

THE 16th DAY OF THE MONTH OF AUGUST

AFTERFEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS COMMEMORATION OF THE TRANSLATION OF THE IMAGE NOT-MADE-BY- HANDS OF OUR LORD JESUS CHRIST FROM EDESSA TO CONSTANTINOPLE AT LITTLE VESPERS

At "Lord, I have cried ..., " four stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Honoring the image of man, * the Savior took on our image, * yet remained unaltered by His humanity; * and He hath sent to them that are afar off * the very truth of His all-pure image * in the portion of His napkin. (Twice)

Elevating the image of Adam * which had fallen, * to that of the Prototype, * the Savior dwelt with men on earth; * He Who is uncircumscribable in His essence * is seen, touched and delineated.

The Savior restoreth creation * which hath grown old, * and He hath clothed Himself in the image of a servant, * in truth, and not in mere appearance; * and the very lineaments of His image * hath He given to them that love Him for veneration.

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

O unapproachable Lord, Thou didst bow down the heavens and enter into the womb of the Virgin, becoming a man in the nature and essence of her, that Thou, O Uncircumscribable One, mightest save mankind for the sake of Thine extreme mercy.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

With psalms let us celebrate * in spiritual gladness, * crying out with David: * The light of Thy countenance, O Lord, hath been signed upon us today!

Stichos: The light of Thy countenance, O Lord, hath been signed upon us.

Rejoicing, let us clap together * the cymbals of our spirit, * and with honor let us go forth to meet * the holy depiction * of the Master's image.

Stichos: O Lord, in the light of Thy face shall they walk, and in Thy name shall they rejoice all the day long.

From the East to the West * is the seal of the very image * of the Savior's countenance * brought with glory, * shining like a neversetting sun.

Glory ..., Now and ever ..., in the same tone and melody:

Grant to them that hymn * Thine all-pure image, O Lord, * strength against the adversary * and remission of sins, * through the prayers of the pure Mother of God.

Troparion, in Tone II:

We bow down before Thine all-pure image, O Good One, asking forgiveness of our transgressions, O Christ God; for Thou wast well pleased to ascend the Cross in the flesh of Thine own will, that Thou mightest save what Thou hadst created from slavery to the enemy. Wherefore, we cry out to Thee in thanksgiving: Thou hast filled all things with joy, O our Savior, Who hast come to save the world.

Glory ..., Now and ever ..., Troparion of the Dormition, 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.

AT GREAT VESPERS

At "Lord, I have cried ...," eight stichera: four in Tone IV:

Spec. Mel.: "Called from on high ...":

He Who is God in the appearance of God, * as the Effulgence of glory, * and the image of the Father, * was seen as an image through His divine will, * in His infinite lovingkindness, * wearing the guise of a servant. * As He alone knew how, * with divine lineaments He manifestly depicted * His likeness, * in the likeness of His countenance. * By His advent * He hath brought together a multitude of angels and men, * and hath illumined the world, visible and invisible. (Twice)

Lo, God Who once glorified the face of Moses * by the divine vision of His back parts, * and through him sent the divinely inscribed law * to the unbelieving people of Israel, * hath come forth from Egypt, * from the land of the Only-begotten * to the Christian city of the people of the new Israel, * in the divine lineaments * of His original, dread image. * And we who are counted worthy to see Him face to face * glorify Him.

He that reigneth over all creation, * taking upon Himself voluntary poverty, * enricheth with divinity * them that acknowledge His lordship. * Wherefore, He sent a divinely written letter * to Abgar * who asked of Him salvation and health, * which he received through the likeness of Christ's divine countenance. * And now joyously celebrating * the arrival thereof, * we rejoice with faith, * drawing forth enlightenment therefrom.

And four stichera in Tone VI:

O Lord, Who fillest all things with divinity, having united Thyself to men in Thy goodness, coming forth, one Being in two natures, from the pure one, Thou Who art invisible wast seen, and Thou hast fashioned an image of Thy fleshly countenance, which receiving, we worship Thee, Who art depicted thereon, as Master, acknowledging Thee as Creator. (Twice)

O Lord, Who hast come forth, Thou signifiest the unapproachable dispensation which was foretold from of old, and confirming it for the sake of Thy letter to Abgar, Thou hast shown to the world Thine image and hast filled all things with joy. And now Thou adornment the crown of kings, and arrangest and renewest Thine image again for us. Blessed art Thou, O Savior! Have mercy upon us!

We, who have seen the glorious works of Thine unapproachable descent, on earth and in the highest, O Lord, have been exalted. We have obtained the image of the countenance of Thee Who art in the bosom of the Father; we are delivered from sufferings for its sake; we are enlivened, O Savior; we that honor Thee, the Master depicted thereon, slay the serpent adversary. Blessed art Thou, O Savior! Have mercy upon us!

Glory ..., in Tone VIII:

O Master, Who lovest mankind, great is the depth of Thy dispensation; for unto the benefit of Thy creation for generations of generations, depicting the image of Thine all-pure countenance, Thou didst send it to Abgar who desired to see Thee, Who art invisible in Thy divinity even to the cherubim, that he might see the image of Thee Who becamest incarnate for our sake, and suffered of Thine own will; and we are set afire by Thy love, which Thou hast poured forth upon us, for the sake of Thy great mercy.

Now and ever ..., in the same tone:

Choirs of virgins now stand mystically around the bed of the Virgin Mother today, and the souls of the righteous, surrounding it, glorify the Queen. The virgins offer their virginity to her as a gift, instead of myrrh; and the righteous offer her immaterial hymnody with their virtue. For it becometh the Mother of God, as Queen, to be escorted with radiant royal virtues. And we, entering with them upon a pure life, go forth to the burial of the Mother of our God, blessing her together in hymns and spiritual songs.

Entrance. Prokimenon of the Day. Three Lessons:

READING FROM THE BOOK OF DEUTERONOMY

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and

judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire.

READING FROM THE BOOK OF DEUTERONOMY

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount,) saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Thou shalt

fear the Lord thy God, and serve him, and shalt swear by his name. And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers.

READING FROM THE THIRD BOOK OF THE KINGS

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee today: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

At Litia, these stichera, in Tone I:

Come, ye company of the faithful! Come, let us form a choir on the eminent festival of the glorious translation of the image of the Savior, the God-man; and let us cry aloud: Blessed are the image and lineaments of the Prototype, Him Who cometh in the name of the Lord! Thou hast blessed us with Thine appearance, and hast preserved the Church from heresy, and therein we faithful worship Thee.

O ye multitude of monks, assemble with diligence today, to greet the image not fashioned by the hands of men, offering it virtues instead of gifts, chanting and saying: Let the light of Thy countenance be signed upon us, O Lord! By the power thereof protect Thy flock, driving away the wicked wolves, and granting peace to the whole world and great mercy to our souls.

Rejoice, O reigning city, for the glory of the Lord hath shone upon thee in the arrival of the napkin which is more spacious than the heavens! For, without leaving Edessa, it hath been borne to thee, working all-glorious wonders and dispelling the spirit of wickedness, giving strength against heresies and schisms to Orthodox hierarchs; and it is a rampart and buttress for them that with faith bow down before it.

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

Without leaving the bosom of the Father, Thou didst dwell with men, O greatly merciful Lord, fulfilling, as is fitting, the mystery of Thy love for man, which hath been hidden from before the ages; and Thou didst assume human weakness, having arrayed Thyself immutably therein through the Ever-virgin Theotokos. And Thou hast left us the depiction of Thine all-pure face for our sanctification, which Thou didst prepare even before Thy voluntary suffering. Glory to Thy great mercy towards us!

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Yesterday on the mountain, the Master * elevated Peter and those with him, * being transfigured before them, * revealing the effulgence of His divinity * and its uncreated light. * And today He hath shown us His depiction. * Let us bow down before it * and venerate it with love, * glorifying the dispensation of Jesus Who loveth mankind, * the Savior of our souls.

Stichos: The light of Thy countenance, O Lord, hath been signed upon us.

Falling down, the pre-eminent apostles * worshipped the Master on the holy mountain, * as they beheld Him * laying bare the light of the divine effulgence; * and now we bow down before the image not made by human hands, * which shineth more brightly than the sun, * glorifying Jesus Who loveth mankind, * Who hath given it to us as a consolation, * the Savior of our souls.

Stichos: O Lord, in the light of Thy face shall they walk, and in Thy name shall they rejoice all the day long.

Making white the blackened image of man, O Creator, * Thou didst reveal it on Tabor * to Peter and the sons of thunder, * removing all doubt concerning Thy Cross and suffering, * and showing forth the effulgence * of Thy second coming. * And now, O Thou Who lovest mankind, * do Thou bless and sanctify us, O Lord, * with the splendor of Thine all-pure image.

Glory ..., in Tone VI:

Thou didst become incarnate as Thou didst desire, O Lord; Thou didst will to assume our poverty, and didst show forth riches of compassion, whereby Thou hast deified me who am dust. We glorify Thee Who lovest mankind, gazing upon the image of Thy countenance. Thereby, O Savior, grant unto Thy servants entry into Eden unhindered, overlooking all our transgressions.

Now and ever ..., in Tone VIII, the composition of Emperor Leo the Wise:

Jesus, thy Son and our God, O Theotokos, confirming His two natures, dieth as a man and riseth as God; and it was His good pleasure, O Mother of God, that thou diest also, lest the unbelieving consider His dispensation but a phantasm. For thou didst pass over to the land of heaven, O celestial Bride, taken up from the earth as from the chamber of thy dwelling. The air was sanctified by thy passage, as the earth was illumined by thy birthgiving. The apostles send thee forth, and the angels bear thee up. Wherefore, having buried thine all-pure body and chanted funeral hymnody for thee, they gazed in awe and said with fear: This change is from the right hand of the Most High; for He dwelt within thee, and thou shalt not be shaken! O all-hymned Mother, depart not from thy watch over us; for we are thy people and the sheep of thy pasture, and we call upon thy name, asking salvation and great mercy for thy sake.

At the Blessing of the Loaves, the Troparion of the Image in Tone II:

We bow down before Thine all-pure image, O Good One, asking forgiveness of our transgressions, O Christ God; for Thou wast well pleased to ascend the Cross in the flesh of Thine own will, that Thou mightest save what Thou hadst created from slavery to the enemy. Wherefore, we cry out to Thee in thanksgiving: Thou hast filled all things with joy, O our Savior, Who hast come to save the world. (Twice)

Troparion of the Dormition, in Tone I: once.

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.

AT MATINS

After the first Chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Thy grace was poured forth upon us, O Savior, when Thou becamest visible, and the darkness of deception was extinguished, O Unapproachable One. Wherefore, direct our steps in the light of Thy countenance, that, walking in Thy commandments, we may be accounted worthy to behold Thee, O Light unapproachable. (Twice)

Glory ..., Now and ever ..., in the same tone:

Spec. Mel.: "When the stone was sealed ...":

The choir of the divine apostles gathered together to bury thee with all honor, O most pure Theotokos; and with them the ranks of angels hymned thy repose, crying aloud with all praise. And with them we the faithful, leaping up with love, O pure one, offer thee praise with sounds of hymnody, and cry out: Rejoice, thou intercessor for them that ever honor thee!

After the second Chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word co-unoriginate ...":

O Son Who art pre-eternal and equally co-unoriginate with the Father, Who art invisible in essence and intangible, Thou, coming under time in Thine ineffable mercy, O Master, hast left us the sweet depiction of Thy flesh, for the salvation of our souls. (Twice)

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

Spec. Mel.: "Joseph marveled ...":

The angelic armies, truly gazing upon thy repose, O pure and all-pure Mistress, blessed and most lauded Theotokos, possessing the will of Him Who was born of thee, when the choir of His disciples had gathered together, bore thine honored body to paradise with rejoicing, hymning Christ, the Bestower of life, unto the ages.

Polyeleos, and this Magnification: We magnify Thee, O Christ, Thou Bestower of life, and we honor the all-glorious depiction of Thine all-pure countenance.

Or this Magnification: We magnify Thee, O Christ, Thou Bestower of life, and we honor Thy holy image, whereby Thou hast saved us from bondage to the enemy.

Psalm verses:

A: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

B: The Lord lifteth up the meek, and exalteth the lowly.

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

After the Polyeleos, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

No longer did grief mar the countenance of Adam when He Who had created Adam robed Himself in him. In the likeness of His face He revealed Himself to all and moveth all the assemblies of the pious to love and to cry out together: Glory to Thine extreme condescension, O Thou Who lovest mankind. (Twice)

Glory ..., Now and ever ..., in the same tone and melody:

Say aloud, O David, what this feast is, of which thou didst sing in the Book of Psalms: how Christ, Who without seed was born of her, hath brought over to His mansions, as daughter, the divine maiden and Virgin. Wherefore, rejoice, ye mothers, daughters and brides of Christ, crying aloud: Rejoice, thou who hast been translated to the kingdom on high!

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice all the day long.

Stichos: All the ends of the earth have seen the salvation of our God.

"Let every breath praise the Lord. "

THE GOSPEL ACC. TO ST. LUKE [9:51-56; 10:21-24]

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go up to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

After Psalm 50, the sticheron, in Tone VI:

Thou didst become incarnate as Thou didst desire, O Lord; Thou didst will to assume our poverty, and didst show forth riches of compassion, whereby Thou hast deified me who am dust. We glorify Thee Who lovest mankind, gazing upon the image of Thy countenance. Thereby, O Savior, grant unto Thy servants entry into Eden unhindered, overlooking all our transgressions.

Canon of the Dormition, in Tone I, with six Troparia, including the Irmos;
And two canons of the Image, with eight Troparia, in Tone IV.

ODE I

Canon I

Irmos: I shall open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear radiantly keeping festival; and rejoicing I shall hymn her wonders.

On the renowned day of our festival, O ye people, let us open our mouths and cleanse our tongues, radiantly glorifying the revelation of the divine image of Christ our God.

Fulfilling the words of the Father, the pre-eternal Light before becometh visible to men in the image and likeness of the flesh; and now He hath revealed Himself in the image not made by the hands of man, shining forth upon us the light of His divine incarnation.

Desiring to speak forth His grace, the Most High assumed the image of a servant and, as an assurance of His human nature, hath given the faithful the likeness of His countenance today.

Theotokion: The account of thy giving birth unto the God-man have we truly come to know, honoring thee, O most pure one, and being counted worthy to behold the image not fashioned by the hands of man of the countenance of Him Who was born of thee.

Canon II

Irmos: The children of them that were saved have hidden beneath the earth Him Who of old covered the pursuing tyrant with the waves of the sea; but let us chant unto the Lord like the maidens: Gloriously hath He been glorified!

Illumining now the earthly world, with its gifts divine grace from on high filleth them that chant: Let us sing unto the Lord, for gloriously hath He been glorified!

It was meet to bear unto the city which reigneth over all cities the lineaments of the King of heaven and earth, which He, incarnate, didst limn by Himself, and that the translation be accomplished through the efforts of the Christ-loving emperors.

The divinely radiant beams have fueled all things, illumining and adorning human nature, proceeding from the image which the seraphim cover with the glory of Christ.

Theotokion: O thou who art full of the grace of God, though thou gavest flesh unto God, Who in manner past understanding descended upon thee, thou who wast fashioned of earth art, because of the deception of the enemy, returned to the earth; yet, taken from the earth, thou hast ascended to heaven.

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

ODE III

Canon I

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

As Master in essence, Thou didst unite Thyself to Thy servants through the flesh; and working out and planning our salvation in divers ways, O Christ, Thou art seen by us in Thine image.

The most honorable city of Edessa hath for its faith received Thine honorable and divine image as a firm pledge; and Thine imperial city now receiveth it as the best of gifts.

As hypostatic Life Thou hast now tasted of the death of the flesh, whereby Thou hast poured forth life upon the dead by Thy rising, O Christ. And now Thou hast given us the image of Thy countenance as a conduit of life.

Theotokion: Before, salvation shone forth from thee in the flesh upon them that are in the world; and now, through thy mediation, Life hath appeared to the faithful in the world, the light-bearing arrival of the likeness of the image of Christ.

Canon II

Irmos: Creation, beholding Thee, Who suspended the whole earth without support upon the waters, Thyself hanging upon Golgotha, was seized with great awe, crying out: None is holy save Thee, O Lord!

With the angels we glorify Thee, O Christ, Who of old created many according to Thine image, wherein Thou didst give Thyself form in Thy lovingkindness, truly taking on an immutable likeness.

O Compassionate One, Who in Thy great goodness art right accessible and inclined to hearken unto all who seek Thee, we marvel at the beauty of Thy love which is manifest in the approach of Thine icon.

When the local prince beheld Thee, O Savior, in Thy depiction, by Thine all-accomplishing might Thou didst grant His desires which he expressed to Thee: of love and the healing of his infirmity, by Thy gladsome gift.

Theotokion: **D**avid described thee beforehand, O most lauded one, as the place of the Lord which was to appear; for He Who can in no wise be contained was contained in thy womb, and the Immaterial One is clad in material flesh.

Katavasia: **O** Christ, Thou creative and almighty Wisdom and Power of God, establish the Church immovable and unshaken; for Thou alone art holy Who restest in the saints.

Kontakion of the Dormition, in Tone II:

The grave and mortality could not hold the Theotokos, who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of Life.

Ikos: **H**edge round my thoughts, O my Christ, for I make bold to hymn Thy pure Mother as the bulwark of the world. Strengthen me on the towel of thy words, and help me amid weighty thoughts, for Thou fillest with lightning them that cry out and ask it of Thee with faith. Therefore, grant me a bountiful tongue and thought unashamed; for every gift of splendor cometh down from Thee, O Bestower of light, Who madest Thine abode in the Ever-virgin's womb.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

O compassionate Savior, Who camest down from heaven in the lovingkindness of Thy mercy, today Thou hast given the all-pure countenance of Thine all-holy flesh to the city which honoreth Thee as a treasure and to the Christian people as a strong suit of armor. And drawing forth sanctification therefrom, we fervently receive it with faith. **(Twice)**

Glory ..., Now and ever ..., in the same tone and melody:

Having surrendered thy holy soul now into the hands of thy Son and God, neither didst thou leave thy body in the grave; for as thou didst receive the Life of all, thus, translated to life after thy death, thou pourest forth everlasting life upon them that know thee to be the true Theotokos.

ODE IV

Canon I

Irmos: Perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, the Most High, the prophet Habbakuk cried out: Glory to Thy power, O Lord!

The divine image of the likeness of the flesh of Him Who drew nigh to men in the flesh hath today come to the newly-chosen Israel as from Egypt, and enlighteneth the ends of the earth.

Moses, asking, was vouchsafed of old to behold obscurely a divine vision of the glory of Thy back parts; and the new Israel now clearly beholdeth Thee, the Deliverer, face to face.

O all ye people, behold ye wondrous things and be merry now in spirit, hymning Christ Who hath given us the depiction of His countenance as riches of great value.

Theotokion: Of old Christ revealed Himself to those on earth, seated upon thine arm as upon a cloud; and now, in latter times, He hath revealed Himself to the people who honor thee, O most pure one, in His divine image.

Canon II

Irmos: Foreseeing Thy divine condescension upon the Cross, Habbakuk cried out in awe:

Thou hast cut down the dominion of the mighty, O Good One, entering into fellowship with them that are in Hades, as Thou art almighty! They who are now clad in royal purple, who have been ordained by the King of kings to reign, glorifying Him, receive the majestic sight of His likeness.

The visage of the Savior, for which the prophets longed of old, the emperors behold, blessed by all, depicted in the image He Himself wrought without the use of men's hands.

O all ye princes and judges of the earth, bless ye Christ today, together with the high priests, the hierarchs and all the people, counted worthy to behold His countenance.

Theotokion: For the people that acknowledge thee to be the Mother of the ever-existent Christ, ask thou heavenly blessedness, for with faith they hymn thine ineffable birthgiving.

Katavasia: The sayings and images of the prophets revealed Thine incarnation from the Virgin, O Christ. The splendor of Thine effulgence goeth forth unto the enlightenment of the nations and the abyss gaveth forth her voice to Thee with gladness: Glory to Thy power, O Thou Who lovest mankind.

ODE V

Canon I

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

Let us clap our hands today and cry out praises to the Lord; for, lo! He hath truly come and revealed Himself, illumining all the faithful with the divine likeness of His pure flesh.

Today hath the assembly of the Orthodox been enlightened. Let the horde of the heretics be put to shame, seeing the image fashioned not by men's hands venerated, which hath been set forth for us by the flesh of the Deliverer.

The coming solemnity is a great mystery; for the light of the Lord's countenance hath shone forth upon the world through the precisely limned image and the divine letters written by the hand of God Himself, whereby Abgar of old was strengthened.

Theotokion: Let the clouds now drop sweetness upon mortals through thy mediation, O Virgin; for thy Son and God hath taken pity on the world and hath given the horn of salvation to the faithful: His divine image.

Canon II

Irmos: With Thy divine light, O Good One, do Thou illumine the souls of them that with love wake at dawn to Thee, I pray, that they may know Thee, O Word of God, to be the true God Who doth call them forth from the gloom of sin.

The godly crown-bearers rejoice not in purple cloaks, nor in scarlet, nor yet in precious crowns, but in the Lord God, beholding Whose beauty, they are adorned.

The righteous eyes of the Lord are upon the king, and His ears are open to the supplication of kings who reason with piety.

Beholding now the visage of the undepictable countenance of the immutable God and Savior, the people stand before it to behold it as inspired, and they make haste to be enlightened thereby.

Theotokion: Thy purity unaffected by thy birthgiving, thou wast known to be a Mother even though thou didst not receive that which pertaineth to mothers. For the divine will accomplished both within thee, O Mother of God.

Katavasia: We confess the divine and ineffable beauty of Thy virtues, O Christ; for having shone forth from eternal glory as the co-eternal and hypostatic Effulgence, incarnate of the Virgin's womb Thou hast shone forth as the Sun upon them that are in darkness and shadow.

ODE VI

Canon I

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her!

Life hath shone forth upon the dead, light hath come for the blind, healing hath been disclosed for them that are grievously afflicted, and salvation hath drawn nigh for all today.

Every mind is bewildered, seeing the divine image of the immaterial countenance of Christ now clearly limned, pouring forth enlightenment upon them that venerate it.

Let us prepare the way of Christ, crying out now to Christ: Hosanna! Blessed is the name of the glory of God, which hath in His divine image been revealed to those on earth!

Theotokion: Salvation hath been shown to be known to the countries of the world, O pure Mother of God, for we have now been vouchsafed, through thy mediation, to see the depiction of our Savior Who was born of thee.

Canon II

Irmos: Jonah was seized, but not held, in the belly of the sea monster; for being the image of Thee, Who suffered and wast given over for burial, he came forth from the beast as from a bridal chamber; and He beckoned to you, O guardsmen, ye vain and false keepers of the watch, but ye refused His mercy.

Thou didst not disdain to suffer with men, who are held fast by evil and have fallen into corruption, O Creator and Restorer of our race; but, emptying Thyself, O Most High, and showing Thyself to be in my likeness and lowliness, Thou hast most wisely built me up, giving me man's primeval beauty.

When I believed not in Thy heavenly kingdom, to which, O Good One, Thou hast brought us up who are corrupt and lie below, Thou Who art inaccessible to the immaterial cherubim didst bring me down to Hades; and to King Abgar Thou didst send Thine apostle, who confirmed the mystery, O Christ.

O Word and Wisdom of God the omnipotent Father, Who from before the ages hath been ever continually invisible, the local ruler, beholding the image of Thine all-human countenance, marveled, beholding Thee, God Who assumed flesh, blood and a noetic soul.

Theotokion: **T**he destroyer transformed the immortal founder of our race through his disbelief in the dread commandment of God Who created him; but, having given birth to the Bestower of life, thou alone hast made us steadfast with power and incorruption.

Katavasia: **T**he inner fire of the sea from the deep which giveth rise to the whales was a prefiguring of Thy three-day burial, whereof Jonah was shown to be the proclaimer; for, remaining unharmed as he was before he was sent forth, he cried: I will sacrifice to Thee with a voice of praise, O Lord!

Kontakion, in Tone II: Spec. Mel.: "In thy supplications ...":

O uncircumscribable Word of the Father, knowing the victorious image, un-inscribed and divinely wrought, of Thine ineffable and divine dispensation towards man, of Thy true incarnation, we honor it with veneration.

Ikos: **P**ersuading men of the dread mystery of His incarnation, the Lord Himself imprinteth the image of His divine manhood upon the napkin and, taking up the Prototype from the Mount of Olives, He seateth it on the throne of the Father to be worshipped by the bodiless angels; and embracing it with heart and soul, we honor it with veneration.

ODE VII

Canon I

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

Every city rejoiceth with faith, celebrating with the new Sion; for its King hath meekly come, not on a foal as before, but in His image, saving them that chant with faith: Blessed art Thou, O God!

The divine words of the incorporeal ones, who heard the voice of the Lord before, have been fulfilled; and we, illumined by the light-giving splendors of His appearance, have now seen His visage.

Those of heaven make merry with those of earth, and the multitude of all the saints rejoice together; kings and princes, rich and poor, celebrate the divine image which hath appeared today.

Theotokion: **R**obe yourselves in righteousness, ye priests, and rejoice with splendor, all ye venerable; for, lo! Christ hath prepared for us a lamp: the divinely wrought likeness of His image, which He received from the Virgin.

Canon II

Irmos: **O** ineffable wonder! He, that in the furnace delivered the venerable children from the flame, is laid in the grave, dead and bereft of breath, for the salvation of us that chant: **O God our Deliverer, blessed art Thou!**

Let us prepare our eyes for a divine vision, and let us make haste, as is meet, to behold the image of Christ precious to all, for the salvation of us that chant: **O God our Deliverer, blessed art Thou!**

Up borne as on Mount Tabor, beholding the radiant effulgence in the divine manhood of Christ, with eyes uplifted, we ever theologize Him as being in two natures, yet a single Hypostasis.

Composed and filled with every voice may the hymnody be of all of us who keep festival and rejoice fervently in the Lord, chanting together: **O God our Deliverer, blessed art Thou!**

Theotokion: **T**hou alone wast radiant in the beauty of virginity, O Theotokos, nourisher of the Creator, and hast cleansed away all the defilement of sin from us that cry aloud: **Blessed art Thou, O God!**

Katavasia: **T**he divine will, opposing the shameless rage and the fire, bedewed the fire and put wrath to shame by the divinely inspired three-stringed lyre of the venerable youths, opposing the musical instruments amid the flames, chanting: **O all-glorious God of our fathers, blessed art Thou!**

ODE VIII

Canon I

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

Being perfect in essence, the God-man becometh visible, truly saving in perfect manner according to both His natures; for as God, confirming the image of man, He transformed it as One Incorporeal, and gaveth it to us as a rampart and protection.

O Word of God, exalt Thou the horn of them that confess Thee to be God and man, and who bow low before Thy divinely imprinted image, whereby everlasting life hath been given to all the faithful; and set at naught the arrogance of the pagans who know not Thy divine power.

The new Church shineth, for the light of glory hath shone forth the image of the corporeal aspect of our God; and, as He Himself knoweth, He hath adorned His incorporeal countenance, illumining it for the salvation of the Christian people.

Theotokion: **H**e Who before shone forth from thy holy womb, O Virgin, hath sanctified all creation; and today He hath shone forth yet more, His divine image having appeared most gloriously from a heathen land, as from a region of unwaning light, giving it to His faithful people and city for their salvation.

Canon II

Irmos: **T**he godly youths denounced the pillar of God-opposing wickedness; and the Sanhedrin of the iniquitous, raging against Christ, doth plan to slay Him Who holdeth life in His hand, Whom all creation blesseth, glorifying Him forever.

Being invisible to all in Thy divine essence, O Savior, yet visible as man in Thy human nature, having depicted Thyself by the illumination of Thy very face, without the use of pigments, Thou didst not deprive Thy servants of the sight thereof, who sang: Bless the Lord, all ye works of the Lord!

The chosen one, who hath authority over all, gazeth with reverence and honor at the self-imprinted prototypical depiction of the very countenance of the Savior, the divinely wrought image, for they that put their trust therein are protected and made steadfast.

More than Moses the God-beholder, who received the divinely inscribed tablets of the law, wast thou magnified, O honored King Abgar, receiving the precious epistle of God the Word, which calleth thee blessed who believed in the piety of Christ's wonderworking which thou didst not see.

Theotokion: **B**eholding the one Hypostasis, consisting of two natures unconfused, which was incarnate of thine all-precious blood, O Mother of God, we confess Him to be both God and man, Who was begotten of the timeless Father before time, without pain or mingling.

Katavasia: **T**he almighty Angel of God showed forth for the youths a flame which bedewed the venerable and utterly consumed the ungodly; and He made the Theotokos a life-creating well-spring pouring forth destruction for death and life for them that chant: O ye who have been delivered, let us hymn and exalt the one Creator for all ages!

ODE IX

Canon I

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

Rejoice now mystically, O great Christ-loving city of God, for to thee hath come He Who reigneth over all in the likeness of His divine prototypical visage; and thee hath He deigned to choose as His dwelling place.

Let us chant a hymn of thanks unto God, Who was pleased to give us great riches, an unassailable rampart, and a firm foundation: the divinely formed countenance of His godly flesh, which honoring, we, the faithful, magnify.

O the wonders which pass understanding, which Thou hast wrought upon us that hope on Thee! For as Thy birth was ineffable, so also hast Thou shown forth the depiction of Thy countenance, which is strange and incomprehensible to all. From all wrath deliver us that honor it.

Theotokion: The height and depth of thy mystery are truly ineffable, O pure one; for as the Most High cameth forth from thee ineffably, so He becometh visible, coming to us today in the incorporeal light of His countenance, mingling with mortals in the matter of His flesh.

Canon II

Irmos: More honorable than the cherubim, and more glorious beyond compare than the seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos do we magnify.

Unimaginable beauty and comeliness surpassing nature in beauty are truly visible to them that desire to see them, as is meet! Let us therefore make haste, sanctifying our faces.

A rampart and mighty foundation, a weapon of peace, an unassailable buttress impervious to all the artifices of the adversary, a bulwark, hath been given to our city.

O immutable image of the Father, Effulgence of the glory of the everlasting light, Seal of the Most High, Word, Power and Wisdom; be Thou readily reconciled with them that theologize concerning Thee.

Theotokion: Thou didst abolish the reproach of women, and didst remove and annul the curse on men; and thou hast poured forth joy and blessing upon all, O all-pure Virgin Theotokos.

Katavasia: In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

O Christ, Thou never-waning Light, through the prayers of the Theotokos, who gaveth Thee birth, illumine us with the visage of Thy countenance, and count us worthy of the splendor of the saints, when Thou wilt sit to render unto each according to his works.

Glory ..., Now and ever ..., Exapostilarion of the Dormition:

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!

On the Praises, four stichera, in Tone V: Spec. Mel.: "Rejoice ...":

Rejoice, most precious image of Him Who created Adam, adored by the angels, desired of men, and truly frightening to the demons, token of the love of God, imprint of the face of sweet Jesus, surety of blessing to come, great treasure of the whole world, which never feareth exhaustion! Grant us unity of mind, peace and great mercy. **(Twice)**

Rejoice, divine image of Him about Whom the cherubim stand and to Whom the seraphim minister, before Whom all the hosts of heaven tremble, Whom all creation obeyeth and the deeps fear; whereby darkness hath been banished and the devil set at naught, Adam freed of the bonds of sin and the tears of Eve assuaged! Grant us unity of mind, peace and great mercy.

Rejoice, image of the King more comely in beauty than all the sons of men, Jesus the Deliverer Who covered Himself with flesh and cameth to seek the lost sheep which was sought as prey by the world, and carried it upon His shoulder and brought it to His Father purified by His Cross and Blood. Grant to the whole world unity of mind, peace and great mercy.

Glory ..., in Tone IV:

Let the clouds let fall sweetness, and let the mountains leap up in joy over the all-glorious mighty works of Christ our God; for yesterday on Mount Tabor the light of the Godhead shone forth, assuring the pre-eminent disciples, and presenting Moses and Elijah with glory, bearing witness unto Him Who hath authority over the law and dominion over the living and the dead. Today, in the midst of the world, the radiant depiction hath shone forth, assuring all that He is our God incarnate, to Whom we chant: Glory to Thy love for mankind, O Christ!

Now and ever ..., 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.

Great Doxology. Ektenias. Dismissal.

AT LITURGY

On the Beatitudes, eight troparia; four from Ode I of the first canon of the Dormition, and four from Ode VI of the first canon of the Napkin.

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

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 submittest to the laws of nature in supernatural manner. Wherefore, having died, thou risest with thy Son unto everlasting life.

The divine image of the likeness of the flesh of Him Who drew nigh to men in the flesh hath today come to the newly-chosen Israel as from Egypt, and enlighteneth the ends of the earth.

Moses, asking, was vouchsafed of old to behold obscurely a divine vision of the glory of Thy back parts; and the new Israel now clearly beholdeth Thee, the Deliverer, face to face.

O all ye people, behold ye wondrous things and be merry now in spirit, hymning Christ Who hath given us the depiction of His countenance as riches of great value.

Theotokion: **O**f old Christ revealed Himself to those on earth, seated upon thine arm as upon a cloud; and now, in latter times, He hath revealed Himself to the people who honor thee, O most pure one, in His divine image.

After the Entrance, the Troparion of the Image in Tone II:

We bow down before Thine all-pure image, O Good One, asking forgiveness of our transgressions, O Christ God; for Thou wast well pleased to ascend the Cross in the flesh of Thine own will, that Thou mightest save what Thou hadst created from slavery to the enemy. Wherefore, we cry out to Thee in thanksgiving: Thou hast filled all things with joy, O our Savior, Who hast come to save the world.

The Troparion of the Dormition, 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.

Glory ..., Kontakion of the Napkin, in Tone II:

O uncircumscribable Word of the Father, knowing the victorious image, un-inscribed and divinely wrought, of Thine ineffable and divine dispensation towards man, of Thy true incarnation, we honor it with veneration.

Now and ever ..., Kontakion of the Dormition, in Tone II:

The grave and mortality could not hold the Theotokos, who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of Life.

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

Prokimenon, in Tone IV: O sing unto the Lord a new song, for the Lord hath wrought wondrous things.

Stichos: All the ends of the earth have seen the salvation of our God.

THE EPISTLE TO THE COLOSSIANS [1:12-18]

Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

Or:

THE SECOND EPISTLE TO THE CORINTHIANS [3:4-11]

And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and en graven in stones, was glorious, so that the children of Israel could not

steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

Alleluia, in Tone IV: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice unto the ages.

Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

THE GOSPEL ACCORDING TO ST. LUKE [9:51-56; 10:21-24]

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go up to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

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

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:

In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.