

THE 23rd DAY OF THE MONTH OF AUGUST
LEAVE-TAKING OF THE DORMITION OF OUR MOST HOLY, GLORIOUS
SOVEREIGN LADY, THE THEOTOKOS & EVER-VIRGIN MARY
AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the Man ...", the first antiphon.

On "Lord, I have cried ...", 8 Stichera, in Tone I:

O wondrous marvel! The well-spring of Life is laid in a tomb, and the grave becometh a ladder to the heavens! Be glad, O Gethsemane, thou holy dwelling-place of the Theotokos! O ye faithful, let us cry aloud, with Gabriel as our leader: Rejoice, O thou who art full of grace! The Lord is with thee, granting great mercy to the world through thee! (**Thrice**)

Wondrous are thy mysteries, O Theotokos! Thou hast been revealed to be the throne of the Most High, O Lady, and hast been translated from earth to heaven today. Thy glory is majestic, shining with godly miracles! O ye virgins, ascend on high with the Mother of the King! Rejoice, O thou who art full of grace! The Lord is with thee, granting great mercy to the world through thee! (**Thrice**)

The authorities and thrones, the principalities and dominions, the powers, the cherubim and the awesome seraphim glorify thy dormition, and mortals rejoice, adorned by thy divine glory. Kings fall down in homage with the archangels and angels, and chant: Rejoice, O thou who art full of grace! The Lord is with thee, granting great mercy to the world through thee! (**Twice**)

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

At the behest of God, the God-bearing apostles were caught up from whence they were, and, coming to thy most pure and life-creating body, they venerated it with love. And the hosts of heaven above, arriving with their Master, were seized with awe as they accompanied the most pure body which had received God; and they went forth in beauty and cried aloud invisibly to the hierarchies above: "Behold! the divine Maiden, the Queen of all, is come! Lift up your gates, and receive her above the world, who is the Mother of everlasting Light; for it is through her that salvation hath come to all the human race. We cannot gaze upon her, we are unable to render her fitting honor; for her excellence passeth all understanding!" Wherefore, O most pure Theotokos, dwelling ever with thy life-bearing King and Offspring, pray thou without ceasing, that He preserve and save thy new people from every attack of the adversary; for we have acquired thine intercession, manifestly blessing thee with splendor throughout the ages.

Entrance. Prokeimenon of the day. 3 Readings:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and

the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and said: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by the way of the outer gate of the sanctuary that faceth eastward; and it was shut. And the Lord said to me: "This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

A READING FROM PROVERBS

Wisdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

At the Aposticha, these Stichera, in Tone IV:

Come, O ye people, let us hymn the most holy and pure virgin from whom the incarnate Word of the Father ineffably came forth; and let us cry aloud, saying: Blessed art thou among women, and blessed is the womb which contained Christ! Having surrendered thy soul into His holy hands, O most pure one, entreat Him, that our souls be saved.

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

Let us chant today the hymn of David unto Christ God, O ye people: The virgins that follow after her, said he, shall be brought to the King, and those near her shall be brought in gladness and rejoicing; for she who is of the seed of David, for whose sake we have been deified, is gloriously and ineffably placed in the hands of her Son and Master. Hymning her as the Mother of God, let us cry aloud and say: Save us, who confess thee to be the Theotokos, from every evil circumstance, and deliver our souls from misfortunes!

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

O most holy and pure virgin, we, the multitude of angels in heaven and the generation of mortals on earth, bless thy most honored dormition, for thou wast the Mother of Christ God, the Creator of all We pray thee: Him do thou never cease to entreat on behalf of us who have set our hope on thee and God, O most hymned Theotokos who knewest not wedlock.

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 most 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 Christians and save 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. (Thrice)

AT MATINS

On "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. (Thrice)

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

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

The most honorable choir of the most wise apostles was gathered together miraculously to bury thy most pure body gloriously, O all-hymned Theotokos. With them a multitude of the angels sang, with honor praising thy repose which we celebrate with faith.

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

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

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

Thy seedless conception in thy birthgiving and thine incorrupt mortality in thy dormition, a twofold wonder within a wonder, have merged in thee, O Theotokos. For how art thou who hast not known a man a pure Nourisher of an Infant? And how dost thou, the Mother of God, perfume with myrrh a mortal body? Wherefore, with the angel we cry to thee: Rejoice, O thou who art full of grace!

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

KANON

Two canons, with a total of 12 Troparia, including the irmoi.

ODE I

Canon I of the dormition, the acrostic whereof is:

"Let the divinely wise hold festival"

The composition of Cosmas of Maiuma, in Tone I:

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

Let the immaterial ranks accompany thy divine and immaterial body to Sion. For the multitude of the apostles, coming together of a sudden from the ends of the earth, stood before thee, O Theotokos; With them we also glorify thine honored memory, O pure one.

The honors of victory over nature hast thou taken, having given birth unto God, O pure one; yet, emulating thy Creator and Son, thou didst submit to the laws of nature in a supra-natural manner. Wherefore, having died, thou didst arise with thy Son unto everlasting life.

Canon II of the dormition, the composition of John of Damascus, 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.

Katavasia: **The right choir chanteth the Irmos of Canon I, and the left choir that of Canon II.**

ODE III

Canon I

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

The glorious apostles, seeing thee to be a mortal woman, yet, in a manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands, thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God.

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word becometh flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands.

Canon II

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.

This Sedalion in Tone VIII:

All of us, the generations of mankind, bless thee, O Virgin Theotokos; for Christ our God, Who is infinite, was well-pleased to be contained within thee. Blessed are we to enjoy thine intercession; for thou prayest for us day and night, and by thy supplications the scepters of kingdoms are made steadfast. Wherefore, chanting, we cry aloud to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

ODE IV

Canon I

Irmos: **T**he sayings and imagery of the prophets * revealed Thine incarnation from the Virgin, O Christ. * The splendor of Thine effulgence * hath gone forth unto the enlightenment of the nations * and the abyss gaveth forth its voice to Thee with gladness: * Glory to Thy power, O Lover of mankind.

Behold, O ye people, and marvel, for the holy and openly manifest mountain of God is exalted on high to the mansions of heaven: the earthly heaven becometh a celestial and incorrupt habitation.

Thy death hath become a passage to an everlasting and better life, O pure one, translating thee from transitory life to that which is truly divine and eternal, that thou mightest behold thy Son and Lord in gladness, O pure one.

The gates of heaven were raised and the angelic choirs chanted; and Christ received the vessel of His Mother's virginity. The cherubim lifted her up with gladness, and the seraphim glorify her, rejoicing.

Canon II

Irmos: **P**erceiving 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!

Awonder 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.

ODE V

Canon I

Irmos: **T**he divine and ineffable goodness of Thy virtues, * do we confess O Christ; * for having shone forth from the pre-eternal glory * as the co-eternal

and hypostatic Effulgence, * incarnate from the Virgin's womb, * Thou hast shone forth as the Sun * upon those in the darkness and shadows.

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

More harmonious than trumpets, 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!

Canon II

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.

ODE VI

Canon I

Irmos: The inner fire of the whale * born in the depths of the sea, * was a prefiguring of Thy three-day burial, * of which Jonah showed himself to be a prophet, * having been delivered before being sent forth unharmed, crying: * I will sacrifice to Thee * with a voice of praise, O Lord!

God, the King of all, giveth thee that which transcendeth nature; for, as He kept thee a virgin during thy birthgiving, so did He preserve thy body untouched by corruption in the tomb; and He glorified thee with Himself by a divine translation, rendering thee honor as a Son to His Mother.

Truly, O Virgin, thine Offspring set thee in the Holy of Holies as the splendid candles tick of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the divinely inscribed tablet, the holy ark, the table of the Word of life.

Canon II

Irmos: As 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.

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: Guard 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 fulfillst 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 I

Irmos: Divine desire, opposing the rage and fire * of the shameless one, * bedewed the fire and put his rage to shame, * countering the musical instruments * with the divinely inspired sound of the three-stringed harp * of

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

Enrag'd, 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!

Gather ye together, O divinely wise people, for the dwelling-place of the glory of God is translated from Sion to the habitation of heaven, where is the pure voice of those who keep festival, the voice of the unutterable rejoicing of those who cry out to Christ in gladness: O supremely glorious God of our fathers, blessed art Thou!

Canon II

Irmos: 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!

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!

ODE VIII

Canon I

Irmos: **T**he flame which bedewed the venerable children, * but utterly consumed the ungodly, * did the almighty Angel of God reveal to them; * and He rendered the Theotokos a life-creating well-spring * pouring forth destruction for death but life for those who chant: * O ye who have been delivered, * let us hymn and supremely exalt the only Creator * throughout all ages!

With discourses the whole multitude of theologians accompanied the sacred coffin of the Theotokos in Sion, exclaiming: Whither goest thou, O tabernacle of the living God? Cease not to regard those who chant with faith: O ye who have been delivered, let us hymn and supremely exalt the only Creator throughout all ages!

Thou goest forth, O all-immaculate one, lifting up thine hands, the hands wherewith thou didst bear God in the flesh; and as a Mother didst boldly say to Him Who was born of thee: Preserve Thou forever those whom Thou hast given to me, and who cry out to Thee: O ye who have been delivered, let us hymn and supremely exalt the only Creator throughout all ages!

Canon II

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!

We do not chant the Magnificat before ODE IX, but sing the refrain(s) of the feast:

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

Or, Refrain I: Beholding the dormition of the most pure one, the angels were amazed that the Virgin ascended from earth to heaven.

And thereafter the Irmos of Ode IX of Canon I. The second choir chanteth the same refrain and Irmos. And at each Troparion of the canons the chosen refrain is chanted.

ODE IX

Canon I

Irmos: In thee, O pure Virgin, have the laws of nature * been overcome: * for thy birthgiving remaineth virginal * and thy life is betrothed unto death; * and remaining a Virgin after giving birth * and alive after dying, O Theotokos, * thou ever savest thine inheritance.

The angelic hosts were amazed, seeing their Master in Sion, bearing in His arms a woman's soul; for as befitteth a Son, He exclaimed to her in a most pure manner: Come, O pure one, and be glorified with thy Son and God!

The choir of angels buried thy body, which had received God, gazing upon it with fear, and exclaiming with a loud voice: O Theotokos who ascendest to thy Son in the heavenly mansions, thou ever savest thine inheritance!

Canon II

Refrain II: Magnify, O my soul, the honored passing of the Mother of God from earth to heaven.

And then the Irmos of Canon II.

The refrain is chanted before each of the Troparia of Canon II

Irmos: Let 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.

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

Katavasia 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.

Refrain II: Magnify, O my soul, the honored passing of the Mother of God from earth to heaven.

Katavasia II: Let 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 holy repose of the Mother of God, * and let them cry: Rejoice! * Pure and blessed Ever-Virgin, * who hast given birth to God.

Exapostilarion: 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! (Thrice)

On the Praises, 4 Stichera, in Tone IV:

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

The heavens rejoice * in thy glorious dormition, * the armies of the angels are jubilant, * and all the earth is glad, * giving utterance unto a parting hymn for thee, * the Mother of Him Who is Master over all, * O most holy Virgin who knewest not wedlock, * and who hast delivered the human race ** from its ancestral condemnation. (Twice)

At the behest of God * the foremost among the apostles * hastened from the ends of the earth to bury thee; * and beholding thee taken upon high from the earth, * with joy they cried to thee the words of Gabriel: * Rejoice, O chariot of Him Who is God over all! * Rejoice, O thou who alone hast joined together ** those on earth with those in heaven.

O thou who hast given birth to Life, * by thine honored dormition * thou hast passed over to immortal life, * the angels escorting thee, * the principalities and powers, * the apostles and prophets, * and all creation, as thine immaculate soul * was taken into the incorrupt hands of thy Son, ** O Virgin Mother, Bride of God.

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

O Theotokos, Mother of Life, the apostles, who were scattered throughout the world, were caught up in the air by clouds and borne to thy dormition; and in a single choir they stood before thy most holy body; and, burying it with honor, they sang, chanting to thee the cry of Gabriel: Rejoice, thou who art full of grace, Virgin Mother unwedded, the Lord is with thee, with them entreat thou thy Son and our God, that our souls be saved.

AT LITURGY

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

The glorious apostles, seeing thee to be a mortal woman, yet, in a manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands, thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God. (Twice)

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word becometh flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands. (Twice)

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? (Twice)

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. (Twice)

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 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.