

and will not be moved. O most hon - ored Mother, do not forsake us who  
 look up - on you. We are your people and the sheep of your fold.  
 We invoke your name and ask for sal - va - tion and great mer - cy.

**Troparia**

*Troparion of the Resurrection in the Tone of the Week (Tone 2, page 47).*

**Cantor:** (Tone 1) Glory... now and ever...

**Troparion of the Dormition - Tone 1**

O The - o - to - kos, in giv - ing birth you preserved vir - gin - i - ty; and in your  
 fall - ing a - sleep you did not for - sake the world. You are the Moth - er of Life  
 and have been trans - ferred to life, and through your pray'rs  
 you de - liv - er our souls from death.

**Vesper Propers, August 16, 2009  
 Eleventh Sunday after Pentecost**

**Postfestive day of the Dormition**

**Translation of the Icon of our Lord, God, and Savior Jesus Christ,** the icon “not made by human hands,” from Edessa to Constantinople, 944.

*Supplement for The Order of Vespers for Sundays after Pentecost, 2005*

*Lamplighting Psalms in the Tone of the Week (Tone 2, p. 36), stichera 10-7.*

**Cantor:** (Tone 2) If you, O Lord, should mark our guilt, Lord, who would survive?  
 (on 6) But with you is found forgiveness: for this we revere you.

**Stichera of the Postfeast - Tone 2 samohlasen**

6  
 With un - wor - thy lips we praise the The - o - to - kos who is more ven - ra - ble than all  
 cre - a - tion and more ho - ly than the Cherubim and all the an - gels in heav - en.  
 She is the unshaka - ble throne of the King. She is the house in which the  
 Eternal One made his a - bode. She is the sal - va - tion of the world and the sanctu - ar - y  
 of God. In her ho - ly memory He richly gives great mer - cy to the faith - ful.

**Cantor:** My soul is waiting for the Lord. I count on his word.  
 (on 5) My soul is longing for the Lord more than watchman for daybreak.

5

O Vir-gin, what awesome hymns did the a-pos-tles of the Word, stand-ing a-round  
 your bier, offer up at that time to you? They cried out in a - maze-ment:  
 The pal-ace of the King is de-part - ing. The ho - ly tab - ernacle is being  
 ex - alt - ed. Lift up, O you gates, for the Portal of God will en-ter in joy,  
 and, with - out ceas - ing, she beseech-es great mer - cy for all the world.

**Cantor:** Let the watchman count on daybreak, and Israel on the Lord.

(on 4)

4

What spir-itual hymns shall we offer to you to-day, O all-ho-ly One? The whole  
 world has been sanctified by your Dor-mi - tion. You have de-part-ed into heaven  
 to contemplate the beauty of the Al-might-y. As Mo-ther you rejoice to-geth-er  
 with Him. The an-gel - ic ranks solemnly accompanied you, O pure One.

He died as a man and rose as God. O Moth - er of God, He also  
 con - sent - ed that you die ac - cord - ing to the law of na - - - - - ture  
 so that un - believers might not question the work-ings of Prov - i - dence.  
 O heav-enly Bride, you were tak-en from earth as though from the bridal cham-ber  
 and en-tered heav - en. The at - mosphere was sanctified by your pas-sage through it,  
 just as earth was illumined by your giv - ing birth. The a - pos-tles assembled,  
 and the an-gels car-ried you a-loft. Af-ter hav - ing buried your most pure body and  
 hav - ing sung hymns, they gazed in awe and fear - ful - ly said:  
 This is the ransom of the right hand of God be-cause He is in your midst

**Cantor:** (Tone 2) Now and ever...

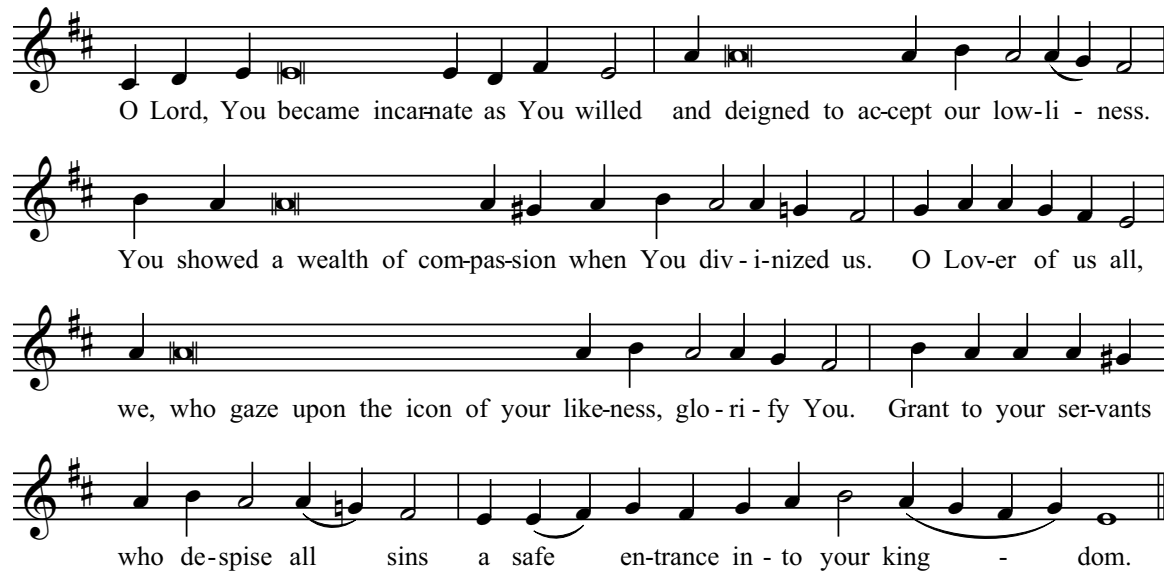
*Dogmatikon in the Tone of the Week (Tone 2, page 42)*

### Aposticha

*Aposticha in the Tone of the Week (Tone 2, page 43), concluding with:*

**Cantor:** (Tone 6) Glory...

**Aposticha doxastikon of the Icon - Tone 6 samohlasen**



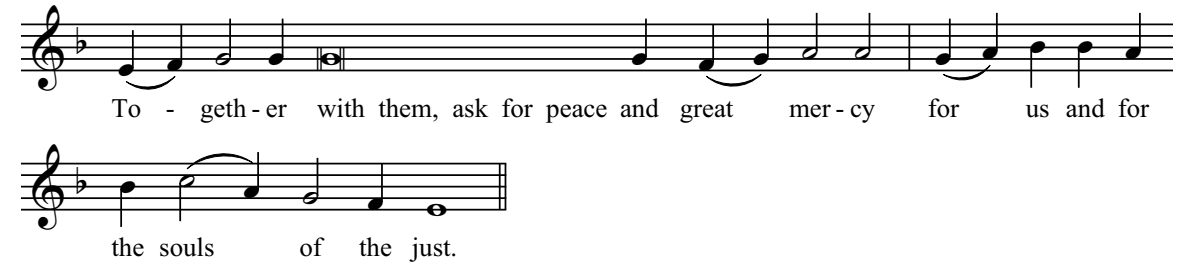
O Lord, You became incarnate as You willed and deigned to accept our low-li - ness.  
You showed a wealth of com-pas-sion when You div - i-nized us. O Lov-er of us all,  
we, who gaze upon the icon of your like-ness, glo - ri - fy You. Grant to your ser-vants  
who de-spise all sins a safe en-trance in - to your king - dom.

**Cantor:** (Tone 8) Now and ever...

**Aposticha doxastikon of the Dormition - Tone 8 samohlasen**



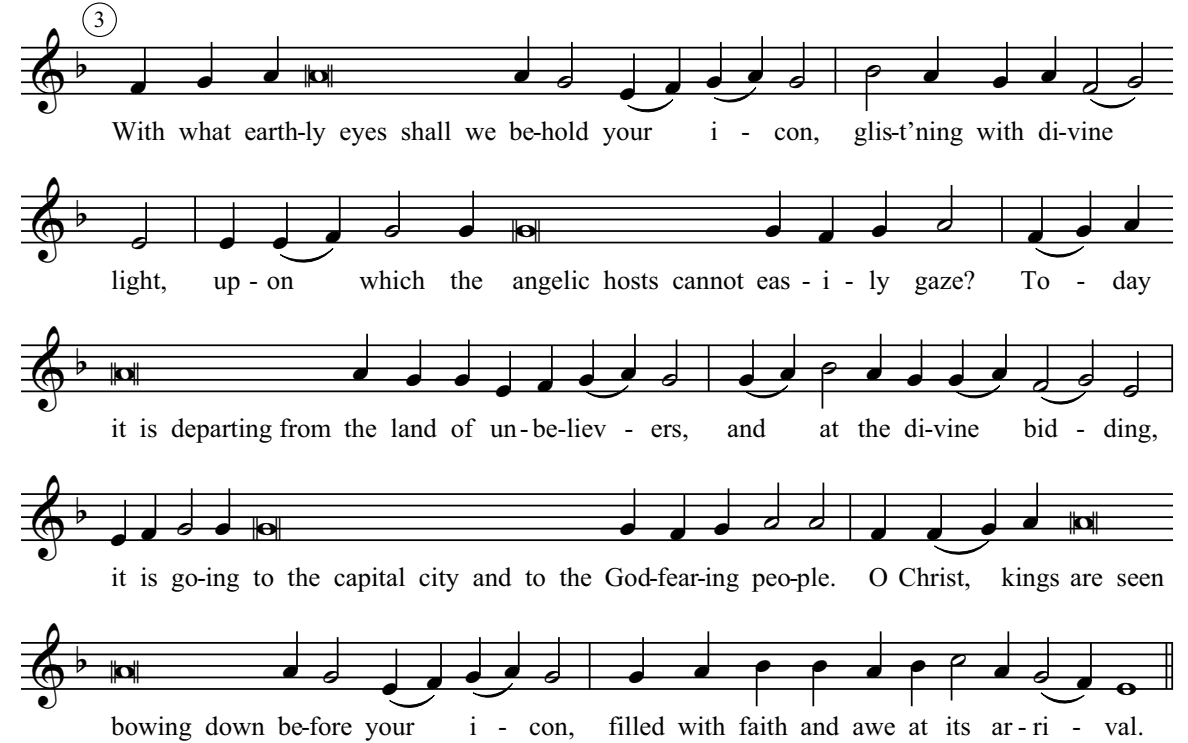
O The-otokos, Christ your Son and our God, con - firmed his two natures because



To - geth - er with them, ask for peace and great mer - cy for us and for  
the souls of the just.

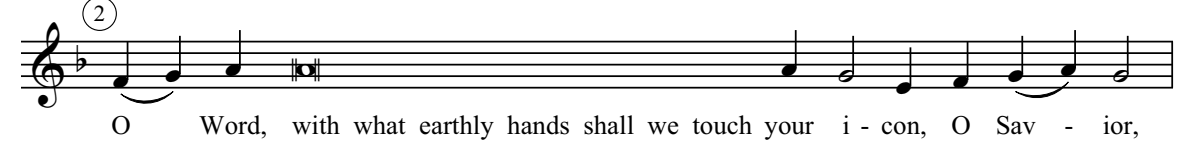
**Cantor:** Because with the Lord there is mercy and fullness of redemption,  
(on 3) Israel indeed he will redeem from all its iniquity.

**Stichera of the Icon - Tone 2 samohlasen**



With what earth-ly eyes shall we be-hold your i - con, glis-t'ning with di-vine  
light, up - on which the angelic hosts cannot eas - i - ly gaze? To - day  
it is departing from the land of un-be-liev - ers, and at the di-vine bid - ding,  
it is go-ing to the capital city and to the God-fear-ing peo-ple. O Christ, kings are seen  
bowing down be-fore your i - con, filled with faith and awe at its ar-ri - val.

**Cantor:** Praise the Lord all you nations; **Psalm 116**  
(on 2) acclaim him all you peoples.



O Word, with what earthly hands shall we touch your i - con, O Sav - ior,

the im-age of our sinless God and Lord be-yond all reach; for our sins  
 have made us de-filed and im-pure. The Cher-ubim cover their eyes and  
 trem-ble; the Ser-a-phem dare not gaze up-on your glo-ry; cre-a-tion  
 serves You in fear. Do not con-demn us even though we are un-wor-thy, O Christ,  
 for we kiss your awe-some im-age in faith.

**Cantor:** Strong is the love of the Lord for us;  
*(on 1)* he is faithful forever.

<sup>①</sup>  
 The di-vine feast of the Master takes place a-gain to-day. He comes from on high  
 to vis-it us publicly through his pre-cious i-con. He who dwells on high a-mong  
 the Cher-u-bim is now seen in the i-con like un-to Him.  
 It is drawn ac-cord-ing to his like-ness by the most ex-qui-site hand of the Fa-ther.

Bow-ing be-fore it in faith and in love, we are sanc-ti-fied.

**Cantor:** *(Tone 8)* Glory...

**Doxastikon of the Icon - Tone 8 samohlasen**

O Mas-ter and Lov-er of us all, your cre-a-tion has been blessed for  
 generations of gen-er-a-tions through the great depth of your prov-i-dence.  
 You sent to Abgar the icon of your most ven-er-a-ble face which had been  
 fash-ioned by You who are in-vis-ible to the Cherubim in your di-vin-i-ty.  
 May we who gaze upon the icon be in-flamed with your love; for You be-came  
 in-car-nate, suf-fered the pas-sion willing-ly for our sake,  
 and poured out great mer-cy up-on us.