

THE 18th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION
COMMEMORATION OF THE HOLY MARTYRS FLORUS & LAURUS
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the feast, in Tone II:

Spec. Mel.: “With what crowns of praise ...”:

With what unworthy lips shall we bless the Theotokos, who is more honorable than creation and more holy than the cherubim and all the angels: the immovable throne of the King, the house wherein the Most High dwelt, the sanctuary of God, the salvation of the world, the one who richly bestoweth great mercy upon the faithful on the day of her divine memorial?

What wondrous hymns were they that all the apostles of the Word, who stood round about thy bier, offered unto thee, O Virgin, crying out in awe? “The palace of the King departeth! The ark of sanctification is borne aloft! Open wide, ye gates, that the portal of God may enter into joy, unceasingly entreating great mercy for the world!”

What spiritual hymns shall we now offer unto thee, O all-holy one? For by thine immortal dormition thou hast sanctified the whole world and passed over to the things which are above the world, to comprehend the beauty of the Almighty, and to rejoice in Him, as His Mother, the ranks of angels and the souls of the righteous accompanying thee. With them ask for us peace and great mercy.

And 3 Stichera of the holy martyrs, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Revealed as perfect stones * cut by martyrdom and quarried by torments, * O holy ones, * ye fashioned yourselves into a church of the Lord, * casting down to the ground * the temples and worship of the idols. * Wherefore, we call them blessed, * as inhabitants of paradise ** and offerings of the temple of heaven.

O ye who have touched the relics * of the sacred martyrs Florus and Laurus, * draw forth grace * and receive enlightenment, gladness and mercy: * for from them the divine action of healing doth richly flow forth! * And blessing them * as favorites of the Lord, * let us earnestly cry aloud: ** Glory to Thee, O our God!

Having been imprisoned in a pit * and hardened within the earth * at the command of the tyrant, * by divine utterances and the revelation of the Holy Spirit * ye have been revealed to us * to be like stars which shine forth portents and wonders * and gifts of healing, * O fraternal spiritual athletes, ** fellow citizens with the angels.

Glory ..., in Tone II:

O holy zealots, brethren in Christ, Florus and Laurus; be ye honored with fitting hymns! For, having contended mightily and suffered steadfastly for your confession of God, ye have received crowns of victory. Wherefore, ye join chorus with the angels in the highest, earnestly entreating the Holy Trinity to grant peace to the world and to save our souls.

Both now ..., in Tone IV:

Come, O ye people, let us hymn the most holy and pure virgin from whom the incarnate Word of the Father ineffably came forth; and let us cry aloud, saying: Blessed art thou among women, and blessed is the womb which contained Christ! Having surrendered thy soul into His holy hands, O most pure one, entreat Him, that our souls be saved.

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

Spec. Mel.: “O house of Ephratha ...”:

Raise a hymn, * all ye choirs of heaven! * For the Virgin Mother * hath been most gloriously translated ** from earth to the heavens.

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

The choir of the disciples * hath assembled most gloriously * from the ends of the earth, * to bury thy divine and incorrupt body, ** O Maiden.

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

Be ye lifted up, * O ye gates of heaven, * beholding the only Mother of God, * the portal of the Most High ** coming to the highest.

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

Let us chant today the hymn of David unto Christ God, O ye people: The virgins that follow after her, said he, shall be brought to the King, and those near her shall be brought in gladness and rejoicing; for she who is of the seed of David, for whose sake we have been deified, is gloriously and ineffably placed in the hands of her Son and Master. Hymning her as the Mother of God, let us cry aloud and say: Save us, who confess thee to be the Theotokos, from every evil circumstance, and deliver our souls from misfortunes!

Troparion of the holy martyrs, in Tone IV:

O ye faithful, let us praise as is meet * the most blessed Florus and the most honored Laurus, * the most comely and divinely wise and radiant twain, * who earnestly and manifestly proclaimed the uncreated Trinity to all. * Wherefore, having suffered even unto the shedding of your blood * and been crowned with most splendid crowns, ** entreat Christ God, that He save our souls.

Glory ..., Both now ..., Troparion of the feast, in Tone I:

In 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:

In 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. (Twice)

Glory ..., that of the holy martyrs, in Tone IV:

O ye faithful, let us praise as is meet * the most blessed Florus and the most honored Laurus, * the most comely and divinely wise and radiant twain, * who earnestly and manifestly proclaimed the uncreated Trinity to all. * Wherefore, having suffered even unto the shedding of your blood * and been crowned with most splendid crowns, ** entreat Christ God, that He save our souls.

Both now ..., that of the feast (Once).

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

The whole world is adorned by the immaterial Spirit in thy glorious memory, and it crieth out to thee noetically with gladness: Rejoice, O Virgin, thou boast of the Christians!

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

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

Spec. Mel.: “The portal of tender compassion ...”:

Praising thy repose, O pure one, all of us, the faithful, hymn thee; for thou hast been translated from the earth, from life unto life, and in the heavens thou prayest to God, that the human race be delivered from misfortunes.

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

ODE I

Canon of the feast, with 8 Troparia, including the Irmos.

The composition of Cosmas of Maiuma, in Tone I:

Irmos: Thy sacred and glorious memory, * supremely adorned with divine glory, O Virgin, * hath gathered all the faithful in gladness, * and led by Miriam with choirs and timbrels, * hymn thine only-begotten Son, * for gloriously hath He been glorified.

Let the immaterial ranks accompany thy divine and immaterial body to Sion. For the multitude of the apostles, coming together of a sudden from the ends of the earth, stood before thee, O Theotokos; With them we also glorify thine honored memory, O pure one.

The honors of victory over nature hast thou taken, having given birth unto God, O pure one; yet, emulating thy Creator and Son, thou didst submit to the laws of nature in a supra-natural manner. Wherefore, having died, thou didst arise with thy Son unto everlasting life.

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

“I hymn the two comely martyrs”, the composition of Joseph, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Enlightened by the radiant brilliance of the Spirit, dispel ye the dark clouds of my soul, that, rejoicing, I may hymn your luminous and honorable memory, O holy and most comely martyrs of Christ.

Having founded yourselves upon the rock of the unsullied Faith through divine virtues, O blessed ones, ye showed yourselves to be a most comely and beautiful temple, wherein the Father, the Son and the Holy Spirit dwelt.

Cutting off the thorns of deception at the root with the cutting word of the divine Faith, O ye of great renown, ye renewed hearts grown stony through falsehood and showed them to be fertile, giving rise to the unsullied Faith like a flower.

Theotokion: From thy virginal womb thou didst put forth the un-watered Root, the Husbandman of all, who became a man and endured suffering. Desiring Him, the divine martyrs suffered faithfully, O most pure, all-hymned Virgin.

ODE III

Canon of the feast

Irmos: Thou 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.

The 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.

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

Canon of the holy martyrs

Irmos: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Fulfilling the divine law, O all-praised martyrs, ye generously gave bread to the poor and guided them to divine piety, becoming mediators of their salvation.

The two radiant martyrs, shining with beams of miracles, dispelled the darkness of the delusion of polytheism and have guided to the effulgence of faith all who have been deceived.

O pious and blessed martyrs, with divine teachings ye guided a childish people to the path of divine understanding, and cast down the temples of the demons by your supplication.

Theotokion: **O** Virgin who knewest not wedlock, for whose sake the Word hath shone forth upon us, Who is understood to transcend any beginning; save thy flock, and every city and countryside, from every evil circumstance, O thou who art full of divine joy.

Kontakion of the holy martyrs, in Tone VIII:

Spec. Mel.: “As first-fruits ...”:

The whole world doth most gloriously honor Florus and Laurus today, * as martyrs of piety and divinely wise spiritual athletes of Christ, * that we may receive grace and mercy through their prayers, * and may be delivered from tribulations and dangers, ** and from wrath and sorrow on the day of judgment.

Sessional Hymn of the holy martyrs, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Ye were shown to be spiritual architects, and through faith founded the souls of the pious by divine grace on the rock of Faith; and, having made yourselves a consecrated temple of the adored Trinity, ye suffered steadfastly. Wherefore, ye pour forth healings upon those who have recourse to you with faith, and drive away sufferings, O brethren and passion-bearers. Entreat Christ God, that He grant forgiveness of sins unto those who honor your holy memory with love.

Glory ..., Both now ..., Sessional Hymn of the feast, in the same melody:

Having conceived God without seed and given birth to Him, incarnate, without corruption, thou wast clad in the new raiment of the incorruption of the Spirit; for as the Mother of Life and the Queen of all, O Virgin, thou hast been translated to immaterial life. Wherefore, as is meet, thou hast truly been shown to be a cloud pouring forth the waters of our life, O all-immaculate Mother of God. Entreat thy Son and God, that He grant forgiveness of sins unto those who celebrate thy holy dormition with love.

ODE IV

Canon of the feast

Irmos: **T**he sayings and imagery of the prophets * revealed Thine incarnation from the Virgin, O Christ. * The splendor of Thine effulgence * hath gone forth unto the enlightenment of the nations * and the abyss gaveth forth its voice to Thee with gladness: * Glory to Thy power, O Lover of mankind.

Behold, O ye people, and marvel, for the holy and openly manifest mountain of God is exalted on high to the mansions of heaven: the earthly heaven becometh a celestial and incorrupt habitation.

Thy death hath become a passage to an everlasting and better life, O pure one, translating thee from transitory life to that which is truly divine and eternal, that thou mightest behold thy Son and Lord in gladness, O pure one.

The gates of heaven were raised and the angelic choirs chanted; and Christ received the vessel of His Mother's virginity. The cherubim lifted her up with gladness, and the seraphim glorify her, rejoicing.

Canon of the holy martyrs

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'

Wrestling with the enemy, like youths O valiant ones, ye firmly cast him down by the weapon of the Cross, and those who had been broken by sin ye made into living temples of the Lord, who piously chant: Glory to Thy power, O Lover of mankind!

Strengthened, O all-glorious saints, by Christ, the Stone cut, as is written, from the mountain of the divine Virgin Maiden, ye broke the idols in pieces and have been taken up to the high mountain of martyrdom, having manifestly emulated the angels.

Rejoicing, Florus and Laurus, the two honored martyrs, proclaimed the single effulgence of the three-Sunned Godhead, and zealously drained the cup of martyrdom, chanting to Christ: Glory to Thy power, O Lover of mankind.

Having placed yourselves under the law of God, O divine martyrs, by opening the eyes of the ungodly ye inclined them to worship Him alone, illumining their noetic sight, casting light upon all the ends of the earth like two beacons.

Theotokion: God, the Creator of all, chose thee from among all generations as a pure Ever-virgin, O Theotokos; and the only King of the ages made thy womb an undefiled palace and appeared to men through thee.

ODE V

Canon of the feast

Irmos: The divine and ineffable goodness of Thy virtues, * do we confess O Christ; * for having shone forth from the pre-eternal glory * as the co-eternal and hypostatic Effulgence, * incarnate from the Virgin's womb, * Thou hast shone forth as the Sun * upon those in the darkness and shadows.

The choir of the apostles assembled, borne as on a cloud to Sion from the ends of the earth, to serve thee, the cloud of light through whom God Most High, the Sun of righteousness, hath shone forth upon those who are in the darkness and shadows.

More harmonious than trumpets, the God-pleasing tongues of the theologizing men sounded forth to the Theotokos, playing a funeral hymn inspired by the Spirit: Rejoice, O incorrupt fountain of God's life-creating incarnation which saveth all!

Canon of the holy martyrs

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

The two godly martyred brethren did not suffer separation; for, believing in the indivisible Holy Trinity with a single hope, through grace they united those held fast by unseemly division.

Piously quarrying stony minds with the measuring-line of Truth and the stonecutter's maul of divine understanding, O spiritual athletes, through divine faith ye made most glorious temples for the Trinity through the power of the Spirit.

Ye were shown to be severers of all wickedness at the root, O glorious martyrs, and planters of all piety by your words and deeds: in impassive hearts ye planted the Flower of Jesse which sprang forth from a divine root.

Theotokion: The pre-eternal Word of the Father, the great mystery hidden from before time began, which was unknown to the first generations, O all- immaculate one, was revealed through thee, incarnate, having become a man.

ODE VI

Canon of the feast

Irmos: The inner fire of the whale * born in the depths of the sea, * was a prefiguring of Thy three-day burial, * of which Jonah showed himself to be a prophet, * having been delivered before being sent forth unharmed, crying: * I will sacrifice to Thee * with a voice of praise, O Lord!

God, the King of all, giveth thee that which transcendeth nature; for, as He kept thee a virgin during thy birthgiving, so did He preserve thy body untouched by corruption in the tomb; and He glorified thee with Himself by a divine translation, rendering thee honor as a Son to His Mother.

Truly, O Virgin, thine Offspring set thee in the Holy of Holies as the splendid candles tick of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the divinely inscribed tablet, the holy ark, the table of the Word of life.

Canon of the holy martyrs

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Vanquishing the iniquitous with unwavering endurance, O spiritual athletes, in accordance with the law ye brought a right praiseworthy death unto Christ, without being covered by the vainglory of ungodliness.

Revealed as swords of the mighty Spirit, O blessed ones, ye conquered the incorporeal foe, piously emulating the blessed suffering of Him Who was pierced by the spear.

O glorious ones, ye were shown to be like two most comely breasts for the Church of Christ, not exuding milk, but pouring forth the free and saving gift of healings.

Theotokion: **H**eal thou my soul, which hath become sick through sin, O most pure one who hast given birth to the Physician of souls and bodies, confessing Whom, the divine martyrs were shown to be physicians of the passions.

Kontakion of the feast, in Tone II:

The 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 fulfilllest 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: **D**ivine desire, opposing the rage and fire * of the shameless one, * bedewed the fire and put his rage to shame, * countering the musical instruments * with the divinely inspired sound of the three-stringed harp * of the venerable ones in the midst of the flame. * **Blessed art Thou, O supremely glorious God of us and our fathers!**

Enraged, Moses smashed the divinely wrought tablets which had been inscribed by the divine Spirit; but the Master, preserving unharmed her who gaveth birth to Him, hath now caused her to dwell in the mansions of heaven. Celebrating with her, let us cry out to Christ: O supremely glorious God of our fathers, blessed art Thou!

On the cymbals of pure lips, with the music of a radiant heart, on the high-sounding trumpet of exalted thought, clapping our diligent hands on the renowned and chosen day of the repose of the pure Virgin, let us cry aloud: O supremely glorious God of our fathers, blessed art Thou!

Gather ye together, O divinely wise people, for the dwelling-place of the glory of God is translated from Sion to the habitation of heaven, where is the pure voice of those who keep festival, the voice of the unutterable rejoicing of those who cry out to Christ in gladness: O supremely glorious God of our fathers, blessed art Thou!

Canon of the holy martyrs

Irmos: **O**nce in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * **O** God of our fathers, **Blessed** art Thou!

Florus and Laurus of great renown, the pillars of divine knowledge, destroyed the wooden and stone gods of the ungodly and have set themselves before those who chant: Blessed is the God of our fathers!

Full of the divine fire of the Spirit, O glorious martyrs, with the showers of your divine supplications ye preserved the righteous men who were about to be unjustly cast into the furnace.

The martyrs Florus and Laurus ever impart healing to the sick, deliverance to the oppressed and salvation to all the persecuted, chanting: Blessed is the God of our fathers!

Theotokion: **O** Maiden, Christ chose thee like a rose in the valley of life, and, making His abode within thee, O all-immaculate one, He passed forth in the flesh, perfuming with exhalations of divine knowledge us who ever confess thee to be the Theotokos.

ODE VIII

Canon of the feast

Irmos: **T**he flame which bedewed the venerable children, * but utterly consumed the ungodly, * did the almighty Angel of God reveal to them; * and He rendered the Theotokos a life-creating well-spring * pouring forth destruction for death but life for those who chant: * **O** ye who have been delivered, * let us hymn and supremely exalt the only Creator * throughout all ages!

With discourses the whole multitude of theologians accompanied the sacred coffin of the Theotokos in Sion, exclaiming: Whither goest thou, O tabernacle of the living God? Cease not to regard those who chant with faith: O ye who have been delivered, let us hymn and supremely exalt the only Creator throughout all ages!

Thou goest forth, O all-immaculate one, lifting up thine hands, the hands wherewith thou didst bear God in the flesh; and as a Mother didst boldly say to Him Who was born of thee: Preserve Thou forever those whom Thou hast given to me, and who cry out to Thee: O ye who have been delivered, let us hymn and supremely exalt the only Creator throughout all ages!

Canon of the holy martyrs

Irmos: **I**n his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

Nourishing souls with the living word, O ever all-memorable ones, ye have shown yourselves to be saving food for those famished with hunger, and care for the poor and the orphaned, seeing to the needs of all and chanting to Christ: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

Having your life and end sanctified, and being hidden for a long time, O wise ones, ye were given forth by the earth, shining forth beams of most glorious miracles brighter than the rays of the sun upon us who chant with faith: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

Ye were shown to be two beacons in the noetic firmament, adorning the Church with sanctity; and ye ever radiantly illumine all creation with miracles, crying aloud: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

Theotokion: **O** most holy Virgin who art holier than the angels, thou hast given birth to Him Who, in His tender compassion, became a man without commingling, as we are, that He might save those who cry out to Him unceasingly: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

ODE IX

Canon of the feast

Irmos: **In thee, O pure Virgin, have the laws of nature * been overcome: * for thy birthing remaineth virginal * and thy life is betrothed unto death; * and remaining a Virgin after giving birth * and alive after dying, O Theotokos, * thou dost ever save thine inheritance.**

The angelic hosts were amazed, seeing their Master in Sion, bearing in His arms a woman's soul; for as befitteth a Son, He exclaimed to her in a most pure manner: Come, O pure one, and be glorified with thy Son and God!

The choir of angels buried thy body, which had received God, gazing upon it with fear, and exclaiming with a loud voice: O Theotokos who ascendest to thy Son in the heavenly mansions, thou ever savest thine inheritance!

Canon of the holy martyrs

Irmos: **Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.**

Behold now, David cried of old, what is so good, or so beautiful and saving, as for godly brethren, who have manifestly struggled and won victory over the devil, to dwell together in the Spirit? Wherefore we bless them as is meet.

Through grace ye have been revealed to be the beautiful eyes of the honored Church; and before your death and after your sacred end, O holy and right laudable Florus and Laurus, ye have opened the eyes of those blinded from of old by the darkness of evil, unto the glory of the Benefactor of all.

By manifest and awesome signs, as He foretold of old, Christ hath revealed your tomb and shrine, where your longsuffering bodies lie in sanctity, richly emitting rays of healing and right laudable fragrance.

O Florus and Laurus, ye two truly godly and radiant right victorious martyrs: ever standing in the heavens before the all-accomplishing Trinity, ask deliverance from evil sins for those who celebrate your divine memory on earth with faith.

Theotokion: **A**wesome is thy birthgiving, O pure Mother; for thou hast given birth supra-naturally to the Word of God, Who became a man on earth, and before Whom the ranks of heaven tremble; yet thou remainest a virgin as before. Wherefore, confessing thee to be the Theotokos with tongue and heart, we magnify thee.

Exapostilation of the feast:

Spec. Mel.: “Heaven with stars ...”:

O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane. And do Thou, O my Son and God, receive my spirit!

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

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

Spec. Mel.: “O house of Ephratha ...”:

Brought together from the ends of the earth * by the hand of God, * the choir of the disciples, * gathereth together ** to bury the Mother and Theotokos.

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

The Bride of God, * the Virgin Queen, * the glory of the elect, * the boast of virgins; ** passeth over to dwell with her Son.

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

Thy body * was untouched by corruption, * and though given over for burial * according to the law of nature, ** it remaineth incorrupt.

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

O most holy and pure virgin, we, the multitude of angels in heaven and the generation of mortals on earth, bless thy most honored dormition, for thou wast the Mother of Christ God, the Creator of all We pray thee: Him do thou never cease to entreat on behalf of us who have set our hope on thee and God, O most hymned Theotokos who knewest not wedlock.

AT LITURGY

On the Beatitudes, 6 Troparia, from both canons of the feast, ODE IV, including the Irmoi.

The sayings and imagery of the prophets revealed Thine incarnation from the Virgin, O Christ. The splendor of Thine effulgence hath gone forth unto the enlightenment of the nations and the abyss gaveth forth its voice to Thee with gladness: Glory to Thy power, O Lover of mankind.

Behold, O ye people, and marvel, for the holy and openly manifest mountain of God is exalted on high to the mansions of heaven: the earthly heaven becometh a celestial and incorrupt habitation.

Thy death hath become a passage to an everlasting and better life, O pure one, translating thee from transitory life to that which is truly divine and eternal, that thou mightest behold thy Son and Lord in gladness, O pure one.

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!

If 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?

At 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.

Troparion of the feast, in Tone I:

In 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.

Troparion of the holy martyrs, in Tone IV:

O ye faithful, let us praise as is meet * the most blessed Florus and the most honored Laurus, * the most comely and divinely wise and radiant twain, * who earnestly and manifestly proclaimed the uncreated Trinity to all. * Wherefore, having suffered even unto the shedding of your blood * and been crowned with most splendid crowns, ** entreat Christ God, that He save our souls.

Kontakion of the holy martyrs, in Tone VIII:

The whole world doth most gloriously honor Florus and Laurus today, * as martyrs of piety and divinely wise spiritual athletes of Christ, * that we may receive grace and mercy through their prayers, * and may be delivered from tribulations and dangers, ** and from wrath and sorrow on the day of judgment.

Kontakion of the feast, in Tone II:

The 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.

Prokeimenon of the feast: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior.

Prokeimenon of the martyrs, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; * He hath wrought all His desires in them.

Verse: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE EPHESIANS, §233 (6: 10-17)

Brethren: Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia, of the feast: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Alleluia of the martyrs, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, §63 (12: 2-12)

The Lord said: "There is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will

forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

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: All 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 of the feast: I will take the cup of salvation, and I will call upon the name of the Lord.

Communion verse of the martyrs: Rejoice in the Lord, O ye righteous; praise is meet for the upright.