

THE 19th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE THEOTOKOS
COMMEMORATION OF THE HOLY MARTYR ANDREW THE GENERAL
& THE 2,593 MARTYRED WITH HIM
AT VESPERS

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

Spec. Mel.: “As one valiant among the martyrs ...”:

Thy holy, most pure and honored repose * was not a separation from those who love thee, * but rather an unbreakable union, O Virgin; * for thou dost ever reveal thyself * to those who glorify thee * as the true Mother of God, * bestowing thy grace * and showing that thou hast been given ** as an intercessor for all mankind.

Becoming the ark of sanctification * of Him Who made His abode within thee, * O pure Theotokos, * thou hast been translated by Him * from the earth to the rest which groweth not old, * illumined with His splendor. * Wherefore, from on high thou dost watch over * those who hymn thee with love ** and proclaim thy divine and mighty working of miracles.

Accepting thee, O most pure one, * as a bridal chamber of great splendor, * as an ark of sanctification for His abode, * thy Son and Lord * showed thee forth to the incorporeal armies * and the dwelling-places of the saints * as the ineffable glory * which delivereth from corruption and misfortunes ** those who with love hymn thy mighty works, O pure one.

And 3 Stichera of the holy martyr, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

Revealed as a model of manliness, * before the assembly thou didst dare * to give thyself over to the arena of suffering, * going forth thereto like a general, * O most spiritually rich martyr Andrew, * thou dost now ever pour forth * the water of healings upon the faithful, ** receiving grace from the heavens.

Manifest as the namesake of manliness, * contending manfully thou didst engage the enemy and destroy him, * as though he were another Pharaoh, * engulfing his whole army * in the streams of thy blood, O right wondrous one. * Wherefore, pray thou, * that God grant unto our souls ** peace and great mercy.

O glorious one, thou didst bring to God, * the Bestower of good things, * a great army which struggled * and with thee found undying glory * through death, O most glorious one. * With them do thou pray, * that He grant unto our souls ** peace and great mercy.

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

When thou didst depart unto Him Who had been ineffably born of thee, O Virgin Theotokos, James the brother of God and first bishop was present, with Peter, the most honorable and preeminent, the foremost of theologians, and the whole divine choir of the apostles, hymning the divine and awesome mystery of God's dispensation with manifest theology; and, burying thy Life-giving and God-receiving body, they rejoiced, O all-hymned one. And regarding one another, they said, marveling at the wonders of her who transcendeth the most holy senior ranks of the angels: "Lift up your gates and receive her who gave birth to the Creator of heaven and earth, and with glorifications let us hymn the precious and holy body which contained the Lord Who is invisible to us." Wherefore, celebrating thy memory, we also cry out to thee, O most hymned one: Exalt the horn of Christians and save our souls!

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

Spec. Mel.: "Joy of the ranks of heaven ..."

The assembly of the angels rejoiceth * in the immortal repose of the Mother of God; * and she, departing for the eternal mansions, is glad * and passeth over to the gladness of heaven, ** to divine joy and everlasting delight.

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

Desiring the life on high, * thou didst abandon this one, O Birthgiver of God, * O Maiden, flower of virginity, * who hast given birth to Christ, the Life of all. * And the assembly of the angels * stood by with reverence ** at thine honored burial, O Bride of God.

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

The air is sanctified * by thy parting burial hymns; * and in thine ascent, * O Mother of God, Who lovest mankind, * is an awesome miracle wrought, O Theotokos who knewest not a man. * Wherefore, we, the faithful, faithfully do thee homage, ** O Theotokos who knewest not wedlock.

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

Come, ye assembly of those who love the feasts of the Church! Come, let us form a choir! Come, and with hymns let us crown the temple, the ark of the rest of God! For today heaven expandeth its bosom, receiving her who gave birth to Him Who is invisible to all, and the earth receiveth the well-spring of Life, who imparteth blessing and is adorned with splendor. The angels form a chorus with the apostles, gazing with awe upon her who gave birth to the Author of life, and who is translated from life to Life. Let us all bow down before her, praying: O Lady, forget not thy kinship with those who celebrate thine all-holy dormition with faith!

Troparion of the holy martyr, in Tone V:

Leaving the glory of earthly rank behind, * thou didst inherit the kingdom of heaven, * adorning with crowns of incorruption * as with all-wondrous stones, * the assembly of spiritual athletes whom thou didst lead to Christ. * Having found Christ, the never-setting Sun, together with the choirs of the angels, * in light unwaning, O holy general Andrew. * do thou ever entreat Him, with those who suffered with thee, ** 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 martyr, in Tone V:

Leaving the glory of earthly rank behind, * thou didst inherit the kingdom of heaven, * adorning with crowns of incorruption * as with all-wondrous stones, * the assembly of spiritual athletes whom thou didst lead to Christ. * Having found Christ, the never-setting Sun, together with the choirs of the angels, * in light unwaning, O holy general Andrew. * do thou ever entreat Him, with those who suffered with thee, ** that He save our souls.

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

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

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

Thy soul is among the noetic beings of heaven, O most immaculate one, and thy precious body hath passed over to paradise, away from corruption, to a place of light, let the Lord recompense the iniquitous ones, who have spoken falsehoods against thine honored body, but we, with the apostles cry out to thee: Rejoice, O thou who art full of grace!

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

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

Spec. Mel.: “Go thou quickly before ...”:

The earth was blessed by thy burial, the air was sanctified by thine ascent, O all-hymned Mary, and the angels opened unto thee the portals of heaven, where, standing now, thou prayest to thy Son for the peace of the world, O Mother who knewest not wedlock.

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

ODE I

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

The composition of John of Damascus, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her dormition.

O virgin maidens, with Miriam the prophetess raise ye now a hymn of parting! For she who alone is Virgin and Mother of God is translated and received into heaven.

The divine mansions of heaven received thee as an animate heaven, as is meet, O most pure one; and thou hast taken thy place as a bride, splendidly adorned, before thy King and God, O all-immaculate one.

Canon of the martyr, with 4 Troparia, the acrostic whereof is:

“With hymns do I hymn thee, a general Andrew.”

The composition of Theophanes, in Tone IV:

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

O glorious martyr, with the radiant beams of the Spirit illumine my soul and dispel the darkness of ignorance, that with zeal I may sing thy sacred festival.

O blessed one, thou wast abundantly enriched with the splendor of the martyrs, and with divine power didst trample underfoot the deceiver with manly wisdom, becoming a victor, O Andrew, martyr of great renown.

Having mortified earthly thoughts, O much-suffering martyr, thou didst manfully follow after the Word Who was slain for thy sake, and thou hast passed over to the life which is untainted by death.

Theotokion: **H**e Who in His supreme goodness truly clothed Himself in flesh through thee for the salvation of mankind, O all-immaculate one, is known as both God and man, in two natures.

ODE III

Canon of the feast

Irmos: **O** Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Having issued forth from a mortal womb, O pure one, thou didst receive an end conforming to nature; but, having given birth unto Him Who is Life, Thou hast been translated to the divine and hypostatic Life.

At the behest of the Almighty, the choir of theologians journeyed from the ends of the earth, and multitudes of angels came from on high to Sion, to minister at thy burial as was meet, O Lady.

Canon of the holy martyr

Irmos: **T**hy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Sailing the deep of temptation with the mast of the Cross, O glorious one, with the streams of thy blood thou didst drown the enemy.

Thou wast glorified as an excellent victor, O martyr, overcoming the stumbling-blocks of the deceiver and his machinations.

Adorned with a crown of splendor, O martyr of Christ, thou dost ever stand in joy with the chosen martyrs.

Theotokion: O all-immaculate Virgin and Sovereign Lady, thou hast given birth to the Lord of all Who delivereth mortals from the tyranny of the enemy.

Kontakion of the holy martyr, in Tone II:

Standing before the Lord in prayer, * like a star preceding the sun, * thou didst gain sight of the desired treasure of the kingdom, * full of ineffable joy; * and for ages without end, O general Andrew, * thou dost unceasingly sing to the immortal King with the angels. ** With them ever pray thou for us all.

Sessional Hymn of the holy martyr, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Strengthening thy soul with manliness, O martyr, thou didst destroy the mighty savagery of the enemy, and, rejoicing, suffered and pleased God. Wherefore, we all celebrate thy most holy memory with gladness of heart, O most noetically rich martyr Andrew.

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

Spec. Mel.: “When the stone had been sealed ...”:

The choir of the divine apostles assembled to bury thee with surpassing honor, O all-pure Theotokos; and with them the ranks of angels hymned thy repose, crying out with surpassing praise. Leaping up together with joy, O pure one, we, the faithful, offer praise unto thee with voices of hymnody, crying aloud: Rejoice, O intercessor of those who ever honor thee!

ODE IV

Canon of the feast

Irmos: Perceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * Glory to Thy power, O Lord!

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.

Canon of the holy martyr

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord!

Having acquired thee as a mighty rampart, O most wise one, the Church hath been revealed to be unbroken by the assaults of the adversary, crying aloud: Glory to Thy power, O Lord!

Having fortified the regiment of the martyrs with divine teachings, O glorious one, as a general thou didst not spare thyself when thy body was being broken.

Having armed thyself with courage as with a sword, O most blessed Andrew, thou didst destroy the enemy with the precious Cross as with a two-edged sword, in that thou art a most valiant general.

We praise thee as a champion of the Faith, an invincible spiritual athlete, a partaker of the splendor of heaven, a well-spring pouring forth the waters of miracles for those in need.

Theotokion: O most immaculate one, thou boast of the martyrs and salvation of the faithful, all of us, the generations of mankind, praise thee; for thou hast given birth to God, yet remained an incorrupt Virgin.

ODE V

Canon of the feast

Irmos: All creation stands in awe of thine honored dormition; * for thou, O Virgin who hast not known wedlock, * hast passed from earth to the everlasting mansions; * and to never-ending life, * bestowing salvation unto all who hymn thee.

Let the trumpets of the theologians sound forth today, and let the eloquent tongues of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the most pure Virgin.

It was fitting for thee, O all-praised Virgin Theotokos, to be the chosen vessel, which is wholly marveled at in hymnody at thy departure, wholly consecrated to God, divinely pleasing unto all, and truly shown to be such.

Canon of the holy martyr

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

As the namesake of true manliness, O all-blessed Andrew, thou didst rout thine enemies and utterly destroy them.

Thou ever pourest forth the waters of healing upon the faithful, O all-famed one, enriching them with the saving grace of the Spirit.

The fame of thy miracles and thine honored martyrdom hath truly gone through all the earth, O divinely inspired one, like the radiance of the grace of God.

Theotokion: **T**he weaponry of the enemy hath utterly failed, O Theotokos, since thou hast given birth to Him Who was wounded by the spear but hath restored the world.

ODE VI

Canon of the feast

Irmos: **Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.**

For thee Life shone forth, leaving intact the seal of thy virginity, how, therefore, hast thy most pure and life-giving body been permitted to be tempted by death?

As the temple of Life, thou didst attain life everlasting; for, having given birth to the hypostatic Life, thou didst pass through death on to life.

Canon of the holy martyr

Irmos: **The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.**

By thy pangs thou didst break the sting of the evil one and, rejoicing, didst pass over to the glory which is without pain, O martyr Andrew, commander of the regiments of honored martyrs.

Thou didst exchange a little blood for the splendor of everlasting glory, joy which never faileth, heavenly crowns and never-waning radiance.

Having assembled a vast army, O blessed martyr, thou didst enroll into the choirs of the angels those who suffered with thee; and ye stand now in joy before the Master of all.

Theotokion: **I**neffably hast thou given birth to Him Who is co-beginningless with the Father, and Who, in a manner beyond understanding and all telling, made Himself like unto men, O Birthgiver of God. Him do thou beseech, that thy servants be delivered from misfortunes.

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: **R**efusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * **O** supremely hymned Lord and God of our Fathers, **Blessed art Thou.**

Honoring the memory of the Mother of God, O youths and virgins, elders and princes, kings and judges, chant ye: O Lord and God of our fathers, blessed art Thou!

Let the mountains of heaven sound the trumpet of the Spirit! Let the hills rejoice and the divine apostles dance! The Queen passeth over to her Son, reigning with Him!

The most sacred repose of Thy divine and incorrupt Mother hath united the celestial ranks of the exalted hosts to rejoice with those on earth, chanting unto Thee: Blessed art Thou, O God!

Canon of the holy martyr

Irmos: **I**n the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * **Blessed art Thou in the temple of Thy glory, O Lord.**

With the streams of thy blood thou didst cause a well-spring to flow forth which truly healeth all manner of infirmities for those who approach thee with undoubting faith, O divinely inspired martyr.

O wise martyr, through thy blood thou didst bring an assembly of saints to the most holy Word, and inherited that life which groweth not old; with them entreat Christ, the Lover of mankind, on our behalf.

With divine zeal having dyed a robe of purple for thyself in thy blood, O martyr, and clad thyself therein, adorned with a crown of victory thou now reignest with Him Who is King over all.

Theotokion: **B**lessed art thou among women, O most immaculate Virgin and Sovereign Lady, who by thy divine birthgiving hast clearly deified human nature having ineffably given flesh to God.

ODE VIII

Canon of the feast

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

The principalities, authorities and powers, the angels, archangels, thrones, dominions, the cherubim and the dread seraphim, glorify thy memory, O pure Virgin; and we, the race of mankind, hymn and supremely exalt it throughout all ages.

He Who, in a strange manner, made His abode, incarnate, within thy pure womb, O Theotokos, receiveth thy most sacred spirit and, as thy Son and One in thy debt, hath given it rest by His side. Wherefore, we hymn and supremely exalt thee throughout all ages, O Virgin.

O the wonders of the Ever-virgin and Mother of God, which surpass understanding! For, taking up her abode in the grave, she hath shown it to be paradise; and standing before it today, rejoicing, we chant: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Canon of the holy martyr

Irmos: **Having spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.**

Thou didst restrain the onslaught of savage lions by thy brave struggles, O glorious one, by divine power humbling the arrogance of the ungodly tyrants, and as a victor thou hast hastened to the heavens, crying aloud: Bless the Lord, all ye works of the Lord!

Having contended valiantly and finished thy struggle by being beheaded with a sword, thou hast been deemed worthy to behold the splendor of the saints and to dwell in joy, O martyr. And now thou dost cry aloud with gladness: Bless the Lord, all ye works of the Lord!

Hastening to the divine temple, let us receive the light of the godly martyr; and ever touching the shrine of his relics with rejoicing, and receiving the sanctity of grace imparted thereby, let us cry aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **O** holy Virgin Who hast given birth in holiness to the most holy god, Whom all the holy martyrs confessed at the tribunal: send down sanctity and enlightenment upon us who cry aloud: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the feast

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the repose of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin..

Come ye to Sion, the divine and fertile mountain of the living God, and let us behold the Theotokos; for Christ hath translated her, as His Mother, to the Holy of Holies of a far better and divine tabernacle.

Come, ye faithful, let us approach the tomb of the Mother of God and kiss it with hearts and lips, touching to it your eyes and faces, and drawing gifts of abundant healings from the ever-flowing fountain.

Accept from us a hymn of parting, O Mother of the living God, and with thy light-bearing and divine grace overshadow us, granting victory to Orthodox hierarchs over heresies, and forgiveness to all Christian people who hymn thee, and salvation to their souls.

Canon of the holy martyr

Irmos: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Lo! the radiant memorial of the passion-bearer hath shone forth brilliantly, dispelling the darkness of the demons and enlightening all the faithful. Let us celebrate it splendidly, magnifying him as is meet.

O Andrew, thou hast been revealed to be like the sun amid those who suffered with thee, by thy words guiding them to the never-waning radiance of the splendor of heaven. With them we bless thee with faith.

O martyr Andrew, we magnify thee who hast illumined all creation with the radiance of miracles and by thine unwavering martyrdom hast become a pillar of the Church and a foundation for the faithful.

Thou didst blossom forth like a rose in the midst of a garden of spiritual athletes, O all-wise one, mystically bearing sweet fragrance, gladdening the fullness of the faithful and dispelling the stench of falsehood by divine grace.

Theotokion: Bearing in thine arms Christ Who holdeth all things in His hand, O Lady, entreat Him, that He deliver me from the hand of the alien one, for I unceasingly magnify thee with Orthodox faith.

Exapostilarion of the feast:

Spec. Mel.: “The 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 ...”:

The council * of the divine disciples and apostles * assembled to bury * the God-receiving body ** of her who alone is the Mother of God.

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

O Master * Who shone forth ineffably from her * as her Son, * take in Thy hands the all-holy spirit ** of the Theotokos.

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

When thou didst pass over * to Him Who had been born of thee, * O Virgin, * the apostles descended on clouds ** to bury thy body.

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

O ye people, hymn ye, hymn ye the Mother of our God! For today she committeth her most radiant soul into the most pure hands of Him Who became incarnate of her without seed. And she entreateth Him unceasingly, that He grant peace and great mercy to the whole world.

AT LITURGY

On the Beatitudes, 6 Troparia, from ODE V of both canons of the feast, including the 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!

All creation stands in awe of thine honored dormition; for thou, O Virgin who hast not known wedlock, hast passed from earth to the everlasting mansions; and to never-ending life, bestowing salvation unto all who hymn thee.

Let the trumpets of the theologians sound forth today, and let the eloquent tongues of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the most pure Virgin.

It was fitting for thee, O all-praised Virgin Theotokos, to be the chosen vessel, which is wholly marveled at in hymnody at thy departure, wholly consecrated to God, divinely pleasing unto all, and truly shown to be such.

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 martyr, in Tone V:

Leaving the glory of earthly rank behind, * thou didst inherit the kingdom of heaven, * adorning with crowns of incorruption * as with all-wondrous stones, * the assembly of spiritual athletes whom thou didst lead to Christ. * Having found Christ, the never-setting Sun, together with the choirs of the angels, * in light unwaning, O holy general Andrew. * do thou ever entreat Him, with those who suffered with thee, ** that He save our souls.

Kontakion of the holy martyr, in Tone II:

Standing before the Lord in prayer, * like a star preceding the sun, * thou didst gain sight of the desired treasure of the kingdom, * full of ineffable joy; * and for ages without end, O general Andrew, * thou dost unceasingly sing to the immortal King with the angels. ** With them ever pray thou for us all.

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, 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, 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, §106 (21 :12-19)

The Lord said to His disciples: Beware of men. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren,

and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

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

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