

**THE 31<sup>ST</sup> DAY OF THE MONTH OF AUGUST**  
**COMMEMORATION OF THE DEPOSITION**  
**OF THE PRECIOUS CINCTURE OF THE ALL-HOLY THEOTOKOS**  
**AT VESPERS**

At "Lord, I have cried ...", 6 stichera, in Tone VI:

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

**T**he shrine which holdeth thy cincture \* is ever acknowledged to be \* an ark of sanctification for thy servants, \* a sacred bulwark, \* their glory and boast, \* and a well-spring of healings. \* Having assembled there today in sacred manner, \* we hymn thy many mighty works \* and the abyss of thy wonders. **(Twice)**

**B**ehold the all-glorious place! \* Behold the ever-radiant temple, \* wherein a treasure hath been laid up: \* the cincture of the divine Maiden, honored with grace! \* Come hither, O ye people, \* and draw forth enlightenment and cleansing most manifestly; \* and cry out with thankful heart: \* We who are saved by thy birth giving \* bless thee, O all-holy Virgin! **(Twice)**

**T**he holy deposition \* of thy cincture, O Theotokos, \* have we joyously acquired, \* for thou hast been well pleased to bestow it upon thy city \* as a sacred engirdlement, \* a treasure no one can steal, \* a precious gift, \* inviolate riches, \* a river of healings full to overflowing with spiritual gifts. **(Twice)**

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

**T**he Church of God is clad in thy holy cincture as with a most splendid diadem, O all-pure Theotokos; and, rejoicing, it shineth today and mystically joineth chorus, crying out to thee, O Mistress: Rejoice, precious diadem and crown of divine glory! Rejoice, thou who alone art the fullness of glory and everlasting gladness! Rejoice, refuge of those who have recourse unto thee, our intercessor and salvation!

On the Aposticha, these stichera, in Tone IV:

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

**T**hou didst bestow thy cincture upon thy city, O all-glorious one, \* as a firm bulwark, \* protecting it from every misfortune \* by divine acts, \* and preserving it unvanquished by the foe; \* for it crieth out with love: \* Thy Son and Lord, \* Who alone is compassionate, \* is my strength and might, \* and the cause of my great rejoicing!

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

**T**hey who reign piously \* are splendidly adorned by thy cincture, \* as with a precious crown, O all-pure one. \* And they boast in thy divine greatness \* and are known to inspire terror in the enemy which ever warreth against us, \* and they praise thee, crying out \* to Him Who was born of thee in manner past recounting: \* O all-glorious Jesus, \* save us all, in that Thou art compassionate!

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

**T**hou dost engirdle us with the power of thy cincture, O Virgin, \* strengthening us against the enemy, \* subduing the passions \* which ever torment and war against us, \* and ever granting us victorious dispassion, \* that we may glorify thee in purity \* and ardently cry to thy Son: \* O almighty Jesus, \* save us all, in that Thou art compassionate!

**Glory ..., Now & ever, in Tone II:**

**H**aving cleansed our mind and thoughts, let us hold festival with the angels, splendidly beginning the hymn of David to the Maiden, the Bride of Christ our God, the King of all, saying: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness! For, having adorned her like a beautiful palace, Thou hast assigned her to Thy city, O Master, to fortify and protect it from the pagan adversaries by Thy mighty power, through her supplications.

**Troparion, in Tone VIII:**

**O** Ever-virgin Theotokos, protection of mankind: thou hast given to thy city a mighty legacy, the robe and cincture of thy most honored body, which have remained incorrupt through thy seedless birth giving. For in thee are nature and time renewed. Wherefore, we beseech thee to grant peace to thy city and great mercy to our souls.

## AT MATINS

At "God is the Lord ...", the troparion of the Theotokos, in Tone VIII:

**O** Ever-virgin Theotokos, protection of mankind: thou hast given to thy city a mighty legacy, the robe and cincture of thy most honored body, which have remained incorrupt through thy seedless birth giving. For in thee are nature and time renewed. Wherefore, we beseech thee to grant peace to thy city and great mercy to our souls. (Thrice)

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

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

**H**aving given birth to the all-comely Word in the beauty of thy virginity, thou didst wind thy cincture about Him as a babe, O pure one. This thou hast given to thy servants, O Mistress, as a protection, help and a well-spring of sanctity. Its honored deposition do we all celebrate with faith, O all-holy Virgin.

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

After the second chanting of the Psalter, this Sedalion, in the same Tone & melody:

**T**hou alone didst have a virginity and a birthgiving free of corruption, O blessed one, and to mankind thou hast given thy holy cincture as a garment of salvation, which even to this day remaineth untouched by corruption, O Bride of God; and because of it we, thy servants, receive great mercy, O pure one.

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

## ODE I

Canon I, with Irmos chanted twice, followed by 6 troparia; the acrostic whereof is:

"Thou girdest me about with thy strength, O pure Virgin"

The composition of Joseph, in Tone VIII:

**Irmos: Once the staff of Moses, working wonders, having struck the sea in the form of the Cross and divided it, drowned the tyrant Pharaoh in his chariot and saved Israel who fled on foot, chanting a hymn unto God.**

**W**ith divine strength thou dost gird me about who piously hymn thy sacred cincture, as thou art the divine fortification, the might and impregnable rampart of thy city, O pure and all-hymned Virgin Maiden.

**T**hou gavest birth to the mighty God Who girdeth all the pious about with strength, O most immaculate one. Wherefore, we call thee blessed, and, joyously kissing thy divine cincture, we draw forth mercy and grace therefrom.

**J**oyfully do we form a chorus today for the deposition of the sacred cincture of the honored divine Maiden, from whence a girdle of incorruption, a seamless garment and a robe of salvation have been woven for us.

Thy people hasten beneath thy power, O most immaculate one, and ever flee to thy protection. Be thou a help for all, and grant to each those petitions which conduce to salvation, saving our souls from tribulations.

Canon II, with 4 troparia, in Tone IV:

**Irmos:** Israel of old, traversing the depths of the Red Sea dryshod, vanquished the power of Amalek in the wilderness through the arms of Moses stretched forth in the sign of the Cross.

The temple of the Virgin hath, like a bright sky, acquired a splendid and undimmed luminary: her all-radiant cincture; and it illumineth the whole world with beams of miracles.

Thy city, noetic ally girded about with thy truly divine cincture, O all-pure one, hath in it invincible might, strength and a bond of confirmation; wherefore, it boasteth therein.

Thy shrine hath truly appeared to those on earth as the most precious ark of old, though thou bearest not tablets of stone, but faithfully preservest the knowledge of the truth.

Mystical fragrances are poured forth in the temple of the pure one, from her honored shrine this day; and they fill with spiritual fragrance all who have recourse to her with love.

**Katavasia:** Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified.

ODE III

Canon I

**Irmos:** O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.

The heart is renewed which toucheth the sacred cincture of the Virgin with fervent faith, and it is girded about with invincible power against impure passions, and remaining unharmed by incorporeal foes.

Thy sacred cincture wherewith thou girded thine incorrupt body, O Maiden, still remaineth incorrupt, sanctifying those who approach it piously and removing the corruption of sickness and sorrow.

**T**hou wast the all-beauteous dwelling of the Word Who was incarnate of thee, O pure one, and wast well pleased to place thy cincture in thy holy temple; and venerating it, we are sanctified.

**T**hy precious cincture do we all honorably venerate with joyful heart, as an honor for all the faithful, O Theotokos, in that it touched thy precious body.

### Canon II

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

**O** ye faithful, let us honor the cincture of the pure one today as a bond of unity with God, and let us bow down before it with faith.

**T**he springs of grace ever flowing from thine all-precious shrine give drink to all the faithful, O pure one.

**T**he much hymned and precious cincture of the all-honored one poureth forth healings upon all of us, the faithful, through grace.

**P**ouring forth thy gladness like the dew of the morning, O pure one, extinguish the furnace of the passions for those who ever hymn thee.

**Katavasia: The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the tree of the Cross hath now budded forth, for her might and confirmation.**

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

**T**hy precious cincture, which encircled thy womb which was pleasing to God, O Theotokos, is the invincible might of thy city and an inexhaustible treasury of good things, O only Ever-virgin who gavest birth.

*Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":*

**T**hy most precious cincture, wherewith thou didst gird thy womb about, was sanctified in the temple of God, as a divine offering, O pure and all-immaculate one who didst conceive God. Wherefore, touching it with faith, and venerating it with fear and honor, we are sanctified.

*Glory ..., Now & ever ..., another Sedalion, in the same Tone:*

*Spec. Mel.: "Having been lifted up ...":*

**T**hy church doth celebrate the deposition of thy precious cincture with splendor, and crieth out to thee, O pure Virgin: Thou girdest all against the power of the enemy. Lay low also the arrogance of the godless barbarians, and direct our life, that we may do the divine will of the Lord.

## ODE IV

### Canon I

**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 to Thee: Glory to Thy power, O Thou Who lovest mankind!**

**H**aving fallen into repose, thou wast taken up into the light unwaning, yet for those who call thee blessed thou hast left, in place of thy body, O pure one, thy precious cincture, a wellspring of miracles, a place of salvation, and a rampart for the city which honoreth thee, O all-pure one.

**W**e enter thy temple as a new heaven, where thy divine cincture hath been enshrined as a treasure as splendid as the sun, emitting rays of miracles, illumining the hearts of all, and dispelling the gloom of the passions, O Maiden.

**T**hou art the ark of noetic sanctity, O pure and all-hymned one; and thou bestowest upon thy people the precious shrine containing the cincture which thou didst wear upon thy body, as a great refuge and an inexhaustible wellspring of healings.

**A** gift of great value hath been brought to thy city: thy precious cincture, O most immaculate one; and it was enshrined on this day in thy divine temple, and is become a cause of great rejoicing for those who fervently love thee, O Theotokos.

**T**he shadows of the law and the visions of the prophets foretold that thou wouldst become the true Mother of God, O all-pure one through whom the curse hath been lifted and perfect blessing and saving grace have blossomed forth for those who hymn thee with faith and love.

### Canon II

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

**H**aving appointed thee as a most honored firmament, O Theotokos, the Creator and Fashioner adorned thee with divine splendors, as with stars, whereby thou dost illumine the ends of the earth.

**T**hy city, having thee as its might and firm foundation, O Theotokos, is sustained by thy divine cincture; and it stretcheth it out as an indestructible bond in time of battle.

**O** Theotokos, thy divine cincture draweth up from earth to heaven us who are transported by love for thee and it. Wherefore, we glorify thee as the cause of a greater glory.

**B**ehold, grace inexhaustible! Come ye all, and with ardent heart draw forth rivers ever flowing from the honored shrine of the all-pure Mother, O ye who love the feasts of the Church.

**Katavasia: I** have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

## ODE V

### Canon I

**Irmos: W**herefore hath Thou thrust me from Thy presence, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and direct my steps to the light of Thy commandments, I pray.

**W**hen thy divine cincture was enshrined on this day in thy temple, O divinely joyous one, all manner of blessings were laid up with it; and he who approacheth it is filled to overflowing with sanctity, receiving that for which he asketh with faith.

**I**n giving birth to the all-comely Word thou wast adorned, O Virgin, and in thy beauteous habitation thou hast been well-pleased to enshrine the beautiful cincture wherewith thou didst gird thy beauteous body, O Theotokos.

**T**hy holy temple is acknowledged by all to be a second paradise, O most immaculate one; for, within, it hath acquired thy cincture, which filleth the hearts of those who with faith fall down before it, with divine fragrance, like a sweet-smelling rose.

**A** cloud of divine rain wast thou, O all-immaculate one, letting fall the water of sanctification, bringing the land, frozen by sin, to the fruitfulness of piety. Wherefore, with faith we call thee blessed.

### Canon II

**Irmos: T**hou hast come into the world as a light, O my Lord: a holy light which turneth from the gloom of ignorance those who hymn Thee with faith.

**T**hou hast magnified Thy Mother, O Lord; Thou hast exalted her above all the noetic powers, for her glory is beyond compare.

**T**he grace of God is now bestowed unstintingly through thy precious shrine, O all-pure Theotokos, upon those who do thee homage with faith.

Faithful rulers are girded about with thy power; and thy city boasteth in thee as its ally, O all-pure one, being honored by the possession of thy cincture.

**Katavasia: O** thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall! He was beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!

## ODE VI

### Canon I

**Irmos: T**he abyss of sins and the tempest of transgressions beset me and cast me into the depths of violent despondency; but extend to me thy mighty hand, as Thou didst to Peter, and save me, O Helmsman!

For our sake didst thou bear as a babe Him Who existed before time began, and thou renewest hearts grown old through sin, which obtain regeneration though the deposition of thy precious cincture, O Ever-virgin Maiden.

Thy holy church is marvelous in righteousness, having acquired thy miraculous cincture, which poureth forth wonders; and it is shown to be an abyss of healing for the poor, O Virgin, Mother and Theotokos.

Every soul that gathereth in thy holy temple is filled with gladness, beholding thy cincture therein like a radiant sun, emitting the light of the works of the Maker of all and the divine Spirit.

Overlooking all our offenses, O pure one, strengthen thou our hearts, for thou girdest about with power those who have faithfully acquired thy cincture as a treasure of great price which cannot be taken away.

### Canon II

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

The Lord hath glorified thee wholly above all nature, exalting thee alone; and thee, together with thy temple, thy cincture and divine shrine, hath He honored in manner past recounting, O Theotokos.

Streams of grace pour forth, as out of the depths, from the shrine of the all-pure one, and surround all of creation, giving drink to those who with faith worship thy birthgiving.

Having acquired thee as their strength and boast, the faithful are girded about with glory, possessing thy precious cincture as a most splendid and precious ornament, O Theotokos.

**Katavasia:** Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and enlightened the world by His rising on the third day.

**Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":**

**T**oday thy temple doth celebrate the deposition of thy precious cincture, O all-hymned one, and it earnestly crieth out to thee: Rejoice, O Virgin, thou boast of Christians!

**Ikos:** Illumine me with thy light, O Virgin Theotokos, and disperse the darkness which lieth grievously upon my mind, that in purity I may approach thee, the pure one who hath brought deification to mortals. I hymn thy divine cincture, which outshineth the sun, and which this world hath as its steadfast protection and hope, which vanquisheth the councils of the iniquitous foe, destroyeth their wiles, and ever perserveth thy servants, O most immaculate and unblemished one. Rejoice, O Virgin, thou boast of Christians!

## **ODE VII**

### **Canon I**

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

**T**he Queen of all, having departed for the mansions of heaven, hath left behind her cincture as a treasure for the king of all cities, and thereby we are saved from the invasion of foes, visible and invisible.

**L**et us now approach the well-spring which poureth forth grace and mercy: the precious shrine containing the most precious cincture of the Virgin and Mother who honored humanity with her precious birthgiving.

**P**raise the Lord, all ye hosts of heaven! Glorify her who gaveth birth to Him, all ye nations of men! For she hath bestowed her cincture upon the faithful as a true refuge and salvation.

**L**et the clouds drop righteousness down from above at the deposition of thy cincture, O divinely joyous cloud; and let every soul sing sweetly, rejoicing: Blessed is the God of our fathers!

### **Canon II**

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

In that Thou alone art the Bestower of light, as the Sun of righteousness Thou hast divinely enlightened the temple of the pure one with Thy divers gifts; and, shining therein, she illumineth her cincture with rays of splendor.

Surrounding thy cincture as it were the golden jar, O thou who alone art pure, we now partake in a truly divine manner of the sweetness of grace, and honor it as more exalted than the tablets of the law, O most blessed one.

Vessels of miracles truly pour forth thy grace upon the faithful, O pure Maiden, which issueth forth abundantly from thy shrine as from another river of Eden.

Approach now with gladness, all ye on earth! Come ye! The shrine mystically crieth to the Lady: Surround ye the all-glorious one who hath preserved her cincture in me!

**Katavasia:** The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

## ODE VIII

### Canon I

**Irmos:** Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding 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!

Like a holy throne hath the coffer, containing the resting cincture of the only divine Maiden and pure Queen of all, been splendidly enshrined within the holy place wherein none may enter; and therefrom perfect rest issueth forth abundantly upon those who labor amid many pangs.

In sacred manner didst thou give birth unto the Lord on the earth, and with thy holy hands didst truly gird Him about Who girdeth the pious with power; and now, having ascended on high to the heavens, thou hast left thy precious cincture as might and protection for men, O Virgin Theotokos.

The divine grace which followeth on thy precious cincture, O pure Virgin, is truly the healing of the ailing, the confirmation of those who stumble, the divine good cheer of the despondent, a rudder for those at sea and the return of the lost; and we venerate it with faith for all ages.

Celebrating today the holy deposition of thy divine cincture, we, thy servants, honor the sacred festivity and with joy cry out to thee: Rejoice, O Theotokos, joy of the angels and of all men who chant with faith: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

## Canon II

**Irmos:** **Stretching forth his hands, Daniel shut the mouths of the lions in the pit; and, girt about with virtue, the youthful lovers of piety quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!**

Of old, the ark held the divine tablets inscribed by the hand of God, O all-pure one; but thy revered and precious shrine, O pure Mistress, containeth the cincture of thee who held within thyself the dread mystery of the One Who established the law thereof.

The angels now join chorus in thine honored temple, O pure and all-pure one, and embrace thy precious and holy cincture, which we venerate with love, joy and great gladness, hymning thee, the glory of our race, O Mistress.

Thou art the rod which gaveth rise to the Flower of life, the joy of all, the pure and priceless phial of the Spirit, the treasury of good things, the fount of sweet fragrance; and from thy divine shrine the myrrh of healings poureth forth.

The noetic warriors hymn thy mighty works, O pure and all pure one; all the patriarchs and prophets manifestly proclaim thee, together with the apostles, the priests, and the choirs of the martyrs; and with them we also do thee homage.

**Katavasia:** **O children equal in number to the Trinity: bless ye God, the Father and Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life unto all, exalt ye supremely forever!**

## ODE IX

### Canon I

**Irmos:** **Heaven is struck with awe, and the ends of the earth are amazed, that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.**

Behold, the divine couch of Solomon, which sixty of the powerful - the sayings of the Scripture - surround as though a royal bower! In a precious coffer she placeth her cincture today, that all the faithful may invoke her, and for the safekeeping of the pious.

**O** city of the King of heaven, of whom wondrous things have been spoken! Thou hast given thy most holy cincture as a precious and holy gift to thy city, for the confirmation of all the faithful, and thereby the rulers, resplendent in Orthodoxy, vanquish the adversary.

**Ye** mountains, now drop down sweetness, and ye hills, everlasting gladness. O ye assemblies of patriarchs, choirs of martyrs, ye company of prophets and honored assembly of the divine apostles: rejoice with all of us at the deposition of the divine cincture of the divine Maiden.

**Thou** hast sanctified all things by thy birthgiving, O Virgin, and hast now bestowed upon us an excess of enlightenment: thine all-holy cincture, at whose deposition all the earth danceth and honoreth thee, who hast filled mankind with ineffable joy.

**As** thou art merciful, O pure one, deliver me, who have recourse to thy mercy, from the false love of the passions, from the enemy who ever tempteth me with the burden of sins, from despondency, cruel abduction, captivity and sin, O all-pure one.

## Canon II

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

**Thy** shrine, which, like a treasury of life, doth worthily contain and preserve thy cincture as the garment of thy virginity and bridehood, is truly shown to be a most honorable wedding chamber, O Theotokos.

**The** Church, arrayed with thy divine and most holy cincture as with a diadem of divine beauty, O Theotokos, rejoiceth royally today, and is adorned with thy glory.

**The** temple of the Virgin, like in all ways unto the heavens, is well adorned this day. O ye faithful, having received gifts of splendor, and being illumined as with the beauties of the stars, make yourselves bright with radiance.

**Thy** city, O Theotokos, possesseth thy cincture as an ally and rampart of peace, the divine unity of the dogmas, the boast of the Orthodox, bestowing victory upon kings.

**We** hymn thine ineffable glory and thine immeasurable grace, for thou art the well spring of wisdom, from whence the Word issueth forth for all who honor thee, O all-pure one, and magnify thy birthgiving.

**Katavasia: O** Theotokos, thou art a mystical paradise, which, untilled, did put forth Christ, by Whom the life-bearing tree of the Cross was planted. Wherefore, worshiping it as it is now raised aloft, we magnify thee.

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

**H**onoring thy precious cincture, wherewith thou didst gird thy sacred body, O Virgin Theotokos, we now celebrate its deposition, whereby we are delivered from corruption, tribulations and dangers, O Mother of God Most High.

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

On the Praises, 4 stichera, in Tone IV:

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

**T**he Church is arrayed in thy holy cincture \* as with an all-splendid crown, O all-pure Theotokos, \* and, rejoicing, it is made radiant today, \* and danceth mystically, \* crying out to thee, O Mistress: \* Rejoice, O crown, \* O diadem divine! \* Rejoice, O sole glory of my fullness, \* mine everlasting gladness! (Twice)

**A**s thou art a mighty bulwark, \* an unshakeable confirmation and salvation, O all-pure Mistress, \* thou hast given thine all-honorable cincture \* to thy people and thy city \* as a splendid vesture, \* which saveth those who honor it with faith and earnest fervor \* from every evil end, O Bride of God.

**T**hy temple, O all-pure one, \* hath shown itself today \* to be an inexhaustible fountain. \* For rivers of grace pour forth in abundance \* from thy holy shrine \* and gladden the thoughts of the faithful \* who cry out to thee with faith and love: \* Thou art our joy, our gladness, \* and our life.

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

**H**aving cleansed our minds and thoughts, let us hold festival with the angels, splendidly beginning the hymn of David to the Maiden, the Bride of Christ our God, the King of all, saying: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness! For, having adorned her like a beautiful palace, Thou hast assigned her to Thy city, O Master, to fortify and protect it from the pagan adversaries by Thy mighty power, through her supplications.

## AT LITURGY

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

**T**he heart is renewed which toucheth the sacred cincture of the Virgin with fervent faith, and it is girded about with invincible power against impure passions, and remaining unharmed by incorporeal foes.

**T**hy sacred cincture wherewith thou girded thine incorrupt body, O Maiden, still remaineth incorrupt, sanctifying those who approach it piously and removing the corruption of sickness and sorrow.

**T**hou wast the all-beauteous dwelling of the Word Who was incarnate of thee, O pure one, and wast well pleased to place thy cincture in thy holy temple; and venerating it, we are sanctified.

**T**hy precious cincture do we all honorably venerate with joyful heart, as an honor for all the faithful, O Theotokos, in that it touched thy precious body.

**T**he Lord hath glorified thee wholly above all nature, exalting thee alone; and thee, together with thy temple, thy cincture and divine shrine, hath He honored in manner past recounting, O Theotokos. **(Twice)**

**S**treams of grace pour forth, as out of the depths, from the shrine of the all-pure one, and surround all of creation, giving drink to those who with faith worship thy birthgiving.

**H**aving acquired thee as their strength and boast, the faithful are girded about with glory, possessing thy precious cincture as a most splendid and precious ornament, O Theotokos.

### Troparion, in Tone VIII:

**O** Ever-virgin Theotokos, protection of mankind: thou hast given to thy city a mighty legacy, the robe and cincture of thy most honored body, which have remained incorrupt through thy seedless birth giving. For in thee are nature and time renewed. Wherefore, we beseech thee to grant peace to thy city and great mercy to our souls.

### Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

**T**oday thy temple doth celebrate the deposition of thy precious cincture, O all-hymned one, and it earnestly crieth out to thee: Rejoice, O Virgin, thou boast of Christians!

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

**Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.**

## EPISTLE TO THE PHILIPPIANS, § 240 [PHIL. 2: 5-11]

**B**rethren: Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

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

## GOSPEL ACCORDING TO LUKE, § 54 [LK. 1: 38-42; II: 27-28]

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

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