

THE 21st DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE MOST HOLY THEOTOKOS
COMMEMORATION OF THE HOLY APOSTLE THADDEUS,
& THE HOLY MARTYR VASSA & THOSE WITH HER
AT VESPERS

On "Lord, I have cried ...", 6 Stichera: 3 for the apostle, in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

O blessed Apostle Thaddeus, * having drawn nigh to the uttermost Light, * thou didst truly become a secondary luminary * by divine communion therein; * and, destroying the night of polytheism, * thou hast led men's souls to the Almighty. * Wherefore, rejoicing and glorifying Christ, * we honor thy radiant memory, ** luminous and harmonious.

O blessed and God-pleasing Thaddeus, * after the divine and radiant resurrection of Christ * and His most holy ascension into heaven, * thou didst engage * in the preaching of God * for the city of Edessa; * and by thy words and miracles * didst confirm in the truth ** Abgar, the local ruler, and all with him.

O blessed and divinely wise Thaddeus, * by thy divine touch * thou didst impart the gift of sight to the blind, * the ability to walk to the lame and health to the infirm, * strength to the paralyzed, * and saving understanding to the ignorant; * for thou wast full of the gifts of the all-accomplishing Spirit, * O thou who art most noetically rich. ** Wherefore, we hymn thee.

And 3 Stichera of the martyr, in Tone IV:

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

Thou didst endure the suffering * of many torments, O all-praised one; * and having approached them with might, * thou wast translated therefrom to rest without pain, * to never-waning effulgence, * to radiant joy, * to everlasting and divine delight. * Wherefore, we bless thee * and celebrate thy holy solemnity today, ** O God-pleasing sufferer.

When thou wast cast into the sea * after various * and greatly painful torments, * God, the Savior of all, saved thee * who by His divine power trampled down * the might of the alien one, * O much suffering Vassa. * Hence thou hast enlightened the minds of the pious * having wrought signs ** past understanding and comprehension.

Giving voice in the meadows * of beauteous martyrdom * like a sweetly harmonious bird, * thou didst summon thy comely nestlings, * with them escaping the snare of deceit, * O divinely wise and right wondrous Vassa. * And with them hast thou made thine abode * among the beauties of heaven, * O most blessed one, ** ever praying for us all.

Glory ..., Now & ever ..., of the feast, in Tone II:

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

At the Aposticha, these Stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

Come, ye bearers of lamps, and with sacred hymns and cymbals let us all honor the greatly praised dormition of the Theotokos and Mother; for she hath been translated from the earth, making her abode and dwelling with glory in the immaterial habitations, beholding the beauty of God, and pouring forth grace upon all who honor her memory with faith.

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

The sacred choir of the apostles hath gathered together from the ends of the earth on the dew of divine clouds O Lady, to bury thy precious, God-pleasing and incorrupt body. Wherefore, the armies of heaven, invisibly surrounding thy bier, chanted with hymns unto thee: Rejoice thou most pure ark of holiness.

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

All thy dread mysteries are unapproachable, all are truly ineffable; for thou who art the Mother of God, hast rendered the heavens beautiful, enlightened the world, and perfumed all with thy divine memory. Wherefore, the nations call thee blessed and bless thee: Rejoice, O new ark of holiness!

Glory ..., Now & ever ..., of the feast, in Tone VIII:

Today the choirs of virgins mystically surround the bier of the Virgin Mother, and the souls of the righteous, surrounding them, glorify the Queen. The virgins offer their virginity instead of myrrh; and the righteous offer immaterial hymnody and virtue; for it is fitting that the Mother of God, as Queen, be accompanied by radiant royal virtues. And with them having led a pure life, let us go forth to the burial of her who is the Mother of our God, blessing her together with hymns and spiritual songs.

Troparion of the apostle, in Tone III:

O holy Apostle Thaddeus, * entreat the Merciful God * that He grant remission of sins * unto 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 apostle, in Tone III:

O holy Apostle Thaddeus, * entreat the Merciful God * that He grant remission of sins * unto our souls

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

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

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

At the command of thy Creator, Who was born of thee, the apostles were assembled on clouds to behold thy repose. Whereupon, they buried thee with glory and great gladness, hymning the most pure body of thy blessedness, O Mother of Christ our God.

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

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

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

The choir of the apostles, scattered over the face of the earth, assembled in Sion to send the Theotokos from earth to the Most High, to Whom she had given birth. The hosts of heaven made haste on high, receiving the Mother of God who hath dominion over things visible and invisible.

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

ODE I

Canon of the feast, with 6 Troparia, including its Irmos

The composition of John, in Tone IV:

Irmos: I shall open my mouth, * and the Spirit will inspire it, * and I shall utter the words of my song to the Queen and Mother: * I shall be seen radiantly keeping feast * and joyfully praising her dormition.

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

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

Canon of the apostle, with 4 Troparia, the acrostic whereof is:

"I hymn the wise and divinely eloquent Thaddeus".

The composition of Joseph, in Tone VIII:

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

Standing before the throne of the Master, O most wise Thaddeus, bestow enlightenment upon me, that I may hymn thy radiant solemnity.

The immemorial Light within time, the Transcendent One Who manifested Himself as being with us, hath left thee as a beam to enlighten the world, O blessed one.

He Who is invincible in might, having girded thee about with power, strengthened thee to destroy all the might of the deceiver.

Theotokion: O Lady, supremely hymned Virgin Theotokos, thou hast been shown to be the one who hath ineffably given birth to Him Who hath dominion over all creatures.

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

"I offer up thy struggles, O honored Vassa".

The composition of Joseph, in the same tone:

Canon of the Martyr

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Set afire by faith and the fervent desire for the surpassing love of Christ, O all-praised one, by the presence of an angel thou didst quench the fire and didst straightway utterly consume the ignorant people.

Blessed now is the generation of the righteous, which shone forth from thy womb with the splendor of sufferings, destroying the darkness of the opposition of the iniquitous by the steadfastness of mind, O most glorious Vassa.

O mother transcending the transitory laws of nature, who endured an undeserved death as she watched those whom she had nurtured on faith and milk as they, in a unity surpassing nature, were tortured by various means!

Theotokion: O most holy Virgin who once gave birth to the hypostatic Life, thou hast saved me who have been slain by eating of disobedience. Wherefore, as is meet we now bless thee, the ever-blessed one.

ODE III

Canon of the Feast

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

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

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

Canon of the Apostle

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit hymns Thee.

Enlightening the people with the splendor of divine grace, O glorious one, thou wast shown to be a pure light for those in the darkness of evil.

Going to King Abgar, O wise one, by divinely effectual gestures thou didst bring him healing and deliverance.

Thou didst build churches for the all-accomplishing Spirit, O wise one, and destroyed the vile temples of mortals.

Theotokion: The foreshadowing of the law and the voices of the prophets told of thine awesome birthgiving as revealed by God, O Lady.

Canon of the Martyr

Irmos: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

O blessed one, pray thou that enlightenment and forgiveness of soul-destroying sins be bestowed from heaven upon me who joyfully praise Thine all-glorious memory.

Thy soul, guarded by the fear of the Lord, did not fear the commands which were abominable to God, nor divers wounds and tribulations, therefore, thou didst brave them manfully.

With thy three sons, O passion-bearer, thou didst patiently undergo multifarious torments; and with them didst weave wreaths of incorruption, glorifying the Trinity.

Theotokion: Without the pangs of motherhood thou didst conceive the Word of the Father, O most holy one; and thou didst give birth to Him in a manner past all telling, for our salvation.

Kontakion of the apostle, in Tone IV:

The Church, ever enlightened by thy miracles * hath acquired thee as a most radiant star, O Apostle Thaddeus. ** Save those who with faith honor thy memory.

Sedalion of the Apostle, in Tone VIII:

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

Approaching the noetic Sun, thou didst receive mystic rays therefrom, and wast like a most radiant star, illumining the fullness of all the earth and destroying the darkness of deception, O blessed one. Wherefore, we celebrate thy light-bearing memory, praising thee with faith, and together we cry out to thee: O Apostle Thaddeus, entreat Christ God, that He grant remission of sins to those who with love honor thy holy memory.

Glory ..., Sedalion of the martyr, in Tone I:

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

With the dew of the Spirit thou didst quench the fire of torments, O honored one, and didst pass over to the divine and immaterial Light; and even after thy death thou dost blessedly pour forth drops of healing, dissipating the heat of the passions with the power of the Spirit.

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

The most honored choir of the most wise apostles assembled to bury thy most pure body with glory, O all-praised Theotokos. With them a multitude of angels chanted, praising with honor thy repose, which we celebrate with faith.

ODE IV

Canon of the Feast

Irmos: Perceiving the profound counsel of God, * that from the Virgin, * Thee the Most High will assume flesh, * the Prophet Habbakuk cried aloud: * 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 with their sacred wings thy most spacious body, which had held God.

Canon of the Apostle

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

Possessed of a lofty intelligence, O Thaddeus, disciple of the King of all, thou didst receive divine understanding and spiritual gifts.

In teaching the divine mysteries, O blessed one who art most noetically rich, thou didst enlighten the uninstructed to worship the consubstantial Trinity.

Thou didst engrave the law of God upon men's hearts, O blessed one, having first erased the traces of ignorance and the false worship of graven Images.

Theotokion: Having given birth to the Creator, thou wast shown to be the Queen of all creation. Wherefore, O Theotokos, only Ever-virgin, we glorify thee.

Canon of the Martyr

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

Being of undivided mind, thou didst set forth to do battle with the opponent, and didst drown him in the abyss of thy blood.

The deep, receiving thee who wast condemned to an undeserved death, grew calm and saved thee, O passion-bearer Vassa, at the behest of God.

With thy right laudable sons thou didst inherit the unshakable kingdom, the truly heavenly bridal-chamber and the never-waning light, O glorious one.

Theotokion: Of old, Habbakuk foresaw thee as an unquarried mountain, O Virgin; for God appeared through thee and hath saved us.

ODE V

Canon of the Feast

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

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

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

Canon of the Apostle

Irmos: **T**hou hast enlightened * with the knowledge of God * the ends of the universe * that lay in the night of ignorance, * do Thou also, O Lord, illumine me * with the dawning of Thy love for mankind.

Bearing the divine likeness of the Master, O blessed one, thou didst come as a divine physician to Abgar, the local king.

After the divine ascension of the Word, the sacred Thomas sent thee as a preacher to those in need, O most wise Thaddeus.

Abgar, beholding his illness dispelled and his heart healed, was filled with divine enlightenment through thy mediation.

Theotokion: **T**hou hast given birth to the incarnate Word Who bore a twofold activity, O Maiden who knewest not wedlock, and didst remain an undefiled Virgin.

Canon of the Martyr

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Held fast with a thirst for the love of Christ, O glorious and divinely blessed Agapius, thou didst hate wickedness utterly and didst mightily endure the pangs of tortures and bodily death by a spear.

When thine internal organs were rent apart and the nails torn from thy members, O martyr Theognius, thou didst repeatedly acknowledge the God of all with purity and perfection. And to Him thou didst ascend in glory, shining with the splendors of martyrdom.

Having entered into the tribunal of the unbelievers with unwavering faith, O most wise, faithful and blessed Pistus, thou didst astonish the hearts of the ignorant when thy bones were broken and all the members of thy body were severed.

Theotokion: **T**hou hast now set aright the fall of Eve, our first mother, having given birth unto the Redeemer, Savior and Creator of all, O Mother of God who alone art blessed among women. Wherefore we, the faithful, glorify thee.

ODE VI

Canon of the Feast

Irmos: **A**s we celebrate this sacred and solemn feast of the Theotokos, * let us come, clapping our hands, * O people of the Lord, * and glorify God who was born of her.

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

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

Canon of the Apostle

Irmos: **T**hou O Lord, didst place Jonah alone within the sea monster. * Do Thou save me, * who am ensnared in the nets of the enemy, * as thou didst save him from corruption.

The enlightenment of the Holy Spirit, which dwelt within thy heart, O Thaddeus, made of thee a true luminary for the world, dispersing the darkness of delusion.

Bearing in thy flesh the saving wounds of Christ as an ornament, O wise Thaddeus, thou didst deliver the people from all ugliness and wast taken up into most beauteous joy.

Thou didst reveal to us the morning Sun of righteousness, O glorious Thaddeus, showing those mortals who have been illumined thereby to be children of the noetic Light.

Theotokion: **F**or us thou hast given birth to a Babe Who is consubstantial with the Father, and Who hath elevated corrupt human nature to its former pristine beauty, O pure one.

Canon of the Martyr

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

Thou didst reduce utterly to dust the pedestals of the abominable gods, rooting thy soul in the unutterable love of God, O passion-bearer Vassa, and art now a dweller with the angels.

Following Christ, thou didst pass through great struggles, O martyr, and didst receive great rewards from Him therefore: immortal fame, a divine dwelling-place, and nourishment which is not transitory.

God, Who is wondrous in thee and is ever glorified in the councils of the saints, saved thee by His omnipotent power, O all-praised one, as of old He saved Jonah from the depths of the sea.

Theotokion: **T**he depths of sin and waves of despair beset my mind; but take pity, extend thy hand to me, and save me, O Lady who hast given birth to the Savior.

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

ODE VII

Canon of the Feast

Irmos: **T**he holy children bravely trampled upon the threatening fire, * refusing to worship created things in place of the Creator, * and they sang in joy: * ‘Blessed art Thou and praised above all, * O Lord 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 Apostle

Irmos: **I**n Babylon, the pious youths did not worship the golden image, * but, bedewed in the midst of the fiery furnace, * they chanted a hymn, saying: * O supremely exalted God of our fathers, blessed art Thou!

Performing miracles through the invocation of Christ Who manifested Himself in the flesh, O all-praised one, thou didst draw to the excellent Faith peoples and cities, who cry aloud: O God of our fathers, blessed art Thou!

Thou didst bring an end to the decay of ungodliness, O blessed apostle, with the divine salt of thy sweet words, and didst heal hearts wounded by the darts of the serpent, crying: O God of our fathers, blessed art Thou!

Caught up to the heights of vision and filled with the divine Spirit, O Thaddeus, thou wast divinely enriched by the saving Word and didst teach men to cry: O God of our fathers, blessed art Thou!

Theotokion: **H**aving stumbled in my character, and covered with unseemly deeds, I flee to thee. Help me, O Lady, providing my lowly soul with models of repentance, that I may glorify thee.

Canon of the Martyr

Irmos: **T**he Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

Passing unconsumed through the flame of the fire by divine power, O martyr, with the fire of thy blood thou didst utterly consume delusion as though it were kindling, crying: O God of our fathers, blessed art Thou!

O Master Who restrained the raging of the lions in the pit, saving Thy Daniel, Thou didst show the martyr to be unharmed by the wild beasts; and she chanted unto Thee: O God of our fathers, blessed art Thou!

Illumined with the radiant beams of the Cross, O glorious Vassa, thou didst pass unharmed through the darkness of deception and issued forth into the Light, crying aloud: O God of our fathers, blessed art Thou!

Theotokion: **T**hou hast rent asunder the tangled bonds of mine offenses, O Bride of God, having given birth unto God, Who taketh away the sin of the world, in a manner past all telling, O blessed, pure and ever glorious one.

ODE VIII

Canon of the Feast

Irmos: **T**he Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath since been born on earth, * and he gathers all creation to sing: * O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.

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

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

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

Canon of the Apostle

Irmos: By Thy grace the children became vanquishers * of both the tyrant and the flames, * carefully observing Thy commandments, * wherefore they cried aloud: * Bless the Lord, all ye works of the Lord!

Thou wast shown to be like a heaven declaring the glory of God, and the enlightenment of the nations O Thaddeus, leading to the divine Faith those who fervently cry: Hymn ye the Lord and supremely exalt Him throughout the ages!

Bestowing strength upon the infirm, sight upon the blind, and the ability to walk upon the lame through the power of the Spirit, O blessed Thaddeus, thou wast a luminary of the city of Edessa, which ever praiseth thee with faith.

Thaddeus, who by a wealth of miracles brought an unbelieving nation to the Faith at the behest of God, and saved those who fled to him from the delusion of idolatry, is glorified with faith, as is meet.

Theotokion: **T**he shadow of the law ceased to exist when thou didst give birth to the Bestower of the law Who hath illumined the whole world with grace, O Lady. Him do thou ever entreat, that he quickly take pity on me who have become vanquished by the law of sin.

Canon of the Martyr

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

He Who clad Himself in our weakness manifestly strengthened thy weak nature and rendered thee more powerful than the fire, the water, the wild beasts and the instruments of the torturers, O martyr, wherefore thou didst cry out with faith: Ye priests, bless; ye people, supremely exalt Him throughout all ages!

Contending as youths, the godly Theognus, the sacred Agapius, together with Pistus, the honored children, manfully vanquished the opposition of the adversary, showing themselves forth in word and deed; and, having received crowns of victory from God, they supremely exalt Him throughout all ages.

Like an exceedingly fruitful olive-tree, like a heavy-laden vine replete with three branches, O Vassa, with them thou didst produce the grapes of confession, pouring forth the wine of witness which doth gladden the hearts of those who piously cry out: Ye people, supremely exalt Christ throughout the ages!

Standing around the throne of God with the ranks of the incorporeal ones and the armies of the martyrs, O all-praised ones, and full of glory, grace and enlightenment, ye dispel the darkness of the offenses of us who with faith celebrate your luminous, divine and excellent memory, which is full of spiritual gifts.

Theotokion: **T**he only Merciful One, the Word of the Father, Who formed the heavens with a divine gesture and the earth with His will and having fashioned mankind, manifestly took flesh from thee for Himself, that He might restore our corrupt nature which had been ruined by the deception of the serpent, O Virgin.

ODE IX

Canon of the Feast

Irmos: **L**et every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the repose of the Mother of God, * and let them cry: Rejoice! * Pure and blessed Ever-Virgin, * who hast given birth to God.

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

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

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

Canon of the Apostle

Irmos: **S**aved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

Drawing nigh to behold the divine rewards which are everlasting and the uttermost desires, O blessed Thaddeus, adorn thyself and dance!

Like a cedar, like a mighty cypress-tree, wast thou elevated by the virtues, O glorious Thaddeus, perfuming the hearts of those who praise thee.

Joining the apostles and martyrs, and sharing the gladness of the choirs of the incorporeal ones, O blessed one, pray thou with them, that those who honor thee may be saved.

Thy memory, illumining the thoughts of the faithful with the rich radiance of spiritual gifts, O Thaddeus, impelleth all to praise thee.

Theotokion: O right-beloved Virgin who hast given birth to the supremely good Word, bless thou my soul, which hath been vexed by sins.

Canon of the Martyr

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Desiring to see what earthly eye hath truly never seen, illumined with immaterial radiance, thou didst manfully endure the painful crushing of the members of thy body, the onslaughts of wild beasts, the burning of fire, and the raging of the sea, O all-praised and all-blessed one.

Thou didst truly shine forth like a radiant, magnificent and God-bearing moon of divine aspect, set among the shining stars of grace with those who issued forth from thy womb. And now, O blessed ones, illumine ye the whole world with immaterial splendor.

Having established thoughts of heavenly ascent upon the rock of endurance, O blessed ones, ye were truly shown to be unaffected by the trials of various torments; and receiving the trophy of victory from Christ, ye have been deemed worthy to reign with Him, rejoicing throughout the ages.

Like a truly chaste dove, like a turtle-dove who loved God, like a swallow on the wing with thy godly nestlings, thou hast made thine abode in the heavens, the divine and noetic realm, fleeing the winter and the pursuit of the demons, O Vassa, whom with love we call blessed.

Theotokion: Having given birth to the Redeemer and Lover of mankind, O wondrous and right loving Lady, grant deliverance from sins to me by thy supplications; bless my soul which hath been oppressed by wicked thoughts, O most honored one; and show it to be freed from deadly passions, O all-immaculate one.

Exapostilarion of the apostle:

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

Having been anointed a luminary for Edessa, O all-wise Thaddeus, therein thou didst proclaim the divine dispensation of the Word; and having enlightened the local ruler Abgar and all with him, thou didst show them to be servants of the most radiant Trinity, O apostle and preacher of God.

Glory ..., Now & ever ..., Exapostilarion of the feast:

O thy mysteries, O pure Theotokos! For thou hast been shown to be the awesome throne of the Most High, greater than the cherubim, whereon He, the Author of creation, sat and revealed Himself. And having now passed over to Him, do thou protect the world and keep it safe.

At the Aposticha, these Stichera, in Tone II:

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

Be thou mindful * of those who earnestly beseech thee, * O Virgin Theotokos, * and who honor with love ** thy sacred dormition.

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

The tomb of the most pure Theotokos * is a stairway to heaven, * leading up those who hymn ** her divine dormition.

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

The kingdom of the Most High, * the glory of the elect, * receiveth thee, O Virgin, * thou Bride of God, ** who goest to thy Son.

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

Chant, all ye choirs of heaven, * for the Virgin Mother * hath most gloriously * been translated ** from earth to the heavens.

AT LITURGY

On the Beatitudes, 6 Troparia, from Ode VII of both canons of the feast, including the Irmos of the first.

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

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

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

The holy children bravely trampled upon the threatening fire, refusing to worship created things in place of the Creator, and they sang in joy: 'Blessed art Thou and praised above all, O Lord 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!

Troparion of the apostle, in Tone III:

O holy Apostle Thaddeus, * entreat the Merciful God * that He grant remission of sins * unto our souls

Troparion of the feast, in Tone I:

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

Kontakion of the apostle, in Tone IV:

The Church, ever enlightened by thy miracles * hath acquired thee as a most radiant star, O Apostle Thaddeus. ** Save those who with faith honor thy memory.

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.

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

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

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

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