

The 16th Day of August

✠ Afterfeast of the Dormition; Translation of the Image of our Lord
Not-Made-By-Hands, from Edessa to Constantinople.

Vespers

At “Lord, I call...,” 6 stichera,

3 stichera, of the Feast, in Tone 2: *To the melody, “With what crowns of praise”*

With what unworthy lips shall we praise and bless the Mother of God? /
She who is more honorable than all creation, /
And more holy, beyond compare than all the angels and the cherubīm; /
The unshakeable throne and dwelling place of the King Most High?
She who is the very salvation of the world /
And the Holy Place of God ///
Who richly grants great mercy to the faithful who celebrate her holy memory.

What songs filled with wonder /
Did the apostles of the Word offer thee, O Virgin? /
As they stood ’round thy bier and cried aloud in amazement: /
Behold, the palace of the King is departing! /
Behold, the ark of holiness is raised on high! /
Open wide, ye gates, that the portal of God may enter into the joy of paradise ///
She who asks without ceasing for the world great mercy.

What spiritual songs shall we offer thee, O Most Holy one? /
For the whole world hath been sanctified by thy deathless falling asleep; /
Thou hast been translated to the heights of heaven above the earth /
There to perceive the beauty of the Almighty, /
And, as His Mother, to rejoice exceedingly, O most pure Virgin. /
Thou who art attended by the ranks of angels and by the souls of the righteous, ///
Join them to pray for peace for the world and great mercy.

And 3 stichera, of the Image, in the same Tone: *and melody*

How shall we gaze with our mortal eyes upon Thy holy image /
Upon which the angels dare not gaze as it shines with light divine? /
For today it leaves the land of the unbelievers behind /
And travels, at Thy divine command, O Christ, /
To the pious people of the royal city, ///
Where it enters and the kings fall down before it with faith and the fear of God.

How shall we touch with our hands of clay Thy holy icon, O Word? /
 How shall we who are defiled by sin touch the image of our sinless God /
 Whom no one can approach; before whom the cherubīm cover their eyes in
trembling; /
 Neither can the seraphīm bear to behold Thy glory /
 Whom all creation serves with wonder. /
 Condemn us not who, though unworthy, ///
 With awe-struck fear faithfully venerate Thine image divine.

Again, the joyous day of the Lord's festival hath come /
 And though seated in heaven, He hath visited us by the presence of His holy icon. /
He, who is invisible even to the cherubīm in heaven, hath become visible, /
 His likeness ineffably drawn by the divine finger of God, whose very image He is, ///
 And thus, we are sanctified as we venerate it with faith and love.

Glory..., in Tone 8:

How great is the depth of Thy dispensation toward us, /
 O Master and Lover of mankind! /
 For Thou didst graciously grant the image of Thy likeness /
 To all the generations of Thy people; /
 By sending it first to Agbar, who desired that he could see Thee /
 Who, in Thy divinity, art invisible even to the cherubīm. /
 That he might behold Thee who became incarnate for our sake /
 And didst suffer for us of Thine own will. /
 Now, we are set aflame by Thy love /
 Which Thou didst bountifully pour forth upon us ///
 For the sake of Thy great mercy.

Now and ever..., the Theotokion, in the same Tone:

Now the assembly of holy virgins /
 And the souls of the righteous saints /
 Stand mystically 'round the deathbed of the Virgin Mother, /
 And surrounding it, together they glorify the Queen. /
 The virgins offer their virginity to her as a gift in place of myrh, /
 And the righteous offer her the immaterial hymn of the virtues, /
 For it befits the Mother of God, to be carried aloft with all royal honor as Queen. /
 And so, together with them, we offer to her the purity of our lives /
 As we take part in the burial of the Mother of our God ///
 Blessing her in one voice with hymns of praise and spiritual melody.

Or Dogmatic Theotokion in the Tone of the Week if a Resurrection service.

Also, if a Resurrection service, the Litya is all from the Aposticha of Vespers (below), Glory..., of the Image; Now and ever..., of the Feast; and the Aposticha is all of the Resurrection.

At the Aposticha, the stichera of the Feast, in Tone 4: *To the melody, "Thou hast given a sign...."*

Thou wast not taken from the earth in a fiery chariot /
As was Elijah of old, /
But thy most pure and precious soul was borne aloft /
In the arms of the fiery Son of Righteousness Himself /
Who most-gloriously honored thee, O most pure Lady /
And granted thee an incorruptible repose ///
Beyond reason and understanding.

Verse: **A**rise, O Lord into Thy resting place, Thou and the ark of Thy holiness.

Come, all ye who love the feasts of the Church, /
And let us faithfully celebrate today /
The holy and glorious entrance of the Mother of God into heaven /
Borne aloft in the arms of Him who was begotten of the Father before all ages, /
And who, without corruption, was borne in her womb. /
Now her divine and most pure soul ever rejoices
And entreats Christ our God to save our souls.

Verse: **T**he Lord hath sworn to David a sure oath and will not change His mind.

O most-awesome wonder /
She who carried the uncontainable God in her womb is laid in the tomb /
And the apostles together with the hosts of angels /
Have come to bury her most honorable and God-pleasing body. /
But Christ her Son and our God ///
Hath come to take her away to heaven.

Glory..., of the Image, in Tone 6:

Thou didst voluntarily become incarnate, /
Thou didst assume our mortal nature, /
Thou didst reveal the depth of thy compassion towards us /
And didst deify us who are dust and ashes. /
Therefore, we glorify Thee, O Lover of mankind

And gazing now upon Thine icon, we behold Thy likeness, O Lord, /
 And discern the entrance back into paradise. ///
 O Lord, grant this unto us, Thy servants, overlooking our transgressions.

Now and ever..., Theotokion of the Feast, in Tone 8: *the composition of Emperor Leo.*

Jesus, thy Son and our God, /
 Dies as a man and arises as God /
 Thus confirming His two natures.
 And He willed in His good pleasure /
 That thou shouldst die a natural death /
 That His dispensation might confound not only the faithless. /
 For thou, O heavenly bride, crossed over to heaven; /
 Thy bridal chamber was taken up from the earth /
 And the very air was sanctified by thy passage /
 As the earth itself was illumined by thy giving birth. /
 The apostles bid farewell to thee, and the angels bore thee up /
 Together they placed thee in thy tomb and sang funeral hymns for thee /
 Then they beheld that awesome and wondrous sight. /
 For thy translation from earth to heaven was wrought by the right hand of God /
 Who had dwelt within thy womb. /
 Be thou steadfast, O Mother worthy of all praise, /
 Leave us not alone without thy protection, /
 For we are thy people and the sheep of thy flock /
 And we cry aloud, invoking thy name, ///
 Asking for salvation and great mercy for our souls.

The Troparion of the Image, in Tone 2:

We venerate Thy most pure image, O good One /
 And ask forgiveness of our transgressions, O Christ our God. /
 Of Thy good will Thou wast pleased to ascend the Cross in the flesh /
 And deliver Thy creatures from the bondage of the enemy. /
Therefore, with thanksgiving we cry aloud to Thee: /
 Thou hast filled all things with joy, O our Savior, ///
 For Thou didst come to save the world.

The Troparion of the Dormition, in Tone 1:

In giving birth, O Theotokos, thou didst preserve thy virginity, /
 In falling asleep thou didst not forsake the world. /
 Thou wast translated into life, O Mother of Life, ///

And by the prayers dost deliver our souls from death.

Matins

—*incomplete as of 8/15*

The Canon

First Canon of the Feast, with 6 Troparia, including the Irmos, in Tone 1,
the composition of Bishop Cosmas;

and that of the Image, with 6 Troparia, in Tone 6,

having the acrostic: “*I honor Thy precious Image, O Savior*” (the composition of Bishop Cosmas)
— *incomplete as of 8/15*

The Kontakion of the Feast, in Tone 2:

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.

The Kontakion of the Image, in Tone 2:

We have come to know the greatness of Thy victory, /
The inexpressible plan of Thy perfect incarnation, /
And to recognize this miraculous Icon not made by human hands /
As a banner of that divine triumph. ///
With hearts full of love we kiss it in homage and piety.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the first Ode of the First Canon of the Theotokos, and 4 from the Sixth Ode of the Canon of the Image.

The Prokeimenon (of the Image), in Tone 4: O sing to the Lord a new song, for the Lord hath done marvelous things!

The Epistle of the Image: (250) Col. 1:12-18

The Alleluia (of the Image), in Tone 4: O Lord, we shall walk in the light of Thy countenance, and exult Thy Name forever!

The Gospel (of the Image): (48-ctr) Luke 9:51-56;1022-24

The Communion Hymn (of the Feast and that of the Image): I will receive the cup

16 AUGUST

of salvation and call on the name of the Lord; O Lord, we shall walk in the light of Thy countenance, and exult Thy name forever!

RLE 8/3/2015 SDA
UPDATED 7/24/2020 SDA
6/5/2023 SDA