# THE 17th DAY OF THE MONTH OF AUGUST

## AFTERFEAST OF THE DORMITION OF THE MOST HOLY THEOTOKOS

## COMMEMORATION OF THE HOLY MARTYR MYRON

## AT VESPERS

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

Spec. Mel.: "Called from on high ...":

**H**aving conceived Life, O Theotokos, * thou didst repose in accordance with the law of nature * and pass over from earth to the heavens * at the behest of Him Who was incarnate * of thy most pure and divine blood. * Wherefore, the apostles of godly eloquence came from all the ends of the earth * and stood before thee to bury thee, * exclaiming to thee in hymnody: * Rejoice, O animate throne of the King of all * and precious ark of His holy place! ** Rejoice, O thou who alone hast given birth to the Savior of our souls!

**W**hen the apostles of the Savior, * the habitations of the most pure Light, * the beacons dispelling the night of polytheism, * learned through the Spirit that thou, O blessed one, * the divine cloud * from whence the unwaning Light shone forth, * wast to be translated from among the things of this earth * to transcendent joy, * they arrived on clouds, * conducting thee to the life-bearing tomb ** with songs of parting, O Theotokos, our hope.

**L**et creation hold festival in supplication! * The Queen of all * hath passed over to the noetic kingdom * to reign with Him Who reigneth * over all creation. * Because of her the kingdom of Hades hath been destroyed, * and we have been borne up from the earth * and deemed worthy to dwell with the angels. * For her dormition hath all noetic nature come together: * patriarchs and prophets, ** the apostles and martyrs.

And 3 Stichera of the holy martyr, in Tone II:

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

**W**hen the immolation * wrought by the godless * was consuming every land, O blessed one, * then wast thou set afire by the fervor of the Spirit, * and preached the Word Who, in His goodness, * wrapped Himself in flesh * taken from the divine Virgin maiden. * Wherefore, strengthened by the power of grace, ** thou didst endure fire, torments and cruel persecutions.

**W**hen the ignominious foe * strove with enticements * to sway thee from thine intention, * then, adorned with courage, * thou didst oppose him steadfastly, * and endured the pangs * which brought thee to a rest without pain, * to the kingdom of heaven and everlasting delight, ** O right laudable martyr Myron.

**W**hen the enemy flogged thee with thongs of hide, * laying waste thy sacred flesh * with continuous lashings, O martyr, * thou didst direct thy gaze unto Christ, * the Judge of the contest, * who stretched forth unto thee His hand of divine power. * Wherefore, having finished the race, * thou hast received great honors, ** O most valiant spiritual athlete Myron.

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

**A**s she was more exalted than the heavens, more glorious than the cherubim and higher in honor than all creation, and in her exceeding purity becameth the dwelling-place of the ever-existent Essence, she surrendereth her most holy soul into the hands of her Son today. By her are all things filled with joy; and He granteth us great mercy.

On the Aposticha, these Stichera of the feast, in Tone II:

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

**A**ccompanying with hymns * thy precious body * which was acceptable unto God, * the divine apostles cried aloud: ** Whither goest thou now, O Lady?

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

**C**ome, O ye who are born of earth, * let us form a chorus, * chanting hymns * of parting, at the repose ** of the Theotokos today.

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

**T**he earth was blessed * by thy burial, O Virgin; * and the air was sanctified * by thy strange ascent, ** when thou didst die according to the law of nature.

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

**T**he all-immaculate Bride and Mother of Him in Whom the Father was well-pleased, who was foreordained by God to be the habitation of His uncommingled Union, doth commit her all-pure soul to God the Creator. Her do the hosts of the incorporeal ones bear aloft, and she passeth over to life, in that she is the Mother of the Life, the light of the Light unapproachable, the salvation of the faithful and the hope of our souls.

Troparion of the feast, in Tone I:

**I**n 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

On "God is the Lord ...," the Troparion of the feast, in Tone I:

**I**n 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 1st chanting of the Psalter, the Sessional Hymn, in tone III:

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

**T**hy soul dwelleth among the noetic beings of heaven, O most immaculate one, and thy precious body hath passed over to paradise, away from corruption, to a place of light. Thus, let the Lord recompense the iniquitous, for they have spoken falsehoods against thine honored body. Therefore, with the apostles we cry aloud: Rejoice, O thou who art full of grace!

Glory ..., Both now ..., the foregoing is repeated.

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

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

**H**aving surrendered thy soul into the hands of thy Creator and God, Who for our sake became incarnate of thee, thou didst pass over to life incorruptible. Wherefore, with honor we all call thee blessed who alone art pure and unblemished; and confessing thee to be the Theotokos, we cry aloud: Entreat Christ, to Whom thou hast passed over, to save our souls!

Glory ..., Both now ..., the foregoing is repeated.

## ODE I

Canon of the feast, with 8 Troparia, including its Irmos:

The composition of John of Damascus. 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.**

**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.

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

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

"I hymn thy grace redolent of myrrh, O Myron"

The composition of Joseph, in Tone II:

**Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.**

Joining chorus today in memory of the spiritual athlete Myron, let us offer praise unto God Who bestowed upon him the strength to destroy the might of the enemy.

Suffering under the law, O most suffering martyr, thou didst offer thyself to the Benefactor as a gift, a sacred oblation, a goodly victim, a sacrifice of sweet savor.

As one wise, as a pure temple of Him Who shone forth from the Virgin, O glorious one, thou didst drive away the soul-destroying wolf who tried to harass the flock of God.

Theotokion: The passion-bearing martyrs set delusion at naught, confessing God Who became like unto us and to Whom thou alone hast given birth without knowing wedlock, O pure Sovereign Lady.

## ODE III

Canon of the feast

**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.**

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

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

Canon of the holy martyr

**Irmos: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.**

Having lifted the desire of thy heart up to the Lord Who was lifted up upon the Cross, O most glorious one, lacerated on the tree thou wast exalted, crying out with fervor: There is none more righteous than Thee, O Lord!

With the keen darts of thy words thou didst pierce the heart of the tyrant, O valiant and all-praised warrior of Christ the King; and, chanting, thou didst say: There is none more righteous than Thee, O Lord!

**S**hining forth like the dawn, like the morn thou hast dispelled the gloom of ignorance, O much-suffering Myron, enlightening those who ever chant: Thou art our God, and there is none more righteous than Thee, O Lord!

Theotokion: **H**aving given birth unto the Healer, O Virgin, thou hast most gloriously healed all creation, which is sickened with ungodliness. Wherefore, rendering thanks, we cry out to thee: There is none more pure than thee, O Lady!

Kontakion of the holy martyr, in Tone IV:

Spec. Mel.: "Having been lifted up on the Cross ...":

**H**aving loved Christ from childhood * and having observed His divine commandments, O most glorious one, * thou didst wholly make haste to Him, O most honorable Myron, * and dost pray earnestly with the angels. ** Ask for the forgiveness of sins of those who honor thy memory.

Sessional Hymn of the holy martyr, in Tone I:

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

**T**hou wast shown to be a sweet fragrance and fiery of spirit, O adornment of martyrs and ornament of the faithful; and, in accordance with thy name, thou dost render our hearts redolent by thy suffering. Wherefore, celebrating thy most holy memory today, all of us who honor thee are hallowed with love.

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

**T**he 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.

## ODE IV

Canon of the feast

**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!**

**A** wonder was it to see the animate heaven of the King of all, which surpasseth the barren places of the earth. How wondrous are Thy works! Glory to Thy power, O Lord!

**I**f 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?

**A**t thy repose, O Mother of God, with trembling and joy the armies of the angels covered with their sacred wings thy most spacious body, which had held God.

Canon of the holy martyr

**Irmos: I hymn Thee, O Lord, for I have heard report of Thee, * and I was afraid; * for Thou comest to me, seeking me who am lost. * Wherefore, I glorify Thy great condescension towards me, * O greatly merciful One.**

**C**onfessing the Savior, God and Lord, Who shone forth from the Virgin, O glorious one, in the midst of the tribunal, with thine endurance thou didst humble the insolence of the tyrants, setting polytheism at naught.

**L**acerated and beaten, O thou of valiant mind, thou wast not afraid, and thus didst astonish the angels who beheld thine endurance. And destroying the incorporeal foe therewith, thou wast shown to be a victorious martyr.

**F**ull of divine dew, with valiant mind thou didst pass through the fiery furnace, and wast seen therein rejoicing with the angels, O wise and blessed Myron, and in nowise consumed.

Theotokion: **T**he great and awesome mystery of thy birthgiving doth astonish the heavenly intelligences, O pure one; for in His goodness, God was pleased to become incarnate through thee, for the salvation and establishment of the world.

ODE V

Canon of the feast

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

**L**et 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.

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

Canon of the holy martyr

**Irmos: O Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.**

**T**hy divinely radiant and light-bearing memory, which, through the power of the Holy Spirit, hath spread throughout the world, hath illumined with the light of piety those who honor it and proclaim thy valiant deeds.

**A**s if one without a body didst thou undergo bitter persecution in thy youth, O courageous martyr; for, manifestly strengthened by invisible power, thou didst endure the flaying of thy skin, as though it was not thee, but another who was suffering, O glorious one.

**T**hy fragrant myrrh hath poured forth in drops upon our sores, O martyr, dispelling all the stench of ungodliness, and ever perfuming the Holy Church of Christ, which manifestly blesseth thee with faith and love.

Theotokion: **O** blessed and most pure one, on our behalf entreat Him Who ineffably became incarnate from thee, that those who ever confess thee to be the Theotokos may be delivered from all enemies, visible and invisible, O all-immaculate one.

## ODE VI

### Canon of the feast

**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.**

**F**or 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?

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

### Canon of the holy martyr

**Irmos: From within the sea monster Jonah cried unto the Lord: * "Lead me up from the abyss of Hades, I pray Thee; * for with a voice of praise as to my Redeemer, * in the spirit of truth * I offer myself to Thee."**

**W**ith the sprinkling of thy sacred blood thou didst drown legions of the demons, O valiant warrior; and, wearing thy wreath as an exemplary victor, thou didst hasten to God.

**S**eeing thy countenance illumined with divine splendor, O passion-bearer, the tyrants were amazed; but, refusing to acknowledge God, they chose the darkness instead, and have been sent into eternal torment.

**A**t the command of the cruel tormenter, in a manner surpassing human nature thou didst endure the flaying of thy skin, O right laudable one, showing thy pure desire for God and thine unwavering gaze toward Him.

Theotokion: **T**he laws of nature are renewed in thee, O Virgin; for, in a manner surpassing nature, and for our regeneration, thou hast given birth most gloriously unto God-Emmanuel, Who is unapproachable in His nature.

### Kontakion of the feast, in Tone II:

**T**he tomb and mortality could not hold the Theotokos, * who is untiring in her supplications * and our certain hope in her intercessions. * For, as the Mother of Life, she hath passed over to the Life ** Who dwelt within her ever-virgin womb.

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

## ODE VII

### Canon of the feast

**Irmos: 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.**

**H**onoring 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!

**L**et 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!

**T**he most sacred repose of Thy divine and incorrupt Mother hath united the celestial ranks of the exalted hosts to rejoice with those on earth, chanting unto Thee: Blessed art Thou, O God!

### Canon of the holy martyr

**Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, blessed art Thou!**

**S**eeing thee standing in the flame amongst angels, thy countenance shining with ineffable light, O wise one, those who looked on marveled and, moved to hymnody, they chanted to the Master: O God of our fathers, Blessed art Thou!

**S**tanding with the angelic intelligences in the midst of the furnace with a pure mind, rejoicing thou didst hymn the supremely good Lord as the One Who bridled the flame and saved thee who chanted: O God of our fathers, Blessed art Thou!

Theotokion: **O** most pure virgin, thou hast been revealed to be the dwelling-place and beauteous palace of God, and the divine throne whereon He sat and prepared for all a seat in heaven. Wherefore, we cry aloud: Blessed art thou who hast given birth unto God in the flesh!

## ODE VIII

### Canon of the feast

**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.**

**T**he 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.

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

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

Canon of the holy martyr

**Irmos: Of old in the furnace of the holy children, * Thou didst prefigure Thy Mother, O Lord, * in the image of those who entered therein, * and rescued therefrom remained unconsumed. * Her who hath been revealed today do we hymn * unto the ends of the earth, * supremely exalting her throughout all ages.**

**B**eholding thee unvanquished, O thou of courageous mind, when they were cutting strips of thy flesh down to the very bone, the mindless tormenter ordered that yet another torture be added: that thou be lacerated with claws of iron, afflicting thee incurably with unbearable wounds.

**I**n the hearing of all the people, O glorious martyr Myron, the voice of God was borne to thee, summoning thee to the ineffable places of rest and the beauteous choirs of the angels in heaven.

**L**ike Daniel, thou didst stand in the midst of wild beasts which stood in awe of thy blessed suffering, and the immeasurable magnitude of thy struggles, O most blessed one, and which were obedient to thy voice.

Theotokion: **P**ierced by the arrow of the enemy, I have utterly wounded my soul and suffer incurably. As thou art she who gaveth birth to Christ the Savior, O most immaculate one, heal and save me, thou hope of the hopeless.

ODE IX

Canon of the feast

**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 aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-virgin.**

**C**ome 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.

**C**ome, 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.

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

Canon of the holy martyr

**Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.**

**T**hat thou mightest be deemed worthy to behold the future glory and ineffable comeliness of Christ the Judge of the contest, O valiant one, thou didst bow thy neck and accept beheading with the sword; filling the divine legions of the martyrs with joy.

**T**hy right praiseworthy memory, like a sweet-smelling myrrh perfuming the hearts of the faithful, hath dawned for those who desire it; by thy supplications fill us with divine fragrance, who celebrate thereon, O right laudable Myron.

**A**chaia boasteth in thy swaddling bands and sufferings, O valiant spiritual athlete of Christ; and Cyzicus is greatly adorned, possessing thy much-suffering body as a veritable treasure, a well-spring of healings and a cure purging away illness.

**T**he beauteous Church, the noetic Sion, Mother of cities, elect of all that is holy in the highest, as it is written, hath thee as eminent among the martyrs, who as a martyr dost pray on our behalf.

Theotokion: **O** virgin, thou palace and throne of God, we all cry out to thee with the voice of the angel: Rejoice, thou through whom we, who of old were rejected because of corruption and foolishly ruined our pristine beauty, have been deemed worthy of the kingdom of heaven.

Exapostilarion of the feast:

Spec. Mel.: "When the disciples beheld ...":

**T**hough thou hast passed over from earth to heaven, forsake not thine inheritance, O pure one: make firm the rule of our land; subdue the nations, and pour forth peace upon the ends of the world.

On the Aposticha, these Stichera of the feast, in Tone VI:

Spec. Mel.: "On the third day ...":

**F**ollowing the words of the divine Gabriel, we cry to thee: Rejoice, O pure one! Wherefore, O most holy Mother of the Lord, having passed over to Him, be thou mindful of those who hymn thee.

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

**T**he infinite Wisdom of God in a manner past understanding, through the Holy spirit made of thee a temple for Himself, O Theotokos. And now He hath translated thee to the immaterial mansions of heaven, O most hymned one.

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

**A** slave, I come to thee, the Mother of the God of all, begging to be delivered from all perils. O Birthgiver of God, who reignest with thy Son, preserve thou the Christian race.

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

**C**ome, all ye ends of the earth, let us praise the honored translation of the Mother of God; for she hath placed her immaculate soul in the hands of her Son. Wherefore, the world hath been given life through her holy dormition; and in psalms, hymns and spiritual songs doth it celebrate splendidly with the incorporeal hosts and the apostles.

## AT LITURGY

### On the Beatitudes, 6 Troparia: from ODE III of both canons of the Dormition, with their Irmoi.

**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.

**T**he 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.

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

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

**H**aving 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.

**A**t 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.

### Troparion of the feast, in Tone I:

**I**n 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 holy martyr, in Tone IV:

**H**aving loved Christ from childhood * and having observed His divine commandments, O most glorious one, * thou didst wholly make haste to Him, O most honorable Myron, * and dost pray earnestly with the angels. ** Ask for the forgiveness of sins of those who honor thy memory.

### Kontakion of the feast, in Tone II:

**T**he 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: **A**ll 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.