars ...”:

O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane. And do Thou, O my Son and God, receive my spirit! (Thrice)

On the Praises, 4 Stichera of the feast, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

The heavens rejoice * in thy glorious dormition, * the armies of the angels are jubilant, * and all the earth is glad, * giving utterance unto a parting hymn for thee, * the Mother of Him Who is Master over all, * O most holy Virgin who knewest not wedlock, * and who hast delivered the human race ** from its ancestral condemnation. (Twice)

At the behest of God * the foremost among the apostles * hastened from the ends of the earth to bury thee; * and beholding thee taken upon high from the earth, * with joy they cried to thee the words of Gabriel: * Rejoice, O chariot of Him * Who is God over all! * Rejoice, O thou who alone hast joined together ** those on earth with those in heaven.

○ thou who hast given birth to Life, * by thine honored dormition * thou hast passed over to immortal life, * the angels escorting thee, * the principalities and powers, * the apostles and prophets, * and all creation, as thine immaculate soul * was taken into the incorrupt hands of thy Son, ** O Virgin Mother, Bride of God.

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

○ Theotokos, Mother of Life, the apostles, who were scattered throughout the world, were caught up in the air by clouds and borne to thy dormition; and in a single choir they stood before thy most holy body; and, burying it with honor, they sang, chanting to thee the cry of Gabriel: Rejoice, thou who art full of grace, Virgin Mother unwedded, the Lord is with thee, with them entreat thou thy Son and our God, that our souls be saved.

AT LITURGY

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

The glorious apostles, seeing thee to be a mortal woman, yet, in a manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands, thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God. (Twice)

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word becometh flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands. (Twice)

For thee Life shone forth, leaving intact the seal of thy virginity, how, therefore, hast thy most pure and life-giving body been permitted to be tempted by death? (Twice)

As the temple of Life, thou didst attain life everlasting; for, having given birth to the hypostatic Life, thou didst pass through death on to life. (Twice)

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, * and in thy dormition thou didst not forsake the world, O Theotokos. * Thou hast been translated unto life, * since thou art the Mother of Life. ** And by thine intercessions thou dost deliver our souls from death.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, * who is untiring in her supplications * and our certain hope in her intercessions. * For, as the Mother of Life, she hath passed over to the Life ** Who dwelt within her ever-virgin womb.

Prokeimenon, in Tone III: The Hymn 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 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 II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

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

GOSPEL ACCORDING TO LUKE, § 54 (LK. 1: 38-42; II: 27-28)

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

NOTE: Instead of “It is truly meet ...,” we chant, in Tone I, the Irmos of ODE IX of Canon I, and we continue to do so until the leave-taking of the feast:

Refrain I: All of us, the generation of men, bless thee, the only Theotokos.

Irmos I: In thee are the laws of nature overcome, * O pure Virgin, * for birthgiving is virginal * and death is betrothed to life. * For after giving birth thou didst remain a Virgin, * and after death thou didst remain alive, * O Theotokos, do thou ever save thine inheritance.

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