

SUNDAY, AUGUST 16

TONE 1

10<sup>th</sup> Sunday after Pentecost, Afterfeast of the Dormition

Translation of the Image "Not-made-by-hands" of our Lord Jesus Christ from Edessa to Constantinople

"Lord I Call..." Tone 1

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,  
when I call upon You!//

Hear me, O Lord!

Let my prayer arise  
in Your sight as incense,  
and let the lifting up of my hands  
be an evening sacrifice!//  
Hear me, O Lord!

*v. (10) Bring my soul out of prison, that I may give thanks to Your name!*

*v. (9) The righteous will surround me; for You will deal bountifully with me.*

**Tone 1**     *(for the Resurrection)*

Accept our evening prayers, O holy Lord!

Grant us remission of sins,//

for You alone have manifested the Resurrection to the world.

*v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice!*

Encircle Zion

and surround her, O people!

Give glory in her to the One Who rose from the dead!

For He is our God,//

Who has delivered us from our transgressions!

*v. (7) Let Your ears be attentive to the voice of my supplications!*

Come, O people,

let us hymn and fall down before Christ,

glorifying His Resurrection from the dead!

For He is our God,//

Who has delivered the world from the Enemy's deceit!

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

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

With what unworthy lips shall we bless the Theotokos?  
She is more honored than the creation,  
and more holy than the Cherubim and all the Angels.  
She is the immovable Throne of the King,  
the Abode in which the Most High has dwelt.  
She is the salvation of the world, the Holy Place of God, //  
Who richly grants unto the faithful great mercy on this her holy feast.

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

What songs filled with awe  
did all the Apostles of the Word offer you, O Virgin,  
as they stood round your deathbed and cried aloud in wonder:  
“The Palace of the King withdraws;  
the Ark of Holiness is raised on high.  
Let the gates be opened wide,  
that the Gate of God may enter into abundant joy, //  
she who without ceasing asks great mercy for the world!”

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

What spiritual songs shall we now offer you, O most holy one?  
For by your deathless Dormition you have sanctified the whole world,  
and have been translated to the places above the world,  
there to perceive the beauty of the Almighty,  
and, as His Mother, to rejoice in it exceedingly.  
You are attended by ranks of Angels and by the souls of the just, O  
pure Virgin. //  
Join them to ask for us peace and great mercy!

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

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

With what eyes shall we who dwell on earth  
gaze upon Your image, O Christ,  
upon which the hosts of Angels cannot look without fear,  
for it flashes with rays of divine lightning?  
Today it departs from a land of the godless

and journeys by the will of God to the royal city and the pious people,  
where its arrival is greeted by all Orthodox Christians,//  
who fall down before it in faith and fear.

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

With what hands shall we who are earthly  
touch Your image, O Word?  
How shall we, polluted in sin,  
dare to gaze upon the face of our sinless God?  
How shall we, paralyzed in corruption,  
come before Him who cannot be approached?  
The Cherubim veil their faces, not daring to look upon You;  
the Seraphim who carry You cannot gaze upon Your glory.  
All creation serves You in fear.  
O merciful Christ, do not condemn us,//  
who unworthily and with trembling venerate Your image in faith!

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

The praiseworthy day of the Master has clearly appeared to us;  
for He Who is enthroned on high  
now looks down upon us through His most pure image.  
He Who is above the Cherubim, upon Whom no one may gaze,  
is made visible through His image  
to those with whom He shares His own likeness,  
formed ineffably by the immaculate finger of the Father according  
to His likeness.//  
As we worship it with faith and love we are sanctified.

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

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

Great is the depth of Your providence,  
O Master, Who love mankind,  
for, bestowing Your bounties upon Your creation generation after generation,  
You have depicted an image of Your most pure face,  
which You sent to faithful Abgar, who desired to see You,  
Who are invisible in Your divinity even to the Cherubim,  
so that, gazing upon the image of You,  
Who for our sake became incarnate and willingly suffered,  
we may be set aflame with Your love,//  
which You have poured out on us for the sake of Your great mercy.

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

**Tone 1**      *(Theotokion – Dogmatikon)*

Let us praise the Virgin Mary!  
The gate of heaven, the glory of the world!  
The song of the angels, the beauty of the faithful!  
She was born of man, yet gave birth to God!  
She was revealed as the heaven, as the temple of the Godhead!  
She destroyed the wall of enmity!  
She commenced the peace; she opened the Kingdom!  
Since she is our foundation of faith,  
our defender is the Lord Whom she bore!  
Courage! Courage! O People of God!  
For Christ will destroy our enemies//  
since He is all powerful.

**Aposticha**

**Tone 1**      *(for the Resurrection)*

We have been freed from sufferings  
by Your suffering, O Christ.  
We have been delivered from corruption  
by Your Resurrection//  
O Lord, glory to You!

*v. The Lord is King; He is robed in majesty!*

Let creation rejoice!  
Let the heavens be glad!  
Let the nations clap their hands with gladness,  
for Christ our Savior has nailed our sins to the Cross.  
Slaying death, He has given life//  
He has resurrected fallen Adam as the Lover of man.

*v. For He has established the world, so that it shall never be moved.*

As King of heaven and earth,  
You were voluntarily crucified in Your love for man.  
Hell was angered when it met You below.  
Adam rose seeing You, the Creator, under the earth.  
O wonder! How has the Life of all tasted death?  
You enlightened the world which cries://  
O Lord, Who rose from the dead, glory to You!

*v. Holiness befits Your house, O Lord, forevermore!*

The myrrhbearing women came with haste to Your tomb,  
bearing myrrh and lamenting.  
Not finding Your most pure body,  
they learned from the angel of the new and glorious wonder.  
They told the Apostles://  
“The Lord is risen, granting the world great mercy.”

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

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

You became flesh just as You desired, O Lord;  
You willed to accept our poverty,  
and You showed Your abundant compassion,  
by which You deified me who am dust.  
We glorify You, O Lover of man,  
as we behold Your providence through seeing an icon of Your image.  
By this grant Your servants unhindered entrance into Eden, O Savior,//  
overlooking all our transgressions!

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

**Tone 8**      *(for the Dormition, by the Emperor Leo the Wise)*

Jesus, your Son and our God, O Theotokos,  
confirming His two natures,  
dies as a Man and arises as God.  
And it was His good pleasure, O Mother of God,  
that you also die,  
lest unbelievers consider His dispensation but a fantasy.  
You were translated to the heavenly realm, O celestial Bride,  
taken up from the earth as a bride from her chamber where she dwells.  
The air was sanctified by your passage,  
just as the earth was illumined by the One Who was born of you.  
The Apostles send you forth, and the Angels bear you up.  
As they buried your all-pure body, singing funeral hymns for you,  
they gazed in awe and spoke with fear:  
“This change is from the right hand of the Most High,  
for He dwelt within you, yet you have remained unchanged.  
O all-hymned Mother, cease not to watch over us,  
for we are your people and the sheep of your pasture;  
and we call upon your name,//  
asking salvation and great mercy for your sake!”

*(at Great Vespers)*

**Tone 1      Troparion    *(Resurrection)***

When the stone had been sealed by the Jews,  
while the soldiers were guarding Your most pure body,  
You rose on the third day, O Savior,  
granting life to the world.  
The powers of heaven therefore cried to You, O Giver of Life:  
“Glory to Your Resurrection, O Christ!  
Glory to Your Kingdom!//  
Glory to Your dispensation, O Lover of mankind!”

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

**Tone 2      Troparion    *(“Icon not-made-by-hands”)***

We venerate Your most pure image, O Good One;  
and ask forgiveness of our transgressions, O Christ our God.  
Of Your own will You were pleased to ascend the Cross in the flesh  
and deliver Your creatures from bondage to the Enemy.  
Therefore with thankfulness we cry aloud to You:  
“You have filled all with joy, O our Savior,//  
by coming to save the world.”

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

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

In giving birth you preserved your virginity.  
In falling asleep you did not forsake the world, O Theotokos.  
You were translated to life O Mother of Life,//  
and by your prayers you deliver our souls from death.

*(at the Divine Liturgy)*

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while the soldiers were guarding Your most pure body,  
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“Glory to Your Resurrection, O Christ!  
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and ask forgiveness of our transgressions, O Christ our God.  
Of Your own will You were pleased to ascend the Cross in the flesh  
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**Tone 1**

**Kontakion** *(Resurrection)*

As God, You rose from the tomb in glory,  
raising the world with Yourself.  
Human nature praises You as God, for death has vanished.  
Adam exults, O Master!  
Eve rejoices, for she is freed from bondage and cries to You://  
“You are the Giver of Resurrection to all, O Christ!”

**Tone 2**

**Kontakion** *(“Icon not-made-by-hands”)*

Uncircumscribed Word of the Father,  
as we behold the victorious image of Your true incarnation,  
not made by hands, but divinely wrought  
in Your ineffable and divine dispensation towards us,//  
we honor it with veneration.

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

Neither the tomb, nor death, could hold the Theotokos,  
who is constant in prayer and our firm hope in her intercessions.  
For being the Mother of Life,//  
she was translated to life by the One Who dwelt in her virginal womb.

**Tone 1      Prokeimenon** (*Resurrection*)

Let Your mercy, O Lord, be upon us /as we have set our hope on You! (Ps 32/33:22)

*v: Rejoice in the Lord, O you righteous! Praise befits the just! (Ps 32/33:1)*

**Tone 4      Prokeimenon** (*"Icon not-made-by-hands"*)

Sing to the Lord a new song, / for the Lord has done marvelous things!  
(Ps 97/98:1)

**Epistle**      1 Corinthians 4:9-16  
Colossians 1:12-18 (*"Icon not-made-by-hands"*)

**Tone 1      Alleluia, Alleluia, Alleluia.**

*v: God gives vengeance unto me, and subdues people under me. (Ps 17/18:47)*

*v: He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever. (Ps 17/18:50)*

**Tone 4**

*v: O Lord, we will walk in the light of Your countenance, and will exult in Your name forever. (Ps 88/89:15b)*

**Gospel**

Matthew 17:14-23  
Luke 9:51-56; 10:22-24 (*"Icon not-made-by-hands"*)

*(Instead of "It is truly meet...", we sing:)*

**Refrain:** The Angels, as they looked upon the Dormition of the Virgin,  
were struck with wonder,  
seeing how the Virgin went up from earth to heaven.

**Heirmos:** The limits of nature are overcome in you, O Pure Virgin:  
for birthgiving remains virginal, and life is united to death;  
a virgin after childbearing and alive after death,  
you ever save your inheritance, O Theotokos.