

THE 19th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE THEOTOKOS
COMMEMORATION OF THE HOLY MARTYR ANDREW THE GENERAL
& THE 2,593 MARTYRED WITH HIM
AT VESPERS

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

Spec. Mel.: "As one valiant among the martyrs ...":

Thy holy, all-pure and honored repose * was not a separation from those who love thee, * but is an unbreakable union, O Virgin; * for thou dost ever reveal thyself * to those who glorify thee * as the true Mother of God, * bestowing thy grace * and showing that thou hast been given * as an intercessor for all men.

Becoming the ark of sanctification * of Him Who made His abode within thee, * O pure Theotokos, * thou art translated by Him * from the earth to rest which groweth not old, * illumined with His splendor. * Wherefore, from on high thou lookest down * upon those who hymn thee with love * and proclaim the divine and mighty working of miracles.

Accepting thee, O all-pure one, * as a bridal chamber of great splendor, * as an ark of sanctification for His abode, * thy Son and Lord * showed thee forth to the incorporeal armies * and the dwelling-places of the saints * as the ineffable glory * which delivereth from corruption and misfortunes * those who with love hymn thy mighty works, O pure one.

And 3 stichera of the martyr, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

Revealed as a model of manliness, * before the assembly thou didst dare * to give thyself over to the arena of suffering, * going forth thereto like a general, * O martyr Andrew who art most rich. * And thou dost ever pour forth the water of healings upon the faithful, * receiving grace from the heavens.

Manifest as the namesake of manliness, * contending manfully * thou didst engage the enemy * and destroy him, * as though he were another Pharaoh, * engulfing his whole army * in the streams of thy blood, O right wondrous one. * Wherefore, pray thou, * that God grant unto our souls * peace and great mercy.

O glorious one, thou didst bring to God, * the Bestower of good things, * a great army which struggled * and with thee hath found undying glory * through death, O all-glorious one. * With them do thou pray, * that He grant unto our souls * peace and great mercy.

Glory ..., Now & ever ..., 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 most hymned one. And regarding one another, they said, marveling at the wonders of her who transcendeth the all-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 all-hymned one: Exalt the horn of Orthodox Christians and save our souls!

At the Aposticha, these stichera, 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.

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

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

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

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

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

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 Mistress, forget not thy kinship with those who celebrate thy most holy dormition with faith!

Troparion of the martyr, in Tone V:

Leaving the glory of earthly rank behind, thou didst inherit the kingdom of heaven; and thou didst adorn crowns of incorruption as with all-wondrous stones, and didst lead to Christ an assembly of athletes. With the choirs of the angels thou didst find Christ, the never-setting Sun, in light unwaning, O holy general Andrew. With those who suffered with thee ever entreat Him, 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 martyr, in Tone V:

Leaving the glory of earthly rank behind, thou didst inherit the kingdom of heaven; and thou didst adorn crowns of incorruption as with all-wondrous stones, and didst lead to Christ an assembly of athletes. With the choirs of the angels thou didst find Christ, the never-setting Sun, in light unwaning, O holy general Andrew. With those who suffered with thee ever entreat Him, that He save our souls.

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

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

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Thy soul is among the noetic beings of heaven, O all-immaculate one, and thy precious body hath passed over to paradise, away from corruption, to a place of light. Thus, let the Lord recompense the iniquitous, for they have spoken falsehoods against thine honored body. Therefore, with the apostles we cry out: Rejoice, O thou who art full of grace!

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

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

Spec. Mel.: "Go thou quickly before ...":

The earth was blessed by thy burial, the air was sanctified by thine ascent, O most hymned Mary, and the angels opened unto thee the portals of heaven, where, standing now, thou prayest to thy Son for the peace of the world, O Mother who knewest not wedlock.

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

ODE I

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

The composition of John of Damascus, in Tone IV:

Irmos: I will open my mouth, and with the Spirit will it be filled; and I will utter discourse unto the Queen and Mother. I shall be seen keeping festival with splendor; and, rejoicing, I shall hymn 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 all-pure one; and thou hast taken thy place as a bride, splendidly adorned, before thy King and God, O most immaculate one.

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

"With hymns do I hymn thee, a general Andrew".

The composition of Theophanes, in Tone IV:

Irmos: Israel of old, traversing the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms extended in the form of the Cross.

O glorious martyr, with the radiant beams of the Spirit illumine my soul and dispel the darkness of ignorance, that with zeal I may sing thy sacred festival.

O blessed one, thou wast richly enriched with the splendors of the martyrs and with divine power didst trample the deceiver underfoot with manly wisdom, becoming a victor, O Andrew, martyr of great renown.

Having mortified earthly thoughts, O much-suffering martyr, thou didst manfully follow after the Word Who was slain for thy sake, and thou hast passed over to the life which is untainted by death.

Theotokion: He Who in His surpassing goodness truly clothed Himself in flesh through thee for the salvation of men, O most immaculate one, is known as both God and man, in two natures.

ODE III

Canon of the Feast

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

Having issued forth from a mortal womb, O pure one, thou didst receive an end conformable 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 Mistress.

Canon of the Martyr

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and consolation!

Sailing the deep of temptation with the mast of the Cross, O glorious one, with the streams of thy blood thou didst drown the enemy.

Thou wast glorified as an excellent victor, O martyr, overcoming the stumbling-blocks of the deceiver and his machinations.

Adorned with a crown of splendor, O martyr of Christ, thou ever standest in joy with the chosen martyrs.

Theotokion: O most immaculate Virgin Mistress, thou gavest birth to the Lord of all Who delivereth men from the tyranny of the enemy.

Kontakion of the martyr, in Tone II:

Standing before the Lord in prayer, like a star preceding the sun, thou didst gain sight of the desired treasure of the kingdom, full of ineffable joy; and for ages without end, O general Andrew, thou dost unceasingly sing to the immortal King with the angels. With them pray thou continually for us all.

Sedalion of the martyr, in Tone I:

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

Strengthening thy soul with manliness, O martyr, thou didst destroy the mighty savagery of the enemy, and, rejoicing, didst suffer and please God. Wherefore, we all celebrate thine all-holy memory with gladness of heart, O Andrew who art most rich.

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

Spec. Mel.: "When the stone had been sealed ...":

The choir of the divine apostles assembled to bury thee with all honor, O most pure Theotokos; and with them the ranks of angels hymned thy repose, crying out with all praise. Leaping up together with joy, O pure one, we, the faithful, offer laudation unto thee with voices of hymnody, and we exclaim: Rejoice, O intercessor of those who ever honor thee!

ODE IV

Canon of the Feast

Irmos: 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?

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

Canon of the Martyr

Irmos: Beholding Thee, the Sun of righteousness, uplifted upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Having acquired thee as a mighty rampart, O all-wise one, the Church is shown to be unbroken by the assaults of the adversary, crying aloud: Glory to Thy power, O Lord!

Having fortified the regiment of the martyrs with divine teachings, O glorious one, as a general thou didst in nowise spare thyself when thy body was being broken.

Having armed thyself with courage as with a sword, O all-blessed Andrew, thou didst destroy the enemy with the precious Cross as with a two-edged sword, in that thou art a most valiant general.

We praise thee as a champion of the Faith, an invincible athlete, a partaker of the splendor of heaven, a well-spring pouring forth the waters of miracles for those in need.

Theotokion: O all-immaculate one, thou boast of the martyrs and salvation of the faithful, all of us, the generations of men, praise thee; for thou gavest birth to God, remaining an incorrupt Virgin.

ODE V

Canon of the Feast

Irmos: All things are filled with awe at 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 upon all who hymn thee.

Let the clarions of the theologians trumpet forth today, and let the eloquent tongue of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the all-pure Virgin.

It was fitting for thee, O most lauded 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.

Canon of the Martyr

Irmos: **Thou hast come, O my Lord, as a light into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.**

As the namesake of true manliness, O most blessed Andrew, thou didst rout thine enemies and utterly destroy them.

Thou ever pourest forth the waters of healing upon the faithful, O all-praised one, enriching them with the saving grace of the Spirit.

The fame of thy miracles and thine honored martyrdom hath truly gone through all the earth, O divinely inspired one, like the radiance of the grace of God.

Theotokion: **The weaponry of the enemy hath utterly failed, O Theotokos, since thou gavest birth to Him Who was wounded by the spear and hath restored the world.**

ODE VI

Canon of the Feast

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.**

From thee did Life shine forth, leaving intact the seal of thy virginity. How, therefore, hast thine all-pure and life-giving body been permitted to be tempted by death?

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

Canon of the Martyr

Irmos: **I will sacrifice to Thee with a voice of praise, O Lord, the Church cried out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.**

By thy pangs thou didst break the sting of the evil one and, rejoicing, didst pass over to the glory which is without pain, O martyr Andrew, commander of regiments of honored martyrs.

Thou didst exchange a little blood for the splendor of everlasting glory, joy which never faileth, heavenly crowns and never-waning radiance.

Having assembled a vast army, O blessed martyr, thou didst enroll those who suffered with thee in the choirs of the angels; and ye stand in joy before the Master of all.

Theotokion: Ineffably thou gavest birth to Him Who is equally unoriginate with the Father, and Who, in manner past understanding and recounting, made Himself like unto men, O Theotokos. Him do thou beseech, that thy servants be delivered from misfortunes.

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: **G**uard thou 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 fulfilllest 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 of the Feast

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!

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!

Canon of the Martyr

Irmos: **T**he children of Abraham in the Persian furnace, a fire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

With the streams of thy blood thou didst cause to flow forth a well-spring which truly healeth all manner of infirmities for those who approach thee with undoubting faith, O divinely inspired martyr.

O wise martyr, through thy blood thou didst bring an assembly of saints to the all-holy Word, and hast inherited life which groweth not old; with them entreat Christ, Who loveth mankind, in our behalf.

With divine zeal having dyed a robe of purple for thyself in thy blood, O martyr, and clad thyself therein, adorned with a crown of victory thou now reignest with Him Who is King over all.

Theotokion: **B**lessed art thou among women, O all-immaculate Virgin Mistress, who by thy divine birthgiving hast manifestly deified human nature and hast ineffably given flesh to God.

ODE VIII

Canon of the Feast

Irmos: **T**he birthgiving of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed; and it moveth the whole universe to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for 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 men, hymn and exalt it supremely for all ages.

He Who, in manner strange, 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 exalt thee supremely for all ages, O Virgin.

O the wonders of the Ever-virgin and Mother of God, which pass 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 exalt Him supremely for all ages!

Canon of the Martyr

Irmos: **S**tretching forth his hands, Daniel shut the mouths of the lions in the den; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!

Thou didst restrain the onslaught of savage lions by thy brave struggles, O glorious one, didst bring low the arrogance of the ungodly tyrants with divine power, and as a victor hast hastened to the heavens, crying: Bless the Lord, all ye works of the Lord!

Having contended valiantly and finished thy struggle in being beheaded by the sword, thou hast been vouchsafed to behold the splendor of the saints and to dwell in joy, O martyr. And now thou criest out with gladness: Bless the Lord, all ye works of the Lord!

Hastening to the divine temple, let us receive the light of the godly martyr; and ever touching the shrine of his relics with rejoicing and receiving the sanctity of grace imparted thereby, let us cry aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **O** holy Virgin Who gavest birth in holiness to the all-holy god, Whom all the holy martyrs confessed at the tribunal: send down sanctity and enlightenment upon us who cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Feast

Irmos: **L**et every earth-born man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred repose of the Mother of God, and let them cry aloud: Rejoice, O most 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.

Acept 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 for their souls.

Canon of the Martyr

Irmos: **C**hrist, the Chief Cornerstone uncut by human hands, Who united two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Lo! the radiant memorial of the passion-bearer hath shone forth brilliantly, dispelling the darkness of the demons and enlightening all the faithful. Let us celebrate it splendidly, magnifying him as is meet.

O Andrew, thou hast been shown to be like the sun amid those who suffered with thee, by thy words guiding them to the never-waning radiance of the splendor of heaven. With them we bless thee with faith.

O martyr Andrew, we magnify thee who dost illumine all creation with the radiance of miracles and art become a pillar of the Church and a foundation for the faithful by thine unwavering martyrdom.

Thou didst blossom forth like a rose in the midst of a garden of athletes, O most wise one, mystically bearing sweet fragrance, gladdening the fullness of the faithful and dispelling the stench of falsehood by divine grace.

Theotokion: **B**earing in thine arms Christ Who holdeth all things in His hand, O Mistress, entreat Him, that He deliver me from the hand of the alien, for I unceasingly magnify thee with Orthodox faith.

Exapostilation: 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!

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

At the Aposticha, these stichera, 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 the only Mother of God.

Stichos: **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 into Thy hands * the most holy spirit of the Theotokos.

Stichos: **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 ..., Now & ever ..., in Tone V:

O ye people, hymn ye, hymn ye the Mother of our God! For today she committeth her most radiant soul into the all-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.

AT LITURGY

On the Beatitudes, 6 troparia, from Ode V of both canons of the feast, including the Irmos.

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.

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

More harmonious than clarions, 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!

All things are filled with awe at 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 upon all who hymn thee.

Let the clarions of the theologians trumpet 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 all-pure Virgin.

It was fitting for thee, O most lauded 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.

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 martyr, in Tone V:

Leaving the glory of earthly rank behind, thou didst inherit the kingdom of heaven; and thou didst adorn crowns of incorruption as with all-wondrous stones, and didst lead to Christ an assembly of athletes. With the choirs of the angels thou didst find Christ, the never-setting Sun, in light unwaning, O holy general Andrew. With those who suffered with thee ever entreat Him, that He save our souls.

Kontakion of the martyr, in Tone II:

Standing before the Lord in prayer, like a star preceding the sun, thou didst gain sight of the desired treasure of the kingdom, full of ineffable joy; and for ages without end, O general Andrew, thou dost unceasingly sing to the immortal King with the angels. With them pray thou continually for us all.

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.

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

Prokimenon, 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 breastplate 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, 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, §106 [21 :12-19]

The Lord said to His disciples: Beware of men. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

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

Communion Verse: 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.