

THE BURIAL SERVICE OF PRAISE
IN HONOR OF
THE DORMITION OF THE THEOTOKOS
AND EVER-VIRGIN MARY



THE BURIAL SERVICE OF PRAISE
IN HONOR OF
THE DORMITION OF THE THEOTOKOS
AND EVER-VIRGIN MARY

The people stand.

Deacon: In the name of the Lord,
Father, give the blessing.

While making the sign of the cross with the censer, the priest says:

Priest: Glory to the holy, consubstantial,
life-creating and undivided Trinity,
+ always, now and ever and forever.

Response: Amen.

The Service begins with Vespers.

Call to Worship

each time with a bow:

Come, let us worship our King and God.

Come, let us worship Christ, our King and God.

Come, let us worship and bow before the only Lord Jesus Christ,
the King and our God.

While the faithful sing Psalm 103 (or the selected verses below), the priest quietly says the Prayers of Light before the holy doors. The deacon enters the altar.

Psalm 103



1. Bless the Lord, O my soul! Lord my God, how great you are,



2. clothed in maj-es-ty and glo - - - ry, wrapped in light as in a robe.



3. You stretch out the heav-ens like a tent. A-bove the rains you build your



dwell - ing. 4. You make the clouds your char - - - i - ot, you walk on



the wings of the wind; 5. you make your an-gels spir - - - its



and your min - is - ters a flam - ing fire. 6. You found-ed the earth



on its base, to stand firm from age to age. 7. You make the grass grow for



the cat - - - tle and the plants to serve man's needs, 8. that he may



bring forth bread from the earth and wine to cheer man's heart;

9. oil, to make his face shine and bread to strength - en
man's heart. 10. I will sing to the Lord all my life, make mu - sic
to my God while I live. 11. You made the moon to mark the months;
the sun knows the time for its set - ting. 12. How man - y are your
works, O Lord! In wis - dom you have made them all. 13. Glo - ry to
the Fa - ther, and to the Son, and to the Ho - ly Spir - it,
14. now and ev - - - er and for - ev - er. A - men.

Three times, each with a reverence

Al - - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Glo - ry to you, O God!

Toward the end of Psalm 103, the deacon leaves the altar by the northern door and bows to the priest. The priest returns to the altar and stands before the holy table. The deacon stands at the ambon, and intones the Litany before the closed holy doors.

If there is no deacon, the priest intones the Litany before the closed holy doors.

Litany of Peace

Deacon: In peace, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: For peace from on high and for the salvation of our souls, let us pray to the Lord.

Response: Lord, have mercy.

The deacon continues with the following petitions and the same response is given to each.

If no priest is present, the people do not sing the Litany of Peace. Instead, they sing:

Lord, have mercy. *(twelve times)*

Glory to the Father, and to the Son,
and to the Holy Spirit,
now and ever and forever.
Amen.

For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord. **R.**

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord. **R.**

For our holy father *(Name)*, pope of Rome, let us pray to the Lord. **R.**

For our most reverend metropolitan *(Name)*, for our God-loving bishop *(Name)*, for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. **R.**

For our government and for all in the service of our country, let us pray to the Lord. **R.**

For this city, [*or*: For this holy monastery], for every city, community, and for the faithful living in them, let us pray to the Lord. **R.**

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord. **R.**

For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord. **R.**

That we be delivered from all affliction, wrath, and need, let us pray to the Lord. **R.**

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. **R.**

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

Priest: For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship now and ever and forever.

Response: Amen

The deacon bows, enters the altar through the southern door, and stands at the priest's right. If there is no deacon, the priest now enters the altar through the southern door.

Kathisma

The Kathisma is omitted and Vespers continues with the Lamp-Lighting Psalms

The Lamp-Lighting Psalms

The deacon (or priest) incenses the whole church. The lamps & candles are lit.

The cantor sings the psalm verses and the faithful respond with the stichera.

In the tone of the first sticheron (Tone 3): **Psalm 140**

O Lord, I have cried to you, hear me. Hear me, O Lord!

O Lord, I have cried to you, hear me; re-ceive the voice of my pray'r when I

call up - on you. Hear me, O Lord! Let my pray'r

as - cend to you like in - cense, and the lift - ing up of my hands like an

eve - ning sac - ri - fice. Hear me, O Lord!

The remaining verses are omitted until:

Cantor (Tone 3):

(on 2)

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

By your cross, O Christ our Sav - ior, the pow'r of Death has been
 van - - - quished and the deceit of the dev-il has been de - stroyed. The
 hu - man race, saved by faith, of - fers you a hymn for - ev - er.

Cantor (*Tone 1*):

(on I)

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

Tone 1 samohlasen

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, Gethsemane, holy chamber of the
 The - o - to - kos. As for us, O faith - ful, let us cry out with Gabriel, 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 (*Tone 1*):

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.

The musical notation is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter and eighth notes, with a final cadence marked by a double bar line and repeat dots. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes.

Theotokion - *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

The musical notation is written on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter and eighth notes, with a final cadence marked by a double bar line and repeat dots. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes.

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,

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.

The Little Entrance

Toward the end of the Lamp-lighting Psalms, the celebrant vests in the phelonion. When the "Glory..." is sung above, the deacon opens the holy doors and receives the censer from the server. The celebrant blesses the incense. The Little Entrance is then made with the censer. They pass to the right and back of the holy table and leave the sanctuary through the northern door.

If no priest is present, there is no incense and no entrance and the prayers below are omitted.

At the holy doors, the deacon stands at the celebrant's right. Facing north, he says to the celebrant:

Deacon: Let us pray to the Lord.

The celebrant says quietly:

Celebrant: Good and loving King, who have blessed all things, we fervently implore you with contrite heart and humble spirit to bless our comings and goings. For your coming and going, and your dwelling among us are blessed, O Christ our true God, always, now and ever and forever. Amen.

When the prayer is concluded, the deacon, holding his orarion with three fingers of his right hand and pointing to the east, quietly says to the celebrant:

Deacon: Reverend Father, bless the holy entrance.

The celebrant, blessing, quietly says:

Celebrant: + Blessed is the entrance into your holy of holies, always, now and ever and forever.

At the conclusion of the stichera, the deacon faces the holy table, and, lifting the censer a little and making the sign of the cross with it, intones:

Deacon: Wisdom! Be attentive!

If no priest is present, the deacon's exclamation is omitted.

As the faithful sing "O Joyful Light" the deacon bows, incenses the holy doors, and enters the sanctuary, and the celebrant follows him. The deacon then incenses the holy table on all four sides and then the faithful. After returning to the sanctuary, he incenses the front of the holy table and the celebrant. Meanwhile, the faithful chant:

The Hymn of the Evening

O Joy - ful Light of the ho - ly glo - ry of the Fa - ther Im - mor - tal,
the hea - ven - ly, ho - ly, bles - sed One, O Je - sus Christ: Now that we have
reached the set - ting of the sun, and see the eve - ning light, we sing to God,
Fa - ther, Son, and Ho - ly Spir - it. It is fit - ting at all times to raise
a song of praise in meas - ured mel - o - dy to you, O Son of God, the
Giv - er of Life. There - fore, the u - ni - verse sings your glo - ry.

The Evening Prokeimenon

The deacon comes to the holy doors and the priest to the high place.

Deacon: Let us be attentive!

Priest: + Peace be to all!

Deacon: Wisdom! Be attentive!

If no priest is present, these exclamations are omitted.

The faithful sing the Prokeimenon

The deacon, (or priest, if there is no deacon), chants the verse or verses.

If no priest is present, the leader chants the verse or verses.

On Saturday evening from Psalm 92 in Tone 6 samopodoben



Deacon: Robed is the Lord and girt about with strength.

Deacon: The world he made firm, not to be moved.

Deacon: Holiness is fitting to your house, O Lord,
until the end of time.

The deacon closes the holy doors.

Readings

The deacon remains at the holy doors. The priest sits in his place. The deacon, facing the faithful, intones:

Deacon: Wisdom!

The reader announces the title of the Reading.

Deacon: Let us be attentive!

The reader chants Ezekiel 43:27 through 44:4.

When the reading is finished, the celebrant blesses the reader(s):

Celebrant: + Peace be to you, reader(s).

The celebrant returns to the holy table.

If no priest is present, these exclamations are omitted. The reader announces the title of the reading and chants the reading.

The deacon (or priest, if there is no deacon) leaves the altar through the northern door and returns to his customary place at the ambon to intone the litany.

Litany of Fervent Supplication

Deacon: Let us all say with our whole soul and with our whole mind, let us say:

Response: Lord, have mercy.

Deacon: O Lord almighty, God of our fathers, we pray you, hear and have mercy.

Response: Lord, have mercy.

Deacon: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

The deacon continues with the following petitions and the same response is given to each.

Again we pray for our holy father *(Name)*, pope of Rome, and for our most reverend metropolitan *(Name)*, for our God-loving bishop *(Name)*, for those who serve and have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ. **R.**

Again we pray for our government and for all in the service of our country. **R.**

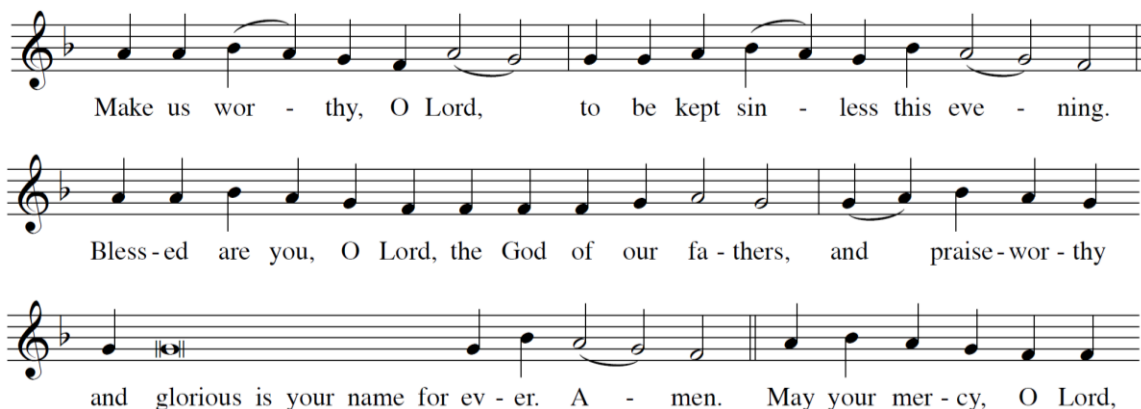
Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith. **R.**

Priest: For you are a merciful and loving God and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

The deacon stands in front of the icon of Christ while the faithful sing:

Hymn of Glorification



Make us wor - thy, O Lord, to be kept sin - less this eve - ning.

Bless - ed are you, O Lord, the God of our fa - thers, and praise - wor - thy

and glorious is your name for ev - er. A - men. May your mer - cy, O Lord,

be up-on us who have placed our hope in you. Bless-ed are you O
 Lord; teach me your com-mand - ments. Bless-ed are you, O Mas-ter;
 make me un-der-stand your com-mand - ments. Bless-ed are you, O Ho-ly One;
 en - light-en me with your com-mand - ments. O Lord, your mer-cy is for-ev-er;
 de - spise not the work of your hands. To you is due praise; to you
 is due a hymn; to you is glo - ry due, Father, Son, and Ho - ly Spir - it,
 now and ev - er and for - ev - er. A - - men.

The deacon moves back to his customary place to intone the litany.

Litany of Supplication

Deacon: Let us complete our evening prayer to the Lord.

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy.

Deacon: That this whole evening be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response: Grant this, O Lord. *The same response is given to each following petition.*

For an angel of peace, a faithful guide and guardian of our souls and bodies, let us beseech the Lord. **R.**

For the pardon and remission of our sins and offenses, let us beseech the Lord. **R.**

For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord. **R.**

That we may spend the rest of our life in peace and repentance, let us beseech the Lord. **R.**

For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgment seat of Christ, let us beseech the Lord. **R.**

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the Saints, let us commit ourselves and one another, and our whole life to Christ our God.

Response: To you, O Lord

Priest: For you, O God, are good and love us all, and we glorify you, Father, Son and Holy Spirit, now and ever and forever.

Response: Amen.

Prayer over Bowed Heads

The celebrant turns to bless the faithful, intoning:

Priest: + Peace be to all!

Response: And to your spirit.

Deacon: Bow your heads to the Lord!

Response: To you, O Lord.

If no priest is present, these exclamations and the following prayer over bowed heads are omitted.

Priest: Lord our God, you bowed the heavens and came down for the salvation of the human race. Look upon your servants and upon your inheritance, for they have bowed their heads and bent their necks to you, the awesome Judge who love us all. They do not expect human help, but await your mercy and long for your salvation. Protect them at all times, this evening and tonight, from every enemy, from all the devil's assaults, from vain thoughts and evil imaginings. May the might of your kingdom be blessed and glorified, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen

The deacon enters the altar through the southern door.

Litija

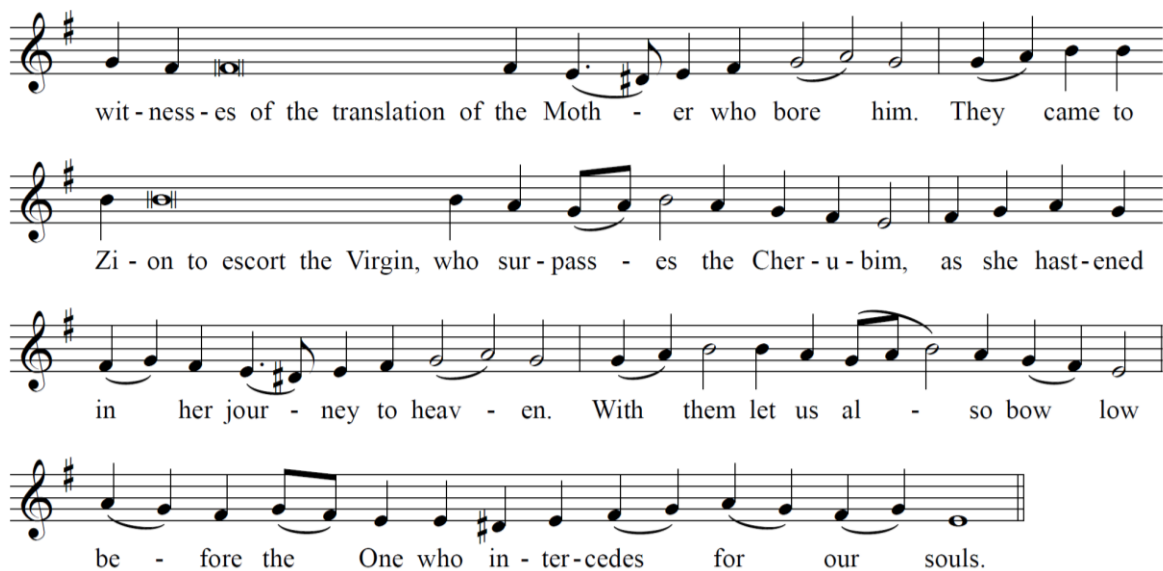
Vespers continues with the singing of the Litija stichera.

*The deacon opens the holy doors. The celebrant takes the hand cross, and the deacon the censer. (If no deacon is present, a server may take the censer). Both **process** around the Holy Table, then through the holy doors, and **through the center of the Church to the narthex, followed by the people**. Concelebrating priests join in this procession, each vested in epitrachilion and phelonion.*

Tone 1 Bolhar

①

Be-cause the dis-ci-ples had been both the eye-wit-ness-es and serv - ants of
the Word, it was al - so fitting that they should wit-ness the fi - nal mys-ter-y,
the Dor-mi-tion of his moth-er ac-cord - ing to the flesh. They not on - ly saw
the Ascension of the Sav-ior from earth to heav - en, but they al - so were



wit - ness - es of the translation of the Moth - er who bore him. They came to

Zi - on to escort the Virgin, who sur - pass - es the Cher - u - bim, as she hast - ened

in her jour - ney to heav - en. With them let us al - so bow low

be - fore the One who in - ter - cedes for our souls.

Having received the blessing from the celebrant, the deacon incenses the icons in the narthex, the priest(s), and the faithful in the narthex. After the stichera, the deacon intones the Litany of the Litija.

Litany of the Litija

Deacon: Save your people, O God, and bless your inheritance. Watch over your world in mercy and compassion. Exalt the strength of true Christians and send down upon us your abundant mercies. Through the prayers of our all-pure Lady, the Theotokos and ever-virgin Mary; and of all the saints; we beseech you, all-merciful Lord, hear the prayers of us sinners and have mercy on us.

Response: Lord, have mercy (*12 times*)

Deacon: Again we pray for our Holy Father (Name), pope of Rome, for his health and salvation, and that the Lord God may hasten and assist him in everything; O Lord, hear and have mercy.

Response: Lord, have mercy (*12 times*)

Deacon: Again we pray for our most reverend metropolitan (Name), for our God-loving bishop (Name); for our spiritual fathers and for all our brothers and sisters in Christ, and for every Christian soul that is troubled and afflicted

and in need of God's mercy and help; for the protection of this city and those who dwell here; for the peace and serenity of the whole world, for the stability of the holy Churches of God; for the salvation and assistance of our fathers and brothers and sisters who labor and serve with diligence and fear of God; for those who are absent and for those who are traveling; for the healing of those who are confined by illness; for the repose, blessed memory, and remission and forgiveness of sins of all our true-believing fathers and brothers and sisters who have gone before us; and for all our brothers and sisters who are present at these services; and for all who have served and now serve in this holy church, let us say:

Response: Lord, have mercy (*12 times*)

Priest: Hear us, O God our Savior, hope of the ends of the earth and of those far off at sea, and be merciful to us, O merciful Master, on account of our sins, and have mercy on us. For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen

Priest: Peace ☩ be to all!

Response: And to your spirit.

Deacon: Bow your heads to the Lord!

Response: To you, O Lord.

Priest: All-merciful Master, Lord Jesus Christ our God, make our prayer acceptable: through the prayers of all the saints; grant us remission of our faults; shelter us under the shadow of your wings; drive far from us every enemy and adversary and make our life peaceful. Lord, have mercy on us and on your world and save our souls, for you are good and you love us all.

Response: Amen

Aposticha (Tone 3)

All enter the nave as they sing the Aposticha and the clergy stand at the tetrapod, where the loaves, wheat, wine, and oil have been prepared.

O God, al-though in your divine nature you are un - change - a - ble, yet in your
hu - man nature you underwent change by suf - fring in the flesh. All cre - a - tion
was pros - trate with fear when it saw you hang - ing on the Cross,
and it groaned in sorrow as it sang the praises of your long - suf - fer - ing.
But you descended into Hades and on the third day a - rose, grant - ing life and great
mer - cy to the world.

The musical score is written on six staves in G minor (one flat) and 4/4 time. It features a variety of note values including quarter, eighth, and half notes, as well as rests. The lyrics are aligned with the notes, with hyphens indicating syllables that span across multiple notes. The score concludes with a double bar line.

Cantor (Tone 4):

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

The musical score is written on two staves in G minor (one flat) and 4/4 time. It consists of a single melodic line with lyrics underneath. The notes are primarily quarter and eighth notes. The score ends with a double bar line.

Theotokion



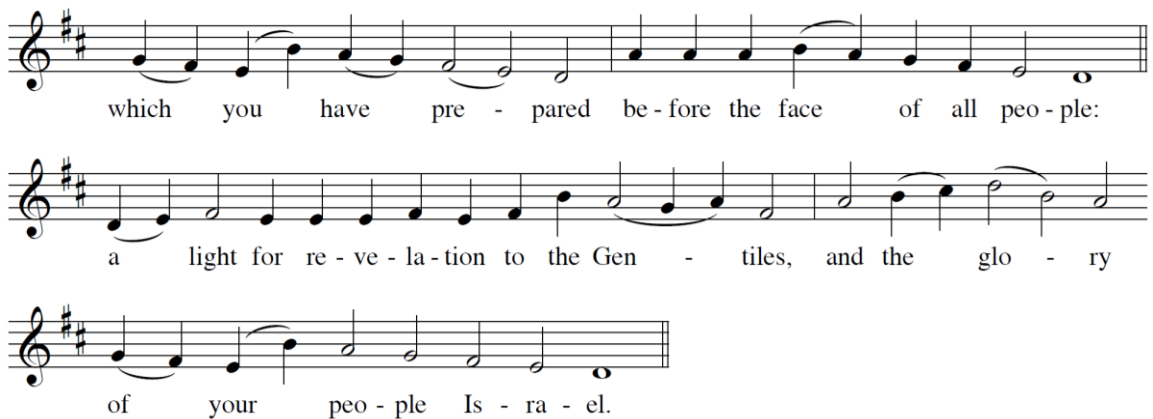
O virgin The-o - to - kos, at the time you were carried up to the One born of
you, in a manner beyond un - der - stand - ing, James and Pe - ter were pres - ent;
James, the broth - er of the Lord and first bish - op, and Peter, the
honorable head of the a - pos - tles and prince of the - o - lo - gians.
The whole col - lege of the apos - tles was al - so there, all in one accord
pro-claim-ing things di - vine, and prais - ing the astound-ing mys - t'ry of Christ,
and with joy, O most glorious one, prepar-ing your bod - - - y,
source of life and the tem-ple of God. The most ho - ly an - gel - ic pow'rs
were rapt in wonder at the sight of this mir - a - - cle, and they said to

one an-oth-er: Lift up your gates to receive the Mother of the Creator of
 heav-en and earth. Come, let us sing hymns to her noble and ho-ly bod-y
 that has contained the invis-i-ble Lord. There-fore, we al-so cel-e-brate
 your feast; and, O wom-an worthy of all praise, we cry out: O glorious
 Lady, exalt the Chris-tian peo-ples and in-ter-cede with Christ God that
 he may save our souls.

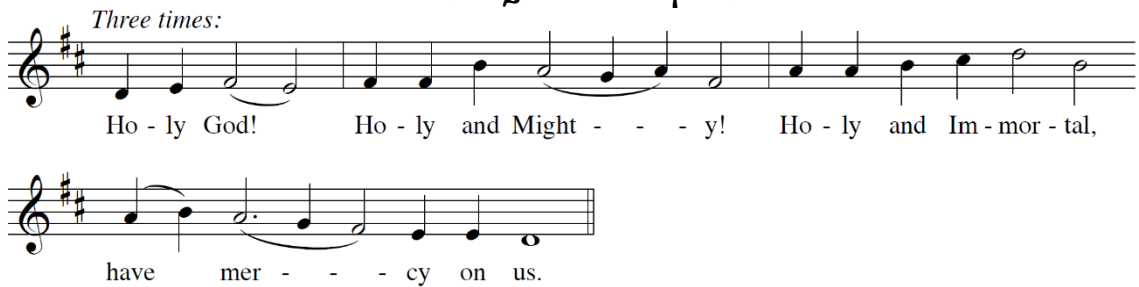
Immediately after the Apostichera, the faithful sing:

The Prayer of the Holy Prophet Simeon the Godbearer

Now you may dis-miss your serv-ant, O Lord,
 in peace, ac-cord-ing to your word; for
 my eyes have seen your sal-va-tion



Trisagion Prayers



Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

Most Holy Trinity, have mercy on us;

Lord, cleanse us of our sins;

Master, forgive our transgressions;

 Holy One, come to us and heal our infirmities for your name's sake.

Lord, have mercy. Lord, have mercy.

 Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. Amen.

Our Father, who art in heaven, hallowed be thy name.
 Thy kingdom come, thy will be done on earth as it is in heaven.
 Give us this day our daily bread,
 and forgive us our trespasses
 as we forgive those who trespass against us,
 and lead us not into temptation,
 but deliver us from evil

Priest: For thine is the kingdom and the power and the glory, Father, Son, and
 Holy Spirit, now and ever and forever

Response: Amen.

Troparia

*The Troparion is sung once by the priest alone, then **twice by the faithful**.*

*The deacon (or the priest, if no deacon is present) censes the Litija tray upon tetrapod three times,
 once at each Troparion. He then gives the censer to the server.*

Troparion - 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.

Festal Blessing

There is the festal blessing of bread, wheat, wine, and oil.

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

The celebrant takes one loaf and blesses the other four with it. Having returned the loaf, he then intones the prayer of blessing.

Priest: Lord Jesus Christ our God, you blessed the five loaves in the wilderness and fed the five thousand. Likewise bless these loaves, wheat, wine, and oil, and multiply them in this city and through your whole world. Sanctify your faithful who will partake of them, for you yourself bless and sanctify all things, O Christ our God, and we give glory to you with your eternal Father and your all-holy, good, and life-creating Spirit, now and ever and forever.

Response: Amen.

After the blessing, the celebrant and the deacon, who carries the tray of loaves, wheat, wine, and oil, enter the sanctuary, both enter the altar by way of the holy doors.

Priest: Blessed be the name of the Lord, now and forever.

Response:



Psalm 33 is omitted.

Priest: The blessing of the Lord be upon you through his grace and loving-kindness, always, now and ever and forever.

Response: Amen.

The deacon closes the holy doors & the Service continues with Matins.

Each time with a bow:

Glory to God in the highest,
And to people on earth, peace and *good* will. *(three times)*

O Lord, open my lips
And my mouth will declare *your* praise. *(twice)*

Hexapsalmos

The people remain standing.

The reader, holding a candle and standing in the middle of the church, chants the Hexapsalmos without melody. One of the six psalms may be chosen.

The priest and deacon return to the altar through the southern door. The priest goes out the northern door, and says the Prayers of Light of Matins in front of the Holy Doors, while the Hexapsalmos are read.

Psalm 3

How many are my foes, O Lord! How many are rising up against me! How many are saying about me: "There is no help for him in God." But you, Lord, are a shield about me, my glory, who lift up my head. I cry aloud to you, Lord. He answers from his holy mountain. I lie down to rest, and I sleep. I wake, for the Lord upholds me. I will not fear even thousands of people who are ranged on every side against me. Arise, Lord; save me, my God, you who strike my foes on the mouth, you who break the teeth of the wicked! O Lord of salvation, bless your people! *and again:* I lie down to rest, and I sleep. I wake, for the Lord upholds me.

Glory to the Father and to the Son and to the Holy Spirit:
now and ever and forever. Amen.

Alleluia! Alleluia! Alleluia!

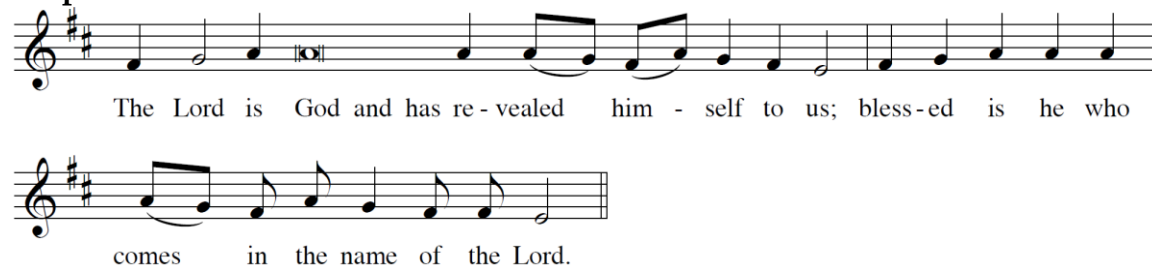
Glory to you, O God! *(three times, each with a bow)*

Toward the end of the Hexapsalmos, the deacon goes out the northern door and comes to the ambon. He and the priest bow to each other. The priest blesses the deacon and returns to the altar through the southern door. During the singing of "The Lord is God...", the celebrant bring the holy image of the Dormition and places it before the holy table and incenses it. The servers may distribute candles to the faithful

The Lord is God

Deacon: The Lord is God and has revealed himself to us;
blessed is he who comes in the name of the Lord.

Response:



Deacon: Give thanks to the Lord, for he is good;
for his love endures forever.

Response: *repeat "The Lord is God..."*

Deacon: They encircled me, compassed me about;
in the Lord's name I crushed them.

Response: *repeat "The Lord is God..."*

Deacon: I shall not die, I shall live
and recount the deeds of the Lord.

Response: *repeat "The Lord is God..."*

Deacon: The stone which the builders rejected has become the cornerstone.
This is the work of the Lord, a marvel in our eyes.

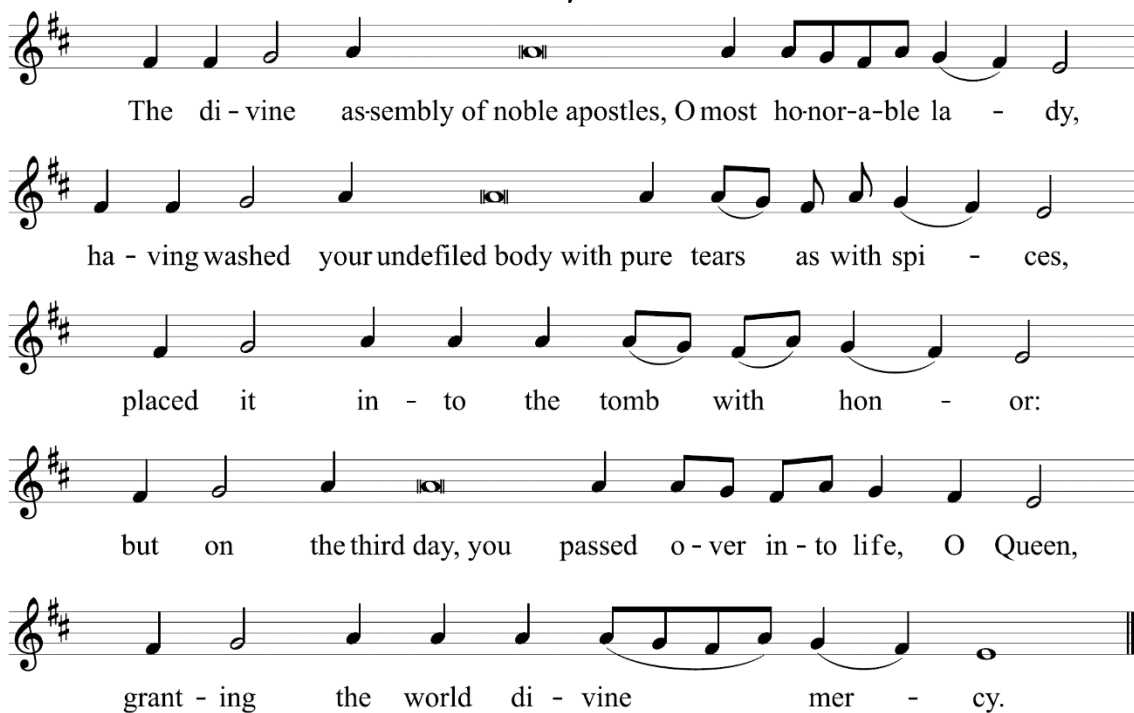
Response: *repeat "The Lord is God..."*

The deacon (or priest) returns to the altar through the southern door and opens the holy doors.

The procession now begins. The priests take up the holy image of the Dormition of the Theotokos, preceded the deacon who incenses and by the candle-bearers and other servers. The cross-bearer leads the procession, which passes to the right and back of the holy table, and leaves the altar through the northern door.

During the procession, the Troparion in Tone 2 is sung repeatedly by the faithful:

Troparia

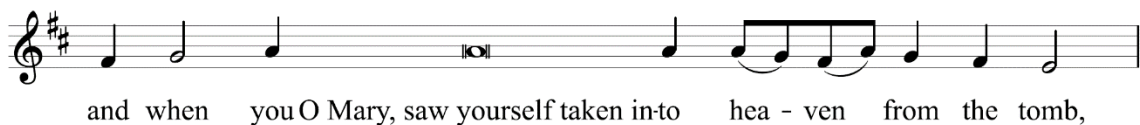


The di - vine assembly of noble apostles, O most ho-nor-a-ble la - dy,
ha - ving washed your undefiled body with pure tears as with spi - ces,
placed it in - to the tomb with hon - or:
but on the third day, you passed o - ver in - to life, O Queen,
grant - ing the world di - vine mer - cy.

The procession moves down the northern side of the church to the doors of the nave. The faithful join in the procession by following the clergy and the shroud. The procession goes outside and circles the church once or three times in a counter-clockwise direction, then enters the church and proceeds to the tomb.

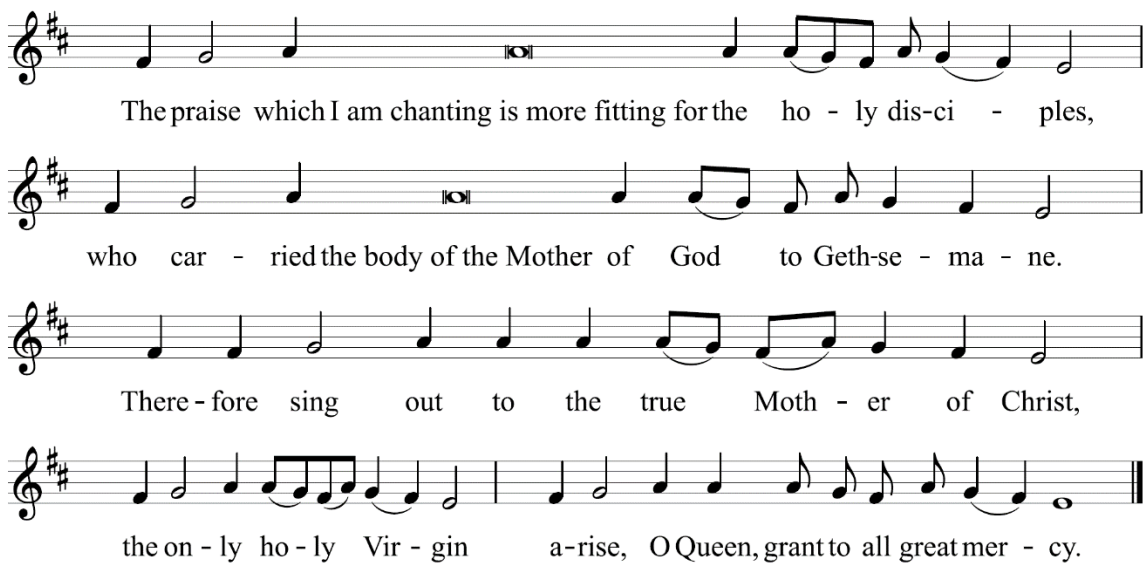
The priest places the shroud in the tomb, incenses it, and venerates it as the following troparia are sung in Tone 2.

Cantor (Tone 2):



Cantor (Tone 2):





The praise which I am chanting is more fitting for the ho - ly dis-ci - ples,
 who car - ried the body of the Mother of God to Geth-se - ma - ne.
 There - fore sing out to the true Moth - er of Christ,
 the on - ly ho - ly Vir - gin a-rise, O Queen, grant to all great mer - cy.

*The clergy, holding candles, gather before the tomb of the Theotokos for the Stations.
 Selected verses of Psalm 118 are followed by hymns of praise to the buried Theotokos.*

First Station

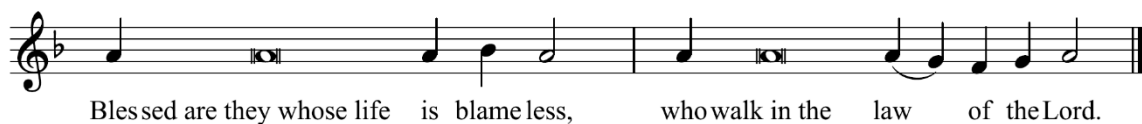
Priest: All people bless you, * O Virgin Theotokos*
 The Ever-blessed One, * Immaculate,* and the Mother of our God.

Response:



All peo - ple bless you, O Vir - gin The - o - to - kos,
 the Ev - er - bless - ed One, Im - ma - cu - late,
 and the Moth - er of our God.

Priest:



Blessed are they whose life is blame less, who walk in the law of the Lord.

Response:

You, O Christ Who are Life it - self, were laid in a tomb
and, like-wise now, the Mo-ther of Life is bur - ied: a won - drous sight
strange to both an - gels and mor - tals!

Priest:

Glory to the Father, and to the Son, and to the Ho-ly Spir - it.

Response:

We praise You, O Word, the God of all,
with the Fa-ther and Your Ho ly Spir-it, and we glo - ri - fy Your di vine Im - age!

Priest:

Now and ev - er, and for-ev - er. A - men!

Response:

All gen - er - a - tions bless you, Ev - er - Vir - gin, God - bear - er and Queen,
and we glo - ri - fy your ho - ly Dor - mi - tion!

The Small Litany

Deacon: Again and again in peace, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

Priest: For blessed is your name and glorified is your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and forever.

Response: Amen

Second Station

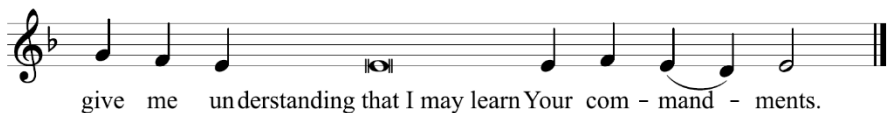
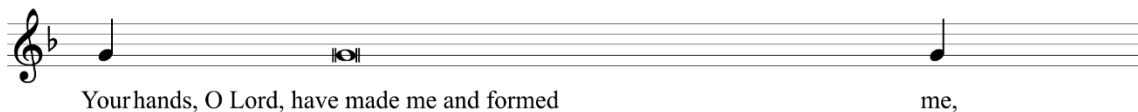
Priest: It is proper to glorify you, O Virgin Mother, higher in honor than the Cherubim, * and more glorious than the Seraphim.

Response:

The musical notation is written on three staves in G-clef (treble clef) with a key signature of one flat (B-flat). The melody is a simple, flowing line with eighth and quarter notes. The lyrics are written below the notes, with hyphens indicating syllables that span across notes. The first staff ends with a double bar line.

It is pro - per to glo - ri - fy you, O Vir - gin Mo - ther of God,
high - er in ho - nor than the Che - ru - bim
and more glo - ri - ous than the Ser - ra - phim.

Priest:



Response:



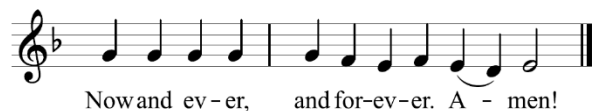
Priest:



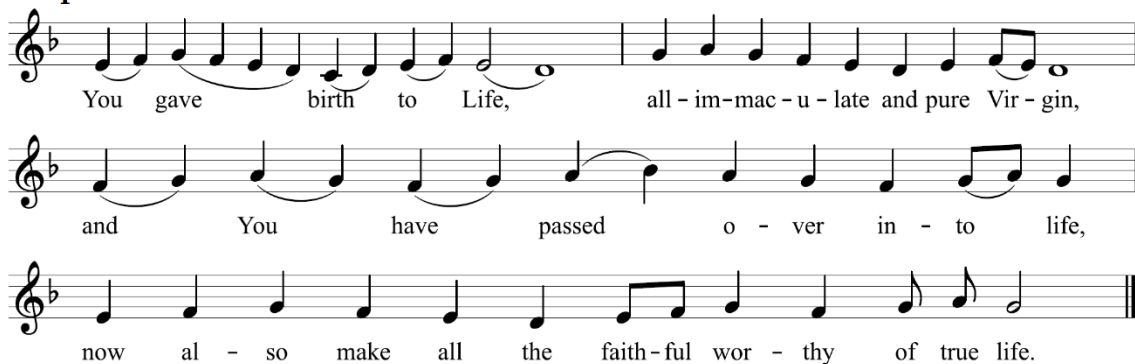
Response:



Priest:



Response:



The Small Litany

Deacon: Again and again in peace, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

Priest: For blessed is your all-holy name and glorified is your kingdom, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen

Third Station

Priest: All people sing hymns to you, * O Mother of God, * the only blessed one!

Response:

All peo - ple sing hymns to you, O Mo - ther of God,
the on - ly bless - ed one!

Priest:

Redeem me from man's oppressions, that I may keep Your pre - cepts.
Make Your face shine upon You servant, and teach me Your sta - tutes.

Response:

All gen - er - a - tions of - fer a song for your bur-i-al, O Vir - gin,
and all cre - a - tion sings to you of your de - par - ture!

Priest:

Glory to the Father, and to the Son, and to the Ho - ly Spir-it.

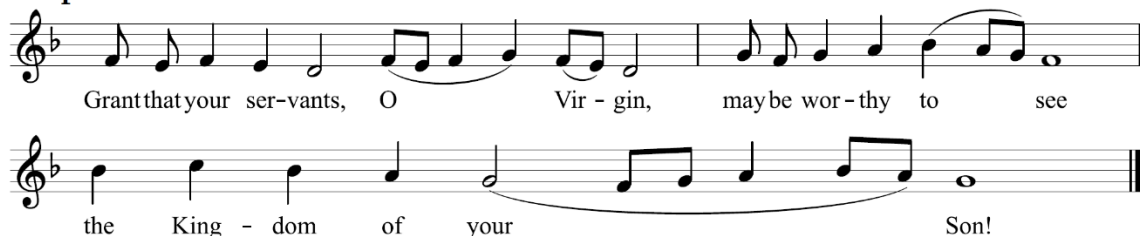
Response:

O Tri - ni - ty, my God: Fa-ther, Son, and Spir - it,
have mer - cy on the world!

Priest:



Response:



The Small Litany

Deacon: Again and again in peace, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To you, O Lord.

Priest: For you are our God, and to you we give glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Response: Amen

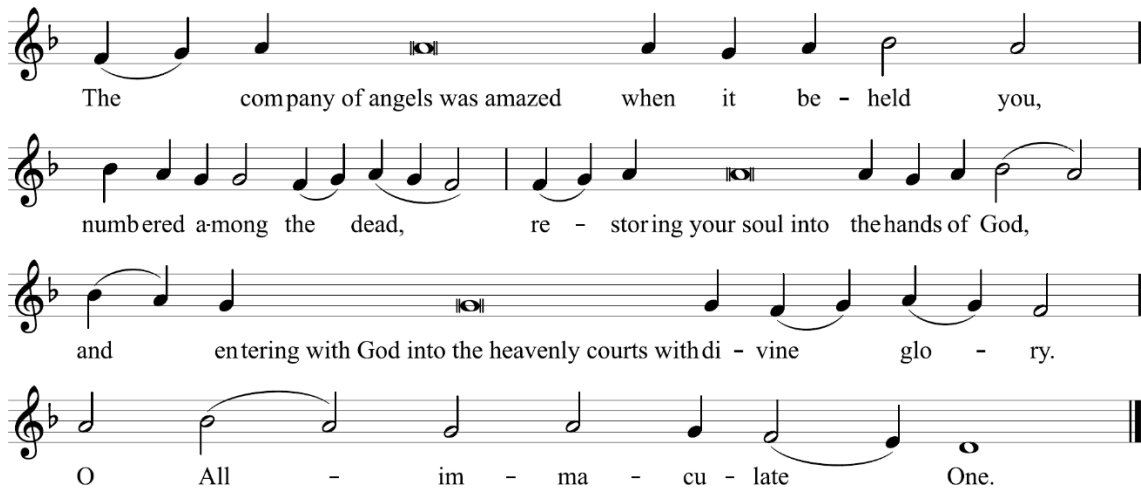
*The deacon opens the holy doors, **the people stand**, and the priest, vested in the phelonion, incenses the Holy Table, the icon screen, the church, and the people, preceded by the deacon carrying a lighted candle.*

STAND

Refrain:

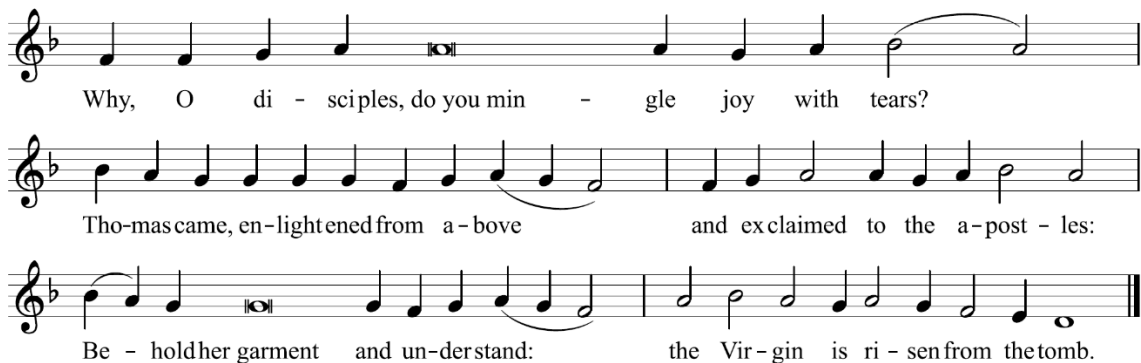


1.



Refrain

2.



Refrain

3.

The dis - ciple, O Queen, who doubted the resurrection of your Son,
 now as - sures others in faith about your ri - sing, say - ing:
 the time for lam-en - ta-tion is passed; weep not but announce
 the re - sur - rec - tion of the Vir - gin.

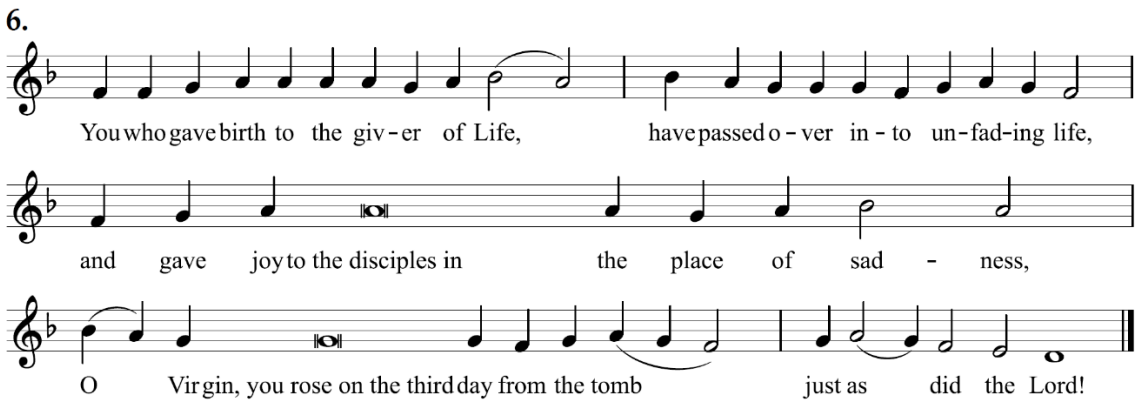
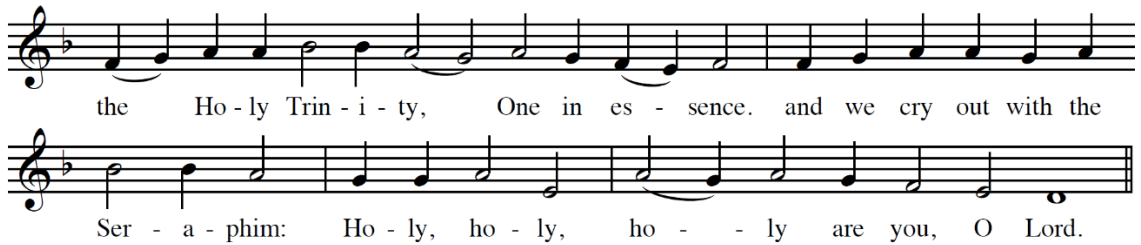
Refrain

4.

To the God bearing disciples gathered at your tomb lamenting O Vir - gin,
 Thom - as appeared say - ing: why do you number the living a-mong the dead?
 She is ri - sen, for she is the one who gave birth to God.
 Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.

⑤

We wor-ship the Fa - ther and his Son and his Ho - ly Spir - it,



And then, three times with a bow each time:



Prokeimenon

Deacon: Let us be attentive!

Priest: +Peace be to all!

Deacon: Wisdom! Be attentive!

*If no priest is present, these
exclamations and blessing are omitted*

(Tone 4)



Deacon: Listen, O daughter, and see and incline your ear.

After the verse, the Prokeimenon is repeated.

Preparation for the Gospel

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

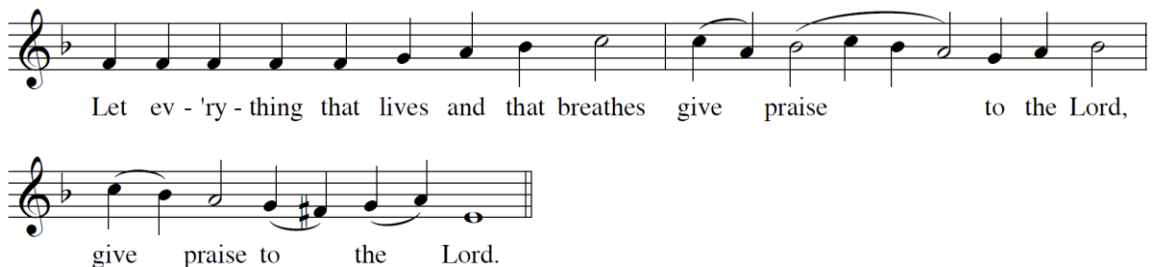
Priest: For you are holy, O our God, and you dwell in the holy place, and to you we give glory, +Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

The deacon incenses the holy gospel by incensing the holy table once on all four sides, then the faithful, and again the front of the holy table. Meanwhile, he chants:

Deacon: Let everything that lives and that breathes give praise to the Lord!

Response:



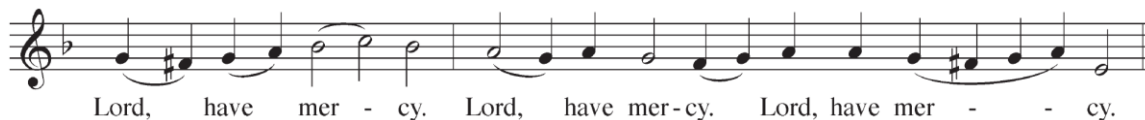
Deacon: Praise God in his holy place; praise him in his mighty heavens.

Response: *"Let everything that lives..."*

Deacon: That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord, our God.

If no priest is present, this petition and its response are omitted.

Response:



Deacon: Wisdom! Let us stand and listen to the Holy Gospel.

If no priest is present, this exclamation, blessing, and its response are omitted.

Priest: Peace + be to all!



Priest: A reading of the Holy Gospel
or **Leader:** according to the holy apostle and evangelist Luke.

If no priest is present, the leader says this in the nave facing east or facing the icon corner.

Response:



Deacon: Let us be attentive!

If no priest is present, this exclamation is omitted.

If a priest is present, he always reads the Gospel, even when a deacon is present.

If no priest is present, the leader reads the Gospel in a normal speaking voice

After the Gospel:

Response:



After reading the Gospel, the priest (or leader, if no priest is present) closes the Gospel Book, kisses it, and takes it to the center of the church to set upon the tetrapod. The Gospel Book remains on the tetrapod until the Great Doxology.

If no priest is present, the Gospel Book remains on the tetrapod for the rest of Matins.

The Hymn of the Resurrection

This is chanted on Sundays; it is omitted if a feast of the Lord falls on Sunday.

The deacon remains before the holy doors until the conclusion of this hymn.

reverence

Hav - ing beheld the Res-ur - rec - tion of Christ, let us bow to the holy Lord Je - sus

reverence

who a - lone is sin - less. We bow to your Cross, O Christ,

and we praise and glorify your holy Res-ur - rec - tion. For you a - lone

are our God, and we know no oth - er. We call you by name.

reverence
Come all you faith - ful, let us bow to the holy Res-ur - rec - tion of Christ,

for behold, through the Cross, joy has come to the whole world. Al - ways

bless - ing the Lord, let us praise his Res - ur - rec - tion. By enduring the

Cross for us, he de stroyed Death by death.

The deacon enters the altar through the holy doors

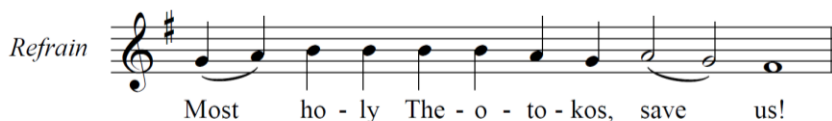
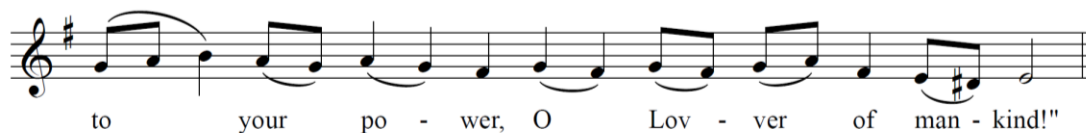
The Canon

*The faithful **come forward** to venerate the Gospel Book on the tetrapod and the shroud of the Theotokos in the tomb. The priest anoints them with holy oil and gives them the blessed bread. After all have come forward, the Holy Doors are closed, the priest removes the phelonion and goes to the presbyteral chair.*

Ode 4

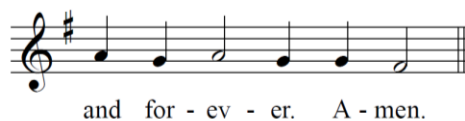
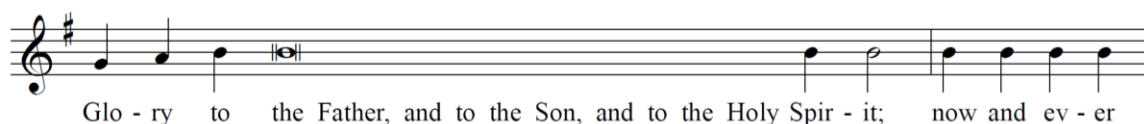
Irmos - Tone 1

The say - ings and rid - dles of the Pro - phets fore - sha-dowed your
in - car - na - tion from a Vir - gin, O Christ; that the bright-ness of your
light-ning would come as a light for the na - tions;



Come all you faithful, and behold the mystery; for the holy mountain of the Lord is raised above the heavens as we look on. The earthly heaven takes up her dwelling in a heavenly and immortal land. (*Refrain*)

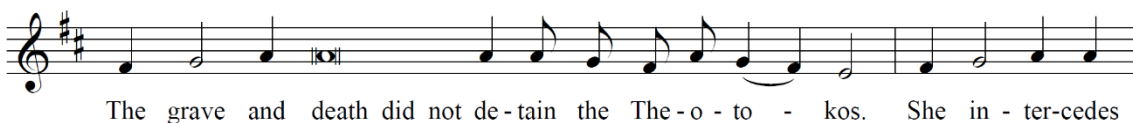
O pure Virgin, your death was a passing over into a better and eternal life. It transported you from this earthly life to one that is divine and knows no end; now you behold your Son and Lord in joy.

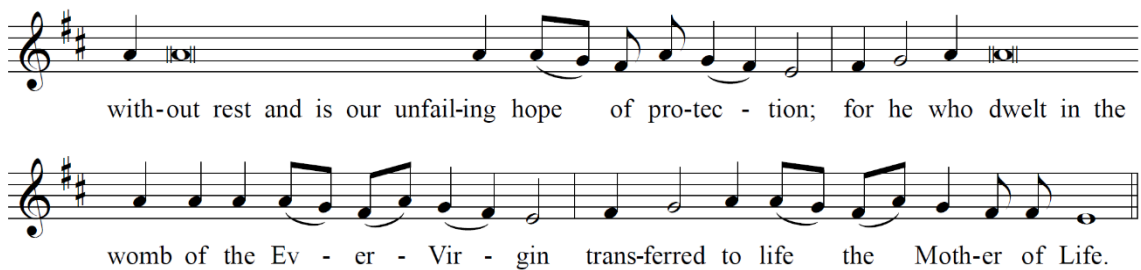


The heavenly gates opened wide, and the heavenly choirs sang as Christ welcomed the virgin treasure of his own mother. The Cherubim served you in gladness, and the Seraphim praised you in joy.

Kontakion & Ikos

Kontakion - Tone 2:





Ikos: O Savior, encircle my heart so that I may praise this stronghold of the world, your most pure Mother; may my words be as strong as a fortress, and may my thoughts acquire power and strength. You always fulfill the petitions of those who come to You in faith. Therefore, grant me the words, the tongue, and the thoughts that are without shame; for every gift that enlightens us comes from You, the Enlightener of our souls, and the Lord who dwelt in a virginal womb.

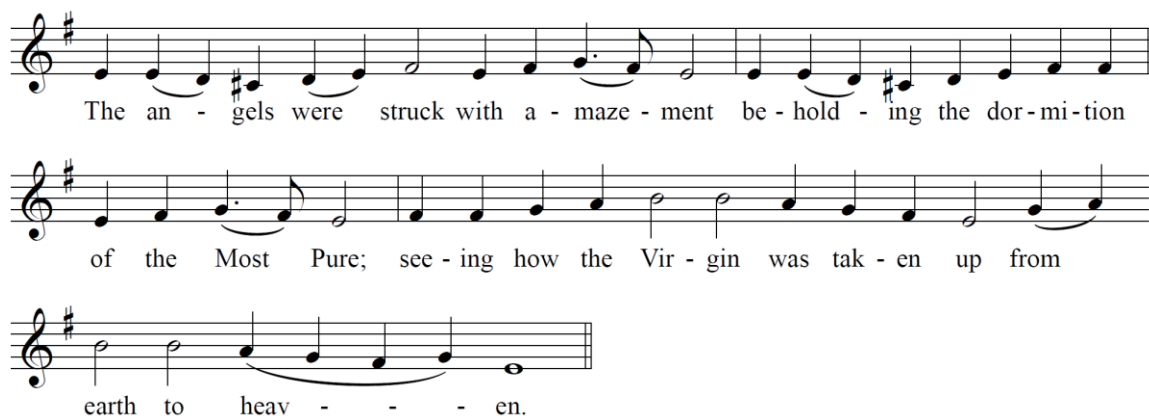
The people stand. The deacon (or priest, if there is no deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

Deacon: Let us greatly extol the Theotokos and the Mother of Light in hymns!

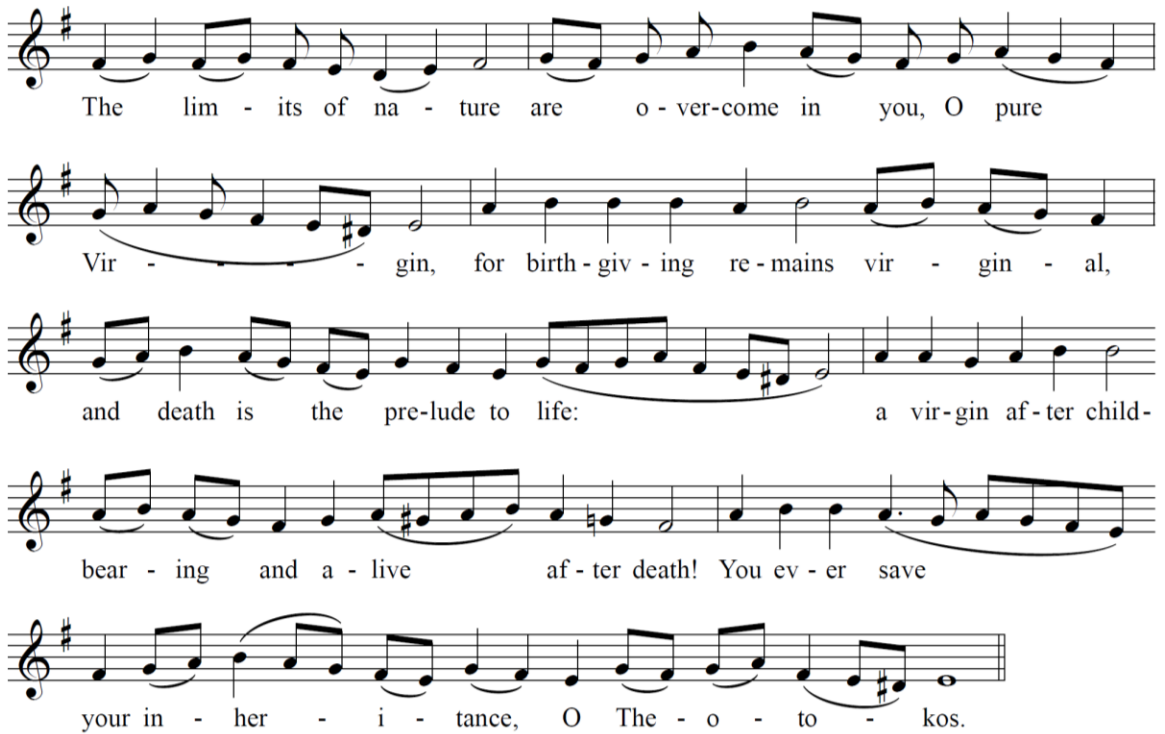
Then the deacon incenses the whole Church as usual, beginning with the Holy Table. Meanwhile, the faithful sing Ode 9.

Ode 9

Magnification



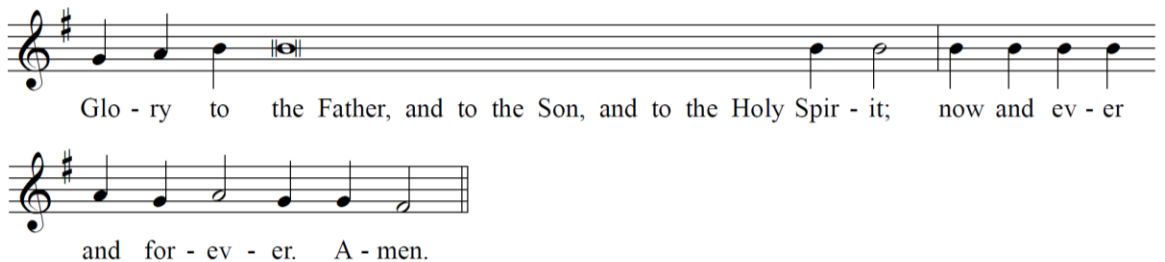
Irmos - Tone 1



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.

All repeat "The angels were struck with amazement..."

The assembly of apostles gathered around your body which had contained God.
Beholding it with awe, they cried out with a clear voice: Save your people as you
pass over to the heavenly mansions of your Son.



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

The heavenly choirs were astonished as they beheld their Master in Zion holding the soul
of a woman in his hands. As a Son, it was fitting that he spoke to her who had given birth to
him without stain and said: Come and share the glory of your Son and your God.

Hymn of Light

Tone 3 samopodoben: Apostoly

O a - post - les, hav - ing ga - thered here from the ends of the earth,
take my bo - dy to Geth - se - me - ne and bu - ry it there;
and you, my Son and my God, now take to your-self my spi - rit.


Psalms of Praise (148, 149, 150)

Let ev'rything that lives and that breathes give praise to the Lord. Praise the Lord
from the heav - ens, praise him in the heights. To you is
due a hymn, O God. Praise him, all his an - gels, praise him, all his host.
To you is due a hymn, O God.


The following verses are omitted until:

Cantor

The Lord swore a true oath to Da-vid; he will not go back on his word.
You have gi - ven birth to Life, and now by your ho-ly Dor-mi - tion,
you have crossed the borders in-to e - ter - nal life. The an - gels, the Prin-ci - pa -
li - ties and the Vir - tues, the pro-phets and the a - pos - tles, and all

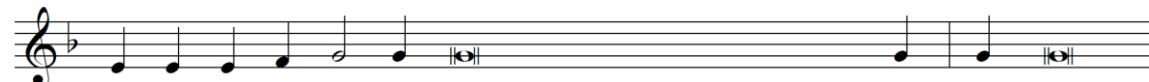


cre - at - ion form a pro - ces - sion, and your Son receives your spotless soul in his




im - ma - cu - late hands O Vir - gin Mo - ther and Bride of God.

Cantor:




Glo - ry to the Fa - ther, and to the Son, and to the Holy Spir-it, now and ever




and for - ev - er. A - men.


Theotokion for normal Sundays – *Tone 2 Samohlasen*




You are tru - ly most blessed, O Vir - gin The - o - to - kos. Through the One




who was in-car-nate of you, Ha-des was chained, Ad-am revived, the curse wiped out,



Eve set free, Death put to death, and we our - selves were brought



back to life. That is why we cry out in praise: Bless - ed are you, O



Christ our God, who finds in this your good pleas - ure. Glo - ry to you!

The Great Doxology

*The priest stands before the Holy Table, facing East,
raises his hands and intones:*

Priest: Glory to you who show us the light!

And the faithful continue with the Great Doxology.

*If no priest is present,
this exclamation is
omitted and the Great
Doxology begins
immediately.*

Glo - ry to God in the high - est, and to peo - ple on earth,
peace and good will. We praise you, we bless you,
we wor - ship you, we glo - ri - fy you, we thank you for your great
glo - ry. Lord God, heav'n - ly King, Fa - ther Al - might - y;
Lord, on - ly be - got - ten Son, Jesus Christ, and Ho - ly Spir - it. Lord God,
Lamb of God, Son of the Fa - ther, you take a - way the sin of the world,
have mer - cy on us. You take a - way the sins of the world, hear our pray'r.

You are seat-ed at the right hand of the Fa-ther, have mer-cy on us.

For you a-lone are ho-ly, you a-lone are Lord, Je-sus Christ,

to the glory of God the Fa-ther. A-men. I will bless you day aft-er

day, and praise your name for-ev-er. Make us wor-thy, O Lord,

to be kept sin-less this morn-ing. Bless-ed are you, O Lord,

the God of our fa-thers, and praise-wor-thy and glorious is your name for-ev-er.

A-men. May your mer-cy, O Lord, be up-on us who have placed our

reverence hope in you. Bless-ed are you, O Lord; teach me your com-mand-ments.

reverence Bless-ed are you, O Mas-ter; make me understand your com-mand-ments.

reverence

Bless-ed are you, O Ho-ly One; enlighten me with your com-mand - ments.

O Lord, you have been our re - fuge from one gen - er - a - tion to the next.

I said: Lord, have mercy on me, heal my soul for I have sinned a - gainst you.

O Lord, I have fled to you for re - fuge. Teach me to do your will, for

you, O Lord, are my God. In you is the source of life and in your

light we see light. Ex - tend your mer - cy to those who know you.

The priest goes out the holy doors, takes the Gospel Book from the tetrapod, processes with it through the holy doors, and replaces it on the Holy Table

If no priest is present, the Gospel Book remains on the tetrapod until the end of Matins.

Three times, each with a bow:

Ho-ly God, Ho-ly and Might-y, Ho-ly and Im-mor-tal have mer-cy on us.



Dismissal

Deacon: Wisdom!

Response: Give the blessing!

Priest: Blessed is Christ our God, the One-Who-Is,
always, now & ever & forever.

Response: Amen. O God, strengthen the true faith
forever and ever.

Priest: O most holy Theotokos, save us.

Response: More honorable than the Cherubim,
and beyond compare more glorious than the Seraphim,
who, a virgin, gave birth to God the Word,
you, truly the Theotokos, we magnify.

*If no priest is
present, these
exclamations,
blessing, and
prayers are omitted.
The people sing
“More honorable...”
or “Shine in
splendor...”*

*Throughout **Pascha**, the following is sung in place of “More honorable...”*

Shine in splendor, O new Jerusalem,
for the glory of the Lord is risen upon you.
O Zion, now dance and be glad,
and you, pure Theotokos,
rejoice in the resurrection of your Son.

Priest: Glory to you, O Christ God,
our hope; glory to you!

*If no priest is present, this is omitted.
The people sing “Glory...” or “Christ is
risen...” and “Lord, have mercy” three
times.
“...Give the blessing” is omitted in
either case.*

Response: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever, and forever. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give the blessing.

*Throughout **Pascha**, the following is sung in place of "Glory to the Father... Give the blessing."*

Christ is risen from the dead! By death he trampled Death;
and to those in the tombs he granted life.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give the blessing.

Priest: May Christ our true God, risen from the dead, have mercy on us and save us through the prayers of his most pure Mother; of the holy, glorious, and illustrious apostles; of the holy *(Name/s)*, the patron[s] / [patroness] of this church; of the holy *(Name/s of the saint/s whose day it is)*; and through the prayers of all the saints; for Christ is good and loves us all.

If no priest is present:

Leader: Through the prayers of our holy fathers, O Lord Jesus Christ, our God, have mercy on us.

The leader returns the Gospel Book to its place.

Response: 
A - - - - - men.