

THE 18th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION
COMMEMORATION OF THE HOLY MARTYRS FLORUS & LAURUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the feast, in Tone II:

Spec. Mel.: "With what crowns of praise ...":

With what unworthy lips shall we bless the Theotokos, who is more honorable than creation and more holy than the cherubim and all the angels: the immovable throne of the King, the house wherein the Most High dwelt, the sanctuary of God, the salvation of the world, the one who richly bestoweth great mercy upon the faithful on the day of her divine memorial?

What wondrous hymns were they that all the apostles of the Word, who stood round about thy bier, then offered unto thee, O Virgin, crying out in awe: "The palace of the King departeth! The ark of sanctification is borne aloft! Open wise, ye gates, that the portal of God may enter into joy, unceasingly entreating great mercy for the world!"

What spiritual hymns shall we now offer unto thee, O most holy one? For by thine immortal dormition thou hast sanctified the whole world and passed over to the things which are above the world, to comprehend the beauty of the Almighty, and to rejoice in Him, as His Mother, the ranks of angels and the souls of the righteous accompanying thee. With them ask for us peace and great mercy.

And 3 stichera of the martyrs, in Tone IV:

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

Revealed as perfect stones * cut by martyrdom and quarried by torments, * O holy ones, * ye fashioned yourselves into a church of the Lord, * casting down to the ground * the temples and worship of the idols. * Wherefore, we call them blessed, * as inhabitants of paradise * and offerings of the temple of heaven.

O ye who have touched the relics * of the sacred martyrs Florus and Laurus, * draw forth grace * and receive enlightenment, gladness and mercy: * for from them doth the divine action of healing richly flow! * And blessing them * as favorites of the Lord, * let us earnestly cry out: * Glory to Thee, O our God!

Having been imprisoned in a pit * and inured within the earth * at the command of the tyrant, * by divine utterances and the revelation of the Holy Spirit * ye have been shown to us * as stars which shine forth portents and wonders * and gifts of healing, * O fraternal athletes, * fellow citizens with the angels.

Glory ..., in Tone II:

O holy zealots, brethren in Christ, Florus and Laurus; be ye honored with fitting hymns! For, having contended mightily and suffered steadfastly for your confession of God, ye have received crowns of victory. Wherefore, ye join chorus with the angels in the highest, earnestly entreating the Holy Trinity to grant peace to the world and to save our souls.

Now & ever ..., in Tone IV:

Come, O ye people, let us hymn the all-holy and pure virgin from whom the incarnate Word of the Father came forth ineffably; 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 all-pure one, entreat Him, that our souls be saved.

At the Aposticha, these stichera of the feast, in Tone II:

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

Raise a hymn, * all ye choirs of heaven! * For the Virgin Mother * hath been all-gloriously translated * from earth to the heavens.

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

The choir of the disciples * hath assembled all-gloriously * from the ends of the earth, * to bury thy divine and incorrupt body, * O Maiden.

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

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.

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

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!

Troparion of the martyrs, in Tone IV:

O ye faithful, let us praise as is meet the all-blessed Florus and the most honored Laurus, the all-comely and divinely wise and most radiant twain, who earnestly and manifestly proclaimed the uncreated Trinity to all. Wherefore, having suffered even unto the shedding of your blood and been crowned with most splendid crowns, entreat Christ God, that He save our souls.

Glory ..., Now & ever ..., 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.

AT MATINS

At "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. (Twice)

Glory ..., that of the martyrs, in Tone IV:

O ye faithful, let us praise as is meet the all-blessed Florus and the most honored Laurus, the all-comely and divinely wise and most radiant twain, who earnestly and manifestly proclaimed the uncreated Trinity to all. Wherefore, having suffered even unto the shedding of your blood and been crowned with most splendid crowns, entreat Christ God, that He save our souls.

Now & ever ..., that of the feast, once.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

The whole world is all-adorned by the immaterial Spirit in thy glorious memory, and it crieth out to thee noetically with gladness: Rejoice, O Virgin, thou boast of the Christians!

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

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

Spec. Mel.: "The portal of lovingkindness ...":

Praising thy repose, O pure one, all of us, the faithful, hymn thee; for thou hast been translated from the earth, from life unto life, and in the heavens thou prayest to God, that the human race be delivered from misfortunes.

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

ODE I

Canon of the feast, with 8 troparia, including the Irmos.

The composition of Cosmas of Maiuma, in Tone I:

Irmos: Thy sacred and glorious memorial, O Virgin, adorned exceedingly with divine glory, hath called all the faithful to gladness, as Miriam beginneth, with choirs and tympanum, to chant to the Only-begotten One: For gloriously is He glorified!

Let the immaterial ranks accompany to Sion thy divine body, which maketh the transit of the heavens: The multitude of the apostles, coming together suddenly from the ends of the earth, stood before thee, O Theotokos. With them, O pure one, we glorify thine honored memory, O pure Virgin.

Having given birth unto God, O pure one, thou didst win the honors of victory over nature; yet, emulating thy Creator and Son, thou dost submit to the laws of nature in manner transcending nature. Wherefore, having died, thou dost arise to spend eternity with thy Son.

Canon of the martyrs, with 4 troparia, the acrostic whereof is:

"I hymn the two comely martyrs", the composition of Joseph, in Tone VIII:

Irmos: Once, the staff of Moses, working wonders, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel, who fled on foot, chanting a hymn unto God.

Enlightened by the radiant brilliance of the Spirit, dispel ye the dark clouds of my soul, that, rejoicing, I may hymn your luminous and honorable memory, O holy and all-comely martyrs of Christ.

Having founded yourselves upon the rock of the unsullied Faith by divine virtues, O blessed ones, ye showed yourselves to be an all-comely and beautiful temple, wherein the Father, the Son and the Holy Spirit dwelt.

Cutting off the thorns of deception at the root with the cutting word of the divine Faith, O ye of great renown, ye renewed hearts grown stony through falsehood and showed them to be fertile, giving rise to the unsullied Faith like a flower.

Theotokion: From thy virginal womb thou didst put forth the un-watered Root, the Husbandman of all, who became man and endured suffering. Desiring Him, the divine martyrs suffered faithfully, O all-pure, most hymned Virgin.

ODE III

Canon of the Feast

Irmos: O Christ, Thou creating and sustaining Wisdom and Power of the God of all; confirm the Church unshakable and immovable, for Thou alone art holy Who restest in the holies.

Beholding thee, O all-immaculate one, as a mortal woman, yet supernaturally the Mother of God, the glorious apostles, awestruck, touched with their hands thee who art resplendent with glory, seeing thee to be a God-receiving habitation.

Judgment overtook the sacrilegious hands of the audacious one, severing them, when with the glory of His divinity God preserved the honor of the animate tabernacle in which the Word had become flesh.

Canon of the Martyrs

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church, establish me in Thy love, O summit of desires, confirmation of the faithful, Who alone lovest mankind.

Fulfilling the divine law, O all-praised martyrs, ye generously gave bread to the poor and guided them to divine piety, becoming mediators of their salvation.

The two radiant martyrs, shining with beams of miracles, dispelled the darkness of the falsehood of polytheism and have guided to the effulgence of faith all who have been deceived.

O pious and blessed martyrs, with divine teachings ye guided a childish people to the path of divine understanding, and cast down the temples of the demons by your supplication.

Theotokion: O Virgin who knewest not wedlock, for whose sake the Word hath shone forth upon us, Who is understood to transcend any beginning; save thy flock, and every city and countryside, from every evil circumstance, O thou who art full of divine joy.

Kontakion of the martyrs, in Tone VIII:

Spec. Mel.: "As first-fruits ...":

The whole world doth all-gloriously honor Florus and Laurus today, as martyrs of piety and divinely wise athletes of Christ, that we may receive grace and mercy through their prayers, and may be delivered from tribulations and dangers, and from wrath and sorrow on the day of judgment.

Sedalion of the martyrs, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Ye were shown to be spiritual architects, and through faith founded the souls of the pious by divine grace on the rock of Faith; and, having made yourselves a consecrated temple of the worshipful Trinity, ye suffered steadfastly. Wherefore, ye pour forth healings upon those who have recourse to you with faith, and drive away sufferings, O brethren and passion-bearers. Entreat Christ God, that He grant forgiveness of sins unto those who honor your holy memory with love.

Glory ..., Now & ever ..., Sedalion of the feast, in the same tone & melody:

Having conceived God without seed and given birth to Him, incarnate, without corruption, thou wast clad in the new raiment of the incorruption of the Spirit; for as the Mother of Life and the Queen of all, O Virgin, thou hast been translated to immaterial life. Wherefore, as is meet, thou hast truly been shown to be a cloud pouring forth the waters of our life, O most immaculate Mother of God. Entreat thy Son and God, that He grant forgiveness of offenses unto those who celebrate thy holy dormition with love.

ODE IV

Canon of the Feast

Irmos: **The sayings and visions of the prophets revealed beforehand Thine incarnation from the Virgin, O Christ; the radiance of Thine effulgence issueth forth as a light unto the gentiles; and the deep calleth out to Thee with gladness: Glory to Thy power, O Thou Who lovest mankind!**

Behold, O people, and marvel! For the holy mountain which is manifestly God's is taken up above into the mansions of heaven: an earthly heaven is made to dwell in the heavenly and incorrupt habitation.

Thy death became a passage to everlasting and higher life, O pure one, from that which is transitory to that which is truly divine and passeth not away, presenting thee in gladness for thy Son and God to behold.

The portals of heaven were thrown wide, the angels chanted, and Christ received the vessel of the virginity of His Mother. The cherubim bore thee up with gladness, and the seraphim glorify thee, rejoicing.

Canon of the Martyrs

Irmos: **Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry out to Thee: Glory to Thy power, O Thou Who lovest mankind!**

Wrestling with the enemy, like youths O valiant ones, ye firmly cast him down by the weapon of the Cross, and those who had been broken by sin ye made into living temples of the Lord, who piously chant: Glory to Thy power, O Thou Who lovest mankind!

Strengthened, O most glorious saints, by Christ, the Stone cut, as is written, from the mountain of the divine Virgin Maiden, ye broke the idols in pieces and have been taken up to the high mountain of martyrdom, having manifestly emulated the angels.

Rejoicing, Florus and Laurus, the two honored martyrs, proclaimed the single effulgence of the three-Sunned Godhead, and zealously drained the cup of martyrdom, chanting to Christ: Glory to Thy power, O Thou Who lovest mankind.

Having placed yourselves under the law of God, O divine martyrs, by opening the eyes of the ungodly ye inclined them to worship Him alone, illumining their noetic sight, casting light upon all the ends of the earth like two beacons.

Theotokion: God, the Creator of all, chose thee from among all generations as a pure Ever-virgin, O Theotokos; and the only King of the ages made thy womb an undefiled palace and appeared to men through thee.

ODE V

Canon of the Feast

Irmos: We confess the divine and ineffable beauty of Thy virtues, O Christ; for, incarnate of the Virgin's womb, thou didst beam forth like the sun upon those in darkness and shadow, shining forth equally-everlasting and hypostatic radiance out of everlasting glory.

The choir of the apostles, borne up upon a cloud, assembled in Sion from the ends of the earth, to pay homage unto thee, O Virgin, the light cloud through which God Most High, the Sun of righteousness, shone forth upon those in darkness and shadow.

The tongues of divinely eloquent men, acceptable unto God, sounded forth like a clarion most brilliantly, crying out in the Spirit and exclaiming unto the Theotokos a parting hymn: Rejoice, incorrupt well-spring of the life-creating incarnation of God, which saveth all!

Canon of the Martyrs

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning, and why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to the light of Thy commandments, I pray.

The two godly martyred brethren did not suffer separation; for, believing in the indivisible Holy Trinity with a single hope, through grace they united those held fast by unseemly division.

Piously quarrying stony minds with the measuring-line of Truth and the stonemason's maul of divine understanding, O athletes, through divine faith ye made all-glorious temples for the Trinity through the power of the Spirit.

Ye were shown to be severers of all wickedness at the root, O glorious martyrs, and planters of all piety by your words and deeds: in impassive hearts ye planted the Flower of Jesse which sprang forth from a divine root.

Theotokion: The pre-eternal Word of the Father, the great mystery hidden from before time began, which was unknown to the first generations, O most immaculate one, was revealed through thee, incarnate, having become man.

ODE VI

Canon of the Feast

Irmos: The inner fire of the whale begotten in the deep of the sea was a prefiguring of Thy three-day burial, which the Prophet Jonah showed forth; for, saved and sent forth unharmed, he cried out: "I will sacrifice unto 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 in thy birthgiving, so did He preserve thy body untouched by corruption in the tomb. And with a divine repose He hath glorified thee, rendering honor to thee as a Son to His Mother.

Truly, thy birthgiving, O Virgin, caused thee to dwell in the holy of holies as the splendid candle stand of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the tablets graven by God, the holy ark, and the table of the Word of life.

Canon of the Martyrs

Irmos: Cleanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Vanquishing the iniquitous with unwavering endurance, O athletes, in accordance with the law ye brought a right praiseworthy death unto Christ, without being covered by the vainglory of ungodliness.

Revealed as swords of the mighty Spirit, O blessed ones, ye conquered the incorporeal foe and piously emulated the blessed suffering of Him Who was pierced by the spear.

O glorious ones, ye were shown to be like two most comely breasts for the Church of Christ, not exuding milk, but pouring forth the free and saving gift of healings.

Theotokion: Heal thou my soul, which hath become sick through sin, O all-pure one who gavest birth to the Physician of souls and bodies, confessing Whom, the divine martyrs were shown to be physicians of the passions.

Kontakion of the feast, 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: Hedge round my thoughts, O my Christ, for I make bold to hymn Thy pure Mother as the bulwark of the world. Fortify me on the tower of words, and help me amid weighty thoughts, for Thou fillest with lightning those who 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.

ODE VII

Canon of the Feast

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 lyre of the venerable ones in the midst of the flame. Blessed art Thou, O all-glorious God of us and our fathers!

Angered, Moses broke the tablets wrought by God, which had been graven by the divine Spirit; but, preserving inviolate for the abodes of heaven her who gaveth birth to Him, his Master hath now caused her to dwell therein. Leaping up with her, let us cry out to Christ: Blessed art Thou, O all-glorious God of us and our fathers!

Clapping active hands on the appointed day of the repose of the pure Virgin, with the cymbals of pure lips, with the music of a radiant heart, with the clarion-voiced trumpet of elevated thought, let us cry out: Blessed art Thou, O all-glorious God of us and our fathers!

Gather together, a ye divinely wise people; for the dwelling-place of the glory of God is translated from Sion to a heavenly habitation, where may be found the pure voice of those who keep festival, the voice of the ineffable rejoicing of those who cry out to Christ in gladness: Blessed art Thou, O all-glorious God of us and our fathers!

Canon of the Martyrs

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Florus and Laurus of great renown, the pillars of divine knowledge, destroyed the wooden and stone gods of the ungodly and have set themselves before those who chant: Blessed is the God of our fathers!

Full of the divine fire of the Spirit, O glorious martyrs, with the showers of your divine supplications ye preserved the righteous men who were about to be unjustly cast into the furnace.

The martyrs Florus and Laurus ever impart healing to the sick, deliverance to the oppressed and salvation to all the persecuted, chanting: Blessed is the God of our fathers!

Theotokion: O Maiden, Christ chose thee like a rose in the valley of life, and, making His abode within thee, O most immaculate one, He passed forth in the flesh, perfuming with exhalations of divine knowledge us who ever confess thee to be the Theotokos.

ODE VIII

Canon of the Feast

Irmos: The almighty Angel of God showed the children that the flame bedewed the venerable and burned up the impious; and He made the Theotokos a life-creating well-spring which poureth forth the destruction of death, and life for those who chant: Let us who have been delivered hymn the one Creator and exalt Him supremely for all ages!

With eloquence did the whole company of theologians follow the divine and sacred ark in Sion, crying out: "Whither goest thou now, O tabernacle of the living God? Cease thou never to look upon those who chant with faith: Let us who have been delivered hymn the one Creator and exalt Him supremely for all ages!"

Thou departest, O most immaculate one, with hands upraised - the hands wherewith thou didst bear God in the flesh - and with maternal boldness thou didst say to Him to Whom thou hadst given birth: "Preserve those whom Thou hast given unto me forever, who cry out: Let us who have been delivered hymn the one Creator and exalt Him supremely for all ages!"

Canon of the Martyrs

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Nourishing souls with the living word, O ever all-memorable ones, ye have shown yourselves to be saving food for those famished with hunger, and care for the poor and the orphaned, seeing to the needs of all and chanting to Christ: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Having your life and end sanctified, and being hidden for a long time, O wise ones, ye were given forth by the earth, shining forth beams of all-glorious miracles brighter than the rays of the sun upon us who chant with faith: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Ye were shown to be two beacons in the noetic firmament, adorning the Church with sanctity; and ye ever radiantly illumine all creation with miracles, crying aloud: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: O all-holy Virgin who art holier than the angels, thou gavest birth to Him Who, in His lovingkindness, became man without confusion, as we are, that He might save those who cry out to Him unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Canon of the Feast

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 ever savest thine inheritance.

The angelic hosts marveled, seeing their Master in Sion bearing a woman's soul in His arms; for He said in filial manner unto her who gaveth birth unto Him most purely: "Come, O pure one, and be thou glorified with thy Son and God!"

The choir of the apostles buried thy body, which had held God; and gazing upon it with fear, they exclaimed with a loud voice: "As thou ascendest to thy Son in the habitations of heaven, thou dost ever save thine inheritance, O Theotokos."

Canon of the Martyrs

Irmos: Heaven was filled with awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee, the Theotokos.

Behold now, David cried of old, what is so good, so beautiful and saving, as for godly brethren, who have manifestly struggled and won victory over the devil, to dwell together in the Spirit? We bless them as is meet.

Through grace ye have been shown to be the beautiful eyes of the honored Church; and before your death and after your sacred end, O holy and right laudable Florus and Laurus, ye have opened the eyes of those blinded from of old by the darkness of evil, unto the glory of the Benefactor of all.

By manifest and awesome signs, as He foretold of old, Christ revealeth your tomb and shrine, where your longsuffering bodies lie in sanctity, richly emitting rays of healing and right laudable fragrance.

O Florus and Laurus, ye two truly godly and radiant right victorious martyrs: ever standing in the heavens before the all-accomplishing Trinity, ask deliverance from evil sins for those who celebrate your divine memory on earth with faith.

Theotokion: Awesome is thy birthgiving, O pure Mother; for thou gavest birth supernaturally to the Word of God, Who became man on earth, and before Whom the ranks of heaven tremble; yet thou remainest a virgin as before. Wherefore, confessing thee to be the Theotokos with tongue and heart, we magnify thee.

Exapostilarion of the feast:

Spec. Mel.: "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!

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

At the Aposticha, these stichera, in Tone II:

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

Brought together from the ends of the earth * by the hand of God, * the choir of the disciples, * gathereth together * to bury the Mother and Theotokos.

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

The Bride of God, * the Virgin Queen, * the glory of the elect, * the boast of virgins; * passeth over to dwell with her Son.

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

Thy body * was untouched by corruption, * and though given over for burial * according to the law of nature, * it remaineth incorrupt.

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

O all-holy and pure virgin, we, the multitude of angels in heaven and the generation of men 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 in behalf of us who have set our hope on thee and God, O most hymned Theotokos who knewest not wedlock.

AT LITURGY

On the Beatitudes, 6 troparia, from both canons of the feast, Ode IV, including the Irmoi.

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.

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 becometh 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 Prophet Habbakuk, perceiving the unfathomable counsel of God: the incarnation of Thee, the Most High, from the Virgin, cried out: Glory to Thy power, O Lord!

A wonder 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?

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.

Troparion of the martyrs, in Tone IV:

O ye faithful, let us praise as is meet the all-blessed Florus and the most honored Laurus, the all-comely and divinely wise and most radiant twain, who earnestly and manifestly proclaimed the uncreated Trinity to all. Wherefore, having suffered even unto the shedding of your blood and been crowned with most splendid crowns, entreat Christ God, that He save our souls.

Kontakion of the martyrs, in Tone VIII:

The whole world doth all-gloriously honor Florus and Laurus today, as martyrs of piety and divinely wise athletes of Christ, that we may receive grace and mercy through their prayers, and may be delivered from tribulations and dangers, and from wrath and sorrow on the day of judgment.

Kontakion of the feast, 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 of the feast: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Prokimenon of the martyrs, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE EPHESIANS, §233 [6: 10-17]

Brethren: Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

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

Alleluia of the martyrs, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, §63 [12: 2-12]

The Lord said: "There is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

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

Communion verse of the martyrs: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

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.