

THE 16th DAY OF THE MONTH OF AUGUST

AFTERFEAST OF THE DORMITION OF THE MOST HOLY THEOTOKOS COMMEMORATION OF THE TRANSLATION OF THE IMAGE NOT-MADE-BY- HANDS OF OUR LORD JESUS CHRIST FROM EDESSA TO CONSTANTINOPLE AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera of the divine image, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Honoring the image of man, * the Savior took on our image, * yet remained unaltered by His humanity; * and He hath sent to those who are afar off * the very truth of His most pure image ** in the portion of His napkin. (Twice)

Elevating the image of Adam * which had fallen, * to that of the Prototype, * the Savior dwelt with mankind on earth; * He Who is uncircumscribable in His essence ** is seen, touched and delineated.

The Savior restoreth creation * which hath grown old, * and He hath clothed Himself in the image of a servant, * in truth, and not in mere appearance; * and the very lineaments of His image ** hath He given to those who love Him for veneration.

Glory ..., Both now ..., in Tone VI:

O unapproachable Lord, Thou didst bow down the heavens and enter into the womb of the Virgin, becoming a man in the nature and essence of her, that Thou, O Uncircumscribable One, mightest save mankind for the sake of Thine extreme mercy.

On the Aposticha, these Stichera of the divine image, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

With psalms let us celebrate * in spiritual gladness, * crying out with David: * The light of Thy countenance, ** O Lord, hath been signed upon us today!

Verse: The light of Thy countenance, * O Lord, hath been signed upon us.

Rejoicing, let us clap together * the cymbals of our spirit, * and with honor let us go forth to meet * the holy depiction ** of the Master’s image.

Verse: O Lord, in the light of Thy face shall they walk, * and in Thy name shall they rejoice all the day long.

From the East to the West * is the seal of the very image * of the Savior’s countenance * brought with glory, ** shining like a neversetting sun.

Glory ..., Both now ..., in the same melody:

Grant to those who hymn * Thy most pure image, O Lord, * strength against the adversary * and remission of sins, ** through the prayers of the pure Mother of God.

Troparion of the divine image, in Tone II:

We bow down before Thy most pure image, O Good One, * asking forgiveness of our transgressions, O Christ God; * for of Thine own will Thou wast well pleased to ascend the Cross in the flesh, * that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. * Wherefore, we cry to Thee in thanksgiving: * Thou hast filled all things with joy, O our Savior, ** when Thou camest to save the world.

Glory ..., Both now ..., 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 GREAT VESPERS

On “Lord, I have cried ...,” 8 Stichera of the divine image: 4 in Tone IV:

Spec. Mel.: “Called from on high ...”:

He Who is God, * the effulgent glory of God, * and the express image of the Father, * through His infinite loving-kindness, * and by His divine will, * is seen in an image, * having worn the guise of a servant. * As He alone knoweth how, * He hath clearly depicted His likeness, * with divine lineaments * in the image of His face, * and by His advent * He hath brought together a multitude of angels and mortals, ** illumining the world, visible and invisible. (Twice)

Lo, God Who once glorified the face of Moses * by the divine vision of His back parts, * and through him sent the divinely inscribed law * to the unbelieving people of Israel, * hath come forth from Egypt, * from the land of the Only-begotten * to the Christian city of the people of the new Israel, * in the divine lineaments * of His original, awesome image. * And we who have been deemed worthy to see Him face to face ** glorify Him.

He who reigneth over all creation, * having taking upon Himself voluntary poverty, * doth enrich with divinity * those who acknowledge His lordship. * Wherefore, He sent a divinely written letter to Abgar * who asked of Him salvation and health, * which he received through the likeness of Christ’s divine countenance. * And now joyously celebrating * its arrival there, * we rejoice with faith, ** drawing forth enlightenment therefrom.

And 4 Stichera, in Tone VI:

O Lord, Who fillest all things with divine grace, having in Thy goodness united Thyself to mankind, didst come forth as one Hypostasis in two natures, from the pure one. Thou Who art invisible was seen, and having received an image of Thy fleshly countenance, which thou didst fashion, we worship Thee, Who art depicted thereon, acknowledging Thee as Creator and Master. (Twice)

O Lord, Thou Who hast come forth fulfilling the unapproachable dispensation which was foretold of old, and confirming it for the sake of Thy letter divinely sent to Abgar, hast revealed to the world Thine image, and thereby filled all things with joy. And now, Thou adornment of the crown of kings, Thou hast renewed Thine image again for us. Blessed art Thou, O Savior! Have mercy upon us!

We, who have seen the glorious works of Thine unapproachable descent, on earth and in the highest, O Lord, have been exalted. We, having obtained the image of the countenance of Thee Who art in the bosom of the Father; have been delivered from sufferings for its sake, and are enlivened, O Savior; for we who honor Thee, the Master depicted thereon, have thereby slain the serpent adversary. Blessed art Thou, O Savior! Have mercy upon us!

Glory ..., in Tone VIII:

O Master, and Lover of mankind, great is the depth of Thy dispensation; for unto the benefit of Thy creation for generations of generations, Thou hast depicted the image of Thy most pure countenance, and sent it to Abgar who desired to see Thee, Who art invisible in Thy divinity, even to the cherubim, that he might see the image of Thee Who became incarnate for our sake, and suffered of Thine own will; and we are set afire by Thy love, which Thou hast poured forth upon us, for the sake of Thy great mercy.

Both now ..., of the feast, in Tone VIII:

Choirs of virgins now mystically stand around the bed of the Virgin Mother today, and the souls of the righteous, surrounding it, glorify the Queen. The virgins offer their virginity to her as a gift, instead of myrrh; and the righteous offer her the immaterial hymnody of their virtues. For it becometh the Mother of God, as Queen, to be escorted with radiant royal virtues. And we, entering with them upon a pure life, go forth to the burial of the Mother of our God, blessing her together in hymns and spiritual songs.

Entrance. Prokeimenon of the Day. Three Lessons:

READING FROM THE BOOK OF DEUTERONOMY

Moses said unto the people; hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tablets of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good

heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire.

READING FROM THE BOOK OF DEUTERONOMY

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount,) saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee.

READING FROM THE THIRD BOOK OF THE KINGS

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee today: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive them.

At Litiya, these Stichera of the divine image, in Tone I:

Come, ye company of the faithful! Come, let us form a choir on the eminent festival of the glorious translation of the image of the Savior, the God-man; and let us cry aloud: Blessed are the image and lineaments of the Prototype, Him Who cometh in the name of the Lord! Thou hast blessed us with Thine appearance, and hast preserved the Church from heresy, and therein we faithful worship Thee.

O ye multitude of monks, assemble with diligence today, to greet the image not fashioned by the hands of mortals, offering it virtues instead of gifts, chanting and saying: Let the light of Thy countenance be signed upon us, O Lord! By its power protect Thy flock, driving away the wicked wolves, granting peace to the whole world and great mercy to our souls.

Rejoice, O reigning city, for the glory of the Lord hath shone upon thee in the arrival of the napkin which is more spacious than the heavens! For, without leaving Edessa, it hath been borne to thee, working most glorious wonders and dispelling the spirits of wickedness, giving strength against heresies and schisms to Orthodox hierarchs; and it is a rampart and buttress for those who with faith bow down before it.

Glory ..., Both now ..., in Tone VI:

Without leaving the bosom of the Father, Thou didst dwell among us, O greatly merciful Lord, fulfilling, as is fitting, the mystery of Thy love for mankind, which hath been hidden from before the ages; and Thou didst assume human weakness, having arrayed Thyself immutably therein through the Ever-virgin Theotokos. And Thou hast left us the depiction of Thy most pure face for our sanctification, which Thou didst prepare even before Thy voluntary suffering. Glory to Thy great mercy towards us!

On the Aposticha, these Stichera of the divine image, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Previously on the mountain, the Master * elevated Peter and those with him, * being transfigured before them, * revealing the effulgence of His divinity * and its uncreated light. * And today He hath shown us His depiction. * Let us bow down before it and venerate it with love, * glorifying the dispensation of Jesus Who is the Lover of mankind, ** the Savior of our souls.

Verse: The light of Thy countenance, * O Lord, hath been signed upon us.

Falling down, the pre-eminent apostles * worshipped the Master on the holy mountain, * as they beheld Him * laying bare the light of the divine effulgence; * and now we bow down before the image not made by human hands, * which shineth more brightly than the sun, * glorifying Jesus Who is the Lover of mankind, * Who hath given it to us as a consolation, ** the Savior of our souls.

Verse: O Lord, in the light of Thy face shall they walk, * and in Thy name shall they rejoice all the day long.

Making white the blackened image of man, O Creator, * Thou didst reveal it on Tabor * to Peter and the sons of thunder, * removing all doubt concerning Thy Cross and suffering, * and showing forth the effulgence * of Thy second coming. * And now, O Lover of mankind, * do Thou bless and sanctify us, O Lord, ** with the splendor of Thy most pure image.

Glory ..., in Tone VI:

Thou didst become incarnate as Thou didst desire, O Lord; Thou didst will to assume our poverty, and didst show forth riches of compassion, whereby Thou hast deified me who am dust. We glorify Thee Who lovest mankind, gazing upon the image of Thy countenance. Thereby, O Savior, grant unto Thy servants entry into Eden unhindered, overlooking all our transgressions.

Both now ..., the composition of Emperor Leo the Wise, in Tone VIII:

Jesus, thy Son and our God, O Theotokos, confirming His two natures, dieth as a man and riseth as God; and it was His good pleasure, O Mother of God, that thou diest also, lest the unbelieving consider His dispensation but a phantasm. For thou didst pass over to the land of heaven, O celestial Bride, taken up from the earth as from the chamber of thy dwelling. The air was sanctified by thy passage, as the earth was illumined by thy birthgiving. The apostles send thee forth, and the angels bear thee up. Wherefore, having buried thy most pure body and chanted funeral hymnody for thee, they gazed in awe and said with fear: This change is from the right hand of the Most High; for He dwelt within thee, and thou shalt not be shaken! O all-hymned Mother, depart not from thy watch over us; for we are thy people and the sheep of thy pasture, and we call upon thy name, asking salvation and great mercy for thy sake.

At the Blessing of the Loaves, the Troparion of the divine image, in Tone II:

We bow down before Thy most pure image, O Good One, * asking forgiveness of our transgressions, O Christ God; * for of Thine own will Thou wast well pleased to ascend the Cross in the flesh, * that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. * Wherefore, we cry to Thee in thanksgiving: * Thou hast filled all things with joy, O our Savior, ** when Thou camest to save the world. (Twice)

Glory ..., Both now ..., 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

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Thy grace was poured forth upon us, O Savior, when Thou didst become visible, and the darkness of deception was extinguished, O Unapproachable One. Wherefore, direct our steps in the light of Thy countenance, that, walking in Thy commandments, we may be accounted worthy to behold Thee, O Light unapproachable. (Twice)

Glory ..., Both now ..., in Tone I:

Spec. Mel.: “When the stone was sealed ...”:

The choir of the divine apostles gathered together to bury thee with all honor, O most pure Theotokos; and with them the ranks of angels hymned thy repose, crying aloud with all praise. And with them we the faithful, leaping up with love, O pure one, offer thee praise with sounds of hymnody, and cry out: Rejoice, thou intercessor for those who ever honor thee!

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone V:

Spec. Mel.: “The co-beginningless Word...”:

O Son Who art pre-eternal and equally co-beginningless with the Father, Who art invisible in essence and intangible, Thou, coming under time in Thine ineffable mercy, O Master, hast left us the sweet depiction of Thy flesh, for the salvation of our souls. (Twice)

Glory ..., Both now ..., in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

The angelic armies, truly gazing upon thy repose, O most pure Lady, blessed and all-hymned Theotokos, possessing the will of Him Who was born of thee, when the choir of His disciples had gathered together, bore thine honored body to paradise with rejoicing, hymning Christ, the Bestower of life, throughout the ages.

Polyeleos, and this Magnification: We magnify Thee, O Christ, Thou Bestower of life, and we honor the most glorious depiction of Thy most pure countenance.

Or this Magnification: We magnify Thee, O Christ, Thou Bestower of life, and we honor Thy holy image, whereby Thou hast saved us from bondage to the enemy.

Psalm verse:

A: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn of the divine image, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

No longer did grief mar the countenance of Adam when He Who had created Adam robed Himself in him. In the likeness of His face He revealed Himself to all and moveth all the assemblies of the pious to love and to cry out together: Glory to Thine extreme condescension, O Lover of mankind. (Twice)

Glory ..., Both now ..., in the same melody:

Say aloud, O David, what this feast is, of which thou didst sing in the Book of Psalms: how Christ, Who without seed was born of her, hath brought over to His mansions, as daughter, the divine maiden and Virgin. Wherefore, rejoice, ye mothers, daughters and brides of Christ, crying aloud: Rejoice, thou who hast been translated to the kingdom on high!

Song of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: O Lord, in the light of Thy face shall we walk, * and in Thy name shall we rejoice all the day long.

Verse: All the ends of the earth have seen the salvation of our God.

Let every breath praise the Lord.

THE GOSPEL ACC. TO ST. LUKE (9:51-56; 10:21-24)

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go up to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

After Psalm 50, the Sticheron of the divine image, in Tone VI:

Thou didst become incarnate as Thou didst desire, O Lord; Thou didst will to assume our poverty, and didst show forth riches of compassion, whereby Thou hast deified me who am dust. We glorify Thee the Lover mankind, gazing upon the image of Thy countenance. Thereby, O Savior, grant unto Thy servants entry into Eden unhindered, overlooking all our transgressions.

Canon of the feast, in Tone I, with six Troparia, including the Irmos;
And the canon of the divine image, with 8 Troparia, in Tone IV.

ODE I

Canon I, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her dormition.

On the renowned day of our festival, O ye people, let us open our mouths and cleanse our tongues, radiantly glorifying the revelation of the divine image of Christ our God.

Fulfilling the words of the Father, the pre-eternal Light became visible to us in the image and likeness of the flesh; and now He hath revealed Himself in the image not made by the hands of man, shining forth upon us the light of His divine incarnation.

Desiring to speak forth His grace, the Most High assumed the image of a servant and, as an assurance of His human nature, hath given the faithful the likeness of His countenance today.

Theotokion: The account of thy giving birth unto the God-man have we truly come to know, honoring thee, O most pure one, and being deemed worthy to behold the image not fashioned by the hands of man of the countenance of Him Who was born of thee.

Canon II, in Tone VI:

Irmos: He Who in ancient times * hid the pursuing tyrant beneath the waves of the sea, * hath drawn together and covered the streams of the Jordan, * cleansing now my humanity with purity, * for gloriously hath He been glorified.

Illuminating now the earthly world, with its gifts of divine grace from on high it filleth those who chant: Let us sing unto the Lord, for gloriously hath He been glorified!

It was meet to bear unto the city which reigneth over all cities the lineaments of the King of heaven and earth, which He, incarnate, didst limit by Himself, and that the translation be accomplished through the efforts of the Christ-loving emperors.

The divinely radiant beams have fueled all things, illumining and adorning human nature, proceeding from the image which the seraphim cover with the glory of Christ.

Theotokion: O thou who art full of the grace of God, though thou hast given flesh unto God, Who in a manner past understanding descended upon thee, thou who wast fashioned of earth art, because of the deception of the enemy, returned to the earth; yet, taken from the earth, thou hast ascended to heaven.

Katavasia: 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.

ODE III

Canon I

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

As Master in essence, Thou didst unite Thyself to Thy servants through the flesh; and working out and planning our salvation in divers ways, O Christ, Thou art seen by us in Thine image.

The most honorable city of Edessa hath for its faith received Thine honorable and divine image as a firm pledge; and Thine imperial city now receiveth it as the best of gifts.

As hypostatic Life Thou hast now tasted of the death of the flesh, whereby Thou hast poured forth life upon the dead by Thine arising, O Christ, and hast now given us the image of Thy countenance as a source of life.

Theotokion: **B**efore, salvation shone forth from thee in the flesh upon those who are in the world; and now, through thy mediation, Life hath appeared to the faithful in the world, the light-bearing arrival of the likeness of the image of Christ.

Canon II

Irmos: **W**hen creation beheld Thee, * Who founded the whole earth upon the waters, * covered in the flesh by the waters, * it was seized with awe, and cried aloud: * None is holy save Thee, O Lord!!

With the angels we glorify Thee, O Christ, Who of old created many according to Thine image, wherein Thou didst give Thyself form in Thy tender compassion, truly taking on an immutable likeness of us.

O Compassionate One, Who in Thy great goodness art right accessible and inclined to hearken unto all who seek Thee, we marvel at the beauty of Thy love which is manifest in the approach of Thine icon.

When the local prince beheld Thee in Thy depiction O Savior, by Thine all-accomplishing might Thou didst grant His desires which he expressed to Thee: of love and the healing of his infirmity, by Thy gladsome gift.

Theotokion: **D**avid described thee beforehand, O all-hymned one, as the place of the Lord which was to appear; for He Who can in no wise be contained was contained in thy womb, and the Immaterial One is clad in material flesh.

Katavasia: **T**hou 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 restest in the saints.

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 fulfilllest 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.

Sessional Hymn of the divine image, in Tone IV:

Spec. Mel.: “Having been lifted up ...”:

O compassionate Savior, Who camest down from heaven in the tender compassion of Thy mercy, today Thou hast given the most pure countenance of Thy most holy flesh to the city which honoreth Thee as a treasure and to the Christian people as a strong suit of armor. And drawing forth sanctification therefrom, we fervently receive it with faith. (Twice)

Glory ..., Both now ..., in the same melody:

Having surrendered thy holy soul now into the hands of thy Son and God, neither didst thou leave thy body in the grave; for as thou didst receive the Life of all, thus, translated to life after thy death, thou pourest forth everlasting life upon those who know thee to be the true Theotokos.

ODE IV

Canon I

Irmos: Perceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * Glory to Thy power, O Lord!

The divine image of the likeness of the flesh of Him Who drew nigh to mankind in the flesh hath today come to the newly-chosen Israel as from Egypt, enlightening the ends of the earth.

Moses of old, asking, was deemed worthy to behold obscurely a divine vision of the glory of Thy back parts; and the new Israel now clearly beholdeth Thee, the Redeemer, face to face.

O all ye people, behold ye wondrous things and be merry now in spirit, hymning Christ Who hath given us the depiction of His countenance as riches of great value.

Theotokion: Of old Christ revealed Himself to those on earth, seated upon thine arm as upon a cloud; and now, in latter times, He hath revealed Himself to the people who honor thee, O most pure one, in His divine image.

Canon II

Irmos: Foreseeing Thy divine self-emptying upon the Cross, * Habakkuk, in amazement, cried out: * “Thou hast cut asunder the strength of the mighty, * O Good One, * and preached to those in Hades, * as the Almighty One.

Thou hast cut down the dominion of the mighty, O Good One, entering into fellowship with those who are in Hades, as Thou art almighty! They who are now clad in royal purple, who have been ordained by the King of kings to reign, glorifying Him, receive the majestic sight of His likeness.

The visage of the Savior, for which the prophets longed of old, the emperors behold, blessed by all, depicted in the image He Himself wrought without the use of men’s hands.

O all ye princes and judges of the earth, bless ye Christ today, together with the high priests, the hierarchs and all the people, deemed worthy to behold His countenance.

Theotokion: For the people who acknowledge thee to be the Mother of the ever-existent Christ, ask thou heavenly blessedness, for with faith they hymn thine ineffable birthgiving.

Katavasia: The 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.

ODE V

Canon I

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 us clap our hands today and cry out praises to the Lord; for, lo! He hath truly come and revealed Himself, illumining all the faithful with the divine likeness of His pure flesh.

Today hath the assembly of the Orthodox been enlightened. Let the hordes of heretics be put to shame, seeing the image fashioned not by men’s hands venerated, which hath been set forth for us by the flesh of the Redeemer.

The coming solemnity is a great mystery; for the light of the Lord’s countenance hath shone forth upon the world through the precisely inscribed image and the divine letters written by the hand of God Himself, whereby Abgar of old was strengthened.

Theotokion: Let the clouds now drop sweetness upon mortals through thy mediation, O Virgin; for thy Son and God hath taken pity on the world and hath given the horn of salvation to the faithful: His divine image.

Canon II

Irmos: I seek Thee early in the morning, * Who for our sake didst mercifully empty Thyself * and willingly submit to be baptized by the hand of a servant, * O Word of God, * Grant Thy peace unto me the fallen one, * O Lover of mankind.

The godly crown-bearers rejoice not in purple cloaks, nor in scarlet, nor yet in precious crowns, but in the Lord God, beholding Whose beauty, they are adorned.

The righteous eyes of the Lord are upon the king, and His ears are open to the supplication of kings who reason with piety.

Beholding now the visage of the undepictable countenance of the immutable God and Savior, the people stand before it to behold it are inspired, and they make haste to be enlightened thereby.

Theotokion: Thy purity unaffected by thy birthgiving, thou wast known to be a Mother even though thou didst not receive that which pertaineth to mothers. For the divine will accomplished both within thee, O Mother of God.

Katavasia: The 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.

ODE VI

Canon I

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Life hath shone forth upon the dead, light hath come for the blind, healing hath been disclosed for those who are grievously afflicted, and salvation hath drawn nigh for all today.

Every mind is bewildered, seeing the divine image of the immaterial countenance of Christ now clearly inscribed, pouring forth enlightenment upon those who venerate it.

Let us prepare the way of Christ, crying out now to Christ: Hosanna! Blessed is the name of the glory of God, which hath in His divine image been revealed to those on earth!

Theotokion: Salvation hath been revealed to be known to the countries of the world, O pure Mother of God, for we have now been deemed worthy, through thy mediation, to see the depiction of our Savior Who was born of thee.

Canon II

Irmos: Jonah was caught but not held * in the belly of the whale; * for, bearing the image of Thee, * Who hast suffered and wast given to burial, * he came forth from the sea-monster as from a bridal chamber, * and he called out to the watch: * “O ye who keep guard falsely and in vain, * ye have forsaken your own mercy.”

Thou didst not disdain to suffer with those who are held fast by evil and have fallen into corruption, O Creator and Restorer of our race; but, emptying Thyself, O Most High, and showing Thyself to be in my likeness and lowliness, Thou hast most wisely built me up, giving me man’s primeval beauty.

When I believed not in Thy heavenly kingdom, to which, O Good One, Thou hast brought us up who are corrupt and lie below, Thou Who art inaccessible to the immaterial cherubim didst bring me down to Hades; and to King Abgar Thou didst send Thine apostle, who confirmed the mystery, O Christ.

O Word and Wisdom of God the omnipotent Father, Who from before the ages hath been ever continually invisible, the local ruler, beholding the image of Thine all-human countenance, marveled, beholding Thee, God Who assumed flesh, blood and a noetic soul.

Theotokion: The destroyer transformed the immortal founder of our race through his disbelief in the dread commandment of God Who created him; but, having given birth to the Bestower of life, thou alone hast made us steadfast with power and incorruption.

Katavasia: The inner fire of the whales * born in the depths of the sea, * prefigure Thy three-day burial, * of which Jonah showed himself forth as a prophet, * having been saved before being sent forth unharmed, crying: * I will sacrifice to Thee * with a voice of praise, O Lord!

Kontakion of the divine image, in Tone II:

Spec. Mel.: “In thy supplications ...”:

O uncircumscribable Word of the Father, * knowing the victorious image, un-inscribed and divinely wrought, * of Thine ineffable and divine dispensation towards mankind, * of Thy true incarnation, ** we honor it with veneration.

Ikos: Persuading men of the dread mystery of His incarnation, the Lord Himself hath imprinted the image of His divine manhood upon the napkin and, taking up the Prototype from the Mount of Olives, He seateth it upon the throne of the Father to be worshipped by the bodiless angels; and embracing it with heart and soul, we honor it with veneration.

ODE VII

Canon I

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

Every city rejoiceth with faith, celebrating with the new Sion; for its King hath meekly come, not on a foal as before, but in His image, saving those who chant with faith: Blessed art Thou, O God!

The divine words of the incorporeal ones, who heard the voice of the Lord before, have been fulfilled; and we, illumined by the light-giving splendors of His appearance, have now seen His visage.

Those of heaven make merry with those of earth, and the multitude of all the saints rejoice together; kings and princes, rich and poor, celebrating the divine image which hath appeared today.

Theotokion: Clothe yourselves in righteousness, ye priests, and rejoice with splendor, all ye venerable; for, lo! Christ hath prepared for us a lamp: the divinely wrought likeness of His image, which He received from the Virgin.

Canon II

Irmos: O ineffable wonder! * He Who delivered the holy Children from the fiery furnace * boweth His head and asketh baptism of a servant, * cleansing those who cry: * O God our Redeemer, blessed art Thou!

Let us prepare our eyes for a divine vision, and let us make haste, as is meet, to behold the image of Christ precious to all, for the salvation of us who chant: O God our Redeemer, blessed art Thou!

Up borne as on Mount Tabor, beholding the radiant effulgence in the divine manhood of Christ, with eyes uplifted, we ever theologize Him as being in two natures, yet a single Hypostasis.

Composed and filled with every voice may the hymnody be of all of us who keep festival and rejoice fervently in the Lord, chanting together: O God our Redeemer, blessed art Thou!

Theotokion: Thou alone wast radiant in the beauty of virginity, O Birthgiver of God, nourisher of the Creator, and hast cleansed away all the defilement of sin from us who cry aloud: Blessed art Thou, O God!

Katavasia: The divine will, opposing the shameless wrath and fire, * bedewed the fire and put the wrath to shame * by the divinely inspired three-stringed lyre of the venerable children, * opposing the musical instruments amid the flames: * O supremely glorious God of our fathers, blessed art Thou!

ODE VIII

Canon I

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

Being perfect in essence, the God-man becometh visible, truly saving in perfect manner according to both His natures; for as God, confirming the image of man, He transformed it as One Incorporeal, and gaveth it to us as a rampart and protection.

O Word of God, exalt Thou the horn of those who confess Thee to be God and man, and who bow low before Thy divinely imprinted image, whereby everlasting life hath been given to all the faithful; and set at naught the arrogance of the pagans who know not Thy divine power.

The new Church shineth, for the light of glory hath shone forth the image of the corporeal aspect of our God; and, as He Himself knoweth, He hath adorned His incorporeal countenance, illumining it for the salvation of the Christian people.

Theotokion: **H**e Who before shone forth from thy holy womb, O Virgin, hath sanctified all creation; and today He hath shone forth yet more, His divine image having appeared most gloriously from a heathen land, as from a region of unwaning light, giving it to His faithful people and city for their salvation.

Canon II

Irmos: **The divine Children rebuked the wicked god-hating idol; * and the lawless Sanhedrin raged against Christ, * vainly taking council to kill Him * who doth hold life in the hollow of His hand, * wherefore the whole of creation doth bless and glorify Him throughout all ages.**

Being invisible to all in Thy divine essence, O Savior, yet visible as a man in Thy human nature, having depicted Thyself by the illumination of Thy very face, without the use of pigments, Thou didst not deprive Thy servants of the sight thereof, who sang: Bless the Lord, all ye works of the Lord!

The chosen one, who hath authority over all, doth gaze with reverence and honor at the self-imprinted prototypical depiction of the countenance of the Savior, the divinely wrought image, for those who put their trust therein are protected and made steadfast.

More than Moses the God-beholder, who received the divinely inscribed tablets of the law, wast thou magnified, O honored King Abgar, receiving the precious epistle of God the Word, which calleth thee blessed who believed in the piety of Christ's wonderworking which thou didst not see.

Theotokion: Beholding the one Hypostasis, consisting of two natures uncommingled, which was incarnate of thy most precious blood, O Mother of God, we confess Him to be both God and man, Who was begotten of the timeless Father before time, without pain or mingling.

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

ODE IX

Canon I

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 holy repose of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin..

Rejoice now mystically, O great Christ-loving city of God, for to thee hath come He Who reigneth over all in the likeness of His divine prototypical image; and thee hath He chosen to be His dwelling place.

Let us chant a hymn of thanks unto God, Who was pleased to give us great riches, an unassailable rampart, and a firm foundation: the divinely formed countenance of His godly flesh, which honoring, we the faithful magnify.

O the wonders which surpass understanding, and which Thou hast wrought upon us who hope on Thee! For as Thy birth was ineffable, so also hast Thou revealed the depiction of Thy countenance, which is strange and incomprehensible to all. From all wrath deliver us who honor it.

Theotokion: The height and depth of thy mystery are truly ineffable, O pure one; for as the Most High ineffably came forth from thee, so hath He become visible, coming to us today in the incorporeal light of His countenance, and mingling with mortals in the matter of His flesh.

Canon II

Irmos: More honorable than the cherubim, * and beyond compare more glorious than the seraphim, * who without corruption gavest birth to God the Word: * the very Theotokos, thee do we magnify.

Unimaginable beauty and comeliness surpassing nature in splendor have truly become visible to those who desire to see them, as is meet! Let us therefore make haste, sanctifying our countenances.

A rampart and mighty foundation, a weapon of peace, an unassailable buttress impermeable to all the artifices of the adversary, a bulwark, hath been given to our city.

O immutable image of the Father, Effulgence of the glory of the everlasting light, Seal of the Most High, Word, Power and Wisdom; be Thou readily reconciled with those who theologize concerning Thee.

Theotokion: **T**hou didst abolish the reproach of women, and didst remove and annul the curse on men; and hast poured forth joy and blessing upon all, O most pure Virgin Birthgiver of God.

Katavasia: **I**n 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.

Exapostilarion of the divine image:

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

O Christ, Thou never-waning Light, through the prayers of the Theotokos, who gavest birth to Thee, illumine us with the visage of Thy countenance, and deem us worthy of the splendor of the saints, when Thou wilt sit to render unto each according to his works.

Glory ..., Both now ..., Exapostilarion of the feast:

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!

On the Praises, 4 Stichera of the divine image, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, most precious image of Him Who created Adam, adored by the angels, desired of men, and truly frightening to the demons, token of the love of God, imprint of the face of sweet Jesus, surety of blessing to come, great treasure of the whole world, which never feareth exhaustion! Grant us unity of mind, peace and great mercy. (Twice)

Rejoice, divine image of Him about Whom the cherubim stand and to Whom the seraphim minister, before Whom all the hosts of heaven tremble, Whom all creation obeyeth and the deeps fear; whereby darkness hath been banished and the devil set at naught, Adam freed of the bonds of sin and the tears of Eve assuaged! Grant us unity of mind, peace and great mercy.

Rejoice, image of the King more comely in beauty than all the sons of mankind, Jesus the Redeemer Who covered Himself with flesh and came to seek the lost sheep which was sought as prey by the world, and carried it upon His shoulder and brought it to His Father purified by His Cross and Blood. Grant to the whole world unity of mind, peace and great mercy.

Glory ..., of the divine image, in Tone IV:

Let the clouds drop sweetness, and let the mountains leap up in joy over the most glorious mighty works of Christ our God; for previously on Mount Tabor the light of the Godhead shone forth, assuring the pre-eminent disciples, and presenting Moses and Elijah with glory, bearing witness unto Him Who hath authority over the law and dominion over the living and the dead. Today, in the midst of the world, the radiant depiction hath shone forth, assuring all that He is our God incarnate, to Whom we chant: Glory to Thy love for mankind, O Christ!

Both now ..., of the feast, in Tone I:

It was fitting that the servants of the Word, who saw Him with their own eyes, see also the repose of His Mother in the flesh, inasmuch as it was the final mystery concerning her, that they might behold not only the Savior's ascension from the earth, but also witness the translation of her who gaveth Him birth. Wherefore, assembled from all parts of the earth by the power of God, they reached Sion and bade farewell to her who is more highly exalted than the cherubim as she passed on to heaven. And we also, with them, bow down to her as one who prayeth for our souls.

Great Doxology. Ektenias. Dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia; 4 from ODE I of the canon of the Dormition, and 4 from ODE VI of the canon of the divine image.

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. (Twice)

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.

Thou didst not disdain to suffer with those who are held fast by evil and have fallen into corruption, O Creator and Restorer of our race; but, emptying Thyself, O Most High, and showing Thyself to be in my likeness and lowliness, Thou hast most wisely built me up, giving me man's primeval beauty.

When I believed not in Thy heavenly kingdom, to which, O Good One, Thou hast brought us up who are corrupt and lie below, Thou Who art inaccessible to the immaterial cherubim didst bring me down to Hades; and to King Abgar Thou didst send Thine apostle, who confirmed the mystery, O Christ.

O Word and Wisdom of God the omnipotent Father, Who from before the ages hath been ever continually invisible, the local ruler, beholding the image of Thine all-human countenance, marveled, beholding Thee, God Who assumed flesh, blood and a noetic soul.

Theotokion: The destroyer transformed the immortal founder of our race through his disbelief in the dread commandment of God, Who created him; but, having given birth to the Bestower of life, thou alone hast made us steadfast with power and incorruption.

After the Entrance, the Troparion of the divine image, in Tone II:

We bow down before Thy most pure image, O Good One, * asking forgiveness of our transgressions, O Christ God; * for of Thine own will Thou wast well pleased to ascend the Cross in the flesh, * that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. * Wherefore, we cry to Thee in thanksgiving: * Thou hast filled all things with joy, O our Savior, ** when Thou camest to save the world.

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.

Glory ..., Kontakion of the divine image, in Tone II:

O uncircumscribable Word of the Father, * knowing the victorious image, un-inscribed and divinely wrought, * of Thine ineffable and divine dispensation towards mankind, * of Thy true incarnation, ** we honor it with veneration.

Both now ..., 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.

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

Prokeimenon, in Tone IV: O sing unto the Lord a new song, for the Lord hath wrought wondrous things.

Verse: All the ends of the earth have seen the salvation of our God.

THE EPISTLE TO THE COLOSSIANS (1:12-18)

Brethren, give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

Alleluia, in Tone IV: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice unto the ages.

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

THE GOSPEL ACCORDING TO ST. LUKE (9:51-56; 10:21-24)

At that time; when the time was come that he should be received up, he steadfastly set his face to go up to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

NOTE: Instead of “It is truly meet ...,” we chant, in Tone I, the Irmos of ODE IX of Canon I:

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.