

Irmos:

Tone 1 samopodoben

The lim - its of na - ture are o - ver - come in you, O pure
 Vir - gin, for birth - giv - ing re - mains vir - gin - al, and death
 is the pre - lude to life: a vir - gin af - ter child -
 bear - ing and a - live af - ter death! You ev - er save
 your in - her - i - tance, O The - o - to - kos.

Communion Hymn (Psalm 115:4):

F

I shall take the chal - ice of sal - va - tion and call up - on
 the name of the Lord. Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Vigil Divine Liturgy, August 15*

THE DORMITION OF THE THEOTOKOS AND EVER-VIRGIN MARY

Tradition relates that the Mother of God died in Jerusalem, after a visit with all of Christ's apostles. They carried her coffin to the Garden of Gethsemane where it was placed into a tomb. The apostle Thomas came late, and asked that the tomb might be opened so that he could reverence her body. When opened, the tomb was found empty except for the winding sheet.

Supplement for The Divine Liturgies of our holy fathers John Chrysostom and Basil the Great, 2006

The Vigil Divine Liturgy begins on page 104 in the Divine Liturgies book. The beginning verses of the Lamp-lighting Psalms ("O Lord, I have cried") are sung in Tone 1 (page 123). At the Psalm verse "on 3" toward the bottom of page 116, continue as follows:

Cantor ^(on 3)

Be - cause with the Lord there is mercy and fullness of redemp - tion,
 Is - ra - el indeed he will re - deem from all its in - i - qui - ty.

Stichera of the Dormition - Tone 1 samopodoben "O divnoje čudo"

O what a won - - - der! The Source of Life It - self
 is placed in a tomb; the grave be - comes a lad - der to
 heav - en. Re - joice, Geth - se - ma - ne, ho - ly cham - ber

of the The - o - to - kos. As for us, O faith - ful,
 let us cry out with Ga - bri - el, the prince of an - gels: Re - joice,
 O wo - man full of grace, the Lord is with you! the Lord, who
 be - cause of you be - stows great mer - cy on our souls.

Cantor (on 2)

Praise the Lord, all you na - tions, ac - claim him all you peo - ples!

②

O La - dy, mar - v'lous are your mys - ter - ies. You have be - come
 the throne of the Most High, and to - day are tak - en from earth to
 heav - en. Your glo - ry shines forth with the ra - diance of di - vine grace
 and sur - pass - es ev - 'ry oth - er splen - - - - - dor.

Prokeimenon of the Dormition - Tone 3 (Luke 1:46-48):

My soul proclaims the greatness of the Lord and my spir - it re - joic - es
 in God my Sav - - - - ior.

Verse: For he has looked with favor on the humility of his servant;
 from this day forward, all generations will call me blessed.

Alleluia - Tone 8 (Psalm 131:8,11):

Al - le - lu - ia! Al - le - lu - - - ia! Al - - - le - lu - ia!

Verse: Go up, Lord, to your rest, you and your holy ark.

Verse: The Lord swore a true oath to David; he will not go back on his word.

Instead of "It is truly proper . . .":

Magnification:

The an - gels were struck with a - maze - ment be - hold - ing the dor - mi - tion
 of the Most Pure; see - ing how the Vir - gin was tak - en up from
 earth to heav - - - en.

do not cease to in - ter - cede with him that he may guard and save your people
 from ev - 'ry trou - ble; for you are our in - ter - ces - sor. To you we
 sing a hymn of glo - ry with loud and joyful voic - es
 now and for ev - - - er.

As the doxastikon is sung, the clergy enter the Holy Place with the gospel book and censer.

The service continues on page 117 with the singing of the Hymn of the Evening, "O Joyful Light".

The prokeimenon of the day of the week is sung (pages 120-121)

Then the following Old Testament readings are chanted. One reading may be chosen if desired.

Readings: Genesis 28: 10-17 (EOT 304-305)
 Ezekiel 43:27 through 44:4
 Proverbs 9: 1-11

*After the Small Litany (page 122), the Divine Liturgy continues with the Thrice-Holy Hymn ("Holy God") on page 27 of the **Divine Liturgies** book.*

Rise up to the heav - ens, all you vir - gins, to - geth - er with the
 Moth - er of the King, and cry out: Re - joice,
 O wo - man full of grace, the Lord is with you! the Lord, who
 be - cause of you be - stows great mer - cy on our souls.

Cantor *(on 1)*

Strong is the love of the Lord for us; he is faith - ful for - ev - er.

Be - hold, all the heav'n - ly hosts: the Do - min - ions,
 the Thrones and Prin - ci - pal - i - ties, the Vir - tues, Pow - ers, Cher - u - bim,
 and Ser - a - phim, sing a hymn of glo - ry to your Dor - mi - tion.
 The en - tire hu - man race re - joic - es at your glo - ry; and kings sing

out to you, to - geth - er with the An - - - gels and
 Arch - an - - - gels: Re - joice, O wo - man full of grace,
 the Lord is with you! the Lord, who be - cause of you be - stows
 great mer - cy on our souls.

Cantor

Glo - ry to the Fa - ther, and to the Son, and to the Holy Spir - it, now and ev - er
 and for - ev - er. A - - - men.

Doxastikon of the Dormition - Tone 1 samohlasen

The ho - ly apostles were taken up from ev'ry cor - ner of the world and car - ried
 up - on clouds by the com - mand of God. They gath - ered around your pure bod - y,
 O Source of Life, and kissed it with rev - 'rence. As for the most sub - lime

pow - ers of heav - en, they came with their own lead - er to es - cort
 and to pay their last respects to the most honor - a - ble bod - y that had con - tained
 Life it - self. Filled with awe, they marched together with the apostles in si - lent
 maj - es - ty, pro - fess - ing to the princes of heaven in a hushed voice: Lift up
 your gates and receive with be - com - ing maj - es - ty, the Moth - er of the Light
 that nev - er fades, be - cause, through her, sal - vation was made possible for our
 hu - man race. She is the One up - on whom no one may gaze, and to whom
 no one is able to render suf - fi - cient glo - ry, for the spe - cial honor that made
 her sublime is beyond un - der - stand - ing. There - fore, O most pure
 The - o - to - kos, for - ev - er alive with your Son, the Source of Life,