**AUGUST 16**

**Afterfeast of the Dormition/Translation of the Image “Not-made-**

**by-hands” of our Lord Jesus Christ from Edessa to Constantinople**

**"Lord I Call..." Tone 2**

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!

Hear me, O Lord!

*v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

**Tone 2** *(for the Dormition) (With what crowns)*

With what unworthy lips shall we call the Theotokos blessed?

She is more honored than the creation,

and more holy than the Cherubim and all the Angels.

She is the immovable Throne of the King,

the Abode in which the Most High has dwelt.

She is the salvation of the world, the Holy Place of God,//

Who richly grants unto the faithful great mercy on this her holy feast.

*v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.*

What songs filled with awe did all the Apostles of the Word offer

You, O Virgin,

as they stood round your deathbed and cried aloud in wonder:

“The Palace of the King withdraws; the Ark of Holiness is raised on high.

Let the gates be opened wide,

that the Gate of God may enter into abundant joy,//

she who without ceasing asks great mercy for the world!”

*v. (4) From the morning watch until night, from the morning, watch let Israel hope on the Lord!*

What spiritual songs shall we now offer you, O most holy one?

For by your deathless Dormition you have sanctified the whole world,

and have been translated to the places above the world,

there to perceive the beauty of the Almighty,

and, as His Mother, to rejoice in it exceedingly.

You are attended by ranks of Angels and by the souls of the just, O

pure Virgin.//

Join them to ask for us peace and great mercy!

*v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

**Tone 2** *(for the “Icon not-made-by-hands”) (With what crowns)*

With what eyes shall we who dwell on earth gaze upon Your image, O

Christ,

upon which the hosts of Angels cannot look without fear,

for it flashes with rays of divine lightning?

Today it departs from a land of the godless

and journeys by the will of God to the royal city and the pious

people.

Its arrival is greeted by all Orthodox Christians,//

who fall down before it in faith and fear.

*v. (2) Praise the Lord, all nations! Praise Him, all peoples!*

With what hands shall we who are of the earth touch Your image, O Word?

How shall we, polluted in sin, dare to gaze upon the face of our sinless

God?

How shall we, paralyzed in corruption,

come before the unapproachable One?

The Cherubim veil their faces, not daring to look upon You;

the Seraphim who carry You cannot gaze upon Your glory.

All creation serves You in fear.

O merciful Christ, do not condemn us,//

who unworthily and with trembling venerate Your image in faith!

*v. (1) For His mercy is abundant towards us; and the truth of the Lord endures for ever.*

The praiseworthy day of the Master has clearly appeared to us;

for He Who is enthroned on high

now looks down upon us through His most pure image.

He Who is above the Cherubim, upon Whom none may gaze,

is made visible through His image

to those with whom He shares His own likeness,

formed ineffably by the immaculate finger of the Father according

to His likeness. //

As we worship it with faith and love we are sanctified.

*Glory to the Father, and to the Son, and to the Holy Spirit;*

**Tone 8** *(for the “Icon not-made-by-hands”)*

Great is the depth of Your providence, O Master, Who love

mankind,

for, bestowing Your bounties upon Your creation generation after

generation,

You have depicted an image of Your most pure face,

which You sent to faithful Abgar, who desired to see You,

Who are invisible in Your divinity even to the Cherubim,

so that, gazing upon the image of You,

Who for our sake became incarnate and willingly suffered,//

we may become inflamed with Your love,//

which You poured out on us for the sake of Your great mercy.

*now and ever, and unto ages of ages. Amen.*

**Tone 8** *(for the Dormition)*

Today, choirs of virgins,

mystically stand round the bed of the Virgin and Mother;

the souls of the righteous come to honor the Queen.

The virgins offer their virginity to her as a gift instead of myrrh;

the righteous offer the fruits of virtue

as an immaterial song of praise:

For it is fitting for the Mother of God, as Queen,

to be escorted with radiant royal virtues.

Let us also enter with them with a pure life,

and go forth to the burial of the Mother of our God,//

blessing her in hymns and spiritual songs!

**Afterfeast of the Dormition/Translation of the Image “Not-made-by-hands” of our Lord Jesus Christ from Edessa to Constantinople**

**Aposticha**

**Tone 4**  *(for the Dormition) (You have given a sign)*

You were not taken from the earth in a chariot of fire

as was the righteous Elijah,

but He Who is truly the Sun of Righteousness

received your most holy soul in His hands.

You have come to final rest in His abode, O most pure one,//

assumed in honor and grace in an ineffably wondrous manner.

*v. Arise, O Lord, into Your resting place: You and the Ark of Your*

*sanctification!*  *(Ps 131/132:8)*

Come, O lovers of feasts,

celebrate today the holy passage of the Mother of God,

for in joy she has commended her most pure and godly soul

into the hands of her Son,

Who shone from the unoriginate Father before all ages,

and in the last days came forth from her womb, Jesus our God,//

Whom she ceaselessly begs to save us.

*v. The Lord swore to David a sure oath from which He will not turn*

*back.*  *(Ps 131/132:11)*

Oh, most awesome wonder!

She who carried the King in her most pure womb,

now is laid to rest in the tomb

and the assembly of Angels with the Apostles

bury her honorable body in fear.

But she has been taken up into heaven//

by Jesus, her Son, the Savior of our souls.

*Glory to the Father, and to the Son, and to the Holy Spirit;*

**Tone 6** *(for the “Icon not-made-by-hands”)*

You became flesh just as You desired, O Lord;

You willed to accept our poverty,

and You showed Your abundant compassion,

by which You deified me who am dust.

We glorify You, O Lover of man,

as we behold Your providence through seeing an icon of Your

image.

By this grant Your servants unhindered entrance into Eden, O Savior,//

overlooking all our transgressions!

*now and ever, and unto ages of ages. Amen.*

**Tone 8 (Theotokion)** *(by the Emperor Leo the Wise)*

Jesus, your Son and our God, O Theotokos,

confirming His two natures,

dies as a Man and arises as God.

It was His good pleasure, O Mother of God,

that you also die, lest unbelievers consider His providence a fantasy.

You were translated to the heavenly realm, O celestial Bride,

taken up from the earth as a bride is from the chamber where she dwells.

The air was sanctified by your passage,

just as the earth was illumined by the One Who was born of you.

The Apostles send you forth, and the Angels bear you up.

As they buried your all-pure body, singing funeral hymns for you,

they gazed in awe and spoke with fear:

“This change is from the right hand of the Most High,

for He dwelt within you,

yet you remained unchanged.

O All-hymned Mother, do not cease to watch over us,

for we are your people and the sheep of your pasture;

we call on your name,//

asking salvation and great mercy for your sake!”

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***(at Great Vespers)***

**Tone 2** **Troparion**  *(Icon not-make-by-hands)*

We venerate Your most pure image, O Good One,

and ask forgiveness of our transgressions, O Christ God.

Of Your own will You were pleased to ascend the Cross in the flesh

to deliver Your creatures from bondage to the Enemy.

Therefore with thanksgiving we cry aloud to You:

“You have filled all with joy, O our Savior, by coming to save the world.”

*Glory to the Father, and to the Son, and to the Holy Spirit,*

*now and ever, and unto ages of ages. Amen.*

**Tone 1** **Troparion** *(Dormition)*

In giving birth you preserved your virginity.

In falling asleep you did not forsake the world, O Theotokos.

You were translated to life O Mother of Life,//

and by your prayers you deliver our souls from death.

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***(at Vigil)***

**Tone 1** **Troparion** *(Dormition)*

In giving birth you preserved your virginity.

In falling asleep you did not forsake the world, O Theotokos.

You were translated to life O Mother of Life,//

and by your prayers you deliver our souls from death. *(Twice)*

**Tone 2** **Troparion**  *(Icon not-make-by-hands)*

We venerate Your most pure image, O Good One,

and ask forgiveness of our transgressions, O Christ God.

Of Your own will You were pleased to ascend the Cross in the flesh

to deliver Your creatures from bondage to the Enemy.

Therefore with thanksgiving we cry aloud to You:

“You have filled all with joy, O our Savior, by coming to save the world.”

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***(at the Divine Liturgy)***

**Tone 2** **Troparion**  *(Icon not-make-by-hands)*

We venerate Your most pure image, O Good One,

and ask forgiveness of our transgressions, O Christ God.

Of Your own will You were pleased to ascend the Cross in the flesh

to deliver Your creatures from bondage to the Enemy.

Therefore with thanksgiving we cry aloud to You://

“You have filled all with joy, O our Savior, by coming to save the world.”

**Tone 1** **Troparion** *(Dormition)*

In giving birth you preserved your virginity.

In falling asleep you did not forsake the world, O Theotokos.

You were translated to life O Mother of Life,//

and by your prayers you deliver our souls from death.

**Tone 2** **Kontakion**  *(Icon not-make-by-hands)*

Uncircumscribed Word of the Father,

as we behold the victorious image of Your true incarnation,

not made by hands, but divinely wrought

in Your ineffable and divine dispensation towards us,//

we honor it with veneration.

**Tone 2** **Kontakion** *(Dormition)*

Neither the tomb, nor death, could hold the Theotokos,

who is constant in prayer and our firm hope in her intercessions.

For being the Mother of Life,//

she was translated to life by the One Who dwelt in her virginal womb.

**Tone 4 Prokeimenon**

Sing to the Lord a new song, for the Lord has done marvelous things!

(Ps 97/98:1)

*v: All the ends of the earth have seen the salvation of our God. (Ps 97/98:3b)*

**Tone 3** **Prokeimenon** *(Song of the Theotokos)*

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

*(Lk 1:46-47)*

**Epistle**

2 Corinthians 6:11-16

Colossians 1:12-18 *(Image)*

**Tone 4**

Alleluia, Alleluia, Alleluia.

*v: O Lord, we will walk in the light of Your countenance, and will exult in*

*Your name forever.* *(Ps 88/89:15b)*

*v: I will sing of Your mercies, O Lord, forever; I will declare Your truth with my mouth to all generations. (Ps 88/89:1)*

**Tone 2**

*v: Arise, O Lord, into Your resting place: You and the Ark of Your*

*sanctification!*  *(Ps 131/132:8)*

**Gospel**

Mark1:23-28

Luke 9:51-56, 10:22-24 *(Image)*

***(Instead of “It is truly meet …,” we sing:)***

**Tone 1**

***Refrain:***The Angels, as they looked upon the Dormition of the Virgin,

were struck with wonder,

seeing how the Virgin went up from earth to heaven.

***Heirmos:*** The limits of nature are overcome in you, O Pure Virgin:

for birthgiving remains virginal, and life is united to death;

a virgin after childbearing and alive after death,

you ever save your inheritance, O Theotokos.

**Communion Hymns**

O Lord, we will walk in the light of Your countenance, and will exult in

Your name forever. *(Ps 88/89:15b)*

I will receive the cup of salvation and call on the name of the Lord.

*(Ps* *115/116:13)*

Alleluia, Alleluia, Alleluia!

In addition to texts for the Dormition from the Department of Liturgical Music and Translations of the Orthodox Church in America, liturgical texts for this service represent modified versions of translations provided by Holy Myrrhbearers Monastery, Otego, New York and St. Tikhon’s Monastery, South Canaan, Pa. The Department of Liturgical Music and Translations of the Orthodox Church in America expresses its gratitude to Holy Myrrhbearers Monastery and St. Tikhon’s Monastery and to those translators whose work has been consulted at times in the course of reviewing and modifying these texts to their present form: Metropolitan Kallistos (Ware), Archimandrite Ephrem (Lash), Archimandrite Juvenaly, Father Benedict Churchill, Isaac Lambertson, St. Vladimir’s Seminary, and Holy Transfiguration Monastery, among others.