Liturgical Illuminations:
Marian Theology in the Eastern Orthros, Morning Hours

A contextual study of Orthros for Feast Days of the Theotokos, the perspective of Liturgical Theology

"Theotokos of the Life-giving Fountain"
"Dormition of the Theotokos"

By Virginia Kimball

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The Marian Library/ International Marian Research Institute
University of Dayton, Dayton, Ohio

Director: Father Bertrand Buby, SM
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In review
Prologue

The Rationale

Liturgical Prayer embracing a canon of received truths

Let us all who seek grace, praise with one accord the true living and endlessly flowing source, the most divine Spring, which pours forth its streams most abundantly. So much does it pour forth with healings daily unto all of us, men, women and children -- by comparison, a river's streams are regarded as nothing. In the course of our lives, we all are deeply longing -- with faith let us cup water in our hands and draw forth from the Spring inexhaustible and immortal strength in all truth which clearly covers the hearts of the pious with the dew of the morning. So with our lips let us cry ...
You are the comfort and solace of the faithful flock, O Maria!¹

1. Illumination of received truths, tradition

Catholic and Orthodox theologies have always insisted there are two sources for revelation: Holy Scripture and Tradition.² The purpose and methods of this work are to identify illuminations of Marian doctrine, ways for the faithful to know the mother of God in an anthropological and mystical embrace. The method of this thesis rests on an observation of spiritual experience in prayer and prayer life, which thereby demonstrates Christian faith in its praxis, and identifies this belief as doctrine embraced in tradition. References to the Virgin Mary in the Bible are few but powerful. This work will explore liturgical texts in much the same way that biblical texts are studied, through recognition that liturgical texts are

¹ The Pentecostarion, translated from the Greek by the Holy Transfiguration Monastery, Sessional Hymn of the Theotokos, Orthros, Friday of Renewal Week, Feast of the "Theotokos, Life-giving Fountain," Brookline, MA, 1990, p. 56. This version is adapted by the author from the English in this Service Book.
² Catechism of the Catholic Church, Libreria Editrice Vaticana, United States Catholic Conference, 1994, #84: "The apostles entrusted the 'Sacred deposit' of the faith (the depositum fidei), contained in Sacred Scripture and Tradition, to the whole of the Church," (Acts 2:42), p. 27. Dumitru Stanzioae, The Experience of God, Orthodox Dogmatic Theology, Revelation and Knowledge of the Triune God, Vol. I, translated and edited by Ioan Ionita and Robert Barringer, Holy Cross Orthodox Press, Brookline, MA, 1998, p. 50. See: "Inasmuch as it is in the general resurrection, in an eternal communion with the infinite person of Christ, and in our fulfillment in that person that revelation projects its final goal -- a goal towards which we advance also through our own efforts in our continually improved human relations -- and inasmuch as this goal is also disclosed in a concentrated way by
also generated from ancient times thereby providing a way to discover tradition. This tradition then will be viewed as a canon of received truths concerning the Mother who bore God. In content, these texts are always founded in Holy Scripture -- Hebrew Scriptures and New Testament. Olivier Clement, a contemporary Orthodox theologian, describes tradition as:

...a 'pneumatic' anamnesis which, beyond the often too human objectification of the texts, reveals the unity and meaning of the Scriptures and shows forth Christ who recapitulates and fulfills them.³

Karl Rahner describes revelation as possessing two different aspects, existing in inter-mutual relationship: An "historical, personal and verbal revelation" which enables "man to hear and embrace this personal self-disclosure of God as God."⁴ The other aspect is "God's self-revelation in the depths of the spiritual person ... not knowledge but a consciousness."⁵ Rahner, then, in the second aspect, sees that God communicates with humanity in the living experience of being Christian -- enfolding spirituality, which is from ancient times the prayer experience. A contextual study of the liturgical texts will thereby identify the environment of prayer and its wording, and in the process avoid proof-texting.

2. Method

The approach in this theological study is to explore ancient eastern liturgical texts in order to illuminate Marian Theology. (It should be noted that eastern theological thought usually does not refer to the term "Marian Theology," seeing Theotokos and all doctrine concerning her as christology). At first, it might be expected that this study of eastern liturgical texts is meant to form a bridge between East and West. A bridge, however, merely

³ Staniloae, p. 50.
joins two separate entities leaving them still independent, autonomous and apart. Therefore, the method is to be symbolized as a tree, where East and West are understood to have common roots. Under a bridge are waters, and the tree draws life from the waters (Psalm 1) -- metaphorically, roots draw from the waters of life in Christ and subsequently bear fruit which is new life. The fruits of this new life include an understanding and embrace of Theotokos. In this study, these fruits will be perceived to mean Marian doctrine. The doctrines are discovered in prayer experience, the liturgical prayer being like a cup holding tradition. For example, it will be demonstrated that a major feast in the East, "Theotokos, Life-giving Fountain," immediately follows Pascha, the pivotal feast of new life. Theotokos is always the vessel of new life, her Son. She is the source of the Source, the fountain of the Fountain. It is appropriate to symbolize, then, the exploration and illumination of liturgical texts in the metaphor of a tree. The tree of life, planted alongside the river of life, Christ, envelops Holy Scripture from the garden of Genesis to the city of Zion in Revelation.

Following biblical metaphor, the drink of eternal life leads to glory, receiving Christ -- light in the darkness. "In him was life, and the life was the light of men (John 1: 4 RSV)." In drinking from the waters of eternal life, in which the roots are planted, the faithful receive Christ who is the light of the world. This is "theological illumination."

3. Architecture of the study

Using the metaphor of the tree, this study will be formulated itself as a tree. The roots of the tree tap into the waters of Life, the Source -- God's living Essence, identified as mysterium a silentio. First to be examined will be the lower branches of the tree -- written

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5 Ibid., p. 447.

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The Rationale
sources, which along with the iconographic, conciliar, and patristic sources majestically provide a girth above from which upper branches spring. In Chapter One, the introduction, this study will establish a justification for examining liturgical texts as a source for illumination, which directly refers to these lowest branches of the tree. In Chapter Two, the liturgical sources are identified, including consideration of work that has been done along with indications of the difficulties in studying these liturgical texts. Growing from the realization of years spent by scholars in accumulating and cataloguing ancient texts, the study begins. Branches of the tree represent this design of theological analysis, all parts of the whole living organism of the tree, where each set of branches will be systematically examined:

1) Authorship;
2) Workable translations;
3) Inter-relationship with biblical writings, apocryphal sources, and patristic and conciliar documents;
4) Determination of the context as it is situated in the liturgical festal cycle; and
5) Extraction of the *lex credendi - lex orandi* to determine the ongoing (and repetitive) cycle of received truths, which is tradition.

With reflection on the prayer experience found in these ancient liturgical texts, the method demonstrates how the whole of the tree sprouts from the *mysterium a silentio*, an embrace of the mystical which is passed along, generation to generation, and expressed repeatedly in Christian spirituality. St. Basil of Caesarea in writing on *tradition* (*tradition* Latin, παράδοσις Greek), explains that there will always be "written sources" and the "inexplicit form (μυστικὸς)" found in kerygma.

Among the doctrines and teachings preserved by the Church, we hold some from written sources, and we have collected others transmitted in an explicit form (μυστικὸς) from apostolic tradition. They have all the same value. For if

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we were to try to put aside the unwritten customs as having no great force, we should be transforming the kerygma into mere words.⁶

Chapters three to six will describe other branches of this tree -- the illumination of the major feasts of Theotokos as found in Orthros. In conclusion, chapter seven provides a summary of the illuminations found in all the Marian feasts examined.

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**Feasts to be examined:**

Koimesis of the Virgin Mary - Chapter III  
Theotokos, Life-giving Fountain - Chapter IV  
Virgin of Protection - Chapter V  
   Blachernae  
   Deposition of the Sacred Garment at Blachernae  
Annunciation, Conception, Nativity - Chapter VI  
   Presentation in the Temple of the Virgin  
   Synaxis of the Virgin, Day after Nativity  
   Hypapante  
Summary of Illuminations - Chapter VII

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Chapter One

Introduction

Justification for Examining the Orthros

The Orthros, Daily Morning Prayer, offers a full and rich source for discovering an illumination of Marian doctrine. Specifically, in this thesis, the method of searching the Morning Prayer for the major feasts of the Theotokos will be shown to reveal a vast treasury of insights into Christian tradition that complements the meager biblical sources concerning the mother of Christ. As a starting point, justification for the study is found in the words of Pope John Paul II. First will be an introductory description of Orthros, Morning Hours, itself, that demonstrates how the cycle of prayer represents a cycle of time. This cycle of prayer was instituted in the tradition of first Christians in the manner of Jewish prayer: daily recitation of the Psalter with reflections of Christian response in chanted hymns and short reading responses. In this chapter, using the Feast of the Koimesis or Dormition (the Feast of the Assumption) as an example, the Introduction proposes a contextual method of study to discover "lex orandi, lex credendi."

1. Looking to liturgical sources for an illumination of doctrine

There is a rich source of mystical theology of the Virgin Mary in the ancient eastern Orthros, Morning Prayer of the Daily Hours. With liturgical reform following the Council of Trent, many of these ancient mariological liturgical sources have been

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1 By "mystical theology," the author means a theology that reflects on "mystery." In Marian theology, most of the received truths concerning the Mother of Our Lord are generated from phenomena. The anthropological theology of Mary is primarily deduced from phenomena, particularly her motherhood, which this study will indicate is her mission, a modus operandi that is mediation. "The term [mysticism] can refer to (a) an experience, the interior meeting and union of a man with the divine infinity that sustains him and all other being -- in Christian mysticism, in Judaism and Islam, with the personal God -- as well as (b) the attempt to give a systematic exposition of this experience, or reflection upon it (hence a scientific 'discipline') (Karl Rahner and Herbert Vorgrimler, Dictionary of Theology, New Revised Edition, Crossroad, New York, 1990, p. 325)."

Catherine Mary LaCugna notes that both eastern and western traditions affirm that "we cannot know the essence of the unknowable God. What God is must be respected by silence." The deepest convictions about God at their "deepest root" are to be found "in an insight that comes from prayer, not philosophy. ... The more nearly one approaches God, the more one must bow down and cover one's face. The unknowable divine essence is God's holiness, God's glory, more than essence conceived strictly philosophically as nature or substance. The divine essence in this sense is what is meant by the term theologia, the mystery of God given and manifested in oikonomia. The economy of salvation is as ineffable, therefore, as is the eternal mystery of God (theologia) (LaCugna, "The Trinitarian Mystery of God," Systematic Theology, Roman Catholic Perspectives, Volume I, edited by Francis Schussler Fiorenza and John P. Galvin, Fortress Press, Minneapolis, 1991, p. 157.)"
gradually forgotten. However, in contemporary times, Pope John Paul II has urged an awareness of the rich Marian tradition that still exists in the eastern liturgical prayer.

This study investigates Orthros of six major Marian feasts (Assumption, Fountain, Protection, Annunciation, Nativity Synaxis, and Hypapante), found in the festal cycle of 11 major Marian feasts:

1) [December 9]  
Conception of the Theotokos  
[Nativity of the Theotokos]  
Included in the Horologion  
Included in the Menaion

2) [March 25]  
Annunciation  
Included in the Horologion  
Included in the Menaion

3) [November 21]  
Presentation of the Virgin in Temple  
Included in the Horologion  
Included in the Menaion

4) [December 26]  
Second Day of the Nativity-Synaxis of the Most Holy Theotokos  
Included in the Horologion  
Included in the Menaion

5) [February 2]  
Meeting of Our Lord, Presentation of Child Jesus, Purification, Hypapante (considered in the cycle as a Feast of Our Lord)  
Included in the Horologion  
Included in the Menaion

6) [July 2]  
Depositing of Sacred Garment  
Our Lady of Blachernae  
Included in the Horologion  
Included in the Menaion

7) [September 1] (not in this study)  
Our Lady of Miasini  
Included in the Horologion  
Included in the Menaion

8) [August 15]  
Koimesis - Dormition, Assumption  
Included in the Horologion  
Included in the Menaion

9) [October 1]  
Virgin of Protection, Skepi (Virgin of the Veil)  
(Ancient Greek Hymn) "Champion Leader"  
Included in the Horologion  
Included in the Menaion

10) [Friday after Pascha]  
Virgin Theotokos of the Spring-Lifegiving Fountain  
Included in the Pentecostarion

11) [August 31] (briefly mentioned in this study)  
Our Lady of Chalkoprateia  
Included in the Menaion

In the ancient and eastern tradition, Christian life itself is “composed of cycles” and this cycle of life in God’s time is celebrated in the cycle of prayer.² The Morning Prayer is

² The Festal Menaion, translated from the original Greek by Mother Mary (of the Orthodox Monastery of the Veil of the Mother of God, Bussy-en-Othe, France) and Archimandrite Kallistos Ware (Spaulding Lecturer in Eastern Orthodox Studies, University of Oxford), with an introduction by Archpriest Georges Florovsky, St. Tikhon’s Seminary Press, South Canaan, Pennsylvania, 1998, pp. 38-39:

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the longest of the Daily Hours and contains the synaxarion, a text generated from ancient tradition which describes the feast. No one has ever examined, in a theological, systematic and consistent fashion all the Morning Hours of the Marian feasts as they interrelate with the cycle of time. This study begins with a consideration of the Life-giving Fountain (Zoethokos Pigi).

2. Status Questionis

A. Pope John Paul II refers to the richness in Eastern Liturgy

There abides within the liturgical tradition of the ancient Eastern Church a rich deposit of the faith with significant mariological material. In particular, the Morning Hours, Orthros, of the Divine Office for the Feasts of Virgin Mary in the Greek Orthodox tradition (shared in many ways with other eastern orthodox and Byzantine Catholic traditions) presents a comprehensive collection of prayers, hymns, readings, and the unusual synaxarion - found only in the Orthros. At the exhortation of Pope John Paul II, there is now greater understanding that liturgical texts of the East can provide illumination for the depositum fidei. Pope John Paul II has created a theological milieu where critical textual examination of the mariological and spiritual elements in the eucology of the ancient eastern orthodox Divine Liturgy and Hours can lead to a growth

"First of all, there is the great cycle embracing a man’s whole life from birth to death, from cradle to coffin. This consists in actions which are not repeated, but occur once only during the earthly existence of each person: baptism; chrismation or confirmation; burial. To this cycle belong also the sacraments or sacramental blessings which confer special grace for a particular office or vocation within the Christian community: marriage; monastic profession; holy orders.

"At the other extreme from this major sequence involving a Christian’s entire life, there is the daily cycle of prayers and praises offered by the Church once in every twenty-four hours. On the liturgical life of Orthodoxy, as with the Jews and other ancient peoples, the day is considered to begin at sunset. Accordingly the Church observes the following order: Vespers, Compline, Midnight Office or Nocturns, Mattins [spelling given] (Greek Ὀράσιος), First Hour, Third Hour, Sixth Hour, and Ninth Hour."
Speaking of the Churches of the East, the council [Vatican II] acknowledged their great liturgical and spiritual tradition, the specific nature of their historical development, the disciplines coming from earliest times and approved by the Holy Fathers and ecumenical councils, and their own particular way of expressing their teaching.³ This is a clear and open directive to explore “the liturgical and spiritual tradition” within the liturgy. Pope John Paul II exhorts Christian churches to beg for the grace to build up the Church in union with Christ through hope in the Spirit by appealing to God in the way of the Virgin Mary, the Hodegetria (the woman who shows the way), who is filled with the presence of “the Spirit” (Luke 1:35). With firm intention of healing the ecclesiological scars of the historical past, it is the Hodegetria who will bring the divided members of the Church to Her Son, which will be true unity.

And should we ask if all this is possible, the answer will always be yes. It is the same answer, which Mary of Nazareth heard: With God nothing is impossible.⁴ Also, Pope John Paul II has included this same idea in pastoral talks, “Light of the East,” and the recent “Toward the Third Millennium.” Specifically, he has recognized the spiritual richness in “the Christian East” and the transmission of Christian truth and tradition via the liturgy:

This sense of the inexpressible divine reality is reflected in liturgical celebration, where the sense of mystery is so strongly felt by all the faithful of the Christian East.⁵

³ John Paul II, Ut Unum Sint, #50.
⁴ Ibid., #102.
⁵ John Paul II, Orientale Lumen, #6.
In lieu of the themes set for three years prior to the millennium, Pope John Paul II in *Tertio Millennio Adveniente* looked to the Virgin Mary as the person who can point to her Son -- which in turn leads us all back to unity: “Mary, in fact, constantly points to her Divine Son and she is proposed to all believers as the model of faith which is put in practice.”

It is a common deposit of faith (*depositum fidei*) that we look to when we examine the liturgy of the ancient East. In the spirit of *Ut Unum Sint*, John Paul II discusses the work of Saints Cyril and Methodios who “labored to translate the ideas of the Bible and the concepts of Greek theology in the context of very different historical experiences and ways of thinking.” The deposit of faith, embedded in a diversity of cultures remains there to be embraced and then carried to other peoples. By examining the “form” of liturgical prayer, we will discover in the manner of time and experiential faith this “meaning of truth.”

John Paul II describes divisions of the past as “deplorable.” “What is needed is a calm, clear-sighted and truthful vision of [the relationship of east and west church].” As a unified body of Christian believers, we can now look back at the ancient liturgy for the roots of tradition and teaching on the Virgin Mary, a font of wisdom, which often has been strangulated and cut off during times of division. The Second Vatican Council’s decree on Ecumenism, *Unitatis Redintegratio* [#3] decrees that baptized members of the Eastern Churches “are properly regarded as brothers and sisters in the Lord by the sons

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6 John Paul II, *Tertio Millennio Adveniente*, #43.
7 *Ut Unum Sint*, #19.
and daughters of the Catholic Church." In dialogue with churches of the East, John Paul II notes:

Speaking of the Churches of the East, the Council acknowledged their great liturgical and spiritual tradition, the specific nature of their historical development, the disciplines coming from the earliest times and approved by the Holy Fathers and Ecumenical Councils, and their own particular way of expressing their teaching. The Council made this acknowledgment in the conviction that legitimate diversity is in no way opposed to the Church's unity, but rather enhances her splendor and contributes greatly to the fulfillment of her mission. 

The mission of Theotokos is consistently represented in the ancient liturgical texts as mediation. The initiative in her life, as well as in all Christians who cooperate with the will of God, is directly related to the mission of the Son of God in the world. Mediation is linked with mission, and depends on it. O'Carroll states it clearly: The mission of Theotokos in the world is her "participation in the deification of humankind through the incarnation." Examination of the ancient liturgical texts, then, is undertaken with the understanding of finding the fullness of the mission of Theotokos, always carried out in mediation. Set in the cycle of time, this fullness is comprehended in terms of the inter-relatedness of events in the human life of Mary. No feast stands alone. It is in the inter-relatedness and repetition that the tradition is identified. The context of the texts lends meaning to understanding the mission of Theotokos. As an example, in reference to the cycle of time, the Feast of the Assumption is perhaps the

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8 Ibid: "Because by its nature the content of faith is meant for all humanity, it must be translated into all cultures. Indeed, the element which determines communion in truth is the meaning of truth. The expression of truth can take different forms."
9 Ibid, #2.
10 John Paul II, Unitatis Redintegratio, #3.
11 Ut Unum Sint, #50.

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oldest and only “exclusively” Marian feast in antiquity. From the Assumption feast emerges an illumination of the purpose of God for her and for humanity, in eschatological terms, for the now and the future in the plan of God, the *economia*.

*Assumption of the Blessed Virgin Mary* (Aug. 15; solemnity). This feast, the oldest exclusively Marian celebration, remains her most important day in the year – “her Easter.”

The Byzantine Feast of Hypapante, “the meeting,” observes the Purification of the Virgin Mary in the temple following childbirth. In Coptic liturgy, this is referred to as the “Feast of the Presentation of the Christ Child in the Temple,” and in Armenian tradition, “The Entry of Our Lord into the Temple.” O’Carroll’s Marian encyclopedia notes the establishment of the Feast of Hypapante in Rome as one of four feasts relating to the “person of Mary.” This is “the meeting of the Infant Jesus and Simeon,” called the "Presentation of the Lord," as well as later "the Purification of the Blessed Virgin Mary,” with Purification dating from the end of the 4th century in Jerusalem. It was known as the Feast of Hypapante, which was celebrated in Rome from the 7th century (between 640 and 649 AD). The Feast of the Dormition known in Jerusalem “from about 430” was accepted in Rome about 650 AD. The Feast of the Assumption, therefore, appears to be recognized before the Feast of the Purification, later known as Hypapante, in Jerusalem. Therefore, Fr. Daley notes the Feast of Dormition, or Assumption, as the oldest *solely* Marian feast. The antiquity of these feasts leads the theologian closer to the apostolic age and more intimately into discovering tradition.

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In examining the theological and spiritual elements of these ancient liturgical texts of Orthros, readings and prayers directly related to the founding of the first Marian feasts, the material will demonstrate new and refreshing relevance to many of the critical Marian teachings of contemporary mariology. As noted, it is work that must be accomplished via liturgical theology utilizing a method of analyzing the texts in terms of a cycle of time, social location, and literary form. The contextual method to be used is a Sitz im Leben exegetical style, borrowed from biblical literary criticism, which involves an evaluation of "the historical situation and the aims of the community that the various [literary] 'forms' serve." The method takes account of the life of the community from which the texts emerged. Liturgical theology begins from the very same standpoint of Christian faith and experience.

A Christian who prays is able to be truly a Christian who serves because he has the vision of God and of His Kingdom. Prayer is, among other things, the motivation and the contemplation of that vision. Our christian prayer is both the exercise of our faith and the nourishment of our faith.

Liturgical theology offers the tools for illuminating liturgical text. Analysis of liturgical texts in terms of the cycle of time, as will be demonstrated, reveals illuminations that can be treasured by Marian theology -- always in lieu of liturgical time unfolding God's glory in the economia. These illuminations are all founded on the opening of salvation through cooperation with the will (economia) of God by Theotokos, her mission:

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15 O’Carroll, pp. 220-221.  
16 Ibid., p. 221.  

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Introduction
1. Mother who bears Christ, **Theotokos, Ever-Virgin**;
2. Mary in relationship to the created world, **Annunciation**, **Mother of the Church/Co-redemptrix** (Mystical Body of Her Son);
3. Theotokos in her continuing relationship to Christ, is **Protection, Mediatrix**;
4. Mary as mystic, her relationship to Christ and the Spirit of God, **Font, Advocate**;
5. Mary's life and its final end as a demonstration of the destiny of all in the eschaton, Virgin of the **Koimesis, Sign of the Promise of Resurrection**, Queen crowned in glory of God (giving eschatological hope to all).

Liturgical reform inspired by Vatican II, and carried out in subsequent years, identified the important need to recapture the value of **Divine Hours**. Pope John Paul II has, on many occasions, urged rediscovery of the richness in eastern liturgical prayer, which is related to the rediscovery of the value of the Hours. Contemporary liturgical theologians such as W. Jardine Grisbrooke, Robert F. Taft, SJ, Paul F. Bradshaw, and importantly, the late eastern theologian Father Alexander Schmemann (d. 1983) have diligently worked on finding spiritual meaning and theological import in the ancient texts of the eastern Divine Hours. The Divine Office, in its interior meaning and necessity to the human-divine relationship, is directly associated with the natural rhythms of life, known to contemporary liturgical scholars as the “liturgy of time.”\(^{19}\) Grisbrooke acknowledges the critical work in this field by Alexander Schmemann.\(^{20}\)

Theologically, the fundamental element of liturgical spirituality of the early Church in the **Daily Hours** of prayer, and as it has continued in eastern daily prayer, connected strongly to Hebrew concepts, is “a strong and balanced eschatology,” something that Grisbrooke says was lost in the evolution from pre-Constantinian Christian liturgy to the

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Themes of the Divine Hours, as they evolved from early Christian prayer ritual, are essentially: 1) **light**, as it is connected to creation, the human condition, and resurrection, and 2) **prayer**, as it represents in various ways the Christian experience and life. In our terms, this means that the "light" which is the *mysterium* of God is encountered in the liturgical prayer.

Let us turn to the vast treasury of liturgical text material that exists as a deep well of mystical theology to be explored for Marian content. This treasury is now available due to years of meticulous collection and cataloguing. The work first began when monks (mostly Greek Orthodox and Russian Orthodox) on Mt. Athos identified ancient texts in the libraries of their monasteries (now 19 active monasteries are on this peninsula in Greece). Scholar Spyrr Lambros of Cambridge University conducted extensive cataloguing in the 1900s. The work was continued by Albert Ehrhard; Karl Krumbacher; the Bollandists and, in particular, Hippolyte Delehaye, a Bollandiste.

These magnificent efforts now make evident the important need for extensive research to determine the theological and mystagogical value of the texts. Liturgical theologian J. A. Jungmann encouraged this work of examining the vast compendium of texts that have been identified and collected over 30 years ago:

> The task is to illuminate, within the period mentioned [early Christianity], the history of kerygma against the background of the history of dogma. To this end, apart from the field of liturgy and Christian art, the whole sphere of ecclesiastical literature belonging to the period would have to be examined, especially homiletic and spiritual writings, even including the fragments of correspondence. The present outline is designed to encourage younger men to undertake more detailed work, the aim of

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which would be to make the minutiae of historical study serve a higher theological purpose.  

As previously stated, this study will be more than a search for texts "to prove" certain dogmatic claims, but a *Sitz im Leben* style method and analysis that reveals the meaning according to Christian life.

Contextual study, however, involves more than just course- or form-criticism. It also requires the search for another point of reference besides the text itself, whether this is a further document or archaeological remains or whatever, so that any conclusion drawn may be based not upon the unsubstantiated testimony of one witness but upon some form of triangulation.  

In this study of *Morning Hours*, the *Sitz im Leben* method determines the context of the liturgical texts in the same fashion as biblical exegetes use this manner of biblical literary critical form. The method is used to explore the liturgical text’s relationship to evidence behind the text, the human environment at the time of authorship, relevance to biblical text, homiletic material, and iconography.

According to Grisbrooke, the operating theological principle in *Daily Hours* is "transformation of time":

... the primary purpose of the divine office is not simply adoration and supplication on behalf of all redeemed creation, but specifically adoration and supplication on behalf of all redeemed creation within the context of the transformation of time. It is for this reason that there is an intrinsic relationship between the office and the times of its celebration, and that this relationship demands expression in the structure and content of the office.  

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The intent of daily prayer, reading of the psalms and their responses, and the built-in interdependence of the office with its festal celebrations provides a rich living tradition to identify the expression of faith.

The Pontifical Biblical Commission in its 1993 document on the *Interpretation of the Bible* speaks of the interaction between biblical exegesis and theological research, and the critically important relationship of exegesis to the living faith of the community. Since *Morning Prayer* is so intrinsically a part of Christian life, theological research of the liturgical texts provides a study of text in living context, much like biblical exegesis conducted in what is now named “social location.”

Exegesis produces its best results when it is carried out in the context of the living faith of the Christian community, which is directed toward the salvation of the entire world.²⁵

In this same document, the statement is made that “the historical-critical method is the indispensable method for the scientific study of the meaning of ancient texts.”²⁶ Of course, this magisterial document is referring to the ancient texts of the Bible. But it clearly explains the value of *Sitz im Leben* as a method for study of ancient texts that can also be applied to the liturgical text. The document suggests that this method was developed at a time when “historical-critical exegesis could often seem to be something which simply dissolved and destroyed the text.”²⁷ The narrow sense of the method

²⁶ Ibid., I.A., Introduction.
²⁷ Ibid., I.A.J: “It was Hermann Gunkel who brought the method out of the ghetto of literary criticism understood in this way. Although he continued to regard the books of the Pentateuch as compilations, he attended to the particular texture of the different elements of the text. He sought to define the genre of each piece (e.g. whether ‘legend’ or ‘hymn’) and its original setting in the life of the community or ‘Sitz im Leben’ (e.g. a legal setting, or a liturgical one, etc.). To this kind of research into literary genres was joined the ‘critical study of forms’ (‘Formgeschichte’) ... and eventually “supplemented by...”
known as *Sitz im Leben* stands in the history of the biblical historical-critical methods as a determination of the setting of the biblical text. Paradoxically, one of those settings could be liturgical. In applying the term *Sitz im Leben* to this study of the texts of *Morning Hours*, it may be more appropriate to use this term understanding that it is a method to examine sociological and cultural anthropological elements of the liturgical texts. Like the biblical texts, these methods can illumine the ancient liturgical texts:

It follows, then, that the human sciences — in particular, sociology, anthropology, and psychology — can contribute toward a better understanding of certain aspects of biblical texts. It should be noted, however, that in this area there are several schools of thought, with notable disagreement among them upon the very nature of these sciences. That said, a good number of exegetes have drawn considerable profit in recent years from research of this kind.²⁸

In applying the genre of studying the context of the ancient liturgical texts, a *Sitz im Leben* type method, we will see it is a method that looks at the text in "social location," a process that utilizes sociological understanding and anthropological focus.

The sociological point of view has had a role in the history of exegesis for quite some time. The attention which form-criticism devoted to the social circumstances in which various texts arose (*sitz im leben*) is already an indication of this: it recognized that biblical traditions bore the mark of the socio-cultural milieu which transmitted them. In the first third of the 20th century, the Chicago School studied the socio-historical situation of early Christianity, thereby giving historical criticism a notable impulse in this direction. In the course of the last twenty years (1970-1990), the sociological approach to biblical texts has become an integral part of exegesis.²⁹

The social and cultural anthropological issues in examining the liturgical text are, then, the methods that will be used in this study of the *Morning Hours* to identify Marian

²⁸ Ibid., I.D., Introduction.
theological content, within the context of time and living experience of the Christian community.

The work of collecting, identifying, and classifying ancient texts has been monumental. Now is the time to examine these texts ... to look into the "meaning of time." It is the purpose of this paper to discover contextual theological meaning and mystagogy in the ancient Morning Hours.

B. Theological reflection on the liturgical texts reveals: an illumination of Marian doctrine and the Roman Catholic "Assumption" dogma of 1950

At the time of the papal definition of the dogma of the Assumption in 1950, scholars delved into the heritage of theological writings from the ancient eastern sources. Statement of early and continuous belief in the dogma was apparent in early church writings and liturgy. As mariologists return to these sources, specifically the liturgical sources in relationship to the homilies and writings, there is an added insight that emerges – one which is liturgically dramatic and mystical in its embrace of tradition. A new dimension emerges which complements and deepens the compendium of theological knowledge. Details found in the eucology, prayers, and commentary on the Assumption illumine the theological claims. In turn, these liturgical expressions are theological, a mystical theology that enters into the life of being Christian. This can be seen when one understands the delineation of meanings between "liturgical theology" and "the theology of the liturgy," as developed by Alexander Schmemann. It will be the claim of this project to see, therefore, the ancient Orthros as a brilliant display of

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29 Ibid., I.D.1.
tradition, as lex credendi carried in continuum and throughout Christian experience permeating its lex orandi. The treasure of tradition, in turn, reveals a full illumination of faith deeper and wider than the constriction of a defined dogma.

1.) Tradition

A theological consideration of the word, "tradition," is necessary in beginning the mariological analysis of liturgical texts. A text from Athanasius (d. 373 AD), the Alexandrian bishop, demonstrates a 4th century understanding of the word, "tradition":

All his efforts purpose to substantiate the "very tradition, teaching, and faith of the Catholic Church from the beginning, which the Lord gave, the Apostles preached, and the Fathers kept" (Ep. ad Serapion I, 28).

Against the rationalistic tendencies of his opponents he establishes the priority of faith over reason. The latter cannot be the judge in metaphysical matters. By reason man is unable to investigate his own nature and things on earth, not to speak of the divine and ineffable nature (In illud: ‘Omnia mihi tradita sunt’).\(^31\)

"Tradition," therefore, is that which comprises the faith and teaching of the Church that Jesus gave to the Apostles and then was passed along by the Fathers of the Church.

Although Athanasius cannot see "reason," alone, as a means to discover the truth about God, he appears to rely greatly on the experience of faith as an authority. Later, Cyril of Alexandria is willing to combine a more scientific approach in addition to the experience of faith:

It seems that he [Cyril] consciously and purposely extended the long established practice of adducing "proofs from Scripture" to include also "proofs from the Fathers". He did not invent this method. It had been used before. But nobody so far had employed it with such technical skill and perfection. It is certainly his merit that from now on Patristic

testimony stands with Scriptural as authority in theological argumentation.  

Here, definitively, “tradition” becomes the authority of theological science. Does “patristic testimony” refer, in a narrow sense, to the homilies, tracts, and letters of the Fathers? Or does it embrace their mystical reflections, often described in poetic, metaphorical ways? The reception of liturgical prayer, handed down in the same manner as scriptural and Patristic texts from the apostles, points to a broader “tradition” of the Christian experience that is equally authoritative. Gregory of Nyssa, the Cappadocian who allowed more allegiance to ratio theologica than Basil or Gregory of Nazianzus, describes “tradition” as embracing a full knowledge and experience passed on by the Fathers:

He [Gregory of Nyssa] is convinced that he should make use of reason to substantiate as far as possible even the deepest mysteries of revelation. However, in all these attempts to penetrate faith with mind, he lets himself be guided by the tradition of the Fathers: “If our reasoning be found unequal to the problem, we must keep for ever firm and unmoved the tradition which we received by succession from the Fathers (Quod non sint tres dii, MG 45, 117).”

To compare these Patristic perspectives on “tradition” as the continuance of the “very tradition, teaching and faith” derived from Christ through the apostles, Alexander Schmemann regards the “life of the Church, the public act which eternally actualizes the nature of the Church as the Body of Christ,” not to be limited merely to single “aspect” of the Church but that which “embraces, expresses, inspires and defines the whole

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32 Ibid., p. 135.
33 Ibid., p. 285.
Church, her whole essential nature, her whole life." He quotes Louis Bouyer, in this sense: "The Christian religion is not only a doctrine … it is a public action or deed." Schmemann views contemporary liturgical renewal as "the fulfillment" of the Church in her "divine-human plenitude."

In saying that "tradition" was "given" to the apostles and the apostles "gave" it to the church, and that doctrine embraced in tradition is a community action, a clear determination can be made that truths of Christianity are embraced in the liturgy. These truths of faith are handed on. The tradition of the early Fathers was not "handed down" but delivered to the faithful, in the sense of "handing over," as explained by Patrinacos. The derivation of meaning in the Greek word, παράδοσις, implies, in its New Testament meaning, that which "is transmitted" rather than a "transmission." The verbal root indicates the "delivery" of Christian teaching, as in St. Paul (i.e. 1 Corinthians 11:2).

Then, by Holy Tradition (with capital T) the aggregate of truths of the faith is signified; these were originally orally transmitted by Christ and the Apostles to the members of the Church and, after that, taught in their entirety by the Church. These truths have been partially formulated and stated by the Ecumenical Councils, and by minor synods validated by the former; they have also been circulating in the common faith and conscience of the Church and have been included in later dogmatic and symbolic texts, in the writings of the Fathers and in the liturgical books of the Church.

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35 Ibid.
36 Ibid.
37 Ibid.
2.) **Feast of the Dormition**

When Roman Catholic theologians wished to search for the authority to proclaim the dogma in the 1950s, they turned to patristic homiletic and liturgical material. Several scholars have carefully chronicled the history of this search. Walter Burghardt, SJ, considered the significance of the *Assumption of the Virgin Mary* in an English text, soon after the 1950 papal definition of the dogma, when he claimed:

> [The dogmatic definition of the Assumption had] implications for the Christian understanding of original sin and its effects, for the precise modalities of Mary's co-redemptive function, for a rounded appreciation of her Assumption. It even has eschatological import; for a solution of the problem would cast light on the role of death in the Christian economy.  

Burghardt's work was built on and following in the riches of the vast and comprehensive research accomplished, among others, by Martin Jugie (1878-1954). Now, in the new millennium, we see an urgency to explore these very same themes in terms of Christian life and a renewal of spirituality and unity in Christ in the arms of His mother. In a 1989 dissertation study on the *Assumption*, Fr. Paul E. Dugan concluded, among other issues, that Marian devotion "indicates" some beginning points that "may guide" doctrinal study of Mary:

> *Maria/is cultus* indicates some orientations for Marian devotion that may also guide the doctrinal presentation of the mystery of Mary, and consequently the study of the mystery of the Assumption. *Maria/is cultus* stresses that devotion to Mary must be trinitarian, christological, ecclesial, and therefore pneumatological, a specific emphasis on the role of the Holy Spirit.  

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Recently, a comprehensive work by Simon Claude Mimouni again demonstrates the vast resources to be examined in the ancient sources for the Assumption doctrines.\(^{42}\) The comprehensive cataloguing and study of ancient texts of *Orthros*, such as these concerning Mary’s Assumption, alone, now await the examination of theologians, particularly the work of mystical theologians in search of the values within teaching that relate to Christian life. Mimouni considers, at length, the possibility of religious value in the historical texts he has assembled. He recognizes, without doubt, the “social location” of the many liturgical texts as they evolve following the Council of Chalcedon and the tension with the monophysites. It is the tradition of the liturgies, he admits, which demonstrates the tradition emerging in diverse liturgical places concerning, first, “the memory of the Theotokos” and, from that, the “Dormition” and Mary’s resurrection:

Au total et d’une manière générale, l’évolution liturgique est difficile à saisir: les fêtes apparaissent et disparaissent sans qu’on puisse toujours clairement comprendre les raisons de ces mouvements. La liturgie est un domaine aussi vivant que mouvant, qui répond à des motivations rituelles, pastorales et catechetiques. On l’a maintes fois constate et on aura encore l’occasion de le constater : en matière liturgique il faut tenir compte des disparitions provoquées par les conflits doctrinaux issus du concile de Calcédoine. On a en effet profite des grandes catastrophes survenues à la suite des invasions des perses sassanides et des arabes islamiques pour imposer la liturgie dite “byzantine” aux dépens des liturgies plus anciennes dont seules les Églises périphériques, arménienne et géorgienne, ont conserve traces.\(^{43}\)

Roman Catholic “mariology” is understood to be the theology of Virgin Mary, but most effectively mariology must be seen by all Christians as related directly to

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Introduction

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christology, ecclesiology, pneumatology, and spirituality. Philip E. Yevics, staff member at the Office of Religious Education of the Byzantine Catholic Diocese of Passaic, New Jersey, has commented: "Marian devotion can lead us to a greater understanding of our relationship to Christ and the Church and teach us something about the nature of God."44 Mariology, according to Very Rev. Alexander Schmemann, "properly understood, is a kind of 'criterion' for Pneumatology."45 I am convinced that Pneumatology and Mariology are organically connected in the experience of the Church and therefore must be connected in her theology. If indeed it is the Holy Spirit who reveals Mary to us, it is Mary who in a unique way is the revelation in the Church of the Holy Spirit. I am further convinced that the contemporary and confused interest in the Holy Spirit, valuable and promising as it is, will not lead to His genuine rediscovery unless it becomes at the same time an interest in the most spiritual one; that the Mariological decline will not be overcome unless Mariology is no longer viewed as a devotional department of the Church, but is integrated into Pneumatology.46

With this argument, it is a natural conclusion that pneumatology concerning Virgin Mary and the Holy Spirit can be understood in the Church embraced and experienced in the mystical aspect of the Divine Hours. One can look to the liturgical text for more than dogmatic statements, but an experience of mariology and pneumatology, based in the context of time and cycle.

In the past, theologians have relied for theological work to be founded on scripture, magisterial documentation, and the writings of theologians - looking to the liturgy as a source for confirming theological claims. This would be what Schmemann

43 Ibid., p. 471.
46 Ibid., p. 70.
has called “theology of the liturgy.” It is, however, liturgical theology that is “first of all and above everything else, the attempt to grasp the ‘theology’ revealed in and through liturgy.”47 Here, the delicate difference between studying liturgy as an object or “theology of the liturgy,” as Schmemann terms it, and looking into and experiencing the theology as “liturgical theology” builds the rationale for this examination of the liturgy of the Morning Hours. Orthros, as it reveals the theology of the Roman Catholic defined dogma of the Assumption, through liturgy is to all a received truth. This perspective can be applied to other ancient Marian feasts. Schmemann explains:

... the “essence” of the liturgy, or *lex orandi* is ultimately nothing else but the Church’s faith itself or, better to say, the manifestation, communication and fulfillment of that faith. It is in this sense that one must understand, it seems to me, the famous dictum *lex orandi est lex credendi*. It does not imply a reduction of the faith to liturgy or cult, as was the case in the mystery cults in which faith was aimed at cult itself, [which] had its saving power as its object.48

Using Schmemann’s method, revisiting a liturgical source for an illumination of the Assumption is therefore made clear. The liturgy is more than cultic celebration of Virgin Mary’s falling asleep and resurrection, but a revelation of the details of what is believed. Some would feel, yes, that Virgin Mary experienced the falling asleep and rising up to glorified life, but the prayers and readings of the liturgy are mere literary or emotional amplifications. In contrast to this superficial regard of liturgy, the liturgical sources are a living experience of what Virgin Mary's Assumption means to Christian life:

48 Ibid., pp. 38-39
Nor does it mean a confusion between faith and liturgy as in the case of the liturgical piety in which the ‘liturgical experience,’ the experience of the ‘sacred,’ simply replaces faith and makes one indifferent to its ‘doctrinal’ content. Nor finally does it indicate a separation of faith and liturgy into two distinct ‘essences’ whose content and meaning are to be grasped by two different and independent means of investigation, as in modern theology in which the study of liturgy constitutes a special area or discipline: ‘liturgiology.’ What it means is that the Church’s leitourgia, a term incidentally much more comprehensive and adequate than ‘worship’ or ‘cult,’ is the full and adequate ‘epiphany’ - expression, manifestation, fulfillment of that in which the church believes, or what constitutes her faith. It implies an organic and essential interdependence in which one element, the faith, although source and cause of the other, the liturgy, essentially needs the other as its own self-understanding and self-fulfillment. It is, to be sure, faith that gives birth to, and ‘shapes,’ liturgy, but it is liturgy, that by fulfilling and expressing faith, ‘bears testimony’ to faith and becomes thus its true and adequate expression and norm: \textit{lex orandi est lex credendi}.\textsuperscript{49}

The liturgy, therefore, is not something that is wrapped around the belief but a very source for what is believed. It is not a product of a liturgical author who is trying to decorate the faith with beautiful and poetic ideas alone. It is the product of oral tradition and belief.

But then liturgical theology - and I cannot overemphasize this - is \textit{not} that part of theology, that ‘discipline,’ which deals with liturgy ‘in itself,’ has liturgy as its specific ‘object,’ but first of all and above everything else, the attempt to grasp the ‘theology’ as revealed in and through liturgy. There is, I maintain, a radical and indeed irreducible difference between these two approaches to liturgical theology whose task then obviously depends on whether one opts for one or the other.\textsuperscript{50}

It becomes apparent then, that we are addressing the issue of “tradition” and how it can be distinguished from legend, Christian imagination, later accretions, impact of secular or late philosophical thought such as gnosticism, romanticism, or deliberate propaganda for later disputed issues whether religious or political. It has been claimed

\textsuperscript{49} \textit{Ibid.}, p. 39.
that a definition of the Assumption dogma by the Catholic Church could have been sponsored by a rise in Marian apparitions - "a cry of the heart from the poor women and children who were their recipients."51 Or, Sally Cunneen proposes, "as civil society grew increasingly hostile to evidence for the supernatural, such accounts of Mary’s presence were far more compelling to most believers than church decrees."52 She pre-empts these comments with a false statement. "There were many arguments for the Assumption, though none of them were biblical or apostolic."53 She refers merely to the existence or "hints," as she calls them, that people in the early church had incorporated a belief about the Assumption "into the liturgical calendar, as well as in legends and art, since the fifth century."54 She tells us that it was the "tradition of popular belief" on which Pope Pius XII based his decree. First of all, we have established that a liturgical tradition is one and the same as an apostolic tradition. Isn't it understood that what is carried in the liturgy is the continuation of "tradition"? Since we do not have a signed and sealed document from the 2nd or 3rd century, or even the 1st century, does that mean a truth of Christianity could not have been passed along in the apostolic tradition? After all, the telling of the Virgin Mary's death event claims that all the apostles were there. And if we deny that oral tradition of apostolic origin cannot pass along for four centuries, does this not negate what we so blithely accept for tradition in the formation of the Pentateuch? Treasured experiences of God and God’s revelations can be, and have been passed along for generations and generations in the past; why was this not possible in the first four

50 Ibid.
52 Ibid., p. 239.
centuries of Christianity? Additionally, the work of the persecutions in the first three centuries may have taken its toll on public writings concerning the God-bearer.

How then, do we determine what is “tradition”? Much information concerning the Virgin Mary is found in the apocrypha and yet these are troublesome sources for theological work. By determining the voice of tradition, one considers the ongoing tradition of spiritual details of Koimesis and its theological meaning in the economia, as the continuing liturgical tradition exemplifies. One significant result will be to establish that the facts of the dogmatic claim in 1950 on the Assumption of the Virgin Mary along with spiritual illumination have been transmitted not only in the early homilies and teachings of the Church, but also in the contemporary worshiping Church with faith flowing from apostolic tradition, still proclaiming a group of treasured details that illuminate the proclaimed dogma by the Roman Catholic Church in 1950.

The synaxarion (usually generated by holy monks living in ancient monasteries where the truth of Christianity was treasured and preserved), which is a commentary (not usually read aloud in the service) on the saint of the day, represents the belief of the faithful expressed by the liturgical writings of early Patristic writers and sometimes anonymous authors. Early Patristic homilies reveal the thought on Mary, which blossomed into an expression of poetry and acclamations in daily prayer. Fr. Brian E. Daley SJ, in his work on the early patristic homilies on the Dormition of Mary, comments:

The roots of that branch of early Christian literature seem to lie not only in early references to Mary’s role in the Christian Mystery by such

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53 Ibid., p. 237.
54 Ibid., pp. 237-238.
writers as Justin and Irenaeus, or in popular early narratives of the pre-history of Jesus’ life, such as the *Protoevangelium of James*, but also - more immediately - in the rich theological rhetoric of St. Ephrem’s Syriac hymns and verse homilies on Mary, from the mid-fourth century, and in the corpus of Greek works attributed to Ephrem. As Greek preachers in the cities of the Byzantine Empire began more and more to make Mary the subject of their reflections, in the early decades of the fifth century, their style came to show a celebratory, poetic character rarely met with in earlier homiletics, even in the most highly-wrought festal orations of St. Gregory of Nazianzus or St. Gregory of Nyssa.  

Fr. Daley includes in his translation of early patristic homilies the writings of:

a. John, Archbishop of Thessalonica - metropolitan of the city, 610-649 AD;
b. Theoteknos, Bishop of Livia - counted at the Council of Ephesus, 431 AD;
c. Modestus, Archbishop of Jerusalem, died 634 AD;
d. Andrew of Crete, born in Damascus, 660 AD;
e. Germanus, Archbishop of Constantinople - served as patriarch, 715-730 AD;
f. John of Damascus, “lowly monk and sinner, servant of the servants of Our Lord Jesus Christ, of the Old Lavra [Mt. Athos],” died 749/753 AD;
g. Theodore the Studite, born 759 AD.

All of the homilies collected in Daley's volume correspond with the *Orthros* of the Feast of the *Dormition*.

Patristic preaching co-exists and, in fact, is embedded in prayer and worship.

The “celebratory, poetic character” is paralleled in contemporary liturgical text.

“Apostolic tradition,” according to Meyendorff, including liturgical and sacramental traditions served in Byzantium as “a living framework for the understanding of

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55 Brian E. Daley SJ, *On the Dormition of Mary. Early Patristic Homilies*, St. Vladimir's Seminary Press, Crestwood, NY 1707, 1998, p. 2. Daley goes on to write: “Most striking, perhaps, early fifth-century preachers on Mary tended to invite their hearers not just to think about her, but to participate in celebrating the glories of her person and her role in the story of salvation, both by direct exhortation and by evoking lists of striking Biblical epithets and Old Testament images, in a kind of poetic catalogue directly applied to her (p. 2).” The early Patristic writers who deliver these poetic homilies are directly relating to the lived spiritual environment of the liturgy: “This leads us to a second characteristic of these early homilies on Mary’s Dormition: their pervasive tendency, despite any doctrinal or apologetic intent they may have, to refer primarily to the liturgical context in which they are given (p. 28).”

56 Ibid., pp. 12-27.
Scripture." He describes the Byzantine theological approach to "tradition" as encompassing Christian life with wisdom from the past:

In its very conservatism, Byzantine theology relies on internal and experiential criteria, which, like life itself, imply change, but also fidelity to the past. Neither change nor conservatism, however, is an end in itself. A tradition which is reduced to the preservation of concepts and formulae excludes the progress of life and is insensible to the Christian virtue of hope: in their paschal hymns, and at each Eucharistic liturgy, the Byzantines never stopped hoping for "a more perfect communion" with God in the Kingdom to come. But this very progress for them was possible only if one would avoid the pitfalls of "novelties," inconsistent with the "apostolic" foundations of the faith, given once and for all in Scripture and the original kerygma of the eyewitness of Jesus.

This humble tradition proclaims and enhances the understanding of who the magnificent saint, the Theotokos, truly was as her life unfolded the plan of God.

One of the elements, unique to Orthros, is a written commentary on the particular feast, called the synaxarion. The synaxarion accompanies and relates directly to the texts of the feast and contains many gems of wisdom and insight about the event, often referenced in the liturgical verses. Tradition captured in the synaxarion, for example in the Koimesis feast, corresponds directly with statements that emerged, in this century, in Vatican II council texts. The synaxarion of Koimesis undoubtedly shows Virgin Mary to be the Mother of our God and the Mother of the Redeemer, as also stated in Lumen Gentium, Chapter VIII, #52-53. This is a witness to the tradition, from earliest times to the 20th century that demonstrates unequivocally that Mary is the "mother of the members of Christ" and is "a pre-eminent exemplar in faith and charity" as in Lumen Gentium, #53. However, the synaxarion expands on the event — illuminating further the

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anthropology of the woman, who is Christ’s mother, facing death, along with the
meaning of the new Creation. Whether legend or received historical fact, these details
corroborate and deepen the mystical embrace of Mary as fellow member of humanity.
In the synaxarion she is seen as mediatrix: through her concern for those she leaves
behind on earth and her statement that she will ever be ready to help those on earth. She
becomes at the moment of her departure to be with her Son in heaven “the Mother of the
living” as in Lumen Gentium, # 56. Without a doubt, Morning Hours with the
synaxarion demonstrates that the Feast of Koimesis points to the plan of God for all “the
living,” the “members of Christ,” the ever present hope of glory in the eschaton. “… on
the completion of her earthly sojourn, (she) was taken up body and soul into heavenly
glory, and exalted by the Lord as Queen of the universe, that she might be the more fully
conformed to her Son, the Lord of Lords and the conqueror of sin and death,” as stated
in Lumen Gentium, # 59. The plan of God is exemplified in Virgin Mary by her
singular cooperation by obedience, faith and hope and with “burning charity in the work
of the Saviour in giving back supernatural life to souls. Wherefore she is our mother in
the order of grace,” noted in Lumen Gentium, # 61. She departs life, according to the
Morning Hours and the synaxarion within it, following last minute works of charity and
then expressing concern for the living and promising to spend her life in heaven bringing
all members of Christ to her Son.

The Virgin in her own life lived as an example of that maternal love, by
which it behooves that all should be animated who cooperate in the
apostolic mission of the Church for the regeneration of men.59

58 Ibid., p. 224.
59 Lumen Gentium, #65.

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Introduction
3. *Liturgy of the Hours: a source of illumination and its value*

**A. Definition of key terms relating to the Divine Hours/Divine Office**

The *Divine Office*, also known as the *Divine Hours*, was first developed in the ancient days of the Church as an extension and amplification of the Hebrew hours of daily prayer and praise for God. Jews who followed the Way of Christ gathered according to Hebrew fashion and repeated the daily reading of psalms along with traditional prayers. Paul Bradshaw identifies five actions, which the *Mishnah* warns cannot be “performed communally without the presence of a quorum of ten adults males,” stating that scholars feel these were the main elements of the Sabbath synagogue service at that time. These elements, he suggests, indicate the functional elements of Jewish communal prayer even though they were not always included in the same service: 1) the recitation of *Shema*; 2) recitation of the *Tefillah*; 3) the priestly blessing; 4) reading from the *Torah*; and 5) reading from the Prophets. Other aspects of connections between Jewish and Christian daily prayer will be developed later in this paper, in respect to the method of analysis of early liturgical text. Although scholars debate the actual number of daily prayer hours for Jews prior to and during the time of Christ, the known factor is that the earliest Christian prayer was patterned after Jewish prayer periods. However, concerning the 1st century, scholars generally agree that a tradition of daily prayer filled the life of early Christians, beginning with three times per day. Two trends which incorporated 1) the repetition of temple sacrifice and prayer in the temple and synagogue at appointed hours of the day, and 2) the desire of early Christians to pray without ceasing (*1 Thessalonians 5:17*), later grew into the traditions
of 1) the Cathedral Office, and 2) the monastic hours of prayer. The traditional and long-lived Greek or Byzantine liturgy of daily prayer and petition is a combination of these two trends.  

Originally the word, “liturgy,” which derives from the Greek leitourgia, referred to a “sense of cultic or priestly ministry” as understood in Hebrew scripture, but “liturgy” later meant for the developing Christian community a kind of communal prayer, seen in classic Greek usage as the work (ergon) of the people (laos) - by the people for God and by God for the people. The work of the people in the Divine Liturgy of the Eucharist was directly connected to a growing cycle of celebrations of major feast days and commemoration of saints, again indicating the interdependence of time and prayer and worship.

The liturgical year is divided into a cycle that represents the life of Christ and celebration of the events of His life along with a celebration of the lives of saints. In the eastern tradition, Lent is a time of preparation that precedes Easter, Christmas, and the Feast of the Koimesis. The prayers of Vespers preceding Koimesis - traditionally celebrated every night for the two weeks before the Feast as part of the Lent before Koimesis - are also part of the totality of Divine Hours.

The Morning Prayer has the greatest number of readings and is the longest prayer hour of the day, including the Psalms, hymns of the Hebrew Scriptures, poems by

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60 Bradshaw, The Search for the Beginnings of Christian Worship, p. 17.
62 Bromiley, p. 528.
Christian writers, and Bible readings. The Greek tradition of *Morning Prayer, Orthros*, is actually a combination of two Orders or prayer hours of earlier times, prayer of the Early Dawn (*Lauds*) and Matins Proper - separated now by the reading of Psalm 50. The usual English translation of *Orthros* is the Latin word, "Matins." An unusual Order of Midnight, *Mesonycticon*, is infrequently recited between Compline and early dawn Matins.64

The *synaxarion*, an element found only in *Orthros*, mentioned earlier, is a commentary relating various elements of background for the event of the Feast, information about the saint of the day or the event of the day passed along by tradition. It is a commentary set off in the Greek *Menaion* in a separate section to be read by the priest and deacon, evidently intended to provide information for homiletics. It is also sometimes read aloud in monastic celebration. The cycle of the *Divine Office* of the ancient eastern Greek Orthodox liturgical tradition is demonstrated in the *MEya QpoA.Oytov* by Bartholomew of Imbros, a hieromonk of the Monastery of Koutloumousiou on Mount Athos, which was originally compiled in 1832, and was corrected and sanctioned in 1857 by the Patriarchate in Constantinople. This *Great Horologion* has become the standard publication until the present day. The *synaxarion* found in *Orthros* in contemporary liturgical books for August 15 is almost word-for-word the same as that attributed to 7th century liturgist Andrew of Crete, indicating a steady tradition at least from that time. In certain ways, it is different in details from the apocrypha. This evidence will be considered in detail in the later section on the *Orthros* of the Dormition. Although not part of the eucology and readings, the *synaxarion* is

64 Day, p. 191.

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directly related to the mystery and truths of the feast and indicates a traditional source for the day's readings, prayers and petitions. It is in the balance of these elements where theological tradition becomes evident within the context of Christian spirituality.

B. Description of liturgical books - sources of Marian text

Today there is a vast collection of ancient Christian liturgical daily prayers and readings, collected in various liturgical books of the eastern orthodox and eastern rite Catholic churches. It is meaningful to see Orthros in relationship to these collections because Morning Prayer is understood to set the theme and tone of celebration of the liturgical day. Theological meaning is drawn from the interrelationship of these service books. The various service books that include prayer to Theotokos include: the Horologion, the Euchologion, the Hieratikon, Ocotechos, Triodion, Pentecostarion, Menaia, Evangelion, Psalterion, Typikon, Parakliti, and Katavasiae.

1. Horologion - a liturgical book called "The Order of the Hours," including the invariable texts of the order of the services; psalms appointed for prescribed times of prayer day and night; fixed hymns and prayers of the daily cycle; and prayers for Matins and Vespers; here we will find the foundation of all liturgical prayer including Marian liturgical texts used for all festal days.

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65 Consider the entry under "Eastern Liturgies" in the supplement of the Marian encyclopedia by Fr. Michael O'Carroll CSSp, suggesting that study of eastern liturgical text may be theologically rewarding: "This outline of liturgical origins and development will not enter into details on the liturgies of the different rites in the eastern churches. This is a subject of wide ramifications, illuminating and rewarding. What is given here is a series of bibliographical indications. It is hoped that therein the reader will acquire an idea of the riches of the compositions which feature Mary Theotokos so abundantly and so beautifully, in every aspect of the liturgical observance (Michael O'Carroll CSSp, Theotokos. A Theological Encyclopedia of the Blessed Virgin Mary, The Liturgical Press, Colleveille, Minnesota, 1982, p. 381)."

66 The Great Horologion, Book of Hours, translated from the Greek by the Holy Transfiguration Monastery, Boston, MA, 1997, p. 9: "The Great Horologion is a handbook for anyone who wishes to pray, either in common or in private, with the words and forms bequeathed us by the Apostles, the holy Fathers, and all the Saints, under the inspiration of the Holy Spirit."

67 Ibid., p. 10: "We used as the model for our edition the Μέγα Όρολόγιον of 1857 by Bartholomew of Imbros, a hieromonk of the Monastery of Kouloumousiou on Mount Athos, which was printed at the Phoenix Press in Venice. This edition is a corrected and amplified version of his edition of 1832, which had been compared with earlier versions and corrected by the Patriarchate in Constantinople. All"
2. **Euchologion** - a liturgical book that forms a supplement to the Horologion; it contains services of Vespers and Orthros; Liturgies of St. John Chrysostom, St. Basil, and Presanctified Liturgy (the most ancient Euchologion is that of Serapion of the 4th century). The euchologion contains special prayers for the appointed feasts.

3. **Hieratikon** - a priest’s liturgical book which also contains directives concerning gospel readings at various feasts pertaining to Christ and Virgin Mary; that provides rubrics and directions for liturgical services.

4. **Octoechos** - a cycle of eight musical tones for prayers that begin on the Sunday after Pentecost, following in eight-week cycles until the fourth Sunday before Great Lent (eight + tones, 'Oκτώ + Ἡχος); also called subsequent versions by other publishers, including our own translation, have faithfully copied it, occasionally adding some supplementary material.”

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Introduction

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68 Patrinacos, p. 165.

69 The Lenten Triodion, translated from the original Greek by Mother Mary and Archimandrite Kallistos Ware, St. Tikhon’s Seminary Press, South Canaan, PA, 1994, pp. 40-42, states: “The Liturgical Hymnography. The non-Biblical material in the Triodion was composed over a period of nearly a thousand years, extending from the sixth to the fifteenth century. Three main strata can be distinguished:

(1) *The Beginnings* (sixth-eighth centuries). Probably the most ancient existing element is the daily cycle of the troparia of the prophecy, said before the lesson at the Sixth Hour. ... Almost equally ancient is the Akathistos Hymn, probably the work of St. Romanos the Melodist (c. 560). Somewhat later in date is the most ancient of the Canons, the Great Canon by St. Andrew of Crete (c. 660-c. 740) ... At the end of the eighth century Andrew, known as 'Piros' or 'the Blind', monk of Lavra of St. Sabas, composed a cycle of idiomela, two for each weekday in Lent ...; the cycle was expanded and completed by Andrew's contemporary and fellow-monk, Stephen the Sabaite (725-807), the nephew of St. John of Damascus. ... Among other authors, dating from the sixth to the eighth century and represented in the Triodion, are St. Sophronios, Patriarch of Jerusalem (+683), St. John of Damascus (c. 680-c. 749), and St. Kosmas of Maiuma (c.685-c.750). Almost all the hymnographers belonging to this first stratum are linked with Syria or Palestine, and most of them are associated more especially with the Lavra of St. Sabas outside Jerusalem.

(2) *The Formative Period* (Ninth century). During this century, the chief centre of activity shifts from Palestine to Constantinople, and within Constantinople to the Monastery of Studios, then at the height of its influence. ... This book, and likewise the Pentekostarion, are substantially the product of Studite editorial work. They bear the mark in particular of the two brothers St. Theodore the Studite (759-826) and St. Joseph the Studite, Archbishop of Thessalonica (762-832). ... Other ninth century writers whose work is found in the Triodion are St. Theophanes Graptoς (778-845), St. Joseph the Hymnographer (c. 816-886), the Emperor Leo VI the Wise (reigned 886-912), and the poetess Kassia or Kassiani. ..."
the Parakletike which originally consisted mainly of works composed by Orthodox theologian and hymnographer John of Damascus.\textsuperscript{70}

5. \textit{Triodion} - a service book for the period of three Sundays before Great Lent, and ending Holy Friday in Great Lent which includes the ancient Prayer of St. Ephraim\textsuperscript{71} and the Akathistos Hymn.\textsuperscript{72}

6. \textit{Pentecostarion} - the service book of variable prayers, hymns, and readings from Easter Sunday to the first Sunday after Pentecost; \textit{here is found the Feast of the Life-giving Fountain on Friday after Easter.}\textsuperscript{73}

7. \textit{Menaia} - a collection of 12 monthly books (each called a Menaion) containing variable parts for the immovable feasts and special hymns and

\textsuperscript{70} Patrinacos, p. 267.
\textsuperscript{71} The Triodion, p. 69.
\textsuperscript{72} The Triodion, pp. 40-41, footnote # 48 comments on the date and authorship of the Akathistos Hymn (a hymn to be examined in detail for its Mariology later in this study):

"The ancient sources disagree about the date and authorship of the Akathistos Hymn. The question has been much debated in the last eighty years; most scholars favour a date in the early sixth century and regard authorship by Romanos as probable, although not finally proved. ...The Hymn has also been ascribed to Sergios, Patriarch of Constantinople (610-38), who may indeed be the author of the preliminary Kontakion, ‘To thee, our leader in battle and defender ...’; but he seems too late to be the author of the Hymn itself. Others to whom the Hymn has been ascribed in ancient or modern times, include George of Pisidias (first half of the sixth century), St. Germanos, Patriarch of Constantinople (‘740), George of Nicomedia (second half of the ninth century) and St. Photios, Patriarch of Constantinople (‘891); but there is little to favour any of these suggestions."

\textsuperscript{73} The Pentecostarion, Translated from the Greek by the Holy Transfiguration Monastery, Boston, MA, 1990, pp. 14-15:

"A list of the known authors of the hymns of the Pentecostarion indicates that most of them flourished before the tenth century. Their names are either placed in an inscription over the hymn or, in the Canons, are in the form of an acrostic. In the prologue to the 1836 edition published by Bartholomew from Imbros, a monk of the Monastery of Koutloumousiou on the Holy Mountain of Athos, the list reads: Saints John Damascence, Cosmas of the Holy City, Andrew of Crete, Germanus, Theophanes, Anatolius, and Joseph (of the hymns ascribed to Joseph, it is not known which were written by Saint Joseph, the brother of Saint Theodore the Studite, and which by Saint Joseph the Hymnographer), who are well known and identifiable. Bartholomew mentions a few others whose identification is unknown or uncertain: Koumoulas, Arsenius, Leo the Sovereign [Λέων ὁ Διεσπορτή], and John Arclas. Writers of the fourteenth century were Nicephorus, the son of Callistus Xanthopoulos, who also wrote the Life-giving Spring, and Metrophanes, Metropolitan of Smyrna. According to Bartholomew, nothing is known of Koumoulas. The hymns inscribed "by Leo the Sovereign" were most likely written by Emperor Leo the Wise (+911) ... Arsenius was most likely the renowned monk who lived in Constantinople at the end of the ninth century and the beginning of the tenth and was the author of the Canon in the Service of Holy Unction. The writer John Arclas is identified as being Saint John Damascene by a majority of authorities."
prayers for feast days during each particular month; *which contains* tradition on the lives of the saints arranged in liturgical festival order.* Much of the material for several of Marian feasts comes from apocryphal writings. 75

8. **Evangelion** - the book containing biblical readings used for liturgical services, Sundays, daily services and feast days.

9. **Psalterion** - contains the psalms used in the recitation of the *Divine Office*, divided into 20 parts (kathismata), each of these parts divided into three (stases) - each kathismata contains an average of nine psalms and each stasis three psalms (stasis refers to standing).

10. **Typikon** - the book of rubrics which sets out the order of how the services for the Proper of the saints and the Holy Season will be celebrated.

11. **Parakliti** - hymns for Sunday; see: *Octoechos*.

12. **Katavasiae** - hymns before readings.

4. **General background information on the Divine Hours**

Recently, the Greek Horologion has been translated into English by the monks of the Holy Transfiguration Monastery in Brookline, Massachusetts. This follows a comprehensive English translation they had just completed of the Pentecostarion. Currently, they are in the process of an English translation of the entire Menaion. In the Prologue to these volumes, the monks tell us of the value of these liturgical translations when they deem that the liturgical books are a “divine university”:

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74 Often authors are denoted above the hymns they wrote, or given in an acrostic in the hymn or canons. Many times the authors appear to be anonymous. As an example, a canon in Orthros on Koinesis is attributed to the writing of John of Damascus: “Κανόν δεύτερος, Ποίμα Ἰωάννου τοῦ Δαμασκηνοῦ. Ὁδὲ ἤτοι Ἡχος ὡς ὑπό τοῦ Εἰρήμος (ΜΗΝΑΙΩΝ ΤΟΥ ΑΥΤΟΥΣΤΟΥ, ΕΚΔΟΣΙΕΣ, ΤΗΣ ΑΠΟΣΤΟΛΙΚΗΣ ΤΗΣ ΕΛΛΑΔΟΣ ΕΝ ΑΘΗΝΑΙΣ, 1993, p. 197.)"

75 The Festal Menaion, pp. 47-48: "The Orthodox Church does not place the Protoevangelion of James on the same level as Holy Scripture: it is possible, then, to accept the spiritual truth which underlies this narrative, without necessarily attributing a literal and historical exactness to every detail. The deeper meaning of the story is not difficult to appreciate." [The theological analysis of these feasts, and their sources in apocryphal sources will be considered later in this paper.]
This holy book is filled with the "waters of piety," and blessed are they that partake thereof.

The liturgical books of the Church are a divine university wherein we are schooled in the things of God. They contain the divine vision and the ascents of the heart and mind of God-bearing Fathers. They reveal to us the deep meaning of the redemptive acts of God which we celebrate in the feasts.

They set for us a banquet that we might partake and be filled.76

For centuries the liturgy - the Divine Hours and the Divine Liturgy - were considered to be the catechism of faith. Along with the symbolic actions in these ancient liturgies, which were usually also connected with the tradition of an icon, the faithful were brought to the richness of faith, the experience of being Christian. Much like the magnificent Gothic architecture, stained glass windows, and medieval illuminations of scripture and Book of Hours in Europe, the liturgy served to instruct and sanctify the faithful. Now, in contemporary times, the monks of this American monastery are urging the faithful to study and familiarize themselves with the liturgies. This is the reason the Transfiguration Monastery, dedicated to orthodoxy in its purest form, set out to undertake such a vast project as these translations.

It [the liturgical book] should be studied privately as spiritual reading, so that one would be better acquainted with the hymns when they are chanted in church.77

Understanding that the liturgies were assembled and written by those of the past who may have experienced "divine vision" and a mystical embrace of the faith, the monks encourage the lay people, priests and deacons of today to "enter into the mysteries of

76 The Pentecostarion, p. 9.
77 Ibid.
In many ways, the orthodox tradition is called the secret of contemporary days because its members have not only kept the riches hidden in ethnic customs and language, but they themselves have accepted services with long periods of readings and liturgical actions they no longer comprehend nor understand. The riches that lie therein, in the eyes of the monks, have been hidden even from the Orthodox faithful:

For even though we have not reached the spiritual level to have divine vision - *theoria* - and ascents ourselves, yet through the hymnology of the Church and the homilies of the Fathers, we have both vision and hearing and are able in part to experience and taste the things of God. Through the eyes and hearts of the Fathers we are able to enter into the mysteries of faith.  

Dominic F. Scotto TOR, in his work of liturgical renewal for the Roman Catholic Church, described the importance of the *Liturgy of the Hours*, communal prayer in its reform after Vatican II. He reflects on the loss to the body of the faithful over the centuries of this ancient form of prayer:

For many centuries, the Church had, at least on the practical level, almost completely lost sight of the Liturgy of the Hours as a public act of worship of the whole Christian community. It became commonly known as the breviary, or priest’s daily prayer book, in effect the exclusive, and principally private prerogative of the clergy and religious.

Scotto quotes Archbishop Anibale Bugnini, former secretary of the Sacred Congregation for Divine Worship:

The awareness of the Liturgy of the Hours as something belonging essentially to the whole Church has, regrettably, hardly been in evidence for many centuries. It had come to be considered as the preserve of religious and clergy. Liturgical services however are not

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78 Ibid.
79 Ibid.
private functions, or reserved to groups of elites; they are celebrations of the Church which is the sacrament of unity. They pertain to the whole body of the Church in different ways according to the diversity of holy orders, functions, and degrees of participation.

As can be seen from the very structure of the Hours, with their psalm readings, hymns, responsories and prayers, they are designed for celebration in common. Individual recitation came in only when this communal celebration was not possible.\(^81\)

Scotto concludes, therefore, that:

Consequently, in the midst of the great liturgical renewal effected by the Second Vatican Council, one of the most significant liturgical reforms has been the **rediscovery of the Liturgy of the Hours** as a prayer for all the People of God.\(^82\)

It is a rediscovery of the spiritual treasury of liturgy generally regarded as originating in the 5\(^{th}\) century. Following the peace in the Roman Empire and the end to Christian persecution, and after the Council of Ephesus, the tradition and reverence to the Theotokos came to fruition in the liturgy. Msgr. J.D. Crichton, a scholar in the history of liturgy, recognizes the importance of ancient liturgical texts:

The origins of the greater feasts of Mary are to be found long ago in the fifth century in the eastern part of the great church that was still undivided. With one exception, the churches of the east and west still celebrate those feasts. As I have indicated in various places of the book, the contribution of the eastern churches to Marian liturgy is very considerable.\(^83\)

Clearly, the liturgical texts do provide a magnificent source for the theologian, and especially the Marian theologian. Schmemann describes a rupture between theological study and the liturgical experience as a chronic disease, suffered by theologians in the


\(^{82}\) Ibid., p. viii.

West. He quotes J.M. Dalmais OP who openly addressed the question in 1948: "Theology did not know how to embrace the whole wealth of tradition, and to the present day worship is studied in school either as a part of canon laws, or in connection with the history of ecclesiastical institutions."\(^8^4\) Schmemann also notes that Orthodox authors in the 19\(^{th}\) century involved in a "school" of dogmatics "somehow overlooked the liturgical witness of the Church."\(^8^5\) It was not a total exclusion with an occasional reference here and there to the liturgy, but:

... the whole spirit of their system and method excluded a living interest in liturgics, in a search for those elements in the Church's liturgy which could operate as an independent and indeed theological 'standard of measurement' in the task of expounding the Church's faith.\(^8^6\)

Therefore, we see that both Eastern and Western Christians need to remember the *Divine Hours* and see them as a way to experience the life of the Church, the mystery and mysticism that is embraced in the tradition. Translation of the texts into English is one step, but the continuation of faithful attending services recognizing the tradition and faith of ancient liturgy will be the life force of the contemporary expression of Christian life, or spirituality.

### A. Connection to Jewish Prayer

*The* first disciples of Jesus were Jews, and their mode of prayer fashioned itself in daily praise and invocation, a theory introduced above. St. Paul insisted there should be ... prayer without ceasing (Thessalonians 5:17), inferring that it is prayer that makes us

\(^8^4\) Schmemann, p. 10.
\(^8^5\) Ibid.
\(^8^6\) Ibid.
who we are in Christ. Some liturgical scholars claim the development of the Daily Hours is a direct tie to the continuation of Jewish daily prayer and others state that no such connection can be definitively stated. Bradshaw sees no difficulty in relating early Christian texts to the Jewish background:

It is true that contact between Jews and Christians did not end after 70 C.E., and there is evidence for some continuing links down to at least the fourth century: some of the early Fathers were clearly influenced by Jewish sources, and John Chrysostom tells us that some ordinary Christians were attending both synagogue and church, though it is not clear how widespread, geographically or chronologically, this practice was.

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87 Paul Evdokimov, La priere de l'Eglise d'Orient, Preface by Olivier Clement, Theophanie, Desclée de Brouwer, Paris, 1985, p. 21: "'Priez sans cesse' insiste saint Paul, car la prière est la source de notre être et la forme la plus intime de notre vie. 'Entre dans ta chambre et ferme la porte, prie ton Père qui est dans ce lieu secret', cette parole invite à entrer en soi-même et y faire un sanctuaire; le 'lieu secret' est le cœur humain. La vie de prière, sa densité, sa profondeur, son rythme mesurent notre santé spirituelle et nous révèlent à nous-même".

88 W. Jardine Grisbrooke, translator, editor and author of the Introduction, The Liturgical Portions of the Apostolic Constitutions: A Text for Students, Alcuin/GROW Liturgical Study 13-14, Grove Liturgical Study 61, Grove Books Limited, Bramcote, Nottingham, England, 1990, pp. 82-83: "Other examples [of Jewish prayer in Christian prayer] are the thanksgiving series in the eucharistic prayer of book VIII [Apostolic Constitutions], and the morning and evening prayers in VIII, 37-39. The last have no more in common with the Jewish prayers on which some have asserted them to be based than any morning and evening prayers are likely to have with any others. The material used in the thanksgiving series of the Clementine anaphora may have been of Jewish origin, but the theme (the prolixity of its expression apart) is not uncommon in early Christian liturgy, and its lengthy elaboration in AC could even be original, given the compiler’s marked emphasis on salvation history.

"There remain the six prayers in AC VII, 33-48. These are clearly Jewish, at least in remote origin. They follow the classical form of Jewish benedictions; they follow the right order of a series of such benedictions; both in structure and in wording they are similar to known Jewish texts. But the Jewish prayers were bases for extemporization. So have we here Jewish expansions of the basic themes, taken over by the compiler of AC, and minimally, although significantly, Christianized, or are they pre-existing Christian expansions of them? ... The obvious conclusion is that here the compiler probably used already Christianized versions of the Jewish prayers."

89 George Guiver CR, Company of Voices, Daily Prayer and the People of God, Pueblo Publishing Company, New York, 1988, pp. 50-51: "We may find many Jewish elements in the forms of worship which eventually arose, but it is difficult to say how far these are a direct inheritance from the synagogue ... But the practices of daily prayer which gradually developed show no cast-iron evidence for continuity with any practices in the first-century synagogue. We are not at all certain that Jewish public services took place daily on any scale outside the Temple, and if they did, the Christians seem to have given them up rather than take them over, for we have no reference to daily public worship in the Church before the fourth century."

90 Bradshaw, p. 13.
Whether or not the concrete connection can be made between Jewish daily prayer and the evolution of daily prayer in the Christian community, it cannot be denied that the spirit and tradition of Jewish spirituality - i.e. celebrating and communicating with God in the context of time - permeated the post-Constantinian liturgical texts. The Hebrew theological tradition, a prayer rooted in time and expectation, provides a context for connecting religious image to the writings of Hebrew scripture, i.e. “waters of life,” “light in darkness,” and “bodily resurrection.” This methodology will be developed later in the paper.

Research conducted prior to 1960 by Aileen Guilding established a relationship of the ancient Jewish lectionary system with the Gospel of John. This correspondence can be only asserted in a contextual framework. The scholar need be familiar with and tutored in rabbinic studies, which Guilding acknowledges. Establishing that John's gospel describes Jesus teaching in the synagogue, the Temple and the Temple environs, Guilding's work establishes that the evangelist employed a system in the gospel arranged around the Jewish liturgical year. Considering the connections made between the lectionary system of the fourth gospel and the inherent mystical corollaries, one can examine in the same method the connections between the ancient liturgy and the Hebraic

91 W. Jardine Grisbrooke, “A Contemporary Liturgical Problem: The Divine Office and Public Worship, I, The Nature and Origins of the Problem,” Studia Liturgica, An International Ecumenical Quarterly for Liturgical Research and Renewal, Vol. 8, No. 3, 1971/1972, p. 135: “For the theological import and devotional value of the office is inextricably bound up with the whole liturgical spirituality within which it is understood and used. One of the fundamental elements of the liturgical spirituality of the early Church was a strong and balanced eschatology, a Hebrew concept, which so far from making time of no account, made time itself eschatological, and this world eschatologically transparent.”

lectionary systems and symbols. As an example, we see the connection between John 14 and the Jewish celebration of the New Year. In the gospel, the public ministry of Jesus is nearing its end. It appears that an exegesis of verse 31 by Cyril of Alexandria echoes Jewish lexicons for Exodus and Deuteronomy:

Cyril of Alexandria interpreted the words [in John 14:3] to mean "Arise, let us remove from death unto life, and from corruption unto incorruption", and this admirably suits the themes of the whole chapter and of the Feast of the New Year -- the journey to heaven, the Father's house; Jesus as the forerunner, the Way; his promise to come again and receive his disciples to himself. It seems possible that the words owe something to the influence of the New Year lections from Exodus and Deuteronomy. In Exodus, Moses pleads for God's presence with his people as they set out on their journey to the promised land. In Deuteronomy, the people are encouraged to arise and depart, and Joshua (Jesus) is the chosen leader who will go before them and cause them to inherit the land (Deuteronomy 3:28). It would seem that the words depend on the theological thought and the lectionary background rather than on any historical reminiscence.

Can it be said that a connection to the Jewish lectionaries, parallel accounts in the Hebrew scriptures, originally permitted the unspeakable mystery of Christ to be explained and was then added to the liturgical prayer? As we move on to examine the Marian feasts, we will consider the powerful connection of the Dormition of Mary as represented in an "exodus," as well as other mystical connections such as the transferal of the Ark of the Covenant to Jerusalem.

Scholars like Kurt Hruby demonstrate the Judaic context that gave birth to early Christian prayer and holy text. In 1971, he clearly posits this point of view in comprehensive German research. More and more, as the inter-relationship of early Christianity and Judaism is studied, contextual aspects point to the importance of

93 Ibid., p. 1.
environment and embrace that which determines the handing along of spiritual tradition. In pursuing the contextual inheritance of the early Church fathers, Hruby explains the connection there may have been between Judaic context and the tradition inherited in early Christianity. This research continues in the work of John Bowman, which considers the infusion of Spirit into the written Torah, something called *memra* -- a voice of God. In the past, says Bowman, scholars have been "too quick to identify Memra in the Targums with the Messiah on the basis of Jn 1:1ff." But, then again, "Others have been too quick to regard Memra as a fill word or a sort of buffer word to blunt the edge of biblical anthropomorphism." These positions, according to Bowman, are no longer tenable. Understanding how God communicates with humanity (perhaps what we will later establish as *mysterium a silentio*), it is necessary that God communicates by "His Word."

One is reminded of Elijah on Horeb. Yahweh was not in the wind and fire, i.e. He was *not* communicating with him thereby but *in* the still small voice.

And the research goes on. In 1998, William Horbury carries the investigation to ends with great implications for the study of liturgical text. Referring to D.K. Falk's

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94 Ibid., p. 89.
95 Kurt Hruby, *Die Stellung der Judischen Gesetzeshrer zur Werdenden Kirche*, *Schriften zur Judentumskunde, Band 2*, Theologischer Verlag Zurich, 1971, p. 5. Hruby claims that he hopes to provide in his work a handy and more convenient way of learning about the ancient Jewish traditions: "Mein Wunsch ist, sie möge dazu beitragen, christlichen Lesern in handlicher und lesbarer Form eine bessere Kenntnis der Positionen der älteren jüdischen Tradition zu vermitteln."
98 Ibid.
99 Ibid.
study of the Book of Acts which looks at prayers of the Jerusalem church—apparently prayer before the destruction of Jerusalem, Horbury concludes that such study relates directly to Christian adoption of Jewish prayer.

In the study of Jewish prayer, work of this kind on New Testament and patristic writings can perhaps stand beside the line of inquiry which has found adoption of Jewish prayer in Christian sources, notably in the prayers of 1 Clement, the Didache and the Apostolic Constitutions. This line has been followed recently in G. Glazov’s argument that the recitation of Ps 51:15— in petition for the opening of the lips—before the Tefillah lies behind its appearance in Christian morning prayer, even though he judges that its Jewish use will not have been fixed until the third century.100

B. Morning Prayer in The Festal Menaion relating to "the meaning of time"

Leaving the history of daily prayer to others, this theological study will be situated within the context of time, and time to come. The structure of the liturgical year is not incidental. The Christian calendar "has obviously a vital theological significance and many theological implications. Day by day the Church looks back to its past," a sanctification of time living within the dimension of sacred memories, and looking at the same time to the future.101 The flow of time is interrelated, as the covenant of Christ flows out from the Hebrew covenant, and as Christian memories are collected and culminate in the Eucharist:

This paradoxical coincidence of Past and Presence constitutes the distinctive and unique characteristic of the Christian ‘memory’, which reaches its culmination in the Eucharistic anamnesis or ‘commemoration’.102

102 Ibid., p. 29.
The interrelationship of all liturgical texts demonstrates the necessity of knowing all the liturgical elements in eastern prayer services. The *Menaion* and its cycles of saints’ lives, the *Horologion* and the seasonal books of the *Triodion, Octoechon*, and *Pentecostarion* are all inter-linked theologically and more specifically, in a way of mystagogy. This fact, in itself, gives rise to the theological import of all signs, symbols, and mystical text. Some scholars attribute the rise of the Cult of Mary, following Constantine’s embrace of Christianity for the Roman Empire, as an implantation of Virgin Mary into the cult of goddess and royal divinity, called by some as “Byzantium’s bequest to the Theotokos.”

Like bright colored shards in the kaleidoscope, the functions of the goddesses, the imperial deity taken from the court, and the humble maiden of Luke’s gospel recombined themselves into a uniquely Constantinopolitan creation, the Theotokos.¹⁰³

This theory is upside down in terms of the concept of Christian *anamnesis*. The argument by Limberis is comprehensive in asserting connections between actual phrases in secular and pagan poetic literature and the liturgical text of the 4th century onward. The conclusion, however, is to be challenged with vigor. The memory of the “humble Virgin” is true enough, but the theological tradition is that the choice of her as “Mother of God” turned the cosmos around, from death to life. The deeply mystical and poetic imagery of 4th century writers was then a perfect match for the memory of this young woman’s role in salvation history. It was not an effort in any way, as Limberis claimed, to make Theotokos into a goddess. The body of believers in the world, the Church in its

communal prayer, as distinguished from personal prayer, continues the memory, the unseen truth experienced in the past and celebrated together into the future.

Prayer is intrinsically subordinate to sacraments. It is possible only on the basis of our sacramental incorporation into the Body of Christ, through Holy Baptism. Accordingly, the ultimate ‘encounter’ is realized also in a sacramental way, in the mystery of the Holy Eucharist. All ‘private devotions’ must be consciously directed towards this sacramental goal.104

A contemporary author, Stephen Benko, examines the ancient cults and claims a continuing element that perpetuates the feminine archetype of God in Mary in terms of goddess worship. He does, however, refer to “tradition” in its best definition, but then appears to negate any “tradition” that existed from the earliest of times, for example, in the sense of Mary as queen:

Tradition can be ascertained from the works of the church fathers and other ecclesiastical authors and from the liturgy, the official form of public worship in which the church gives expression to what it believes. Neither of these goes back much beyond the Middle Ages as far as the queenship of Mary is concerned, which means only that this truth, which was implicitly always in the apostolic deposit of faith, became explicit gradually. Thus, magisterium, scripture, and tradition are all utilized to support the thesis, which thus can be viewed as a truth revealed by God.105

First, Benko admits that the title, “queen,” never has been directly defined by the Church but remains a concept to most who are aware of its existence in the magisterium.106 One of Benko’s major claims appears to be a comparison of Mary to the early Greek and Roman goddesses.

104 The Festal Menaion, p. 34. 
106 Ibid., p. 220.
What is the function of Mary in her capacity as queen? The Greek and Roman goddesses were in charge of all female functions, presiding over marriage, childbirth, and similar issues. But what is Mary doing as a queen and what is the extent of her authority? In popular piety simple believers still turn to her with the same problems our pagan ancestors brought to their goddesses, and it is a common homiletic device, even among Protestants, to refer Mary as the paragon of wife and mother.107

Benko is obviously onto a difficult theological question. From what perspective do we call Virgin Mary “queen”? And, yet, he admitted “tradition” is seen in the works of the church fathers and other church authors, as well as from the liturgy. Why is this not sufficient as a source for the elements of faith? It seems not only confusing, but also weak to thrust such a title of the goddess on the Virgin Mary. In fact, he notes a visit of John Paul II to the Black Virgin of Czestochowa when the icon was bedecked with a queenly crown and robes. Strangely, he compares this to the pagan idea that queens must be materially endowed:

This seems to be the way devoted followers of the goddess, from pagan to modern times, can best express their love for the one they sense to be alive behind her material likeness. A queen, after all, must have wealth.108

In truly examining the ancient patristic and ecclesiastical writings, it would be obvious that such a devotional care of an ancient icon is not reference to the material grandeur of a pagan goddess but an iconographic detail opening the eye of the believer to the glory and beauty of the virgin’s relationship to all holiness, which mystically is beyond all description and human detail.

It is critical to ask if the theological argument at the center of the Cult of Mary in Byzantium was involved in a deliberate attempt to make the Virgin a pagan image and

107 Ibid., p. 221.
mode. Or, had the Theotokos always been remembered for her cooperation in humanity receiving new life, and allusions to her status as “Queen” and “Source of Life” (goddess images) were magnificent images that Christians could re-appropriate to represent how Mary was a source of life? What is remembered by the Christian apostolic tradition is her role in time and God’s salvation, which for the ancient liturgists was nicely expressed in the pagan mystical poetic phrase. Care must be taken, however, not to diverge into a false corollary.

C. **Elements of Orthros: The beginning of day; the beginning of a feast; and the beginning of new time**

The general plan for **Morning Prayer** incorporates elements that stem from the most ancient Christian worship, including: the reading of Psalms, statement of adoration of God in the Great Litany, response to the psalmic claim that “God is Lord,” psalter readings and prayer units with poetic responses, communal blessings of God, hymns and prayer litanies, recognition of Virgin Mary’s “magnifying” the Lord, a gospel, psalm of repentance (Psalm 50), more prayers, songs (odes), and litanies, the *synaxarion*, and then concluding prayers, songs and litanies – all surrounding the theme of the festal day.  

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109 *The Festal Menaion*, pp. 75-76 and Appendix III, Glossary, pp. 544-562, describes these elements:

<table>
<thead>
<tr>
<th>General plan for Morning Prayer in the Orthodox tradition (Varies from weekdays to Sundays, and according to liturgical seasons)</th>
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<tbody>
<tr>
<td>a.</td>
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<td>b.</td>
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<td>c.</td>
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d. Psalter readings, small litany, and kathisma (Psalm verses, each of 20 sections into which Psalter is divided)
e. Psalm 118 or Polyeleos (“Many mercies” due to repetition of the word, “mercy” in Psalm 134 - All of, or selections of, Psalms 134 and 135, with Alleluia responses.
NOTE: Add Psalm 136 to other two psalms on three Sundays before Lent; on feasts (Greek use) of Mother of God the Polyeleos is Psalm 44 [Not on ordinary days]
f. Evlogitria (Troparia sung at Matins ending with “Blessed are Thou, O Lord, teach me thy statutes”) On Sundays, the Resurrection Evlogitria [Not on ordinary days]
g. Small Litany [Not on ordinary days]
h. Hymn of Degrees [Not on ordinary days]
i. Prokimenon (Poetic compositions based on the Gradual Psalms, “Songs of Degrees” - Psalms 119-133) Let everything that hath breath [not on ordinary days]
j. Incensing of Church
k. Megalyanarion (short verse beginning with word, “magnify”) - “Blessed be” prayers [not on ordinary days]
l. Gospel [not on ordinary days]
m. We have seen the resurrection of Christ. [not on ordinary days]
n. Psalm 50 (Contrition)
o. Troparion [not on ordinary days]
p. Litany [not on ordinary days]
q. Canon (series of 8 canticles, including a number of troparia) - Canticles (an ode, song; nine biblical odes which are subdivisions of the canon, eight in actual use, usually only the Magnificat except during Lent), Small Litany, Sessional hymns
1) After Canticle Six, Small Litany and then Kontakion (originally a long poem with short preliminary stanza - now usually the preliminary stanza and a short poetic hymn), Ikos (stanza or strophe immediately after the kontakion between canticles six and seven) and Synaxarion (short account of the life of the saint or event in life of Theotokos for Marian feasts, a commentary on the meaning of the mystery that is celebrated. In Greek use, read daily at Morning Hours between Canticles Six and Seven of the Canon after Kontakion and its Ikos. Sometimes these readings are contained in a special collection called a Synaxarion.)
2) Canticles Seven, Eight and Nine and Small Litany
r. Holy is the Lord our God [not on ordinary days]
s. Exapostilarion (a troparion at the conclusion of the Canon, frequently developing the theme, Christ as the light of the world; sometimes called photogogikon - hymn of light; a dismissal)
t. Lauds (Morning psalms, 148, 149 and 150; from opening of Psalm 148 - “Praise”; have a counterpart in evening psalms sung daily at Vespers beginning, “Lord, I have cried ...”; these psalms in morning and evening prayer hold connection to most ancient roots in Jewish synagogue worship)
u. Great Doxology (Hymn of Glory) [Sundays and Great Feasts]; Small Doxology [on ordinary days]
v. Troparion [not on ordinary days]
w. Litany of Fervent Intercession
1) “Have mercy upon us, O God”
2) “Let us complete our Morning Prayer to the Lord”
x. Aposticha (stichera accompanied by verses from the Psalms) [on ordinary days]; Trisagion [on ordinary days]; Troparion of the Day [on ordinary days]; Theotokion (a
5. Limitations of the Study

In examining liturgical texts, the method to determine Marian theological content is different from extracting datum from homiletic or apologetic writings. First of all, then, realizing the difficulties in handling liturgical text will facilitate different methods of examination of text that need to be employed. The challenge of doing this involves:

1) an exegetical-type examination of the text in considering the context or social location of its origin; 2) identification of the remembered Christ experience and life given by Christ to the body of the faithful, the elements of faith, lex credendi; 3) determination of the interrelationship of liturgical texts with biblical, patristic, and iconographic sources; 4) presentation of a translation and realization of the inherent difficulty presented by translating; and 5) determination of authorship. Therefore, the following issues that direct the study, outlining its limitations are:

- The context of the liturgical text is understood;
- elements of faith (lex credendi) deriving from the tradition of the church are identified in the liturgical form;
- an interrelationship in time with biblical, patristic, and iconographic sources is established;
- translation when needed is offered; and
- authorship is determined where possible.

A. Context

Once the persecutions of early Christian years ebbed and finally abated, there was a significant flowering of liturgical texts, beginning in the 5th – 6th centuries.

<table>
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<tr>
<th>troparion or stitcheron, stanzas between verses of Psalms, in honor of the Theotokos) [on ordinary days]; Litany of Fervent Intercession [on ordinary days]</th>
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</thead>
<tbody>
<tr>
<td>Conclusion of the Service - Blessing by Priest; Prayer for Orthodox Christians; Dismissal [Unless followed by Divine Liturgy]</td>
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Without persecution, the Christian faithful were free to express the experience of Christ and His church, and liturgical prayer ushered forth. However, due to the philosophical, political, and social condition of the times – as always happens in human history – the faith was vulnerable to the thinking of philosophical schools and the ever-present heretical claims. For the sake of hyperbole and description of a mystery which is impossible to put in human words succinctly as believed truths, sometimes the ancient liturgical text, especially concerning the Virgin Mary, can take on the sound of ancient mystery cults and goddess worship. As an example, in Chrysostom's Divine Liturgy, the *theotokion* (a hymn to the virgin) that always follows the Holy Anaphora, grants incredible hierarchical position to the Virgin Mary. Unless the *theotokion* is understood in its placement immediately after the eucharistic miracle to mystically represent the Hebrew young woman who was a critical person in God's plan -- the vehicle for Christ's incarnation, there easily can be a misunderstanding and a distortion of her humanness:

> It is truly right to bless you, Theotokos, ever blessed, most pure, and mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. We magnify you, the true Theotokos.\(^{110}\)

However, understood in its context, this prayer beautifully enters the mystery of Mary as *panagia*, the theological sense of "all holy" and "immaculate" – in the meaning of "without sin." Gnostic thought suggested a distant and misty place of the spirit, and this sense has permeated the liturgical texts in language phrases; but the texts must be understood not in the gnostic direct sense, but in a poetic sense of describing the

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\(^{110}\) _The Divine Liturgy of Saint John Chrysostom_, Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ, *A New Translation by Members of the Faculty of Hellenic College/Holy Cross Greek Orthodox School of Theology*, Holy Cross Orthodox Press, Brookline, Massachusetts, 1985, p.23.
indescribable work of God. Lavish wording may be the reason, in the past, that many Marian theologians have shunned the liturgical texts for theological content. However, understanding the richness in mystical theology, the texts can be visited in the necessary sense of context, which leads to entering the mystical sense.

The influence of gnosticism on early Christian text must be addressed carefully, recognizing that Christians were exploring the event and experience of Christ for its mystery and spiritual essence. The term “gnosticism” has been applied in vast and differing senses, so the use in this study will be directed to the comments of D.H. Tripp:

‘Gnosticism’ is presently used in two senses: either of a single putative pre-Christian religion, semi-clandestine, dualistic, syncretistic, influencing early Christianity towards mysticism, dualism, sacramentalism and cultic secrecy; or collectively of a diverse assortment of largely unrelated groups and schools of thought contemporary with early Christianity and partly growing out of it. Although the former use, once prevalent, is still current, and it is true that certain ‘Gnostic’ or ‘gnosticizing’ trends (claims to a gnosis or insight hidden from ordinary mortals; hostility to Jewish origins and heritage; world-denial) indeed occurred across the spectrum of such groups, it is methodologically preferable to examine them separately or under distinct classes.¹¹¹

Tripp identifies two senses of gnosticism, and views the overall impact as representing a general need in Christian life for mystery. The two groups include 1) “Cults of Power,”¹¹² and 2) those isolated groups set out to distort and cut themselves apart from the church and synagogue,¹¹³ along with Gentile Counter-Churches.¹¹⁴ In studying the

¹¹² Ibid., pp. 82-83. Here Tripp lists: Simon Magus, Carpocratians, Marcus the Magician, and Elchasi, and notes that Irenaeus quoted excerpts from these gnostic sources demonstrating their common claims but showing how they were in opposition to Christianity.
¹¹³ Ibid., p. 82. Here Tripp lists Peratae, Naassenes, Ophites, Phibionites, Archontics, and others now nameless. From this tradition come most of the Nag Hammadi texts. To these are connected the tradition of the Gospel of Thomas and in a later stage, Pistis Sophia.
liturgical texts, one cannot avoid the impact of gnosticism. Again, Tripp claims it is the
natural need of Christians in exploring the spiritual realm.

Gnosticism, in both senses, has been credited with affecting Christian worship at many points; all that is sure is that it prompted the Great Church to affirm its belief in God as Creator and to interpret its rites more explicitly (the fourth-century adoption of cultic secrecy is too late to be due to this influence; it is more likely to be an imitation of the social convention of the Hellenistic cities with regard to the mysteries.) More significant than ‘Gnosticism’s real or supposed influence are its symptoms of popular and minority needs that standard Christian practice does not always satisfy.115

The best method for recognizing and understanding how to see the text in context would then be to establish a rule of thumb, a benchmark of faith while then being willing to appreciate the expression of mystical experience. The theologian should not be afraid of studying the description of religious experience by those living their faith in the cycle of dry facts, but be willing to examine and be open to the deeper sense of God’s abiding love, again, emphatically, which human language can never adequately describe. In this sense, the theological study is more precisely an examination of the text in terms of mystical theology. In reference to the Liturgy of the Mass, Edward Kilmartin SJ, presents a theological study of the liturgy built on trinitarian theological elements:

The mystery of the liturgy has a Trinitarian structure in its execution and content. From this axiom it can be concluded that a systematic approach to the theology of the liturgy has the task of demonstrating how the liturgy can be conceived as a realization of the economic Trinity. In other words, the identity between the mystery of liturgy and the mystery of the economic Trinity is the fundamental principle that should guide the attempt to work out a systematic elaboration of the theology of worship.

114 Ibid. In this category Tripp lists: Basilides and Isodore, Valentinus and Ptolemaeus and Heracleon, Marcion, and Tatian.
115 Ibid., p. 82.
A theology of worship must be concerned with showing how this real identity is to be understood and what consequences follow from this.\textsuperscript{116}

Kilmartin insists that “the reduction of the theology of liturgy to the theology of the Trinity is not only possible, it must be the goal of any theology of Christian worship.”\textsuperscript{117}

The idea of the theology of liturgy as theology of the Trinity is not a new idea, he says. However, he admits there have been very few attempts to work out this theology of the liturgy in a systematic way. This, then, is the goal of his first volume. There does, indeed, always exist a reference to the Trinity in considering liturgical prayer, but,

...the integration of a Trinitarian theology, so that it serves as more than a marginal aid to the understanding of the Christological and pneumatological dimensions of the liturgical event, frequently remains unfinished business.\textsuperscript{118}

In discussing the theology of the liturgy in terms of Trinitarian theology, Kilmartin identifies the Holy Spirit as the One in whom “the encounter with Christ is effected.”\textsuperscript{119}

In the consideration of liturgical text as mystical theology, this centering on the Holy Spirit is the determining method:

The Spirit, whom Christ bestows on the Church, is the principle of the life of faith. In this sense, the Spirit may be called the “soul” of the Church. This implies that the establishment, maintenance, and growth of the Church depend on the communication of the Holy Spirit. But the idea that the Spirit is the soul of the Church should not be understood to imply

\textsuperscript{117} \textit{Ibid.}, pp. 102-103: Kilmartin develops this statement, although discussing only the Liturgy of the Mass and the Seven Sacraments in his first volume, and extends it to all worship. “The dialogical structure of the liturgy, address of the Triune God and response of the believing community, shows that liturgy is a reality of the life of faith in which the economic Trinity is symbolically represented and communicated. The liturgical activity of the Church is a ‘real symbol’ of the economy of salvation, that is, of the mystery of God’s plan of salvation for the world, which reached its fulfillment in Jesus Christ and which is being further realized through the mission of the Spirit in the time of the Church. A systematic theology of worship must include, as the central theme, the explanation of the identity between this mystery of the economy of salvation and the mystery of the liturgy.”
\textsuperscript{118} \textit{Ibid.}, p. 103.
\textsuperscript{119} \textit{Ibid.}, p. 105.
that the Church can be called “sacrament of the Spirit”. As “soul of the Church”, or the ultimate depth of the life of faith of the Church, the Spirit resists corporealization. What is corporealized is the effect of the work of Christ. However, the Church is the place of the working of the Spirit, who conforms the Body of Christ to its Head.\textsuperscript{120}

The body of Christ, therefore, is “corporealized” in the Church. The agent is the Spirit and, concurrently, is active in the body as the spirit of liturgy … the work of God and the response of the people in the work of the worship. In regard to the formulation of an “inter-relationship between Christ, the primordial sacrament of the Triune God, and the Church, the comprehensive sacrament of Christ,” Kilmartin offers the following:

At this juncture, the subject of pneumatology should be introduced; for the sharing in the mystery of Christ takes place “through one and the same Spirit” (1 Cor 12:13). The Spirit is the principle of sanctification in the individual and corporate life of the Church. The Spirit is the bond of union between the primordial sacrament Jesus Christ and the Church. In virtue of the presence of the Holy Spirit, the church is a mystery intrinsically related to the mystery of the incarnation. The Church is like the mystery of the incarnation in that the social structures of the Church serve the Spirit of Christ, \textit{just} as the humanity of Jesus serves the divine Word as organ of salvation. The church has its own proper function of the Spirit. This social reality is sacrament, made so by Christ, who shares his life-giving Spirit with his disciples, and through his Spirit makes his Body, the Church, the social organ of communication of the Trinitarian life.

… In the Trinitarian approach to liturgy, the God whom Christians encounter in the worship of the Church is the \textit{Triune} God. The Trinitarian God does not stand behind the risen Lord, who is present to his community assembled in his name. Rather the risen Lord is present to the assembly as its Head “in the Spirit.” The Spirit, whom Christ possesses in fullness, whom Christ promised to his Church, is possessed by the holy assembly. The one Spirit, in Christ and in the Church, is the personal agent through whom the Lord is united to his Church, the personal source of divine power by whom the Lord is personally present, uniting the worshipping assembly to his eternal worship.\textsuperscript{121}

\textsuperscript{120} Ibid.
\textsuperscript{121} Ibid., pp. 109-110.
Therefore, to search for the mystical theology in a liturgical text, one can examine the mystery-references without a fear of gnostic philosophy superceding the Christian tradition. Some scholars will continue to reject the mystical quality and insist that the development of liturgical texts fell victim to the practices of mystery religions or mystery cults. These cults were associated with pagan cults and their sites. But, D.H. Tripp sees these individual cults and their practices as the human need to probe "the deepest issues of life and death, whether in nature or in the individual." And he warns that one must not readily interpret a distortion of Christian traditions by these cults, as claimed by some scholars.

Christianity knew no secret rites, until the fourth century; even at that stage, when various decorative features like those of the mysteries were added to Christian rites, it is not certain that any corresponding theological changes were made at any profound level. Suggestions that Christian worship in the fourth century was deeply influenced or its nature seriously altered, by the mysteries of other pagan cults run the risk of reading back into the mysteries elements of later Christian usage which much later became the subject of controversy.

Of all Christian studies, the phenomenon of worship has the opportunity for examining the anthropological aspect of Christian life. According to J.D. Crichton, critical studies were conducted to adapt "methods of phenomenology" to studies that were limited or "obscured by an imperfect philosophy." Worship is, says Crichton:

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122 Tripp, "The Mysteries," The Study of Liturgy, Jones et al, p. 83. Tripp states: "The cults were associated either with sacred sites, such as Eleusis, or with deities of a suitable character, such as Orpheus, Dionysus, Attis, Isis, Mithras, Serapis, or the Cabiri." This is important to take into account in the study of Marian theology in the liturgical text since many scholars today make claims that the Mary cult grew out of goddess worship.

123 Ibid., pp. 83-84.

124 Ibid., p. 84.

125 J.D. Crichton, "A Theology of Worship," The Study of Liturgy, Jones et al, p. 7. The studies, which he refers to, are by R. Otto, G. Van der Leeuw, and Mircea Eliade.
... a religious phenomenon, a reaching out through the fear that always accompanies the sacred to the mysterium conceived as tremendum but also fascinans, because behind it and in it there is an intuition of the Transcendent. 126

However, even though worship addresses the Transcendent, it is, at the same time, "profoundly human." Ritual grew around the human events of life: birth, marriage, and death.

The sacred and the rite are not imposed on the profane and the 'natural'. Rather, the great events of life were regarded as in some sense mysterious, not wholly under human control, and the rite is witness to the need of people to refer to these events to a higher power on which they felt dependent. But these events were important at the purely human level. ... But rite also enabled people to relate to the community of which they were part. 127

Still, there remains a dislike of the term, "mystery," by many who are examining liturgical texts for theological content. As stated, they fear that it relates to the mystery religions and is not precise. On the other hand, modern liturgical theologians value the term as representing evidence of the living faith, thereby preserving the tradition, and demonstrating spirituality. The Church, the mystical body, celebrates the presence of Christ in the mystery of Christ:

The Church in the celebration of the liturgy is declaring its faith that Christ the Redeemer is present and active, and humanity through its involvement in the celebration can make encounter with the living God who comes to it in symbol, sacrament, and in a word in mysterio’. We can respond with the whole of our being, with mind and body, with our senses, in word and song and movement. "Perhaps the whole matter of the liturgical mystery can best be expressed by saying that it is in the concrete (symbolic) and manifold expression of God's presence and action in Christ among his people now."

126 Ibid.
127 Ibid., pp. 7-8.
B. Identifying *lex credendi*

In the patristic age, when liturgical texts found their origins, the expression of faith was understood implicitly as the memory of the presence of Christ in Christian life. The patristic texts refer to a source, an argument that is invisibly understood, an awareness of gospel that is collectively understood by the holy community. Schmemann sees the patristic church and liturgical texts as carrying a well-accepted starting point, an assumption, that is always present. He sees modernity’s ignorance of the inherent meaning in the liturgical text, “as in the case of the *lex orandi*: the epiphany and the experience by the Church of herself and her faith,” and he observes that “one may look without seeing and listen without hearing.”

One may produce more or less interesting, more or less scholarly monographs on the patristic “idea” or “doctrine” of this or that, and give the impression that the Fathers were primarily “thinkers” who, as today’s theologians, worked exclusively on “biblical texts” and “philosophical concepts.” What this approach ignores is precisely the ecclesiological and liturgical context of patristic thought. And it ignores—and here is the crux of the matter—because by western scholarly principles, techniques, and criteria adopted long ago by our theologians as the only valid ones—this context is not immediately perceivable. The Fathers very seldom explicitly refer to it, their “texts” do not mention it and the patristic scholar respectful of texts and of “evidence” cashable in the form of “footnotes” is, in virtue of his very method, unable to perceive it. There are theologians extremely well read in patristics and utterly convinced of their own traditionalism who, for example, denounce as non-patristic and non-traditional the idea of the organic connection and interdependence between ecclesiology and Eucharist because the “texts” do not formally evidence this idea. And, of course if theological inquiry is *a priori* limited to “texts” — be they scriptural, patristic or even liturgical—the theologians are right. But the real meaning of this *argumentum a silentio* is different. For the Fathers this connection is not something to be theologically established, defined and proved, but the source making theology itself possible. They rarely speak of the Church and of liturgy in explicit terms because for them they are not an “object” of theology but

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129 Fisch, p. 44.
its ontological foundation, the epiphany, the reality, the self-evidence of that to which then in their writings they “bear testimony.”

When the patristic hermeneutics are not “acknowledged, rediscovered, and practiced,” Schmemann notes, “the scrutiny of the most traditional ‘texts’ [including liturgical texts] will, alas, remain as irreverent for our liturgical situation as in the past.”

Therefore, the study of liturgical texts looks for *lex credendi* in the *lex orandi*. It will be, according to Schmemann, liturgical theology which has to bring together the liturgy, theology and mystical experience of the Christian:

> We need *liturgical theology*, viewed not as a theology of worship and not as a reduction of theology to liturgy, but as a slow and patient bringing together of that which was for too long a time and because of many factors broken and isolated – liturgy, theology and piety, their *reintegration* within one fundamental vision. In this sense liturgical theology is an illegitimate child of a broken family. It exists, or maybe I should say it ought to exist, only because theology ceased to seek in the *lex orandi* its source and food, because liturgy ceased to be conducive to theology. We must learn – and it is not easy – to ask of the liturgy the right questions and for this we must rediscover – and again it is not easy – the genuine *lex orandi* of the Church.

The work in examining the liturgical text is then involved in finding the genuine prayer expression (*lex orandi*) and then carefully asking the “right questions” to rediscover the tradition. In the very revisiting of the ancient liturgical texts, there will be refreshing rediscoveries of the *lex credendi*. *Carefully*, the text will be examined independently in this sense and then can be compared, for example, with more developed post-Tridentine

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130 Ibid., p. 43.
131 Ibid, p. 44.
132 Ibid., pp. 45-46.
theological disciplines: biblical theology, systematic (Marian) theology, patristics, and theology of the liturgy.\(^\text{133}\)

Herman Wegman claims that the liturgical experts often forget the “sense of faith among church folk,” adding: “What has now for some time belonged to the normal tool kit of the church historian is still mostly absent from that of the liturgical researcher.”\(^\text{134}\)

In fact, he critically attacks current liturgical renewal since Vatican II:

> The attention devoted to the assembly is imaginary: “the faithful” are discussed as they ought to be, not as they are. The liturgical renewal of the Roman Rite effected since the Second Vatican Council is impressive, but the commentaries on that renewal circle around the liturgy as ens in se, without any critique arising from a history of popular mentality. The study of worship by the liturgical scholars deals with the superstructure and not the infrastructure. This is precisely my objection against this sort of research: it is too limited, too narrowly “churchly”, too hierarchical both in intention and in execution.\(^\text{135}\)

He notes that several German Roman Catholic scholars agree with his concern, noting the work of Angenendt\(^\text{136}\) and Vorgrimler:\(^\text{137}\)

> One can say that both writers [Angenendt and Vorgrimler] object to purely “liturgical” approaches and to unambiguous explanations (in this case) the Roman Rite, which go on as if the lex orandi had no importance.\(^\text{138}\)

Here is the problem that Wegman identifies: how to “distinguish what theology and the theologians have contributed in worship from what has come from the piety of the

\(^{133}\) Ibid, p. 47.


\(^{135}\) Ibid.

\(^{136}\) Ibid. Wegman notes that Angenendt thinks liturgical scholars have no genuine interest in the Middle Ages.

\(^{137}\) Ibid. Wegman notes that Vorgrimler “has criticism and questions for the liturgy as a *Thema der Dogmatik*.”

\(^{138}\) Ibid.

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faithful?” He looks for method to touch and identify the lex orandi, which in turn will lead to the identification of the lex credendi. Wegman’s answer to the problem is to “attempt a theological re-evaluation of the cult of the saints” through study of the calendars (i.e. the Menaion in the ancient East) and devotion to the saints. This points directly to Marian theology. The cult of the Virgin Mary is at the heart of the “cult of the saints.” It is in this matrix that the “piety of the faithful will be related,” he claims. Therefore, faced with the former problem described above in identifying the context and then searching for the lex credendi, Wegman suggests:

The thesis from which I work is this: in spite of the current desacralization of nature and cosmos surrounding humanity, the cult of the saints has been continually present in the mentality of the faithful, even when it has been forced into a somewhat cryptic form by the didactic violence of high-church liturgical instruction. Thus I present here not an historical but a theological contribution, in which theology lets itself be counseled by the piety of the people. My theological thesis is this: the devotion to the saints through the ages makes it apparent that, besides the apostolic succession, there is surely a second and not less important pillar of the church: the “successio sanctorum,” the coherent array of evangelical witnesses and prophets. This succession, based on the sequela Christi, can be of decisive significance for an ecumenical ecclesiology. It can unite where the other form of succession has up to now divided the churches.

By examining the life of the Virgin Mary, as it is expressed in lex orandi, a deepening vitality comes to Marian Theology. The “holiness of the church” is sustained in the successio sanctorum:

... which is in fact the only phenomenon capable of giving concrete form to the confession of faith in the holiness of the church. Where is the

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139 Ibid.
140 Ibid., p. 221.
141 Ibid.
142 Ibid.
holiness of the church shown? Not in the writings of the theologians but in the *vitae* of the saints.143

Wegman urges the theological discussion to take on “flesh and blood to the confession of a holy church.”144 The dry bones, of the church so to speak, are enlivened with the Spirit of God, where the Spirit “has transformed the church into a church of saints, re-created with the breath of life.”145 It is the “realized experience of holiness” by the men and women of history that gives “living and positive proof” of the faith’s theological tenets, *credo sanctum ecclesiam*.146 Therefore, using Wegman’s method, the *lex credendi* can be identified by the holy lives of the body of Christ in the world, and in the case of Marian liturgical texts from the calendar of Marian feasts, even more so:

The credal confession of the holy church is no free-floating pronouncement, but is filled with the life stories of people who have been sanctified and graced by God through the ages.147

To this, he adds an important methodology, which this study finds most relevant to the study of Marian texts. It is recognition that the history of God with humanity as it is experienced is truly ongoing and unified. In the ancient church, the best way to address and describe this mystery was through the use of typology. This method, says Wegman, was the tool in patristic use “in which past, present and future were united in all-embracing confession of Christ, the same yesterday, today and forever (Hebrews13:8).”148 The delicate and problematic issue here, as Wegman states, is to

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143 Ibid., p. 231.
144 Ibid.
145 Ibid.
146 Ibid.
147 Ibid.
148 Ibid., p. 232.
identify whether the liturgical textual accounts of the lives of the holy men and women were influenced by the liturgy.

... the Creed, the liturgy, and hagiography have all confessed the unity of salvation history. It is entirely possible (though it would require further research to clearly affirm) that the vitae have been influenced by the liturgy, for in the liturgy the typology of saving events and persons (Moses and the exodus, Elijah, Samuel, King David, Solomon) play an enormous role. What is certain is that a network of biblical allusions and exempla are found in hagiography, and that the imitation of biblical figures is of great importance. Does this explain the fact that in not a few Christian calendars persons from the Hebrew Scriptures are presented for veneration? In any case, the Moses/Peter typology, which C. Pietri has extensively described, is no exception.149

This brings to mind the Eve/Mary typology, the liturgical reference of Virgin Mary in ancient texts to the Burning Bush, the Three Young Men in the Furnace, the Ark of the Covenant, and the Fountain of Life. But for determining the lex credendi in the vita of the Virgin Mary, as expressed in Marian liturgical texts, a debate is moot. If the liturgical texts are interpreting the life of a saint in terms of the Creed, liturgy and hagiography, in any event, they are all expressing salvation history. In the method that Wegman describes for examining the liturgy, we could claim the Virgin Mary as prophet, where:

... vitae see the saints as imitators of exemplary figures from the Hebrew scriptures (Moses the precursor, Elijah the wonder-worker, etc.), then we may summarize this entire image with the word "prophet."150

149 Ibid.
150 Ibid. Wegman develops this: "The nabi or prophetes is a person graced and gifted by God and inspired by the Spirit who conveys the message of God in words and in symbolic actions. This message has to do with the holiness of God and the conversion of human beings who live in covenant with the Holy One. The conversion which is preached has individual and social implications, being required of the king as well as of the people. In the Gospels, Jesus too is characterized as a prophet (for example, Lk 4:24; 13:33; 24:19,21; Mt 16:14). The sequela Christi thus implies the prophetic character of the saint, who receives the message of God, lives and experiences that message, and hands it on to the church and the believers. The prophetic saint offers to his or her congregation a "program of behavior" that the saint has
In looking to the ancient liturgical text, the theological analysis identifies a
living, breathing experience of the faith. The *vita* of the Virgin Mary, found in
the collection of liturgical texts is then identified according to the *successio
sanctorum*, as described by Wegman.\textsuperscript{151}

Aidan Kavanagh also expresses a similar conviction. He states: "The
liturgy, being essentially something done and therefore seen, forms its
participants on the deepest levels."\textsuperscript{152} The liturgy is the window to the mystery
of Christ as experienced by the faithful:

... the liturgy's ability to form its participants into a richly common way
of seeing the world and the mystery at its heart weakens [when
"overblown rhetoric" takes over], yet another motive for community
coherence is lost, and the root metaphor of Christ's Body becomes a
source of dispute or mere speculation. When the imagination of
Christians goes flat, enculturing the metaphor becomes impossible, and
the force of the mystery manifested drains away.\textsuperscript{153}

Here, Kavanagh is urging the use of textual scenes and imagination to help worshipers
enter into the mystery, experienced communally by Christians. This contemporary lack
of imagination in liturgy parallels Schmemann's concern that modern day liturgical
experience sees a separation of *lex orandi* from *lex credendi*. Without any hesitation at

\textsuperscript{151} Ibid., p. 233. He comments: "Indeed, the credal confession is, at the same time, the assertion of the
trust that the sin of church divisions and disunity shall be forgiven by the cloud of holiness out of which
the Holy One speaks. I am of the opinion — and this is my interpretation of the *vita* of the saints — that the
succession of prophetic saints or of holy prophets is of fundamental importance for the theology of the
church of Jesus, namely, it lays down a second and distinct basis upon which the church is founded. We
have become accustomed to the image of the Rock, coming out of the church tradition of that image. The
Rock is hard and often unapproachable; such a metaphoric basis can contribute to fundamentalism. I wish
that another and equal metaphor might be introduced as basis for the church: the flowing river, the
unceasing stream of *vita*, which is described by the phrase *successio sanctorum*. In this stream the ship
can sail toward the horizon; the compass has been experimentally set and verified — so we learn from
hagiographic discourse."

\textsuperscript{152} Aidan Kavanagh, "Seeing Liturgically," in Alexander, *Time and Community*, p. 275 [see fn 132].
all, Schmemann directly addresses the need of knowing and understanding the *lex orandi*: the “experience of the Church is primarily the experience given and received in the Church’s *leitourgia* — in her *lex orandi*."\(^{154}\) The term, *leitourgia*, which is much more “comprehensive and adequate than ‘worship’ or ‘cult,’ is the full and adequate ‘epiphany’.”\(^{155}\)

-- expression, manifestation, fulfillment of that in which the church believes, or what constitutes her faith. It implies an organic and essential interdependence in which one element, the faith, although source and cause of the other, the liturgy, essentially needs the other as its own self-understanding and self-fulfillment. It is, to be sure, faith that gives birth to, and “shapes” liturgy, but it is liturgy, that by fulfilling and expressing faith, “bears testimony” to faith and becomes thus its true and adequate expression and norm: *lex orandi est lex credendi*.\(^{156}\)

There is reference to the importance of the phrase, *lex orandi est lex credendi*, in the *Dictionary of Theology* of Karl Rahner and Herbert Vorgrimler. They note that the phrase leads to a "theological principle that the liturgy is a norm of faith, a witness to the infallible belief of the (praying) Church."\(^{157}\) The term is found originally, they say, in the *Indiculus de gratia Dei* (D246). However, a clarification is given to distinguish this "proposition." On the one hand, "the liturgy does not expressly affirm a credal statement or obviously presuppose it."\(^{158}\) On the other hand, the liturgy does not "propose matters to be believed that are not divinely revealed."\(^{159}\) The authors suggest a resolution to this

\(^{153}\) Ibid.
\(^{154}\) Fisch, p. 55.
\(^{155}\) Ibid., p. 39.
\(^{156}\) Ibid.
\(^{157}\) Karl Rahner and Herbert Vorgrimler, *Dictionary of Theology*, p. 275.
\(^{158}\) Ibid.
\(^{159}\) Ibid.
paradox: "The sense of the passage [in the Indiculus] is that the necessity for asking
God's help in prayer proves our duty to believe in the necessity of grace." 160

C. **Inter-relationship to other sources**

1.) **The icon**

The *lex orandi, lex credendi* axiom can be extended to other forms of spiritual
experience. The ages-old tradition of icons is yet another source for discovering the law
of faith that is lived and prayed. Just as the words of liturgical text flow from the heart
and evidence the lived faith of the Body of Christ in the world, so also the ancient
tradition of icons. Icons, according to George Maloney, grow out of incarnational
theology. Christ was the true icon of God, the window to the revealed truths of
Christianity.

Early Christian theologians, who were also persons of deep prayer in
oneness with Jesus Christ risen, taught that the law of prayer (*lex orandi*)
comes out of the revealed truths which Christians believe in and act upon
(*lex credendi*). They evolved an entire Christian incarnational theology
from the two basic truths revealed by God in Holy Scripture by focusing
especially upon their doctrine of image and likeness. 161

Christ becomes the "way of moving into the invisible presence of the all-transcendent
Source of all being, God, Trinity." 162 Like Christ, the icon communicates the unseen
through sacred materials. The study of an icon, for instance, associated with a feast of
the Virgin Mary, reveals in many ways the essential *lex credendi*. When the liturgical
text is examined for theological content, it will parallel the theology of the attending

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160 Ibid.
162 Ibid.
The Melkite Catholic Archbishop Joseph Raya provides a fine explanation of how an icon reveals the law of faith:

In an icon, all the elements of nature are represented and transformed into a vision of God. The mineral world is represented by chalk and alabaster, which is covered by paint and by jewels and precious metals which adorn the icon. The plant world is represented by the wood on which the icon is painted. The animal world is represented by the egg with which the paint is mixed. And even the human world is represented by the relics of the saints which are added to the paint. This amalgamation of all the elements of creation in the icon is an assertion of, and emphasis upon, the indwelling holiness of the entire created world which participates and shares in the redemption of Christ.¹⁶³

Maloney describes the icon as “an inscape, a leading through matter into a fuller participation, or at least experience, of the Incomprehensible One.”¹⁶⁴ Since the tradition of eastern icons is a window to faith, explanation of an icon associated with the Marian liturgical text is a necessary parallel source.

In Eastern Christianity art and theology go together. They cannot be separated. Both art and theology express the deepest inner feelings of the heart. Art and theology articulate God’s living revelation, but art does it in a visible, plastic way. An icon is a picture of a sacred subject which is painted on a panel of wood. The surface beneath is prepared with a mixture of powdered alabaster and glue beneath which linen is sometimes stretched. Colors are laid on, using the yolk of an egg as medium.¹⁶⁵

Looking back into ancient times, we see the Church in the origins of Christianity expressing the faith in scripture, liturgy and iconography. To explore more deeply the definition of the word, “icon,” it is certainly the most helpful to look at the writings of St. John Damascene (c. 676 - c. 754 AD), considered to be one of the most authoritative patristic writers on the concept of “icon.” He was moved to explore and then state the

¹⁶⁴ Ibid., p. 139.
theological defense of icons due to the horror of iconoclasm that was occurring in his time. Alongside his writings are the texts of the Second Council of Nicea in 787 AD, which explain the symbolic nature of the icon:

The icon is an image or representation of a real sacred person or event. The Greek word “eikon,” from which the English word “icon” is derived, means “image”, “likeness,” “representation”. Hence, when an Orthodox Christian honors and venerates an icon, he does not honor or venerate the wood, paint, or other materials of which it is made, but the original or prototype, which it represents. The prototype thus honored and venerated is, in the last analysis, God, for God created man according to His own image.¹⁶⁶

In writing about holy icons, St. John Damascene, himself, describes them as passing along apostolic tradition:

That the Apostles handed down much that was unwritten, the Apostle of the Gentiles says in these words: Therefore, brethren, stand fast and hold the traditions which you have been taught of us, whether by spoken word or by epistle (2 Thessalonians 2:15). And to the Corinthians he writes: “Now I praise you, brethren, that you remember me in all things, and keep the traditions as I have delivered them to you (1 Corinthians 11:2).”¹⁶⁷

Apostolic tradition, as St. John Damascene describes it in terms of Paul’s writings, is more than textual descriptions. All the things remembered, in a sense like Hebrew anamnesis of God and God’s works, is expressed in iconography. And, likewise, iconography can be examined in identifying the context of the liturgical text. Often, in the case of Marian icons, an icon is historically contemporary to or contemporary with

¹⁶⁵ Ibid.

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the origin of a feast. The “writing,” as it is often expressed, of an icon expresses the lex
credendi in relationship to the lived experience of that faith, the liturgy.

In reference to icons, the Second Council of Nicea describes “tradition passed
on” as something that is “received.” From this writing and through the words of John
Damascene, we can establish that there is a “received tradition” that finds itself
expressed in ways other than Holy Scripture and specific documents.

For thus the teaching of our holy Fathers, that is, the tradition of the
Universal Church, which from one end of the earth to the other has
received the Gospel, is strengthened. Thus we follow Paul, who spoke in
Christ, and the entire divine Apostolic company and the holy Fathers,
holding the traditions which we have received. 168

Icons, as expressions of apostolic tradition, then become parallel sources for determining
the apostolic tradition; and, therefore, assist in establishing a lex credendi in the
associated liturgical text.

2.) Biblical references

It is imperative to attend to each biblical reference in the liturgical text
undertaken for theological study. The biblical text in liturgical setting demonstrates a
certain redaction because of its use and accompanying strophes composed to respond to
the texts. At least from the 4th century on, daily prayer was structured around the
psalter. Earlier than this period, in the first three centuries of Christianity, scholars are
uncertain in what way scripture readings were central to daily prayer, according to Paul
Bradshaw:

Written texts seem to have been virtually unknown in the early centuries,
and ancient writers rarely quote the content of their prayers. From what
evidence there is, however, it appears that praise and thanksgiving

leading to petition and intercession for others were the main elements – as structure that corresponds to early Jewish patterns of prayer.169

As the liturgical text developed, more and more words were written relating the Virgin Mary to: 1) images in the Hebrew scriptures, and 2) to inferences drawn from the New Testament writings. The selection of biblical texts and, then, the poetic response woven around them indicates the social location of the liturgical text. This integration of biblical text and the liturgical response will be the method used in this study of the Marian liturgical texts.

An extensive use of the apocrypha appears in liturgical texts, as they do in the developing iconography. The *Protoevangelium of James* often provides details in the Marian feasts, particularly the Feast of the Presentation in the Temple and the Nativity. It is necessary to be aware of spiritual details found in the apocryphal texts that then parallel the mystical theology found in the liturgical texts, as they also are found in the icons. Often, art history scholars refer to not only the apocryphal sources but the liturgical text when analyzing a specific icon.

One method of finding the *lex credendi* of the liturgical text will be to find which theological elements are consistent throughout the parallel sources: the Bible - directly stated or implied, the apocryphal writings, the iconography, the patristic writings, and the conciliar statements. For each theological concept drawn from the liturgical text, a composite will be drawn for each of these other sources. Most importantly, it is necessary to align the liturgical text with the iconographic tradition and then reference these to the biblical text, and patristic and conciliar sources.

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The conciliar statements concerning icons tell us that the icons are always consistent with the Bible and tradition:

One of the traditions which we thus preserve is that of making representational paintings, which is in accord with the history of the preaching of the Gospel, as confirming the real and not merely imaginary incarnation of God the Word (Logos), and as contributing to our good in other ways. For those things which illustrate each other also emphasize each other.\(^{170}\)

3.) Patristic writings and conciliar documents

It is interesting to compare, for instance, a liturgical collection of texts attributed to a particular patristic source and a homily on the same subject of the feast attributed to that person. In the case of the Assumption of the Virgin Mary, two homilies by Andrew of Crete (b. 660 AD) - as translated into English by Fr. Brian Daley – differ in approach from the synaxarion of the Feast of the Dormition in the Orthros of the Menaion that carries Andrew’s name. Questions that pose themselves are:

1) Why this different approach?
2) Can the lex credendi of Andrew’s homilies be reconciled with the lex credendi of the synaxarion?
3) Is it possible that the synaxarion of the Orthros attributed to Andrew is

\(^{170}\) Cavarnos, p. 10.
actually older than 600 years?

4) How are Andrew's homilies a meditation on the essential core of tradition surrounding the falling asleep and resurrection of Virgin Mary?

Although this will be examined later in greater detail in this study, here is an example of the apparent variant approaches:

**St. Andrew of Crete: Homily I**

[3.] If only we, too, illumined by this present feast of light, could be found worthy of the supernal glory of that light above all light, and could see the mystery clearly for ourselves! If only we could receive at least a modest ray of mystical initiation and express ourselves clearly, even if we are incapable of doing justice to that ineffable life of hers! These are unknowable realities. But at least we can learn, as far as we are able, the meaning of the rites we attend today. Come then, dear initiates of the Word, fellow lovers and gazers after Beauty! I appeal to you, with a great, exalted cry: let me spread out its meaning, still hidden in its symbolic wrappings, for your contemplation! Let me show you all its inner loveliness, surpassing the rays of the sun in its brilliant beauty! 171

Andrew sees this feast as a celebration of Virgin Mary’s mystical knowledge of God and the way this experience of hers relates to all Christians. It is Andrew’s petition for Christians to see there is a depth and glory of experience of God that can be attained in living Christian faith. There is knowledge of the glory that can be experienced in celebrating the Feast of the Dormition. He describes the Christian experience as a human way of seeking and attaining “Beauty.” The treasure received is a hidden glory and brilliance, realized in the meaning, understanding, through the participation in the feast.

**Synaxarion of the Orthros, attributed to Andrew of Crete**

And through (her) desire about departing to Sion, she went up to the (mountain olive garden) Mountain of Olives to pray with sincerity in (her) usual way because (she) always went up on this mountain to pray. Speaking in these conditions, what happened? At this particular time, the unexpected happened. Trees around the mountain bowed down by

themselves, and like lively servants, and being fitting, they paid complete respect to the Queen.\textsuperscript{172}

Virgin Mary realizes that she is going to die and is anxious to rejoin her Son. As is her custom, she leaves her house and goes up to the Mountain of Olives to pray. To pray “with sincerity” indicates that she has an ability to pray to God from the depths of her being. The "conditions" meant that Mary was able to direct prayer to God in a mystical way. Then the commentary notes that the unexpected happened. Noted this way, it is almost expectable that the unexpected happened. The trees bending down to the Virgin sounds very strange. At least, it shows that all of creation is full life in God represented biblically by the trees – as in the Tree of Life (Genesis), the trees in Psalm 1, and the trees in Revelation. This is the woman has provided new life, new creation to the world. Virgin Mary’s contact with the fullness of life in God is a life of brilliance, glory, the “Beauty” Andrew refers to in his homily. Not only do the patristic homilies reinforce the identification of \textit{lex credendi} in the liturgical text and commentary, but they illumine one another as well. Yet, the \textit{Orthros} uses a deeply mystical scenario to explain what Andrew rhetorically asks for in his homily. The question would be, “Why doesn’t he propound on the mystical details found in this \textit{Morning Prayer} of his day?” Several answers can be offered, none which can be answered by this study since they refer to historical dating and analysis of the Greek and lingual usage:

1. Was the tradition of the \textit{Menaion’s} Feast of the Dormition attributed to Andrew later, after his time?
2. Is it possible that Andrew knew the tradition of the \textit{synaxarion} of \textit{Orthros} for the Feast of the Dormition and was merely urging his listeners to reflect on it, assuming this received tradition was common knowledge?

\textsuperscript{172} The English translation given here is part of the translated \textit{synaxarion} of \textit{Orthros} of \textit{Koimesis} presented later in the thesis.

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3. Did Andrew follow his own advice and seek the mystical meaning, later writing this commentary?

4. Is Andrew the author of this commentary, which he just didn’t happen to mention in his two homilies?

4.) **Translation**

The roots of the ancient Greek language, the early Christian tongue and original language of the Bible’s New Testament, derive, it is thought, from the Attic dialect and Ionic literary language of the 5th BC, which eventually evolved in a mixture into the language of Hellenistic *Koine*. *Koine* was close to the spoken dialect and was regarded as a non-literary language. This means that, lacking a structured grammatical system, full knowledge of the grammar and syntax of *Koine* Greek involves knowledge of the more ancient roots.

For this reason, students of Koine Greek and of the Greek Bible need a knowledge of classical Greek if they are to carry their studies beyond the elementary level or into areas broader than a very specific problem may delimit. 173

In biblical *Koine* Greek, there are certain characteristics that appear consistently:

In the discussion of the nonliterary Koine attention was called to some of the outstanding characteristics of the popular Greek language in the NT period. Practically every one of the characteristics listed there for the Koine is valid also as a characteristic of the Greek NT. In addition to these, attention may be called to the following usages in the NT. 174

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174 Ibid., p. 486. Examples of these that are given:

[a] The comparative degree often serves for the superlative; and the superlative is frequently used in the sense of “very.”

[b] The dual number is gone, and the optative mood is vanishing. Prepositions are more fluid in meaning and, as compared with the classical usage, are often confused in use.

[c] The future tense shrinks outside the indicative mood.

[d] Periphrastic verb forms have increased in frequency.

[e] Diminutive forms (always popular in vernaculars) are very common.

[f] The middle voice has lost ground to the passive and to the active plus pronoun.

[g] Rare inflectional forms tend to conform to the alternative dominant pattern.
The koine period which extends from 330 BC to the emergence of Byzantium under Constantine, 330 AD, was used in the translation of the Hebrew Scriptures in the Septuagint translation, often thought to have been quoted by Jesus. Koine is "also the vehicle for New Testament scriptures."\(^{175}\)

Scholarly studies of the Greek language have brought the realization that in every era of its history this language, as any language, has been used for literary and formal discourse on the one hand and, on the other, as a vehicle for ordinary speech, letter-writing, and the like—a vernacular. For example, in certain of the plays of Aristophanes words were used which were found nowhere else in Greek literature until they were seen again in the non-literary koine. They had been in the vernacular all the while.\(^{176}\)

The Byzantine period follows, from Constantine to the fall of Byzantium in 1453, and the evolution of the Greek language appears to be a "continuation of the koine."\(^{177}\) A pure Attic style of the classical period of Greek antiquity persevered in the society.

... the copious writings of the Church Fathers and of the commentators upon classical authors and of the encyclopaedists and historians were for the most part in literary koine.\(^{178}\)

This tells us that words and phrases of the 5th century liturgies, where no doubt many date back to even earlier sources, contain lingual elements as found in scripture. The study of ancient liturgical texts could take on fascinating lingual studies in terms of word relationships to biblical traditions, but this study cannot approach that aspect. Identifying the various stages can date texts and word uses in each stage. This study cannot

\(^{176}\) \textit{Ibid.}
\(^{177}\) \textit{Ibid.}, p. xx-xxi.
\(^{178}\) \textit{Ibid.}, p. xxi.
approach that aspect either. It will not attempt to date textual material but rather depend upon translation already published or accomplished by the author through a knowledge of koine Greek. Just as the translation of the biblical text takes on interpretation, the translation of ancient liturgical text can as well. This study will not address, except in particular phrases, the broader problem of textual criticism in relationship to translation. In addition, this study will not attempt to date the manuscripts but will work with the approximate dates provided by translators.

It is interesting to note that the eastern churches, themselves, are finding a pressing pastoral need to bring English texts to the worshipping faithful, along with the need to provide liturgical texts to other non-Orthodox traditions in Christianity:

In Great Britain, in the United States, Canada, and Australia, there are today many thousands of Orthodox Christians — and before long their total number will be reckoned in millions — whose primary language is English, and who can no longer fully understand services performed in Greek, Slavonic, Romanian, or Arabic. In most parishes, however, the chief language used in public worship is still that of the Mother Country. Without translations which they can consult at home or take to church, these English-speaking Orthodox are being spiritually starved, cut off as they are from a full participation in communal prayer.

... Nor, in the third place, is it the Orthodox alone who need such translations. Never before has the Orthodox Church possessed so many friends in other Christian communions: and by far the best way in which these non-Orthodox can come to understand the faith and life of Orthodoxy is by sharing in its liturgical worship. Abstract explanations are not enough: as Philip said to Nathanael, 'Come and see' (John 1:46). Only too often, however, these friends of Orthodoxy have been deterred by the sad lack of adequate translations.

Translators of *The Festal Menaion*, however, find the task difficult:

We are deeply conscious of its many defects. We have made every effort to provide a text that is dignified and accurate; but the task of translating the Orthodox service books is beset by formidable difficulties, and it is

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179 *The Festal Menaion*, p. 9.
impossible to hope for anything that approaches perfection. Greek liturgical poetry at its best combines a marvellous beauty of language with a rigorous precision in theological expression. Much of that beauty and that precision is inevitably lost in the translation from Greek to English, and no one can be more vividly aware of this than the translators themselves. On many occasions we have been tempted to give up in discouragement. But always one thing has led us to persevere – our knowledge that on the practical level there is an urgent and specific need for English texts. 180

This translation problem is much like the translation problem in rendering the Greek biblical text of the New Testament in a vernacular. Any kind of innuendo communicated in the koine text, puns, or acrostic structures are impossible to fully represent in translation.

No attempt [in the Menaion] has been made to reproduce the acrostics which abound in the Greek canons, and all allusions to these acrostics have therefore been omitted. 181

By “rigorous precision in theological expression,” this commentary indicates that there is a communication of theological thought imbedded in the liturgical text that is sometimes difficult, albeit impossible, to translate. In this study of the liturgical text, every effort will be made to point out such instances. The translators of this Festal Menaion state they have worked hard to merely translate and not abbreviate or edit the texts. 182 Many times in contemporary use, the liturgical texts are shortened, but this may result in a loss of theological content.

180 Ibid., p. 10.
181 Ibid., p. 13.
182 Ibid., pp. 11-12: "The texts for each feast are given in full. This has been a fundamental principle in our work. We have not sought to make a selection, using our own private judgment to decide what is of greater or lesser importance: but we have attempted to render in its integrity all that stands written in the Greek and Slavonic service books. To some this will seem an unrealistic attitude, for almost everywhere in the Orthodox Church today the services are abbreviated. But we are translators, not liturgical reformers: some abbreviation may be generally necessary, but it is not for us, as translators, to pre-determine what form the abbreviation shall in fact take. Furthermore, the portions habitually omitted often
Having established the need for translation of the Greek liturgical texts, the translators of *The Festal Menaion* state the manner in which they chose a text to translate:

The basis of our translation is the original Greek: this has been compared everywhere with the Slavonic, and at times with the Romanian. The edition of the Menaia that we have normally employed is that issued at Athens by the publishing organization *Phos*, under the auspices of the ‘Christian Union of Young Workers’ (12 volumes, 1960-61). On occasion we have adopted alternative readings found in the edition published at Rome by the Press of the Propaganda (6 volumes, 1888-1901); or else we have followed the older Orthodox editions printed at Venice in the last century.183

The next problem of translation of liturgical texts is the handling of biblical references. A decision has to be made which biblical text will be implemented.

So far as the general style of our translation is concerned, after much experimenting we decided to take as our model the language of the Authorized Version (the King James Bible). This, we realize, is a controversial decision. Many of our readers will probably feel that, if the liturgical texts are to come alive for people today, they must be rendered in a more contemporary idiom. To this it must be answered that the Greek used in the canons and hymns that are here translated was never a ‘contemporary’ or ‘spoken’ language. The Byzantine hymnographers wrote in a liturgical style that was consciously ‘artificial’, even though it was never intentionally obscure or unintelligible. As we see it, the language of the Authorized Version is best adapted to convey the spirit of the original liturgical Greek. We do not dispute the necessity for more modern translations of Scripture, and their great value – in certain contexts: but for our present purpose it was the Authorized Version that provided what we most required. For three centuries and more the Authorized Version, and along with it the Anglican Book of Common Prayer, have provided the words with which English-speaking peoples throughout the world have addressed God; and these two books have become a part not only of our literary but of our spiritual inheritance. So

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183 Ibid., p. 12.
long as certain archaisms of language and construction are avoided, the English of the King James Bible is still easily understood.\textsuperscript{184}

In studying the liturgical text for its theology, it is imperative to know which biblical translation is used, and in some cases, reference can be made to other biblical translations when making a theological analysis of the liturgical text. By consulting more than one biblical translation, the original meaning of the Greek New Testament text or the Hebrew scriptures can be incorporated. The translators themselves admit that adhering to one English translation of the Bible presents many problems. One Greek word, for instance, can have many different levels of meaning and changes within the context of a phrase. They follow the work of St. Jerome who translated in his Vulgate epistles the word, \textit{evdokein}, in ten different ways. To defend this idea of finding various meanings for one Greek word, the translators cite Monsignor Ronald Knox who says words are "living things, full of shades of meaning, full of associations."\textsuperscript{185} Quoting from the Authorized Version in the translation of liturgical texts becomes problematic because the general use of the Orthodox Church would be the Septuagint. This version often differs from the Authorized Version. And, they admit, no satisfactory English translation of the Septuagint as a whole exists. In their translation, then, they compromise. They use the Authorized Version for complete Psalms or long lessons from the Hebrew scriptures. When the liturgical text includes a single verse, between \textit{stichera} and in other places, they translate the Greek directly. The translators, here, have found only one translation useful: The Ferial Menaion or the Book of Services for the Twelve Great Festivals and the New Year’s Day, translated by N. Orloff, in London

\textsuperscript{184} Ibid, pp. 13-14.
in 1900. It was meant as a literal, academic translation and is not at all suitable to be used for worship. Other translations of short extracts that are mentioned include: The Service Book, by Miss I. F. Hapgood and Divine Prayers and Services by Father Seraphim Nassar. In addition, the translators refer to academic work that had been done on the translation of various liturgical canons.

Most of the Marian feasts to be studied are found in The Menaion. However, the Feast of the Life-giving Fountain is found in the Pentecostarion. In the latest English translation from the Greek by monks of the Holy Transfiguration Monastery in Boston, MA, in 1990, it is noted that early liturgical texts were written by hand and gradually collected, never having any “uniformity of organization” until after the 14th century. Various editions of the Pentecostarion were published until one critical edition was produced in 1836 by Bartholomew from Imbros, a monk of the Monastery of Koutloumousiou on Mt. Athos, in 1836 in Venice. “This edition is the one which became general among the Greek-speaking Churches and is the prototype for all later editions, including ours.” It is interesting to note that Bartholomew regards the Pentecostarion as the second service book ever to be printed, the first being the Psalter.

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186 Ibid., p. 18-19: Mother Mary and Archimandrite Kallistos Ware, in close co-operation with Mother Eudoxia, Abbess of the Monastery of the Veil of the Mother of God, Bussy-en-Othe; and the Abbot and brethren of the Monastery of St. John the Theologian, Patmos; and Archimandrite Jeremias, Ecclesiarch of the Monastery of St. John the Theologian, Patmos.
... the earliest catalogued, printed edition dates to 1568. It is thought that the

Pentecostarion used in Slavic countries was based on an edition prior to Bartholomew.

In the translation of the Pentecostarion, these monks also note the difficulty of
translation. They delete notes by Bartholomew on the history of printing but include his
historical and textual notes. They omit the synaxarion which this study is including
because they were not read aloud, and the gospel readings for Morning Prayer because
they are found in another service book. They also note the impossibility of recreating
the acrostics found in the liturgical canons, when translating the liturgical Greek. In
addition, they have attempted to try and recreate a translation of the hymns and poetry in
meter where the liturgical text indicates the need. This is difficult to do without
sacrificing meaning. This was a problem encountered centuries ago by Saint Cyril and
Saint Methodios when they took Greek liturgies to the Slavic countries and translated
them:

We felt encouraged in this direction by the example of Saints Cyril and
Methodius; according to Obolensky, these two missionary Saints
translated the services of the Church into Slavonic after the pattern of the
original prosomia. They resorted to a textually defensible paraphrase in
order to conform the Slavonic to the Byzantine meter, thereby foregoing a
literal translation. The detailed studies of the musicologist Milos
Velimirovic confirm Obolensky’s opinion. The successors of Saints
Cyril and Methodius, on the other hand, translated very literally and even
preserved the word order of the original, abandoning any attempt at
reproducing the meter. It must be said that, inasmuch as English averages
a far lower number of syllables per word than Slavonic and boasts a
decidedly larger vocabulary, it is far easier to render the Greek in a
metered English version that it must have been to do the same in
Slavonic.190

189 Ibid., p. 16.
190 Ibid., p. 21.
The need to massage the words and create a meter for the text in the process of English translation must be realized when going back to the text for precise theological meaning. It is only in the Greek that the poetry and hymns can most precisely describe by their sound and rhythm a meaning that is not found in the forthright verbiage of the text. This, itself, adds to the mystical meaning and the experience of the ongoing lex credendi found in the lex orandi. As an example, consider the meaning added to the following lines that could be found in the beauty of the original language in a chanted poetic line:

Come, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established (Heirmos of Ode Three of the Canon of Pascha, specifically sung in the Morning Hours of the Feast of the Lifegiving Fountain, celebrated on the Friday after Pascha – repeating the memory of singing it on Pascha).  

5.) Authorship

Mother Mary and Kallistos Ware note in the Menaion that authorship is difficult if not impossible to determine in liturgical texts. Those texts, which are identified with an author, usually by an acrostic in the poetic form, are not absolutely certain:

In particular, the attributions of authorship given at the head of the canons and of other compositions are frequently open to question. In the present edition these traditional attributions are for the most part retained, although we recognize that many of them must be viewed with caution.

This leaves us with the question: “Are the texts useful for theological consideration if the authorship is ambiguous or uncertain?” One could refer to biblical texts and point out that the text is considered “inspired” and containing revelation even though the

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191 Pentecostarion, p. 55, Friday of Renewal Week, Matins.
192 The Festal Menaion, p. 12.
attributed authorship in many cases is considered by scholars to be ambiguous or uncertain. This understanding should also apply to the ancient liturgical text.

In many cases, holy men and women not desiring notoriety composed the poetry and hymns written in ancient times. For example:

Hymns were written for the services of the church in order to distinguish and celebrate the season of Pentecost. Eventually the texts proper to the season were collected into books for convenient use. The manuscript collections were not uniform in content or name.\(^{193}\)

The writings were offered to God, to the monastic community, to the church for the honor and glory of God ... not the glory of the author. For this reason, it is understandable why authorship is sometimes hard to determine. And, as the manuscripts were collected, it is feasible to see that they could come under the name of an abbot or be attributed by others to a particularly holy person.

And, then in later centuries, authors were known and definitely identified. And it is also obvious that even though a particular author is known that that person utilized source materials for what they wrote. For example, 14\(^{th}\) century Kallistos Xanthopoulos consulted folios in Rome when he wrote the service for the Life-giving Spring.

According to notes given in the Pentecostarion, there is a list of known authors of hymns found in this service book who “flourished before the tenth century,” their names placed over the hymn or found in the acrostic of the poetic form.\(^{194}\)

\(^{193}\) Pentecostarion, p. 14.
\(^{194}\) Ibid., p. 14 citing: The Standard Horologion, Bartholomew of Imbros, Hieromonk of Mount Athos, Monastery of Koutloumousiou, Μέγα Όρολάγιου, 1857, Phoenix Press, Venice (amplified version of Bartholomew’s edition in 1832, compared to earlier versions and corrected by Patriarchate in Constantinople). Bartholomew of Imbros lists the following as known authors (as mentioned in the notes of the newly translated Pentecostarion):
John of Damascus (675-749 AD)
Feast day, December 4
Considered a significantly influential Greek theologian and thought by many to be the
last of the Fathers in the Patristic age, John of Damascus spent his life as a monk at the
monastery of St. Sabas near Jerusalem. He was a stringent defender of icons during the
Iconoclastic Controversy, explaining his position in his important work called “The
Fount of Wisdom.” In this writing, divided in three parts, he engages philosophy,
various heresies, and orthodox faith. In the section on orthodox faith, he treats teachings
on the Trinity, Creation, Incarnation, Sacraments, Marian theology, icons, and worthy
subjects concerning faith and spirituality. His writings are extensive with commentary
on patristic texts, the Bible, and Christian morality and daily life. Many of his poems
became part of the Greek liturgies (Patrinacos, pp. 377-378).

Cosmas of the Holy City
Andrew of Crete (660-740 AD)
(This study examines the Orthros of the Dormition attributed to Andrew)
Feast day, July 4
Andrew, a renowned theologian and hymnographer, was born in Damascus. He became
archbishop of Gortyna in Crete in about 692 AD. Noted for writing many hymns, he is
acclaimed as the “inventor” of the canon form and composed many series of canons.
His most famous composition, the Great Canon, includes more than 250 strophes (verses). Many of his homilies have survived the ages (Patrinacos, p. 26).

Germanus, Patriarch of Constantinople (733)

Theophanes
Anatolius
Joseph He is either the brother of St. Theodore the Studite, or St. Joseph the Hymnographer
Joseph the Hymnographer (died 883/886 AD)
Feast day, April 3
Known as one of the most prolific of hymn writers, Joseph left Sicily, the land of his
birth, because it had been invaded by Arab Muslims. He ventured to Thessalonica in
northern Greece to live as a monk. Later, he went to Constantinople. During the
iconoclastic persecutions in 841 AD, he set out for Rome. On his way there, he was
captured and taken as a slave to Crete. In about 850 AD, he escaped and went to
Constantinople where he established a monastery. Again, he was forced to flee because
of his defense of icons. He was sent into exile along with Photios the Great. 1,000
liturgical canons are attributed to Joseph, and the many melismatic canons of the
Menaion. Over 200 songs in the Menaion are identified by the acrostic of his name in
the poetry of the ninth ode. The final form of the liturgical book, the Paracletike, is
attributed to Joseph. His death occurred in 886 AD (or perhaps 883 AD (Patrinacos, p.
220; Horologion, p. 456).

Others mentioned by Bartholomew whose biographies are uncertain:
Koumoulas Nothing known, according to Bartholomew.
Arsenius Likely the 9th-10th century monk who wrote Canon in Service of Holy Unction.
Leo the Sovereign (Λέων ὁ Δεσπότης) Perhaps written by Emperor Leo the Wise (911 AD).
John Arclas A name usually identified as being St. John Damascene.
And 14th century authors for the Pentecostarion hymns include:
Kallistos Xanthopoulos A study that examines the Orthros of the Life giving Fountain,
Friday after Pascha, attributed to Xanthopoulos.
Nicephorus Son of Kallistos Xanthopoulos.
Metophranes Metropolitan of Smyrna.
In the period of formation of the liturgical text, beginning with the early Christians who prayed daily as Jews, it is unclear what was prayed or how the early liturgical texts came into being.

What they actually said when they prayed at these hours is not easy to determine. *Did. 8.3* prescribes the use of the Lord’s Prayer – which is hardly surprising – and this is supported by Tertullian (*De Or. 10*), but what else was added is less certain. Written texts seem to have been virtually unknown in the early centuries, and ancient writers rarely quote the content of their prayers. From what evidence there is, however, it appears that praise and thanksgiving leading to petition and intercession for others were the main elements – a structure that corresponds to early Jewish patterns of prayer. 

In the 4th century a dramatic change occurred and Christian prayer began to develop. Although scholars agree that the custom of daily prayer of the Jews flowed into daily Christian prayer, as stated before, none can say when, or how, or what prayers. With the development of monasticism, gradually the monastic prayer develops and the hymnody and poetry are collected, as stated. And either parallel to this, or evolving a little later (Bradshaw vs. Taft), is the development of the cathedral office – prayer of the church faithful in the local basilica. Along the way, holy monks are composing liturgical text.

By the end of the fourth century monks in or near urban centers outside Egypt had carried the evolution of the Liturgy of the Hours three steps further: 1) they had filled out the daily horarium by creating common synaxes or formal liturgical hours – the “little” or “day” hours of terce, sext, none [Note: Matins was one of the first Hours to be established much earlier as noted by Egeria] – at the traditional fixed times of Christian private prayer; 2) they effected a synthesis of monastic and cathedral usages by adopting elements of cathedral morning prayer and evensong, while retaining the continuous monastic psalmody at the beginning and end of the monastic order of the day; 3) they introduced a

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new office, compline, as bedtime prayer, thus duplicating vespers in both the cathedral and pure monastic cursus. 196

This indicates that there is an evolving process for the Daily Hours and, in the case, the structure appears, according to Taft, to be: “continuous monastic psalmody, light ritual with hymn of light, Ps 140 with incense, and intercessions.” 197

To this skeleton in a later period, and maybe already at this time, other elements such as antiphons, responsories, lessons, canticles, were added. 198

It is not important to go into the details of evolution as Taft and others have traced it in the areas of Egypt, Antioch, Cappadocia, and Palestine. The detail important to a theological study is to see that such liturgical texts and canticles were generated from a monastic environment. In studying these liturgical texts for the Marian feast days, a critical English translation will be compared to ancient 5th to 11th century texts. There will be no attempt to determine the dates of the manuscripts used but to accept the scholarship that precedes it. The main thrust of this study is to look at contemporary Morning Hours (Orthros) and where it appears loyal to the more ancient text will be considered the text of tradition, the lex credendi passed to the modern generations via liturgical prayer and spirituality.

In many ways this textual study parallels biblical textual criticism. The starting point is not to extract texts and discard where it is impossible to identify authorship. Instead, similarity of contemporary liturgical texts to ancient texts will be considered the

197 Ibid.
198 Ibid.

Virginia Kimball

Introduction
material for theological consideration. The spiritual fullness in biblical text is discovered in contextual analysis. The same will hold true for the liturgical text.

In an address to the Mariological Society of America in 1994, Monsignor M. Francis Mannion endorsed the cultural linguistic model, which is an experiential-expressive framework for understanding how "religious reality is mediated." The "experiential-expressive framework" had its origins in Schleiermacher and Kant, but became troublesome in the arena of Catholic education because it was "generally anti-doctrinal" and paid "little attention to the systematic and detailed transmission of the information of faith." According to Mannion, Catholic catechetics has, at times, also exhibited a trend to devotionalism that was too personal and introspective. In that sense, it was "fatally flawed by its lack of connection to the spiritual tradition and the constellation of saints, narratives, piety, and sanctifying exercises" that constitutes the Christian tradition. And sometimes catechetics did reach beyond the formal strictly doctrinal methods when it included "Bible reading; spiritual reading; the study of faith; household rituals, prayers and symbols; faith-inspired works of charity; fasting; examination of conscience; retreats and spiritual direction." Mannion suggests that a good solution may be a method described as the "cultural-linguistic model" based on George A. Lindbeck's thought that religious reality is "a kind of cultural and/or linguistic framework or medium that shapes the entirety of life and thought." Described by

201 Ibid., p. 16.
202 Ibid., p. 15.
203 Ibid., p. 17.
Clifford Geertz, it is "a matter of a religious symbol system mediating, shaping and effecting religious experience." In conclusion, Mannion decides that "becoming a Christian is a matter of learning, interiorizing and practicing the scriptures, doctrines, sacraments, prayers, moral wisdom, spiritual writings, and communal protocols of the church." This applies well to the study of ancient liturgy, especially the Menaion and all that relates to Theotokos, for discovering the illuminations of faith. In short, the symbol system is constitutive of religious experience and not derivative of religious experience, as experiential-expressivism holds.

Mannion's theory directly relates to the thesis of this study:

The cultural-linguistic paradigm is able both to reorient and enrich ecclesial understanding of the formative operationality of liturgical worship. ... It is through the liturgy and sacraments that Catholic Christianity constructs its culture and establishes, maintains and advances its attitudes, outlooks, responses and motivations in the face of the complexities of creation, history and culture. The Christian shape of the world is constructed in the liturgy, and the character of the world to come is imagined, symbolized and set forth. ... The liturgy is not merely the gratuitous symbolic celebration of worshipful experience; it is the divinely ordained cultural-linguistic mediation of that experience and the very possibility of that experience.

6. Liturgical theological analysis: the method

A. Rationale for contextual analysis

In the examination of the liturgical texts of Orthros, utilizing the methods of liturgical theology, the results will – as stated above – not reveal new datum or new proofs of dogmatic claims. Extensive work has been carried out exhaustively over the centuries by theologians working to construct a systematic theology of mariology. This

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204 Ibid., p. 17.
205 Ibid.
206 Ibid.
study utilizes Liturgical Theology, on the other hand, looking to the experience of Christian life, expressed ritually in the context of time. The expectation of an analysis of the texts using liturgical theology will yield a deepening and enriching experience of the person of Mary and the relationship of the Church to her. As Schmemann claims, mariology is the criterion for pneumatology. There is an organic connection between the experience of the Church and the work of the Holy Spirit, which reveals Mary, especially via the ritual of Christians at prayer. It is in the liturgy that the liturgical theologian comes to know Mary and she, then, reveals the vital life of the Church through the work of the Holy Spirit. Aidan Kavanagh addresses the true value of liturgical theology:

From what emerges most directly from an assembly’s liturgical act is not a new species of theology among others. It is *theologia* itself. Nor is it inchoate and raw, despite the fact that it is always open to endless further specification and exploitation by human minds.\(^{208}\)

And, according to Alexander Schmemann, quoted by Kavanagh:

[The liturgy] is not an 'authority' or a *locus theologicus*; it is the ontological condition of theology, of the proper understanding of *kerygma*, of the Word of God, because it is in the Church, of which the *leitourgia* is the expression and the life, that the sources of theology are functioning precisely as sources.\(^{209}\)

**B. Architecture of the study**

The method of looking at the liturgical texts then is represented as an examination of a living organism -- symbolized by the tree. There is critical evaluation


of details including authorship and translation -- part of the observation that the text demonstrates interrelationship with other sources, a determination of believed faith in tradition, which is *lex credendi*. The process illumines the texts as they are rooted contextually. This liturgical theological analysis reveals veins of the metaphorical tree which are fed by what will be termed, "*mysterium a silentio.*" In other words, the various branches are fruits of the flowing forth from the tree's roots, themselves drawing from the Source. The chart below indicates the tree architecture of the liturgical theological method, which will be used in this study: where branches of the tree alone do not reveal the tree in its wholeness nor the living Source flowing in them. This tree is an icon showing faith rooted in the waters of Christ, a silent mystery resting in the hearts of Christians and lived in the cycle of time, accessed through the spirituality of daily prayer.
Determining the ongoing reception of truth:
Extracting elements while allowing for
mystical expansion.

**CONTEXT**
... in relationship to time
*Morning Hours* represent:
The brightness of morning time,
a new day of life,
an experience of “new creation.”
The *synaxarion* which is:
*anamnesis*. Christian memory.
The *history of the feast*.
Shrines.
Placement of ritual, location.
Devotional activities.
*Text in liturgical season*,
Examples: Fountain at Easter, Assumption at year end.
The *particular Service Book*
Calendar relevance.

**INTER-RELATIONSHIP WITH OTHER SOURCES**
Icons.
Biblical writings.
Apocryphal writings.
Patristic and conciliar documents.

**TRANSLATION**
Comparison of ancient Greek texts with contemporary Greek and English texts.
English translation - the sources.

**AUTHORSHIP**
Known hymnographers.
Anonymous writing.

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*mysterium a silentio*
As stated, each of the five branches of the tree studied are: 1) authorship;
2) translation; 3) inter-relationship with other sources; 4) context of the texts in relationship to time and social location; 5) tradition and the lex credendi; and 6) revealing illuminations of the mysterium a silentio. This method corresponds to the four senses of interpretation of holy scripture – literal, moral, anagogic, and typological.

The literal sense parallels the obvious task of determining authorship and finding a translation for the liturgical texts – in order to take the texts at face value. The moral sense often is totally absent in liturgical text because Christians at prayer are not attempting to extract a code of living but are worshipping God, in the doxological sense.

Kevin W. Irwin explains this sense:

Most authors today suggest a doxological understanding of the liturgical act. The notion of doxology, intrinsic to the act of worship and therefore to liturgical theology, should be reflected in the language of systematic theology. This is to suggest that theology ought to be oriented toward praise and the acknowledgment of God in prayer rather than an attempt to describe sacred realities in an overly cerebral way. What is operative in this approach to theology is the important notion of mystery. Through both theology and liturgy the mystery of God is acknowledged and experienced.²¹°

Thereby, the characteristic elements of prayer are praise, thanksgiving, and petition, not the eliciting of didactic moral issues. Exegetes detect this profound sense of mystery, for example, in study of the New Testament Book of Revelation. The latter senses, anagogic and typological, are key to liturgical texts. Imbued with allegory, parallelism, mystery, and symbol, the liturgical texts are clearly spiritual and anagogic. In their close relationship to early Christian writing and homiletics, the liturgical texts are

characterized by the use of typologies, symbolic models, and paradigms ... devices
meant to describe and embrace the mystery of the faith.

At the outset, it was stated that this liturgical theological consideration of the
liturgical text would illumine the received truths concerning Virgin Mary. They are:

1.) **Mary, Mother of the Church and Intercessor** –
The liturgical text will reveal the dialogue, the communication with the Mother
and through the petitions of the faithful, her own communication with the Body of
the Church in the world, her intercession. Mediation will be seen as her mission
in the économia of God.

2.) **Mary in her relationship to the Communion of Saints** –
In the intimate connection of mariology and pneumatology, the ever present
eschatology emerges — the promise of life and glory offered by the Son of God to
every Christian and evidenced in the person of Mary.

3.) **Mary as Theotokos, her relationship to God as bearer of God’s Son** –
Liturgical theology provides the Christian memory of the woman who bore a son,
who was the Son of God, born of a woman (Galatians 4:4).

4.) **Mary as fully human and her relationship to the Spirit of God** –
The Spirit of God as agent of life and agent of Christ’s incarnation is discovered
in the liturgical text. The works of God (leitourgia) are revealed in the ritual
experience and through the poetic, metaphorical texts.

5.) **Mary’s life, anthropology of Mary, the promise of Christian destiny** –
In Christian memory, Mary is remembered as the human person who knew God
in her body and in a highly mystical prayerful relationship. She is the first to
experience the plan of God meant for all. God planned for her to bring all sons
and daughters of God to the Son ... in a motherly fashion.

C. **Using the element: the context of time**

After working through necessary details such as authorship, translation, and
relationship to other Christian sources, it becomes critically apparent that the truths of
the faithful, the *lex credendi*, directly flow from prayer, *lex orandi*, rooted in the context
of time and social location. Social location is the most helpful element for the liturgical
theologian to utilize in identifying the *mysterium a silentio*. The following aspects must be considered to establish the context in terms of time:

1.) Which service book includes the particular Marian feast under study; how that service book relates to the whole of the liturgical cycle which reveals meaning for the feast; and how this reveals a "transformation of time," sometimes directly related to the more ancient Christian calendar, the Julian calendar (used in the early formulation of feasts).

2.) Determination of the major ancient shrines connected to the Marian feast, which many times contribute to understanding the origin of the liturgical texts.

3.) Knowledge of the history of the feast and its locus of origination.

4.) Regard for the *synaxarion*, often an anonymous writing, that carries details of the feast in narrative form.

5.) Understanding the pivotal role that Morning Prayer plays in relationship to the entire day's feast – announcement of themes in early morning which represents the start of a new day in the Kingdom of God with Virgin Mary nurturing the faithful to new creation.

The context reasonably rests firmly upon inter-relationship with other sources. Often the literary form of the text reveals a relationship to the other sources built into poetic and prayerful reflection:

1.) The literary uses which inform the liturgical text, as an example – the use of acrostics in the original Greek (which can indicate authorship) or particular poetic devices, such as assonance and meter (imbuing the text with mystical contemplation);

2.) Evaluation of the parallels that exist with patristic writings, biblical, and apocryphal texts, and iconographic tradition. These parallels indicate a continuing tradition, the evidence of *lex credendi*.

When these steps have been accomplished, appeal to the *mysterium a silentio*, as described by Schmemann, is revealed. The entire Christ event was not put into words of scripture. In fact, the words of scripture were, indeed, drawn from the memory of those who experienced the life of Jesus and his mother. Terms of this experience can be described spiritually as: piety, divine vision, ascents of the heart and mind. These
experiences are difficult to put into words. One of the best human devices to "describe" the experience of God is the metaphor. To explore the metaphor of these liturgical texts, therefore, is to enter into the *mysterium*. There are no words to "define" a *mysterium* and the liturgical text is the best way to meditate upon the truths embedded in them. Can anyone "define" the truths in each of the parables offered by Jesus, or definitively describe in words the truths of the beatitudes? The work of the liturgical theologian is to reflect, carefully identify the parallels with dogma, and then to suggest – and only suggest – the illumination that is revealed.

Although the methodology has been described as an ascent to the illumination of text, it is also evident that there is a circular or modular effect in the underlying relationship of these components. As the *sensus plenior* of scripture embraces an ever-building salvation history, an *ever self-revealing economia* of God projected eschatologically to an end time culmination, there is – at the same time – an inner correspondence and ever present encounter with the living God at every step. For example, every element of an icon is related inherently to the theological elements of the liturgical text. And, one finds that the *lex credendi* elements of the liturgical text fit without wrinkle into the foundation of the biblical writings. The liturgical theologian, therefore, must reject any correspondence that contradicts received faith (tradition).

D. **Arriving at a “methodology” of examining each liturgical text**

Grisbrooke identifies the *Divine Hours* revealing "light" and the experience of "prayer" – communication with God. This connects so nicely with Judaic theology – that God is life, and God must, as humans know God's nature to be – establish a
communication and physical integration in human existence. This study will establish these important elements in each and every text examined:

1.) **light** as it reveals God’s creation, including the person of Mary and her relationship to creation ... the new Eve.

2.) **prayer** as the true experience of God and the deeper mystical realities as they cannot be described but only known by Christians.

Christian historians tell us that the first monks of the desert, and the monasticism which evolved, appeared to be an attempt to live out the Christian martyrdom, witnessing to the call of poverty of spirit and love of others and love of God. The life was not a codified life, full of rules, which directed a blind obligation to the law. Instead, it was developed and meant to be communication with God, and daily encounter with the Living Presence. The prayer and ritual of the *Daily Hours* that emerged became then the true reception of what was known and taught in apostolic fashion. That was only the framework. The daily encounter was an actuality of Christ’s words to the rich young man: “give up everything and follow me.” In other words, give up the attachments and the importance of human desires. The purpose of monasticism flowed into the tradition of the liturgical text. Liturgical prayer became the "Divine University," as the monks of Brookline’s Transfiguration Monastery call it, of knowing and growing in God, like the person of Mary.

The “chronic disease” of contemporary systematic theologians may be to shy away from texts that are mystical, to avoid the *mysterium a silentio*, and to deny the importance of the deeper aspect of the *mysterium tremendum*. In contemporary times, people have returned to the possibility of Mary as the goddess. They ask if the archetype of the virgin goddess, the divine mother of a divine and human son, could be the totality
of a person of Mary, as Benko and Limberis suggest. This is a human energy directed in
the wrong direction, possibly human scholars seeking divinity for the mother of Jesus as
mirror, reflection of self-conceived imagery, rather than the miraculous work of God.

The work of the liturgical theologian will be to carefully and prayerfully examine the
liturgical texts for the mysterious silence of the God-human passion and love message
received by apostles, treasured in Christian memory, and living until the end of time in
the cycle of daily liturgical prayer.

The value of the synaxarion, embedded in Morning Prayer, is in some ways
useless to the systematic theologian. Its origin or authorship is often unknown, and its
details appear many times as legend. But the liturgical theologian looks again. The
placement in the morning liturgical prayer is important and offers many times a
metaphorical description of the saint's vita. In the examination of each of the liturgical
texts for each Marian feast, the synaxarion will be considered in terms of the whole of
the festal texts.

In studying the texts of Morning Hours in context, lex credendi -- the treasured
mystery at its depths, experienced by the faithful in continuity and in silence through the
ages -- will emerge and enlighten this theological analysis.
In review ...

The reason and method for undertaking a theological analysis of the ancient Morning Hours, Orthros, is now established. As Mannion concluded: "In all areas of development, the Latin church would do well to look both to the Catholic and Orthodox East for inspiration and guidance." Initially, here is a review of the important elements to be considered:

1. The context
2. Light and prayer as they are revealed (lex orandi)
3. The spiritual (illuminations) of received Marian truths

The work begins ...

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211 Mannion, p. 30.
Chapter Two

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The Next Step

In preparing to execute this method of theological analysis of the ancient Orthros texts for the Feasts of Theotokos, it is first necessary to review the source materials, seeing the vast compendium of material that has been gathered. In many cases, the scholars undertaking this task have sought to establish historical relevance and interdependency of the many sources. Recognition of the importance of these liturgical texts began with the work of Albert Ehrhard, Josef Jungmann, Karl Krumbacher, and the Bollandistes. In contemporary times, George Guiver, Robert Taft, and Paul F. Bradshaw are recognized for their efforts. In the East, great strides are being taken to catalogue texts hidden for years in eastern monasteries, and subsequently to translate the Greek texts of liturgical services for Theotokos into English for use in the American Orthodox and Eastern Rite Catholic churches.

1. Ancient sources - collections and their study

Once aware of the broad scope of source materials related to the Divine Hours, and especially Orthros, we see that the Morning Prayer of the Feast of Koimesis, and the morning hymns and readings, which are included in both the Horologion and the Menaion, offer a wealth of theological illuminations. We begin by looking at the work of scholars and their appreciation of liturgical texts and, in particular, the collection of ancient Morning Hours - in chronological order of the publication of these catalogues and commentaries.

German scholars were the first to work on the massive task of exploring and accumulating compendiums of ancient texts, and then cataloguing them. An important catalogue edited by Albert Ehrhard (first volume edited in 1937) has become the foundation for all later work. In the Foreword, Ehrhard notes this compendium (to be carried out over several years) is an extension of work begun by Adolf von Harnack, which covered years designated as Greek martyrology for the first three hundred years of
Christianity. A more recent treatment of this cataloguing was carried out by Karl Krumbacher, a professor at Munich University, who edited a collection of references covering the historical period 527-1453 AD, conducted under the direction of A. Ehrhard and H. Gelzer. He notes in the very first page of Volume I that his specific purpose is to present these varied references in order that further and deeper analysis and investigation can take place.

Liturgist Josef A. Jungmann SJ, is an author of vast material on liturgy, including Pastoral Liturgy, first published in English in 1962. In this work, he notes an emerging liturgical revival on well-founded Church tradition, which establishes the rich connection that can be made between liturgical sources and tradition. He writes in his 1960 introduction from Innsbruck that his view is pastoral. Here, we see an establishment of the ability to find a living and reliable source of tradition in liturgy. He traces in the opening pages a brief history of Christian spiritual life:

After the Christological battles had been fought out, the history of dogma ran into a placid phase interrupted by nothing greater than minor episodes such as the appearance of the Adoptionists and later, of Berengarius. And yet within the limits marked out by dogma there were taking place unobtrusively, certain shifts of accent and changes of viewpoint having consequences so wide that they have left their mark on all subsequent ages right down to our own times.
Jungmann states, as mentioned earlier in this paper, that homiletic and spiritual writings must be examined in the dialectic between “kerygma” and “dogma.” In the tension between these two elements, we discover in the early Middle Ages a world of ecclesiastical literature surrounded by art and music, which Jungmann indicates may be the ongoing heart of spirituality in the church, necessary for study. Later, in Jungmann’s discussion, he refers to an earlier 1926 work by Abbot Ildefons Herwegen in which he distinguished that devotional life in the early patristic period was more mystical and was closely related to the community, as a body of Christ, while the emerging early Middle Ages appeared to shift to a more personal embrace of Christian life in medieval Europe:

... in the early period mystery predominates – the world of grace, what is objective and corporate: in the Middle Ages the emphasis is laid more and more upon human action and moral accomplishment, upon what is subjective and individual.4

In addition to translation of various texts of the Divine Hours, another substantial source, the Analecta Bollandiana, filled with information concerning the history and cataloguing of early texts, has been developed over the years by the Society of the Bollandists in Belgium. Bollandists formed a religious society to collect, preserve, and translate ancient sources. It has become a tradition for this society to study hagiography, writings about the saints, for more than 350 years. The Société des Bollandistes began recording information about the history of saints and associated texts in 1643 AD, with the publication of their first volume, Acta Sanctorum, a collection of ancient and medieval lives of the saints in 68 volumes, inspired by the earlier work of Fr. Herbert Rosweyde’s publication in 18 folio volumes of the lives of the saints. Since then the Society has continued the work of their member, John Bollandus (d.1665), collecting and

4 Ibid., p. 7.

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translating texts in Latin, Greek, and Oriental languages. In particular, the work of Bollandist H. Delahaye has contributed the most recent significant understanding of ancient texts of the Morning Hours.

Beyond this work of collecting and cataloguing begun in Germany and Belgium, one has to look to individual catalogues of various monasteries and libraries for lists of texts and menologies (collections of the liturgies for the festal days and saints in particular). The thrust of this study will concentrate on early Hellenistic texts found in the tradition of liturgical writings, commentaries, and homiletics of the early Church including John of Thessalonika, Holy Modestus of Jerusalem, Andrew of Crete, Germanus of Constantinople, John of Damascus, Theodore the Studite, and Symeon the New Theologian, from which comes the first compendious collections of menologies known as the Metaphrasta.

The following German and Belgian catalogues of early Christian literature demonstrate the vast expanse of this literature and the manner in which liturgical sources are categorized and treated.

A. Albert Ehrhard

In 1937, Albert Ehrhard edited a major compendium of early texts generated from the ongoing tradition and continuance of early writings and homiletic literature of ancient Christian communities such as Alexandria, Antioch, Jerusalem and the Greek Church. In English, we understand Ehrhard’s book title of the first volume to be: The Tradition and Continuation of Holy Writings and Homiletic Literature of the Greek Church, from the beginning to the end of 1600 years. The volume begins with an

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outstanding list of the places where source material is to be found, including libraries, monasteries, and museums. In essence, the work is meant to accumulate and assess elements of religious texts in various historical periods, beginning with the oldest attempt to do such gathering and commentary on texts by Eusebius of Caesaerea. The work, then, is to accumulate and catalogue, more than an effort to enter into the early texts theologically. The work begins with collections of prayers, readings, and commentaries on the martyrs (in early Christianity, a saint or one who witnessed to the faith was considered a “martyr”). It was a natural evolution, then, to move to collecting and cataloguing all religious texts, including liturgies, homilies, religious writings and teachings.

Following the first section of the oldest religious writings and homiletic material, Ehrhard begins a section including the earliest manuscript collections for the Greek church year and the Byzantine calendar of feasts, “Das griechische Kirchenjahr und der byzantinische Festkalender.” Immediately, we find references to early Triodion and Pentecostarion service books. In this section, we encounter reference to the early feasts of the Menaion, particularly with reference to the oldest feast dedicated entirely to Virgin Mary, The Feast of Koimesis on August 15.

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6 Ehrhard, “Verzeichnis der Bibliotheken,” Band I, pp. XXI - L.VIII.
7 Ibid., p. 1.
8 Ibid., Foreword, p. IV: “... Oberlieferungswege zu gewinnen, auf denen Martyrien auf uns gekommen sind. Zu diesem Zwecke mußte der Versuch gemacht werden, eine möglichst erschöpfende Kenntnis aller HHS zu erreichen in denen Martyrien überliefert sind: ein Ziel, das ich viele Jahre hindurch verfolgte.” Translated: “... to gain the Received Tradition, coming from the Martyrien into one source. To this point, yearning for possible knowledge of all manuscripts within reach, the attempt must be made in that undertaking (of the) Martyrien: a goal, that I have pursued for many years.”
B. Josef Jungmann SJ

In 1961, Josef Jungman SJ, discussed how Greek influences in early Christian spirituality and its liturgies are different from early medieval developments in the West. The East, he notes, was reeling from the intense early christological debates: "This factor is the reverberation of the christological disturbances which the Greek Orient suffered ... the chief factor which explains the difference between the Byzantine world and the Greek world of primitive Christianity."\(^{10}\) The inclusion in the emerging Byzantine liturgy of numerous allusions and prayers to Theotokos can be attributed to a reaction resulting from:

... the tremors from the disturbances of that age when the relation between Nature and Hypostasis in Christ and in God was defined, and the dogma of the \(\ThetaΕΟΤΟΚΟΣ\) was pronounced. From now on the God-bearer has an assured and honoured place in piety.\(^{11}\)

Here, we have to come to differ with the honorable Jungmann. Does the East burst forth in the early Middle Ages with an extensive spiritual awareness of Theotokos because it was defined and seemingly, as connoted, the emergence of a "new" tradition? Or, conversely, shouldn't it be stated that the flowering of liturgy in the Greek indicated a long-held and revered understanding of Theotokos that abided throughout the controversies but was sublimated because of the importance of that conflict? For instance, in the argument of continuing tradition on the dogma of the Assumption of the Virgin Mary, researchers delved back into the patristic writings and then continued in tracing the tradition throughout the Byzantine homiletic and liturgical material. Does this not argue that they understood it was a continuing tradition? Jungmann refers to a

\(^{9}\) Ibid., p. 30.
\(^{10}\) Jungmann, p. 10
\(^{11}\) Ibid., p. 11.
unique characteristic of Byzantine liturgy as “a moving expression of the sense of individual sinfulness and nothingness.” Is this not the sense of the early Christian martyrs as they fell to the hands of executioners: were they not depending totally on the power and happiness promised by God? Does not the word “martyr” mean witness to the power of God in face of a situation where the person has no power of his or her own? Jungmann states: “Confessor means the same as μάρτυς and it is only a linguistic convention which uses it only to denote those confessors who have remained alive after confessing Christ.” The very first feast day celebrations, he notes, of “those who have confessed Christ by a holy life” began graveside, such as is the oldest tradition concerning Theotokos. All the cycles of feasts of saints, he adds, reflect one main principle, “the feasts of the Christian year all have to do with the Christ-event…” If anamnesis of the saints’ lives as confessors is central to feast day celebrations in principle, then individual prayers and readings on those feast days must follow the same principle. It seems clear that this is the orientation of the vast collection of memories and prayers concerning Theotokos that emerged in the Byzantine liturgy. In fact, Jungmann comes to the conclusion in the section quoted above, that the Mary cult that developed in the East was a zealous rebuttal to heretical attackers after the Council of Nicea. He envisions the Mary cult itself departing from a christological centricity thereby corrupting into a tradition of remembering the saints and their holy lives as the only connection to Jesus.

And so it becomes intelligible how in the liturgical prayer of the Byzantine liturgy, in the place where of old Christ stood as Mediator of self-offering

12 Ibid.
13 Ibid., p. 393.
14 Ibid.
15 Ibid., p. 395.

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to God, now Mary appears in such fashion that, commemorating her and all the saints, the congregation lay themselves in Christ’s hands.\textsuperscript{16}

Although there was a most significant shift to including many, many prayers and responses to \textit{Theotokos}, Jungmann's analysis is not justified. He indicates that devotion to Mary replaced the central understanding of Christ as the sole mediator. Was not the definition of the Marian dogma of "\textit{Theotokos}" recognition of faith in the Christian church from the beginning? Would it not have been based on continuing tradition? In the controversy, today, of the need to define Mary as Mediatrix, it has become evident that theologically she has no more or no less position than claimed by the very earliest of Church Fathers. The early Byzantine liturgy, of which he speaks, always placed her alongside the focus on her Son as mediator. This is particularly demonstrated in "Theotokos, the Life-giving Fountain." The theological meaning of the liturgical position of the many \textit{theotokions} in praise of her is meant to 1) show that through her the Son came into the human realm, and 2) due to her close connection as mother she becomes the one human tie to the mystery of Christ.

\textbf{C. Karl Krumbacher}

In 1970, Karl Krumacher served as editor of a critical catalogue and commentary of ancient Byzantine texts referenced as the work of A. Ehrhard and H. Gelzer, the primary text mentioned above which collected and identified in German most of the early liturgical references of the early church. Krumbacher describes the first four hundred years of Christianity’s patristic literature as having no particular objective foundation for

\textsuperscript{16} Ibid., p. 15.
classification. Under the rule of Justinian, a new period in liturgical expression began, he notes. Krumbacher implies that Christianity began to look for a liturgical standard. The literature gathered has been put under the general heading of “patristic” including the time from Christ until the very first collections were undertaken. The collection of holy writings from this early period of “Patrology” includes material in the following categories: Theological Literature, Dogmatic and Polemic, Exegesis and Homiletics, and Mystical and Holy Writings. Concerning the significant importance to the texts to be selected in this study, we examine Krumbacher’s discussion of literature that evolved into the Byzantine codices including liturgical material for the Feast of the Dormition and Assumption of Mary. In this discussion, we see reference to the collection of writings about the saints, the synaxarion.


18 Ibid.: “Diese Abgrenzung wurde an sich die Heriibernalune der theologischen Litterature seit dem Nikanum in unsere Darstellung fordern; mit Rücksicht auf die Stoffmasse, auf die leicht zugänglichen Patrologien und die Zeitgrenze der Litteraturgeschichte von Christ wurde davon Abstand genommen.” Translated: “This demarcation became known as theological literature since the purpose of our project called for it; with consideration of the material, on the light definition Patrology, and the time limits of written literature taken from Christ to that time.”

19 Ibid., p. 44.


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D. Hippolyte Delehaye, Bollandiste

Hippolyte Delehaye is well known for his significant work on early collections of liturgical materials, work he conducted in the spirit of the society called the Bollandists. The Société des Bollandistes is well known for its publication, Analecta Bollandiana, a journal of critical hagiography, offering its 188th volume in 1998. The Bollandists, themselves, articulate the important claim that “hagiographical studies have never taken such an important place as in recent time.”\(^{21}\) In 1886, the Société des Bollandistes published the first volume of its series, Subsidia hagiographica, a collection of monographs and repertories of texts and catalogues of manuscripts. Fr. Hippolyte Delehaye directed the publication of a critical commentary on the Martyrologium Romanum in 1940. He edited a collection of the Synaxary (an hagiographical collection of material about saints arranged according to the liturgical cycle) and a “repertoire of the lives of the saints” known as Bibliotheca Hagiographica Graeca, first published in 1895 with a second edition published in 1909. This work points to the validity of studying the synaxaria. A 1997 volume published posthumously, Synaxaires byzantins, ménologes, typica, is of great interest with work completed by Fr. Hippolyte Delehaye, Bollandiste. It includes gathered studies and work done by Fr. Delehaye, who died in 1941, with an Avant-propos by F. Halkin.\(^{22}\) Halkin explains that Delehaye’s work demonstrates the value of the ancient menologies, the difficulties of conflicting manuscripts and the problem of lost originals. He attributes Delehaye with the critical identification of ancient menologies and their associated problems - consistent collections, authorship, and the evidence of lost manuscripts - through a lifetime of work that spanned over 80 years.

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\(^{21}\) Société des Bollandistes. See web page in footnote #5.
years. In the posthumously published work, Delehaye has offered a translation and analysis of the *Synaxary of Sirmond*, published in the 17th century, as it relates to the earlier *Menaion* of Symeon Metaphrastes. This study helps to identify the difficulty of studying the early Greek hagiographical writings while, at the same time, indicates the value of ongoing tradition. Delehaye himself wrote that an inventory of the Greek hagiographic documents including the menologies is hard to identify, if not lost altogether. Therefore, according to Delehaye in a study of the later 17th century writings of Sirmond, the authorship and history of the development of the menologies presents a complex problem with many lost texts. Therefore, these massive compendiums and collections of ancient texts under the direction and editorship of Ehrhard, Krumbacher, and the Bollandists, and especially Delehaye, present a multitude of sources of spiritual material that are hard to pin down, categorize, and follow in specific historic ways. This facet will be discussed later in this paper as it relates to the theological study of the *Morning Hours*. Delahaye establishes the undeniable fact that it is nearly impossible to determine a strong claim for the total content of the church’s menology in ancient times, such as the menology attributed to Metaphraste, while at the same time seeing there was an ongoing tradition of collecting the saints’ lives. He explains that the manuscripts of

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23 Ibid., pp. i - ii.

24 Ibid., Section III, p. 329: « L’étude des ménologies antérieurs à Metaphrase est trop peu avancée pour donner déjà des résultats bien précis. ... L’inventaire des documents hagiographiques grecs conservés actuellement dans les bibliothèques d’Europe et d’Orient n’est pas assez complet pour qu’on puisse établir une proportion exacte entre les ménologies antérieurs à Metaphrase arrivées jusqu’à nous et la série complete de ces recueils. Il semble plus probable que notre avoir est notablement dépassé par les pertes. »

Translation: "The study of menologies prior to Metaphraste is too little advanced to give enough precise results. The inventory of Greek hagiographic documents conserved in the libraries of Europe and the Orient are not complete enough so one can establish an exact proportion between menologies prior to Metaphraste up to the present time and the complete series of the collections. It seems probable that our possession of writings is notably exceeded by the losses."
the Greek *synaxaria* (collection of the lives of the saints) are numerous but do differ more or less profoundly from the ones composed after local usage and accumulating remnants across the ages. However, he goes on to state that: when the important ones are not there, it is the well-identified model of the *synaxaria* that carry on the tradition. In other words, he points out, these traditions disappear and then reappear. Historically, it is impossible to keep track of them, but the evidence shows there is a consistency of tradition. In his study of the 1900 *Synaxarion of Sirmond*, he is attributing great credence to an ancient orientation to all it contains.25

2. **Contemporary work on Morning Hours**

A. **Examples of contemporary contextual studies of Morning Hours**

1.) **George Guiver**

   In the formative days of Christianity, daily prayer kept the body of Christ in the world alive. And it is the tremendous sense of “belonging” that empowered the ongoing opening of the realm of God in the world. Therefore, with a contemporary renewal of interest in daily prayer, perhaps due to a deepening and yearning thirst for spirituality, there appears a vibrant return to the corpus of early liturgies like those collected by the editors described above. George Guiver, a member of the *Community of the Resurrection* and Liturgy Tutor at the College of the Resurrection in Mirfield, England, describes the most compelling entity in the formation and endurance of daily prayer, or the *Divine Office*. Community, he says, generated from a sense of belonging and is the foundation

25 Ibid., *Avant Propos.*
Of Christian life. Christians “... learned that the Kingdom of heaven itself was their inheritance. ‘Once you were no people, but now you are God’s people (1 Pet. 2.10).’”26

There were no New Testament, no church, no buildings, no precedents to turn to in solving unexpected problems, no way of foreseeing misunderstandings, wrangles and dilemmas that would arise. This is the situation out of which Christian liturgy was born, very far from the serene, idealized picture we sometimes imagine.27

And, then, after an initial period of zeal and formation, the energetic presence of daily prayer abated and eventually there came a plea for a return to “praying unceasingly.” It was the ever-daily task to keep turning toward God. Out of necessity for mutual building-up and growth in the life of Christ, there was an evolution of disciplines framed within the form of daily prayer. Although Guiver admits, as do most modern liturgical theologians, that the exact evolution of daily prayer is extremely difficult to track, overall it is abundantly apparent that the daily discipline of prayer was of prime importance, and the formation of daily prayer became a discipline for keeping on track spiritually. It thereby provided a deposit of faith, an ongoing tradition of Christian truths found in the experience of daily prayer.

The initial gusto could eventually fizzle out. So we hear calls to persevere, to pray without ceasing, to conserve by frequent prayer the flame of faith. Christians are to strain forward like the athlete, lest they should slip back. As enthusiasm began to lose its head of steam, discipline stepped in for the husbanding of spiritual resources, and to provide structures for what enthusiasm could not indefinitely maintain. The evolution of disciplines within the Church was related to a powerful sense of belonging.28

27 Ibid., p. 49.
28 Ibid.

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2.) **Robert Taft**

Among contemporary liturgical theologians, few study the *Liturgy of the Hours* in the East and West as comprehensively as Robert Taft. He notes:

"Surprisingly, in spite of its importance in the liturgical life of the Church, especially in religious and clerical life, there has been relatively little written of late on the theology or spirituality of the Divine Office." ²⁹ Unlike some of his predecessors, such as Dom Gregory Dix and those who followed in his thinking, Taft doesn’t see the theology of the cycle of daily prayer as a separate "sanctification of time," distinct from the "eschatological" Eucharist of the Lord’s Day.³⁰ He sees integration, interdependence, and a theological foundation in the meaning of daily prayer discipline:

For the hours take their meaning not from the Eucharist, nor from Christian daily life as opposed to an otherworldly eschatological expectation, nor from the natural cycle of morning and evening, nor from personal devotion and edification as distinct from the work of the community. Rather, they take their meaning from that which alone gives meaning to all of these things: the paschal mystery of salvation in Christ Jesus. This is the basis of any theology of Christian worship that takes, as it surely must, the New Testament as its starting point.³¹

Taft insists that the value of the liturgy lies in its deep theological content. The constant telling of the Christ event in the early years of the primitive Church formed a kind of *Sitz im Leben* - a term borrowed from biblical scholars, not only in the emerging New Testament but also in the liturgy. He claims: "what we do in the liturgy is exactly what the New Testament itself did with Christ: it applied him and what he was and is to the

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³⁰ Ibid., p. 334.

³¹ Ibid.
present. He asks: “Do not both New Testament and liturgy tell us this holy history again and again as a perpetual anamnesis?” The Apostolic Church left us more than a book. Liturgical prayer is the continuation of knowing Christ and who he was, and at the same time it is the continuation of being with Christ and in Him. Is this not “tradition”?

This is why the Apostolic Church left us a book and a rite, word and sacrament, so that what Christ did and was, we may do and be, in him. For this reason, sacred history is never finished; it continues in us.

Taft explains that the Divine Office is associated with the Church as the Mystical Body of Christ in the world, with Christ as the head of the Mystical Body, providing a constant presence in Heaven.

So the Jesus of the Apostolic Church is not the historical Jesus of the past, but the Heavenly Priest interceding for us constantly before the throne of the Father (Rom 8:34; Heb 9:11-28), and actively directing the life of his Church (Rev 1:17-3:22 and passim).

Taft explains the connection of the priestly prayer of Christ with the Liturgy of the Hours.

Since it is our vocation to enter into this salvific event and live that Christ-life of priestly praise and glory, the Church, as his Mystical Body, associates herself with the eternal priestly prayer of her head. In so doing she truly participates in the salvific praise of Christ, according to the theology of Vatican II.

This concept is stated in the theology of Vatican II’s Constitution on the Sacred Liturgy, where, like a bride and a bridegroom, it is a communication of love between God and humanity, an intercourse of experience of one another, through the unceasing prayer of the Church:

Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this early exile that hymn [the prayer of the people]

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32 Ibid., p. 336.
33 Ibid.
34 Ibid., p. 338.
35 Ibid., p. 337.
which is sung throughout all ages in the halls of heaven. He joins the entire community of mankind to Himself, associating it with His own singing of this canticle of divine praise. For He continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. This she does not only by celebrating the Eucharist, but also in other ways, especially by praying the divine Office. ... It is truly the voice of the bride addressing her bridegroom; it is the very prayer which Christ Himself, together with His body, addresses to the Father. Hence all who perform this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor accorded to Christ’s spouse, for by offering these praises to God they are standing before God’s throne in the name of the church, their Mother.37

The theology here is quite clear. There is a mystical relationship between Christ and His body in the world, so His prayer is theirs, and their Divine Office is His. Moving from this theological point, we come to see the relationship of the Virgin Mary to the faithful, where she is not only a member of the body, but she is also the mother of the body. Thereby, she is mother of the Church and mother of the members. The prayer of the Divine Office reveals her own prayer to God and to her Son, but also her prayer as a member of her Son’s body. It reveals who she is, in all the truth and tradition that liturgy remembers in anamnesis, the collective remembering of the faithful.

Taft sees worship as a sharing in the reality of life where the believer sees the world “as a place where God’s love is active and given to each person in a unique way ... Worship, then, is not a department of life; it is life itself.”38 When we speak of this reality of life, do we not speak of the revelation, the tradition of truth that we inherit in the ritual we continue? “All true Christian liturgy is a celebration of that reality.”39 Is not “reality” of life, a sharing in the life of God as members of Christ’s mystical body in the world, a sharing in the continuing treasure of truths?

38 Taft, The Liturgy of the Hours in East and West, p. 361.

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Thus the offices at the beginning and end of the day are but ritual moments symbolic of the whole of time. As such they are a proclamation of faith to the world and partake of our mission to witness to Christ and his salvation. They are also a praise and thanksgiving for this gift of salvation in Christ. Lastly, they are our priestly prayer, as God’s priestly people, for our needs and those of the entire world.\footnote{Ibid.}

For \textit{Morning Prayer}, there is a consistent sense of pivotal symbolism used throughout the Christian message: God is Light, the emerging light coming into the world of darkness, the mystical understanding of morning as the meeting point of human and God emerging in the human realm. Taft notes that these symbols “have remained an integral part of the fabric of Christian daily prayer.”\footnote{Ibid., p. 352.} We understand Virgin Mary as one who, as a Jew, knew daily prayer. Although complex in its evolution, the liturgical scholars all agree that daily Christian Hours are connected to the ancient Hebrew \textit{Daily Hours} of prayer, as previously stated. As Virgin Mary prayed she came to know God and issued her response of trust in God. She came to know God and all of God’s works in prayer. In like manner, using the biblical analytical term, \textit{Sitz im Leben}, we can ritually become like her and come to know Christ and his mother. Taft refers this line of thought to the writing of Jean Danielou:

\begin{quote}
The whole of Christian culture consists in grasping the links that exist between Bible and liturgy, gospel and eschatology, mysticism and liturgy. The application of this method to Scripture is called exegesis; applied to liturgy it is called mystagogy.\footnote{Ibid., p. 371.}
\end{quote}
The *Divine Hours* become a school of prayer, or more exactly, a school of living Christianity: “one must be a person who prays and whose life is penetrated with the Scriptures.”\(^{43}\) Taft explains:

And the Fathers and monks of the early Church, in their meditation on this ever-repeated story, know that *they* were Abraham, *they* were Moses. *They* were called forth out of Egypt. *They* were given a covenant. *They* knew the wandering across the desert to the Promised Land was the pilgrimage of their life, too. The several levels of Israel, Christ, Church, us, are always there.\(^{44}\)

Following this line of thought, then, when we read and participate in the prayer and meditation of those early Fathers and monks in the tradition of the Hours, do we not see them and ourselves become Mary? This becomes a rich and mystically deep source for theological reflection on Virgin Mary.

In Taft’s *Beyond East and West*, he traces the development of the liturgical office, which will be described in the following section. But, importantly, he includes some considerations on the theology of the *Liturgy of the Hours*. Although most contemporary scholars, such as Taft, see a connection between various hours of prayer during the day with the custom of prayer for Jews in the first century, there is a complicated and often puzzling development in the history of the Hours including the essence of both monastic and cathedral prayer. Although an earlier scholar, Gregory Dix, identified the connection, later others have distinguished and refined his work. Taft describes daily prayer as a “tradition of daily prayer that existed before anyone ever heard of monasticism.”\(^{45}\) According to Taft, earlier scholars differentiated between the Liturgy of the Eucharist as being “eschatalogical” and the *Liturgy of the Hours* as a “sanctification

\(^{43}\) Ibid.
\(^{44}\) Ibid.
\(^{45}\) Taft, *Beyond East and West*, p. 271.
of time.” Early writers of the Church “explicitly relate the symbolism of morning, evening, and night prayer to the Second Coming of Christ and to the resurrection of the body at the Last judgment.” Without any doubt, the Morning Hours for Koimesis relate to eschatology.

In these early sources, it is clear that the hours take their meaning not from daily life as opposed to an other-worldly eschatological expectation, nor from the natural cycle of morning and evening, nor from personal devotion and edification as distinct from the worship of the community. Rather, they take their meaning from that which alone gives meaning to all of Christian worship and life: the paschal mystery of salvation in Christ Jesus. All liturgy is a celebration of Christian life, and the same is true of the Liturgy of the Hours. It is no more, no less than a common celebration of what we have become in Christ.

This forms a critical basis for understanding the theology in the Morning Hours. When one understands that the Liturgy of the Hours is “a celebration of Christian life,” one understands that the tradition, the ongoing revelation is carried contextually in Christian life. Just as the early holy men were called “theologians” on the basis that they were men of prayer and renowned for their experience of God, the Liturgy of the Hours provides a living witness to the living faith.

Taft insists that:

... the earliest tradition of non-eucharistic public prayer had nothing to do with theories of ‘sanctification of time,’ with kairos and chronos, with a liturgy of ‘time’ or ‘history’ as distinct from the ‘eschatological’ Eucharist. Rather, the morning office dedicates the new day to God, and the evening office at the close of day leads us to reflect on the hours just passed, with thanksgiving for the good they have brought and sorrow for the evil we have done.

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46 Ibid., p. 272.
47 Ibid.
48 Ibid., p. 274.
Taft sees the *Liturgy of the Hours* as a “proclamation of the salvation received in Christ, a song of praise and thanksgiving for the gift, and a cry of hope in its final fulfillment.” This “proclamation” becomes a source for theological reflection. The “proclamation” in the Byzantine form of Liturgy is often stated in continuing themes of “darkness and light; the darkness of sin overcome by the illumination of the risen Christ.” The icons declare this light, the glory of the kingdom, by continually immersing the subject matter in golden glow. Within the *Morning Hours*, the glory of the light of Christ overcoming the darkness of sin is expressed often poetically and through mystical reflections.

Equally important liturgically is that these realities are not just affirmed *pro-forma*, in a ho-hum sort of way. They are shouted and chanted and hymned. They are woven into a scenario of poetry and procession, movement and rest, darkness and light, smoke and symbol and song, so that the casual visitor is often a bit overwhelmed, and would be moved to say, ‘Why, they really believe all that!’ And, indeed, they do. The Vatican II Constitution on the Sacred Liturgy (no. 2) calls the liturgy ‘the outstanding means by which the faithful can express in their lives and manifest to others the mystery of Christ and the real nature of the true Church.’ A concrete example of what this means can be seen on any Sunday in the Eastern tradition, where liturgy permeates the everyday lives of the people in a way that has long ceased in most other traditions.

Historically, therefore, the *Liturgy of the Hours* demonstrates the life of Christians and the faith among them. The *Liturgy of the Hours* has always been an outstanding expression and manifestation of God's truths, providing knowledge in a living manner through the mystery of Christ.

3.) Paul F. Bradshaw

In his work, *The Search for the Origins of Christian Worship*, Paul F. Bradshaw describes a changing view on how and whether this form of worship developed...
collectively, which becomes a divided opinion on the early history. He explains that, for many scholars of the past, the Divine Office was “generally understood as being essentially a new development of the fourth century.”

They knew, he says, that Christians of the early centuries did regularly pray at fixed times of the day as related to the hours of prayer for Jews of that time. But those scholars understood this practice as “private prayer,” different from a fixed rotation of daily prayer such as the Divine Office. Early scholars went so far as to claim that the regular prayers of these early Christians had no relationship at all to Jewish prayer customs and, in particular, had no connection to such observance by the Apostles. Bradshaw demonstrates that “eventually scholars were persuaded to take much more seriously the possible Jewish roots of the office,” crediting the work of C.W. Dugmore in The Influence of the Synagogue upon the Divine Office, published for the first time in 1944. Despite this scholarship, Bradshaw then explains that more recent scholarship denies the case for public worship before the 4th century. It becomes a more complex problem of distinguishing which prayers derived from early Christian assemblies and which derived from monastic tradition. It was the work of Anton Baumstark who labeled the two categories of early Christian worship as “cathedral” and “monastic.” Others since Baumstark have refined his classifications. Juan Mateos divided the category of “monastic office” into “desert monastic” (as from Egypt) and “urban monastic” (“arising in Cappadocia and Syria and being a hybrid of the other two types”); while Robert Taft has suggested a further refinement within “urban monastic” (“offices which were fundamentally monastic in character but had absorbed

53 Ibid.
54 Ibid., p. 186.
some cathedral elements and those which had their origin in a cathedral pattern and had added certain monastic elements").56

Bradshaw, himself, has worked to reconsider the connection of these 4th century patterns of prayer with the preceding Christian tradition. He argues that “a line of continuity can be traced from early Jewish patterns of daily prayer through primitive Christianity to the post-Constantinian practices examined by scholars.”57 Bradshaw concludes that the oldest pattern of daily prayer is “threefold.” Edward Phillips, his student, established that the threefold daily prayer was “indeed widespread, if not universal, custom in the early Church,”58 structured naturally according to the rhythm of a day or the Roman Empire division of a day into third, sixth and ninth hours. Two traditions conflated into one as encountered in 3rd century Africa.59 According to the lifestyle needs of monastic prayer or the cycle of public prayer of the cathedral, the traditions then adopt various new and different patterns, historically.

From this possibility, a continuous tradition is identified concerning the content of these daily prayers, despite varying and developing methods of structure in daily prayer. This liturgical tradition provides a theological base for considering the liturgical content as representing the ongoing tradition of the church body.

Warning scholars about the difficulty in tracing the historical development of liturgical practice, as well as the relationship between liturgical practices in various centers of Christianity, Bradshaw argues that it is problematic sometimes to claim a continuum for certain liturgical activities and practices. But for the purposes of

55 Ibid., p. 187.
56 Ibid.
57 Ibid., p. 190.
58 Ibid.
theological study of liturgical sources, Bradshaw gives us a principle concerning
liturgical texts that is important. Knowing the true nature of any given document is "vital
to its correct interpretation, and the temptation to ‘proof-text’ sources must be resisted as
much here as in biblical study." Material in the texts must be considered in terms of
how they are used and the intent of their inclusion. This is the reason that textual study
of liturgical works requires finding other points of reference. To demonstrate this
method, let us look at how we will approach the study of the Morning Hours in the
following way:

1) Comparison of the Orthros to contemporary homilies;
2) Comparison of the Orthros to iconography; and
3) Comparison of the Orthros to the archaeological remnants
   of those locations that have been identified as burial shrines of the Virgin.

Through recognition of content about a feast that is within homilies, within
iconography, and within shrines themselves, we may establish a continuum of
 mariological tradition.

B. Historical background and commentary by the monks of Mt. Athos

The major source of liturgical text, as stated above, derives from the monastic
tradition. Earlier origins, in the very first two centuries of Christianity, point to
connections with Jewish daily prayer. After the peace of Constantine, monastic
communities began to produce spiritual prayer and hymns, where the original monks
were more recluse and alone.

For, as we shall see in later chapters, the true story of the development of
Christian worship seems to have been a movement from considerable
differences over quite fundamental elements to an increasing
amalgamation and standardization of local customs. The beginnings of
this trend can already be seen in the second century CE, but it gathered

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much greater momentum in the fourth, as the Church expanded, as communication – and hence awareness of differences – between different regional centres increased, and above all as orthodox Christianity tried to define itself over against what were perceived as heretical movements; for in such a situation any tendency to persist in what appeared to be idiosyncratic liturgical observances was likely to have been interpreted as a mark of heterodoxy. ⁶¹

Taft agrees. A unification of rites occurred during the 2️⃣nd to 4️⃣th centuries AD, a process of “selective evolution” of church order and ritual. ⁶² The more urban monastic communities were not so much a new invention as “a conservative preservation of a very traditional style of prayer and spirituality.” ⁶³ As the peace of Constantine grew, some Christians became lax and relished in the freedom of the new lack of persecution. A distance grew, says Bradshaw, between these Christians and those in the monastic communities. It became work for the monasteries to safeguard the treasures of earnest Christian life. In contemporary study of liturgy, often scholars scour the history and texts of early medieval Europe. However, in studying the origins of the eastern Hours, it is important to note the continuing monastic tradition on Mt. Athos, on the peninsula of Chalkidiki in Greece.

Let us look, for a moment, at the history of Mt. Athos. It has particular significance to Marian studies due to the legend of its origin. Although no substantial historical facts exist or are lost into the shadow of past time, and the story of its origin never documented in any biblical or non-biblical source, the story of this peninsula — to this day the home of 2️⃣1️⃣ monasteries — intrigues the mind … especially one which can accept the mystery of tradition. The “holy mountain,” as it is affectionately called by

⁶¹ Ibid, p. 64.
⁶² Taft, Beyond East and West, p. 167.
native Greeks, is the Greek peninsula which extends from the northern shoreline of eastern Greece as the northernmost of three fingerlike peninsulas reaching into the Aegean Sea, rising in altitude at its end in a very high mountain. According to legend, the Virgin Mother herself discovered this place and asked her Son in heaven to designate it as a locale for those dedicated to Christian life.

Legend reveals to us how the Mother of God became celestial patron and protectress of Mount Athos. According to one tradition, the Virgin Mary, accompanied by St. John the Evangelist, was on her way to visit Lazaros in Cyprus, when a sudden storm arose and her ship was carried by a violent wind to Athos. They are said to have come ashore close to the present monastery of Iveron. There the Holy Virgin rested for a while, and, overwhelmed by the beauty of the place, she asked her Son to give her the Mountain, despite the fact that the inhabitants were pagans. In response, a voice was heard saying: ‘let this place be your inheritance and your garden, a paradise and a haven of salvation for those seeking to be saved’. Thus the Holy Mountain was consecrated as the inheritance and garden of the Mother of God.⁶⁴

Although lost to documented history, it is interesting to note that the synaxarion of Orthros on the feast day of Lazarus tells this very same story. Lazarus, after being risen from the dead, was in danger of attack by non-believing Jews after the crucifixion, death, and resurrection of Christ. He fled to Cyprus to live more safely. The synaxarion relates the trips that Virgin Mary made to visit him on Cyprus.

The little legend described above appears in a travel book sold in the region of Chalkidiki but it is corroborated by a scholarly work by Andrew Simonopetritis in 1969. He notes in his telling of the legend the historical fact that the statue of Jupiter once stood at the top of the mountain, hailing it as the holy mountain for ancient religious traditions.

⁶³ Bradshaw, pp. 65-66: There were new features like the recitation of the Psalms in entirety, “but in other ways the monks and nuns of the fourth century were simply continuing to do what ordinary Christians of earlier centuries had once done.”

He adds more details to explain how the mountain and peninsula took on the name "holy" in relationship to the personal attention of the Virgin Mary:

And in the book "Amartolon Sotiria" (Sinner's Salvation) by the Cretan teacher Agapios, it is said that when the ship carrying the Virgin Mary approached Mt. Athos, Jupiter's statue at the top of the mountain fell and became crushed to pieces in thunderous noise, while simultaneously the statues of all the pagan temples in Athos fell and broke to pieces. And the peak of Mt. Athos and all the trees and the houses bent forward and thus offered worship to God’s Mother who had reached the port of Clemes (Clementos). Then the inhabitants of Athos, seeing this excellent and supernatural miracle believed and became Christians.65

There is an interesting connection between the entry of Christianity here, via an apostolic mission of the Virgin Mary, and the presence of pre-Christian goddess cult.

Also the scholarly Monk Athanasios or Spyridon Lavriotis, a physician, says in his pilgrimage book published in 1936 (pp. 19-20): “Athos had been predestinated [predestined] by the divine Providence to be a place for Virgins, and at the town toward the end of Athos, Akrathos, there were priestesses serving rural Diana, as is shown on the front view of the table in the Holy Monastery of Meghisti Lavra, which table is decorated by an immense ear carved in marble, a votive offering in the middle of a frame with the following inscription: “Nevris’s votive offering to rural Diana”. This reverent priestess, Nevris, dedicated a carved ear to goddess Diana, out of gratitude. Below the ear there is a big fresco [fresco] presenting the Annunciation to the Virgin Mary. On the left the Archangel Gabriel offers the lily to the virgin Mary, while on the right the Mother of God occupies the place of Diana who, holding her distaff, leaves and symbolically abandons her crown for the Madonna, as if saying: “as a precursor of God’s Mother, I no longer hold any place here, since the Lady and patron of Athos has come”.66

Here, the legend begins to mix with artifact and more substantial tradition. Throughout the region, today, there is a common understanding that the Holy Mountain belongs to Panagia. Within the confines of the Lavra monastery, the tradition perseveres:

65 Andrew Simonopetritis (Haralarnpos Teophilopoulos, his name-of-layman), formerly secretary of the Athos Holy Community, Professor of Byzantine Music, Holy Mountain, Bulwark of Orthodoxy and of the Greek Nation [A. The history of the Holy Mountain Athos (Aghion Oros); B. Supplement of the celebration of the thousandth anniversary of the H. Monastery of Meghisti Lavra in Athos; C. Coloured pictures of the Holy Mountain], Basil Regopoulos Bookstore, Thessaloniki, Greece, 1969, p. 38.
The fact that is a tradition following which our Lady and God-mother visited Athos – and nobody should doubt – is further proven in the L 66 and L 31 codes of Lavriotiki (Meghisti Lavra) Library reading as follows word by word: “When the Apostles cast the lots in order to know where each one should go and preach the gospel, the Virgin Mother also deemed to request a lot for Herself, so that she should not remain without a share in the preaching; and the lot thus fell upon Her to leave for Iberia. And when She was ready to leave, the Archangel Gabriel appeared and said to Her: virgin God-mother, Jesus Christ, born of You, thus commands, You don’t leave Judea’s land, that is Jerusalem, because the places assigned as your lot is not Iberia, but Macedonia’s peninsula called Mount Athos which shall be blessingly illuminated in the light of Your face. When therefore the virgin Mary reached Athos, shouting and confusion and a great uproar were heard from all the idols in Athos; and from these cries such things were heard: ‘You, Apollo’s men, get all to Clemes harbour and welcome Mary, the Great God’s Mother.'”

The need to study these accounts and decide their veracity is irrelevant in this study. The only point here to be considered is the very strong tradition that the monastic movement on Mt. Athos is connected intimately to an intense spiritual devotion to the Mother of God. The sense of the tradition is clearly stated in the following quote: “That is why everyone justly calls it our Virgin Mary’s Garden and Orchard,” by Kaesarius Dapontes. The story of Mt. Athos and its monasteries begins in the 9th century and is accompanied by a long list of miraculous happenings almost always in reference to the Virgin Mary.

The exact date of the first monastic settlement on Athos cannot be determined and beginnings are shrouded in myth and legend. History does tell us that monks from Athos participated in the Council of 843 AD and after that names begin to surface to which real historical detail can be added. The monasteries continued to be built, representing

67 Ibid., p. 39.
68 Ibid., Frontispiece.
69 Notably the “Portaitissa” icon of the Iviron H. Monastery, attributed to the 7th century.
70 Kadas, pp. 10-11. Mentioned are Peter the Athonite and Euthymios of Salonica as monks among the first listed on the Holy Mountain.
large communities who lived together in huge compounds and smaller communities living high in the hills in sketes, and still others who lived as hermits alone and away.

It is undeniably a fascinating phenomenon still vital today. For the modern liturgical theologian the sources in these monasteries present vast possibilities about entering the mystical tradition of the Virgin Mary. Many of the textual documents have been arduously catalogued and copied. Most of them are available in the Patristics Institute in Thessaloniki, Greece, housed in the Monastery of Vlatadon upon the acropolis of the city. Most of the catalogues housed there are also available in specialized libraries, such as Harvard University in Massachusetts and the Dumbarton Oaks collection, a Harvard University library, in Washington, D.C.

C. Byzantine Catholic translations and commentary

It should be noted that an exceptional aid in reading the ancient Orthros in English is afforded by a relatively newly translated set of the Menaion by Sophia Press, the Byzantine Catholic diocese, Melkite, of Newton Centre, Massachusetts. It is noted in the frontispiece that these translators “extensively consulted” the work of Fr. Deacon Denis Guillaume and excerpts from Byzantine Daily Worship. These books are designated as “Service Books of the Byzantine Churches.” These books have been released gradually over a period of 30 years, beginning in the mid 1960s. There is no commentary at all, merely a translation of the Vespers and Orthros for each day.

D. The Festal Menaion and other English translations

A modern English translation of The Festal Menaion published by St. Tikhon's in Pennsylvania includes articles of explanation about the Menaion and liturgical texts of the Menaion:

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1) Birth of the *Theotokos* on September 8;
2) Exaltation of the Cross on September 14;
3) Entry of the *Theotokos* into the Temple on November 21;
4) Christmas Eve and the Feast of the Nativity including the *Synaxis* on Dec. 26, the Holy Theophany of the Lord on January 6;
5) Hypapante on February 2;
6) Annunciation on March 25;
7) Transfiguration of the Lord on August 6;
8) and Dormition of the *Theotokos* on August 15.71

Narthex Press produces an English translation of the monthly *Menaion* for Sundays, released seasonally.72 These have become popular with Eastern Orthodox churches that are now experiencing a more urgent need for liturgical materials in the vernacular language. This translation positions the Greek text and the English translation in side-by-side columns on each page. It references the English translation of the Septuagint Psalms from the Authorized Version by Jose M. Vinck and Leonidas C. Contos.

As mentioned previously, the monks of Holy Transfiguration Monastery in Boston have translated several liturgical service books from the Greek: *The Horologion*, *The Pentecostarion*, and currently they are completing *The Menaion* for the entire liturgical year, a monumental task.

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71 Mother Mary (of the Orthodox Monastery of the Veil of the Mother of God, Bussy-en-Othe, France) and Archimandrite Kallistos Ware (Spaulding Lecturer in Eastern Orthodox Studies, University of Oxford), *The Festal Menaion, Translated from the original Greek, with an introduction by Archpriest Georges Florovsky*, St. Tikhon's Seminary Press, South Canaan, Pennsylvania, 1998, pp. 7-8.

When seeing the massive numbers of texts that have been catalogued and arranged in
historical sequence, it is almost staggering to know that little work has been done in
theological analysis of these many liturgical texts -- not in terms of searching for proof
texts but identifying a greater mystical aspect of liturgical theology. One observation
that emerges in considering the contemporary work on Morning Hours sees the work of
Guiver, Taft and Bradshaw (although individual scholarly opinions exists among them on
details such as the development of cathedral and monastic traditions) converging with
the translations and commentaries from the East (such as the work of Kallistos Ware and
Mother Mary). Those who are translating the Greek texts do so in the received tradition
of eastern liturgy. The work of the western scholars mentioned corroborates the
approach of the Greek translators and commentators in identifying a tradition of faith in
the texts.
Chapter Three

"Theotokos of the Life-giving Fountain"
(Ἅ Ζωδόχος Πηγή)

Starting with the image of life-giving

The first feast to be considered in this study is chosen not for any historical chronology but for its mystical meaning that connects all considerations of the mission of Theotokos, which is her motherhood. From ancient times, the essence and life-giving power and presence of God has been represented by streams and flowing water. Christ himself represented the grace of everlasting life in the water of Jacob's well. In the fifth century, following a phenomenon that occurred outside Constantinople, Christians began to express Theotokos as a vessel of this water of healing and life.

1. Authorship of the text

A. Anonymous and known authors

Many times, the author of the liturgical text, including the commentary explaining the tradition of the feast - the synaxarion, is anonymous. As explained previously, the tradition was preserved and orally transmitted by holy monks who wished not to identify themselves for spiritual reasons. However, in the case of the Feast of "Theotokos, Life-Giving Fountain," the authorship is known because the synaxarion is signed by a monk called Nicephorus Kallistus Xanthopoulos,1 an historian and poet of the 11th century. We find a collection of his writings in the collection of the later "Greek Fathers," with no English translation available, the texts appearing only in Greek and Latin.2 His works, and in particular his history of the church, along with notes on his works, appear in a collection of ecclesiastical writings, including in its

1 Spelling can vary because there are various transliterations of this name from the Greek.
2 J.P. Migne, Patrologia Graecae, Tomus cxlv, 559-1332, cxlvi, and cxlvii, 9-448 and other works which are mentioned in cxlvii, 449-634, 1865. There is mention of the author by A. Papadopoulos-Kerameus in cxlv, 549-558.

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first volume "Nicephori Callisti Xanthopuli," titled "Traditio Catholica, Saeculum XIV. Anni 1332-1335." In reference to the synaxarion for "Life-giving Fountain," this source tells us:

\[\Sigma\nu\tau\gamma\mu\alpha \, de \, templo \, et \, miraculis \, Sanctae \, Mariae \, ad \, fontem \, uno \, a \, Cpoli \, stadio, \, quod \, lib. \, XV. \, cap. \, 6 \, Nicephorus \, se \, scripsisse \, testatur, \, adhuc \, exstat \, ms. \, in \, bibliothecis \, Caesarea \, et \, Vaticano. \, De \, Caesareo \, codice \, Jac. \, Greiserus \, ad \, Codinum \, p. \, 282. \]
\[
Exstat \, Viennae \, in \, Caesarea \, Bibl. \, Fortassis \, unicum \, totius \, Europae \, exemplar, \, cui \, nisi \, cito \, succurratur \, (vidi \, enim \, et \, percurri \, allatum \, Monachium \, et \, hic \, Ingolstadium) \, penitus \, a \, blattis \, tinisque \, corrodetur: \, et \, jam \, nunc \, alicuot \, locis \, ab \, aquis \, pessime \, acceptum \, est, \, ita \, ut \, multa \, legi \, nequeant, \, praesertim \, sub \, finem. \, Vide \, et \, Nesselium, \, parte \, V, \, p. \, 153,151 \, (g.), \, Vaticani \, codicis \, meminit \, Lambecius \, ad \, Codinum \, pag. \, 199, \, et \, Allatius \, de \, Simeonum \, scriptis, \, pag. \, 88. \, De \, templo \, illo \, et \, fonte, \, miraculis \, celebri, \, videndus \, Cangius \, in \, Cpoli \, Christina \, lib. \, iv., \, pag. \, 185 \, seq. \, Exstat \, et \, in \, codem \, bibl. \, Cesareae \, codice \, Nicephori \, Acoluthia \, sive \, Officium \, festi \, dedicationis \, templi \, hujus \, et \, canon \, sive \, hymnum \, cum \, antiquis \, notis \, musicis \,[V. \, paulo \, anate \, adnotata.]\]


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And, we find mention of biographical information and references to texts by Nicephorus Kallistus in Krumbacher and Jugie. This indicates that Nicephorus Kallistus Xanthopoulos had great interest in tradition as it was to be preserved in liturgical memory. Authorship of the synaxarion is attributed directly to Xanthopoulos, with the understanding that he incorporated the liturgical text from sources he found in a Vatican codex.

B. Biography

Known as a “Byzantine historian,” few actual facts about the life of Xanthopolous are known. His life spanned the years c.1256 - c.1335 AD. It is known he lived in Constantinople and served as priest at St. Sophia, where a library of Christian writings was held and which he may have used. It appears that he took on monastic life toward the end of his life. His writings show the tradition of sympathy with the political and social standing of Byzantine Emperor Andronicus II who reigned 1282 to 1328 AD. In contrast to his contemporary, Fr. Michael Palaeologus, Xanthopoulos supported the Hellenistic origins of Christianity rather than side with those who attempted to “Latinize” the church.

Primarily, Xanthopoulos is recognized as historian – having written a Church History contained in 18 books. He chronicles Christian history from Christ’s birth to the death of Phocas in 912 AD. It is believed the work is based on text in a 10th century anonymous work. In addition, it appears to draw on the church history written by Eusebius as well as referring to

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6 A. Vacant and E. Mangenot, Editors, Dictionnaire de Theologie Catholique, Librairie Letouzey et Ane, xi, Part 1, 1931; see: J.Jugie on Nicephore Calliste Xanthopoulos, col. 446-452.
7 Migne, alluding to a Vatican Codex (Book # 822, and pages 180B to 208).
Socrates, Sozomen, Theodoret, and Evagrius. It has been noted as a good source for references to early Christian controversies and heresies in addition to what is called Byzantine “legend.” Three hundred years later, during the controversy over iconoclasm, the work was translated into Latin. Material in it was used in defense of icons and relics.

In addition to his historical writing, the value which lies in its earlier anonymous and known works, Xanthopoulos completed other poetic pieces in iambic meter which were evidently used for liturgical, exegetical and hagiographical context. In revisiting his life, it might be noted that the return to his historical writings in defense of iconography may shed new light on the regard for his telling of Byzantine “legend.” Like apocryphal texts, is it possible to revisit these “legends” for their spiritual value in the work of a liturgical theologian exploring “mystery”? It can be argued that Xanthopoulos, himself, as author of poetic liturgical text had an appreciation of the tradition of lex credendi which may have been poetically expressed in the “legends” he recorded also in his history.

To examine the biography of Xanthopoulos in detail brings about some contradictions and difficulties in dating. According to Jugie, Krumbacher may have been mistaken in some of his evaluation of the dating in works of Xanthopoulos. In addition, we cannot date the text of Life-giving Fountain to the time of Xanthopoulos. From the fact that he was primarily appreciative of church history -- thereby being known as a church historian -- we can deduce that the texts he collected for the Life-giving feast and the sources from which he drew in the poetic text, he actually wrote himself, the tradition coming from much more ancient time. It

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9 Ibid.
10 A. Vacant and E. Mangenot, see: Jugie, col. 446.
will be the dating of the shrines and spiritual activity that pushes the dating of the liturgical ritual to times earlier than the 13th century.

C. History and “writing” of the liturgical text

The material for the Feast of Theotokos, Life-giving Fountain, was generated by a phenomenon that occurred early in the 5th century. Through the ages, an analysis of the liturgical text relating this phenomenon then indicates a tradition that came to surround the feast and its theology connecting the metaphor of Christ in the first centuries as “Fountain,” “Well” of life-giving waters, “Source” of new life (as will be demonstrated iconographically) to His Mother as “fountain,” well,” and “source.” The 5th century event of a Marian phenomenon then comes into conjunction with the theology of “new life” and in particular the extension to Theotokos as: 1) a receptor of New Life, and 2) ... flowing from that image the image of Mary as the well or fountain.

Examination of the feast and its authorship should begin with the telling of the story of this Marian phenomenon. Early in the 5th century, Christians living in the area of the world now called Turkey heard of a spiritual phenomenon occurring in a forested area near the ancient city of Constantinople. Memory of this spiritual event passed consistently through the centuries, in the collective memory of the community, demonstrating the theological meaning and revelation of the person of Mary, Mother of God, in liturgical text ... as the continual receptor of new life and the nurturer of her Son’s body of life in the world.

The story follows: a young man, then named Makellis [sometimes referred to as "Marcellus"] who was destined later to become Emperor Leo [sometimes called Leon] of the

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Byzantine Empire, liked to hike while meditating in the forested area near Constantinople.

One day, when he was hiking in the forest he encountered a blind man who was desperately ill, thirsty, and burning with fever. Makellis attempted to help the blind man who appeared very ill, by finding him a source of water. However, his search for water failed and Makellis became quite worried. Suddenly, he heard a voice -- which he interpreted as coming from Heaven -- telling him there was a source of water deeper in the woods. The voice instructed him to wash the man and then wait to see the power of God. Makellis did, indeed, find a miraculous source of water and bathed the man’s eyes, allowing the man to see for the first time in his life while experiencing, also, completely restored health. Later, when Makellis became Emperor Leo, he erected a magnificent shrine at the place (πηγή, Pigi) where he had found the Life-giving Spring, a location called the Shrine of Zoethoke Pigi (Shrine of the Life-holding Well.)

The story goes on to relate the institution of a chapel and then a major church at the site of the miraculous spring or well. Devotion to the Theotokos of the Life-giving spring is difficult to trace between the 4th and 11th centuries. A miraculous cure of Emperor Justinian in the 11th century, however, revived the tradition. Later, the liturgical texts relate the raising of a dead man to life at the well. This revitalized the shrine and its expanding spiritual conjunction with the theology of Mary, the Mother of God. The title of “Theotokos, Life-giving Fountain” spread throughout Turkey, to Greece, and surrounding Mediterranean neighbors. Numerous shrines by the same name sprang up. Without a named paper trail, these shrines and the iconographic tradition “write” the existence of this mystical theology of Virgin Mary, who

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continues the work of healing and giving life to the people of the Church, her Son, in the world. In this sense, we can point to an authorship of the tradition of this feast as carried in the hearts and spirituality of the praying faithful.

The shrine became very famous over the years, and thousands journeyed to this sacred spot and were healed of their illnesses. The Emperor Justinian was healed of a strange sickness and to show his appreciation he also erected a beautiful Church at the Life-Giving Spring. The Spring became known as the "Life-Giving Spring" during the 11th century. Four pilgrims from ancient Thessaly began a pilgrimage to this sacred spring, but one of the pilgrims died before they reached their destination. Before he died, the pilgrim requested that he be anointed with water from the sacred spring and then buried nearby in the forest. As his fellow travelers carried out his dying wish by bathing him with the water from the miraculous spring, the dead man suddenly came to life. Since that time, it has been called Zoodochos Peghe (the Life-Giving Spring).

D. Determining the "authorship" of liturgical text

This raises an interesting question of "authorship" of the liturgical texts. For a moment, let us examine the "authorship" of biblical text in the canon. The correlation to liturgical text involves the following elements:

1. Scriptural texts include liturgical sections from ancient times such as the Psalms (Old Testament), and the hymn of the Prologue in John, ritual roots in the Our Father prayer, and the Passover excerpts (of the New Testament).
2. Scriptural texts are generated from oral tradition and sayings sources.
3. We do not have to find corollary secular texts contemporary to the biblical text to necessarily "know" the human author in order to embrace the sensus plenior of the biblical message.
4. Spiritual experiences of those who heard and believed Jesus Christ are not rejected as "private revelation" or "individual spiritual experience" irrelevant to Christ's ministry, and affirmation of Christ and his message in reality becomes the attestation to Christian truth.

12 Spellings vary for the name of this miraculous shrine and the location of the spring such as: Zoethokos Pigi, an alternative way to transliterate the Greek. Also, the term can be translated also as Life-holding Spring.
13 Ibid.
The author of the Bible is God along with the cooperation of humanity. It is God’s ever present breath of love in the world that — through the Holy Spirit — enlivens the hearts of men and women and reveals God in God’s self.

The Word of God finds expression in the work of human authors. The thought and the words belong at one and the same time to God and to human beings, in such a way that the whole Bible comes at once from God and from the inspired human author.14

Why, then, should the oral tradition and interpretation of a spiritual event in the life of 5th century Christians not be considered to be “authorship” of the feast, ongoing revelation, the lex credendi of the believing Church? The liturgical tradition attests to the living revelation of God’s life being received by Virgin Mary and she, subsequently, taking an active role in distributing the new life to the members of the Body of Her Son in the world.

E. Identifying sources of the liturgical texts

Jugie mentions that the works of Xanthopoulos are numerous and hard to trace and compile — including those at Mt. Athos, some at Paris, and some at the Vatican. Jugie does enumerate the particular liturgical writing attributed to him concerning the “office complet de la fete de Notre Dame de la Source vivifiante, Ἡ Ζωοδοχος Πηγη.”15 One critical source for this liturgy, he mentions, is found in the 1565 Pentecostarion of Venice, a manuscript which is somewhat lacking. A better manuscript, he notes, is that of the Vatican, dating to the beginning of the 15th century.16 The codex held at the Vatican, which Xanthopoulos is noted

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15 Vacant and Mangenot, see: Jugie, col. 449: Vat. Graic. 769, fol. 242 sq.
16 Ibid.

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to have used, is not available to this researcher at this time. This leaves a lacuna in the survey of available translations.

There are two major sources that attest to this story and confirm the erection of a church at this site. In a recent article by Byzantine specialist Alice-Mary Talbot, concerning poetry written in reference to the devotion to the Theotokos, Life-giving Fountain, critical sources for research are provided.\(^1^7\) Here, she references "two basic books": one by E. Gedeon published in Athens in 1886 and another by M. Is. Nomides, "Ἡ Ζωοδόχος Πηγή, Τῆς Λιφέγλης Φουρναίν," published in Istanbul in 1937. In the latter book, a most complete bibliography is given including a reference to Vatican folios.\(^1^8\) Nomides explains that the poetic writer of the liturgy and synaxarion of the feast for "Theotokos Life-giving Spring" turned to the ancient sources filed in the Vatican archives.

Throughout the eastern world, over the years, many shrines and monasteries took the name of "Zoethkos Pigi." Poetry and epigrams were written and attached to shrine monuments, icons, and prayer books. The most recent study of "Zoethkos Pigi" by Talbot was an intensive analysis of the poetic epigrams by Manuel Philes.\(^1^9\) In analyzing the poetry of Philes, she finds an overall metaphor and vocabulary that refers to "flowing water."\(^2^0\) The epigrammatic poetry of Philes represents, she concludes, a group of writings that:

... enhance our understanding of the relationship between personal piety (devotion to the Virgin of the Source), pilgrimage to her shrine, especially in


\(^{1^8}\) As cited in Nomides, "Ἡ Ζωοδόχος Πηγή, ΤῦΠΙΟΣ ΚΕΦΑΛΙΔΟΥ, ΙΕΣΑΝΙΩΥΛ, ΓΑΛΑΤΑ, ΜΠΛΑΟΥΚ ΠΛΑΖΑΡ, ΚΟΥΡΣΟΥΝΑΟΥ ΧΑΝ, ΆΡ. 27-29, 1937, p. 12.

\(^{1^9}\) Talbot, pp. 135-164.

\(^{2^0}\) Ibid., p. 139.
search of healing, and patronage (the commissioning of objects of art and poems in her honor).\(^{21}\)

2. **English translation**

Contemporary translations of this feast are included in the Service Book covering theological time from Easter to Pentecost, the *Pentecostarion*. Although private and independent translations have been done in the United States since the Greek immigration, which began in the 1800s, no official English translation existed until recently in the eastern orthodox tradition. English translations in the tradition of Eastern Rite Catholic service books include the earliest English translation of the feast. Many times these are shorter than the original *Menaion* tradition of the East. In a contemporary English eastern orthodox version of the *Pentecostarion*, considered a useful and standardized translation, one finds a suddenly surprising collection of mystical verses concerning Virgin Mary, mother of life. It is interesting to note there does not appear a full translation of the *synaxarion* in this English translation.

There is, instead, a succinct statement replacing the *synaxarion*, as follows:

On Friday of Renewal Week we celebrate the consecration of the temple of our Most Holy Lady, the Mother of God of the Life-Giving Spring. Furthermore, we commemorate the supernatural miracles wrought by the Mother of God therein.\(^{22}\)

In order to more fully recognize the tradition of *Theotokos*, “Life-giving Fountain,” the full text of the *synaxarion* by Xanthopoulos is useful: First, the Greek is given, as this text has traditionally appeared in the Morning Hours (*Orthros*) or *Matins*, inserted between Ode Six and Ode Seven of the *Theotokos* (as always in the structure of Morning Hours); and, second,

\(^{21}\) Ibid., p. 164.

\(^{22}\) *Pentecostarion*. Translated by Monks of Holy Transfiguration Monastery, Brookline, MA, 1990, p. 58.
in an English translation. Note that the synaxarion, in its entirety, includes recognition of the ancient shrine and its dedication, and provides a list of some of the noteworthy miracles related to the devotion.

The English translation of the synaxarion, as it relates to the more ancient tradition of the Pentecostarion, such as the collection made by Xanthopoulos, is not available in English. The original Greek as it appears in the contemporary Pentecostarion appears in the appendix to this manuscript (Appendix 1).

Here, we give an English translation of the synaxarion to afford an insight into the liturgical text of the total feast day prayers. It appears to address the connection of the feast day with the ancient shrine found outside of ancient Constantinople, and currently still situated in the same location outside modern day Istanbul.

**The Synaxarion, An English Translation**

This church was first erected by the Emperor Leo [also, known as Leon] the Great, who as a layman was named Makellis. Makellis was an honorable man, who was humble, loving, and a person who sympathized with the afflicted, before he even became the emperor in the throne of Byzantium. And as he was walking in the forest, he met a blind man who was lost. Makellis took him by the hand and tried to help him. And as they were walking, the blind man was suffering from thirst; and the man was pleading with Leo to find water to wash him that would cool him off. And Leo was trying to find water. In that area there was a forest filled with many kinds of trees and bushes. Leo couldn’t find any water in that area and he was disturbed; and as he turned around he heard a voice from above saying to him “Leo, there is no need for you to worry because water is near.” So when Leo turned around, he looked again for water. And looking around carefully, he heard a voice again from above saying to him: “Leo, the king (this is a prophecy that means he will become the future

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23 ΠΕΝΤΕΚΟΣΤΑΡΙΟΝ, ΧΑΡΜΟΣΥΝΟΝ ΕΚΔΟΣΙΑ ΤΗΣ ΑΠΟΣΤОΛΙΚΗΣ ΔΙΑΚΟΝΙΑΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΕΛΛΑΔΟΣ ΕΝ ΑΘΗΝΑΙ, pp. 59-60.
24 The author expresses gratitude to Rev. Philip Gialopsos who assisted in a free translation of this ancient liturgical Greek passage.
Emperor), you should proceed more deeply into the forest and scoop water
with your hands from the *(tholos)* cloudy water and remedy the thirst of the
blind man. Also anoint the face of the blind man and know that I am here will
be occupying this place for a long time.” And Leo followed the instructions of
the voice; and at once the blind man received his sight. And accordingly, as the
Mother of God had predicted, when Leo became a King he constructed a
beautiful edifice on this Spring that even today you can see. [It is understood
that Leo, with the illumination of the Spirit, interpreted the voice as the that of
the Theotokos.]

**[Miracles]**

Since the time of the first miracle with the blind man, many miracles have
taken place at this Spring. For instance, after many years, Justinian the emperor
was healed from a urinary infection. Later, being appreciative to the Mother of
God, he erected a larger edifice. This water also remedied other illnesses like
illness from cancer; and women of the high places in the palace were cured from
bleeding; also sterile women were healed; those who suffered from fevers; and
the king, Constantine Prorferogennitos, offered many gifts for that church as a
thanksgiving. The spring also raised a dead man. The dead man was from
Thessaly who had been taking a pilgrimage by boat to the Spring. He died on
the way. Before he died, he had realized that his life was coming to an end, and
he pleaded with the sailors that when they reached the church of Zoethokos
Pigi they would shower him with three buckets of holy water and then bury
him. They did that; and when they showered the dead man with the holy water,
he came back to life.

After many years, the church was destroyed (but later rebuilt by other
emperors). The *Theotokos* was encouraging the faithful not to lose their faith.
People who were suffering from possession of demons were freed when they
drank of the water; people who were imprisoned were released. The king, Leon
the Wise, was cured of kidney stones; and the lady Theophanoi had a high
fever which was extinguished; and *Theotokos* cured the illness of the patriarch
Stephanos; and also she cured the patriarch John of Jerusalem who was deaf.
She remedied also the high fever of the Helper of Tarasiou; and also of (the
Patriarch Tariosiou’s) mother, Magistrisis; and her son Stilianous of urinary
infection; and a woman of dysentery was cured. Now the king, Romanos from
Lakapi, of stomach disorder and also his wife. And, the Mother of God
remedied the illness of Chaldia, the monk with the name Peperin, and his pupil,
after they prayed to her; and she also helped the monk, Matthew, and the other
one Meletiou, escape unfair accusations about them criticizing the emperor.
And for people of high places in the palace, the holy water helped them to
overcome their obstacles; and there are so many miracles that happened, who is
the person who can describe them all?
And what tongue can relate these things that this holy water performed and is performing now? The miracles are so many like the many stars, the many leaves in the trees, which also we, the people of the present time, can see as miracles in our time. These include different type of illnesses: gangrene, holes in stomach, leprosy, and other illnesses the water had the power to remedy; and tumors in women; and also psychological illnesses were remedied; and illness of the soul also. For the eyes, glaucoma; also illness of people who are bloated in their stomachs like this man John Varago; and another Varago from ulcers; and also the Hieromonk Mark, who had bad eczema; and for fifteen years a monk Markarios who suffered from short breath was also remedied; and many other remedies which to enumerate is impossible, miracles that happened in the past, happen now, and will never be stopped from happening.

3. **Inter-relationship with other sources**

At this step, the liturgical theology will move to utilize a method of parallel confirmation. By examining each of the components in this step, we will look for the absolute correspondences between one source and the other. If contradiction exists, it becomes the tool of dispensing an element in any of the sources as “irregular,” not evidence of “tradition” or received truth, but perhaps the result of independent factors that influence the texts. Parallel confirmation, on the other hand, will demonstrate in the next step an imbedded tradition, the *lex credendi*. With each of the inter-related sources, we will delineate elements that are coherent in the tradition.

As an example of this kind of inter-relationship between the text and other sources, including the iconographic tradition, we can see an example in the work of Tania Velmans, which considers the iconographic theme of “the fountain of life” in Byzantine tradition at the end of the Middle Ages. She connects the iconographic theme of “fountain of life” to liturgical text in the *Menaion* composed by Joseph the Hymnographer and concomitantly to poetic

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verses by Alcuin. She then establishes that the Godescalc illuminated *manuscript* images Virgin Mary as “Fountain of Life” along with numerous other instances continuing into the 18th century.

A. Patristic and conciliar documents

1.) Homilies

The term, “fountain of life,” can be seen as one of the fundamental phrases describing Christ from the very onset of new time since his death and resurrection. This can be corroborated in tracing the iconographic image of the “fountain,” “well,” water stream, and images of new life. Recognizing that the metaphor of the “fountain of life,” “fountainhead,” and “well” is first generated in reference to Christ, we note that soon after the Council of Nicea – and concurrent with the phenomena occurring at *Pigi* and *Blachernae* [to be described later] outside Constantinople, linking “life-giving” and “protection” – we see a shift describing Virgin Mary as the receptor and “well” of new life. These links are identified principally in the iconography. Therefore, first we will look to the early Fathers and Patristic sources or the “fountain” reference for Christ and then to the reference as “fountain” for the Theotokos.

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a.) **First Letter of Clement**

The First Letter of Clement was written about 96 AD, but perhaps originated in substance as early as 64 AD. Here, we have a strong reference to the creation of the world.

The forces of nature, including the “basin of the boundless sea” are held back for the sustenance of the earth. And the springs burst forth giving refreshment and health to earthlings:

*Perennial springs*, created for enjoyment and health, never fail to offer their life-giving breasts to men. The tiniest creatures come together in harmony and peace. All these things the great Creator and Master of the universe ordained to exist in peace and harmony. Thus, he showered his benefit on them all, but most abundantly on us who have taken refuge in his compassion through our Lord Jesus Christ, to whom be glory and majesty forever and ever. Amen.²⁶

In this early first century text, we can observe the integral role of liturgy as mystically linking the creation, as work of God, to the new creation in Christ. It speaks of the sustenance *of life* offered in the Eucharist, to the metaphorical language of the elements in the creation story – i.e. God as the life-giving water or, at least, the One who ordains peace and harmony for the universe. These are the very early elements of life-giving waters that are “received” in the Incarnation by Virgin Mary.

To link the idea of “fountain” and “source” which will be explained by the etymological sense of *pigi*, let us examine one other reference in Clement’s letter:

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It was through him that he called us "from darkness to light," from ignorance to the recognition of his glorious name, to hope on Your name, which is the origin of all creation.27

b.) **Barnabus (100 – 130 AD)**

In discussing baptism, Barnabus refers to the prophet Isaiah in his 2nd century letter. This provides a powerful link to the Hebraic tradition of God as life-giver and then linking the arrival of the kingdom to Jesus and the work of the Holy Spirit in baptism:

> The prophet therefore declares, "Be astonished, O heaven, and let the earth tremble at this, because this people hath committed two great evils: they have forsaken Me, a living fountain, and have hewn out for themselves broken cisterns."28

Here, we have God describing God's own name in the prophet's words: "Fountain of Life." Standing in stark contrast to trust in the Living God, those who separate themselves find themselves in a pit of death.29 Living with trust in God, in this letter of Barnabus, is to follow the "way of righteousness." Barnabus is directly casting God as "fountain of life" in the setting of creation.

c.) **Athanasius**

This writing dates to the 4th century, concurrent with the rise of the teaching of Arius. In 318 AD, Athanasius authored two writings, the second of which reflects on the Incarnation. In it, he not only writes of the Incarnation but places it in the context of being at the heart of

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28 "The Epistle of Barnabus [Chapter XI]," *Christian Classics Ethereal Library* [web page], Church Fathers, Ante-Nicene Fathers, Vol. 1, [www.ccel.org](http://www.ccel.org). See Jeremiah 2:13 (RSV): "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no waters."

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Christian meaning: “In the De Incarnatione he sets forth the positive content of the Christian faith, as he has himself received it. Therein lies its value. ... It is a statement of the traditional faith of the Catholic Church ...” In terms of the correspondence to liturgical writings, the word used here, “received” should be noted. It clearly speaks of “tradition.” In section 3 of this work, Athanasius is setting the scene for God’s work in the creation, “because there is Mind behind the universe.” Referring to the plan of God, Athanasius then describes God as the Source:

For God is good – or rather, of all goodness He is Fountainehead, and it is impossible for one who is good to be mean or grudging about anything. Grudging existence to none therefore, He made all things out of nothing through His own Word, our Lord Jesus Christ ...³¹

Athanasius is setting the scene for the incarnation of Christ. It is important to note that this early Christian writing is naming the “Godhead” as “Fountainehead,” which in turn will be Christ in the incarnation.

d.) St. Chrysostom

St. Chrysostom represents the teaching of the Church as a “source of life.” This is confirmed by an early illumination that visually depicts God’s truth flowing like water through the teachings of Chrysostom (see illustration under the discussion of “icon”). At the beginning of his homily, the teaching of the Church is compared to a source of living water.

²⁹ It is interesting to note the contemporary theology of Pope John Paul II who – in Gospel of Life, describes the contemporary environment of the world, in general, which embraces a “culture of death,” in opposition to God’s "culture of life."
³¹ Ibid., #3, p. 28.
And what means that, saith he [John the Evangelist], "Of His fullness have all we received"? for to this we must for a while direct our discourse. He possesseth not, says he, the gift by participation, but is Himself the very Fountain and very Root of all good, very Life, and very Light, and very Truth, not retaining within Himself the riches of His good things, but overflowing with them unto all others, and after the overflowing remaining full, in nothing diminished by supplying others, but streaming ever forth, and imparting to others a share of these blessings, He remains in sameness of perfection. 32

The “thirsting” for the word of Christ, which is provided by the Church, and represented by water as the source of life, is directly related to the ancient symbolism of deer drinking from the fountain or stream of life-giving water. This latter iconographic symbol relates directly to Psalm 42:1-2:

As the deer longs for streams of water, so my soul longs for you, O God.
My being thirsts for God, the living God. 33

Once one delves into the mystical tradition in the inter-relationship of sources, it becomes apparent that the lex credendi permeates all with expressions of the received truth – linking liturgical text to homilies and patristic writings, to biblical and apocryphal sources, to liturgical texts and to the icon tradition. We will trace in further detail the iconographic progression from the psalm’s image of “deer thirsting for the truth” to the fountain as the Church and finally to the Virgin as fountain. In this way, the Virgin as fountain, as a teaching of the Church, “flows” from the patristic sense.

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2.) **Other liturgical texts**

In the liturgical cycle, we find references to Virgin Mary as the “fountain” utilized in many other feasts. Long before the actual writing of liturgical texts, we have seen the convention of referring to Christ as the Life-giving Fountain, the Source. It is with the generation of Marian liturgical texts that we see Christ’s mother as the receptor (well) and distributor of new life (fountain). She has “received” the Fountainhead who is Christ in her being.

a.) **The Liturgy of the Nativity of Mary**

In the liturgy of the Nativity of Mary, there is an announcement that the Life-giving God, who is the Source of Life, will flow forth from her, according to the *economia*:

Come, O friends of the Virgin! All you who love purity, draw near with all your heart to the glory of virginity, the fountain of life flowing from the barren rock, the bush born from the childless barren one in order to contain the immaterial Fire that cleanses and enlightens our souls?  

In this “Nativity of the Virgin” liturgy, the dramatic prayer itself moves to the following prediction that the Mother of God is, in actuality, to be the one who will be the “Sustainer of our life”:

Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people redeemed from the debt of their sins celebrate your birth crying out to you: the barren one gives birth to the Mother of God, the Sustainer of our life. 

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b.) *The Small Paraklesis*

Yet another example is found in *The Small Paraklesis*, prayed daily during the two-week Lenten period before the *Feast of the Dormition* on August 15 (Gregorian calendar):

A fountain of pureness
And a tower of safety is she who carried You,
A treasure of salvation
And the door of repentance,
She has been shown to those that cry;

O, the God of our fathers,
Blessed are You, our God. 36

[Notice that the translation re-arranges words where some could be translated more to the meaning of Virgin Mary as “bearer” and continuing source of God’s life. Perhaps more in the fashion of transliteration this could read: "Treasury of deliverance and fountain (well or source) of incorruption … bearing You (Jesus), and tower of safety, and door for those turning around to [Your Son], she is seen by the crying, O Father Our God, Blessed are You." 37]

c.) *Nativity liturgical text (Orthros)*

In *Orthros* of the Nativity liturgical text, the *Iкос* following Ode 6 and its *kontakion*, which immediately precedes the insertion of the *synaxarion* of *Morning Prayer*, mystically describes Virgin Mary as the well holding salvation in singular fashion, punctuated dramatically after a particularly full day of *Morning Prayer* and psalm reading:

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36 *The Service of the Small Paraklesis (Intecessary Prayer) To the Most Holy Theotokos*, ΑΚΟΛΟΥΘΙΑ ΤΟΥ ΜΙΚΡΟΥ ΠΑΡΑΚΛΗΤΙΚΟΥ ΚΑΝΟΝΟΣ ΕΙΣ ΤΗΝ ΥΠΕΡΑΓΙΑΝ ΘΕΟΤΟΚΟΝ, translated and set to meter by Demetri Kangelaris and Nicholas Kasemeotes, Holy Cross Orthodox Press, Brookline, MA, Ode 7, The Heirmos, p. 23.

37 My translation.
Bethlehem has opened Eden! Come let us see! We have found joy in a secret place hidden from the eyes of the world. We can take possession of paradise that is within the cave. There the unwatered Root has appeared, flowering forth in pardon. There too is the undug well, from which David longed to drink of old. There the Virgin has brought forth a Child who will quench the thirst of Adam and all his descendants. Come, then, let us hasten in spirit to the place where the newborn Child has come for all mankind, for He is God from all eternity.38

Note that the phrase “undug well” utilizes the word, φρέαρ, which means well with the connotation of a cistern, reservoir or water holding tank. The Virgin Mary here is mystically represented as the holding vessel of the waters of life. “From which David longed to drink” then becomes an allusion to David’s longing for a close and vibrantly living relationship with the Living God, unavailable in fullness until the Incarnation.

d.) Protection – Skepi

Yet another great feast of the Virgin Mary, commemorating the nurturing mediation of the Mother of Christ – and generated from a 5th century tradition of Marian relics that were transferred to and revered at Blachernae, and the later 10th century apparition of the Theotokos

39 ΜΗΝΑΙΟΝ ΤΟΥ ΔΕΚΕΜΒΡΙΟΥ, ΠΕΡΙΕΧΟΝ ΑΙΩΝΑΝ ΤΗΝ ΑΝΗΚΟΥΣΑΝ ΑΥΤΩ ΑΚΟΛΟΥΘΩΝ ΜΕΤΑ ΤΗΣ ΠΡΟΣΘΗΚΗΣ ΤΟΥ ΤΥΠΙΚΟΥ, p. 393.
above the altar – includes a reference to Panagia as “the fountain,” following Ode 3 at the
beginning of Orthros:

O Theotokos, you are like the garden of Paradise, planted by God, where stands
the tree of life watered by the Holy Spirit. You brought forth the Creator of all,
who feeds the faithful with the Bread of Life. With the Forerunner, pray to Him
for us and protect with your veil all Orthodox people.\footnote{October Menaion, Service Books of the Byzantine Churches, Sophia Press, Newton Centre, Massachusetts, p. 11.}

O Theotokos, living and overflowing fountain, strengthen those who applaud
you in this spiritual gathering; and in your holy feast make them worthy of
crowns of glory.\footnote{Ibid., p. 18.}

Hail, mystical earth, who without plowing have given forth a divine Wheat!

e.) The Akathistos, Romanos the Melodist

Here, in this extended and mystical hymn to the Virgin, directly included in the Lenten
preparation before Pascha in the Eastern Orthodox Church, and sung at least once weekly, we
find the image of Christ as “fountain of life” flowing into the title of Panagia, as Fountain. The
Doxology at the beginning of this liturgical text, immediately preceding the creed, praises
Christ and sings:

For with You, is the Fountain of life: in Your Light we shall see light.\footnote{The Akathistos, Romanos the Melodist, Diocese of Pittsburgh, Sixth Edition, 1991, p. 7.}

In the movement of this liturgical prayer, it is not long before we encounter Panagia as
Fountain in the 3rd Ode of the Canon.

O Mother of God, as a living and bounteous well, do you strengthen those who
with hymns praise you, and who are now welded together into a spiritual
fellowship; by your divine glory vouchsafe unto them crowns of glory.\footnote{October Menaion, Service Books of the Byzantine Churches, Sophia Press, Newton Centre, Massachusetts, p. 11.}
Near the end, following the 9th Ode, we find in the repeated “chaire” (hail) verses, forming a litany of titles for Panagia, the summary or images including the “font.”

Hail, you who did from life trace the image of the font. 45

Χαὶρε, τῇς κολυμβήθρας ζωγραφοῦσα τοῦ τύπου.

3.) Conciliar text – Councils of Nicea and Ephesus

Architectural and iconographic documentation and metaphorical language describing Virgin Mary bursts into the Christian midst beginning in the 5th century. It appears to coincide with the restoration process following the struggle between Nestorius and Cyril of Alexandria:

In the aftermath of the controversy between Nestorius and Cyril of Alexandria over the appropriateness of Mary’s title, “Mother of God” (Theotokos), which reached a resolution in 433, public veneration of the Theotokos, in virtually all the Churches of East and West, suddenly took on a new liturgical, artistic and architectural importance. 46

In Constantinople itself, where “Theotokos, Life-giving Fountain” originated, three churches in honor of Panagia were built by 475 AD. The term, “Theotokos,” has more ancient roots, however. Origen, Athanasius, Eusebius of Caesarea, Cyril of Jerusalem, and Gregory of Nazianzus had used the term. In the region near Constantinople, people reacted against an attack on the term that came at the end of 428 AD. Nestorius led the attack, saying it was

44 Ibid., p. 11.
45 Ibid., p. 32.

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impossible that God should be born of a human being.\textsuperscript{47} Many think that the term, "Theotokos" was coined by Cyril of Alexandria during this conflict, but the term can be traced to the synod held at Alexandria in 320 AD, to condemn the Arian heresy which places it more than 100 years before the Council at Ephesus.\textsuperscript{48} As scholars investigate the ancient writings, we find the obvious sentiment that Mary is the "mother" of Jesus. Some modern critics of mariology claim that she was the mother of Christ's human nature alone and not his divine nature. This hearkens back to Nestorianism, and is identified as a modern christological heresy. On a contemporary web page, "Catholic Answers," generated from San Diego, California, a nice little schema tracing the meaning and then the term "Theotokos" is provided:

The Church Fathers, of course, agreed, and the following quotes show their abundant and lively recognition of the sacred truth and great gift of divine maternity that was bestowed upon Mary, the humble handmaid of the Lord.

\textbf{Irenaeus of Lyons}

"The Virgin Mary, being obedient to his work, received from an angel the glad tidings that she would bear God" \textit{(Against Heresies, 5:19:1 [A.D.189]).}

\textbf{Hippolytus}

"[T]o all generations they [the prophets] have pictured forth the grandest subjects for contemplation and for action. Thus, too, they preached of the advent of God in the flesh to the world, His advent by the spotless and God-bearing (Theotokos) Mary in the way of birth and growth, and the manner of His life and conversation with men, and His manifestation by baptism, and the new birth that was to be to all men, and the regeneration by the laver [of baptism]" \textit{(Discourse on the end of the World 1[A.D. 217]).}


Gregory the Wonderworker
"For Luke, in the inspired Gospel narratives, delivers a testimony not to Joseph only, but also to Mary the Mother of God, and gives this account with reference to the very family and house of David" (Four Homilies 1 [A.D. 262]).
"It is our duty to present to God, like sacrifices, all the festivals and hymnal celebrations, and first of all, [the feast of] The Annunciation to the holy Mother of God, to wit, the salutation made to her by the angel, 'Hail, full of grace!' (Ibid., 2)."

Peter of Alexandria
"[T]hey [those engaged in the public transport service] came to the church of the most blessed Mother of God, and Ever-Virgin Mary, which, as we began to say, he had constructed in the western quarter, in a suburb, for a cemetery of the martyrs" (The Genuine Acts of Peter of Alexandria [A.D. 305]).

This little schema goes on to list, after Peter of Alexandria, other patristic references to the meaning and use of the word, "Theotokos," the term which becomes theologically solid after the Council of Ephesus. The term, "Theotokos," is traced in its earliest reference to the word's use in an ancient prayer from Christian Egypt, the Sub Tuum Praesidium, which dates back to 3rd century. In ancient Egypt, the term "mother of god," referring to Isis, goddess-mother of Horus, her divine son, did not have the same meaning as the Christian term, "Theo Mitir," meaning "Mother of God." The Christian term "Theotokos," meaning "Bearer of God," carefully distinguished that Christ's mother was a human being in real history (not the


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originator and in that sense not the mother of God,) while Isis was a goddess-mother in the pantheon of Egyptian gods and goddesses. This may be the reason why the term "Theotokos" was used in the early hymn: to delineate the meaning of who the mother of Christ truly was.

"The Gospels portray Jesus as conceived by Mary in the Spirit while pagan myths portray the conception of gods in passion and removed from the mysterious destiny of the Incarnation."51

This page also recalls that the title, "Theotokos," was used in the Alexandrian credal formula and challenged for its legitimacy by Peter of Alexandria in 322 AD. Evidently, Peter became convinced of the word's usefulness. In contemporary times, Tim Vivian has completed a recent doctoral thesis on St. Peter of Alexandria, Bishop and Martyr, mentioned on yet another web page, which itself presents a new view distinct from the usual Latin biography (according to the author).52

At the time of the Council of Ephesus, Church Fathers articulated the meaning of the term, Theotokos, which definitively promulgated Virgin Mary as the bearer of God's Son. In the preceding centuries a continuous tradition of meaning had been imbedded in the theologumenon as it was formulated.53 In the Epistle of St. Cyril to Nestorius with the Twelve

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53 I deliberately use the term, "theologumenon," because its meaning points to the most important claim of this study -- that the received truth is known in the Christian heart, practice and prayer before it is officially defined as "dogma" by the magisterium. Sense of the mystery, on the part of Christians, conveys strong possibility of it being truth. The dogma, in contrast, leaves no doubt. Yves Congar discusses the varied uses of the term where eastern christianity tends to attribute more credence to the term's meaning -- theological opinion. Eastern Catholic B. Bolotov used the term this way: "The theologoumena are the theological opinions of the fathers of the one and undivided church; they are the opinions of men who include those who are rightly called
Anathemas that were resolved at the Council, we find a clear discussion of the Incarnation and christology that flows from the term, “Mother of God.” Christ was:

... made incarnate and made man; that is, taking flesh of the Holy Virgin, and having made it his own from the womb, he subjected himself to birth for us, and came forth man from a woman, without casting off that which he was; but although he assumed flesh and blood, he remained what he was, God in essence and truth.54

We see here that Virgin Mary gives birth to God, in God’s essence and truth. A few paragraphs later, we discover what Cyril means by Christ’s “essence and truth”:

For he is the Life according to his nature as God, and when he became united to his Flesh, he made it also to be Life-giving … 55

This thought leads to a discussion of the eucharist as the life-giving gift of Christ, himself. We see, however, the clear understanding that the nature of God is “Life,” and that the incarnation is the existent “Life-giving” which Virgin Mary was joined to in the flesh and the Life-giving to which she gave birth.

There has been discussion by Roman Catholic theologians that there would be benefit in “defining” the titles, “Mediatrix,” “Co-Redemptrix,” and “Advocate,” in reference to Virgin Mary. Standing alone, these titles lead to erroneous theological meanings. They can only be understood in direct reference to christology and the economia of God. The spirituality of

Virgin Mary always must be found in her trust and obedience to God, and her motherhood. Only in connection to the meaning of “Theotokos” can the theology of her action in the redemption be posited. Only as the vessel containing “Life-giving” can she be the mediatrix, bringing health, life and vitality of spiritual soul to the children of God. Only through being “Mother of God” does she take part in redemption – the bringing of new life in the plan of recirculatio. Only, again, in being the “Life-giving Fountain” (figuratively) can she be understood as “Advocate.” Rather than the person who lives in the presence of God in Heaven, who listens to the petitions and then “goes” to the Son, she is the one who bears Christ in her person. The waters of Life flow through her. In reality, all the saints are those who bear Christ in their person. In reality, as in Psalm 1, the “righteous” person is like the tree planted beside the life-giving river, with roots that drink from the vitality of that Source. And only then are fruits to be seen. The fruits of the Virgin Mary are fed by the Source of Life-giving waters that flow into her being.

B. Biblical writings: examining the metaphors “fountain of life,” “river of life”

The symbols of water, wells of fresh water, streams, and rivers abound in the mystical theology of the Hebrew Bible and into the Christian biblical scriptures and liturgy:

1.) Genesis

When Adam and Eve are driven from the Garden of Life, rivers still flow from the Source of Life, Who is God. There is deep mystical meaning in these “rivers.”

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55 Ibid., pp. 203-204.
A river flowed out of Eden to water the garden, and there it divided and became four rivers (Genesis 2:10 RSV). These rivers, flowing out from the subterranean ocean (verse 6) were understood in this primitive Hebraic cosmology to flow to the ends of the earth, understood also to mean that the life-giving presence of God flowed constantly to the ends of the earth. Adam and Eve, in their disobedience, never touched the precious “tree of Life” fed by these streams of God’s life. In their exile from God, which was “death,” they left without ever knowing the promise of life that God protected for them in end times.

He drove out the man; and at the east of the Garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life (Genesis 3:24 RSV).

Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations (Revelation 22:1-2 RSV). ... Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates (Revelation 22:14 RSV).

2.) Psalm 42-43

Preceding the very Marian Psalm which the ancient liturgy of St. Chrysostom attributes to the Mother of God standing at the right hand of her Son, come three magnificent psalms of lamenting for the presence of God. In Psalm 42-43, we saw the image of the deer thirsting for the streams of water, likened to the living God. When Jesus, the fountain of life Himself, does come, the fountain that will contain Him is the virgin who herself will be known...
as the fountain. Interesting to note in many of the Life-giving fountain icons, we see *Theotokos – Mother of God* – placed in a fountain, within a fountain. And to this fountain of healing come the thirsty – people who need to be healed of sickness, healed of psychological and spiritual broken-ness.

3.) **Isaiah**

Prophet Isaiah utilized the imagery and symbolism of “fountain.” In Isaiah’s Song of Deliverance, we find the image of salvation, God’s life, being found in “the wells of salvation.” God reveals the source of great and true joy to the people: “With joy you will draw water from the wells of salvation (Isaiah 12:3 RSV).”

And, again, Isaiah continues the image of the flow of God’s salvation:

> For waters shall break forth in the wilderness,  
> and streams in the desert;  
> the burning sand shall become a pool,  
> and the thirsty ground springs of water,  
> the haunt of jackals shall become a swamp,  
> the grass shall become reeds and rushes (Isaiah 35:6b-7 RSV).

Both these readings from Isaiah are read for the *Feast of Theophany*, the *Baptism of Jesus*, as celebrated in the Eastern liturgical cycle. The prophetic allusion to the desert environs of John the Baptist is evident in this Hebraic hymn. They also demonstrate the connection between baptism and the giving of life by God.

4.) **Gospel of John**

In the New Testament, early in the Gospel of John, the book of signs, we find an indication that Jesus chooses in action the metaphor of his own ministry, that of providing the waters of eternal life from a deep well *(John 4:6-26).*
Jesus said to her, “Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life (John 4:13-14 RSV).”

In his first sign in the Book of John, Jesus performs the miracle of changing water to wine (John 2:1-11). This is, no doubt, meant not only to make the wedding feast joyful and fulfilling but also connects mystically with “water to wine” which later moves from “wine to the waters of life,” Christ Himself in the Eucharist that he offers at the Passover meal. Jesus offers: "If anyone thirst, let him come to me and drink. He who believes in me, as the scripture has said, ‘Out of his heart shall flow rivers of living water’ (John 7:37-38 RSV)." Again, for modern biblical exegetes, the fourth gospel is yoking Judaic lectionary and textual construction. The mystery and signs that the evangelist proposes are directly related to mystery and signs offered through the Exodus, by God on Mt. Sinai, and in celebration of the agriculturally-related Festival of the Tabernacles (or Booths) -- the setting of John's chapter seven, by no accident relating Jesus to God's prior and everlasting gifts of sun and rain.

At Tabernacles, the feast of the sun and the rain, Jesus proclaims himself the light of the world and the giver of living water; thus the ritual of the feast, the water-pouring and the lighting of candelabra, is fulfilled in him.58

And, again, we find the ever present of God's life-giving water in the concluding book of the New Testament. In the vision, Jesus is portrayed as the source of life, life eternal:

Then he showed me the river of the water of life, bright as crystal [light], flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations (Revelation 22: 1-2 RSV).

In early Christian iconography, we will find the continuous correspondence of Jesus to the life-giving waters and new life. Here, the confirmation of Jesus as the life-giving waters is provided. Later, when we examine the history of the icon, we see the direct connection with this early iconography, appearing first on the walls of the catacombs. With careful theological analysis of the liturgical text, it is apparent that Virgin Mary is seen as the “distributor” of God’s life, God’s healing of physical and spiritual illness. She is the one who “received” the life, carries the life, and then is mediatrix of God’s life to all on earth. Theologically, to see Virgin Mary in God’s plan of life-giving and the mystical meaning of “water,” it is important to see that the Hebraic theology of Genesis begins with the flowing forth of water. It will be demonstrated that the nurturing of the New Creation by water is evident in the earliest of Christian art. We should notice that the effect of the living water is fruitfulness, ongoing life. This is, it should be noted, for the “healing” of the nations. The Source, the river of life, found in the imagery of the well, is God’s life intended to “heal” and be life sustaining. It will be seen that the work of the mother of God is to participate in that purpose of sustenance, healing, and ultimately life.

The contrast in the biblical paradigm of life and death, water and dryness, or - death in water versus the life-giving power in the waters given by God - is seen in both creation stories of Genesis. The excerpts from Isaiah, given above, reiterate this theme. The Jewish baptism, which the Forerunner John offered, was a plunge into water signifying new life. A number of pools discovered at the Qumran site, believed to be a religious community, are interpreted as sites for ritual purification - plunging into the life-giving springs that represent God’s life.

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Contemporary Jewish orthodox synagogues have the mikvah, where the Jew bathes when coming close to death – either a man after preparing a dead body for burial, or a woman after the monthly flow of blood. At its very onset in the Judaic cultural context, early Christians understood the well, the river, a fountain, and flowing sources of water as the source of life – both spiritual and physical … mystically revealing also the life-giving God in God’s self.

5.) Biblical text in the liturgical construction

As Morning Prayer continues after reading the Psalter of six psalms, and after the responses and petitions after those morning psalms, there is the interjection of Psalm 44 (LXX), included in its connection to the Virgin Mary and included in all Feasts of the Virgin Mary in eastern liturgy. Psalm 44 (LXX) is known as a wedding hymn of the Messiah and the Bride. “Verses 9-17 are seen throughout the Church as a reference to the Virgin Mary, the queen passage is sung on all the feast days of Mary … .” In most Bible commentaries, this psalm is understood only as a marriage song, with allusions to the marriage of King David. In a more mystical context, it is understood in reference to the christological relationship of Christ the bridegroom to the Church who is bride. The commentaries demonstrate the difficulty in not only identifying the queen referred to in verse 9, but the location of Ophir, itself.

9. Daughters of kings are among your honored women; at your right hand is the royal bride in gold of Ophir.
10. Listen, O daughter, consider and give ear; forget your people and your father’s house.
11. The king is enthralled by your beauty; honor him, for he is your lord.
12. The Daughter of Tyre will come with a gift; men of wealth will seek your favor.


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13. All glorious is the princess within her chamber
   her gown is interwoven with gold.
14. In embroidered garments she is led to the king;
   her virgin companions follow her and are brought to you;
15. They are led in with joy and gladness;
   they enter the palace of the king.
16. Your sons will take the place of your fathers;
   you will make them princes throughout the land.
17. I will perpetuate your memory through all generations;
   therefore the nations will praise you for ever and ever.  

In ancient liturgical tradition, the image of “the queen” (verse 9) is regarded as a reference to
the Virgin Mary; “virgins” (verse 14) as the Church, bride of the Messiah. “Your name” has
historically been regarded by the ancient Church as referring to Virgin Mary, in reference to
God makes “her name remembered,” in one way, in the
upcoming story of her sleep in death and bodily resurrection.

Evidence that the church liturgically considers the Queen of Ophir who stands at “His”
(Christ’s) side (verse 9) to be Virgin Mary is demonstrated in St. Basil’s and St. Chrysostom’s
liturgy during the prayer at the Service of Preparation, the Proskomide. Bread placed on the
Prothesis (Table of Preparation) is cut in symbolic ways representing:

1) The Lamb;
2) a portion for the Theotokos;
3) portions for nine orders of angels and saints;
4) and portions for the living and dead.

These pieces of bread are cut according to an imprint on the bread and placed on the
diskarion. Water and wine are then poured into the Chalice. Both are covered and then draped
with the Aer. “After the end of the ceremony, the prepared Gifts are censed and a prayer is

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60 John R. Kohlenberger, Editor, The Interlinear NIV, Hebrew-English Old Testament, Zondervan Publishing
said for these to be accepted to God’s heavenly altar."\textsuperscript{62} When the priest cuts the portion for the \textit{Theotokos} to place on the \textit{diskarion}, he reads a prayer that relates directly to Psalm 44 (LXX), interpreting the Queen of Ophir as Virgin Mary standing at the King’s side. This is evidence that, at least in the 4\textsuperscript{th} century construction of St. Basil’s and St. Chrysostom’s liturgy, there was a tradition that this psalm’s soteriological interpretation was Marian.

\textit{Taking out the portion of the Theotokos with the lance [a cut of the bread at the Table of Preparation], he places it on the right side of the holy Bread, saying:}

\begin{quote}
Priest: The Queen stood at your right hand, clothed in a garment wrought with gold and arrayed in diverse colors.\textsuperscript{63}
\end{quote}

For biblical exegesis, it appears that such an interpretation is far from attainable. Who was the Queen of Ophir, related in the Psalm? Reliable commentary finds it difficult to say even where Ophir was located.

The geographical location of Ophir is unclear, and the question has raised a multitude of suggestions ranging from southern Africa to India.\textsuperscript{64} The name, however, in its Hebrew root, relates to “a people descended from Shem through the lineage Arpachshad, Shelah, Eber, and Joktan (Gen 10:29; I Chr 1:23).”\textsuperscript{65} It is also known that it refers to a region known for its production of fine gold and exotic wood. Reference is given to gold of Ophir that was offered for the temple by David (1 Chron 29:4).\textsuperscript{66} The connection of \textit{Theotokos} to the Queen of Ophir can be seen as initiated with a patristic

\begin{itemize}
\item \textsuperscript{61} The Orthodox Study Bible, p. 672, n. 45.
\item \textsuperscript{62} The Order of the Divine and Holy Liturgy, \textit{ΔΙΑΤΑΞΙΣ ΤΗΣ ΘΕΙΑΣ ΚΑΙ ΙΕΡΑΣ ΛΕΙΤΟΥΡΓΙΑΣ}, Holy Cross Orthodox Press, Brookline, MA, 1987, p. 16.
\item \textsuperscript{63} Ibid.
\item \textsuperscript{65} George Buttrick, Editor, The Interpreter’s Dictionary of the Bible, \textit{An Illustrated Encyclopedia}, Abingdon Press, Nashville, 1984, p. 605.
\end{itemize}
understanding relating Virgin Mary to rebirth of life and, therefore, the connection with
Genesis; and an understanding of the Virgin as represented in the ark of the temple, therefore,
the connection with 1 Chronicles. Ancient tradition, and some scholars today, consider this as
a “secular” psalm in the Book of Psalms, which may have been included late by Jews seeing its
messianic meaning.

According to modern categories, this is the most ‘secular’ of all the psalms.
Some believe that its inclusion in the final collection is due to the fact that it
was later interpreted by Jewish teachers, as a messianic psalm (as evidenced by
the interpretation of verse 2 in the Targum); according to this view, the king is
the Messiah and his bride is Israel.

After the opening dedication (verse 1), the psalm addresses itself to the king
(verses 2-9), who is praised in extravagant terms; then the poet addresses the
bride (verses 10-15), after which he brings his poem to a conclusion with a final
promise to the king (verses 16-17).67

New scholarship on the Psalms appears to move further away from an allegorical
understanding of this psalm, specifically seeing a relationship between a coming messianic king
and his queen. “All that can safely be said is that it originated during the existence of the
monarchy and was probably used at several royal weddings.”68 It was read:

... messianically within Judaism; that is, given the failure of the monarchy,
people longed for the arrival of one who would indeed rule as God intended.
The early church identified this one - this Son of God (see Ps 2:7) - as Jesus of
Nazareth, “the reflection of God’s glory and the exact imprint of God’s very
being (Heb 1:3 NRSV; see Heb 1:8-9).”69

66 Ibid.
67 Robert G. Bratcher and William D. Reyburn, A Translator’s Handbook on the Book of Psalms, United Bible
68 Leander E. Keck, Convener and Senior New Testament Editor, The New Interpreter’s Bible, General
Articles & Introduction, Commentary, & Reflections for Each Book of the Bible Including the
69 Ibid., p. 863.
The popular *Jerome Biblical Commentary* states that, "Any attempt to identify the king and queen (e.g. a Tyrian princess betrothed to a king of the northern kingdom) is very problematical." This exegesis completely dismisses the possibility of allegorical interpretation. "Neither can the allegorical interpretation (God, or the messiah, and Israel) be sustained." Harper's Bible Commentary, on the other hand, bends somewhat to the tradition of messianic understanding:

Ancient rabbinical and early church writers consistently recognized here an announcement of the messianic king. The Aramaic Targum addresses this ode to the "Messiah King." The psalm draws many of its images and words from Isaiah’s remarks about the promised king and the future kingdom of God and Israel like that of spouses in marriage derives from the prophet Hosea and continues throughout the OT and NT (Hos 2:21-22; Isa. 54; Matt 9:15; John 3:29; Eph 5:22-33; Rev. 21:1-2). The human situation, here of marriage, is not only found worthy of modeling the divine, but the human institution is also challenged anew to live up to a divine ideal.

It is obvious that the liturgical tradition follows that of the early church and the Hebraic Targum, as mentioned above. In contradiction to the *Jerome Biblical Commentary*, the continuance of a 5th century liturgical tradition of the allegorical relationship of the wedding psalm to a messianic king and his queen has, indeed, been "sustained" for 1500 years.

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71 Ibid.
73 It should be noted that the *New American Bible* translation interprets the psalm as a secular wedding song, deciding in verse 13 that the Hebrew reference to the Queen "should probably be understood as referring to the king. The you in v 15 certainly signifies the king (Donald Senior, General Editor, *The Catholic Study Bible*, Virginia Kimball

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6.) The biblical meaning of the word for “well,” “source,” or “fountain” — 

At this point, we link the biblical symbolic references of water to the liturgical word, 
pigi, where it holds the very same biblical sense, and is clearly understood as “fountain” or 
“spring.” In the “New Testament, it means 'source of water' such as 'a natural spring.'” The 
word appears approximately 100 times in the Septuagint version, sometimes related to the 
word krene, which means “well.” In the Hebrew scriptures this use usually refers to manmade 
cisterns, fountains or wells. There is also a mystical reference to God, as the source of life, as 
in Psalm 36:9 (RSV): “For with thee is the fountain of life; in thy light do we see light.” In 
Jeremiah, God laments the rejection of the people, "they have forsaken me, the fountain of 
living waters (Jeremiah 2:13 RSV).”

When considering the importance of the title of Virgin Mary, “Mother of God, 
Fountain of Light and Life,” we encounter more than a beautiful meditation, yet another 
extended mystical thought. It is a title that points to the core of Christian life. God offers the 
fullness of life in the Son, and we are to take hold of this Life. In forgetting the tradition of 
this magnificent title from the ancient Christian experience, are we not like those whom God 
laments in Jeremiah?

Be appalled, O Heavens, at this,  
be shocked, be utterly desolate, says the LORD,  
for my people have committed two evils:  
they have forsaken me,  
the fountain of living waters,

New American Bible, Oxford University Press, New York, 1990, fn. 45:13, p. 675.” We see here that the 
interpretation has not taken the liturgical tradition into account.

74 Geoffrey W. Bromiley, Editor and Translator, Theological Dictionary of the New Testament, Abridged in 

75 Ibid.
and hewed out cisterns for themselves,
broken cisterns, that can hold no water (Jeremiah 2:12-13 RSV).

The Hebrew scriptures portray God as the “fountain of living waters”; they suggest that
forgetting God is the same as the rejection of the living waters. Following the same thought in
a parallel way, since Theotokos is known as the Life-giving Fountain, turning away from her
may be the same callousness that Jeremiah addressed in his day. Figuratively, those who busy
themselves today with building their palaces and living life filled with self-indulgence become
the “broken cisterns,” neglecting the plan of God to seek the mediation and care of Christ’s
mother.

O LORD, the hope of Israel,
all who forsa ke thee shall be put to shame;
those who turn away from thee
shall be written in the earth,
for they have forsaken the LORD,
the fountain of living water (Jeremiah 17:13 RSV).

John, the Evangelist, is not the only one to link the idea of God’s life-giving gifts to living
waters. We find the images of “water” linked to “light” in the Hebrew scriptures:

For with thee is the fountain of life;
In thy light do we see light (Psalm 36:9 RSV).

The power of the images of water, fountain, light, and life should not be understated. They are
not casual symbols, but revelation of the deep and abiding mystery of love that is God. The
plan of God unfolded throughout scripture comes to a culmination in the only Christian
prophetic writing. “The expression ‘fountain of life’ occurs in Revelation 21:6 (cf. 7:17, 22:1,
17), where it denotes the consummation that Christ will give at the last day.”

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Ibid., p. 838.

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And let him who is thirsty come. Let him who desires take the water of life without price (Revelation 21:17 RSV).

C. Meaning of the Icon

1.) Icon of Theotokos, Life-giving Fountain

The icon of the Life-giving Fountain (See Appendix II, III, and IV) is well known throughout the world of eastern Christianity. It is not only related to the ancient story of Leon hearing the voice of the Virgin and discovering a spring of water that was to become the site of miracles and devotion; but also the icon and its title have become a symbol or *typos* for the meaning of Panagia's motherhood and role in the world. An examination of the icon of the Life-giving Fountain as it developed in Byzantine iconography reveals a theology of the Virgin Mary as receiver of God's life both in incarnation and in spiritual motherhood. Each of the archetypal elements of this icon reveal a theology of Virgin Mary as the Receiver of Life, the Mediator of that life, the Intercessor, and in its specific meaning – the Co-Redemptrix, the mother who as a member of the priesthood of the faithful, mother of the Mystical Body, brings Christ's life-giving grace to all the children of the people of God.

Le titre, déjà donné au IXe siècle à la Mère de Dieu par Joseph l'Hymnographe, a fini par s'étendre à la source miraculeuse. L'icône que représente celle-ci est assez typique.

The icon, therefore, appears to have its origin following the establishment of churches and monasteries, and coinciding with the tradition of spiritual hymns by Joseph the Hymnographer.


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*Life-giving Fountain*
The icon, beginning with a simple structure, evolves into a complex depiction of “life-giving waters” flowing to humanity via the Virgin Mary to bring both physical and spiritual healing.

In this sense, the elements of the icon are interpreted in connection with the spiritual or theological meaning. Elements of the icon, sometimes varied in form, involve the following

[See Appendix II, III, IV]:

a.) The font, fountain or basin is pictured as two basins, one in the other. Or, as an alternative pattern, there is one font that sits in a rocky crevice. From the font flows streams of water collected below in a pool. This font, in which the Virgin sits with her Son, is “the Source,” God who is Life.

b.) The Virgin Mary sits in the basin, or font, holding her Son. In some forms, she blesses with one hand while embracing her Child with the other hand. In some versions of this icon, the Christ Child holds a banner, which reads “the Source,” or “Life-giving Fountain.” In some forms, the Virgin displays her Son emblematically on her breast.78

c.) Above the Virgin’s head, in some icon forms of this title, are seen angels. Sometimes these angels bear round orbs of light, glory from the fullness of the coming eschatological kingdom. Sometimes the angels bow in reverence for this “Queen of Heaven.”

d.) The waters, flowing from the basins, are collected in a pool, sometimes in the shape of a cross. Pilgrims are seen coming to the pool for healing. Sometimes, the man who died at sea while on pilgrimage to the shrine, is seen rising to new life. Others wash and are blessed with the water. Sometimes, the original man who was blind discovered by Leon, is portrayed finding sight. Often, people of all stations in life are seen coming to the shrine. This conveys the history that tells of kings and queens, as well as peasants, finding physical and spiritual refreshment at the spring.

e.) In a later tradition, the fish are seen swimming in the pool, relating both to the later legendary story of fish jumping from fry pan to the pool, and the deeper mystical meanings of fish as the faithful seeking life.

78 Note: Some scholars have noted a relationship here with the Icon of Protection, where the Virgin sits in the Orans position and the Child is an emblem. In the tradition of “Theotokos, Our Protection,” there may be holes in her hands from which holy waters (hagiasma) flow, thereby relating with “Theotokos, Life-giving Fountain.”

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2.) Ancient foundation for the Life-giving Fountain

Parallel to the liturgical tradition, where the title Life-giving Fountain first describes the essence of God and of the Incarnate One, the iconographic tradition for Life-giving Fountain has its foundation in the early symbolism for Christ in the first centuries. Tracing this icon and symbol from its origins, points dramatically to the connection with the biblical and Hebraic theology of God, which is Life. The early tradition of “fountain of life” in connection to Christ and the redemption as it appeared in iconographic tradition will be reviewed briefly here [See Appendix V, 8 figures]:

a) The baptismal font [Figure 1] took precedence in Christian architecture and ritual. The baptisteries at Lateran in Rome are indicative of 4th century circular wall structure.\(^{79}\)

b) The key characteristic of the 5th century font are: the piscina [Figure 2], eight columns (or eight-sided with eight columns\(^{80}\)) and a dome. This structure takes on the name, “Fountain of Life,” and similar titles like “mystical fountain” and “the fountain of living water.”\(^{81}\)

c) The architectural features of the “Fountain of Life” carry over into the tradition of illuminated Gospel lectionaries [Figure 3], notably the 8th century Godescalc Gospel Lectionary and Soissons Gospel.\(^{82}\)

d) The illustrations in these illuminated gospels portray “Paradise and Eden, thought to be filled with all kinds of plant, animal, [Figure 4] and bird life …”\(^{83}\)

e) For the patristic age, Eden represented the “fountain” and “fountain of life” in the four rivers [Figure 5] that flowed out into all of creation.

1) Theophilus of Antioch – “the whole earth was at that time watered by a divine fountain”;\(^{84}\)

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\(^{80}\) Ibid., No. 5, p. 131 and following.

\(^{81}\) Ibid., No. 5, p. 45. See footnote #11.

\(^{82}\) Ibid., p. 46. Note that the fountain illustrations here are related to “new life” and secondarily to “baptism” as the author notes in footnote #14.

\(^{83}\) Ibid.
2) Augustine – did not choose this representation for Eden but for Ecclesia, the church using the four rivers to signify the four evangelists;
3) St. Ambrose – called the fountain in Eden, fons vitae aeternae, and identified it with Jesus who is sapientia and fons gratiae spiritualis. 84

f) Medieval poetry portrayed the “far-off” land of Paradise resembling Eden with the symbol of the phoenix [Figure 6].

g) Carolingian poet Alcuin represents the Virgin [Figure 7] as fons vitae. 85

h) Another major symbol that appears in conjunction with the baptistry and “fountain of life” imagery is the “hart” [Figure 8] such as the mosaic flooring at the baptistry in Salona. 86 This provides a connection to the Song of Songs.

The elements of this iconographic tradition as it is displayed in the early illuminations of gospel lectionaries, can often be seen in the icon of “Theotokos, Life-giving Fountain”: six or eight-sided foundation for the fountain, a font shape to the fountain, columns, and the appearance of animals. Attention in the icon to the fountain within the fountain can be interpreted in the view of Augustine as Virgin, mother of the church ... or according to the liturgical tradition, Virgin, fountain of the font of life.

Following the work of Underwood, we find an analysis of the iconography of “life-giving fountain” by Tania Velmans, again in Dumbarton Oaks. She becomes engaged with him on the history of the image, noting that it appears consistently as a theme in Byzantium and persists until the end of the Middle Ages. This paleochristian and Justinian epoch finds the image on many walls of the churches. Velmans delineates more narrowly the stages of the image:

84 Ibid., pp. 47-48.
85 Ibid., p. 49.
86 Ibid., p. 52.
a) The Fountain of Life didn’t appear elsewhere other than on church walls in the earliest part of the epoch;

b) then the schema of the Fathers of the Church followed seeing “Fountain of Life” as the “Source of Wisdom” along with the Virgin now “the Virgin, Source of Life”;

c) and then from the 9th to the 12th century the image adds animals drinking to quench their thirst.

Later a tradition begins in the illuminated manuscripts to show the evangelists and homilists drinking from the water of life. A particular tradition depicts the first homily of Chrysostom and his inspiration flowing from a stream. In one manuscript of the homilies of St. Chrysostom [See Appendix VI] we see a strong reference of the “water of life” referring to the Church.87 We can ask: Does this direct iconographic symbol of the Church as “Fountain of Life” later connect Virgin Mary as “mother of the church” when she is regarded as the “Fountain”?

87 Tania Velmans, “QUELQUES VERSIONS RARES DU THEME DE LA FONTAINE DE VIE DANS L’ART PALEOCHRÉTIEN,” Cahiers Archéologiques. Fin de l’antiquité et Moyen Âge, publiés par Andre Grabar & Jean Hubert, Editions Klincksieck, Paris, 1969, Volume XIX, p. 120:

"Au début de l’homélie l’enseignement de l’église est effectivement comparé à une source d’eau vive à laquelle viennent boire les ‘fils de l’Église’, avides d’écouter la parole du Christ. C’est donc le terme particulier de ‘fils de l’Église’, que l’on évoque par les deux personnages dans la seconde partie de l’image; le terme traditionnel du psaume qui citait ‘l’âme du chrétien’ (voir infra) et que l’on avait pris l’habitude de représenter par des cerfs ou des animaux, ne suffisait manifestement plus à refléter les idées de l’époque. Enfin, du point de vue de l’évolution des formes et du choix des symboles, on peut dire que cette enluminure illustre d’une façon particulièrement évidente comment se fait le passage du répertoire antique au répertoire médiéval.

"C’est dans un manuscrit du XIIème siècle, qu’est une fois encore, un recueil des Homélies de saint Jean Chrysostome (Milan, Ambr. 172 sup., fol. 263) qu’apparaît pour la première fois une interprétation du thème de la Fontaine de Vie qui diffère fondamentalement de toutes les variants que nous venons de mentionner (fig. 2)."
4. **Context and social location**

A. **Text in time**

The ancient feast, "Theotokos, Life-giving Fountain" (Σωσόχος Πηγή) is always celebrated on Bright Friday, the Friday of Renewal Week immediately following the Great Feast of the Resurrection in both the Eastern Orthodox and Eastern Rite Catholic traditions. It continues the understanding of Christ’s greatest gift to humanity, bringing life to humanity through his incarnation, death and resurrection. The flowing of new life is theologically described in words composed by St. Chrysostom, incorporated as the ringing theme of the eastern Paschal liturgy, repeated liturgically throughout Bright Week which follows Easter, and, in fact, throughout the Easter season until Pentecost:

> O Death, where is thy sting? O Hades, where is thy victory? Risen is Christ and thou art overthrown. Risen is Christ, and the demons are fallen. Risen is Christ, and the Angels rejoice. Risen is Christ, and life doth reign. 88

The theme that “life doth reign” leads the Christian to immediately reflect how this life-giving came to be and how it continues with the departure of Christ from earth. On Friday following Easter, the day of the week that the death of Christ is remembered throughout the rest of the liturgical season, there is a remembering of Virgin Mary who is the one who cooperated with God’s plan and gave the world Life, a juxtaposition that lends meaning to the very paradox of redemption in God’s love. It will be the Panagia who will be intimately connected with God’s plan that “life doth reign.” Instead of celebrating the death of Christ on this Friday, the early Christian church observed the role of the Virgin as the fountain, the one through whom God’s life will continue to flow. The early Christian church insisted that Virgin Mary not only gave
the world the incarnate One, but continues to be a life-giver, giving of the Source of Life to all who come to drink.

The first week after Pascha in Greek is called *diakenesimos* (διακανήσιμος), the “week after Easter,” meaning renewal and the week of new spirit. According to the synaxarion, which is a collection of historical information about the event on that day, this is the day commemorating the consecration of the Church of the Most Holy Mother of God, the *Zoethkos Pigi*, the Life-holding Spring. Also, on this same day, there is mention of many miracles, which took place from the holy water of that miraculous spring. The connection to Easter is explained:

The water from the holy spring, which gave the shrine its name, was, and among the Greeks still is, considered holy to the Virgin and was her chosen medium to effect cures. On Fridays, particularly on the Friday after Easter, people still come as they did in Byzantine times to drink and wash in the holy water, seeking cures and grace. The actions mentioned by the Russian pilgrims at the spring, namely drinking the holy water from the *hagiasma* and washing in it are typical of the customs followed by visitors to the shrine even today.89

B. Liturgical season and service book

Firmly placed in the eastern liturgical season of Pascha, it should be noted that the liturgical text for “Theotokos, the Life-giving Fountain” – often called “Zoethkos Pigi,” does not appear in the menology, or general cycle of saints’ lives and appointed feasts of the liturgical year. The feast is found in the service book called the *Pentecostarion*, the season of the bursting forth of new life, which occurs at Easter and continues. This service book includes liturgical texts for Easter Sunday, the “Renewal Week” which immediately follows, and the

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89 Ibid., p. 326.

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Sunday cycle and major observances until and including the Sunday of Pentecost and the Sunday of all Saints.90

Related to the sense of “season of time,” note that the entrance hymn of Pascha announces the theme of life-giving waters: “Bless God in the great congregation, the LORD, O you who are of Israel’s fountain!”91 The canon of Great Pascha invites the faithful to “drink a new drink” which springs forth from the grace of Christ. The theme of living water persists throughout the liturgical period: at the Sheep’s Pool, the well of Jacob, and the Pool of Siloam.

It is during this festive period that we hear concerning the “living water” of which, if one drink, “he will never thirst,” and we are taught that our Saviour Himself is this living water, which we receive through the baptismal waters wherein we put on Christ, and likewise at the Cup of Life, which is the very side of our Saviour which was pierced and from which “there flowed forth blood and water” unto remission of sins and life everlasting.92

Thereby, “water” as a theme weaves together the death and resurrection of Christ, the ongoing life-giving of Christ in Baptism, and the gift of the life-giving Holy Spirit on Pentecost.

The theme, metaphorically represented as “water,” continues in the Pentecostarion. At the dismissal hymn of Mid-Pentecost, faithful pray for the “waters of piety.” Patristic writings explain that this Feast stands in the middle of the fifty day period from Pascha to Pentecost “as a mighty flowing river of divine grace which has these two great feasts as its source.” 93

Looking at liturgical books outside the eastern orthodox tradition, we see this very


91 Ibid., Entrance Hymn of Pascha.
theme of new life flowing from Easter and connected to Baptism. Eastern Rite Catholic liturgy usually preserves the tradition of the Life-giving Fountain on Friday in Renewal Week, with the very same liturgical texts seen in the Eastern Orthodox tradition. In the Roman Catholic tradition, the observance on Easter Friday changed over the centuries. According to the *Saint Andrew Daily Missal* of 1958, published before liturgical renewal following the Second Vatican Council, the Friday after Easter remembers the traditional Station at St. Mary’s of the Martyrs in Rome, site of the former Roman pantheon. Commentary in this missal tells us that Pope Boniface IV (603-615 AD) consecrated this particular site and placed it under the patronage of St. Mary of the Martyrs, due to the relics of saints transferred to this location from the early catacombs. The opening Introit of that liturgy recalls the Passover: “The Lord brought them out in safety, alleluia, whilst the sea overwhelmed their enemies, alleluia, alleluia, alleluia.” Still, the theme is “life-giving.”

In the contemporary *Christian Prayer: The Liturgy of the Hours*, there is nothing to be found on Friday within the Octave of Easter that relates to the theme of life-saving “water” or “life-giving fountain.” In *Evening Prayer* there is mention of “new birth” in relationship to

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95 *The Liturgy of the Hours, According to the Roman Rite, The Divine Office*, revised by decree of the Second Vatican Ecumenical Council and published by authority of Pope Paul VI, Vol. II, Lenten and Easter Season, English Translation Prepared by the International Commission on English in the Liturgy, Catholic Book Publishing Company, New York, 1976. The Office of Readings for Friday within the Octave of Easter includes Psalm 136, which remembers God’s protection in the Exodus (pp. 604-606.) In the Second Reading it includes an excerpt from the *Jerusalem Catecheses* on Baptism (pp. 608-610.) Daytime Prayer includes verses of Psalm 119 and Psalm 76 regarding the protection of God (pp. 612-613.)

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the Easter mystery: "May the new birth we celebrate show its effects in the way we live." 96

In an examination of the hymns collected in this *Divine Office*, we find fifteen relating directly to the Virgin Mary. Only hymns 164 and 165 give any possible allusion to "fountain," "well," or "spring." The hymn, "Mother of Holy Hope," by Lucien Deiss, CSSp, alludes in verse three to Psalm 1: "As a tree is planted beside flowing streams, a cedar strong, lifted on high, so I took root in the holy people of God." 97 In the hymn, "Mary the Dawn" by Paul Cross, 1949, we find the surprising metaphor (surprising to this book of prayer) in verse 4: "Mary, the Font, Christ the Cleansing Flood; Mary the Cup, Christ the Saving Blood." 98 In the directory of hymns at the end of this Office, one finds these two hymns recommended not for Easter time, but under "Common of the Blessed Virgin Mary."

In 1992, an attractive two-volume Collection of the Masses of the Blessed Virgin Mary was approved for use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and confirmed by the Apostolic See, which had been prepared by the International Commission on English in the Liturgy, *A Joint Commission of Catholic Bishops’ Conferences* in Washington, D.C. and the Secretariat for the Liturgy, National Conference of Catholic Bishops in Washington, D.C. According to norms set by the Sacred Congregation of Rites in *Cum, nostra aetate* (dated Jan. 27, 1966), this collection can then be considered the vernacular typical edition of *Collectio Missarum de Beata Maria Virgine*, translated and solemnized on the Feast of the Immaculate Conception, December 8, 1992.

96 Ibid., p. 616.
98 Ibid., "Mary the Dawn," Hymn # 165, p. 1579

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These masses were gathered at the Marianum, a college of Marian studies in Rome, generated from special masses in devotion to the Mother of God. Many of these votive masses were suggested by religious orders where a certain charism or distinction of the order was related to a title or devotion to the Virgin Mary. Four Marian masses are included for the Easter season:


In notes concerning "Holy Mary, Fountain of Life and Light," we find that the connection to "fountain" is that of the baptismal font. Easter time, it is noted, is the "proper" time for celebration of the Sacraments of Initiation. The following explanation is offered:

The Fathers of the Church, however, frequently teach us that the mysteries of Christ, which the Church, our virgin mother, celebrates in the sacraments of Christian initiation, were "accomplished" in Mary, the Virgin Mother (Pref): the Spirit who sanctified the womb of the Church — that is, the font of baptism — to bring forth children of God, sanctified Mary’s womb so that she might bring forth the firstborn of many brothers and sisters (see Hebrews 2:11-15); the same Spirit who, on the day of Pentecost, came down upon the Blessed Virgin with an abundance of gifts, comes down from heaven upon the newly baptized in the celebration of the sacrament of confirmation; the body and blood that Christ offered on the altar of the cross for the life of the world and that the Church offers daily in the eucharistic sacrifice are the same body and blood that the Blessed Virgin Mary brought forth for our salvation.99

With due respect to this commentary and explanation of "fountain" in reference to Virgin Mary, there is an apparent disjunction with the tradition of the metaphor of the fountain in the past. Their explanation is purely an ecclesiological typos, a synthesis of symbolic meanings — the font, the Church, the mother of Christ. Here, Virgin Mary is symbolized in the baptismal font, the font also being seen as the "Church," and

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therefore the Virgin Mother is a *typos* of the Church. The commentary tells us the
“mysteries of Christ … were ‘accomplished’ in Mary.” This statement, in comparison
with the liturgical text of the ancient times, does not complete the mystical thought.
The “mysteries of Christ” were “accomplished” by Christ *through* the Holy Spirit in
Mary and *in* the Church, which is the Body of Christ in the world, and thereby the child
of Mary. The ancient tradition would underscore that Virgin Mary has a maternal,
nurturing role to the Church, of which all men and women, including herself, are
members. To distinguish this in reference to the metaphor of “fountain” on the Friday
liturgy after Pascha in the ancient Eastern tradition, she is the receptor of God’s life and
the one who nourishes and distributes this life to all the “members” of the body. In this
liturgical setting of the *Collection of Masses of the Blessed Virgin Mary*, the Church is
the “virgin mother,” represented by the font. The Virgin Mary now is represented only
in an archetypal way. The actual reality of her being the source of the Source is lost.
This theological shift in the liturgical language is corroborated in the eucharistic prayer,
found also on p. 121 of Volume I:

\[\ldots\text{ for from the baptismal font the Church brings to birth new sons and daughters conceived in fruitful virginity through faith and the Holy Spirit.}\]

The readings and responsorial psalm have no connection to the “fountain” symbol. The
Alleluia hymn images the Virgin as giving birth to the “sun of justice” whom is the “light of
life.”

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It could be suggested that liturgists who are planning to write new hymns or psalm responses in arrangement for “Marian masses” go back to the ancient texts for inspiration and the possible development of Virgin Mary as “fountain of life.” A great illumination of the mystical theology here awaits discovery.

C. Shrines

Historian Procopius from Caesarea describes the place of the ancient phenomenon of Virgin Mary where she communicated her desire to provide healing … and the subsequent construction of a church. It was a beautiful place, with springs of water, trees, and bushes, looking like Paradise with flowers and the beautiful, miraculous font of the holy water. The same description about the beautiful place where the church was built is given by the writer Nicephorus Kallistos Xanthopoulos. Most of the information on the first structure to be built by Leon was given in the 12th century. The church was built between February 7, 457 and February 3, 474 AD when Leon was emperor. He died on Feb. 3, 474 AD, and was buried in the Church of All Apostles in Constantinople. He was the first emperor to decree that Sunday should be a day dedicated to God without work. In the area of the shrine today, Zoethoke Pigi, which is known today by the name Balikli, there is a monastery in which many pilgrims afflicted by different infirmities found refuge and hospitality (See Appendix VII, two views).

The building of the first church by Leo the Emperor was built with him having in mind to thank God and Jesus and his beloved mother, the Theotokos. He wanted to express his great gratitude and great respect to the Mother of the Lord.

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Ibid., Volume II, Sacramentary, p. 83.
Nomides, Η ΖΩΟΔΟΧΟΣ ΡΗΓΗ, ΙΣΤΑΝΙΟΥΑ 1937, pp. 52-53.
By the 14th century, the tradition of the Monastery of the Virgin at Pigi was well known, a tradition which traces the history of the site back to the 6th century:

The Church and Monastery of the Mother of God at Pege (i.e., πηγή, spring or fountain) are well attested in Byzantine sources. The miraculous spring, because of which the church and monastery had been built at least by the sixth century, is located west of the land walls of Constantinople in the area called Balikli, which is “outside the city,” as the Russian Anonymous and Zosima note.104

This Russian traveler's journal includes rich material about all of Constantinople’s 14th and 15th century treasures and traces the recognition of the Life-giving Fountain to modern times.

The nineteenth-century Greek church at the spring is still an object of pilgrimage and a place of healing. The several successive churches built on this site in the Byzantine period, however, have all been destroyed. Very few traces of them remain.105

D. History of the feast

The generation of this great feast celebrating Virgin Mary as the receptor of new life and the mother who points the way to the Source, can now be seen to find its place in liturgical text in the 5th century as it appears in other Marian liturgical texts. The final accomplishment of the Life-giving Fountain feast day prayers was finalized in the time of Xanthopoulos, using more ancient sources. Also, as demonstrated, the theological reflection on the biblical image of God as life giving waters was applied to Christ as the “Fountainhead.” In a mystical continuum, then Virgin Mary is seen as the receptor of this new life and she, herself, takes on the metaphor of “fountain.” She is, in a mystical sense, the fountain within the fountain.

103 Ibid., pp. 78-79.
105 Ibid., p. 326.
Placing the liturgical text in the context and time frame of Pascha affirms this mystical reflection, understanding that as new life bursts forth ... all those following the Way of Jesus will taste new life.

E. Synaxarion - as anamnesis

Key to the theological illumination found in the Life-giving Fountain, the synaxarion represents a verbal commentary that ties together physical aspects of the phenomenon that occurred in the early ages at the area of springs outside Constantinople also connected with documentation of the ongoing healings that are associated with the original shrine, other shrines, and shrines proximate to the ritual and icon of the feast. Just as Christ’s life-giving was not only preached but demonstrated in the many healings of the New Testament, the revelation of God incarnate rests in the gospel call to see with the eyes and hear with the ears, not only a knowledge that is lofty and hidden wisdom, but “knowing” that is seen in the living energy of human life day in and day out as nourished by the mysteries of God in the Holy Sacraments and in daily prayer.

In looking with new eyes and listening with new ears for the evidence of Christ the doctor and healer, and Christ who brings life eternal for now and forever, let us look at the mystical phenomenon which occur and the list of actual healings listed in the synaxarion:

1) The phenomenon occurs in a region full of “springs”;
2) Makellis hears the voice, as he desperately responds to the “living” need of a very ill man - **blind** and thirsty (one who can’t see the truth, and one who thirsts for the truth);
3) The voice calls him to a “spring” (the Source);
4) The man’s eyes are washed; He is no longer thirsty and no longer blind;
5) Other miracles at THAT spring occur;
6) Justinian, years later, is healed of urinary disorder (a life process);

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7) Other people healed ... from cancer;
8) Women from bleeding;
9) Women from infertility;
10) From fevers;
11) Raising of a dead man;
12) Possession by demons;
13) From kidney stones;
14) From fevers;
15) A patriarch from deafness;
16) More relief for others from fever;
17) From urinary disease;
18) From dysentery;
19) From stomach disorder;
20) Help for monks;
21) From gossip and criticism;
22) For high officials to overcome obstacles;
23) From a multitude of healings: physical and psychological;
24) From illnesses, including gangrene, holes in stomach, leprosy;
25) From eye disease – glaucoma;
26) From bloated stomachs and from ulcers;
27) From eczema;
28) From short breath;
29) And for miracles too numerous to count.

We can make a simple observation. These are all healings that redeem and perpetuate life. And they are healings where people come to see and come to hear, yet are protected from false claims and attack by others ... ultimately also life-giving. Consider the biblical parallel that we find in the synaxarion – as in the Book of Acts, which demonstrates to a fledgling Christian community that God is truly the Author of Life (Peter and the raising from the dead of Tabitha, Acts 9: 36-43). It is the startling miracle of a man raised from the dead in this synaxarion. Generally, most people may reject such a claim in a mere anonymous commentary in the Morning Prayer. Yet, these same people have no trouble accepting the account of healing and raising of the dead as remembered in the New Testament tradition. Therefore, it is

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important not to relegate tradition to something less than revered memory, true Christian anamnesis. We must revere the truth embedded in tradition embraced by liturgical tradition.

F. *Morning Hours, new day of life, new creation, connected to the whole feast*

*Morning Hours* are not just incidentally prayers for morning. Dating back to Jewish prayer, we see Paul commending unceasing prayer. Therefore, the break of new light is not the beginning of the day, for Jews, nor is it lost as an arbitrary division of the day. *Morning Prayer* contains the heart of the spiritual core for the feast, and in reality sets the tone and reflection for the day. If we see the daily prayer as a rolling continuum of communication, inter-dependence and continual revelation of love between God and the human person, then the *Morning Prayer* is the energized sustenance of that ritual relationship.

Combining the tradition of remembering the death of Christ on Fridays, we are startled when we come to the prayers of the First Friday after Easter. There is no focus on the commemoration of Christ's death but a joyous celebration of humanity's renewal, the bursting forth of new life, where the thrust of new and full life on the day of Christ's death is a reaffirmation of the gift of life. It is summarized in the Pascha refrain, inspired by Chrysostom's Easter homily, and repeated over and over by the faithful: "Christ has risen from the dead; trampling Death, by death, and bestowing life to those in the tombs (Χριστός ἀνέστη ἐκ νεκρῶν, θανάτω θάνατον πατήσας, καὶ τοῖς μηθαίσι, ζωὴν χαρισάμενος)."106

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5. *Lex credendi ... Tradition*

**A. Ongoing reception of truth**

The determination of where the truth lies, regarding its deposition in tradition or in revelation, becomes quite evident when reflecting carefully on the liturgical images and phrases and their interpretation. Liturgical texts of ancient times are not dogmatic in their lingual approach. Often, “tradition” is found most purely in the conversation of the human with God, an enactment of the drama of salvation. Many times the physical image or the actual event or dramatic component corresponds to a treasured Christian truth. *Lex credendi* becomes apparent many times in a plethora of images and titles. Reflection on the psalms and the liturgical response of *Morning Hours* in ode and canon present repeated trust in understanding God’s *economia*. It is this “trust” that equates to “faith.” In conversation, and often in experiencing the drama of God’s love and action in the community, the liturgy reveals the reception of truth. Just as two lovers often assure and reassure each other over and over in dialogue, the liturgy finds the faithful and God in constant dialogue and exchange of trust. God’s revealed word, in the psalms and scripture readings are remembered, reflected upon, and reflected upon again. The endorsement of the faithful over years and years of canons, odes, and hymns written by the hymnographer is a trust in their implicit statements.

**B. Metaphors**

There are two significant theological aspects in this feast involving: 1) the Greek term, πηγή (*pigi*), which translates in various ways: spring, waters, well, source; and 2) the role of the Mother of God as mediator and advocate for all those who are walking on earth in faith.

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Although it may not be dogmatically asserted, the mystagogy of this liturgy of "Theotokos, Life-giving Fountain" is certainly, therefore, related directly to the work of Christ in the world and redemption of eternal life. "Zoethokos" is a term that includes the term "zoe," meaning life. Here, it is important to note that the more specific meaning of the term "zoethoke" is "life-holder," where she is the "vessel" and the "container" of the life-giving Spring. History tells us that, in the beginning, the name of the Church was attributed to an area outside Constantinople which was a forested area containing many natural springs of water. The name of this area was "pigī" and, therefore, the Church was named originally according to the area of springs, "the Church at the Spring." Later, according to Byzantine history, the name took on an "external meaning" and then an "internal meaning." The "external meaning" referred to the area of the springs, the "Church of the Spring" or the "Church in the Spring." Accordingly, the "internal meaning" later in Byzantium was "Theotokos tis Pigi," or even "Thespina (Our Lady) Pigi," reflecting the spiritual meaning of the Mother of God, a spring of life-giving graces from Her Son.

Much of the liturgical text for Morning Hours addresses the actual shrine and its fountain as spiritual symbols of the person and role of Theotokos. Theotokos tis Pigi is symbolically represented by three aspects of the word "πηγή" inherent in the word's meaning demonstrated etymologically:

1) pigī as "the spring";
2) pigī as "fountain";

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107 Nomides, Η Ζωοθόχος Πηγή, ΤΥΠΟΙΣ ΚΕΦΑΛΑΙΔΟΥ, ΓΑΛΑΤΑ, ΜΙΠΑΟΥΚ ΠΑΖΑΡ, ΚΟΥΡΣΟΥΝΑΟΥ ΧΑΝ, ΑΡ. 27-29, Ιστανμπούλ, 1937 p. 27.
108 Ibid., p. 31.
109 Ibid.
3) *pigi* as “the well”;  
4) *pigi* as “the source.”

The odes of *Morning Hours* address all these meanings and begin to establish not only a record of the actual shrine and its fountain along with a long list of miracles, but weave this phenomenon with the mystical meaning of the flowing of new life from Christ on a festal day immediately following Easter. To analyze the odes and prayers, written by Nicephorus Callistos Xanthopoulos, the following pattern emerges:

1.) *Theotokos as the “Spring” and “Fountain”*

As we begin to examine the actual texts of these *Morning Hours*, we find the theological illumination of the person of Mary. The phrases in **bold** that follow each text suggest the mystical expansion of the text leading to the *lex credendi, mysterium a silentio*.

> Now dost thou gush forth grace for me, *O Virgin Theotokos* of the Spring, .... thy Spring, which poureth forth life and grace for the faithful; for thou didst cause the Enhypostatic Word to flow forth.  

*Here, “the spring” symbolizes the Annunciation, bringing Christ into the world.*

For the Creator of all manifestly descended upon thee like a drop of rain, showing thee forth as an immortal Spring, *O Bride of God.*

*The “Spring” represents her motherhood.*

> … a Spring that causeth Christ, the water of incorruption, to flow forth, where from we are given to drink.

*The water of the Spring is Christ, thus *Theotokos* is “Mediatrix.”*

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110 Pentecostarion, Ode One, p. 55.  
111 Ibid.  
112 Ibid., Ode Three, p. 55.
Of a truth, more numerous than the sand and the drops of rain is the multitude of the deeds of thy Spring, which unceasingly doth pour forth upon all the earth abundantly, quickly healing all in grievous illness.\textsuperscript{113} 
\textit{Here, Theotokos, the Spring, is “Mediatrix.”}

Incomprehensible and surpassing nature is that which is accomplished manifestly in thee, O Theotokos; for the water of thy Spring is, for fatal illnesses, an antidote clearly unknown to nature.\textsuperscript{114} 
\textit{Through Theotokos, Christ’s healing power flows.}

The wonders of thy Spring which are spoken of, O Virgin Maiden, truly astonish the minds of mortal man; for they sanctify all the faithful in a manner surpassing nature.\textsuperscript{115} 
\textit{The word, “healing,” takes on a mystical sense referring to a spiritual refurbishment. In this sense, we see the meaning of this entire Hours operating on two levels – healings of the body and healings of the soul.}

Rational speech truly praiseth thee as a Spring, O pure one; for in a manner surpassing reason thou didst give birth to the Depth of wisdom, Who suspended the waters in the sky, and the earth upon the waters.\textsuperscript{116} 
\textit{A double meaning emerges. In the meaning of the Spring, Theotokos gave birth to God, and as implied, she is the continual “Source” of God who holds waters in the creation in His hand. She is, here, “the Source.”}

O all-holy Spring, and thou didst save the people when the roof fell during an earthquake.\textsuperscript{117} 
\textit{Here, Theotokos is clearly “the Mediatrix.”}

And since thou didst bear the Word incomprehensibly, I entreat thee to refresh me with thy grace divine that I may cry to thee: Rejoice, O Water of salvation.\textsuperscript{118} 
\textit{The “Fountain” is now symbolically connected with the water of baptism. The “Fountain” is Theotokos who bore Christ, who in turn is the water of salvation.}

\begin{flushright}
\textsuperscript{113} Ibid., Ode Four, p. 56.  
\textsuperscript{114} Ibid.  
\textsuperscript{115} Ibid., Ode Five, p. 56.  
\textsuperscript{116} Ibid., Ode Six, p. 57.  
\textsuperscript{117} Ibid.  
\textsuperscript{118} Ibid., Kontakion, p. 57. 
\end{flushright}
O modest one, that I may be rendered capable of praising thee, and may acclaim thee, crying these things unto thy Spring:

Rejoice, Spring of unceasing joyfulness.
Rejoice, Stream of ineffable comeliness;
Rejoice, Banishment of diverse impairments.
Rejoice, Destruction of various ailments;
Rejoice, Brook of clarity, curing the believing.
Rejoice, Water of felicity, manifoldly healing the ailing;
Rejoice, Lymph of wisdom banishing ignorance.
Rejoice, Draught for the heart brimming with ambrosia in abundance.
Rejoice, Bowl of manna with life a-streaming.
Rejoice, Laver and Nectar, divinely-wise flowing;
Rejoice, thou who hast shown us a passage from illness.
Rejoice, thou who didst quench the fire of sickness;
Rejoice, O water of salvation.\(^{119}\)

In this litany of titles for “the Spring” we find the mystical meaning builds into a mystery expressing the flowing of God’s new life, in liturgical time following Easter. The drama of the new life won by Christ is found in the font, the water of salvation.

All the might of death is banished straightway, O Queen and Lady; for thou art the well-spring of Christ the King, our eternal Life, the Water, the Manna, unto the ages.\(^{120}\)

“The Spring” is now directly represented as the “well-spring” of eternal life, providing in a maternal fashion the nurturing of her children. *Theotokos* as Co-mediatrix is demonstrated here.

\(^{119}\) Ibid., Oikos, pp. 57-58.
\(^{120}\) Ibid., Ode Eight, p. 58.
The water of thy Spring doth surpass all water, O pure Maid, openly granting deliverance from grieving illnesses, and supernally pouring complete health upon all souls.121

No doubt, here we find the Spring is bringing health from power beyond humanity – inferring “health” in both physical and spiritual ways. This distribution of life-giving power from God describes Theotokos as “Advocate.”

Lo, we all behold thy Spring as a new Siloam which dost deliver us from sicknesses; for a blind man received his eyes, and we all unfailingly procure strength for life.122

The pool at Siloam offers a swirl of meaning in its history and associated meanings to Judaism that deepen even further the meaning of Theotokos as “Spring.” The Siloam pool is connected to the spring of Gihon (1 Kings 1:33,38,45) later to be called “the Virgin’s Fountain.”123 Two references in the New Testament describe Jesus sending the blind man to wash in the Pool of Siloam (John 9:7 and Luke 13:4). Josephus refers to the pool as pigi, a fountain which received its water from Gihon.124 In Jewish religious history, the waters of the Pool of Siloam were understood to be fed by the water flowing over the aqueduct of Shiloah, meaning “the sender of water (Isaiah 6:6).”125

2.) Theotokos as “The Well”:

Drops from thy Spring, O Virgin Maiden, quickened a dead man. Surpassing speech and understanding is that which is accomplished! For all things that pertain to thee surpass the speech of man, O all-pure one!126 Referring to the most incredible miracle recorded at the Pigi shrine, the raising of a man who had died, this ode describes water taken in drops from the well, drops that restore life!

121 Ibid., Ode Nine, p. 59.
122 Ibid. All of Ode Nine includes symbols that refer to Theotokos as “Advocate”: “...for in her temple, according to your need, ye shall have the recompense of your requests. ... it is the soul’s ambrosia, the nectar of the faithful, the honey from the rock, and the distribution of manna. ... by pouring forth grace from thine ever-flowing Spring, and ever granting us strength against our enemies, as well as victories, health, and peace, and the fulfillment of our prayers (p. 59).”
125 Buttrick, p. 352.
126 Pentecostarion, Ode Five, p. 56.

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The fleece, the manna, Siloam, the rock that poured forth water, Solomon’s porch, the waters of Jordan, and the well of the Samaritan woman depicted thy grace. Enriched with more biblical allusions to God’s giving life. When meditating on each of these biblical instances we see clearly the mystical meaning of “the well.”

3.) Theotokos as “The Source”

Let us all who seek grace, praise with one accord the true living and endlessly flowing source, the most divine Spring, which doth pour forth its streams most abundantly. So much doth it pour forth healings daily unto all men, by comparison a river’s streams are counted as nought. Wherefore, as is due, as we all draw nigh with longing, with faith let us now draw up from the Spring inexhaustible and immortal strength in all truth, which clearly doth bedew the hearts of the pious; and with our lips let us cry: Thou art the comfort and solace of the faithful flock, O Maid. In this hymn of the Theotokos, she is understood as the One who provides us “the Source.” She is the Advocate of life-giving graces that are distributed to the “faithful flock” for “comfort and solace.”

O Sovereign Lady, thou in truth hast proved to be an endless source of living water, for thou dost cleanse grievous ailments of the soul and body by thy touch alone, pouring forth the pure water of salvation, yea, Christ our God. Finally, it is clearly stated ... Theotokos is “the Source” of “Christ our God” who is Source of Life, symbolized over and over biblically in the form of flowing water. It is through Theotokos as “the Source” that the true Source of Life is found.

Following the Exapostilarion of Pascha, in the Morning Hours, which speaks of Christ’s victory over death, this chant in the same tone then recognizes Theotokos as “the endless source.” As a highlight, we now see the mystical crowning of the reference to her as:

1) "Spring and Fountain";
2) "Well"; and
3) "Source."

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127 Ibid
128 Ibid, Sessional Hymn of the Theotokos, before Ode Four, p. 56.
129 Ibid, Exapostilarion of Pascha of the Theotokos, pp. 59-60.

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In a spiritual sense, this views Theotokos as:

1) Mediatrix and Co-redemptrix;
2) Mediatrix; and
3) Advocate.

Now that we have examined the meanings of the word πηγή, we will look into that well or fountain and find "fish," an image which appears in the more modern icons of the feast and which mystically represents Christ, and the presence of the life-giving God.

4.) The symbol of fish — presence of the life-giving God

Part of the story includes a tradition concerning the pool that is filled by the streams flowing from the Spring and fish who swim in this pool. In early Christianity the acronym of the phrase, Jesus Christ Son of God the Savior, is Ichthus, ΙΧΘΥΣ. It is a symbol of the early Christians who were under persecution to hide their identity from their enemies, seen in the catacombs and on the graves of the martyrs.

The most frequent use of the fish is as a symbol of Christ. This is because the five Greek letters forming the word 'fish' are the initial letters of the five words: 'Jesus Christ God's Son Savior' (ΙΧΘΥΣ).\(^\text{130}\)

This is the first meaning of "fish" as they represent Christ being the source of life in the water. In the Talmud the Messiah is named דָּנִי (in Hebrew: דָּנִי) which is translated "fish." In the early NT, the Messiah is characterized as the "Living Water."\(^\text{131}\)

Gregory the Theologian describes "fish" as a symbol of Christ in the following poetic way: "Christ received the human element and became a fish as all mortal people (Homily 24).


\(^{131}\) Nomides, p. 39.

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Christ accepted to be descended on earth into the waters of the human race and willingly was caught in the nets of death."\textsuperscript{132} Origen metaphortically represents Christ as the fish and says, "the fish is the symbol of humanity (Homily 13, #10)."\textsuperscript{133} Also, the symbol of the fish is understood to represent the Eucharist, the food of the faithful, Christ who gives Himself to us in spiritual form.\textsuperscript{134} Nomides sees a connection between the spring and the sacrament of baptism. Christ was baptized in the water from which the fish come. If the spring represents the Virgin Mary, then the fish represent Christ.\textsuperscript{135} Again, the fish can represent the Eucharist as the heavenly fish come from the immortal spring. The soul of the receiver of the Eucharist is "decorated with rich wisdom."\textsuperscript{136}

It is significant to note that the pool with fish gives rise to a popular saying that describes the "\textit{Theotokos} of the Fish." The associated shrine, therefore, took its name from the Turkish word, \textit{Balouk\lambda y}, a name that became associated with the shrine about the 18\textsuperscript{th} century.

"Baluk" in Turkish is translated "fish" therefore giving the area its eventual name \textit{Baloukli}.\textsuperscript{137} For the pool with the fish we have the following tradition: Before the fall of Constantinople in 1453 AD, a monk was one day frying fish north of the city near the shrine and another monk was traveling from the city to the shrine. The traveling monk said to the monk frying the fish, "the city is surely going to fall." And the monk frying fish said, "I will believe this when the fish I am frying become alive again." Miraculously the fish jumped out of the fry pan into the

\textsuperscript{132} \textit{Ibid.}, p. 46.
\textsuperscript{133} \textit{Ibid.}, p. 42.
\textsuperscript{134} \textit{Ibid.}
\textsuperscript{135} \textit{Ibid.}, p. 43.
\textsuperscript{136} \textit{Ibid.}, p. 44.
\textsuperscript{137} \textit{Ibid.}, p. 46.

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water and started to swim. And so the legend began that from that day up to now the fish are
black on one side and red on the other side. Even, the visitor today can see the pool with the
black and red fish.\textsuperscript{138}

C. \textbf{A specially constructed theological term}

1.) \textbf{Meaning of "Zoethokos"}

The term, “zoethokos” refers to the Mother of God as a person who received the
Divine “within” herself, the true life won by Her Son. “She accepted within herself the true life
which is Christ.”\textsuperscript{139} This meaning was used in religious poetry and writings many times during
the Byzantine period. It was understood that Theotokos, as the spring which brought forth
salvation for the faithful, was the person who “brings blessings” to the people who are the
members of Her Son’s body in the world.\textsuperscript{140} In the hymnography, there were many names of
the Panagia used, all with various religious meanings, and these names became titles that
represented theological meaning.\textsuperscript{141} The word “zoethokos” should never be translated as “the
Virgin giving life” (\textit{Zωογόνος}) or as “the Virgin who makes life” (\textit{Zωοποιός}). Most
correctly, says the Byzantine expert, the term to use is “Zoethokos Pigî” (\textit{Zωοδόχος πηγή}),
\textit{Virgin who holds life of the Spring}. And, it refers not to the place of the Spring, but to the
person of the \textit{Theotokos}.\textsuperscript{142}

Therefore, taken in two parts, we find the word sections, “\textit{Zωο}” and “\textit{δοχος},” reveal more
of the meaning of this title: “life” (\textit{ζωή}) and “one who accepted” (\textit{δέχωμαι}). ‘Life’ when

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{138} Ibid., as recorded in \textit{ΣΚΑΡΑ\diall\textsuperscript{A}ΤΟΥ BYZΑΝΤΙΟΥ Η Κών}, Vol. 10, 338.
\item \textsuperscript{139} Ibid., p. 22.
\item \textsuperscript{140} Ibid., p. 24.
\item \textsuperscript{141} Ibid., p. 34.
\end{itemize}
\end{footnotesize}

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understood as a fullness of life accomplished by Christ, means not only the coming resurrection of the dead but also “the consummation of the replacing of the old aeon by the new.” This “life” is not only what is hoped for those who have died and will die, but is now realized for the living, life unending is “not just hoped for, we have it already.” 143

It is still future in the teaching of Jesus and throughout the NT. Yet the present is seen in the light of it, and since it is grounded in a completed act, our hope is sure and living (1 Pet: 1-3). … In 1 Tim 6:12 we are to lay hold of it; it is manifested in the gospel (2 Tim 1:10). Earthly conditions no longer apply to it (Mk 12:25). It is a life of joy and glory (Mt 25:1; 2 Tim 2:10), free from suffering and decay (Rev 21:4). Yet it is not wholly different from life as it is now. 144

*Life, it is, that Jesus brought in fullness to the world. And this life is not only a spiritual life in the great beyond of heaven, but it is life that has already begun. The theology in the New Testament, imbued in the Gospel of John, could appear to echo Hellenistic philosophy. “It does so only in a complete radicalizing and restructuring (as in the related issues of truth and knowledge).” 145 However, Johannine theology demonstrates the “historical revelation of God in Christ.” 146

The *ego eimi* sayings are significant in this regard. If the *zoe* of creation is light, it is so in actuality even though the cosmos resists it (Jn 1:4-5). The question of *zoe* is an urgent one even in darkness, for all things owe their being to the Logos. People may wrongly think they have found life (5:39-40), but revelation leads from false life to true life. Thus common necessities and metaphors of life (water and bread) are adopted, and the fact that in themselves these do not satisfy the quest for authentic life turns them into a question that the incarnate Logos answers as the one in whom alone real life is to be found. 147

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142 Ibid., p. 36.
143 Bromiley, p. 294.
144 Ibid.
145 Ibid., p. 296.
146 Ibid.
147 Ibid.

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The “life” that Virgin Mary accepts and holds is Christ, himself. And, it is interesting to see that the “common necessities and metaphors of life (water and bread)” are the symbols that come to represent the “authentic life” that Christ is.

Receiving Jesus, Theotokos took into her household, into herself, the Lord of All. The “accepting” or “receiving” act of this title, “Life-receiving Fountain” or “Life-Holding Fountain,” relates to biblical utilization of the word, dechomai, “to accept, to receive.” In Matthew 10:40 and following, we see that “receiving” the disciples who are emissaries of Christ, is to “receive” Christ himself. In the sense of receiving the Holy Spirit (Acts 8:14), the Word of God (Acts 11:1), or receiving the scriptures (Acts 17:11), there is a connotation that dechomai “is equivalent to faith”; and to be in relationship to God means “we can only receive.” At the Annunciation, Panagia was truly in full relationship to God and, therefore, received God in fullness … to, in turn, hold Life, Christ himself, for all who would eventually enter into relationship with her Son.

In the image of a fountain flowing with water, the metaphor of the title, “Life-giving Fountain,” points to Christ as the unending source of water which is life. The fountain, then, that contains and “accepts” the water is Virgin Mary. In order for the children of faith to “lay hold” of Christ, the new life, they go to the mother.

Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good profession in the company of many witnesses (1 Timothy 6:12 RSV).

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148 Ibid., p. 147.

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Here, it may be said, that many times devotion to the Virgin Mary is relegated to common piety. In terms of the imagery of God as life, Christ – the one who is Life, and the Mother of God as the one who accepted and held Life, these “devotions” become critical to the growth and life of all Christians. By approaching “the fountain,” we can “take hold of eternal life.”

2.) Mystical meaning of “Pigi”

The word, “pigi,” has metaphoric meanings, which refer to the Theotokos. Overall, the meaning points to the moral and spiritual riches that flow through her from Her Son. They are blessings, “moral blessings.” “The name, pigi, has an ethical and metaphorical meaning, and also is being used in expressions when you say ‘Theotokos Pigi’ or ‘Theotokos e Pammacaristos’ (η Παμμαχάριστος) which are ethical meanings.” The word, pigi, also has a deep meaning like “abundance,” spiritual richness, and ethical charism. Theotokos is understood as the “pigi” because, from the springs of water of salvation, she brings blessings for the faithful. To embrace the mystical and spiritual meaning fully, we understand Panagia as the “pigi” because she metaphorically is “the river bringing graces and those who drink will never get thirsty.”

The name, pigi, is used by later hymnographers with the same meaning. For example, Romanos the Melodist, 8th century, in his magnificent hymnography utilizes various names for Panagia and refers to her as “Pigi tis Zoes,” the “Spring of Life” and the title, “Spring of Immortality.” The mystical meaning of “pigi” includes “the whole aroma of religious

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149 Nomides, p. 22.
150 Ibid.
151 Ibid., p. 24.
152 Ibid.
fantasy and true faith,” here meaning that the word, pigi, can spiritually connote many meanings that are like precious perfume. These mystical meanings include such titles as “Spring of Mercy”; “Man’s Rebirth”; “Seal of an Immortal Stream”; “One who gave virginally (without sperm) the Spring of Life”; and quite obviously “Our Lord and Savior Jesus Christ.” In the hymnography, in the same century, John of Damascus refers to Panagia in hymns for Easter Sunday, as the “Pigi of Incorruptibility.” Xanthopoulos not only wrote the synaxarion, but much of the hymnography and poetry of the Morning Hours that are in the Orthros. In these writings, he uses such titles as:

The Divine Spring
The Spring of Immortality
The Spring of Miracles
The Spring of Life-giving Water
The Water of Salvation
The Spring from which sprang all good things in life and in the universe.

D. Mystical expansion

The use of titles for Panagia gained great interest, and multiply throughout the poetry and hymnography of Byzantium. They came to form a corpus that ultimately became a litany of titles. A sample of these titles referring to Panagia incorporate life in all its aspects - both the creation of the world and its continuing life, and the spiritual life that is immortal. The Panagia is described metaphorically:

Book of Life
Book of Christ

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153 Ibid.
154 Ibid.
155 Ibid., p. 27.
156 Ibid.

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Earth without Seed
Earth without cultivation
Earth which is clear and without sin
Holy Earth which shines truth like a sunrise
Earth and Country of the Existence to come, prophesied by Joel
The City of God (sometimes “Sion”) 157

6. *Mysterium a silentio … What can be said: where is the illumination?*

A. **Marian theological content – an illumination**

1.) **Ecclesiological meaning**

Virgin Mary is seen as Mother of the Church if we trace the iconographic tradition of “life-giving fountain” alongside the context of the liturgical text of Morning Hours. The iconographic tradition of the “fountain of life” moves from God to the Incarnate Son, to the Gospels, to the evangelists, to the Church to Panagia. Proverbially, these theological concepts find their mutual origin and meaning in the single concept of God’s presence, which flows anew in the new, Creation Christ opens to the world. The following diagram demonstrates this relationship, all “flowing” from the same “source”:

![Diagram](image)

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157 Ibid., p. 30.
In this paradigm, the theological doctrine of Virgin Mary as Mother of the Church is illumined.
In her reception, as in the etymology of Zoethokos meaning “receiver of life” or “life-holder,” meaning a container of life, Panagia is mother of the Church because she is vessel of Christ, who is the Spring of Life itself. Just as the Word of God in His life-giving self is found in the gospels, so also the evangelists become fountains as in the icon mentioned of St. Chrysostom.
In the late Middle Ages, the fountain is found in the Church. Through the phenomenon at the natural spring found outside Constantinople in the 5th century, whose name in itself was πηγή (pigi), the mystical idea of Christ’s life-giving, which flowed in and through the Church, was seen in its reality in the spiritual motherhood of Christ’s mother. She is mother of the Church, not by way of privilege or esteem, but because in her person she is and will be always the one who willingly embraces the mystical body of Christ in her person. Christ is the Source of the Living Waters, which flows through Virgin Mary.

In the liturgical text of the Collection of Marian Masses, we see the theological meaning of Virgin Mary as “fountain” meaning she is the one who gives birth to members of the church. She is then understood as the archetype of the baptismal font. We discover, however, in the illumination of the ancient texts of Zoethokos Pigi, that it is her actuality, her person, who is mother of the Church. She is more than a model or prototype. In actuality, her role and her existence through her willing cooperation in the economia of God is to be nurturer and “provider” or “source” for all the children of the Church. She is not, in reality, the baptismal font. She is, as “fountain of life,” in reality the Mother of Christ and the mother of His body in the world, which is the Church.

Virginia Kimball

Life-giving Fountain
The patristic writings are clear in their reference to Hebrew scripture and identifying Christ as the “fountain of life.” It is the 5th century liturgical tradition, coincidentally following the tradition of Zoethokos Pigi and related shrines with hagiasma (holy life-giving waters) such as Blachernae, that Virgin Mary is understood to be the well of the life-giving Christ. The danger is to see all of this as an evolving and developing idea. In reality, when bound firmly to the sensus plenior of Genesis, the Psalms, and the prophetic writings cited, there is a mystical meaning that was transmitted in Christian faith from the first Jew who knew Christ’s mother and walked with her Son. It is the Jew of Christ’s time who knew the mystical meaning of finding God’s life in John the Forerunner’s baptism in the Jordan or in the mikvah. It is the Jew who followed the Way who knew of the new power in Christian baptism that came from the breathing Holy Spirit.

2.) Mariological

Virgin Mary is the mother and caretaker of all who are members of the Body of Christ, her Son, in the world. In the contemporary consideration of the titles for Virgin Mary – co-redemptrix, mediatrix, and advocate – we curiously find these theological meanings in the mystical sense of Panagia as “life-giving fountain.” By being the “source” (of the Source), she is directly “co-redemptrix.” She holds redemption, the offer of new life to whoever will come and drink. Her personhood, the young Jewish woman who trusted God implicitly and received Him in her physical person, is effectively cooperating with God’s plan, thereby also making her “co-redemptrix.” Her selfless acceptance of motherhood does not end de facto with the pregnancy, as any motherhood cannot end with the birth of the child. Motherhood – lived to
its fullest meaning and purpose – must involve nurturing and provision for the child. Any
genuine mother will mediate between the world and her child – worrying about good health,
happiness, education, and spiritual welfare. As “mediatrix,” she will call upon the strength of
any “source” she knows to accomplish this. For Panagia, she calls upon the Source who is
God, to affect good health, happiness, education and spiritual welfare for her children. As
“Life-giving Fountain,” Panagia provides the Source of healing to sick and weary bodies, hope
to discouraged and depressed people, and spiritual life to those who thirst for God. Lastly, in
the very fact that Christ apparently “allows,” and wants His mother to take part in the
nurturing of the people of the Church in such a direct and miraculous way, she becomes the
“advocate.” There are many Marian theologians who will claim that Marian apparitions,
claimed healings and favors gained from Marian petition, and Marian devotion, in general,
should be left aside from theological consideration. In the mystical sense of Virgin Mary, Life-
giving Fountain, the very long and ancient tradition of this Marian phenomenon and its
resulting liturgical connection to the meaning of time at Pascha, calls out a challenge to that
more predominant perspective. If, in reality, Christ’s mother is actually the source of “the
Source,” then the Marian devotion in this case is most theological.

\[\text{Christ is Fountain of Life} \quad \rightarrow \quad \text{Mary is co-redemptrix} \quad \text{provides vessel of life} \]
\[\text{Mary is mediatrix} \quad \text{nurture her Child} \quad \text{Church} \]
\[\text{Mary is advocate} \quad \text{continues in time to mother her Child} \quad \text{Church} \]

Virginia Kimball                           Life-giving Fountain
3.) Christological Meaning

The doctrine, "Mary, the Theotokos," finds its origin as theological doctrine in the very earliest liturgical text. In the "Life-giving Fountain," we see the ever-continuing "bearer" of Christ. Again, returning to the etymology of the word, Zoethkos, we discover the true mystical meaning that she, herself, is not the one "giving" life but actually providing herself as the vessel for life which is then "given" to those who come to drink (seen in the icon of the psalm as the deer at the spring). To see the Fountain, sitting inside the fountain, in the icon of this feast is a fitting metaphor for the specially constructed term for Virgin Mary as "Bearer of Christ," so wisely chosen at the Council of Ephesus. She is the resurrected woman, fulfilling the promise and economia of Yahweh, who is still completely human and completely a mother.

In this sense, we answer the question of the temple scholars who tried to trick Jesus with the question of the woman who married many brothers. Although Christ answered that there will be no husband and wife distinctions, we know with Panagia there will always be a mother.

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Mary, as "bearer of Life-giving water," "bearer of God"

<table>
<thead>
<tr>
<th>Mary, the Fountain</th>
<th>=</th>
<th>The womb of Mary</th>
</tr>
</thead>
<tbody>
<tr>
<td>bears ◄  Life-giving Water ►</td>
<td>bears ◄  Christ, incarnate ►</td>
<td></td>
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</tbody>
</table>
4.) **Pneumatological meaning**

Mary is fully human and her relationship to the Spirit of God demonstrates her clearly as a mystic. The revelation of mystical experience, of dialoguing with the Spirit of God, is found in the drama of ancient liturgical text. In the continual *chaires*, praises, found in the *Akathist* hymn, we find a kind of mandala for exploring the mystery of talking with God. In coming upon the title, fountain, we experience the person of Virgin Mary who holds God’s life-giving presence for us. Through poetic and metaphorical texts, we continually sing, meditate, and live the ongoing grace of God’s love -- life-giving of the Holy Spirit -- in the Christian midst.

5.) **Soteriological meaning**

Virgin Mary cooperates in the *economia*, plan of God, demonstrating the reality of the eschaton, symbolizing herself in new resurrected life and participating in the spiritual growth of all members of her Son’s body in the world. Although the Feast of *Koimesis* will delve more deeply into this illumination, Life-giving Fountain reveals the gateway. **Life eternal does not begin at death! Life without any end begins immediately for the Christian at the moment he or she accepts the gift of life offered by God.** The life received with Christ is
born anew in the waters of baptism and fed with physical health and spiritual grace. Matthew’s gospel proclaims that the Kingdom is “at hand.” The mystical experience of imbibing the life-giving waters, God’s Source of Life, permeates the liturgical text of this feast of the Life-giving Fountain. The Kingdom is “at hand” and the flowing of life is found in the Theotokos, Life-giving Fountain herself.

B. The theological conclusion

The boundless dimension of mystery in the liturgical text, which Christians enter in the cycle of time, precludes a definitive analysis that can pinpoint a single specific aspect, doctrine, or isolated dogma. As indicated, each of the illuminations flows into another. There is, for example, a continuum of mystical connection between the Life-giving Fountain and the Virgin of the Dormition. The provision of health of body and soul is the foundation of God’s plan in Virgin Mary as Fountain of God’s life. And yet, it is the resurrected body and continuance of God’s life in her soul that is found in the feast of Koimesis. Her "roles" appear to connect always directly to her womanly identity in being bearer of the Christ, as Theotokos. Flowing from the apex of her motherhood are the real and motherly realities of being in her person a mediatrix, a co-redemptrix, and an advocate for health in body and soul of all her Son’s members.

To summarize all the illuminating components of the liturgical text for Life-giving Fountain, we return to the elements that Grisbrooke identified in the Divine Hours. As fountain of life, Panagia provides as vessel the source of life, which is the light of the world. Those who come to the fountain, in reality and in metaphor, drink to live and find the miracle
of sight to see God in actuality. They are like the blind in the gospel whom Jesus gives sight so that they may “see.” Antithetically, then, they are not the ones who have eyes and yet they do not “see.” To have trust and faith in God, the Christian will approach the fountain to drink, as did the deer in the psalm as pictured so continuously in early Christian iconography, many times directly connected to a fountain.

The dimensions of God’s love and feeding of the new creation cannot be phrased in analytical or cerebral ways. Only through the deep mystical encounters of liturgical experience does the Christian meet God in daily prayer. To “hail” Panagia as the “fountain of life,” the Christian enters into the reality of her nurturing—both physical and spiritual. To pray over and over the reality of the life that comes from the vessel of her personhood, the Christian comes to know Mary, the mother of God. The prayers of daily prayer in Morning Hours allow the human being to come into true and lasting relationship with God. The dialogue with the Fountain of Life is prayer with the source of Life itself.
In review...

The illumination of this feast is clearly that Theotokos is "understood" as a source of God's life — God's spiritual and physical gifts. She is the source of the Source. She is more than model, more than a substitution for the pagan goddess, more than hypothetical mediatrix. She is the motherly nurturer of her Son's body in the world. This illumination will be repeated and demonstrated in all other Marian feasts, with Theotokos as the fountain who distributes life-giving "waters" ... continuing and continuing on earth and into the completion of God's plan in time.
Chapter Four

"Dormition of the Theotokos"
(Koîmēsis tῆς Θεοτόκου)

The feast that celebrates Mary's birth into Heaven

The feast of Koimesis, the Dormition of the Theotokos, is considered by most contemporary Marian scholars to be her oldest feast, originally an observance of Christ's mother falling asleep in the Lord, her birthday into Heaven. However, this feast will be considered next, not due to its historical antiquity, but due to its eschatological importance to Christians as it demonstrates her continuing mission in God's economia. The liturgical prayers of Morning Hours for all Marian feasts repeatedly present Theotokos as the woman who accepted God's will and -- in her person -- realized the gifts of Christ's new creation. Mystically, her life and falling asleep in the Lord thereby demonstrate the promised fullness of faith that comes from this new creation. Virgin Mary, mother of Our Lord and our mother, realized the fullness of life and grace through the life, death, and resurrection of the Son of God whom she bore. She bore Life itself, and by God's plan she continues as the vessel of new life for all who are born into Christ through faith and baptism.

1. Introduction

In this section, we examine another liturgical source for its mysterium a silentio, the feast day celebrating the death and resurrection of the Theotokos in the ancient liturgical tradition. In the Greek tradition (both Eastern Catholic and Greek Orthodox), this feast is called Koîmēsis, the Dormition or "falling asleep" of the Virgin Mary. In a recent work which presents an English translation (apparently for the first time) of a collection of the "earliest extant theological interpretations of the story and the liturgical celebration of Mary's Dormition," the author Brian E. Daley SJ, notes that the roots of patristic reflections on Virgin Mary are found in the writings of Justin, Irenaeus, the apocryphal writings, St. Ephrem's mystical poetry, and collections of verse homilies.¹

According to Daley, reflections on Virgin Mary began to flower in the Greek homiletics

in the early 5th century, when the style took on a “celebratory, poetic character.” The style appeared to be liturgical in tone, inviting faithful to participation in the mystery.

Most strikingly, perhaps, early fifth-century preachers on Mary tended to invite their hearers not just to think about her, but to participate in celebrating the glories of her person and her role in the story of salvation, both by direct exhortation and by evoking lists of striking Biblical epithets and Old Testament images in a kind of poetic catalogue directly applied to her.² Daley lists orators of the mid-5th century who utilized this new style. They were Proclus of Constantinople, Hesychius and Chrysippus of Jerusalem, Basil of Seleucia, and Cyril of Alexandria – all reflecting the earlier intense and mystical poetic writing of Ephrem.

It was a burst of mysticism, originating in the far eastern realms of Syria, now arriving in the Hellenic spiritual context.³

In this 5th century milieu of liturgical-style oratory, or perhaps we can say an introduction of mystical theology into the preaching, we find that the lex credendi is fully revealing a theology of Mary rooted in the christological sense of the economia of God.

Much of the research carried out by scholars has described the early history of Christianity as a time immersed in christological controversy for the first 400 years, followed by the development of a “cult of Mary,” an era beginning in the 4th century and burgeoning through the 6th century. They connect the “cult of Mary” historically to the culmination of the christological debate and reason that, for the purpose of polemics, Marian liturgical texts blossomed forth. However, Daley’s analysis indicates that the homiletics were utilizing mystical theological sources from Syria, rather than originating in homiletics bursting forth as apologetics surrounding the christological debates. In

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² Ibid., p. 2.
³ Ibid., pp. 2-3.
examining the origins of the Feast of Koimesis and its contextual setting, it is interesting to note the theological relationship to the Councils of Nicea and Chalcedon.

Interconnection is an important element in liturgy, but theological analysis must always take care not to yield totally to the context of historical narration. Liturgical theology usually maintains that there is an ongoing embrace of the mysteries of the faith from apostolic times (*mysterium a silentio*), and the bursting forth of Marian liturgical texts in profusion is due not only to human debate. All the factors of context need to be considered and, even then, no one can know for sure the reasons why the cult of Virgin Mary emerged as it did in this 4\(^{th}\)-5\(^{th}\) century. Factors in context include:

1) Spiritual confirmation of Virgin Mary’s motherly relationship to the church which appears in other feasts relating Marian phenomena including apparitions and mystical experience by certain key people – phenomena occurring in multiplicity during the 4\(^{th}\)-5\(^{th}\) centuries and onwards in Byzantium (celebrated in feasts including: Life-giving Fountain and Virgin of Protection/Blachernae);
2) The heritage of tradition (*lex credendi*) from the time of Christ, now articulated in the face of controversy; and
3) The consideration of christology at the time.

At the very beginning of the 4\(^{th}\) century, Constantine’s mother, Helena (b. ca. 250-257, d. 333 AD), took an active role in Marian cult activity -- arranging for the transferal of the Virgin's belt to Blachernae outside Constantinople.\(^4\) Although the details of this legend are lost to antiquity, the implication that devotion to the Theotokos grew and evolved into the turn of the 5\(^{th}\) century is undeniable. Soon after the Christian Empire was established under Constantine, emblematic icons of the Virgin of holy waters (*hagiasma*) were favorites in the courts of the emperors and their families. Sometime later, early in the fifth century, Pulcheria (399-453 AD) took charge of her brother's empire.

(Theodosios II) in 414 AD, when she was 15, and became known for her devotion to the Virgin. Throughout her life she was responsible for establishing a Marian cult, including the *soros*, a structure attached to the basilica, which she arranged to be constructed to house relics of the Virgin's clothing. These and other activities served to establish a spiritual cult of the Theotokos. For example, at the site where the devotion of the Theotokos, *Life-giving Fountain* (*Pigi*) developed, Emperor Leo (ca 400 - 474 AD) had claimed to experience a healing through the intercession of Virgin Mary when, as a young man, he encountered an unexplained occurrence at the springs near Constantinople. This phenomenon that Leo experienced at *Pigi* (previously described in full in Chapter Three), with all its later healings and spirituality relates directly to the later phenomena at Blachernae (dated to sometime between the 5th and 10th centuries). All of these events engendered the emergence of shrines and churches built all over the Byzantine Empire in remembrance of the motherly care of Theotokos. In the case of the *Pigi* shrine, for years after Leo and Justinian claimed healings at the Spring of *Pigi*, accounts of miracles continued for centuries. The question emerges: Was it solely the Council of Ephesus (431 AD) that brought attention to the Virgin, or was it this emerging devotion that has continued through the ages until modern times that provides groundwork for theological consideration?

Stepping aside from the ancient world, for a moment, let us consider the emergence of periods of Marian cult later in history. Can it be said that these periods follow particular phenomena -- visions and apparitions that often occur in times of difficulty? This is a study that has never been done: in fact the theologian shies away

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5 Alexander P. Kazhdan, Volume 3, pp. 1757-1758.
from such "personal" phenomena. But if we argue that the context of faith, the experience of the believers, and the *mysterium a silentio* must be respected ... then the Marian theologian needs to take a new look at the influence of phenomena on spiritual experience and, in turn, what this means to mystical theology. One can ask if it was significant that the absolute explosion of Marian legends and folklore with accompanying intense Marian devotion followed the Black Plague which ravaged Europe, beginning in the mid 14th century. One can ask if the 16th century account of the apparition of the Virgin at Guadalupe to Juan Diego had anything to do with the hope it gave for establishing Christianity among the native peoples who were horribly oppressed and miserably poor? And, finally, one can ask if there is any direct connection between the many, many apparitions of the Virgin Mary in the 20th century to the world conflicts of war, oppression and secularism. Would we be naïve to believe that when the Virgin has appeared around the world to strengthen faith and offer sustaining care to humanity, that the event is connected to horrendous events around the world such as: 1) wars of ethnic cleansing that preceded the apparitions in Medjugorje, Yugoslavia; 2) political unrest and rebellion in Betania, Venezuela before the apparition there; 3) oppressive civil war and starvation in ostensibly non-Christian Kibeho, Rwanda which preceded the apparition of the Virgin there; and 4) the environment of threatened nuclear warfare that exists in Naju, Korea where the Virgin has also appeared? It is possible to draw the conclusion that Marian cult results from spiritual experience of individuals, which in turn involves masses of believers who turn to God for help. It is interesting to note that theologians in the past have found opportunity to expound on Marian theology only in the shadow of
such Marian phenomena, usually rejecting or ignoring the spiritual sense of the faithful community.

Like Lourdes, Fatima has interest for the theologian as a focus or meeting-point of the sentiment of the faithful, and as a Marian center which has prompted significant papal pronouncements. It was at the end of an address to a gathering at Fatima, on the occasion of the Silver Jubilee of the Apparitions (31 October, 1942), that Pius XII first pronounced the act of consecration of the world to the Immaculate Heart of Mary. On May 13, 1946, the same Pope delivered a lengthy address to pilgrims at the shrine on the theme of Mary's royalty. Paul VI's Apostolic Constitution, Signum Magnum (13 May, 1967), was issued on the Golden Jubilee of the Apparitions, when the Pope visited Fatima.  

Pope John Paul II has publicly recognized Marian spirituality by making personal pilgrimages to these sites of Marian phenomena, such as Lourdes, Fatima and Medjugorje and in his writing. In his theological work, he often concludes with a tribute to the Virgin Mary, such as in the Gospel of Life. In our modern age, the contemporary rising interest

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7 Gospel of Life, sec. 105. The pope's poetic prayer:

O Mary, bright dawn of the world,
Mother of the living,
to you do we entrust the cause of life;
Look down, O Mother,
upon the vast numbers
of babies not allowed to be born,
of the poor whose lives are made difficult,
of men and women
who are victims of brutal violence,
of the elderly and the sick killed
by indifference or out of misguided mercy.
Grant that all who believe in your Son
may proclaim the Gospel of life
with honesty and love
to the people of our time.
Obtain for them the grace
to accept that Gospel
as a gift ever new,
the joy of celebrating it with gratitude
throughout their lives
and the courage to bear witness to it
resolutely, in order to build,
together with all people of good will,
in Mary, a true "Mary cult," demonstrates that debate and polemics concerning Marian
dogma would tend to follow the development of Marian cult, rather than inspire it.

Our method of analysis for the Feast of the *Dormition* continues to be the same – a
contextual study ascending to the silent mystery of truth revealed in Christian liturgical
life. The Feast of the *Dormition*, in particular, sits at the apex of Christian faith – all of
its aspects interwoven with every truth of Christian life and promise. In the eastern
tradition, there is a recurring interconnection of hymns and liturgical text from one feast
to the other, with the Feast of *Koimesis* taking a place of hierarchical importance to all
other Marian doctrinal elements. There is great importance in the Incarnation of Christ
in the Feast of the *Annunciation*, but the total meaning of this event is sealed with the
conclusion of the life of the Virgin Mary and her destiny – one to be shared by all other
disciples in the Kingdom of God. Daley points out the theological ramifications.

Although he is specifically looking at the homiletic material, his comments apply to the
liturgical text of the same context. The intense mystical and participatory dimension of
the texts – as mentioned above – takes the faithful into an experience of the mystery.

More than any other body of ancient Christian oratory, these sermons are
invitations to personal and corporate involvement in a religious act. Perhaps the reason this particular feast called forth such *distinctive*
homiletic efforts was that the speakers saw their task at the Dormition
festival as itself distinctive: perhaps they realized that what was being
celebrated there was not so much a particular aspect of Biblical teaching
or Church dogma, as a wider, more comprehensive sense of the
implications of Christian salvation; perhaps they saw that the *admittedly
mythic traditional story* of Mary’s Dormition was really a statement of
the Church’s impassioned hope for humanity itself, as called in Christ
to share, beyond death, the glorious fulfillment of the life of God.\(^8\)

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\(^8\) Daley, pp. 34-35.
As we proceed through the liturgical analysis, interconnections with other statements of faith must always be kept in mind: homiletic material, apocrypha, iconography, biblical reference, and conciliar statements – all contextual elements. However, beneath it all flows the stream of *mysterium a silentio*, God's essence and life-giving that bubbles up and is revealed in the living testimony of Christian lives. In fact, in 1950, after mentioning the embrace of faith in liturgical prayer, Pope Pius XII appealed to a "spring" of tradition in his dogmatic promulgation of the Assumption of the Virgin Mary:

However, since the liturgy of the Church does not engender the Catholic faith, but rather springs from it, in such a way that the practices of the sacred worship proceed from the faith as the fruit comes from the tree [certainly here he has Psalm 1 in mind], it follows that the holy Fathers and the great Doctors, in the homilies and sermons they gave the people on this feast day, did not draw their teaching from the feast itself as a primary source, but rather they spoke of this doctrine as something already known and accepted by Christ's faithful.\(^9\)

It is interesting to note the etymological derivation of the word, "disciple," as it occurs in biblical Greek: the person who has "learned" the truth. Understanding this word demonstrates how we can pinpoint the origin of a believed mystery held in silence. The New Testament word for "disciple" in Greek is *mathetes*, which denotes that a learning can be deep and hard to communicate.\(^{10}\) Although this word appears infrequently in the New Testament, it is also related to the word, *didasktein*, which

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\(^{10}\) Geoffrey Bromiley, translator, Gerhard Kittel and Gerhard Friedrich, editors, *Theological Dictionary of the New Testament, Abridged in One Volume*, William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1990, p. 554: "1. The General Situation. In the NT manthanein occurs only 25 times and is far less prominent than *didasko*... Only three times in Matthew, once in Mark, two times in John, and none at all in Luke (only once in Acts). *Mathetes*, of course, is a fundamental term, but *akolouthein* rather than *manthanein* is the true mark of the *mathetes*. Jesus does not seek to impart information but to awaken commitment to himself. That this involves *manthanein*, too, may be seen in Mt. 11:29, but true *manthanein* means continuing in his word (Jn 8:31)."
suggests in John “the presence of direct inspiration or revelation.”\(^{11}\) In early Christianity, the word used was *didasklein*, indicating the lesson was taught and learned ... and involved commission – carrying the news of this new experience of God to others.\(^{12}\)

Note the stark difference of the meaning of “disciple” in relationship to the contemporary understanding that the disciples of Jesus were merely "followers." The disciples were more than those who heard words and accepted them as ideas, as a rule of living. They were those who "learned" the truth of what Jesus said. Being a "disciple" involved dedication and commitment to the truth that Jesus is, truly, God among us. It was a participation in the mystery of the *economia* of God. Inherent in this meaning, we can identify the need to carry on what has been learned ... not only in the written documents but in the hearts of those who believed and treasured Jesus as the Messiah – in the words of prayer and the elements of religious iconography.

**Matthew 10: 37-39, 42 RSV**

*He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it. ... and whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward.*

Importantly, Matthew demonstrates that a “disciple” is one who turns over his or her own life in totality to Christ. This is a life-changing experience prompted by more than just a dogma. The reasons for this commitment can only be “explained” and “remembered” through a sharing in the Christian life...all of which points to the impact of liturgical


\(^{12}\) *Ibid.*, p. 163: “Even during the life of Jesus, the disciples, too, begin to teach (Mk 6:30). It becomes part of their commission in Mt 28:20 as a presupposition of either *baptizein* or *matheteuein* and with Jesus’ own *didache* as its content.”
prayer and iconography along with writings to carry on the “truth” that is learned from Christ.

Contemporary theologians are becoming more and more aware of the importance of liturgy as the locus of theology. Truly, liturgical theology is mystical theology. Aidan Nichols, OP, represents this renewed appreciation of the liturgy as a source:

The liturgical prayers of every age have treasures to offer. Theological students need to have some acquaintance, therefore, with the history of their own rite and with the special genius of the others. Their prayers and hymns are full of doctrine, much richer doctrine often than the formal teaching of the Churches that produced them [referring to Oriental and Roman liturgies]. The liturgy is the poetry of the Church, and just as poetry is language at its most intensely expressive, so in the liturgy we hear the Church’s voice at its most eloquent.13

Nichols argues that the liturgy is “a necessary environment for the theologian” along with a warning:

If he (or she) is cut off from these life-giving texts, his (or her) mind will soon cease to be the mind of the Church. It may remain, formally speaking, an orthodox mind, but it will not be a mind possessing that entire complex of attitudes which together reflect the Church’s basic response to God: love, humility, gratitude for the redemption, and the rest. The liturgy expresses what we might call the ‘inside’ of the act of faith: the interiority of the relationship with God which God’s own saving plan, once entered into, set up. As the human expression of the covenant, the liturgy articulates the inside of the life of the household of faith, just as the conversation of husband and wife brings out what is implicit in their marital and family living. The theological student must learn how to interpret this language so as to find the voice of the Church, the Bride, calling on Christ, the Bridegroom.14

Aidan Nichols cautions that evidence from the liturgy must be examined carefully. Some liturgies represent a distinct locale or specific situation and an entire theology cannot be built upon them in isolation.

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But above all, it is where theologians can find a variety of different liturgies from various places and times, all converging in their testimony to some aspect of faith that they can draw from the liturgy with most confidence.¹⁵

The method used here is not to identify liturgies solely in terms of different locales, but to identify the testimony of the faithful throughout the ages in the context of Byzantium, indeed generated from apostolic times, if it is possible to assume this. Nichols is pointing to the “implicit theology,” showing that the theologian “can think of the Christian liturgy as a sign system pointing to the truth of Tradition, it is where the signals flash most brightly that we can best follow them.”¹⁶ Also, Aidan Nichols goes on to say that words are not enough to express the Christian faith:

But the Christian faith can be expressed not simply in verbal images: in words – metaphors such as liturgical poetry uses – but also in visual images, in paintings, sculpture, and even entire buildings. Christian revelation has found expression in an artistic and architectural iconography as well as in the verbal sign system of the texts of the liturgy and the dramatic sign system of its gestures.¹⁷

Here, Nichols ignores that the ancient liturgy was replete with tangible symbols – not only a host of word images, but ritual enhanced by incense, oil, holy water, flowers, processions, epitaphio (biers used for the feasts of Holy Friday and Dormition), while always integrally embraced by iconography. On the other hand, his evaluation again corresponds to the method at hand for examining context in the study of liturgical texts.

As Nichols says, “It follows that the more familiar we are with the art of the Church, the better a grasp we shall have of Tradition.”¹⁸

¹⁴ Ibid., pp. 186-187.
¹⁵ Ibid., 187.
¹⁶ Ibid.
¹⁷ Ibid., p. 188.
¹⁸ Ibid., p. 189.
Elizabeth Johnson catalogues periods of theological work in her book, *Consider Jesus*. She characterizes the current theological age as "the Brink of Renewal," beginning in 1951 with Karl Rahner’s question: "Chalcedon, End or Beginning?" Was there any more to say about Christ? Philosophy working from human experience (beginning with philosopher Immanuel Kant) and the living witness of the Church invigorate theology in this "Renewal" age. The possibility of finding the living tradition in liturgical theology flows forth from this renewal.

The good news that God comes to save us takes on new and specific power. An entire change in christological method is involved as the question is raised: How does praxis, or doing the truth in love, or action on behalf of justice, become a path of knowledge about Jesus Christ? She refers, of course, to liberation theology, feminist theology, and ecological theology—but her rationale can bring us to the living spirituality in liturgy, the work of the people in faith. Again, it should be stated that any wisdom derived from examining Marian liturgical text is christology.

2. *Contextual study of the Koimesis, Morning Hours*

A. **Authorship**

The more ancient a text, the more difficult it is to identify authorship. In his discussion of sources and authorship for the Dormition, Antoine Wenger AA, begins by saying that identifying apocryphal accounts of the event is complex. In the East, the tradition of mystical and poetic writings concerning the death of the Virgin, as we have seen, found their way into the preaching. It was Dom Capelle who identified a possibility that there was a single Greek source for various apocryphal texts and that later all had

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their own individual additions. Two works, one by John of Thessalonica, and the other in a Latin translation of apocryphal accounts, known as the *Transitus* account, are proceeded by a single source. This single source is merely identified as "IT." It is so defined because its elements correspond to two reliable texts – and appear to represent the core material.\(^{20}\) Here, the principles of the source theory in New Testament studies can be applied to exegesis of the liturgical text. The idea of a single source for the two early writings on the Dormition concretely points to the existence of source material carried on in oral tradition. In addition, the monastic context of the liturgical texts confirms the presence of faith that is transmitted orally, before set to text. In the description of the early monastic period in the East, in particular the Rule of St. Basil, we turn to the *Catholic Encyclopedia*:

St. Basil drew up his Rule for the members of the monastery he founded about 356 on the banks of the Iris in Cappadocia. Before forming this community St. Basil visited Egypt, Palestine, Coele Syria, and Mesopotamia in order to see for himself the manner of life led by the monks in these countries. ... The most striking qualities of the Basilian Rule are its prudence and its wisdom.\(^{21}\)

The first monasteries in Cappadocia – following the very earliest tradition of desert fathers – were the first to accept the Rule of St. Basil.

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\(^{20}\) Antoine Wenger AA, *L'Assomption de la T.S. Vierge dans la tradition Byzantine du VIe au Xe Siècle*, Études et Documents, Institut Français, D'Études Byzantines, Paris, 1955, pp. 21-22: "Dom Capelle reprit le problème dans une étude d'ensemble parue en 1949 dans les Mélanges Paul Peeters. Il montra avec une abondance de preuves absolument convaincante que Jean de Thessalonique et le Transitus de Wilmart sont 'deux œuvres parallèles précédant l'une et l'autre de la même source grecque, sans doute déjà traduite en latin avant d'être condensée pour devenir le Transitus de Wilmart.' Il démontre que le texte de Wilmart, les variantes de M, le transitus Colbert publie par lui-même dans cette même étude, dépassent le récit de Jean de Thessalonique par des éléments originaux non négligeables, notamment par la finale de l'assomption corporelle ; par cet épilogue, les transitus latins se rapprochent du plus ancien fragment syriaque ou de l'épitomé de Grégoire de Tours."

It afterwards spread gradually to all the monasteries of the East. Those of Armenia, Chaldea, and of the Syrian countries in general preferred instead of the Rule of St. Basil those observances which were known among them as the Rule of St. Anthony. ... Their history is interwoven, therefore, with that of the Oriental Churches.\(^{22}\)

One of the most famous monasteries of the 5\(^{th}\) century was founded in Constantinople and acquired fame during the onslaught of iconoclasm under Theodore the Studite. By the 6\(^{th}\) century, the Diocese of Constantinople had at least 68 monasteries and Chalcedon had 40 monasteries. More and more the monasteries multiplied, thriving in the 10\(^{th}\) century on Mt. Athos. These monks played significant roles in "contributing to ecclesiastical literature, writing histories, and as hagiographers, hymnologists, and poets" — all of which played a large rôle in the development of liturgical text.\(^{23}\) Major names among these monks included:

- St. Maximos the Confessor
- St. Theodore the Studite
- St. Romanus the Melodist
- St. Andrew of Crete
- St. John Damascene
- Cosmas of Jerusalem
- St. Joseph the Hymnographer

And, along with other arts and interests, the monks were devoted to the copying of manuscripts, which lent to the continuance of textual traditions. "Among the monasteries which excelled in the art of copying were the Studium, Mount Athos, the monastery of the Isle of Patmos and that of Rossano in Sicily; the tradition was continued later by the monastery of Grottaferrata near Rome."\(^{24}\) From this brief summary and short history we

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\(^{22}\) Ibid., p. 2. \\
\(^{23}\) Ibid., p. 3. \\
\(^{24}\) Ibid.
see that the monastic tradition was the ideal environment for the protection and treasured
continuance of liturgical tradition in the texts.

Therefore, putting together the evidence that later traditions flowered out of a
more singular source, along with the evidence of treasured tradition embraced and carried
on within monasteries, it is not as bothersome that we do not always have signed
authorship in the liturgical text. We see that this treasured “lex orandi” of the monastic
communities represented the ongoing “lex credendi.” Set upon this background, it is
evident that the text of the Morning Hours of the Feast of Dormition represents a
combination of the mystical and poetic texts that grew in the monastic tradition. The
unsigned texts of the Dormition Morning Hours we receive as anonymous monastic texts
of the ancient ages exist alongside the signed texts of contemporary poets and
hymnographers. It is not surprising, then, to find two texts of the Morning Hours of the
Feast of Dormition attributed in the contemporary Menaion to Cosmas of Jerusalem and
John of Damascus (7th century). Coupled with this indication of authorship, there is the
added interesting note that some of the Menaion collections are attributed to certain great
patristic names, as the example of St. Andrew of Crete shows. The anonymous
synaxarion, embedded in this monastic tradition of the liturgical text, need only be
supported for its authenticity by association with the revered liturgical text itself.

This study does not attempt to enter the scholarly work of identifying each and
every author (if, indeed, that was possible) nor does it claim that the synaxarion found in
the Menaion attributed to Andrew of Crete is truly penned by that name. The only claim
that can be made is that these aspects of the text represent a tradition associated with
apostolic tradition and support transmission of “received truth” of the apostolic Christians
within the early monastic world. In biblical exegesis, it is accepted that the *Book of Revelation* is an inspired text, truly part of the canon of the New Testament, even though the authorship is hotly debated. When scholars argue on Revelation's authorship, few people challenge that it is "inspired" text because the author is not absolutely known. The argument here is to accept that the core of liturgical texts contains revealed truths, which were and are corroborated by the witness of apostolic tradition. Therefore, we may regard it as truly "inspired" text as well. In this manner, as in biblical exegesis, we move from the oral tradition to the liturgical text, where the text records testimony on the death and resurrection of Virgin Mary as established by the known gathering of Christians at funeral. Therefore, her birthday was first celebrated at the site claimed to be her tomb, located in Jerusalem, with the sense that her birthday was her birth into Heaven. All of this was recalled in the mystical poetry of the late 4th and early 5th century by Ephrem in Syria; homilized in the 7th century and onward by John of Thessalonica, Theoteknos of Livas and others; then carried on later by Cosmas and John, both of Damascus, in the 8th century; and eventually emerging in the ensuing hymnology of the 8th to the 10th and 11th centuries.

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The event – the death and resurrection of Mary

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Prayer and tradition continued at her gravesite

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Mystical poetry of 4th-5th century Ephrem in Syria and others

[Consider also the hypothesis that material found in the apocryphal texts is attested to Pseudo Dionysius, "The Divine Names"]

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Liturgical hymns and texts written by Romanos, 5th century

Her death and resurrection are homilized in the 7th century and onward by John of Thessalonica, Theoteknos of Livia, Andrew of Crete, and others.

Canons written by Cosmas and John — both of Damascus, 8th century

Ongoing *mysterium a silentio* in the developing liturgies

As stated, we find in the contemporary Greek *Menaion* in *Morning Hours* for the Feast of the Dormition two named authors of hymns: Cosmas the poet and John of Damascus:

Kaánwv πρῶτος, οὐ η Ἀχροστιχίς
Πανηγυριζότωσαν οἱ Θεόφρονες. Ποίημα Κοσμά.

Kaánwv δεύτερος
Ποίημα Ἰωάννου τοῦ Δαμασχηνοῦ²⁵

Numerous collections, renowned *Menaion*, are treasured and saved in the monastic libraries including the numerous monasteries at Mt. Athos. Other collections, as explained previously, have been produced through the years. At Mt. Athos, scholars have been laboriously cataloguing manuscripts over the past century. Among the early *Menaia* found at the skete (an auxiliary monastic dwelling) attached to the monastery of

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St. Demetrios at Vatopedi, there is a *Menaion* attributed to 7th century Andrew of Crete. Although handwritten in medieval Greek, it is surprising to find this *synaxarion* found in *Orthros*, for the Feast of the *Dormition*, and its almost exact correspondence with the *synaxarion* of the contemporary *Menaion* for this feast. The Greek versions, both that of Andrew of Crete and the contemporary version, are remarkably similar (See Appendix VIII and IX). An English translation of the *synaxarion* (See Appendix X) will later be compared to the "information" related in the Greek apocryphal writings. No attempt to date the ancient Greek manuscript is made here. A comparison of the Greek texts does give evidence of the monastic tradition of manuscript copying, and we can assume that this is a manuscript in the tradition of Andrew of Crete. An analysis of this *synaxarion* in its comparison to Andrew's homilies and contemporary hymns will be made later. The similarity of the ancient text to the contemporary *Menaion*, in itself, attests to tradition. The ancient *synaxarion*, as mentioned previously, is regarded as an anonymously written commentary composed at some time in the monastery setting. From the discussion above, it would appear natural that the period of iconoclasm raging in the 7th to 8th centuries could have given rise to a sublimated and almost secret treasuring of the iconographic elements for the *Dormition* – details included in an anonymous monastic commentary attending the *Daily Hours*.

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26 *Catalogue of the Manuscripts of the Skete of St. Demetrios at Vatopedi, ΚΑΤΑΛΟΓΟΣ ΧΕΙΡΟΓΡΑΦΩΝ ΤΗΣ ΒΑΤΟΠΕΔΙΝΗΣ ΣΚΗΝΗΣ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ, VOL. I, Mt. Athos, the Library of the Patriarchal Institute for Patristic Studies, Thessaloniki, 1978*, the following entries of liturgical texts concerning Morning Hours for *Koimesis* were identified on a one-day visit: The one noted in this text: 'Ανδρέου Κρύπτη, 8, BHG, #1121; Γερμάνου Κυριημετος, 72, BHG, #1104; Τού Δηματοχήθου, 8, BHG, #1114. BHG = *Bibliotheca Hagiographica Graeca*, edited by F. Halkin. The texts available corroborating the evidence of ancient Morning Hours are innumerable.

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It is impossible to claim that Andrew is either the author of the liturgical text of the *Morning Hours* for the *Dormition* in his *Menaion*, nor the author of the *synaxarion*. The fact that a *Menaion* is attributed to him, however, and was safeguarded on Mt. Athos gives credence to its importance. There are, also, many other *Menaia* attributed to other writers in this early patristic period. The multiplicity of *Menaia* attributed to various known authors and treasured at monasteries throughout Greece, Italy, Turkey, and Israel, and at Mt. Sinai, corroborates the monastic love for copying and preserving these ancient traditions. It is safe to claim that these *Menaia* are vessels of the *mysterium a silentio*.

Andrew of Crete, 660-740 AD, was born in Damascus and was miraculously healed at a young age of being unable to speak. He joined the monastery of St. Sabbas in Jerusalem and served at the Holy Sepulchre Church. About 685 AD, he was ordained as a deacon at *Hagia Sophia* in Constantinople where he also provided a refuge for orphans and cared for elderly. Towards the end of his life, Andrew was Archbishop of Gortyna on Crete. His homilies exhibit great oratorical skill and he is known for writing commentaries on the saints. Many credit him with the creation of the canon, a long song form interjected into the developing liturgical texts of the 7th century. The Eastern Church celebrates his feast day on July 4, known to be the date of his death in 740 AD (or possibly 720 AD). Andrew’s hymn-writing style is regarded by some as “rugged, diffuse, and monotonous” in modern hymn techniques. Despite this, ancient writers were so taken with his invention of the canon that they replaced hymns previously used in the Greek *Tropologion*. The ancient condition of the text, found at the Patriarchal Institute

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28 Ibid.
for Patristic Studies at Vlatadon Monastery in Thessaloniki, Greece, indicates it has some antiquity. In the past, theologians have been searching for critical dogmatic statements concerning the Assumption of Mary into Heaven. In Catholic scholarship, it is considered difficult to find a critical document before the middle of the 8th century. To look for a concise and articulated dogma is difficult. But it is arguable that the strong dogmatic statement that emerges in the 8th century is clearly built on received truth, tradition, dating back possibly to Dionysius himself -- or a tradition identified with the name of Dionysius ... a witness of the Dormition event according to liturgical tradition and anonymous commentaries.

The first half of the eighth century was the period in which the celebration of Mary’s Dormition, now firmly established throughout both the Greek – and the Latin-speaking worlds as a major feast in the liturgical cycle, gave rise to the most extended and serious attempts at theological reflection. Probably the first example of this new flowering is a set of three sermons by St. Andrew of Crete, the great homilist and liturgical poet, which almost certainly form a single trilogy, delivered in sequence during an all-night vigil that ended in a solemn liturgy on the morning of the feast.  

From the evidence found in the Patristic Institute in Thessaloniki, demonstrating liturgical Menaion attributed to Andrew, we find commentary that relates details directly referencing the account by Dionysius.

Andrew is noticeably reluctant, however, to portray the transferral of Mary from death to heavenly glory in concrete detail; he avoids [spelling in the original] alluding to the apocryphal Dormition story in any of its extended forms, and draws his portrayal of her burial scene, at the end of the second homily, exclusively from the passage in the Pseudo-Dionysius’s On the Divine Names [connected in some unknown fashion to Dionysius] which we have mentioned above.  

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29 Daley, p. 16.  
There is no way at all for establishing a distinct tradition on the Dormition from eyewitnesses, such as Hierotheus and Dionysius, which continues to the time of Pseudo-Dionysius. However, the many monastic references and ongoing tradition themselves claim that elements in the *synaxarion* found in the *Menaia* of Andrew, and others in an ongoing sense of faith and prayer hint at a continuing tradition. Tradition, which endures in the liturgical sense, is quite different from homiletic and apologetic writings. We might remember that there is a silence from the time that Luke’s gospel and the *Acts of the Apostles*, were completed and the Marian theology of the early Church Fathers began to develop. It has been accepted that tradition concerning the name of Virgin Mary’s parents, names of the visiting eastern magi, details about Joseph’s dream and the meeting of Joachim and Anna -- all found in the *Protoevangelium of James* -- were elements indeed embedded in tradition. The *Protoevangelium* is NOT canon, yet elements in that account are accepted because of their embrace by believers over the centuries.

Andrew refers to Pseudo-Dionysius and his writing on the *Divine Names*. The actual identity of this Dionysius is problematic. Originating in the 5th century, controversy raged over who this person Dionysius might have been, eclipsing any tradition or kernels of oral tradition that may have existed in the Dionysius or even Pseudo-Dionysius authorship (as it has also been called). It is possible that there may have been a tradition originating with Dionysius the Aeropagite of biblical times, who was an eye-witness to the death of Mary, and who could have been an original author of
the Divine Names which was further developed later.\textsuperscript{31} Once the hundreds of Armenian manuscripts which have been hidden and dormant in an Armenian, Russian seminary for

\textsuperscript{31} On the question of identity concerning Dionysius the Aeropagite and more enigmatically Pseudo-Dionysius, we turn to (1) a fine article in the Online Catholic Encyclopedia, which traces the history of the controversy. Then, as a contemporary source of thought on the subject, we turn to (2) a modern reflection that originates with some recently translated Armenian, Coptic, and Syriac sources:

1) “Deep obscurity still hovers about the person of the Pseudo-Aeropagite. External evidence as to the time and place of his birth, his education, and latter occupation is entirely wanting. Our only source of information regarding this problematic personage is the writings themselves. The clues furnished by the first appearance and by the character of the writings enable us to conclude that the author belongs at the very earliest to the latter half of the fifth century, and that, in all probability, he was a native of Syria (Jos. Stiglmayr, “Dionysius the Pseudo-Aeropagite,” The Catholic Encyclopedia, Online Edition 1999, transcribed by Geoffrey K. Mondello, \url{http://www.newadvent.org/cathen/05013a.htm}, p. 1).” [Here we note that the authorship is being completely determined by the writing character without regard that a later writing could have overtaken the original Aeropagite source causing centuries of controversy and doubt about the writings of Pseudo-Dionysius. This article outlines, however, that in the Middle Ages, the Greek tradition praised the source, and voices in the West regarded the source as valuable, only up until the last half of the 15\textsuperscript{th} century (Stiglmayr, Online Catholic Encyclopedia, p. 9).] “The works of Dionysius in Western literature were accepted by medieval scholastics. It was during the Renaissance period that scholars began to question. “The literary controversy assumed such dimensions and was carried on so vehemently that it can only be compared to the dispute concerning the Pseudo-Isidorian decreets and the pseudo-Constantinian donation. In the nineteenth century the general opinion inclined more and more towards the opposition … [German scholars sought] a critical edition of the text of the Aeropagite [and considered that it was] urgently needed. The Juntina (1516), that of Basle (1539), of Paris (1562 and 1615), and lastly the principal edition of Antwerp (1634) by Corderius, S.J., which was frequently reprinted (Paris, 1644, 1755, 1854) and was included in the Migne collection P.G., III and IV with Lat. Trans. and additions), are insufficient because they make use of only a few of the numerous Greek manuscripts and take no account of the Syriac, Armenian, and Arabic translations (Stiglmayr, Online Catholic Encyclopedia, pp. 10-12).”

2) Concerning a liturgical text, we find the following translator’s [Redington] note from an 1896 edition attributed to St. Dionysius, Bishop of the Athenians, Liturgiarum Orient. Collectio E. Renaudotii. T. ii. P. 201, translated by Rev. John Parker: “This Liturgy (of the Syrian Jacobite Church) gives the doctrine of Dionysius in a liturgical form. The Greek original might be restored from the writings of Dionysius. No one could reasonably doubt that the Author of the Writings and the Liturgy was the same. This Liturgy should be compared with the Coptic Liturgy of Dionysius, Bishop of Athens, disciple of Paul, and with the Liturgy of St. Basil, adapted from this, as used by the Uniate Copts, translated by the Marquess of Bute. In my opinion, this Liturgy was written for the therapeutae near Alexandria, described by Philo in his ‘Contemplative Life’, who were Christians; who occupied themselves with the contemplation of the Divine Names, and the heavenly Hierarchy. It was written not earlier than the death of James, Apostle and Martyr, A.D. 42, and probably not later than A.D. 67, when Dionysius, at the request of St. Paul, left Athens to meet the Apostle at Rome, for the purpose of being sent by him to Gaul. A note of primitive antiquity is found in the description of the Church, as ‘from one end of the earth to the other.’ There is no ‘one, only, holy, Catholic, and Apostolic Church,’ as in the later Liturgy of St. Basil. Some expressions are obscure, from the Latin Version, and it would be rash, without profound study, to venture to suggest the Greek text. In consequence of this, and other Liturgies, and his excellent writings, Dionysius was frequently commemorated in the diptychs as one of the Doctors of
many years are translated, as directed by the contemporary Holy Catholicos in the wave of new religious freedom, this question of the testimony of Dionysius the Aeropagite may become more settled. For this study, it is going to be assumed that since the long-standing tradition of anonymous monastic testimony records Dionysius as an eyewitness, that Andrew's source may well have been the Pseudo-Dionysius, whoever he was, who in turn had drawn from the earlier Dionysius the Aeropagite source. This is to say that this study claims an unbroken strand of tradition embedded in the liturgical text that cannot at this time be explicated and defended. We will examine the theological results based on the hypothesis that the origins of the tradition are found in the apostolic age. The textual scholarship should begin with the 1992 study of Syriac literature on the Dormition described by Mimouni.  

The methodology to be used is a theological analysis of the liturgical text, as it appears in contemporary use in the Greek Orthodox tradition. It should be noted that the liturgical Greek used in the excerpted text is not modern and almost all of the text of Morning Hours corresponds to earlier Menaia, such as that under the name of Andrew as above. This is not to be confused with writings called Menaia that appeared in the later centuries, such as the well known Russian Orthodox Menology of St. Dimitri of Rostov or

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many collections of hagiographia (writings about the holy saints) like Constantine the Monk. 33

As a thought, one can only imagine the agony of intellectual thought that holy men underwent to decide the canon of books of the Bible. It was a decision to distinguish texts that fully embraced the mystery of God’s word from texts that appeared corrupted. As the liturgical theologian proceeds, such as in the investigation of theological content in the Morning Hours of the Feast of the Dormition, it is a sensitive and perhaps precarious path to walk in claiming the bedrock of “received truth” embraced in the liturgical text. Yet, more and more, the systematic theologians exploring the new post-Chalcedonian Christology (as suggested by E. Johnson) turn to the un-mined field in the mystagogy of liturgical texts. It is a precarious path since theological misunderstandings can result if the context and tradition are not understood in their more mystical meanings and in their specific context. John Meyendorff critiques the work of earlier mariologists who explored the liturgical texts in “proof” hunting to support the theological dogma of the Immaculate Conception.

33 Later collections of writings on the saints are found under the name, Great Synaxaristes, and reproduce hagiography on the saints of the ancient Menaia. Much of the material found in these collections is known to include commentary that is also included in the Morning Hours under the category of synaxarion as well as tidbits of “information” embedded in the actual liturgical texts. See: Ο ΜΕΓΑΣ ΣΥΝΑΞΑΡΙΣΤΗΣ, ΚΩΝΣΤΑΝΤΙΝΟΥ ΧΡ ΔΟΥΚΑΚΗ, ΜΗΝ ΑΥΤΟΥΣΤΟΣ, ΤΟΜΟΣ ΔΩΔΕΚΑΤΟΣ, ΑΘΗΝΑΙ, ΠΑΠΟΣ ΣΟΥΛΙΩΤΗΣ, 1966, PP. 137ff. An analysis to determine the sources of such texts as the hagiographical collections like these Great Synaxaristes is beyond the scope of this study. A more contemporary “lives of the saints” collection is based, also, on material found in the earlier liturgical material. Collections such as these do serve to prove, however, that a “tradition” of material on the Virgin Mary grew out of the great Byzantine liturgical tradition, providing a “legendary” type source of material. The sensitive nature of an observance (“Repose of the Blessed Virgin Mary”) so sacred that it bears discussion for varying points of view only under the most solemn of occasions, such as that of an Ecumenical Synod, the day known as ‘the Dormition’ means to the Orthodox through the centuries of an unwritten tradition that the Virgin Mary was resurrected and ascended bodily to Heaven. This concept, not officially recognized by the Church as that which actually occurred, stems from the traditional accounts that date back to biblical times (Rev. George Poulos, Orthodox Saints, July-September, Volume 3 of 4, Holy Cross Orthodox Press, Brookline, MA, Virginia Kimball 4-24 Dormition-012003
Byzantine homiletic and hymnographical texts often praise the Virgin as “fully prepared”, “cleansed”, and “sanctified”. But these texts are to be understood in the context of the doctrine of original sin which prevailed in the East: the inheritance from Adam is mortality, not guilt, and there was never any doubt among Byzantine theologians that Mary was indeed a mortal being. ... The preoccupation of Western theologians to find in Byzantium ancient authorities for the doctrine of the Immaculate Conception of Mary has often used these passages out of context. 

In this sense, it is the context of the liturgical text of *Morning Hours* that will again form the framework for this theological evaluation. Therefore, the vast evidence of these hagiographical writings, such as the *Great Synaxaristes* format of the 18th and 19th centuries, serve only to corroborate the silent tradition treasured in the liturgical texts. In a recent Orthodox study on the life of the Virgin Mary, the liturgical text is included along with “holy tradition” to form a biographical treasury on the life of the Theotokos. 

In this book, it is interesting to note the sources used to describe the Dormition and transferral of the Virgin’s body to heaven:

- Canons of Matins,
- Vespers for the feast,
- The Menology of St. Dimitri of Rostov,
- The apocryphal gospel of The Passing of Mary,
- The Great Synaxaristes of Minas Charitos,
- Patristic writings and homilies,
- Liturgy for the Feast for St. John the Theologian,
- The *Ecclesiastical History* by Nicephorus Callistos Xanthopoulos,
- Scholarly writings on the iconography including *The Kariye Djamı*
  by Paul A. Underwood,
- the Akathistos Hymn,
- and books and articles by scholars including the *Mariamum*. 

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1991, p. 117.)


35 *The Life of the Virgin Mary, the Theotokos*, Viewed and treated within the framework of Sacred Scriptures, Holy Tradition, Patristics and other ancient writings, together with the Liturgical and Iconographic Traditions of the Holy Orthodox Church, written and compiled by Holy Apostles Convent, Buena Vista, Colorado, 1989.

36 Ibid., endnotes, pp. 589-594.
On the one hand, some scholars scrutinize the patristic texts only accepting known authorship. On the other hand, in works such as produced by the Holy Apostles Convent, there is no specific differentiation on the source material in the spirit of tracing the tradition. Both of these positions, for the theologian, may be perceived as extremes. With balance and, again on the apologetic of “context,” the theological evaluation continues. A scholarly treatment written in 1976 by Joseph Ledit on the question of Mary’s death and bodily resurrection interestingly turns to the Office of the Assumption as authority, evidencing the tradition of Byzantium via liturgical text. In this work, it is clear that it was Martin Jugie who had raised the question of Virgin Mary’s actual bodily death. With the theological examination of the actual liturgical text of the Morning Hours, we will return to the study by Ledit.

1.) Apocryphal sources

At this point, we will delineate the sources that appear corollary to the liturgical tradition. In the discussion above, it was noted that the homiletic material of Andrew of Crete demonstrates an embrace of tradition that is different, if not opposed, to the apocryphal writing which embraces the tradition of Pseudo-Dionysius. In a most recent and thorough study of the sources concerning the Dormition and Resurrection of Virgin Mary by Mimouni, evidence from Syriac and Coptic texts are examined alongside the Greek and Latin traditions. Solutions to the many possibilities of tracing sources—apocryphal, liturgical and doctrinal—can be accomplished by establishing various

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38 Daley, pp. 18-19. In his homilies, “Andrew is noticeably reluctant, however, to portray the transferal of Mary from death to heavenly glory in concrete detail; he avoids alluding to the apocryphal Dormition story in any of its extended forms, and draws his portrayal of her burial scene, at the end of the second homily,
typologies of the accounts. As the Syriac sources become more and more available to the theologian, it is evident that the monophysite heresy was at work in influencing some of the apocryphal traditions. It is a compendious study and leads to many questions on sources for the liturgical text. The conclusions are comfortable, however, with fairly strong traditions leading to an endorsement of both Mary’s physical death, bodily resurrection, and her calling to glory with her Son in Heaven.39 The detail of Mary’s physical death, it should be noted, is a detail completely avoided by the Catholic dogmatic statement on her Assumption into Heaven in 1950, which merely stated that "having completed the course of her earthly life, [Mary] was assumed body and soul into heavenly glory."40 The detail of her actual physical death is left out.

Part of the task in finding the source for liturgical material is to consider the apocryphal writings. The Greek text of the “Falling Asleep of Mary”41 is found in the Book of John. The footnote attached to this account states that the author of this passage

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39 Mimouni, p. 674. « Les résultats provisoires de notre recherche tendent donc à situer vers la fin du v° siècle (en tout cas après le concile de Chalcédoine de 451), dans les milieux monophysites de Jérusalem, non seulement la naissance mais aussi la croissance des traditions anciennes relatives au sort final de Marie. Ce ne sera que vers la fin du vi° siècle, avec le decret de Maurice, que ces traditions s’imposeront aux melkites (descendants des chalcedoniens). [C’est probablement à cette époque que l’église de Géthsemani, celle où est localisée la tombe de Marie, haut bastion du monophysisme de Jérusalem, est récupérée par les melkites qui alors la restaurent ou la reconstruisent.] A la suite de quoi, on verra apparaître nombre d’homélies ayant pour thème le sort final de Marie avec l’affirmation, plus ou moins claire, de la croyance en l’assomption avec résurrection. [Il s’agit des homélies de Théoteknos de Lívias (fin du vi° ou début du vii° siècle) (G 5), ainsi que des trilogies homiletiques d’André de Crète, de Jean de Damas et de Germain de Constantinople (viii° siècle) (G 7, G 8 et G 9).] [Where G 5, 6, 7, 8, and 9 = Subgroups of the « oriental » and « occidental » typologies.] Un tel schéma, reposant sur un certain nombre de conjectures, essaie de rendre compte de la documentation qui nous est parvenue. Mais il ne prétend pas résoudre toutes les difficultés qui demeurent du fait même de l’aspect malheureusement lacunaire des sources. »
40 Pope Pius XII, Munificentissimus Deus, # 44.
in two manuscripts is attributed in one to James, the brother of the Lord, and in another, to John of Thessalonica.\textsuperscript{42} This makes no sense since the text itself identifies the author as John, the Beloved Disciple, who stood at the foot of the cross or, if one and the same, John the Evangelist. The tradition included here is the Greek apocrypha, yet there are others as well. But, first, we will digress in order to understand that literature which is called “apocrypha.”

According to Stephen J. Patterson, “the current trend [of cataloguing apocrypha texts] seems to be toward inclusivity rather than limitation, since such a designation as NT Apocrypha, as abstract as it may be, does tend to be suggestive of a ‘canon’ of texts worthy of scholarly attention.”\textsuperscript{43} A new interest in the apocrypha is arising. Patterson notes that the listings and categories generally indicate a great variety in apocryphal literature, which was “written and used by early Christians.”\textsuperscript{44} Categories fall into four genres, representing: gospels, acts, letters and apocalypses. The “Falling Asleep” falls into the latter category. Prior to modern times, church scholars have had varying regard for these texts:

\textsuperscript{42}Ibid.
Prior to modern times:
Clement of Alexandria → regarded them as “secret” books in the hands of heretics
Tertullian → considered them more simply as “false” doctrine
Irenaeus → referred to the writings of the Marcosians, detailing them as “perversion”

In more modern times:
M.R. James, *Apocryphal New Testament* → regarded these texts as “spurious and false”

Contemporary thinking
in light of findings at Nag Hammadi and Coptic texts:
William Schneemelcher → considered according to standards that resemble NT Form Criticism, and as the “enlargement of NT texts”
Helmut Koester → “stratifying approach” not corroborated by textual evidence

It becomes apparent that scholars are accepting that many of the texts have the very earliest of origins. Like the books of the NT, the apocryphal NT writings derive from various early Christian communities and from various time periods. The critical distinction that has determined canonicity and non-canonicity is recognition by the believers and use in the church.

But unlike the books that have come down to us as the ‘canonical NT,’ the apocryphal writings generally did not achieve the level of widespread ecclesiastical use that would have prompted their inclusion in most of the early Christian canonical lists.

Using this as a rule, then, inclusion in the daily prayers of *Orthros* would mean text was definitely “ecclesiastical” and not to be regarded as apocryphal writings. It forms a

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44 Ibid., p. 295.
46 Patterson, p. 294.
47 Ibid.
distinguishable difference, then, between the liturgical text and what is now known as the apocryphal text.

In a translator's Introductory Notice in the edition of the Ante-Nicene Fathers, it is noted that Tischendorf was the first to translate the Greek text of the apocryphal account of Mary's death, dating its origins to a period no later than the 4th century. Evidently, he translated the oldest of five extant manuscripts, the oldest dating to the 11th century, some seven centuries later than its origin. The translator notes that this writing with the same title as the Greek manuscript, The Falling Asleep of Mary, was condemned by decree of Pope Gelasius, about 500 AD.48 The first Latin extant manuscript translated dates to the 13th century. Melito, the attributed author of a “Second Latin Form” ascribed an authorship of a treatise on the Assumption of Mary to Leucius. The “Second Latin Form,” however, comes from a manuscript found in Venice dated to the 14th century. Scholars do not believe that this book is truly authored by Leucius, although it has the same material as the Greek text, which was written to refute and “condemn” the heresies of Leucius.49 If the origin of the Greek manuscript refers to Leucius, the Gnostic heretic, then the writing to refute Leucius would be dated prior to the 2nd century. In addition to these manuscript traditions of the Assumption apocrypha, there are also translations and recensions in Syriac, Sahidic, and Arabic – many of which have been recently studied and translated by scholars such as Mimouni. According to the notes in the Ante-Nicene Fathers, all the numerous variations, in Latin and the manuscripts in Syriac, Sahidic and

48 Mary Clayton, The Apocryphal Gospels of Mary in Anglo-Saxon England, Cambridge Studies in Anglo-Saxon England, Cambridge University Press, Cambridge, 1998, p. 1. "Their designation as apocrypha goes back largely to the so-called Gelasian decree, one section of which contains a long list of works to be rejected by the faithful: the origin of this section is disputed, but it seems to have been compiled around 500, perhaps in Italy or Gaul."
Arabic, appear to have, at their base, a single Greek source. "They are all, however, from the same source, and that probably the Greek text which we have translated."^{50}

For comparison's sake, the general outline of the Greek text, and the two Latin forms will be given, in reference to the content they contain. These brief outlines of material can later be compared to the material included in the homilies, and then again, in the liturgical texts of the Morning Hours. Utilizing the principle that the "received truth," the "learned truth" of the "disciples," is imbued in the experience of Christ in the liturgy, then one can use this comparison to determine which details are legendary and which details should be considered tradition, revealing the mysterium a silentio. Scholars consider the following three known apocrypha of Mary's death as representative of the tradition:

- The Book of John Concerning the Falling Asleep of the Holy Mother of God
  Sequence of the story ... [See the Appendix]
- The Passing of Mary – First Latin Form
  Sequence of the story ... [See the Appendix]
- The Passing of Mary – Second Latin Form
  Sequence of the story ... [See the Appendix]

2.) Hymnographers

The major hymnographers of the period have been listed above. John of Damascus appears to be the major hymn writer for the Koimesis (Assumption) liturgy. In addition, we see the signed text of hymns attributed to Cosmas of Jerusalem.

a.) Cosmas, the Poet

Cosmas lived and wrote poetic texts and hymns in the 8th century. He was the foster brother of John the Damascene. Both he and his brother left Damascus and went to

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^50 Roberts and Donaldson, pp. 358-359.
Jerusalem where they became monks in St. Sabas Monastery. Cosmas left that monastery in 743 AD, when he became Bishop of Maiuma, on the southern coast of Phoenicia. His own work included analysis and commentary on the poems of Gregory of Nazianzus. Due to the land of his origin, it is easy to claim that he would have been aware of the tradition of the mystical writings of 4th century Ephrem of Syria. It is known that the hymns written by Cosmas were used first in the churches of Jerusalem, and then became used universally throughout the Greek churches through the influence of Constantinople. Sometimes, it can be claimed that some of the liturgical hymns ascribed to "Cosmas" may actually be those of his teacher, Cosmas, a monk by the same name.

His works are catalogued in Krumbacher.51

In corresponding fashion, we find the *menaion*, itself, recognizing the factor of "inspiration" in the writings of Cosmas in the first Kontakion *Orthros* on the Feast of Cosmas on October 14th:

> O God-inspired Cosmas, you adorned yourself with virtues and thus became an ornament of the Church of Christ, enriching it and making it more splendid with your hymns. Intercede with the Lord that He may deliver us from the guiles of our enemies. We cry out to you, "Hail, O holy and blessed Father!"52

b.) John of Damascus

John of Damascus, the foster brother of Cosmas, is also known for the most celebrated of all the ancient homilies for the feast of the *Dormition*. One of the great challenges of his life was the influx of Islam in the land of his birth. After he and his

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foster brother, Cosmas, joined the monastery life in Jerusalem, he was ordained a priest in 705 AD, spending the rest of his life preaching, writing, and serving in both Jerusalem and the desert community. He set about great tasks of theology, cataloguing and organizing sources that preceded him, such as the massive work started by Epiphanius.

It is no small credit to John of Damascus that he was able to give to the Church in the eighth century its first summary of connected theological opinion. At the command of Eugenius III it was rendered into Latin by Burgundio of Pisa, in 1150, shortly before Peter Lombard’s “Book of Sentences” appeared. This translation was used by Peter Lombard and St. Thomas Aquinas, as well as by other theologians, till the Humanists rejected it for a more elegant one. The author follows the same order, as does Theodoret of Cyrus in his “Epitome of Christian Doctrine”. But while he imitates the general plan of Theodoret, he does not make use of his method. He quotes, not only from the pages of Holy Writ, but also from the writings of the Fathers. As a result, his work is an inexhaustible thesaurus of tradition, which became the standard for the great Scholastics who followed.  

We can see from John’s commitment to embracing the received tradition and then cataloguing it into such a magnificent work, that his appreciation for the ongoing lex credendi is readily apparent. In this same encyclopedia entry on John of Damascene, author John O’Connor notes:

The second of his three sermons on the Assumption is especially notable for its detailed account of the translation of the body of the Blessed Virgin into heaven, an account, he avers, that is based on the most reliable and ancient tradition.

From this historical perspective, we can deduce that when John of Damascus wrote poetically on the Koimesis, he was well aware of the received tradition. We can, therefore, use this second of his three sermons as a benchmark of theological doctrine, against which to judge other liturgical accounts as well.

It is interesting to note, although not directly relating to the liturgical text of the 
Morning Hours of Koimesis, that the Vespers on this feast day includes hymns and poetic 
text by: Anatolius, John (of Damascus), Germanus, and Theophanes.55 Anatolius, a 5th 
century writer, was Patriarch of Constantinople in the mid-5th century. He was barraged 
by heretics and may have been put to death by them.56 Seventh century Germanus and 
8th-9th century Theophanes struggled with the vicious period of iconoclasm, and both 
participated in the Second Council of Nicea. Germanus served as Patriarch of 
Constantinople from 715-730 AD, and was praised highly at the Council of Nicea 787 
AD for his defense of holy images and his ardent defense against heretical claims.57 His 
appreciation of icons surely demonstrates his knowledge of the faith tradition contained 
in them, such as the truth of the Dormition of Mary. Theophanes, known as both “the 
Confessor” and “the Chronicler,” entered a celibate marriage at age 12 and later entered 
monastic life. He founded a monastery at Mt. Sigrane and another on the island of 
Kalonymous. Between 810 and 814 AD, he wrote Chronographia, continuing the work 
of his friend George Syncellus, who had begun a chronicle of Byzantium which ended its 
history in 284 AD. Although Theophanes composed an early and full history of 7th and 
8th century Byzantium, some claim it lacks “insight and objectivity.” Theophanes died in 
818 AD from wounds he suffered in prison at the hands of the iconoclasts.58 Certainly, 
these writers who not only defended the truth of Christian tradition with rhetoric and

54 Ibid.
55 ΜΗΝΑΙΟΝ ΤΟΥ ΑΥΓΟΥΣΤΟΥ, p. 193.
56 T.J. Campbell, "St. Anatolius," transcribed by W.S. French, Jr., The Catholic Encyclopedia, Online 
58 Karen Rae Keck, “Theophanes the Confessor,” The Ecole Glossary, The Ecole Initiative, 1999, 
http://cedar.evansville.edu/~ecoleweb/glossary/theophanesc.html.
poetry, but also with their lives, can be accepted as ones who used legitimate sources and began the eucology that became lex orandi, lex credendi.

The stichera which follow the readings, *Genesis* 28:10-18, *Ezekiel* 43:27-44:5, and *Proverbs* 9:1-11 are interesting in several ways. Anatolius and John mention only “the soul” of Virgin Mary and its entry into the presence of Her Son. Germanus speaks of the “translation of the Mother of God,” where "translation" refers to the transportation of her soul from earth to Heaven. He describes it in this way: "for she has delivered her spotless soul into the hands of her Son." Theophanos, on the other hand, speaks of heaven opening and receiving her whole person:

For today heaven has opened its bosom: it has received the woman who gave birth to the One whom nothing can contain: today the earth gives back to heaven the woman who was the Source of Life. The angels join the crowd of the Apostles, and together they gaze upon the woman who gave birth to the Principle of Life, and who now moves up from life to Life.

Here, Theophanus, tells us “the woman” who has just died and around whom the apostles and the angels gather, “moves up” to heaven. This is her resurrection. Additionally, it is interesting to note the continual reference in the Vespers to Virgin Mary as “Source of Life,” perhaps pointing to the strong tradition from *Pigi* and the phenomenon of the Holy Font. Vespers begins:

O marvel, the Source of Life is laid in a tomb; the grave becomes a means of ascent to heaven!

60 *Ibid.*, p. 120.
61 ΜΗΝΑΙΟΝ ΤΟΥ ΑΥΓΟΥΣΤΟΥ, p. 190.
We see this repeated again with Tone 5: “And they gathered around your pure remains, O Source of Life, and kissed them with reverence.”62 And, again, in Tone 8:

Wherefore, O most pure Mother of God, forever alive with your Son, the Source of Life, do not cease to intercede with Him that He may guard and save your people from every trouble, for you are our intercessor.63

The connection here of “Source of Life,” with the tradition of her Dormition, and notably with the reference to her as “our intercessor,” points directly to the “Fountain of Life” tradition at Πηγή (Pege or Pigi). Giving life to the Life-giver she becomes the “source” of life and – at her death – becomes the “source of life” through her intercession for the Body of Christ on earth – the beloved friends and disciples she leaves behind.

B. Translation

Contemporary translations of this feast are included in the Menaion for August 15th. There is no official English translation of the Greek liturgical texts, although various groups have produced working English texts in order to aid the participants who are more and more unfamiliar with the Greek language. Many times these are local English translations by priests who wish to speed the process in providing bilingual texts during services. In particular, hymnals for the daily feasts have been provided in bilingual format. These translations are not readily available to the general congregation unless they are part of a choir, serve as cantor, or have perseverance and take a trip to a seminary bookstore. Small leaflet English translations, on the local level, are available for the feast day, sometimes without the printout of the day’s biblical readings, the synaxarion, or particular hymns of the day. In a more official capacity, an English translation of the Menaion is underway by monks at the Holy Transfiguration Monastery.

62 August Menaion, p. 117-118.
in Brookline, Massachusetts. However, this collection is still in progress and not yet available. A useful collection was translated by Sophia Press in Newton Centre, Massachusetts, which is the series of the monthly liturgies of the *Menaion*, as used in the Byzantine Catholic churches – usually quite faithful to the Greek texts.

It is interesting to note that the *synaxarion*, as found in the *Menaion* of Andrew of Crete, and also in the contemporary Greek *Menaion*, is rarely – if ever – translated and included in the English liturgical texts. No English translation of the *synaxarion* is found in any of the English translations offered to date by the monks of the Holy Transfiguration Monastery – including their translation of the *Horologion* and the *Pentecostarion*, and the *synaxarion* will probably not appear when they release the new *Menaion*. A monk at the monastery explained that the monks there felt the translation was unnecessary due to the fact that the authors of *synaxaria*, in general, in the contemporary Greek *Menaion* were unknown and they considered their tradition questionable.

Portions of the *Morning Hours*, particularly the hymns, have been translated and published, such as the Odes by John of Damascus in Fr. Brian Daley’s recent work discussed above. Poetry and hymns found in the *Morning Hours* are often gathered independently and included in collections.

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63 Ibid., p. 118.
64 The author located this particular *Menaion* at the Patristic Institute, housed in Vlatadon Monastery in Thessaloniki, Greece.
3. **Inter-relationship with other sources**

A. **Patristic writings**

As mentioned previously, Daley has translated the early patristic homilies on the Assumption, representing other early sources of the tradition. In his work,⁶⁵ these are as follows, in summary:

- John, Archbishop of Thessalonica - 7th century, oldest homily written in 610 AD;
- Theoteknos, Bishop of Livia - 7th century;
- Modestus, Patriarch in Jerusalem - 7th century, died in 634 AD;
- Andrew of Crete - 8th century, died 740 AD;
- Germanus, Archbishop of Constantinople - 8th to 9th century;
- John, of the Old Lavra Monastery - 8th century;
- John, Monk of Damascus and Son of Mansour - 8th century, died 749/753 AD;
- Odes of the Feast;
- Theodore, the Studite - 9th century, died 826 AD.

To this, must be added the early poetry and writings in Syriac originating in Persia. The rather confusing abundance of texts of the death and resurrection of Virgin Mary have been nicely sorted out by a work by J.K. Elliott. Elliott's work is an updating of the classic work accomplished by M.R. James in 1924.⁶⁶ At the end the work contains a helpful essay on the Assumption apocryphal texts, which indicates:

> The assumption (or dormition, or falling asleep, or passing away, or transitus, or obsequies) of Mary seems to have been a belief that originated in apocryphal literature from about the fourth century onwards and had a profound effect on Christian theology and practice in both East and West. The Gelasian decree stigmatizes as apocryphal the 'Book called the home-going of the Holy Mary.'

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⁶⁵ According to the scholarship of Brian E. Daley SJ, see fn 1.
⁶⁶ J.K. Elliott, editor, *The Apocryphal New Testament, A Collection of Apocryphal Christian Literature in an English Translation based on M.R. James*, Clarendon Press, Oxford University Press, first published 1993, revised reprint in 1999. The publisher’s jacket cover notes: “This collection of apocryphal texts supercedes the best-selling edition by M.R. James, which was originally published in 1924, and regularly reprinted. Several new texts have come to light since 1924 and the textual base for some of the apocrypha previously translated by James is now more secure, as in several cases there are recently published critical editions available. Although a modest appendix to James's edition was added in 1953, no thorough revision has previously been undertaken.”
There is a large number of accounts of the death and assumption of the Virgin Mary, published in various languages (including Greek, Latin, Coptic, Syriac, Ethiopic, Arabic). The history of this tradition is still largely unknown, and most editors of modern translations include only a sample. The largest collection is found in Erbeta’s Italian edition. The traditions about Mary are normally considered under the different language groups, and this is the method applied by M.R. James. He was of the opinion that the legends about Mary’s passing originated in Egypt, and so he gave prominence to the Coptic tradition.

The standard Greek text is the one attributed to St. John the Theologian (Evangelist) and edited by Tischendorf. The standard Latin is that attributed to Melito of Sardis. Tischendorf published this as his Transitus Mariae B (Tischendorf’s Transitus A is a late Italian fiction attributed to Joseph of Arimathea).\(^67\)

Elliott also notes that the Arabic is “akin” to the Syriac but is not included in his new volume. In addition, the accounts found in the language of the Ethiopian, Armenian, and Irish manuscripts appear to be dependent on the Syriac tradition. For this reason, in the contextual analysis here, we will analyze the Greek apocrypha of John the Theologian and the Latin apocrypha attributed to Melito of Sardis. The interesting thing to note is that these Greek and Latin traditions are evidently related to, and originate from, a Syriac tradition. In addition, Elliott points out the differences in details of the accounts as carried in the Syriac and Coptic traditions\(^68\):

**Coptic**
- They feature Mary’s corporeal assumption.
- There is a long time between her death and her assumption.
- There is no summoning of the apostles.
- Only John and Peter are present.
- Mary is warned of her death by Jesus, not an angel

**Greek-Latin-Syriac**
- An angel announces Mary’s death (Latin: an angel carries a palm from Heaven).
- Apostles are summoned from all parts of world.
- Mary’s assumption occurs soon after her corporeal death

\(^{67}\) Ibid., p. 692.

\(^{68}\) Ibid., p. 691.
For comparison, the Greek and Latin sources above will be outlined, in order to compare with the *Morning Hours*. Note that an analysis follows of details in the homilies which also relate contextually to the apocrypha and liturgical texts. All these comparisons -- Assumption homilies and tales of the apocrypha -- will be lined up and displayed *in a fold-out chart* to be found in Appendix XI; the most important elements of the homilies are listed below.

1.) **John, Archbishop of Thessalonica – 7th century**

   *The Dormition of Our Lady, The Mother of God and Ever-Virgin Mary.*

   This is the oldest homily, written in 610 AD. It connects in source tradition to Greek and Syriac sources, therefore, it appears to represent the tradition of Dionysius, *On the Divine Names*, and thereby the Greek apocryphal tradition.

   The following are *key elements* or a list of details to be found in this homily:

   - The angel gives Mary a palm branch.
   - She asks God’s help.
   - She returns to her home.
   - John arrives.
   - Thunder ... Apostles arrive.
   - Peter leads the activities, prayer and speeches.
   - Palm is placed on her bier.
   - Bier is carried *to the tomb*.
   - Mary’s body is placed in the tomb.
   - Three days later, the tomb is opened, and she is gone.

2.) **Theoteknos, Bishop of Livias – 7th century**

   *Encomium on the Assumption of the Holy Mother of God.*

   The following are *key elements* to be found in the verses of the homily:

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69 Daley, pp. 47-70.
70 Clayton, p. 27. Some scholars have catalogued the apocrypha according to details. "Van Esbroeck divides the apocrypha into two families on the basis of similarities among texts: the 'Palm from the tree of life' and 'Bethlehem and the burning of Incense.' The first group is characterized by the presence of the palm from the beginning of the story: it is brought to Mary from paradise when she is told of her forthcoming death and it plays a major role in the narrative."
71 Daley, pp. 71-81.
Disciples are summoned.  
The apostles are by Mary's side.  
She receives a palm.  
Eve/Mary parallel.  
*Protoevangelium of James* is the Source.  
Reference to *Enoch, Genesis* 5:24, *Hebrews* 11:5,  
and *Elijah*, and *1 Kings* 2:11.  
Death comes but she experiences NO corruption.  
She is lifted to heaven with a pure soul.  
Feast day established -- August 15.  
Mary's body borne in procession.  
Thunder, earthquake.  
Comparison to the *Song of Songs*.  
Paradigm: Jesus / wisdom comes to Mary / Mary holds wisdom.

3.) **Modestus, Patriarch in Jerusalem - 7th century, died in 634 AD**  
*Encomium on the Dormition of Our Most Holy Lady, Mary, Mother of God and Ever-Virgin.*

The following are key elements to be found in the verses of the homily:

Mystery is the only explanation.  
"Ark of sanctification [is] to be brought home from Sion to himself [Christ]."
Reference to *Psalm* 44:9 (LXX).  
*μετάστασις* metastasis, transformation of form.  
Paradigm: Mary has no corruption in birth/no corruption in death.  
Reference to Chalcedon.  
Post-Chalcedonian term is used, *Ενθυσίας* (new human nature, divinized nature, given to Mary.  
"Sacred procession" goes out east gate/ (new temple, *Ezekiel* 43-47)  
Reference to 3rd Council of Constantinople, 681 AD; elaboration at Chalcedon: two natural wills, two operations or modes of activity in one person of the Incarnate.

Mary called “intercessor” and “co-redemptrix.”  
Her soul is “committed into his [Christ's] hands.”  
Reflection of Alexandrian theology: Christ stripping death from Hades.  
Mary’s body is lifted up on a bier.  
Reference to theological aspect of Christ’s “spiritual body, which did not exist before him, but took up its very existence in him” [See Daley,  

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72 [Ibid. pp. 83-102.](#)
footnote 15, p. 102.]
Mary's bier is placed in tomb.
"Ineffable mysteries" have been revealed in the event.
God raises Mary from the grave.

4.) Andrew of Crete - 8th century, born 635 AD, died 740 AD

a.) Homily I
   On the Dormition of Our Most Holy Lady, the Mother of God.73

The following are key elements to be found in the verses of the homily:

Mary is the "mystery that exceeds the power of speech."
Image of Mary: for people of the New Covenant, a fulfillment of Sion.
Discussion of Mary's "privileges."
Mary's body is the tabernacle.
Constantinople idea developed: "Light from light."
References to: Elijah; Enoch.
μεταθεσίς, transferal of Mary to her Son.
Separation of her parts; dissolution; rejoicing of her body and soul;
their rehabilitation; their removal to the invisible realm.
The "imitated Wisdom [is] in her own being."
Allusion to Christological formulation: divine and human.
Total immersion into the mystery suggested. Statement: "ineffable,"
"unprecedented mystery [is] realized in her": the mystery is "veiled,"
"unspeakable," and "unuttered."
Peculiarity to Mary: a resurrection occurred at the end of her life.
Mysterium a silentio is described.

b.) Homily II
   On the Dormition of Our Most Holy Lady, the Mother of God.74

The following are key elements to be found in the verses of the homily:

Death is a sleep.
κοίμησις, dormition, giving rise to the feast's name.
It is a passage into a "second life."
Death is the separation of soul from body.
The place of light is befitting of the "holy state of saints."
Zechariah 4:10 (LXX) describes the place to which she goes:
"These seven are the eyes of the LORD, which range through the whole

73 Ibid., pp. 103-116.
74 Ibid., pp. 117-136.
earth.”

Mary’s event is a “transformation from a corruptible state to an incorruptible one.”

The Virgin is the “vessel of God” and “bearer of life.”

Her glory is impossible to conceive with the human mind.

Relationship to Chalcedon 451 AD and Constantinople 552 AD. Jesus is the one hypostasis, “subsisting as a single ‘composite’ individual from and in two distinct natures.”

Andrew has first hand knowledge of Jerusalem.

Reference to [Pseudo-] Dionysius.
Reference to Hierotheos.

Θεαρχική means "divine."

Quotes taken from Dionysius: Divine Names.

mysterium a silentio: The faithful called on the walk to Gethsemane.

Mary is the priest, the true tabernacle. Mary is “guide.” The account of Dionysius:

“disciples” gathered including Dionysius, Timothy, Hierotheos.

Biblical references: Elijah, Habbakuk; Daniel (LXX); and Bel and the Dragon.

The sign of her shining divinized body.

αρχη means the first to spring forth. ζως αρχη means the spring of life, (source, beginning) from the Virgin’s womb.

If the root is "holy," THEREFORE Mary’s body is holy, too.

Mary’s body is our “source of life.”

Litany of OT phrases: demonstrate types of the Incarnation.

God’s works: childbirth and virginity, physically and mystically.

c.) Homily III

On the Dormition of Our Most Holy Lady, the Mother of God.75

The following are key elements to be found in the verses of the homily:

Assembly of witnesses and presence of heavenly powers and souls of the saints (Canticle of Canticles 1:6) around the radiant body.

Honor it by silence as something incomprehensible, unutterable.”

[Honor by silence: (Reference to the Cappadocians and Greek Patristics, which, in turn, describes the mysterium a silentio.)

Basil Caesarea - On the Holy Spirit

Gregory Nyssa - Adversus Eunonium

75 Ibid., p.137-152.
Gregory Nazianzus
Maximus Confessor
Mary is hope for all Christians in her triumph over death, with fear gone.
Death is now considered as “everyday sleep.” The divine exchange: life instead of corruption.
Reference to “Fountain.”
Images of Mary’s fruitfulness from the OT: she is magnified beyond Enoch.
She is in the presence of the Holy Trinity.
Andrew’s listeners begin a procession, which represents Mary’s "exodus."
Memory of the Fathers, Patriarchs; Spirits of prophets as a "choir";
Companies of priests; Band of apostles; Martyrs;
Doctors; Souls of just; Company of saints; Kings; Potentates, Rulers and “the ruled” … singing around her tomb.
Event of the Dormition is “wholly unknowable and unspeakable.”
It is a “hidden truth.”
Andrew's comment: “Here, in a word, is the mystery.”

5.) Germanus, Archbishop of Constantinople – 8th to 9th century

a.) Homily I
On the Most Venerable Dormition of the Holy Mother of God.76

The following are key elements to be found in the verses of the homily:

Μετάστασις is the transferal, a “falling asleep into life,” a departure from our midst.
Christological life seen in the Psalms.
Since Mary was “God’s vessel,” her body cannot “be conquered by the lethal confinement of a tomb.”
She rises like Jesus; both tombs really received bodies.
Psalm is a “mouth of Christians” meditating on the Virgin.
Eve/Mary parallel.
Mary’s patronage is “something living”; therefore, she is the co-mediatrix.
Mary’s intercession “gives life”; therefore, she is an intercessor.
Mary’s protection is without end; therefore, she is an advocate.
She is the spiritually perfect πνευματίκος, bearer of the Spirit of God.
She implores God on humanity’s behalf.
Mary is attributed with:
“unwavering care”;
“unchanging readiness to offer protection”;
“unsleeping intercession”;

76 Ibid., pp.153-168.
"uninterrupted concern to save" "steady help";
"unshakable patronage."

Christian people are people of her own flesh.
Mary is the mother of God still with us.
Reference compares Mary to Lamentations 4:20.
This homily demonstrates a connection to iconography and shrines,
which are seen by all who are then brought to see Mary's death.
Reference to Habakkuk.

b.) Homily II (or III if previous is I and II)
Encomium on the Holy and Venerable Dormition of Our Most Glorious
Lady, The Mother of God and Ever-Virgin Mary. 77

The following are key elements to be found in the verses of the homily:

Proverbs 15:30. God puts flesh on bones.
Promise of the resurrection of all seen in Mary
Mary is permanent intercessor.
Reference to Chalcedon.
Mary is the "mother inseparably one with her undivided Son."
Theological idea: the division of the human person into body, soul,
and spirit (traditional in early Christian literature).
1 Thessalonians 5:23: refers to Christ's call, "Your body belongs to me..."
Reference to a lamentation coming to Jerusalem: Zechariah 12:11
(LXX).
Inclusion of a strange docetic meditation: "Lie down to rest, if only in
appearance, in Gethsemane, the place of your tomb."
Some adoptionism: "I have bestowed on them (apostles) the grace of
adoption as sons, John 19:26 ff. (Supposed message from God to
Mary.)
Mary prepares for her death: she lit lamps, invited relatives and
neighbors, swept her room, and decked her bed with flowers [bridal
chamber].
Women weep [link to synaxarion] with "river of tears."
Clap of thunder. Rush of wind from low cloud. Appearance of the
apostles. Apostles weep.
Paul says: "Hail, Mother ...this is the content of my preaching
[connection to the synaxarion]."
Mary lay back on her pallet and gave up her spirit, like "falling
asleep."
Paul claims Peter is leader [like the account by John of Thessalonica].
The account of the unbelieving Jew who attacks the funeral

77 Ibid., pp. 169-181.
procession.
The Virgin’s body is taken from Peter and Paul [unique to
Germanus].
NOTE: the rising of Mary’s body comes during the funeral.
The call for people to become “myrrh-bearing women.”
Connection to Mary as defender of Constantinople/the Church.

6. John, of the Old Lavra Monastery – 8th century

On the Dormition of the Holy Mother of God. 

The following are key elements to be found in the verses of the homily:

States there are many mystical connections.
Reference to Niceo-Constantinopolitan creed.
Reveals an understanding of “person of Christ”: Chalcedon 451 AD,
II Constantinople 553 AD.
Christ is “a single Lord, one and the same who is both Son of God and Son of
Man, at once completely God and completely human, the whole God
and a whole human being, one composite individual [formed] from
two complete natures, divinity and humanity.”
Prophetic aspect of Mary is represented mystically as: the fleece of David,
Isaiah’s virgin, Daniel’s mountain (Daniel 2:34, 45), and the locked
gate (Ezekiel 44:1 ff).
Θεόλογος [mouthpiece of God] is a term meaning the event of Mary's death
becomes the mouthpiece of God and God's ways.
Θεότοκος [Mother of God, Bearer of God] is used as a title for Mary.
The appropriateness of her death is demonstrated.
There is a close connection to images in the Song of Songs.
Death brings the holy to “fulfillment.”
Tomb is the source of fragrance and healing.

7. John, Monk of Damascus and Son of Mansour, 8th century, d. 749/753 AD

a.) Homily II

On the Holy and Glorious Dormition and Transformation of Our Lady Mary,
Mother of God and Ever-Virgin

The following are key elements to be found in the verses of the homily:

Mary is described as “Consumed by the purest fire.”
Mary is the “treasury of life” and the “abyss of grace.”

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78 Ibid., pp. 183-201.
79 Ibid., pp. 203-223.
Mary did not go down to the underworld or dwell in death as long as Jesus, because of Christ’s victory.
Mary lies on pallet in Jerusalem.
She is carried to Sion, the site of Passover and the Last Supper.
Review of Christology as it was embraced at the end 7th century [Daley 227-228, footnote 9]: Jesus has two complete natures, two operational wills.
Mary's bed becomes a holy temple and elicits desire to touch her holy body.
Cloud brings the apostles to Mary at death, like a net.
John of Damascus refers to Dionysius, with a meditation on the incarnation.
A description of the Marian 'harrowing of Hell.'
Natural effects accompany the supernatural event. "Sounds, crashes, rumblings, as well as remarkable hymns from angels who flew before her."
Image of queen going to a royal throne, Psalm 44:10 (LXX).
Mary's body was brought down from Sion to the Mt. of Olives.
[Note: in this account Mary's soul goes first, then her body is lifted up.]
The Jew's hands fall off in the attempt to attack Mary's bier, described as: his hands "abandoned him (ἐκλεισαντέβην)."
Mary's body is carried to Gethsemane. It is lifted up on the third day.
Reference to the Niceo-Constantinopolitan Creed.
Warning is given: "Do not call her a goddess." Mary is the Mother of God who became flesh.
There is an all-night ritual.
The absence of relics of her body is witness to Mary's resurrection.
Reference given to Blachernae.

b.) Homily HI
A Discourse on the Dormition of Our Lady, the Mother of God.80

The following are key elements to be found in the verses of the homily:

Mary's death was comparable to "entering the darkness at the top of Mt. Sinai."
Mary is regarded as a ladder to Heaven.
Reference is given to Exodus 15:20: Miriam [sister of Moses] and the tambourines.
Mary represents the "new existence."
John attests: "She has been raised. She has been lifted up. She has been taken to heaven. She stands by her Son, above all ranks of angels. For there is NOTHING but Mary and Son!"

80 Ibid., pp. 231-246.
c.) Canon for the Dormition of the Mother of God  
*Tone IV*\(^{81}\)

The following are key elements to be found in the verses of the homily:

The Dormition of Mary is compared to Miriam’s song in *Exodus.*
Canticle of Anna, mother of Samuel in 1 Kings (1 Sam) 2: 1-10.
The Dormition is considered an "Exodus from death."
Reference to *Habakkuk."
Reference to *Isaiah* 26: 9-20, and awakening of the dead.
Reference to *Jonah."
Reference to *Azariah."
Reference to the "Three men in the furnace" [*Song of the Three Young Men]*.
Reference to the *Magnificat.*
Reference to Zechariah’s Blessing.

8.) Theodore, the Studite – 9th century, died 826 AD
   *Encomium on the Dormition of Our Holy Lady, the Mother of God.*\(^{82}\)

The following are key elements to be found in the verses of the homily:

Mary is considered the "true Mt. Sion."
She is the temporary home in this present life.
She will be led to the King, *Psalm* 44:14 (LXX).
Mary takes on the following titles: "meadow alive," "blooming vine,"
"cherubim throne," "home full of glory," "sacred veil," "land sunrise."
The day of [final] Exodus has come.
Reference to Elijah the Tishbite.
Reference to *Habakkuk."
More titles: "ladder," "burning bush," "fleece," "city of the king,"
"spiritual Bethlehem," "mountain," "golden lamp," "altar of purification,"

For an easier comparison, all these key elements are compared in full in columns
for analysis [in Appendix XI] as they relate to the liturgical texts. There, all the elements
found in the liturgical texts of the *Morning Prayer* for the Feast of *Koimesis* are

\(^{81}\) Ibid., pp. 241-246.
highlighted. [See Appendix XII]. Overall, it is apparent that the elements of the synaxarion for the Orthros of this feast do not correspond as directly to the apocryphal sources as do the homilies. In the case of Andrew of Crete, we find his homilies follow the tradition of the apocrypha; however, the liturgical text from a collection on Mt. Athos with his name attributed to the liturgies, includes different aspects that are related more to the synaxarion and the tradition of the icon. The key elements of the synaxarion for the Dormition collected under the name of Andrew of Crete are as follows:

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Synaxarion for Koimesis

[See the English of the synaxarion in the Appendix. See the English translation earlier in this chapter.]

The Son sends an angel to tell Mary she is soon to die. The angel assures her not to be afraid but to be joyful over Her Son's gift of eternal life.

Mary goes to the Mount of Olives, as was her custom, to pray. The trees of the mountain's orchards bow down to her. She returns to her house and lights lamps in prayer. She calls her friends and relatives to come and she sweeps the house. She prepares her bed and things for burial. Instructions had come from the angel and a sign, a palm branch. Women come to her side lamenting in tears, weeping uncontrollably. They plead with her not to leave them and all who live on the earth. Mary promises to take care of them. She gives two garments to the women. There is thunder. Many people appear in the clouds: the account names Dionysius the Aeropagite, Ierotheos, and Timothy. They all express joy but also cry. Mary tells them to let her go to her Son and instructs them to bury her. Paul falls at her feet and praises her openly. He states that he never saw Christ but sees Him in the Virgin. Mary lies down on the bed peacefully, and blesses them. She prays for sustenance of the world and peace. Mary commits her spirit to God. Those gathered begin singing funeral hymns.

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82 Ibid., pp. 249-257.
Peter and the other apostles lift up the bier. They process with the bier to the grave with lighted candles and singing. Singing of angels is heard. Jewish leaders in the crowd try to knock her bier onto the ground. They were blinded. One of them experienced that his hands were shrivelling, appearing cut off above the bier. The Jew then pledged faith and begged for healing. As he and the blind touched the bier, they were healed. The apostles bury Mary at Gethsemane. Three days later there was singing of angels heard. The missing apostle (not named) appears and sees an open grave. Mary's grave is empty, but her burial shroud is found. The grave and empty bier are venerated and they remain as a sign.

In addition, the liturgical text for Orthros of Koimesis outside of the synaxarion corresponds in many places to material found in the apocrypha and the homilies. In the commentary on the liturgical hymns, discussed later on, it will be noted where these texts touch on the same biblical and patristic materials. It becomes obvious that a claim to trace certain dogmas directly to certain sources is a complex process. On the other hand, it is perfectly clear that Christian tradition has continually embraced the falling asleep in death of the Virgin Mary and the gift of resurrection from her Son. It is the detail that varies. Taken as mystical expression, however, such details speak of the remarkable mystery of resurrection and eternal life, which Christ won. For example, the palm branch obviously expresses the granting of divine and eternal life as will be explained.

B. Analysis of the Apocrypha

1.) The Book of John Concerning the Falling Asleep of the Holy Mother of God⁸³

The following are key elements:

Mary prays to her Son.
Gabriel comes.

⁸³ Elliott, pp. 701-708.
Mary goes back to Bethlehem.
John comes.
Apostles come in whirlwind.
Censer used in prayer and song.
Thunder, then angels come.
Angry Jews search Bethlehem for Mary.
Mary carried on bed to Jerusalem.
Angry Jews try to burn her house.
Bright light surrounds the house.
Mary's soul departs.
Funeral procession.
Story of Jephonias the Jew.
Third day, the body gone.

2.) The Passing of Mary – First Latin Form (Tradition of Melito of Sardis)\(^{64}\)

The following are key elements:

Melito of Sardis is the attributed source.
Leucius is identified as an apostate who has corrupted the story.
Mary lives at the home of John's parents on the Mount of Olives.
Scene is two years after the death of Christ.
An angel comes, carrying a fiery palm branch.
Mary asks the angel for the apostles to come.
Mary goes to the Mount of Olives with the palm to pray.
Earthquake, then John comes to her.
The angry Jews threaten to burn Mary's body.
The apostles arrive.
Three days later, the apostles fall asleep, and Jesus arrives.
Mary fears death.
She lies down on her bed and dies.
The apostles see her soul.
They take her body to the tomb.
John carries the palm.
A great cloud covers the bier.
Jewish opposition, including the attack and then healing of the Jews, who kiss her bed.
A palm is sent with the healed Jew to bring faith in the city.
Mary is laid in the new tomb.
The Lord arrives and asks the apostles what to do.
They request her body be risen up.

\(^{64}\) Ibid., pp. 708-714.
She rises immediately.
The apostles see all this, and then are carried back to their homes.

3.) The Passing of Mary – Second Latin Form (Narrative by Joseph of Arimathea)

Taken from: Tischendorf, Apoc., 113-23.85

The following are the key elements:

Jesus informed Mary of her approaching death (her "Passion") three days prior to her death.
Mary's death occurred two years after the Ascension of Jesus, her son.
The angel gave Mary a palm branch.
Mary sent for Joseph of Arimathea and other disciples.
She washed herself and prepared as a queen. Three virgins were with her.
At the third hour ... there was thunder, rain, and an earthquake.
John came.
All the disciples except Thomas arrived on clouds.
They were: John, James his brother, Peter, Paul, Andrew, Philip, Luke,
    Barnabus, Bartholomew, Matthew, Matthias (surnamed Justus), Simon
    the Canaanite, Jude and his brother Nicodemus, Maximianus.
There was discussion between them all.
Christ arrived with a host of angels.
There was a great light and fragrance abounding.
People in Jerusalem were seized by evil.
The apostles took up Mary's body to carry it down from Mount Sion.
A Jew, Reuben, tried to upset the bier. His hands withered.
Then, the Jew was healed, and baptized.
The apostles lay Mary's body in the grave.
A great light surrounded them.
Angels took up the holy body to heaven but the apostles didn't know it.
Thomas came and saw the body being taken up. He called to Mary and she threw down her girdle (belt).
The apostles went and removed the stone of her grave,
    and they found she was not there.
The apostles were returned on the clouds.
Reference to Habakkuk.
Testimony of authenticity by Joseph of Arimathea.
C. Conciliar considerations

The writing of the first homilies and the emergence of the liturgical text came during a period of intense debate over christology, arising at first over the very name of the mother of Christ, Mary. Even though the name, Theotokos, had been used by Origen, Athanasius, Eusebius of Caesarea, Cyril of Jerusalem, and Gregory of Nazianzus, among others, the title was attacked under the leadership of Nestorius. Eusebius refuted the claims of Nestorius who preached that "Jesus was not fully divine but only a man adopted by the Divine Word," thereby suggesting the term Christotokos for Mary instead. This was itself refuted by Cyril of Alexandria, whose ideas themselves led to a strong argument for the unity of the Divine Word in the human Jesus:

The nature of the Word, the concrete personality of the Word, is God the Word Himself, the personal subject of all His actions and experiences. Cyril made his own the Apollinarian formula -- one incarnate nature of the divine Word -- found in pseudepigraphal books, thinking that it came from Athanasius.

Cyril found it hard to accept the idea of "two natures" in Christ, because he understood this to mean separation. For Cyril, the philosophical meaning of the word "nature" was "hypostasis," being the concrete and objective existence of Christ. The argument centered on the meaning of the word "nature" and, according to Davis, once Cyril realized that the formula of "two natures" did not always involve separation, he began to compromise. Cyril's theology is known to inspire later monophysitism, which permeated Eastern Christianity and saturated its spirituality in many ways. Debates on christology were far from being put to rest at the Council of Ephesus 431 AD, with parties returning.

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85 Ibid., 714-716.
to their homelands and fuming over conflicts with their own positions. The Council of Chalcedon was called to address an obviously false teaching by the monk, Eutyches, mainly fueled by emotions held over from the former debates and actions taken by the councils -- particularly Constantinople and Ephesus. At the center of it all, it is apparent that the tradition on Mary and her death became a banner piece for one group or the other. The theologians had debated over the mortality of Jesus, on how could God, the source of life, actually die. The argument was centered on how the God who created the Heavens and the Earth could effectively stoop so low as to become a human. This reflects in the Assumption liturgical text in the questions asked by the hymnologists: how could the woman who held the Creator of All in her womb and gave birth virginally, lie in the ground dead? Philosophically, the question asked surrounded the physical reality of God's indwelling. Theologically, the question asked was fundamentally one of explaining the mystery of the incarnation by Aristotelian terms of "person" and "nature," or by speaking of the incarnation in more Platonist terms in empowerment and the presence of divine energy.

Theologically, what was the battle all about? It began as we have seen, over the title "Mother of God", but support of the title or opposition to it involved differing Christologies. Nestorius represented the Antiochene tradition; Cyril, the Alexandrian. Just as all philosophers are said to be basically either Aristotelian or Platonist, so, roughly speaking, all theologians are in Christology either Antiochene, beginning with the Jesus of the Synoptic Gospels and attempting to explain how this man is also God, or Alexandrian, beginning with the Word of John's Prologue and attempting to understand the implications of the Logos taking flesh.\(^{88}\)

The theology that emerges from these early liturgical texts clearly demonstrates the spiritual understanding of christology, painted by the theological understanding of who

\(^{87}\text{Ibid.}, \ p. \ 153.\)
Christ's Mother truly was and is. According to Daley, the doctrine and devotion that blossomed in the 4th through the 6th century coincided with the christological debate between the First Council of Constantinople in 381 AD and the Second Council of Constantinople in 553 AD:

The formulation of the Mystery of Christ's person ratified at the Council of Chalcedon in 451 represented a compromise between the Antiochene and Western approaches, on the one hand, with their insistence that the unity of the divine and the human in the one person of the Son of God involved no diminution in him of the active reality of either of those "natures", and the approach Alexandrian writers, shared by most Eastern monks and faithful, on the other, which emphasized the overpowering and transforming effect of the Son of God's personal presence in Jesus, even while they affirmed the completeness of his humanity.  

Daley analyzes this situation to mean that often the eastern monastic expression tended to reflect the Alexandrian emphasis on "the divine identity of Christ's person and the divinization of his humanity by its assumption into the inner life of the Triune God, as the Son's own body and soul."  

The idea that Mary experienced in her person a "unique immersion into the Mystery of salvation because of her unique closeness to Christ" was then heightened through the developing liturgies. The question that remains is critical. Did the sources from Syria represent a long hidden and heart-kept mystery of the memory of Mary's death and resurrection; or, are the various accounts and poems that emerged merely remnants of a well-fought christological battle? In a footnote to his introduction, Daley notes that outside of the scholarship of M. Jugie and S.C. Mimouni, only the work

88 Ibid., p. 142.
89 Daley, p. 11.
90 Ibid.
91 Ibid., p. 12.
of L. Carli addresses this question. The only lasting argument for the bodily resurrection of Mary resides with the testimony that her grave was empty. The tendency to reject Christian datum on the basis that it resided only in the imagination of a theological debate seems to deny the overwhelming embrace and sense of "received truth" that continued through the ages, demonstrated by John of Thessalonica in his homily and confirmation of the mystery as expressed over the ages in liturgical prayer. John of Thessalonica admits the presence of false teaching concerning the Dormition of Mary, and the ensuing forgetfulness of the importance of the feast. And, Andrew of Crete acknowledges that the mystery is not only hard to describe but most worthy of being continually remembered:

But the gift must be celebrated, not buried in silence: not because it is some new discovery, but because it has now come to its fitting outward form. For we ought not to consider this mystery worthy of silence today, just because some in the past were unaware of it; rather, it is a holy duty to proclaim it now, because it has not escaped our knowledge altogether.

In 1950, at the official declaration of the dogma of the Assumption of the Virgin Mary into Heaven, we see that Pope Pius XII was hesitant to precisely say that Mary actually and physically died. The theological problem in understanding Mary as the "Immaculate Mother of God" -- allowing no room for death and corruption, presents an irresoluble problem. And, yet, no one denies that her Son, who is God, died on the cross. If, in understanding Mary as the "Immaculate Mother of God" -- she who was washed in the Holy Spirit and never separated from the grace of God, there is a possibility of seeing death in non-separation for all the righteous who "die." It comes to be understood as a

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93 Ibid., p. 103.
"sleeping," a "dormition," in fact, the eastern liturgical designation for all the righteous who die. It is much like the debate between Nestorius, Cyril and the Fathers of the Council of Chalcedon. But, the statement in 1950 left to the imagination whether she actually died first or was taken up right from life on earth without experiencing physical death.

... by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.94

The answer lies in the collective mysterium a silentio. The testimony of the ancient eastern Hours, on the other hand, should provide the catalyst and courage for every Christian to pray with confidence that Mary did, indeed, die like all in her companion human race -- even her Son. Indeed she died and then was taken body and soul to Heaven -- as represented in the ancient sources, first her soul and then her body, or both simultaneously. Confirmation of the wisdom in the liturgical books of the ancient east is specifically stated in Munificentissimus Deus:

In the liturgical books which deal with the feast either of the dormition or of the Assumption of the Blessed Virgin there are expressions that agree in testifying that, when the Virgin Mother of God passed from this earthly exile to heaven, what happened to her sacred body was, by the decree of divine Providence, in keeping with the dignity of the Mother of the Word Incarnate, and with the other privileges she had been accorded. Thus, to cite an illustrious example, this is set forth in that sacramentary which Adrian I, our predecessor of immortal memory, sent to the Emperor Charlemagne. These words are found in this volume: "Venerable to us, O Lord, is the festivity of this day on which the holy Mother of God suffered temporal death, but still could not be kept down by the bonds of death, who has begotten your Son our Lord incarnate from herself [Sacramentarium Gregorianum]."

94 Defining the Dogma of the Assumption, Munificentissimus Deus, Apostolic Constitution of Pius XII, St. Paul Books & Media, November 1, 1950, #44.
What is here indicated in that sobriety characteristic of the Roman liturgy is presented more clearly and completely in other ancient liturgical books. To take one as an example, the Gallican sacramentary designates this privilege of Mary's as "an ineffable mystery all the more worthy of praise as the Virgin's Assumption is something unique among men." And in the Byzantine liturgy, not only is the Virgin Mary's bodily Assumption connected time and time again with the dignity of the Mother of God, but also with the other privileges, and in particular with the virginal motherhood granted her by a singular decree of God's Providence. "God, the King of the universe, has granted you favors that surpass nature. As he kept you a virgin in childbirth, thus he had kept your body incorrupt in the tomb and has glorified it by his divine act of transferring it from the tomb [Menaei Totius Anni]." 

Scholars today tend to follow the implications attended by Mimouni (1995) and van Esbroeck in attaching the Marian cult to the monophysite circles:

Mimouni conjectures, convincingly, that the coincidence of this transition to an interest in Mary's death with the aftermath of the Council of Chalcedon must be significant and that the growth of interest in Mary's death took place in Monophysite circles, always favourable to Mary. 

Again, Van Esbroeck (1981) argues in the same vein, claiming in greater particularity that the Dormition Feast connects directly to the Monophysites of Gethsemane, claiming that "the apocrypha as texts (were) composed to justify the developing interest in the death." Clayton concludes, after considering many theories of origin and transmission of the death and resurrection stories -- and charting various methods that scholars such as

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95 Ibid., #17 and #18.
96 Clayton, pp. 25-26, Note 4: "The Council of Chalcedon, held in 451, was called to deal with the heresy of Eutyches, who denied that Christ's manhood was consubstantial with that of other people and argued that there were two natures before, but only one after, the union of both in the incarnate Christ. The statement of faith drawn up by the council was not accepted by the Monophysites, who came into being as a distinct group immediately after Chalcedon and who argued that Christ had only one, divine, nature. If Christ has no human nature, then this has obvious repercussions for views on his mother [referring to Mimouni, Dormition et Assomption de Marie, p. 665]." And, see Clayton, p. 43: Some of those holding the Monophysite position on the Virgin held that her body had undergone a "transformation before the incarnation which made it incorruptible, as a preparation for the incarnation [referring to Mimouni, Dormition et Assumption de Marie, p. 667]."
Mimouni, van Esbroeck, and Tischendorf have used to categorize the apocryphal legends -- that there has been a "trend" throughout history "towards ever-increasing conformity and acceptability" of texts that have "theologically dubious elements." Her study's goal was to identify the source and history of apocryphal gospels of Mary in Anglo-Saxon England. She has, however, apparently been highly influenced by the theological conclusions of Mimouni.

If it is accepted that these apocryphal texts are the "origin" of the tradition on Mary's *Dormition*, then the disparity in various texts and their "theologically dubious elements" are troublesome to the Marian theologian. On the other hand, if one understands the apocryphal texts, and the related homiletics to be secondary sources pointing back to a single source, an oral tradition -- then the ever-evolving fanciful details of the apocrypha are not as theologically bothersome. The stabilizing source in this dilemma is the liturgy. Since it has been established that scripture, throughout all time, has contained liturgical sources, it is reasonable to assert that the homiletic sources and the apocryphal writings are preceded by liturgy. In the transition from the Hebrew ritual and lectionary, in which the first Christians worshipped, onward to Christian monastic hours, it is seen over and over again that the truths accepted by the followers of Christ were expressed first in terms of the Hebrew Bible. For example, the reality of the Last Supper celebration of the Passover is Christ leading the faithful in the true Exodus to freedom. As will be established in the next section, the archaeological discovery of Dura Europos demonstrates over and over again the parallelism of Jewish and Christian iconography in the early centuries -- all utilizing the biblical themes of the Hebrew

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98 Ibid., p. 100.

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scriptures. These symbols and themes of the Hebrew scriptures are the mystical elements expressed over and over again in the liturgical text of Morning Hours.

In evaluating the context of the liturgical text, it will emerge that the tradition of the Dormition of Mary was not solely a concocted reaction to the christological debate taking place from Ephesus to Chalcedon and/or the work of enthusiastic monophysites. The coincidence of multiple texts of the apocrypha in monophysite territory may only be a circumstance of finding extant textual evidence there. This must be balanced by the liturgical and iconographic traditions.

**D. Inter-relationship with the Bible**

When carefully examining each and every text of the Morning Hours for the Dormition, it becomes overwhelmingly obvious that the all the hymns, prayers, responses, petitions -- in fact all of the texts, are permeated with biblical sense and direct allusion. There are but a sparse few dogmatic or doctrinal statements. The theological sense of the text of Morning Hours must be entered through mystical theology. It is the continual parallelism to biblical text that informs the participant of the meaning. Moving from canon to canon, canticle to canticle, and stichera to stichera, there is no question that the meaning flows from a combination of biblical references, metaphorical symbols and parallelism connecting Christian truths with biblical allusions, creating a poetic and deep mystical pattern. This may be described as poetic text, rich in mystical meaning. To dismiss it, however, as mere poetic literature and cadence is a mistake. It glows with the promise of Christian glory and life. Marian theologians can relish its rich treasury.

There are two categories of biblical inter-relationship with the Morning Hours for Koimesis: 1) one being the actual allusion to biblical images that appear in the liturgical
text of the Hours, and 2) the other being relationship in a more general context to biblical truths in both the Hebrew Scripture and the New Testament. It has been evident from the analysis of the homiletic material that the 4th and 5th century understanding of the feast of the Dormition linked it with certain biblical texts. This evidence, in itself, can be used to assert that the homiletic material is referring to the liturgy as a source. Therefore, in this consideration of the inter-relationship with the Bible, both categories will be considered:

1) The key biblical texts that appear from the context of the early homiletic material to be related to the understanding of Mary's dormition;
2) and, allusion to biblical references in the actual text of the Hours.

There is a continual sense of the Hebrew Scriptures throughout the Morning Hours of the Dormition. The sense, first and foremost, of Mary is seen: 1) as the receptacle of the life-giving waters and light of salvation derives from Genesis; 2) of the story of Enoch; 3) the rising of Elijah -- also referenced in the New Testament book, Hebrews; 4) the eschatological scene in Ezekiel -- restoration of the Holy City of Zion, a city fed by the holy water flowing from the temple; 5) Zechariah's prophecy of a future temple where Mary is the one who contained the true temple; 6) images and ideas in Habakkuk; 7) Bel and the Dragon, Mary as the mountain and stone, and the Three Men in the Furnace (Septuagint Daniel additions); 8) the Exodus and Miriam's song; 9) the grand celebration surrounding the transferal of the ark in Kings; and, 10) with multiple allusions in the messianic sense from the Psalms.

**Key related biblical texts:**

*Genesis 2:10-14* - The rivers of life.
*Enoch, Genesis 5:23-24* - After a long life, "God took him" ... for "he was not (indicating he was nowhere to be found)."
*Elijah, 2 Kings 2: 11-14* - Elisha witnesses Elijah's translation [transferal] to heaven in fiery chariot drawn by horses. Also, there is a
correspondence where Elijah drops a mantle for his son to wear, symbolizing a leadership passed to him by his father.

_Hebrews 11:5_ - Here, occurs a New Testament attestation to the tradition about Elijah's translation to Heaven. This text considers the reason why "God had taken" him, which was attributed to Elijah's faith and continued pleasing of God.

_Ezekiel 43-47_ - These mystical chapters concern the restoration of the Holy City of Zion and the coming fruition of the city fed by the holy water flowing from the temple. Mary is compared to this mystical consideration. Her death and funeral procession is compared to the entrance into the "gate facing east," _Ezekiel 43:1._

_Zechariah 4:10-11_ - In the prophecy of a future temple, Mary is seen as the one who contained the true temple, the Son of God.

_Habbakkuk's Prayer 3: 1-19_ - The prophet about whom little is known is bothered by the ever present problem of human wickedness. The answer is received and stated in the psalm-like hymn found in Chapter 3: through complete faith, God's glory "covered the heavens, and the earth was full of his praise (3:3)." It is the righteous person, filled with faith who brings God's glory to earth.

_Bel and the Dragon, end of Daniel 12_ - While captive in a lion's den, this tale tells of a miraculous transportation of Habakkuk (probably not the same as the prophet) who was taken from Judea to Babylon with food. There was also, in this event, a "rushing of wind." After Daniel eats, Habakkuk is transported home again.

_Exodus 15_ - Joy over the exodus from Egypt, slavery, and death compared in Miriam's song of joy and triumph corresponds to Mary's life and experience of passing into new life, _Exodus 15: 20-21._

_Daniel 2: 34-35_ - Mary is compared to Daniel's mountain, a "stone" that became a great mountain and filled the whole earth, symbolizing her complete faith which made it possible for the Rock of Ages to be incarnated. The concept of the "stone" corresponds to 1 _Samuel 2:2_, "There is no rock like our God."

_1 Samuel 2: 1-10_ - Hannah's song contains many of the mystical allusions found in the liturgical text of the Dormition: 1) Mary's strength of faith; 2) the rock; 3) champion of the oppressed (those who believed Christ and were persecuted by non-believing Jews); 4) the victory and new life that appears; 5) the power of God to bring new life that never ends; 6) victory over Sheol, place of the dead; and 7) the anointing or final reward due to those of faith.

_Three men in the furnace (Apocrypha inserted between Daniel 3:23 and 3:24)_ - The correspondence here to Mary demonstrates that she is never consumed by natural forces due to her deep and abiding faith. Praise is given to God for granting life and rescuing the faithful from death, _Daniel 3:86._
**Azariah** - As Azariah (whose other name is Abebenego), walks in the midst of flames and heat in the fiery furnace (one of the three young men in the furnace), he places total trust in God's providence and lives.

**Psalms** - The promise of God's gift of life and the praise of God's works which are continually referenced in the psalms correspond directly to the promise of life which Christ brings and the subsequent praise that must be given to God's manifestation of resurrection as demonstrated in the Dormition.

The complete text of the *Morning Hours of Koimesis* appears in **Appendix XIII**, from the contemporary Menaion service book used in all Greek Orthodox churches today.

This text is annotated for easier reference for our commentary. First, in this section we will extract those sections that appear to allude more generally to the biblical sense. They are listed by section number and the allusion with corresponding verses in **Appendix XIV**.

1) **General biblical allusions:**

- #2 Connection to the Nativity, angelic choirs associated with the birth of Christ.
- #3 Again reference to Luke 1:28, the Annunciation, and the Nativity.
- #10 Brings to mind the bride of *Song of Songs* and the Queen who stands at the King's side in *Psalm 44* (LXX).
- #11 Psalmic praise of God, such as *Psalm 11:4*: "God is holy in his Temple."
- #14 The Fountain, referring to the waters in *Genesis*.
- #15 Creation, relationship to Eve in *Genesis*.
- #16 Zion, the city of God and true new temple which is God in the Heavens.
- #18 The prophets and their message of God's new life which is found in Mary's Son.
- #20 The promise of eternal life.
- #23 The resurrection of Christ.
- #25 The incarnation.
- #36 Mary is the spotless Tabernacle.

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99 Some versions of this Menaion when translated into English incorporate a slightly different arrangement of songs and prayers. Therefore, here we establish a standard identification of the sections in the original Greek.


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She holds the "Temple of Life," passes herself to new life. Zion (Sion).

Liturgy builds up to a climax, at its apex implying a procession of joy like that of Miriam at the Exodus.

Returning to the "Praises" due the "Mother of God", Theotokos (Luke 1).

2.) **Specific biblical references:**

1. *Psalm 44* (LXX) - refers to David the psalmist calling her "Daughter, bride of God and virgin."
2. "Spotless tabernacle." Mary on her bed is the tabernacle on its base *Exodus 40:16-19.*
3. Her death becomes the celebration at the Exodus, Mary is like Miriam: *Exodus 15: 20-21; Numbers 12:1-16; Numbers 20:1; Micah 6:4.*
5. Direct reference to how Mary submitted to nature, participated in the divine, used in homilies (theological).
6. *Psalm 44* (LXX) - refers to David the psalmist calling her "Daughter, bride of God and virgin."
7. Her death becomes the celebration at the Exodus, Mary is like Miriam: *Exodus 15: 20-21; Numbers 12:1-16; Numbers 20:1; Micah 6:4.*
8. Touching the ark: what was once prohibited is now the source of life. God has become available, new life is at hand: *2 Samuel* 6:6 ... Uzzah took hold of the ark, God "smote him" 6:16 ... The ark is brought into the city, David dances *1 Chronicles* 13:9 ... Uzzah dies but ark brings life to where it is. This ark is approachable and brings life.

13. Mary is the ark. Unbeliever's hands are struck off = life comes with faith. His hands are restored with faith.

17. Here an obvious reference to "Virgin of Protection" at Blachernae. Theological concept of the iconographic term, "platytera" (Mary's womb is wider than the heavens).

"All generations call you blessed, O Virgin Mother of God: for Christ our God, who cannot be contained (platytera), was pleased to be contained within you. We are blessed in having you as our constant protection. Day and night, you intercede for us all, and by your prayers, the Christian people are strengthened. Therefore, singing your praises, we cry out to you, "Hail, O full of grace, the Lord is with you!" *Luke* 1:28 (Also, there is a connection here to the Akathist hymn attributed to Romanos, whose feast day is
connected to the dedication of the church at Blacernae and yoked in the "Virgin of Protection" icon from Blachernae.

Prophets foreshadow the Virgin ... praised joyfully in the Psalms.  
Psalm 70:20 (LXX):  
You, who have shown me great and severe troubles,  
Shall revive me again,  
And bring me up again from the depths of the earth.  
Psalm 129:1 (LXX):  
Out of the depths I have cried to You, O Lord;  
Lord hear my voice!  
Let my ears be attentive  
To the voice of my supplications.

Mary = a mountain, the dwelling place of God  
Psalm 29:7 (LXX) called "A Hymn of Resurrection"  
LORD, by your favor You have made my mountain stand strong.

Mary = a gate.  
Psalm 99:4 (LXX) "Enter into His gates with thanksgiving ..."  
Psalm 118:20 "This is the gate of the LORD, Through which the righteous shall enter."

Reference to Habbakuk  
Reference to the burial of Jesus, the gospels.  
Vision of angelic creatures ... Ezekiel 1:11  
"And their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies."

Christ = sun  
Psalm 83:11 (LXX)

Cloud = God's presence  
Exodus 13:21  
Exodus 24:18  
Psalm 77:14 (LXX) In the daytime he led them with a cloud.

Trumpets = praise  
Psalm 46:5 (LXX) Song of Ascent  
Psalm 80:3 (LXX) Restoration of Israel repenting  
Revelation 1:10

Mansions = John 14:2  
"Let the sky re-echo, shining with infinite light"  
Transfiguration, Matthew 17:2  
Many languages, Pentecost, Acts 2:4

The rising of Jesus connected to his Mother  
Jonah  
Annunciation, Luke 1  
Exodus symbols  
Fire, manna, censer, rod, Aaron, tablet, the holy ark, bread
#35 Clapping hands ... Song of Miriam, *Exodus*, transferal of ark to the Temple in City of David

#36 Theological question -- how can one who bore life experience death? The "bearing life who is God" may refer again to Blachernae.

#37 Mary = Temple of life (again referring to Blachernae and *Pigi*)

#38 "Virgin of Protection" reference again.

"Neither death nor the tomb could hold the Mother of God, our watchful Protectress and our unfailing hope. Since she is the Mother of Life, Christ who dwelt in her ever-virginal womb lifted her up to the eternal life."

#39 Mary = the fortress, the rampart, the haven of security. *Psalm 47: 12-14* (LXX).

Walk about Zion,
And go all around her.
Count her towers;
Mark well her bulwarks ...

#40 The synaxarion ... discussed later

#41 The harp *Psalm 70:22* (LXX).

#42 Moses shatters the tablets, but God protects Mary, *Exodus*.

#43 Miriam, procession with ark, clapping, instruments.

#44 Translation of Mary to Zion - translation of the ark.

#45 *Three Young Men in the Furnace*, additions to between *Daniel 3:23 and 3:24*.

#46 All gather around Mary to remember *Joel 2:11*.

#47 Mountains ring out for God's glory, *Psalm 46:5* (LXX) *Psalm 97:6* (LXX)

#48 Mary's *Dormition* likened to Christ's *Ascension* *John 1:51*

#49 Three young men in the furnace, Mary = fountain of life

#50 Carrying the ark to Zion, reminiscent of transferal of the ark to City of David.

#51 Virgin lifts up her hands (which held Incarnate God in their embrace) ... again, refers to *Virgin of Protection*.

#52 Three young men in the furnace.

#53 Reference to the angelic world, *Ezekiel*.

#54 Promise of God's eternal life. Mary's soul taken to Heaven. Reference to the Incarnation. God's spirit within her returns to God.

#55 Reference again to Incarnation. Her role as "Theotokos" allows her to make the tomb a place of "paradise."

#56 Reference to Mary's virginity (*Luke*).

#57 Mary = ark on Zion *2 Chronicles 35:3*.

#58 Angels in heaven (*Ezekiel*).

#59 Angels in heaven (*Ezekiel*).
Lights (torches) carried in the funeral procession = people entering new world of light/life.

Zion = divine and fertile mountain, Theotokos.

Touching the bier, embracing it with all of one's life:
"Come, O faithful, let us approach the tomb of the Mother of God, and let us embrace it, touching it sincerely with the lips and eyes and forehead of the heart. Let us draw abundant gifts of healing grace from this ever-flowing font."
Possible connection with Blachernae and Pigi, people coming for healing of mind and body.

As can be seen, almost every section has a firm biblical reference. It is almost overpowering to see take note of this poetic construction. The mystical images roll in and out of one another. We have departed from the realm of sequential historical narrative. The Exodus with Miriam dancing, Moses finding the mystery of God at the top of Mt. Sinai, Mary as the mountain, the cloud indicating the moving presence of God ... all work together to create the mystery of the power of Mary's Dormition and Resurrection. Mary is the ark being transported to Zion. She is seen as the holy and sacred place, like the place where Jacob slept on a rock, where God comes to meet the people. She is "beth-el," the house of God, and the gate of Heaven. She is, also, related as the pillar of sacred stone by the temple.

E. Inter-relationship with iconography

Because the experience of Christ is not limited to a rational understanding, the human being expresses a "knowledge" of God and God's act of complete love in the Incarnation most deeply in a language of poetry and art. And, therefore, we see the language of the Liturgical Hours expressed in mystical poetry full of images. Likewise, the iconographer who "writes" an icon is in essence performing the same task as the...
liturgical authors and evangelists. The language of the icon, as its elements emerged in the beauty of Byzantine aesthetics, carries the language of mystery and the silent embrace of God's revelations.

All art bears an individual message. Obviously, however, this message cannot be understood until one has learnt its own silent language, which, in this case, is composed of different elements, such as lines, colours and volumes. The necessity to learn a spoken language in order to read and understand a given text goes without question. But a similar effort does not seem essential or, frankly speaking, even useful, where the appreciation of a work of art is concerned. On the other hand, the effort does become absolutely essential when connected with an art which expresses the thoughts and feelings of men belonging to a remote past and to a civilization which is no longer our own.

This indeed applies to the Byzantine Empire and to Byzantine art. For beyond the immediate pleasure experienced at the sight of a work of art, lie hidden riches of a spiritual order waiting to be discovered. But these riches only become apparent after we have made a close study of the historical "context" in which these works of art belong. By this means alone can one comprehend the significance of the artistic idiom that one tries to decipher and hopes, thereby, to grasp its true meaning. It is obvious that the historical "context" embraces in particular those human activities which, like art itself, belong to the field of the intellect and of technical achievements.\(^{101}\)

The dates of history which refer to Byzantine art (4\(^{\text{th}}\)-15\(^{\text{th}}\) centuries, or 330-1453)\(^{102}\) correspond to the period when the liturgical text developed. The unique aspect of Byzantine iconography is its perpetuation of a language of antiquity, which has been attributed to various causes by scholars.

But it is Byzantine art alone which embraces, both effectively and uninterruptedly, the entire work of the last centuries of Antiquity and of the whole of the Middle Ages. This therefore presupposes -- and this is what we mean when we refer to the character of the artistic language of the Byzantines -- that, fundamentally, this artistic language was a continuation of that of late Antiquity.\(^{103}\)

\(^{102}\) Ibid., p. 52.
\(^{103}\) Ibid., p. 54.
Those scholars who are aware of the artistic language of Byzantine art easily relate it to the silent mystery found in the mystical language of the liturgical texts of the Hours.

This character of Byzantine iconography is perpetuated. In this manner, we find the same element of *mysterium a silentio* in the sacred art, as we do in the liturgical text of the Hours. The achievement derives from a fact which actually characterizes it: the fact that at no time in its history did Byzantine art deviate sufficiently from the aesthetics and technical systems of the art of late Antiquity to be incapable of reverting easily to the original models. It is, indeed, this language, so solidly anchored in the ancient Greek tradition that helped to formulate the artistic "message" of Byzantium.\(^\text{104}\)

Grabar admits an influence from the eastern provinces of the Empire, which extended, he says, to Mesopotamia, Syria and Egypt. This influence can be seen paralleled to the influence of Syrian poetry on the liturgical text. It was the work of pagan philosophers in late antiquity to suggest the "noumenal" reality that exists in an image -- "the one that really exists (the others appearing to do so): in other words, the neo-Platonist *nous*, that is to say, God and the intelligible world that surrounds him."\(^\text{105}\) This may have been the reason in Byzantine style to resist the "classical antiquities" developing at the end of the period of antiquity. As the iconography developed, certain signs were invented to suggest this vision of God.

Practically speaking, how is one to convey the idea that one image represents the invisible, while another merely presents an evocation of the material world? In order to assist the spectator certain special signs were invented, such as the medallion of light which frames the "theophanic" visions.\(^\text{106}\)

In this "dematerializing" of the traditional image, artists continued to oppose the forms developing in classical art. It was an ongoing desire to "open the spectator's mind's eye

\(^{104}\) Ibid., p. 57.

\(^{105}\) Ibid., pp. 59-60.
and direct him towards the contemplation of the super-sensible, which is alone worthy of being contemplated and admired.\textsuperscript{107}

The context of this medieval Byzantine iconographic tradition appears dedicated to continuing the message of revelation. We see the iconography paralleling the liturgical text, or as Grabar claims, "In general, but more particularly towards the end of the Middle Ages, the liturgy often inspired the iconographers."\textsuperscript{108} Here, then, we find the liturgical text as a canon. It should be noted, however, that the text written, for example, in a mosaic icon on a wall in a church such as Ravenna in Sicily, displays a moment in time in the expression of the mystery, where liturgical text adds accretions and the time value is more complex to distinguish. We then identify the following axiom according to contextual studies:

A. The liturgical text (LIT) supplies a canon for the iconographic tradition (ICON) that follows and flows from it.
B. The iconographic tradition (ICON) is easily identifiable in an historic era.
C. The liturgical text (LIT) is NOT easily identifiable historically.

<table>
<thead>
<tr>
<th>Era #1</th>
<th>Premise:</th>
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<tr>
<td>Source of revealed truths passed orally and ritually</td>
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<tr>
<th>Era #2</th>
<th>LIT formed with continual accretions, i.e. poetic and hymnic additions, usually anonymous</th>
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<tbody>
<tr>
<td>Era #3</td>
<td>ICON made at certain point in time</td>
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</table>

Continuing on in time ........

\textsuperscript{106} Ibid., p. 60.
\textsuperscript{107} Ibid.
Most scholars looking at the iconographic tradition of *Koimesis* acknowledge that the icon itself did not emerge in the early periods of the Roman-medieval tradition in art. Most do feel comfortable in acknowledging that the tradition depicted appears to solely rest in the liturgical tradition.

The Dormition icon is based not on Scriptural accounts, for there are none, but on sacred tradition. It is in accord with the hymnography of the Church, particularly with the *exaposteilarion*\(^{109}\) that is chanted on August 15 and the fourteen days that precede it.\(^{110}\)

Constantine Cavarnos points out that although there is no scriptural account in the New Testament on Virgin Mary's death, the term used in the *Koimesis* icon, and its specific meaning of "falling asleep or resting" in the Lord, is a verb form comfortably found in the scriptural text. It is a verb form used many times, he notes, to refer to the state of death of the righteous.

Images of the *Dormition* that first became evident, according to extant iconography, are found in ivory carvings, on sacrophagi, and on illuminated lectionaries. According to Louis Reau's study of Christian art, early iconography of the Dormition fell into three patterns as it developed through the years: 1) lying on her deathbed; 2) praying on her knees; and 3) seated in death. In the first category, while the Eastern tradition always presented the Virgin as dead with her soul in the arms of her son, the West came to like representing her in a state of dying, with a candle in her hand.

Secondly, up until the 15\(^{th}\) century, the Virgin is almost always depicted dying or already

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\(^{109}\) The *Exapostilaria*, Tone 3, is: ‘Απόστολοι εκ περάτων, συμβολοσθέντες ένθάδε, Γεθιμανή τῷ χωρίῳ, κηδεύσατε μου τὸ Σώμα καὶ σὺ Γιά Καὶ θεό μου, παρέλαβέ μου τὸ Πνεύμα. O faithful Apostles, gathered here from the ends of the earth, I implore you this day: set my body to rest in the garden of Gethsemane. And You, my Son and my God: receive my life and my spirit.

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dead on her bed. About the same time, at the end of the Middle Ages, when Christ was depicted on his knees prior to his death, the image for the Virgin took up the same theme. And thirdly, about 1500, she is seen sitting with a candle in hand, where her soul has apparently been taken into the arms of Christ. This artistic theme occurred about the time that theologians began to seriously consider if Mary had died without suffering. Some claim paved the way for the artistic rendition of her assumption into the clouds of heaven.111

Overall, Reau's scholarly work also concludes that liturgy holds a great influence over art.112 The origins of the Byzantine Dormition icon are attributed to the 9th and 10th century in its appearance all over the Christian world in churches and shrines, illuminated manuscripts and icons. However, there are a few images that are designated before the 10th century. "These are few, but all of them focus on the miraculous character of Mary's death -- on the angelic annunciation, the arrival of the apostles, and the appearance of Christ to his mother."113

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112 Réau, L’Art Chrétien, Tome Premier, 1955, Kraus Reprint, Nendeln/Leichtenstein 1974, "L'influence de la Liturgie sur L'art," p. 245. "On ne peut que souscrire aujourd'hui à l'opinion, devenue banale, exprimée en 1884 par Weber dans son étude sur Le Théâtre religieux et l'art chrétien (1). "Les prières lues et chantées à l'autel, ce qui chaque jour à la messe, principalement à certaines grandes fêtes et chaque fois avec les mêmes paroles, frappe les oreilles des fidèles : tout cela se reflète sur les enluminures des livres liturgiques, sur les vêtements et les broderies d'autel, les peintures des murs et de la voûte, les vitraux et les retables."
113 Annemarie Weyl Carr, "Popular Imagery," The Glory of Byzantium, Art and Culture of the Middle Byzantine Era, A.D. 843-1261, Edited by Helen C. Evans and William D. Wixom, The Metropolitan Museum of Art, New York 1996, p. 115. See n. 22 for this article, p. 512: "Inventoried in Kreidl-Papadopoulos 1966, p. 145, these include Bede's description of the mural at the Virgin's tomb showing the Virgin's mummy and the angel bearing the palm; three scenes of the ninth century at the so-called Temple of Fortuna Virilis in Rome showing Christ announcing Mary's death to her, John greeting the apostles at his house, and the apostles borne on clouds; and two scenes at Agac alti Kilise in Ihlara showing Christ first receiving and then holding Mary's soul." [These would appear to be the earliest evidences of an icon of the Dormition.]
To this day, an icon of the death of the Virgin elicits great passion for those who spend some time in meditation on its components. William Hart McNichols SJ, a modern day iconographer, comments in a 1993 issue of *America* on the icon's elements. The dormition icon is, for him, a meditation on Christian death.

I have felt drawn to icons of the Dormition for a long time, and have placed various portrayals of this icon before me, privately hoping one day to touch this mystery with my own hand. As I began to work on the drawing [his dormition icon is published in this issue], I was gradually aware I wanted to reduce the icon to what I saw were the essentials and hoped to create a sense of the awesome silence surrounding this death, and also the fullness of joy surrounding this birth.\(^\text{114}\)

McNichols ends his meditation with liturgical text from the Vespers on the Feast of the Dormition, from the eastern *Liturgical Hours*.

A history of the earliest icons of the Dormition includes the following, as also chronicled in a review of the image by Joseph Duhr SJ, published in 1950. The earliest icons are identified from the Byzantine period, 4\(^{\text{th}}\) to the 7\(^{\text{th}}\) century.\(^\text{115}\)

**From The Far East:**

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<thead>
<tr>
<th>Century</th>
<th>Location/Artwork</th>
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<tbody>
<tr>
<td>10(^{\text{th}}) c.</td>
<td>Moses of Nisibus (the iconographer). The desert skete.</td>
</tr>
<tr>
<td>11(^{\text{th}}) c.</td>
<td>Daphne near Athens (referenced by Diehl).</td>
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</tbody>
</table>
| 12\(^{\text{th}}\) c. | a) "Most Beautiful" Dormition mosaic of Macedonian period, Mortarana, Sicily.  
   b) Quichlouq de Qeledjar, Cappadocia. |
| 14\(^{\text{th}}\) c. | *Kahrii Djami* (Chora), Chapel of the Archangels, South of Djemil. |
| Later | *Peribleptus*, Verria (*Hagios Christos*). |

**East**

<table>
<thead>
<tr>
<th>Century</th>
<th>Location/Artwork</th>
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<tbody>
<tr>
<td>10(^{\text{th}}) c.</td>
<td>Byzantine ivory miniatures (Germany and France).</td>
</tr>
<tr>
<td>12(^{\text{th}}) c.</td>
<td>Gradual of Osrabrack.</td>
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*These have the same elements as Daphne and Mortarana, only with more movement and passion.

In a contemporary and helpful edition on iconography by Leonid Ouspensky and Vladimir Lossky, we find a succinct synthesis of the history of the Dormition Feast. They place its origin most likely in Jerusalem, at the end of the fourth century. By the sixth century, it was widespread throughout the Christian world. Under Emperor Maurice (582-602 AD), the feast's date was permanently fixed at August 15.

Among the first iconographic monuments of the Assumption must be noticed the sarcophagus of Santa Ingracia at Saragossa (beginning of the IVth century) with a scene which is very probably that of the Assumption, and a relief of the Vth century, in the Basilica of Bolniss-Kapanakei, in Georgia, which represents the Ascension of the Mother of God and is matched by a relief of the Ascension of Christ.116

Traditionally, as has been noted, the eastern tradition depicts the Virgin who has died, lying upon her bed. The apostles, and sometimes many more, are gathered at her side, praying and using incense to give glory to her body. The following description of a 15th century icon describes the major elements:

Our reflection centers on a 15th century icon painted by iconographer Andreas Ritzos and now housed in the Galleria Sabaudo, Turin, but originating in Heraklion, Crete. It portrays not only tradition carried from early times but legendary material which was added through the ages. As a whole, we see Mary lying on her death bed, surrounded by angels and saints, church leaders, bishops, evangelists, dear friends and neighbors, and apostles coming on their way on a cloud. Around the entire icon there is a glow of gold and reds - representing the burst of the new kingdom and the surge of life. It is a scene crowded with both earthly and heavenly members of creation, coming to see the fulfillment of Christ's word.

It is not hard to see a resemblance of this icon to the Nativity icon with mountains in the distance. Here, the structure of the lofty mountains (representing contact between God and humanity) are replaced by a large

mandorla shape - a small one outlining a glow of divinity around Christ connected to the flow of the Spirit indicated by a bright ray and a large mandorla filled with singing angels. From ancient eras, including pre-Christian times, the almond-shaped mandorla has been an artistic symbol used to designate a space surrounding a holy sacred persons. So, here the larger mandorla encompasses the realm of heaven and the small mandorla the aura of Christ. To the left and right in the upper portion of the icon we see the New Zion, decorated with the sprigs of new life remembering the Garden of Life. Floating across these houses, perhaps the rounded Romanesque arch on the left representing the ancient Temple which has now become the House of the Living Christ in the World, we see two clouds carrying the apostles. At the peak of the larger mandorla we see six wings around an angel face. At the very center of the top of the icon, we find a time lapse glimpse at the Virgin Mary being carried into the open gates of Heaven itself.

We see the beloved disciple, understood to be John the Evangelist, who bends his head near to the virgin - calling to mind the parallel biblical passage (John 13: 23-25) where the beloved disciple places his head on the breast of Jesus at the Last Supper table. It should be noted that many of the details in legendary and apocryphal Christian writings parallel the biblical events. As Christ prepared for his death with the nearness of his beloved friend John, the same friend attends to the body of Christ's mother. It is hard to tell whether this detail is historically accurate according to tradition, or a legendary idea that spiritually connects the death of Christ to the death of His Mother. It should be noted that the bed lined with a brilliant red mat which Virgin Mary lies upon reminds us of the Nativity icon. There and here we see a parallel motif of life coming into a world of death. Candles burning brightly in front of the bier represent light in a world of darkness, proclaiming the theme of "life" and "light". Christ will give Virgin Mary who sleeps in death new life, which is metaphorically described as "light". "In Him was life, and the life was the light of men (John 1:4)."

What is it that Christ holds in his hands in a lifting motion? In many ways it reminds us of the baby wrapped in swaddling clothes in the Nativity icon. But from the symbolism of Byzantine iconography, we know it is the soul of Virgin Mary that Christ takes unto Himself. The baby is noticeably white which symbolizes a presence in Heaven, with God. This Christian symbolism was borrowed from the ancient pagan world where white was used as a color consecrated to the gods. Pythagorus writes that white should be used in burial as a sacred sign of immortality (Sendler, p. 153*). It is also tied to the idea of light, which stands for life, light in a world of darkness and sin (separation from God), life in a world of death (separated from Life Itself). We also see that Christ Himself is robed in white.

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In this small picture we clearly see two women at the windows of the house who observe the scene with obvious sorrow. The ancient tellings of the dormition tell us that Virgin Mary's close friends and relatives wailed and wept at the event of her death. She calmed them in their fears and told them she would always care for them even though she was departing to be again with her Son in heaven. In some accounts, she tells them she will ask permission from her Son to return to earth when they are in need, particularly in need of knowing her Son.

In the plan of God, it was important to keep alive the fervor and closeness of those who believed in Christ. Looking with mindfulness at this tiny illustration, we see the apostles reaching toward Mary and yet turning to one another for mutual support in their grief. The prayers of Vespers tell us why the tradition speaks of a mysterious miracle, the arrival of the apostles from far-flung lands - carried in a cloud. Perhaps we can reflect on the pillar of fire and cloud that preceded the Holy of Holies in the desert. Now the Holy of Holies is Jesus, and it is the preaching and teaching of the apostles that escorts Him into the future and the growing kingdom of the eschaton and the ever flowing fountain of God's Life.

An unusual thing about Byzantine icons is the way in which the phenomenon of time is portrayed. Sequenced events occur all in the same plane as the eye moves around the icon - images which are actually meant to be a window to the unseen reality of life. We have seen the soul of Virgin Mary taken into her Son's hands. Here, we find her physical body being lifted by the angels into open doors of the Realm of God beyond.

Notice her arms are wide and she is bending toward the earth still caring for all those who are now the Mystical Body of Christ - her Son in the world. We may understand her as the Platytera, one whose body held the God of the universe - wider than the heavens. She prays in early Christian style in the orans position (arms extended out). She is the woman who will constantly draw all to her Son and eventually to the realm she now enters.

Who might the man be incensing the bier and leading the prayer? It is Peter. The apostles asked who should lead them in prayer during the funeral and Peter was chosen. We see Peter as the father of the fledgling church, the one who represents all those gathered, the one who offers a sanctification of the holy bed. Behind the head of the bier, we find Paul, Dionysius, Timothy, Hierotheus and others mentioned in the tradition.

Alongside the dedicated women who followed Jesus, we discover a band of angels bearing torches of light. The icon shows us that there is no end to the light that comes into the world with the promise of Christianity. The halos abound in gold radiance and the torches light the way of life for
all creation, signaled in this marvelous event of the falling asleep of Virgin Mary. We learn - also in the liturgy of the Hours - that there was a magnificent sound of heavenly voices accompanying the funeral and transportation of Mary to Heaven.

Traditionally, in ancient iconography, angels are predominantly portrayed through the significant profusion of wings. These creatures represent the guardians of the Holy of Holies, God's effort to keep the Tree of Life protected until the end of time. Remember, of the trees in the Garden on Eden, Adam and Eve ate only of the Tree of the Knowledge of Good and Evil. The gift of true and everlasting life was kept by God, in God's eternal plan, to be fully received only in the end of time. This gift of life is described in the final book of the New Testament, the Book of Revelation. Here, in the icon, the six-winged creature flutters at the top of the larger mandorla - symbolizing that Christ has brought new life and His mother is the first to realize the new eschaton, the beginning of humanity's journey in the final days of the Kingdom to the Tree of Life.

Sources:


To all this, we might add some symbolism that comes from several other elements in the tradition, concerning Mary's death. From the text of the Morning Hours, it becomes obvious that there is an imagery of Mary as the ark. And her transportation to Upper Zion is portrayed as the entry of the ark into Jerusalem, to the City of David. The elements of incensing are then reverence given the ark. And the lighting of candles is symbolic of the new light, the new life that is in the world. Strangely, the notable element of the palm, found in the tradition from Melitus, is often absent from the iconography. Sometimes the bier is decorated with a palm, or the members of the funeral procession are carrying a palm. In the synaxarion of the Morning Hours we find a curious
reference to the trees bending down. If these are considered to be palm trees, then the traditions converge. Without reference to exact details, the palm connects to the death of Jesus. More broadly, the palm is the symbol for the righteous person and the sign of life.

The awe and reverence in which ancient peoples held this tree can be appreciated from the scriptures: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" Psalm 1:3. In Psalm 92:12-14, you can read: "The righteous shall flourish like a palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

The stately palms, towering over the desert, signaling to the tired traveler the presence of water at the oasis from which they obtained their moisture, evoke vivid images even today. In the Song of Solomon 7:7-8 you can read this imagery: "This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof ...".

... In Revelation 7:9, again the symbolism of palm leaves is apparent: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."118

As noted, the symbolism of Virgin Mary in her righteousness, consistently through the Morning Hours, are elements of water and light. The palm tree, which harbors water in its roots, provides shade, provides fruits in its dates, offers milk in its fluids, provides wood for homes and shelter ... is the obvious symbol of life in the land of Judah. In a magnificent Renaissance painting of the Dormition housed at the Philadelphia Museum, there is an altarpiece by Gherardo Starnina, created for a church in Lucca, Italy, in the early 15th century, that places a large, vibrant palm tree at the peak of the piece.


Lastly, it should be noted that in most Byzantine-style churches, the Dormition icon is located over the west door, to be seen by the faithful when exiting the church. In the ancient church, funerals were begun and mostly conducted in the narthex. The west portal of the nave (the church faces East) was the view into the death of all and the future glory that would be found in resurrection – the eschatological promise. Now, the icon of the Dormition is usually placed in that location, over the door exiting the nave, as a reminder of hope to all Christians of the resurrected life that is to come in Christ's glory. Again, a theological truth is demonstrated in terms of the context of space and time, providing a way to contemplate the mystery of Heaven and eternity.

4. **Context and Social Location**

A. **Ancient social situation - the possibility of anti-Jew sentiment in the Dormition tradition.**

As discussed above, many scholars view the dogma of the Assumption of the Virgin Mary as a product of the 5th-6th century debates over christology – directed to the business of the Council of Chalcedon, and/or as a result of Marian cult surrounding the popular regard for relics and devotional shrines that emerged in early medieval times. Recently, Stephen J. Shoemaker has put forth yet another thesis that the “Assumption tradition” represents a Christian anti-Jew movement apparent in 5th-6th century ages and onward. He titles his recent paper: “Let Us Go and Burn Her Body: The Image of the Jews in the Early Dormition Traditions.”

His paper proposes:

> An overview of the Virgin Mary’s role as a focus of Jewish/Christian conflict in late antiquity and the Middle Ages. Earliest accounts of the end of the Virgin Mary’s life; Traditions that laid foundations for the Virgin’s

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anti-Jewish status in medieval Christendom; Jewish accusations against this Virgin’s purity that appear in the early Dormition traditions.\textsuperscript{120}

The observations and conclusion of this paper stand as an absolute contradiction to the mystery and conclusions of the mystery of faith found in the fullest sense of “tradition,” particularly as expressed in the \textit{Morning Hours} of the ancient church. The fact that the belief in Mary’s Assumption arose in the context of a society of Christians who harbored a violent anti-Jew polemic is – according to the embrace of the principle, \textit{lex orandi, lex credendi} – preposterous and impossible. He claims:

The image of the Jews in the ancient Dormition traditions developed against a background of intense Jewish and Christian conflict in late antiquity, in both political and religious spheres.\textsuperscript{121}

Indeed, in this paper, Shoemaker makes a claim for the “intense” anti-Jew environment of the Christian society in which the expression of the \textit{Dormition} developed, in the 5\textsuperscript{th} and 6\textsuperscript{th} centuries. He cites numerous historians to document his thesis of the “intense” conflict, but admittedly confesses that his interpretation of the reality of an anti-Jew sentiment in the 5\textsuperscript{th} and 6\textsuperscript{th} century religious context is contrary to the well-known scholarship of Adolf von Harnack and David Olster. Although apparently following the approach of David Berger, he also admits difficulty with his argument in quoting Berger who says there should be a critical assessment of Christian texts in reference to “polemics” found in Jewish sources, “scant though these may be.”\textsuperscript{122} Shoemaker’s thesis appears to be more an hypothesis than a solid observation:

In those instances where a correlation is found, we have a high probability that the given issue was one that generated at least some real conflict

\textsuperscript{120} Ibid.
\textsuperscript{121} Ibid.
\textsuperscript{122} Ibid.
between ancient Jews and Christians, even though there may be misrepresentations on both sides.\textsuperscript{123}

Is this, then, a demonstration of "intense conflict"? Shoemaker builds his paper around three tenets, which it should be pointed out, do not appear significantly in this context in any of the liturgical texts of the Morning Hours of \textit{Koimesis}. The three aspects of the Jewish portrayal in the early \textit{Dormition} traditions he extracts are:

\begin{enumerate}
  \item Jews as the enemies of the Virgin ["enemies" being a stronger word than those who did not accept her or feared her];
  \item Opposition of the Jews to certain practices of late Christian devotion [i.e. veneration of relics and icons]; and
  \item The imagined relationship, which Christians made between Jews and the Roman state [more political than religious].
\end{enumerate}

Shoemaker appears to rely mainly on apocryphal writings. In these, he highlights the Christian "hatred" of the Jews and relates the story of Jephonias and the incident involving how the specifically named Jew's hands are struck off. He points out how all of the 60 early Assumption texts that he identifies include an episode of the attack of a Jew on Mary's funeral, except for one.\textsuperscript{124} It is apparent that he does not understand the symbolic language in the wording of these sources of "tradition," as he calls it. The fact that the Jews in the account were struck with blindness at their misunderstanding or rejection of the sacredness of Mary's funeral is interpreted by Shoemaker to be evidence of "violent conflict" rather than yet another example of those who do not "see" the revelation of God. It is viewed in terms of political conflict, instead of spiritual conflict as pictured also in the gospels. The "Jews" identified as trying to stop the procession and attack the Virgin's procession are indeed those who were evidently considered opponents of the Christian Way. Shoemaker never mentions the balancing detail of the healing

\textsuperscript{123} \textit{Ibid.}
power of faith in Jesus, of touching the Virgin’s bier – contact with the life-giving fountain, of the light coming to those who were blind. The Jew who “saw the light” experienced a healing of his withered hands. This detail of touching her bier is found both in the apocryphal writings, the homilies and – in particular – in the liturgy, especially the synaxarion. The message stressed in the liturgical accounts is one of the health and welfare dispensed by Christ through the mediation of his mother. The term “Jews” distinguishes those who are not already believers, the “Christians.” These “Jews,” recalled in the tradition – homilies, apocryphal writings and liturgical texts – receive the gift of healing and faith from God when they come to faith. If there were an “intense” hatred of the Jews, understood as the opponents of the disciples of Christ’s Way, would they or had they never have been invited to encounter the Christian experience? Also, didn't the disciples of Christ at the time of the Virgin's funeral all consider themselves "Jews"? In many accounts of the 5th and 6th centuries onward throughout the Middle Ages and the history of Byzantium, “touching” the tomb of Mary and the relics brought new life and faith – healing and happiness. These details are not considered in Shoemaker’s argument, making it hard to see his thesis: Mary as a “focus” of Jewish-Christian conflict. Instead, in the reality of Christian tradition – meaning the received truths -- she is the “focus” of the love of God, the healing and light-giving gift of Christian faith. Defense of this perceived "received tradition" hardly seems violent.

Perhaps Shoemaker makes a good point that there are some strong sentiments against the “Jews” in many of the early writings, including Chrysostom’s homily. The difficulty is that Shoemaker’s thesis proposes to interpret these addresses to “the Jews”

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Footnote:

124 Ibid.
solely in a social and political perspective that, in turn as he described it, determines the religious context. It denies the possibility of the claim of Christian tradition – that an event actually happened – i.e. the falling asleep in death and resurrection of the Mother of God. Shoemaker does not attempt to discuss why the Jews in this account wanted to “burn” the Virgin’s body. It is not so much that she is the “focus” of anti-Jew hatred by Christians but a fear on the part of the Jewish authorities that something might “happen” to her body like that of her Son. They feared another miracle that would persuade belief in Christ. Burning the body would be prevention in the sphere of religious faith rather than a violent attack on her person. In this manner, the attack on the Virgin's funeral by Jews in opposition to Christ's Way appears more "violent." The implication in the thesis proposed by Shoemaker, is that the doctrine of the death and resurrection of Mary was merely fabricated as a “focus” of anti-Jew sentiment and even ... “intense conflict.” As those Jews who believed in Christianity gradually separated sociologically from those who did not embrace Christianity, it is natural there was tension. The fears, as Shoemaker describes, that Christian Judaizers threatened an identity of the true Christian is legitimate. Yet, the evidence of peaceful co-existence as seen archaeologically at Dura Europos brings forth evidence that opposes the over-arching “intense conflict” and hatred of the Jews as Jews that Shoemaker proposes. He extensively cites Sefer Zerubbabel as “an important Jewish text”\(^{125}\) of the 7th century. Yet introducing the text earlier, he groups this “apocalypse” of the early 7th century period of Persian occupation as part of a corpus that he describes honestly as “limited.” One wonders if Shoemaker is artificially constructing an argument of Mary as the focus of anti-Jew sentiment. In addition, he

\(^{125}\) Ibid.
cites numerous incidences of attacks on the dogma of Mary’s virginity that occurred during the Middles Ages. It is revealing that he links his observation of medieval attacks on Mary’s virginity to similar modern day attack, such as that concluded in the research of Jane Schaberg.\(^{126}\) Certainly, it is probable that those people who do not accept the "received tradition" on Mary’s virginity, both in the Incarnation event and the claim of her being "ever virgin (aeir parthenos)," because that faith in primarily placed in tradition, would be opposed also and for the same reason to the details of her death and resurrection. Equally troubling for many is the unusual placement of the event in terms of time (i.e. at the end of her life on earth, rather than at the end of time) and only understood in terms of Christian mystery.

Shoemaker grounds his paper with a plethora of references that are strong in patristic literature and commentary from Byzantine sources. His review of the source material on early texts is comprehensive. Yet, his basic argument appears weak and the development of his claim – Mary as the “focus” of anti-Jew sentiment in the 5\(^{th}\) and 6\(^{th}\) century as evidenced in the “tradition” – seems a shallow argument that completely ignores the mystical tradition of daily prayer over the span of Christian ages. He opens with a reference to Mary as “bridge” in the good research of Jaroslav Pelikan.\(^{127}\) This seems odd because his thesis runs counter to the theme of Pelikan’s book explaining Mary’s “place in the history of culture” – where Pelikan develops the opinion that (according to the summary on the book’s jacket) Mary “remains a symbol of hope and solace … a woman for all seasons and all reasons.” Shoemaker claims that it is “equally

\(^{126}\) Ibid.

true” to see Mary as “bridge builder to other traditions, other cultures, and other religions” and yet he insists that “Mary defined boundaries between traditions, cultures, and religions.”¹²⁸ In other words, he opens his paper with a contradiction. Both cannot be “equally true.” Pelikan tells us:

The process of appropriating this material [ancient scriptures of Israel] for the purposes of Marian devotion and doctrine, which may be described as a methodology of amplification, was, on one hand, part of the much larger process of allegorical and figurative interpretation of the Bible, to which we owe some of the most imaginative and beautiful commentaries, in words and in pictures, in all of Medieval and Byzantine culture. It was, on the other hand, and almost against the intention of those who practiced it, a powerful affirmation that because Mary was, according to the reasoning summarized earlier, “of the house and lineage of David,” she represented the unbreakable link between Jewish and Christian history, between the First Covenant within which she was born and the Second Covenant to which she gave birth, so that even the most virulent of Christian anti-Semites could not deny that she, the most blessed among women, was a Jew. Without explicit connection to the Virgin Mary, Marc Chagall’s portrait of a pregnant woman exalted to heaven cannot help but convey this reminder.¹²⁹

From this, we cannot accept the theory that intense anti-Jew sentiment prompted the formation of Assumption tradition. There were no doubt, Christians who held feelings against Jews, those who continued not to embrace the story of Christ. There is a sense in the synaxarion that the Jewish community feared the local regard for the Virgin, and that there was, indeed, a somewhat frightening attack on her funeral procession. But this is balanced by the overwhelming conversion that may have occurred with phenomena of healing or graced conversion. Seen through eyes of faith and regard for the mystical silentio, the accounts take on the vantage of continuing Christian grace.

¹²⁸ Ibid.

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B. Time of year

It is not by coincidence that the Feast of the Dormition falls on August 15. Like the position of the icon on the west wall over the door for exiting the nave (in many churches of Byzantine architecture and tradition,) representing the end time of life, the date set for the Feast parallels the Jewish lectionary cycle. September 1 is the New Year, and is celebrated likewise in the ancient eastern liturgical year. The Feast then is placed at the end of the year to represent the end of mortal time on earth and the entrance (gate) to eternal life. In addition, the Feast of Tabernacles, the Feast of Water and Light, is placed in the Jewish lectionary at the end of the year. It is a celebration of the "first fruits." Truly, in Jewish cultural context of Mary's own lifetime, the celebration of this feast would give meaning to a celebration of the death of the Mother of God and her resurrection as truly a "first fruit."

The key-notes of the festival, then, are the water-pouring, the illumination, the dwelling in a booth and the harvesting of the vine. All these themes appear in the Tabernacles sections of the Fourth Gospel, chapters 7-9 and 15:1 - 16:24. The themes of the water-pouring and the illumination are taken up in Jesus' discourses 'If any man thirst, let him come to me ... I am the light of the world,' and in the account of the healing of the blind man, who, significantly enough is sent to wash in the pool of Siloam, the place whence the waters for the libation poured out at the feast were drawn.\(^{130}\)

In constructing the ancient Christian lexicon, no doubt there was a connection to these Jewish cycles that portrayed the deep mystical meaning the liturgical year. Because of liturgical reform and modern use of the Gregorian calendar, this connection is harder to perceive.


C. The Liturgical Book

The text for Morning Hours is contained in the monthly service book, called the Menaion, as mentioned earlier. In the Orthodox service books, it is "simply designated 'Falling Asleep' or 'dormition' (Gk. Κοίμησις; Slavonic, Ouspenie)."  

D. Shrines

As mentioned, there are early monastic communities and churches that adopted the Dormition name, ranging from the 4th to the 12th century. As noted, scholars believe that the first ritual observance of Mary's death was actually celebrated on her birthday at her burial site in Jerusalem. There is much discussion surrounding the possibilities of where Mary lived at the time her death approached: 1) possibly she was living at Ephesus at the home of John's parents (tradition asserts that Mary lived at the home of the Beloved Disciple after the death of her Son, understanding that this was the possible author of the Fourth Gospel), or 2) at the time of her death she lived in Jerusalem. The liturgical tradition, especially the synaxarion, indicates that she was living in the environs of Jerusalem because it notes that she went daily to the Garden of Gethsemane to pray. This may be only a parallel to the passion account of her Son, or it may be derived from a true tradition. There are archaeological evidences that point to the possibility of cave tombs that match much of the apocryphal material. Mimouni dedicates a great deal of study to this question. It may be also possible that Mary did live in Ephesus and then traveled to Jerusalem late in her life and lived with the women mentioned in the synaxarion.

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E. History of the feast

It has been noted above the various theories of the generation of the feast. Again, it is evident that the liturgical tradition plays a large role in the recognition of the doctrine of Mary's death and resurrection, and in its perpetuity.

St. Epiphanius who, first among the Fathers, raised the question of Mary's passing from this world, leaves us with an enigma. Epiphanius was dealing with heretics and may have felt inhibited. He speaks of the silence of the Scriptures, "because of the exceeding great marvel, so that the minds of men should not be perplexed," and he keeps silence. Elsewhere he puts forward three possibilities: death and burial, death by martyrdom, "or she remained alive, since nothing is impossible with God"; and he concludes, "for her end no one knows." Was he aware of the stories already current?

The Liturgy was to play a part in the development of doctrine. The origins of the feast are far from clear. The starting-point was Jerusalem. There was hesitancy and variation even in the name used for the feast as time passed: Dormition, Passing, Assumption. Certain facts are fixed, but evidence from the lectionaries and from homiletics has still be to be sifted. The feast of the Dormition was decreed for Constantinople on 15 August by the emperor Maurice in 600; about fifty years later it was introduced in Rome and is mentioned in a papal decree of Sergius (687-701) who fixed a procession for the feast modeled on that already existing for the feast of 2 February.132

Daley gives us a few more details:

In Jerusalem, a basilica in honor of the Theotokos was apparently built in the Jewish necropolis at the foot of the Mount of Olives, near Gethsemane, as early as the 440s, under the patronage of Bishop Juvenal and the exiled Princess Eudokia. [See Mimouni] When that building apparently became the theatre for rabid opposition to the Council of Chalcedon's two-nature Christology and its supporters, including Juvenal, shortly after 451, the embattled bishop and a wealthy patron, Hikelia, restored a Church and monastery halfway between Jerusalem and Bethlehem, at the site associated with the ancient story in the Protoevangelium of James of Mary's "sitting down to rest" (kathisma) on the way to give birth to the Savior. This basilica may well have become the center of the cult of the Virgin for sympathizers with Chalcedon in Jerusalem in the decades after the Council. And while the rest of the Empire, east and west, probably since the late fourth century, celebrated the memory of Mary, Mother of

132 O'Carroll, pp. 56-57.
God, in the liturgy on a day just before or after Christmas, the ancient Armenian lectionary from Jerusalem -- a translation of a Greek service book compiled between 412 and 439 -- lists the commemoration of the Theotokos as taking place at the Church of the Kathisma on August 15. By the end of the sixth century, this Jerusalem feast, in late summer, was to become focused on the climax of Mary's life on earth and celebrated throughout the eastern Empire.133

As explained previously, one can take issue with the concept of developing the doctrine of Mary's Dormition merely as a political backlash to the Council of Chalcedon. But, these are the best that can be said for the origins of the Feast.

F. Synaxarion, an anamnesis of Mary's death

The general sentiment today in translating the Morning Hours is to discard the tradition of the ancient synaxarion, as it appears in the Greek Menaion service book. Priests say they use it on the altar for background on the saint of the day. Translators say they discard it because it has neither certain authorship nor stable form. Many 19th century monastic communities composed their own series of Menaia for the liturgical season. The only mysterious question, which could be studied in more detail later, is why the synaxarion found in the collection at the Patristic Institute, attributed to the name of Andrew of Crete, is so different from his homily. At the same time, the confluence of the exact wording found is significant when comparing the contemporary Greek Service Book's synaxarion and that of Andrew's synaxarion as it is found in ancient Menaion at the Patristic library.

Since the contemporary monastic communities do not attempt to translate this ancient Greek synaxarion into English, it is presented here by way of the author's

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133 Daley, p. 4.
Following this ancient textual version of the anonymous synaxarion tradition for the *Morning Hours of Koimesis*, a list of the key elements with which to compare the homilies and apocryphal writings will follow. Theologically, this *synaxarion* focuses on the preparation for death undertaken by the Theotokos, and the eventual discovery of her empty tomb. Also included is the account of the disruptive Jews who attacked the funeral procession of the Virgin. It should be noted that the actual rising of her body into Heaven, as witnessed by the Apostles and friends; the dropping of her belt to Thomas; and the astounding chorus of angels surrounding her ascension toward Heaven -- as represented in later Renaissance and Baroque art of Europe are totally missing.

**The Synaxarion of the Dormition**

When Christ our God wanted to take to Himself his own Mother (to be) with him, then three days before (this event), through an angel, He informed (her) of her departure from earth. "(It is) time," he said, "to bring my Mother to me. So, do not be disturbed about this but accept the word with joy for you will receive eternal life." And through (her) desire about departing to Sion, she went up to the Mountain of Olives to pray with sincerity in (her) usual way because (she) always went up on this mountain to pray. [On the condition that ...] Tentatively speaking, what happened? At this particular time, the unexpected happened. Trees around the mountain bowed down by themselves, and like lively servants, it being fitting, were paying complete respect to the Queen. After prayer, she returned to the house, and straightaway everything came together. She lit many lights and gave thanks to God. She called her relatives and neighbors to come together, swept the whole house, prepared the bed and all the things needed for burial. Obviously, she acted according to what the angel had told her about her departure to heaven. And, as the saying goes, he gave her proof. He granted her a sign, giving her a palm branch. O, that all could hear, the women who had been called to come in, lamenting together (οὐ) soaked with tears and drenched with weeping. Equally, calming down (their) grief, (they were pleading) not to be

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134 I wish to sincerely thank the patient help of Father Philip Gialopsos who assisted me greatly in this translation. The task was made ever more difficult since the original from Andrew of Crete's *Menaion* is written in medieval liturgical Greek. A copy of the medieval text and the Greek rendition from the Service Book are found in the Appendix.
separated from her [not to be orphaned]. In order to stop suffering, they were pleading to her not to leave them orphans. But she assured them that even though departed, she would continue to protect them and all the cosmos, and she verified she would care for them. And much of the sorrow was taken away by her compassionate words, which she was saying to those present. After this, she requested her two garments (to be given) to the two poor widows who were saying: "When you, Lady, were staying in this world we were seeing you as our mother and teacher, and we were comforted. Now, how will we take the suffering? And because your son, and God, will transfer you to the upper world, we are happy that this plan of God will happen to you. When saying this, they drenched themselves with tears. She not only told them but all the cosmos, that when she departed, she would stand firm to continue to protect and care (for them) and much sorrow was taken away, which those compassionate words represented. Thereupon, concerning her two garments, she requested the garments be given (away) so two poor widows who constantly were with her and who were known to her, (would be) provided for by her support.

(As she was) explaining to them and arranging for them, at once a resounding sound of thunder took place and many clouds appeared above, bringing disciples of Christ from the corners of the world to be assembled at the house of the Mother of God. With the disciples were the hierarchs of wisdom, [theosophi heirarchi], Dionysius the Aeropagite, Ierotheos, and Timothy with them. When they learned the reason of their gathering and presence, they were saying these things to her: "You, Lady, (while) staying in the world, we were seeing (you) as our master and teacher, we were comforted. Now, how will we take this suffering? Because your Son and God will transfer your soul (will) to the upper world, we rejoice for you over his plan." Saying this, they were soaked with tears. She said to them: "My friends, disciples of my Son and God, do not make my happiness (into) sorrow. But (for my body), I will make the bed, bury me."

So when all this was completed, Paul the divine instrument, who was chosen, fell down at the feet of the Mother of God, venerated her opening with his mouth with many words praising her: "Hail, Mother Life, you are the subject of my teaching. Even though I didn't see Christ, seeing you I believe I am seeing Him. After she collected all the things, the Virgin lay down upon the bed. She placed her all-pure self as she willed. And then (she offered) a petition for peaceful wholeness in the world. She finished by blessing them. In this manner, she herself gave up her spirit into the hands of her Son and God. After this, Peter began farewell hymns. The other apostles lifted up the bed, and some proceeded with candles and singing and others were following, proceeding with the God-giver's body to the grave. Then, also, choirs of voices of angels from the upper worlds were heard filling the air. Some of the leaders of the
Jews, some in the crowd, were committed to toppling over the bed, the bed upon which the life-giving body was placed, ripping it down to the earth. But those who dared to do such a thing were punished and they became blind. For one -- the one who had rushed with maniacal fury and pushed [down] her palette. Both hands of the one whose insolent hands had touched the bed were cut, cut with the sword of justice, and left suspended. This terrible vision was not removed until he (the insolent one) believed with all his soul and received healing, restored as before in health. The same happened for those who had been blinded and then believed. Touching part of the pallet of the bed, healing was given to them. When the apostles reached the place of Gethsemane, they buried her in a grave, the life-giving body, and three days they waited. Something happened in there, for they were constantly hearing the sound of angels.

During all this, by divine plan, one of the apostles missed the funeral of the life-giving body and appeared the third day. He desired greatly (to see her body) but held back, for he had not had the opportunity along with the others. But, all the fellow apostles, voted in common vote to open the grave, for the glory of all, so that he could venerate the all-holy and divine corpse. And when they saw it, they were astonished. For they found the grave empty of the holy body. Only the linen shroud remained. So that people in the future may be comforted that she was resurrected, the true evidence in the stone grave is up to now seen and venerated. The rock carved for her venerated bed remains empty in honor of the most holy lady, Our Theotokos and ever-virgin Mary.

If there is a silent tradition in that synaxarion, the elements are as follows (See the Greek and English translation in the Appendix):

1) Mary prayed to her Son for a safe death.
2) She held a mystical connection with nature, which recognized her righteousness (bowing of the trees).
3) She was concerned deeply about the friends and relatives she would be leaving.
4) Her humanity is displayed by her need to clean house and prepare her things.
5) The arrival of the apostles is miraculous.
6) Mary is deeply aware of the psychological, spiritual, and physical needs of those who have surrounded her in her day to day life. She promises to care for people even after she has departed.
7) There are the elements of wind, thunder, clouds, and light in this account, which relate directly to the mystical elements of the liturgy, the apocrypha, and the homilies.
8) Her empty tomb is left as evidence of her resurrection.
G. The Fast

In the eastern liturgical tradition, there is a small Lent that precedes the Feast of Koimesis. This provides an importance to the Feast and points directly to its meaning. Just as Mary prepared for her death, in fact anticipated it, we who are also part of the kingdom of God must prepare for our coming Glory. The fast mirrors the Lenten fast, just as the death and resurrection of Jesus is meant for all.

There are, in the eastern tradition, three fasting periods a year -- preceding Christmas, Easter and the Dormition. Other solemn days of strict fasting are associated with such feasts as the New Year and the observance of the Cross, the death of John the Baptist, and other days. The liturgical text is directly related to such actual lived experiences of the liturgical cycle.

5. Lex Credendi ... Tradition. Received truths

The Morning Hours for Dormition appears to be a well-written drama in poetic form. It crescendos in the Ninth Ode with a deep and moving call to join the procession of Mary's funeral. It is not a macabre dirge, nor a wailing loss of a dearly departed. It is, indeed, the carrying of the ark into the City of David, in its mystical meaning. It is an exodus from death to life. And it is a call for all believers to see they, too, carry "the torch." It is a celebration of the kingdom of God, all around us and yet unseen. We are invited to see the mystical meaning of Christian life.

We see Mary, as her dead body is carried to new life. This particular Morning Hours is the law of believing what Christian life is all about. In death, there is life with Christ. In the new life there is abundance. There is salvation from our sins -- our separation from the Living One. There is salvation of our souls.
We see new life that will come in the life of Mary:

Mary's soul is embraced by God's arms
*We anticipate our own soul joining with God at our death.*
The soul \[\rightarrow\] \[\ldots\ldots\text{to God.}\]

Mary's body rises, going directly to the Son because she is His mother.
*We anticipate our own body rising to new physical life in an existence of glory.*
The body \[\rightarrow\] \[\ldots\ldots\text{with God.}\]

**The two aspects of salvation, as demonstrated by Mary**

Pope Pius XII seemed concerned to connect a dogma of Mary's actual physical death to the dogma of the Assumption. From the contextual study of the liturgical text of ancient Christianity it is clear that Mary did die.

6. *Mysterium a silentio*

A. **"Honor the silence" – a Cappadocian concept**

As we have discussed, it was the tradition of the Cappadocian theologians to "honor the silence." We can debate and debate what really is concretely true about Mary's falling asleep. But, then again, we should respect the faith of the early Christian homilist Andrew:

This was the hymn, these were the themes sung and heard by those singers, limitlessly soaring above our lowly human harmony and concord. It lacked little or nothing by comparison to the song of the angels feasting in heaven, whose height and depth, whose limitless beauty is not for us rashly to describe; we have, after all, never tasted such sweetness ourselves, and should rather honor it by silence as something incomprehensible, unutterable.\(^{135}\)

\(^{135}\) Daley, pp. 138-139.
This may be the very reason the liturgical text turns to the mystical expression found in biblical parallelism.

B. **Ecclesiological meaning**

The implications of the Church’s lessons through the liturgical text of the Morning Hours of *Koimesis* are mystical. Joining in the celebration of her death and resurrection is participating in something that is unseen and yet unknown. It is the moment of most need for ritual. We have faith that we will see our souls go to Christ in Heaven at our death; and we hope in the final resurrection of the body. But we tangibly see nothing. Only in the comfort of the assembly of the church, participating in lived prayer and liturgical act can we “sense” the truth of this Christian teaching. How can one explain that Mary is the mother of the Church, because the Church is the body of Christ in the world and she is his mother? It is believed but unseen. On the other hand, it is experienced. The assembly, the body of Christ in the world, lives in Christ and yet will physically die. And yet, as indicated in the doctrine of the final judgment, all will rise together as a body. It will be the final transferal of the ark of God to Zion, something which is mystically embraced in mystery in the Feast of the Dormition on many levels … Moses on Mt. Sinai, the cloud over the Tent of Meeting, the dance of Miriam at the Exodus, the transferal of the ark to the City of David, the transferal of Mary’s body to Gethsemane, the translation of her soul and body to Christ in Heaven, our own translation of soul and body eventually.
Mary's soul + body ———> with Christ, God - the author of Life
Our soul + body ———> with Christ, God - the author of Life
The church triumphant ———> with Christ eschatologically,
                      with God, the author of Life,
                      soul + body

A Marian-ecclesiological principle:
The transferal of Mary’s body and soul to Heaven is not exclusive to her.
It is she who continually bears Christ, bringing the Faithful to Christ;
they, too, will experience the transferal of body and soul to Heaven.

C. Mariological meaning

It seems rather obvious that this feast is related in some way, either historically or
in lived spirituality, to the phenomena that occurred at Pigi and Blachernae. It is made
clear that Mary is the one who bore Christ, and yet continues her motherhood in the care
and love for all God's people still living on earth. This is the spiritual meaning of the
touching of her bier and its resultant healings, paralleled to the healing that comes from
the fountain and the motherly nurturing that comes beneath the cloak of "The Virgin of
Protection," Blachernae. These feasts are not isolated. They are interlocked and
intermeshed. Mary is the mother, mother of God's son and mother of His body in the
world. The believers are inextricably linked to her death and resurrection. It is the
mother of the believers who dies, and it is their mother who rises. Resurrection of body
into a glorious shape, *metamorphosis*, is the Christian eschatological hope. The
Dormition is obviously a demonstration for all who believe that this is a possibility. This
very understanding, as was mentioned, is clearly pronounced in Byzantine iconography,
with the *Dormition* being an important scene for all faithful to reverence each time they pass through the doors in exiting the basilica. It is the exit from earthly life and the gateway to the promise of unending life.

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[God in Heaven (Greek: *Ourania*)]

Mary, Christ’s Mother .............nurtures the faithful realm on earth; then joins the Author of Life, forever.

The believer ......goes to the Mother, finds unending life on earth (in Christ); discovers that Mary’s Dormition is everyone’s dormition.

**The Eschatological Promise: realized in Mary, and for all believers in her Son**

This eschatological promise in Christ is clearly discovered in the motherhood of Mary:

O Mother of the living God, accept from us this burial hymn, and cover us with the shadow of thy light-giving and divine grace. Grant victory to our rulers, peace to the people that loves Christ, and to us who sing, remission of our sins and salvation of soul.\(^{136}\)

**D. Christological meaning**

There is no meaning in the Dormition, the death and resurrection of the Mother of God, if it is not entirely and completely christological. Mary anticipates her death by placing it completely in the care of Her Son. She is not the *Theotokos* without the Son. The believer is not the person who is a member of the living realm of Christ, without Christ. The dialogue in the apocrypha indicates Mary’s fear of death, but her confidence in the Son. The whole event is pointing to the foundation of life -- water, the water of

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Virginia Kimball  
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everlasting life. The mother of the Son of God is the hope of a resurrection reality for all who belong to Christ.

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**Christ Who is Life**

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In Mary’s Dormition all the Faithful “sleep and rise with Christ.”

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E. Pneumatological meaning

It is the Holy Spirit of God who came upon Mary, giving her God's life within her womb. As she returns body and soul to God, this life-giving spirit of God continues to flow. It is the Spirit of Life, God's Spirit, Who gives her life -- body and soul forever. Again, at the conclusion of Ode Nine, we see succinctly the mystery of this truth: “Let us draw abundant gifts of healing grace from this ever-flowing fount.”\(^{137}\) In theological terms, we see a profound pneumatology here. Mary has received the life of God, the Holy Spirit, and it never leaves her. She is the fount, the fountain of the fountain. Just as any one of the believers in the kingdom who has received the gift of life will then be sharers of that life, she is the Mediatrix and mother of all who share in the completion of God's plan. Her role as mother distinguishes her mediation. The gift of Life that she

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\(^{136}\) Festal Menaion, pp. 524-525, at the end of Ode Nine, at the conclusion of Orthros of Dormition.  
\(^{137}\) Ibid, p. 524.
received from the Holy Spirit makes her the new creation. Each person who receives the
gift of life is a new creation, receiving the Life of the Spirit of God. The distinguishing
factor is that Mary is the Mother of the Son who experienced God’s Life-giving Spirit in
a deep and mystical way.

A profound theology: Mary receives the Spirit of God, Life (John 1:4).

F. Soteriological meaning

The Feast of the Dormition of Mary demonstrates the meaning of the term,
"salvation." It is her "righteousness," her abiding in Christ, the new life of God that
makes her the palm tree planted by the River of Life, drawing its strength from God.
Every mystical symbol of this unique feast points to the soteriological meaning of
entering fully into the everlasting kingdom. The mystery of truth in the Dormition is the
truth that the Mother of God was the first to see the full promise of the eschaton. In this,
she was the disciple who learned in her person the truth of God's promise and gift. There
is not much mention in the ritual of the Dormition of the term, "forgiveness of sin." The
focus is on the positive, the experience of receiving full physical and spiritual life in God ... beginning on earth with faith and enduring forever.

A direct parallel:
Mary’s dormition and transferal body and soul to Heaven (symbolized by the palm) are directly revealing the destiny of the righteous person (Psalm 1:3).
In review

The Feast of the Dormition demonstrates the most need for ritual, since details of the reunion of Theotokos and her Son are known only in the mystery of Christian faith. Even in the synaxarion, it is the empty tomb that teaches the apostles that Theotokos has risen. Her motherhood over those on earth is comprehended through the reality of the mystical body of Christ. The truth here is unseen but experienced in prayer. Virgin Mary's anticipation of her death, her longing to be with God's Son, and her absolute trust in Him, along with her mundane preparations, demonstrate a path that can provide assurance and joy for believers "falling asleep" in the Lord. Resurrection of all saved human beings is a received truth central to this feast. It is the gift of true life, which will bring all back to the fullness of life through their resurrection in Christ.
Liturgical Illuminations: Marian Theology in the Eastern Orthros, Morning Hours

A contextual study of Orthros for Feast Days of the Theotokos, the perspective of Liturgical Theology

"Theotokos of the Life-giving Fountain"
"Dormition of the Theotokos"

By Virginia Kimball

Presented in consideration for the Licentiate in Sacred Theology
The Marian Library/International Marian Research Institute
University of Dayton, Dayton, Ohio

Director: Father Bertrand Buby, SM
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ΠΕΡΙΕΧΟΝ
ΤΗΝ ΑΠΟ ΤΟΥ ΠΑΣΧΑ ΜΕΧΡΙ ΤΗΣ ΤΩΝ ΆΠΩΝ ΠΑΝΤΩΝ ΚΥΡΙΑΚΗΣ
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ΕΙΒ ΤΕΛΟΥΣ ΔΕ ΚΑΙ ΤΑ ΕΩΘΙΝΑ ΕΥΑΓΓΕΛΙΑ
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ΔΙΟΡΘΩΘΕΝ ΚΑΙ ΔΓ ΕΝΟΣ ΠΡΟΛΟΓΟΥ ΠΛΟΥΤΙΖΟΕΝ
ΥΠΟ ΒΑΡΘΟΛΟΜΑΙΟΥ ΚΟΥΤΛΟΜΟΥΣΙΑΝΟΥ ΤΟΥ ΙΜΒΡΙΟΥ

ΕΚΔΟΣΙΣ
ΤΗΣ ΑΠΟΣΤΟΛΙΚΗΣ ΔΙΑΚΟΝΙΑΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΕΛΛΑΔΟΣ
ΕΝ ΑΘΗΝΑΙΣ
Χαίρε ἰεθὺς διεἰσδύσατον, ὑγιάζον τοὺς πιστοὺς· χαίρε ὑδωρ χαριέστατον, τοὺς νοσούσι πολλαπλῶς.

Χαίρε νάμα σοφίας, ἀγνωσίαν ἐξαίρον· χαίρε κράμα καρδίας, ἀμβροσίαν προφέρον.

Χαίρε κρατήρ τοῦ μάννα ζωήροτε· χαίρε λουθήρ καὶ νέκταρ θεοφρεντεύεται.

Χαίρε, πορθμὸν ἀθθενείας δεινόνσα· χαίρε, φλογὸν ἀφρωσίας οβεννύσα.

Χαίρε ὑδωρ σωτήριον.

Συναξάρισι τοῦ Μηναίου, εἶτা τὸ παρόν.

Τῇ Παρασκευῇ τῆς Διακαίνισμοῦ, ἐορτάζομεν τὰ ἐγκαίνια τοῦ ναοῦ τῆς ὑπεραγίας Δεσποίνης ἡμῶν καὶ Θεομέτορος, τῆς Ζωηφάρου Πηγῆς· ἔτε δὲ καὶ μνείαν ποιούμεθα τῶν ἐν τούτῳ τελεσθέντων ὑπεραγίων θαυμάτων παρὰ τῆς Θεομέτορος.

Στίχ. Μάννα, Σιλωάμ, καὶ Στοὰν Σολομώντος,

Πηγῆν Κόρη σῆν, ἐμφανῶς πᾶς τις βλέπει,

Ὀ μέν ναός οὕτως, τὸ καταρχής συνέστη παρὰ τοῦ βασιλέως Λέωντος τοῦ μεγάλου, δὲ καὶ Μακέλλης ὄνομαστο. Χρηστός γὰρ ὅν ὁ ἄνθρωπος έπειεκέστατος, διὰ γνώμης συμπάθειαν, πρὸς ὁ τὸν βασιλέαν ἀναβῆναι ὄρθων, εἰς ἱδίωσι ἐπὶ ταπάμενος, ἐκεῖ· στὶ· τῷ ὁμόν, ἅθος τὸν παῖδα, τὰς ὑφικινεῖν παρατηκόντα, ἐξεργαγότης. Καὶ ἃς πλησία τοῦ τόπου γεγομένων, δύσει ἀπείρου συνέχετα τὸ πηρός, καὶ ικέτης τῷ Λέωντι γίνεται, ὅπποτ' ἀναπέσει αὐτῶν. Καὶ δὲ, τὸ ἑκεῖ ἄνθρωπος καὶ ἐπείρον, ἀνατέθητ' ὅ τὸ σφάς τοῦ ὑδατοῦ δένδρων παντοῖος κατάφυτος, καὶ ἐνθαλεῖ τῇ πόρᾳ καμάνιον. Ἑσεὶ οὖν τὸ ὑδωρ ἔκει ὁ ἀγαθός εὐφαίμη, συνθραπάζων ἀνέστρεφε· καὶ ὑποστρέφον, φώνης ἀνωθεν ἐπὶ μεθέξει γίνεται· ὑφ᾽ χρώμα σε· λεγοῦσι· Λέων ἀγωνίαν· τὸ γάρ ὑδωρ ἑγγύς.· Ἐποιευράσεις οὖν, πάλιν ἔξητε· καὶ πολλὰ ἀθῆς καμάνιον, πάλιν τῆς ὑπεραγίας· ὑδατούς ἐπὶ μεθέξει γίνεται· σφάς γάρ· "Λέων Βασιλεῖ, εἰσών τὸ ἐνδότερον συνεργοῦσα τοῦτο, καὶ τοῦ ὁλοκληροῦ ὑδατοῦ μετὰ χειρὰς τῶν λαβῶν, θεράπευσαν τῇ πηρῷ τὴν δίψαν· καὶ τὰς πεπήρωμενας ἐπιχώρον δίφεις ἔκειν· γνώση αὕτη ἡ τῆς εἰμὶ, ἐν πολλῷ τόνδε κατοικώσα τὸν χώρον.· Πρόσαει οὖν ὧν ἡ φώνη διεσφάης· καὶ παραπτώμα βλέπων ἐν τῷ πηρῷ.· Κατὰ δὲ τῇ τῆς Θεομέτορος πρόσφορῃ, τοῦ Λέωντος βασιλεύσαντος, ὁ ἐπὶ τῆς Πηγῆς ναὸς ἀνεγείρεται φλογὴν ὑμέρων, ἡ ποιήσα ὑπὲρ τὴν σήμερον.

Θεομέτορος νῦν ἐπὶ τοῦτῳ ἐπιφέροντοι, ἐπὶ μετὰ χρόνον καὶ Ἰουστινιανὸς, ὁ Ἡρωμᾶς μέγιστος Λαύκουρατος, τῇ δυσσωρίᾳ πεισόμενος, ἐντεύθεν ἔσχε τὴν ἰατρείαν, ἀντιφιλοτιμούμενος τῇ τοῦ Δόγμαν Μητρῆς, τὸν μέγιστον ἀνεγείρει ναὸν· ὃν
ϋπὸ σεισμὸν διαφόρων διαφαγέντα, ἐς ὅστε τοῦ Βασιλείου ὁ Μακεδών περιποιήσατο, καὶ ὁ νῦς αὐτοῦ Λέων ὁ Σοφρός, ἔφʼ ἄν καὶ πλείστα ἡ Πηγὴ ἐνήχησεν βαύματα· ἀποστήματα γάρ, καὶ δυσοπίας, καὶ ἐκτικών, καὶ ἀλλὰ μυρία τεθραύσατε νικήτων πάθη· καὶ αἰμοθροιάς διαφόρων Βασιλέων, καὶ ἀλλὰ γυναιῶν, καὶ πυρετῶν διαφόρων ἔσμον, τριταῖων τε καὶ ἄλλων ἔσμον. Καὶ στεφάσσας διέλειπε· δώρα γὰρ τῆς Πηγῆς ταύτης ὁ Βασιλεὺς Κωνσταντῖνος ὁ Προφητευγέννητος, τῇ Βασιλίδᾳ. Ζωή γεννήθησε. Ἀνήγειρε δὲ καὶ νεκρὸν ἡ Πηγὴ· ἦν δὲ ἐκεῖνος ἐκ Θεος-καλάς· κατεχόμενος γάρ πρὸς αὐτήν, τελευτά καθ᾽ ὅδον ὁνήσων δὲ καὶ πνεύμα τὰ λοιπά, ἐπισκέπτετο τοὺς ναούς, ἐξειδεῖ πὴ πρὸς τὸν ναὸν τῆς Πηγῆς ἀγαγώντας, καὶ κάδους τρεῖς αὐτῷ τὸν ἐκεῖθεν πηγάζοντος ἄδειος ἐπιχέοντας, ἥθελα. Γίνεται τούτο καὶ ὁ νεκρός τοῦ ἄδειος ἐφαρμένος, διανείπεται.

Μετὰ δὲ χρόνους, τὸν μέγαν ναὸν πεσοῦ· μέλλοντα, φανεῖν ἡ Θεοτόκος, ὑπανέχειν, ὡς οὐ τὸ περιφερέσθην πλῆθος ἐκφορτώθη. Δαιμόνια διαφόρως, τὸ ἱδρυ τοῦτο ποτέν, ἀστάλως καὶ ἐν φιλακῇ δεσμωμένος ἀπέλυσε. Τὸ Βασιλεῖ Λέων τῷ Ἀρταδίᾳ, ληθαίων ἐξάται καὶ τῇ γυναικὶ Θεοφάνῳ λαβότατον πυρετὸν σβέντατο· τὸν δὲ ἀστερὸν, Στέφανον τὸν Πατριάρχη, τῆς ἐκτικῆς διαθέσεως ἀπολύει καὶ Ἰωάννη τῷ Ἱερουσαλημίων Πατριάρχῃ, τῇ ὁδῷ ἐκστρατεύει, ἱστα. Θεραπεύει πυρετὸν σφοδρότατον καὶ τοῦ Πατριαρχοῦ Απασίαυ, καὶ τῆς αὐτοῦ μητρὸς Μαγνησίας· καὶ τὸν ἱδρυ τοῦτο δυσφωμένον ἱστα. Συμβαίνει δὲ τοῖσι γυναικεία, τῆς ὑπενεπερίς ληθαίωσε. ὁ δὲ Βασιλεὺς Ρωμανός, ὁ ἐκ Λασάτης, καὶ λύσαν καὶ δέον γαστρὸς τῷ ἱδρύνεις ἀπερεπέτεια ἀσκαστέως καὶ ἡ αὐτοῦ γυνη, ἦν Χάλδαι τὸν Μοναχὸν Πέτερον, καὶ τὸν αὐτοῦ Μαθηῆς, ἀπερεπέτεια ἡ Θεομήθω σε ἐπικλίσεις· ὁσατάς καὶ τὸν Μοναχὸν Ματάθων, καὶ Μελέτων, πρὸς τὸν Βασιλέα διαβλέπεται, Πατριάρχος δὲ καὶ Προσποκαθαρίς, καὶ ἄλλους,μυρίους, τὸς ἐν δαθησάται· λογιάνει καὶ τῆς ἐπὶ τὸ ἱδρυνεις θεραπεύεις, καὶ ἐπὶ τοῦ θηματος Στέφανος.

Καὶ πούς γλώσσα, ὁσα τὸ ἱδρυ τοῦτο ἐνήχησε, καὶ εἰς δεύτερο διενεργεί, δηγήσατο; ὑπὸ σταγόνας ὑποί, καὶ ἄσφυρα, καὶ φώλων πλῆθος τὰ ἀρχαία, ἡ δὴ καὶ ἡμεῖς ἐν τοῖς καθ’ ἡμᾶς χρόνος κατεδοχῶν σφαγέοντας γάρ, καὶ γέγογον, καὶ διαθήρησε, καὶ θανάσιμα φύματα ἔτερα, καὶ ἄνθρακας, καὶ λέοντας, καὶ λιβάνιον ἄμφοτερος ἐπερεπέτειας· καὶ ἄλλας ἀγάςων γυναικῶν, καὶ νυχθῆς πάθος τὸ πλέον ἱάσατο· καὶ σφαλμέον ἐπερεπέτεις τε, καὶ λευκώματα καὶ τέλοπας· ἐνδὲ καὶ νόση-μα ὄρως τὸ Βαράγγῳ Ἰωάννῃ καὶ τῷ ἐδέρῳ Βαράγγῳ πονηρὰ ἐπερεπέτευσεν ἑλπίζαντες· καὶ τῷ Ἱερομονάχῳ Μάρκῳ, ἐξανθόταν τῆς ἐπιμελείας δρομῆςτοι· καὶ τὴν ἐπὶ πεντεκυκλοεῖ ήπεδώσατον ἐπεβάλλονταν, ἐνταῦτα καὶ λιθάνου τοῦ μονα-χοῦ Μακαρίου καὶ ἀλλὰ πλείστα, ἀτερ ἀριθμῆσι λόγος ἀδύνατον· ἦ δὴ καὶ ἐνήχη-γης καὶ ἐνεργεῖ καὶ ὅποτε πάντα.

Ταῖς τῆς σῆς Μητρὸς πρεσβείας, Χριστὲ ὁ Θεός, ἐλέησον ἡμᾶς.

Τὸ, Ἐνάσταισιν Χριστοῦ θεασάμενοι... καὶ, Ἐναστάσις ὁ Ἰη-σοῦς... ἐὰν γ’ ἐμφότερα.
This church was first erected by the Emperor Leo the Great, who as a layman was named Makellis. Makellis was an honorable man, who was humble, loving, and a person who sympathized with the inflicted, before he even became the emperor in the throne of Byzantium. And as he was walking in the forest, he met a blind man who was lost. Makellis took him by his hand and tried to help him. And as they were walking, the blind man was suffering from thirst; and the man was pleading with Leon to find water to wash and cool him off. And Leon was trying to find water: in that area there was a forest filled with many kinds of trees and bushes. Leon couldn’t find any water in that area and he was disturbed; and as he turned around he heard a voice from above saying to him “Leon, there is no need for you to worry because water is near.” So when Leon turned around, he looked again for water; and looking around carefully, again he heard a voice from above saying to him, “Leon, the king (the prophecy means he will become the future Emperor) proceed deeper into the forest and scoop with your hands from the (tholos) cloudy water and remedy the thirst of the blind man; and also anoint the face of the blind man and know that I am here occupying this place for a long time.” And Leon followed the instructions of the voice; and at once the blind man received his sight. And accordingly, as the Mother of God had predicted, when Leon became a King he constructed a beautiful edifice on this Spring that even today you can see (It is understood that Leo, with the illumination of the Spirit, interpreted the voice as the that of the Panagia).

Since the time of the first miracle with the blind man, many miracles took place from this Spring. For instance, after many years, Justinian the emperor was healed from a urinary infection. Being appreciative to the Mother of God, he erected later a larger edifice. This water also remedied other illnesses like illness from cancer; and women of the high places in the palace were cured from bleeding; also sterile women were healed; those who suffered from fevers; and the king Constantine Prorferogennitos, offered many gifts for that church as a thanksgiving. The Spring also raised a dead man. The dead man was from Thessaly and taking a pilgrimage by boat to the Spring. He died on the way; before dying he realized that his life was coming to an end, and he pleaded with the sailors that when they reached the church of Zoethokos Pigi they would shower him with three buckets of holy water and then bury him. They did that; and when they showered the dead man with the holy water, came back to life.

After many years, the church was destroyed (but later rebuilt by other emperors). The Theotokos was encouraging the faithful not to lose their
faith. People who were suffering from possession of demons were free when they drank of the water; people who were imprisoned were freed. The king, Leon the Wise, was cured of kidney stones; and the lady Theophanoi had a high fever which was extinguished; and Theotokos cured the illness of the patriarch Stephanos; and also she cured the patriarch John of Jerusalem who was deaf. She remedied also the high fever of the Helper of Tarasiou; and also of (the Patriarch Tariosiou's) mother, Magistrisis; and her son Stilianous of urinary infection; and a woman of dysentery was cured. Now the king, Romanos, from Lakapi, of stomach disorder and also his wife. And, the Mother of God remedied the illness of Chaldia, the monk with the name Peperin, and his pupil, after they prayed to her; and she also helped the monk, Matthew, and the other one Meletiou, escape unfair accusations about them criticizing the emperor. And for people of high places in the palace, the holy water helped them to overcome their obstacles; and there are so many miracles that happened, who is he who can describe them all?

And what tongue can relate these things that this holy water performed and is performing now? The miracles are so many like the many stars, the many leaves in the trees, which also we, the people of the present time, can see as miracles in our time. These include different type of illnesses: gangrene, holes in stomach, leprosy, and other illnesses the water had the power to remedy; and tumors in women; and also psychological illnesses were remedied; and illness of the soul also. For the eyes, glaucoma; also illness of people who are bloated in their stomachs like this man John Varago; and another Varago from ulcers; and also the Hieromonk Mark, who had bad eczema; and for fifteen years a monk Markarios who suffered from short breath was also remedied; and many other remedies which to enumerate is impossible, miracles that happened in the past, happen now, and will never be stopped from happening.

c) Dedication and history of the shrine

The place of the ancient phenomenon of Virgin Mary where she communicated her desire to provide healing ... and the subsequent construction of a church is described by the historian named Procopius from Caesarea. It was a beautiful place with springs of water and also trees and bushes looking like Paradise with flowers and the beautiful, miraculous font of the holy water. The same description about the beautiful place where
1. ΠΡΟΩΟΓΟΣ

Δέκα πέντε περίπου αἰώνες παρείλθησαν ἄφ' ἑς ἐποχής μεγάλου ἀυτοκράτορος ή πρὸς τὰ θέα προσήλυσις καὶ ἄφα ἐνδώδεια ἀνήγειρεν ὅλην ἀποκτήθη τῶν Χριστιανῶν Θεοδοσιακῶν Τειχῶν τῆς Πόλεως τὸν περικλή νιώτον τῆς Ζωοδόχου Πηγῆς εἰς ἄποκαλύψεως καὶ εἰς ἀνάμνησιν δαιμόνιος ὑπερφυσικοῦ.

'Εκείνος, ἀπὸ τῆς ἑποχῆς δηλοῦτε Λέοντος τοῦ Α' (457—474) μέχρι σήμερον, ὁ Ναὸς οὗτος καὶ τὸ ὑσ' αὐτὸν Ἀγίασμα ἀρχηγείου συνεδρήσαν με τὴν ἐκκλησιαστικὴν ἡμῶν ζωήν καὶ κατέλαβαν μακρὰς καὶ λαμπρὰς σελίδας ἐν τῇ Ἰστορίᾳ τῆς.

'Υπὸ τὴν ἀντινομίαν ἀρχηγοῦ δόξης, ἐγνώρισαν τὴν λαμπρότητα τῶν αὐτοκρατορικῶν πολιτῶν, ἐπέτευχαν μεγαλοπρεπῶς τελετὰς καὶ ἐδέξισαν τὴν ἱερείαν γενέων ὀλοκλήρων. Κείμενα ὡς εἰς ἀριστοκράτης θέων ἐξεύθεσι τῶν Χριστιανῶν Τειχῶν τῆς Πόλεως, ὑπέστησαν ὅλας τὰς δοκιμίσεις, ὡς ἐπέβαλλαν εἰς ταύτα πολιτικὰ περιπέτεια καὶ ἔσωθεν ἐπιθέσεις.

Πλὴν, μεθ' ἐκάτωτην τῶν περιπέτειῶν τούτων ἐνδώδεια τῶν Χριστιανῶν: Ἀὐτοκρατόρων, βασιλείων, πατρικίων καὶ λαοῦ, τὰ ἄνεγέναι καὶ τὰ ἀνήφωνοι οὕτως ὅταν νὰ διαμισθῆται τῆς χώρας τὸ βαθμία, τέκνων τῆς Ἀγάθιος καὶ τῆς Πίστεως.

Καὶ εἰς τὴν διαμάνσιν ταύτην τῆς Πίστεως ἁπήντα βοηθὸς ἡ διεξεις τῆς εὐεργεσίας. Ὑπερθαύμαστος ἢ τῆς πανάγου Δεσποίνης μηχανή ὑπὸ τῶν πατρίων μέρματα!

'Εφορόως ἐξ σύμβασις καὶ ἐπευλογοῦν τὴν σωτηρίαν καὶ εὐεργετικὴν.
Προποντικός

Σημ: Πληρενεργος α' λεπτομερείς κάρτες έχουν συνεχίσεις εις ιδιαίτερων τεύτων.
APPENDIX IV
24. Inscribed Epistyles, Lateran Baptistery, Rome

68. The Four Evangelists. Gospels of Aix-la-Chapelle, fol. 14v

69. Baptistery. Aquileia, South Church II

70. Baptistery. Pola, Cathedral

romaines d'époque impériale et paléochrétienne. Dès le IIIe siècle de notre ère, on place des quadrupèdes ou des oiseaux de part et d'autre d'une vasque pour continuer ainsi le schéma initial de la Fontaine de Vie. Sur ces images, la vasque a la forme d'une coupe largement ouverte, et il est assez rare de la voir se prolonger par un long pied. C'est pourtant ce que l'on observe sur deux représentations de la Fontaine de Vie à la catacombe de la via Latina (fig. 2) et sur le relief très aplati d'un sarcophage au musée des Thermes (fig. 3). Ces trois images se distinguent de celle de Pitzunda par la présence effective, ou suggérée par une grille (fig. 3), du jardin paradisiaque.


FIG. 9. — Carthage, panneau de mosaïque funéraire de Damous-el-Karira.

FIG. 10. — Jünca (Tunisie), mosaïque de la basilique.

FIG. 11. — Rome, Museo Sacro, Capsella Africana.

FIG. 12. — Mont-Nébo (Palestine), mosaïque de la chapelle de la Mère de Dieu à Râs Siâga.

Fig. 5. — Ohrid (Macédoine), pavement en mosaique du baptistère.

2 Hagioi Theodoroi, Mistra, line drawing of fresco (photo: after G. Millet, *Monuments byzantins de Mistra* [Paris, 1910], pl. 90.2)
5 Church of St. John, Mistra, line drawing of fresco (photo: after Millet, pl. 107.2)
Τ' ΑΓΙΑΣΜΑΤΑ ΤΗΣ ΠΟΛΗΣ

ΠΙΝΑΣ 288

"Η Ζωοδόχος Πηγή. Εικών εἰς τὸ Βυζαντινὸν μουσείον Ἀθηνῶν (ἀρίθμ. 659).

Byzantinm Museum
ΚΑΛΟΚΑΙΡΗ, ΚΩΝΣΤΑΝΤΙΝΟΥ Δ. Η ΘΕΟΤΟΚΟΣ ΕΙΣ ΤΗΝ ΕΙΚΟΝΟΓΡΑΦΙΑΝ ΑΝΑΤΟΚΗΣ ΚΑΙ ΔΥΣΕΩΣ. ΘΕΣΣΑΛΟΝΙΚΗ: ΠΑΤΡΙΑΡΧΙΚΩΝ ΙΔΡΥΜΑ ΠΑΤΕΡΙΚΩΝ ΜΕΛΕΤΩΝ, 1972.

'Η Ζωοδόχος Πηγή, Ψηφιδωτόν εἰς τὴν μονὴν τῆς Χώρας (Καχριέ) Κωνσταντινουπόλεως. 14ος αἰών.

ΠΙΧΑΣ 296

'Η Ζωοδόχος Πηγή. Τοιχογραφία εἰς ἀγίου Γεώργιον μονῆς ἀγίου Παύλου ἐν ἀγίῳ ʿΟρεί. 1423.

St George Monastery
in ʿOrei. 1423.
ΚΑΛΟΚΥΡΗ, ΚΩΝΣΤΑΝΤΙΝΟΥ Δ. Η ΘΕΟΤOKΟΣ ΕΙΣ ΤΗΝ ΕΙΚΟΝΟΓΡΑΦΙΑΝ
ΑΝΑΤΟΚΗΣ ΚΑΙ ΔΥΣΕΩΣ. ΘΕΣΣΑΛΟΝΙΚΗ: ΠΑΤΡΙΑΡΧΙΚΟΝ ΙΔΡΥΜΑ
ΠΑΤΕΡΙΚΩΝ ΜΕΛΕΤΩΝ, 1972.

'Η Ζεωδόχος Πηγή, Φορητή εικών τοῦ 17ου αἰῶνος, εἰς τὸ καθολικόν τῆς μονῆς
Γανιάς Κισάμου, Κρήτης.
«Ράδων τὸ Ἀμάραντον». Εἰκὼν 18ον αἰώνας ἐν τῷ Βυζαντ. μουσείῳ 'Αθηνῶν (δριθ. (652).
FIG. 7. — Mistra, Saints-Théodores, La Mère de Dieu "Source de Vie".

FIG. 8. — Mistra, Brontochion, Vierge Source de Vie.

FIG. 9. — Psautier serbe de Munich, fol. 259 r., Vierge Source de Vie.

FIG. 10. — Lesnovo, la Vierge Source de Vie.


FIG. 8. — Mistra, Brontochion, Vierge Source de Vie.
APPENDIX VI

The Byzantine Monuments

THE ZOODOCHOS PEGE AT BALILKLI

Zoodochos Pege at Balikli. The Hagisma. The Fountain of Holy Water associated with the monument of Zoodochos Pege is one of the most celebrated shrines of Constantinople, located outside the city walls. The origin of the shrine can be traced back to Early Christian times.
One of the most famous shrines of Constantinople, the Zoodochos Pege, is located outside the land walls to the west of the city, at the site now known as Balikli. Two versions of a very old tradition provide information on the origins of this ancient shrine.

According to the first, related by the historian Procopius, Justinian (527-565) while hunting in a beautiful verdant part of the land with many trees and much water, had the vision of a small chapel with a large crowd of people and a priest in front of a spring. It is the spring of miracles, he was told, whereupon the Emperor built a monastery at the site using surplus materials from the church of Hagia Sophia. Cedrenus records that the monastery was built in 560.

The second version, narrated by the chronicler Nicephorus Callistus, says that Emperor Leo I (457-474), when still a simple soldier, met at the Golden Gate a blind man who asked him for a drink of water. As he looked around for water, a voice directed him to the spring and enjoined him to build a church on the site when he would become emperor. Callistus describes this great church in detail (Description of the holy church of the Pege erected by Leo, P. G. Migne, vol. 1: 73-77), but the description agrees more with the church built by Justinian. It is historically confirmed that Zenon, Hegumen of the house of the most holy and glorious Virgin Mary and Mother of God at Pege, participated in the Council of Constantinople, convened by the Patriarch Menas (536-552) in 536.

Zoodochos Pege at Balikli. Graves of the Patriarchs. The endless succession of Oecumenic Patriarchs through the centuries resembles the leaves of a tree: old leaves fall and new ones take their place.
place, but
the tree remains the same—its roots reach to Apostolic times and its sheltering branches span over the Christian world to the confines of the Oecumene.

A chronological list of the most important events associated with the Zoodochos Pege is not without interest:

- **626** Invasion of the Avars. The Byzantines save the shrine of the *hagiasmos* (spring of the holy water).

- **790** Pseudo-Codinus mentions that the Empress Irene repaired the church after serious damages caused by an earthquake. Nicephorus Callistus records that after another earthquake the church was repaired anew by Basil I the Macedonian (867-886).

- **924** During a Bulgar campaign. Tsar Simeon burned the church. It however, was restored immediately, for it is in this church that the marriage of Peter, son and successor of Simeon, to Maria Lecapena, grand-daughter of Emperor Romanus I Lecapenus, was celebrated in 927.

- **966** The description of an official ceremony on Ascension Day, in presence of the Emperor Nicephorus II Phocas (963-969) and of the whole court, has come down to us. The procession sailed to the Gate and from there rode to the shrine, while the crowd cheered and offered flowers and crosses. The Patriarch met and embraced the Emperor, and they entered the church together. The Emperor attended the Liturgy from a platform set up in the sanctuary, and the feast ended with the Emperor inviting the Patriarch to an official banquet.

- **1078** The monastery of the Pege is considered a place of banishment and it is here that George Monomachus is isolated.

- **1084** Alexius I Comnenus (1081-1118) confined to the monastery philosopher John Italus (a supporter of Neo-Platonism) to put an end to the unrest caused by his teachings.

- **1204-1261** The shrine of the Pege is in the possession of the Latin

- **1328** Young Andronicus III Palaeologus (1328-1341) uses the monastery as a base of operations to forge his way into Constantinople.

- **1330** At the town of Didymotichus, the moribound Emperor Andronicus III is given to drink water from the shrine of the Pege and recovers.

- **1341** A priest of the Pege, by the name of George is witness to a miracle.

- **1347** The daughter of John Cantacuzenus, Helena, is presented with full imperial regalia to her future husband, John V Palaeologus.
(1341-1391), in the precinct of the shrine. According to an old custom, when a future empress reached the Capital by land, her meeting with the emperor took place at the monastery of the Zoodochos Pege.

- **1422** During the siege of Constantinople by Murad II, the Sultan used the church as his living-quarters.

- **1547** Petrus Gyllius notes in 1547 that the church no longer exists, but ailing people continued to visit the spring of holy water.

- **1727** Nicodemus Metropolitan of Derkon built a small church and revived worship. The Armenians claimed participation in the shrine. Long tradition and firmans issued by the Sultans recognized it as property of the Ecumenical Patriarchate.

- **1833** With the Sultan's permission the Patriarch Constantius I (1830-1834) built the present-day church of the Zoodochos Pege is celebrated on Friday of the Easter Week. Today, in addition to the large church compound includes the underground shrine of the Zoodochos Peg, the holy spring and the fish.

Nicephorus Callistus writing in the 14th century about the hagiasma quotes from various sources a total of 63 miracles, of which 15 in his own time.

According to Callistus's description, the church was of rectangular plan, with a tower at each of the four sides. Part of the church was built under each, led down to the holy spring. The richly decorated church had a gilded ceiling, fine wall paintings and Mosaics. Callistus mentions the Presentation of Christ in the Temple, Transfiguration, the Crucifixion, the Appearance of Christ to the Holy Women, Ascension and Pentecost. He also refers to two icons depicting miracles, probably scenes from the main subject of the Zoodochos Pege.

The chronicler gives even the names of the painters: Ignatius and the hieromonk Gabriel. Near the church three parecclesia were erected honouring St. Eustratius, Anne and the Theotokos.

A number of epigrams express awe, veneration and enthusiasm for the miracles associated with it. Preserved to our day are six by Manuel Philes, another: the Magister Ignatius, one by John Mauropous and others.
The icon of Zoodochos Pege: Zoodochos Pege (i.e. Life-giving Fount) is an epithet of the Holy Virgin and Her representation as Zoodochos Pege is related the sacred spring. It soon became very popular and this type of icon spread through out the Orthodox world, particularly in places where a spring was believed to be hagiasma. In the 9th century, Joseph the Hymnographer gave for the first time the title "Zoodochos Pege" to a hymn for the Mother of God.

A marble fountain, from which water flows, occupies the centre of the icon. Above, the Theotokos is holding Christ who makes the sign of blessing. Two angels hovering over Her head carry a scroll inscribed with the verse: Hail! That you bear. Hail! That you are". Around the fountain the emperor and many ailing people are shown, in a variety of postures, being sprinkled with Holy Water. According to the tradition a small pond with fish is painted to the side. Actually it is the fish that have given its present name to the locality, for Balikli in Turkish means a place with fish.

The Zoodochos Pege type of icon is found in many variations in all the Orthodox regions. Miniatures, mosaics, icons, woodcuts, copperplates have been in great demand these last centuries.

The north arch of the esonarthex of St. Saviour in Chora, one of the monasteries nearest to the shrine of the Pege, has preserved the upper part of a composition showing the Virgin-Zoodochos Pege and Christ.
...καὶ αὐτὴν ἐπέτειλαν ἀπὸ τοῦ τοποῦ, ὥστε τὴν ἡμέραν τῆς ἑορτῆς αὐτής. Ἡ ἡμέρα ἡ αὕτη ἦν ἡ ἑορτή τῆς ἀποκάλυψης τοῦ θεοῦ καὶ τῆς ἀναστάσεως τῶν νεκρῶν. Τὸν οὐρανόν περιέβη σφήνα, καὶ ὁ θύρας τῆς γῆς ἐκνεμήθη. Καὶ ἦν ἡ ἡμέρα τῆς ἑορτῆς τοῦ θεοῦ. Τὸν οὐρανόν περιέβη σφήνα, καὶ ὁ θύρας τῆς γῆς ἐκνεμήθη. Καὶ ἦν ἡ ἡμέρα τῆς ἑορτῆς τοῦ θεοῦ. 

...καὶ ἦν ἡ ἡμέρα τῆς ἑορτῆς τοῦ θεοῦ. 

...καὶ ἦν ἡ ἡμέρα τῆς ἑορτῆς τοῦ θεοῦ.
'Ο Οικος.

Τείχισαν μου τὰς φρένας Σωτήρ μου’ τὸ γὰρ τείχος τοῦ κόσμου ἄνυμήσει τολμώ, τὴν ἁρχαντον Μητέρα σου’ ἐν πῦργῳ σημάτων ἐνίσχυσον με, καὶ ἐν βάρεσιν ἐννοιῶν ἡχώρωσον με’ οὐ γὰρ βοῶς τῶν αἰτοῦντων πιστῶς τὰς αἰτήσεις πληροῦν. Σὺ αὐν μοι δόρρησαι γλύτταν, προφοράν, καὶ λογισμὸν ἀκταίσαγινον πάσας γὰρ δόσεις ἐλλάμψεις παρὰ σοῦ καταπέμπται φωταγωγε, ὁ μήτραν οἰκῆσας αἰειπάρθενον.

Συναξιον.

Τῇ ΙΕ’ τοῦ αὐτοῦ μηνάς, μνήμη τῆς πανεπίστου Μεταστάσεως τῆς ὑπερνοῦ βαῆς Δεσποίνης ἡμῶν καὶ ἀειπαρθένου Μαρίας.

Στίχου.

Οὐ θάσιμα θησάκειν κοσμοσώτειραν Κόρην.
Τοῦ κοσμοπλάστου σαρκίκως τεθηκότος.
Ζῇ δὲ Θεομήτωρ, κἂν δεκάτη θάνατε πέμπηται.

"Οτε πρὸς ἐαυτὸν Χριστὸς ὁ Θεός ἡμῶν προσλαβέων εὐδόκησε τὴν θησαυράσει τοῦ Ιδίου Μητέρα, τότε ἀπὸ τριῶν ἡμερῶν, δι’ Ἀγγέλου ὁτι ζῆ ἐν ἀπὸ γῆς μετάστασεν γνωριζότας, Καιρόν, φηνα, τὴν εἰκόνα προσλαβέθαι Μητέρα πρὸς ἐμαυτόν. Μήδεν αὖν ἐπὶ τούτῳ θυρωθῆναι ἄλλα μετ’ εὐφροσύνης δέξει τὸν λόγον, καὶ γὰρ πρὸς ἀνθρώπουν ἐπέγερσεν. Καὶ δὴ τῇ πρός ὑπῆρξε τῆς πρὸς τὸν Υἱὸν μεταστάσεως, ἐπὶ τῷ δρόμῳ τῶν Ἐλαθιῶν ἄνειει προσευχομένη μετὰ σπουδῆς (εἰδὼς γὰρ συνεχέτως ἐν αὐτῷ δινόσαρ προσευχομέναι) ἐρ’ ἤγετέ μετὰ τὴν παράδοσιν την καταδείξει γενέσθαι κλίνοντα γὰρ ἐμαυτὸν τὸ παρά τὸ δρόμον ψυχά, καὶ διδάσκει ζωῆς σαρώνει ἑκατοντός τὰς τῇ Δεσποίνης ἀποτελόμενα. Μετὰ δὲ τὴν εὐχήν, ὑποστήρεθε πρὸς τὴν οἰκίαν, καὶ εὐθέως ἐσείθη ἐπικλήσει. Αὕτη δὲ πολλὰ φώτα ποιημένην καὶ εὐχαριστήσασαν τῷ Θεῷ, συγκαλεῖ τοὺς αὐτής συγγενεῖς ταὶ καὶ γείτονας’ σαρών πάσαν τὴν οἰκίαν, ἐτοίμασε τὴν κλίνην, καὶ πάντα τὰ πρὸς ταφὴν ἐπιτίθεται. Δῆλα ποιεῖ τὰ παρὰ τοῦ Ἀγγέλου πρὸς αὐτὴν λαλήθηντα, περὶ τῆς εἰς ὑστάτους αὐτῆς μεταστάσεως, καὶ εἰς πίστιν τῶν λεγομένων, τὸ δοθὲν αὕτη βραδεία ὑποδεικνύει τῇ δὲ τοῖς φωτικός ἠλόσποντο οἱ οἰκίσκοι μετακληθέρας γυναίκες τούτων ἀκούονται, καὶ εἰς πίστιν τῶν λεγομένων, καὶ μετακληθέρας γυναίκες τούτων ἀκούοντα, ἢμικε ροπαθὴς αὐτῆς σὺν δάκρυσιν ἔλεον, καὶ μετ’ ὁμογενίς ἀλλοφόροντα. Ὁμιῶν τοῦ κόσμου παυσάμεναν, μὴ ἀπογρανθήσασθαι ταῦτας ἐκήκασεν. Ἡ δὲ ὑα μόνοι αὐτός, ἀλλὰ καὶ πάντα τὸν κόσμον μεταστάσας, περισκέπασεν καὶ ἐφορὼν διἀθελοῦστον καὶ τὸ πολὺ τῆς λύπης ἀφήρει τοὺς παραμυθητικοὺς μήμασιν ὅτι πρὸς τὸν περιστατὸν ἔλεος. Εἶτα περὶ τοῦ αὐτῆς δύο κήρυξαν διαστατέται, ὃς τῶς δύο πενιχρὰς χήρας ἀνὰ χηρᾶν λαβεῖν, αὐτίκες συνήθεις αὐτή ἠστα καὶ γνώρισαν, καὶ τὰ πρὸς διατροφήν παρ’ αὐτῆς ἐκκυμόνητον.

Ταύτα ὡτός διεξόδους αὐτῇς, καὶ διατατμομένης, γίνεσται άφρον δροντῆς διάς ἡς, καὶ πλείστον ἐπίστασε νυμφέλτην ἄνω τῶν ἐκόμου περπάτων, τοὺς Χριστὸς Μαθητὰς ἐβρόνον τῇ οἰκίᾳ τῆς Θεομήτορος φερομένων, ἐν ὅλη ἤσαν καὶ οἱ θεάσασθαι Ἱεράρχαι, Διονύσιος ὁ Ἀρχεωγιγής, Ἱερόθεος τὸ δούλο, καὶ Τιμόθεος. Οὗτος ἔμεινεν τὴν αὐτήν τῶν αὐτῶν ἀποθέσας, παρουσίας, τοιαῦτα πρὸς αὐτὴς διεξόδαι λέγοντες· Σε, Δεσποτίνα, μένουσαν ἐν τῷ ισόμερο ὃς αὐτὸν τὸν Δεσπότην ἡμῶν καὶ διδάσκαλον ἐλάμποντες, παρεμποθομεθὰ νὰ δὲ πᾶσας ὀσμώς τὸ πάκ θος· Ἐπει δὲ τῇ τοῦ Υἱοῦ καὶ Θεοῦ σοὶ δούλῃ μεθήσαται πρὸς τοὺς ὑπερκόσμια, χαιρεῖν τοὺς ἐπὶ σοὶ ὀλοκονομομενοίς. Ταύτα λέγοντες τοὺς διάκρυσιν εἰσαρέγχον. Ἡ δὲ πρὸς αὐτοὺς· Μὴ, φίλοι Μαθηταῖ, τῷ ἐμοὶ Υἱὸ καὶ Θεοὶ, μὴ πένθος ἐργάσασθε τὴν ἑμῖν χαρὰν αἰλ-
Ἀγγελοφθείς τῆς κηδείας τοῦ ζωαρκικοῦ σώματος, καὶ τρίτη παραγεγονός ἡμέρα, ἦθιμε τοσός καὶ συνεχείᾳ, διὰ τὸ μὴ τῶν αὐτῶν καὶ αὐτῶν ἀξιωθῆναι, ὅτῳ δόξαν συνεπράγματοι, εἰς τὸ προσκυνήσει καὶ αὐτῶν τὸ πανάκιμον ἐκεῖνο σκῆνος, καὶ ἱδόντες ἐξεστήσαν. Ἐδορ οὐκοτόν κενον τοῦ Ἄγιου σώματος, μόνην δὲ τὴν οἰκουνομίαν παραμυθιον μείνασαν τοὺς λυπεῖσθαι μέλους, καὶ πάσα τοῖς πιστοῖς, καὶ τῆς μεταθήσεως αἵματος μαρτυρίων. Καὶ γὰρ μέχρι τοῦ νῦν ὁ ἐν πέτρᾳ διαγιγείς τάφος, οὕτως ὁρᾶται καὶ προσκυνεῖται, σώματος μένον κενὸς εἰς δόξαν καὶ τιμήν τῆς ὑπερυποτομίνης Δεσποίνης ἡμῶν Θεοτόκου καὶ άιτεπαρθένου Μαρίας.

Ἡς ταῖς ἁγίαις πρεσβείαις, ο Θεὸς, ἐλέησον καὶ σώσον ἡμᾶς, ὡς ἁγάθος καὶ φιλάνθρωπος.

Ὡδῆς ζ’. Ὁ Ελμός.

Ταύτα μερίς τε καὶ πυρὶ, θείος ἔρως ἀντιπάπτημος, τὸ μὲν πῦρ ἐδροσίζη τῷ θυμῷ δὲ ἐγέλη, θεοπνεύστος λογικῷ, τῇ τῶν όσίων τριφθόγγων λύρας ἀντιφθεγγόμενος, μουσικοὶ ὀργάνοις ἐν μέσῳ φλογὸς. Ὁ δεδοξαζόμενος, τῶν Πατέρων καὶ ἡμῶν Θεὸς εὐλογητὸς εἰ.

Θεσπέκτους πλάκας Μαυθῆς, γεγραμμένος τῷ θείῳ Πνεύματι, ἐν θυμῷ συνετρίψε τὰλλ’ τοῦτο Δεσπότης, τὴν τεκοῦσαν σκιή, τοῖς οὐρανοῖς φυλάξας δόμας, νῦν εἰσφιλέσσα. Σὺν αὐτῇ σκιρτόντες θάδων Ἰησοῦ Χριστῶ, ὁ δεδοξαζόμενος, τῶν Πατέρων καὶ ἡμῶν, Θεὸς εὐλογητὸς εἰ.

Ἐν κυμάτοις χείλεσιν ἁγνοῖς, μουσικῇ τῷ κορδίας φόρμης, ἐν
When Christ our God wanted to take to Himself His own Mother (to be) with him, then three days before (this event), through an angel, He informed (her) of her departure from earth. "(It is) time," He said, "to take my Mother to me. So, do not be disturbed about this but accept the word with joy for you will receive eternal life." And through (her) desire about departing to Sion, she went up to the (mountain olive garden) Mountain of Olives to pray with sincerity in (her) usual way because (she) always went up on this mountain to pray. [On the condition that ...] Tentatively speaking, what happened? At this particular time, the unexpected happened. Trees around the mountain bowed down by themselves, and like lively servants, it being fitting, were paying complete respect to the Queen. After prayer, she returned to the house, and straightaway everything came together. She lit many lights and gave thanks to God. She called her relatives and neighbors to come together, swept the whole house, prepared the bed and all the things needed for burial. Obviously, she acted according to what the angel told her about her departure to heaven. And, as the saying goes, he gave her proof. He granted her a sign, giving her a palm branch. O that all could hear, the women who had been called to come in, lamenting together [σπουδάζουσα] soaked with tears and drenched with weeping. Equally, calming down (their) grief, (they were pleading) not to be separated from her [not to be orphaned]. In order to stop suffering, they were pleading to her not to leave them orphans. But she assured them that even though departed, she would continue to protect them and all the cosmos, and she verified she would care for them. And much of the sorrow was taken away by her compassionate words, which she was saying to those present. After this, she requested her two garments (to be given) to the two poor widows who were saying: "When you, Lady, were staying in this world we were seeing you as our mother and teacher;
we were comforted. Now, how will we take the suffering? And because your Son, and God, will transfer you to the upper world, we are happy that this palm of God will happen to you. When saying this, they drenched themselves with tears. She not only told them but all the cosmos, that when she departed, she would stand firm to continue to protect and care (for them) and much sorrow was taken away, which those compassionate words represented. Thereupon, concerning her two garments, she requested the garments be given (away) so two poor widows who constantly were with her and known to her, (would be) provided for by her support.

(As she was) explaining to them and arranging for them, at once a resounding sound of thunder took place and many clouds appeared above, bringing disciples of Christ from the corners of the world to be assembled at the house of the Mother of God. With the disciples were the hierarchs of wisdom [Theosophy Heirarchi], Dionysius the Aeropagite, Ierotheos, and Timothy with them. When they learned the reason of their gathering and presence, they were saying these things to her: "You, Lady, (while) staying in the world, we were seeing (you) as our master and teacher, we were comforted. Now, how will we take this suffering? Because your Son and God will transfer you soul (will) to the upper world, we rejoice for you over his plan." Saying this, they were soaked with tears. She said to them: "My friends, disciples of my Son and God, do not make my happiness (into) sorrow. But (for my body), I will make the bed, bury me."

So when all this was completed, Paul the divine instrument, who was chosen, fell down at the feet of the Mother of God, venerated her opening with his mouth with many words praising her: "Hail, Mother of Life, you are the subject of my teaching. Even though I didn't see Christ, seeing you I believe I am seeing Him. After she collected all the things, the
Virgin lay down upon the bed. She placed her all-pure self as she willed. And then (she offered) a petition for peaceful wholeness in the world. She finished by blessing them. In this manner, she herself gave up her spirit into the hands of her Son and God. After this, Peter began farewell hymns. The other apostles lifted up the bed, and some proceeded with candles and singing and others were following, proceeding with the God-giver body to the grave. Then, also, choirs of voices of angels from the upper worlds were heard filling the air. Some of the leaders of the Jews, some in the crowd, were committed to toppling over the bed, tipping to the earth the bed upon which the life-giving body was placed. But those who dared to do such a thing were punished and they became blind. For one of them, both hands were cut, one who had rushed with maniacal fury and pushed her palette, whose insolent hands who had touched the bed were cut with the sword of justice, and left suspended. This terrible vision was not removed until he believed with all his soul and received healing, restored as before in health. The same happened for those who had been blinded and then believed. Touching part of the pallet of the bed, healing was given to them. When the apostles reached the place of Gethsemane, they buried her in a grave, the life-giving body, and three days they waited. Something happened in there, for they were constantly hearing the sound of angels.

During all this, by divine plan, one of the apostles missed the funeral of the life-giving body and appeared the third day. He desired greatly (to see her body) but held back, for he had not had the opportunity along with the others. But, all the fellow apostles, voted in common vote to open the grave, for the glory of all, so that he could venerate the all-holy and divine corpse. And when they saw it, they were astonished. For they found the grave empty of the holy body. Only the linen shroud remained. So that those in the future, people may be comforted that she was resurrected, the true evidence in the stone grave is up to now seen and
venerated. The rock carved for her venerated bed remains empty in honor of the most holy lady, Our Theotokos and ever-virgin Mary.
When to himself Christ the God our take with him

ηὐδόκησε τὴν ἴδιαν Μητέρα, τότε, πρὸ τριῶν ἡμερῶν,

wanted own Mother then before three days

δι’ Ἀγγέλου αὕτη τὴν ἀπὸ γῆς μετάστασιν

through angel her from the earth departure

[removal] [change of place]

γνωρίζων, Καιρός, ψηφί, τὴν ἐμὴν προσλαβέσθαι

[informed] time he said mine take

[made known (to her)] (τὴν ἐμὴν)
Mother (to be) with me So you should not about this

be disturbed but with joy accept the word

and because eternal (you will receive) life. And through the
desire to Sion about departure mountain

olives went up to pray with sincerity a custom [deep meaning] (to her) [according to her custom, practice]
γὰρ συνεχῶς ἐν αὐτῷ ἀνιούσα προσεύχεσθαι· ἐφ’ ὦ
because always to go up on this to pray. On the condition that (mountain) [By doing this]

καὶ τι παράδοξον τηνικαύτα συμβαίνει γενέσθαι·
unexpected strange marvellous [τί γενέσθαι = what happened?]
unexpected (aor.2 inf. of γίγνομαι) [dated use]
[at this particular time] συμβαίνει: It happened)
and the paradox simultaneously happening it happens [as this event was taking place]
[it happened this event was taking place]

κλίνουσι γὰρ ἐξ ἑαυτῶν τὰ παρὰ τὸ ὀρος φυτά, καὶ
bowed down for by themselves around/of trees/plants mountain and

ώσπερ ἐμψυχα δούλα τὸ προσήκον σέβας τῇ Δεσποίνῃ
it being fit, becoming like lively servants belonging respect Queen animated
[that she deserves ...]
ἀποπληροῦσα. Μετὰ δὲ τὴν εὐχήν, ὑποστρέψει πρὸς τὴν
paying complete After prayer she returned

οἰκίαν καὶ εὐθέως ἐσείσθη ἄπασα. Αὐτὴ δὲ πολλὰ
house and (right away) whole She through many
[lot of action took place]

φωτά ποιησαμένη καὶ εὐχαριστήσασα τῷ Θεῷ, συγκαλεῖ
lights lit and gave thanks to God she called to come

τοὺς αὐτῆς συγγενεῖς τε καὶ γείτονας· σαροὶ πᾶσαν τὴν
her relatives and neighbors broom whole (swept)

οἰκίαν· ἐτοιμάζει τὴν κλίνην καὶ πάντα τὰ πρὸς ταφῆν
the house prepared bed and everything for the burial

ἐπιτήδεια. Δηλα ποιεῖ τὰ παρὰ τοῦ Ἀγγέλου πρὸς
needed things. According to she did the angel
[She did according to what the angel told]

αὕτην λαλήθεντα, περὶ τῆς εἰς οὐρανοὺς αὕτης

er told (told her) [about her departure to heaven]

μεταστάσεως· καὶ εἰς πίστιν τῶν λεγομένων, τὸ δοθὲν
departure and proof saying he gave her
[to prove, the angel gave her ...]

αὕτη βραβείον ὑποδεικνύει· τὸ δὲ ἦν φοίνικος κλάδος.
her sign/prize awarded palm branch

Αἱ δὲ μετακληθεῖσαι γυναικεῖς, τούτων ἀκούσασαι,
invited ladies all these heard
[called to come in]

θρήνοις ἑαυτᾶς σὺν δάκρυσιν ἐλούσιν καὶ μετ’ οἰμωγῆς
lamentation with tears and weeping
in themselves soaking themselves

ὦλοφύροντο. Ὅμως τοῦ κόπτεσθαι παυσάμεναι, μὴ
In order to stop suffering
[to stop feeling upset they were pleading not to be orphaned - separate themselves]
to be orphaned to her pleading (Panagia) not only

them but and all the cosmos departed (even though departed)

Stand firm continued and care for verify them and much to protect

sorrow was compassionate words which taken away

those represent she was saying After above her two

garments she ordered so two poor widows
κιτώνα λαβεῖν, οἷς τινὲς συνήθεις αὕτη ἦσαν καὶ
garments (to give) women who/constantly to her were

gνώριμοι, καὶ τὰ πρὸς διατροφὴν παρ’ αὕτης
(and) known to her fed by her

εκομίζοντο.

bringing/brought
[was bringing food to them]

Ταῦτα οὗτω διεξιούσης αὕτης καὶ διαταπομένης,
taking care stipulated that
[as she was taking care of this, and she stipulated ...]

γίνεται ἀφύνω βροντῆς βικαίας ἡχος καὶ πλείστων

took place at once thunder resounding sound and many

ἐπιστασία νεφελῶν, ἀπὸ τῶν τοῦ κόσμου περάτων τοὺς

appeared above clouds from the world corners of

Χριστοῦ Μαθητῶν ἄθρόον τῇ οίκῳ τῆς Θεομήτορος

of Christ disciples assembled house Mother of God
brought with the disciples were God-wise hierarch [theosophy]

Dionysius the Aeropagite Ierotheos with them

Timothy When they learned the reason they crowded these things they were saying to her [of their gathering and presence]

You Lady when you were staying in the world as the master teacher we were seeing
we were comforted now how the suffering we will take and because

tη του Υιου και Θεου σου βουλη μεθίστασαι προς τα

your Son God will transfer

υπερκόσμια, χαιρομεν τοις επι σοι οικονομουμένοις.

upper world we rejoice economy/plan
we are happy

This saying tears they were soaked
And (Panagia) said to them...

προς αυτους Μη φιλοι Μαθηται του έμου Υιου και
My friend disciples of mySon and

Θεου, μη πενθος έργασηθε την έμην χαραιν άλλα το
God sorrow happiness
[don’t change my happiness to sorrow]
my body will I make bed bury me [have my funeral]

Τούτων οὔτω πληρωθέντων, φθάνει καὶ Παῦλος ὁ

So when these were completed Paul

Θεσπέσιος, τὸ σκέυος τῆς ἐκλογῆς· ὃς καὶ πεσὼν πρὸς
divine (one) instrument chosen who fell down vessel

τοὺς πόδας τῆς Θεομήτορος, προσεκύνησε· καὶ ἀνοίξας
at the feet Mother of God venerated her opened

αὐτοῦ τὸ στόμα, διὰ πολλῶν ἐγκωμιάζει αὐτὴν·
mouth many (words) praising her

Χαίρε, λέγων, Μήτερ τῆς ζωῆς καὶ τοῦ εἴμου
Hail, he said, Mother of life and who you are

κηρύγματος ἡ ὑπόθεσις. Εἰ γὰρ καὶ τὸν Χριστὸν μὴ
of my teaching subject Even though Christ
I didn’t see, but seeing you him I believe I am seeing

After she collected the Virgin She lay down in all things upon

the bed She placed all-pure as

she willed body. And then sustain world, and wanted

peaceful behavior petition she did. Blessing

she completed and (blessed) them (disciples)
in this manner into (hands)
of her Son and to God spirit she gave herself up

[She made petitions for sustaining the world and for peaceful behavior]
[Completing her blessings she blessed the disciples]

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After this began farewell hymns

Peter. lift up the other apostles

bed and some proceeded with candles and

(and) singing and the others God-giver body were following,

Then also angels
singing was heard voices of upper worlds (sound)

orders air filling Some of the (of the) Jews choirs of

leaders (some of the crowd) they convinced

topple over bed turn around to upon was on the earth

life-giving put on body (to knock this down) But [it was put on]

those who nerve came upon them blinded them [those who had the nerve to do such a thing (dare)] [blinded them in the eye]
πάντας κολάζει. “Ενα δὲ αὐτῶν καὶ χειρῶν ἀποστερεῖ

them all punished One of them and hands cut
[took away, lost …]

ἀμφοτέρων, μανικώτερον ὀρμήσαντα καὶ τοῦ ιεροῦ

both more menace rushed and holy
maniacal
with fury

ἐκείνου σκίμποδος ἐναφάμενον· ὃς παρὰ τὴν κλίνην

her palette touched who upon bed
(bound with board)

tὰς αὐθάδεις χεῖρας, κοπεῖσας τῷ ξίφει τῆς δίκης,

insolent hands cut sword justice

ἀπημορημένας ἀφείς, ἐμείνεν ἐλεεινὸν θέαμα· ἔως οὗ

suspended left them/remove terrible vision until
hanging
miserable scene
wretched sight

πιστεύσας ἐξ ὅλης φυχῆς, καὶ θεραπείας τυχῶν,

he believed (from all his soul) and received healing
ἀποκατέστη ὡς τὸ πρότερον ύγιῆς. Οὕτω καὶ τοῖς restored as before in health. The same
tυφλωθεῖσι, πιστεύσασι, μέρος τι του παλλίου τῆς
to blind (those who believed), part of the pallet of the
κλίνης ἐπιτεθέν, τὴν ψαμν ἐδωρήσατο. Οἶ δὲ
bed touching, was given to them. the restoration (healing)
‘Απόστολοι, καταλαβόντες τὸ χώριον Γεθσημανῆς,
Apostles reaching the place Gethsemane
cατέθηκαν ἐν τῷ μνήματι τὸ ζωορρυκὸν σῶμα, καὶ
y they put in the grave the life-giving body, and
tρεῖς ἡμέρας προσέμενοι εἰς αὐτῷ, τῶν γινομένων
three days they waited in there, it happened something happened
ἀπαύστως ἁγγελικῶν φωνῶν ὑπακούοντες.
constantly of angels sound were hearing
During this, by divine economy, one of the plan

During this, by divine economy, one of the plan

During this, by divine economy, one of the plan

During this, by divine economy, one of the plan
grave opened, so for the glory of all

so that he would venerate and the all-holy and divine
divine corpse, and when they saw it they were astonished. Grave for

they found empty the holy body, only the shroud (linen)
[But they found the grave empty]

remained, comforted those in the future / will be sorry
[so that those in the future who feel sorry will be comforted]

(future) transformed departed

true evidence up to now

in the stone grave it is seen and venerated
which is carved from

προσκυνεῖται, σώματος μένων κενός εἰς δόξαν καὶ τιμήν

(venerated) bed remains (empty) honor

[without the body for glory and honor]

τὴς ὑπερευλογημένης Δεσποίνης ἡμῶν Θεοτόκου καὶ

the most holy lady our Theotokos and

ἀειπαρθένου Μαρίας.

ever-virgin Mary
An evaluation of these contextual sources:

To understand the puzzle of various elements in all these sources, the following key indicates the various categories of the "datum" found in the sources. They are as follows:

Symbols -- i.e. palm, thunder, pilgrimage, cloud
Events -- narrative that moves the accounts along
Theological analysis -- references to the Councils,
   author's theological analysis
Biblical references -- i.e. Psalms, Habakkuk, Daniel
Titles of the Theotokos -- i.e. "intercessor", and "co-redemptrix"
Reference to Mystery -- Honor it by silence as something
   incomprehensible.

Greek terms --
John Thessalonica
The angel gives Mary a palm branch.
She asks God's help
She returns to her home.
John arrives.
Thunder ... Apostles arrive.
Peter leads the activities, prayer and speeches
Palm placed on bier
Bier carried to tomb
Mary's body put in tomb
Three days later, tomb is opened, she is gone.

Theoteknos
Disciples are summoned; apostles are by Mary's side.
The palm.
Mary/Eve parallel
Protoevangelium of James - source
Reference to Enoch, Gen 5:24; Heb 11:5 Elijah - 1 Kg 2:11.
Death comes but NO corruption, lifted to heaven with pure soul.
Feast day established -- August 15
Mary's body borne in procession.
Thunder, earthquake
Comparison to the Song of Songs
Paradigm:
Jesus / wisdom,
Mary / wisdom

Modestus
Mystery"Ark of sanctification (is) to be brought home from Sion to himself "
Reference to Psalm 44:9 LXX.

Paradigm: Mary has no corruption in birth/no corruption in death.
Reference to Chalcedon
Post-Chalcedonian term.
new human nature, divine nature, given by Mary.
"Sacred procession" goes out east gate/ (new temple, Ezekiel 43-47)
Reference to 3rd Council of Constantinople, 681;
elaboration at Chalcedon:
two natural wills, operations/"modes of activity in one person of the Incarnate.
Mary called "intercessor" and "co-redemptrix".
Her soul is "committed into his hands."
Reflection of Alexandrian theology: Christ stripping death from Hades. Mary's body is lifted up on a bier.
Reference to theological aspect" Christ's "spiritual body, which did not exist before him, but took up its very existence in him." (Daley, note 15) Bier placed in tomb.
"Ineffable mysteries" revealed.
God raises Mary from the grave.
Andrew of Crete—Homily I
Mary is the “mystery that exceeds the power of speech.”
Image of Mary: for people of New Covenant, fulfillment of Sion.
Discussion of Mary’s “privileges”.
Mary’s body is the tabernacle.
Constantinople idea developed. “Light from light.”
References to: Elijah; Enoch

“imitated Wisdom in her own being”
Allusion to Christological formulation: divine and human.
Total immersion into the mystery suggested.
Statement: “ineffable” unprecedented mystery realized in her”: “veiled”, “unspeakable”, “unuttered”.
Peculiarity to Mary: resurrection occurred at the end of her life.
Mysterium a silentio.

Andrew of Crete—Homily II
Death is a sleep

It is a passage into a “second life”. Death = separation of soul from body.
The place of light is befitting of the “holy state of saints”. Zech 4:10 LXX = place/
“These seven are the eyes of the LORD, which range through the whole earth.”
Mary’s event is a “transformation from a corruptible state to an incorruptible one.”
Virgin is the “vessel of god” and “bearer of life”. Her glory = impossible to conceive with human mind.
Relationship to Chalcedon 451 and Constantinople 552.
Jesus = one hypostasis, “subsisting as a single ‘composite’ individual from and in two distinct natures”.
Andrew has first hand knowledge of Jerusalem Reference to [Pseudo-] Dionysius Ref. To Hierotheos
divine quotes taken from Dionysius, “Divine Names”.
mysterium a silentio: Faithful called on the walk to Gethsemane.
Mary is the priest, the true tabernacle. Mary is

“guide”. Dionysius account: “disciples” gathered including ... Dionysius, Timothy, Hierotheos.
Biblical references:
Elijah, Habbakuk;
Daniel LXX; and
Bel and the Dragon
Sign of shining divinized body.

- 1st spring forth of the life
spring (source,beginning) from the Virgin’s womb.
If ἁγιότητα holy
THEREFORE - body is holy too. If root is holy
THEREFORE the branches are holy, too.
Mary’s body is our “source of life”.
Litany of OT phrases: types of the incarnation.
God’s works: childbirth and virginity.

Andrew of Crete—Homily III
Assembly of witnesses and presence of heavenly powers and souls of the saints (Cant 1:6) around the radiant body.
Honor it by silence as something incomprehensible, unutterable.” [Honor by silence: (Cappadocians and Greek Patristics – mysterium a silentio

Basil Caesarea
On the Holy Spirit
Gregory Nyssa
Adversus
Eunonium
Mary is hope for all Christians in her triumph over death, with fear gone. Death now considered as “everyday sleep”. The divine exchange: life instead of corruption.

Reference to “Fountain”.

Images of Mary’s fruitfulness from OT: magnified beyond Enoch. She is in the presence of the Holy Trinity. Andrew’s listeners begin a procession.

Represents Mary’s “exodus”.

Remember the Choirs - 
- fathers,
- patriarchs; Spirits of prophets;
- Companies of priests; Band of apostles;
- Martyrs; Doctors; Souls of just;
- Company of saints; Kings; potentates, rulers and “the ruled”...
- singing around her tomb.

Event of the dormition = “wholly unknowable and unspeakable”
“hidden truth”
Andrew: “Here, in a word, is the mystery.”

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Germanus – Homily I (and II)

Homily I:

transferral, “falling asleep into life”, departure from our midst.

Christological life seen in the Psalms.
Since Mary was “God’s vessel”, her body cannot be conquered by the lethal confinement of a tomb.”

She rises like Jesus; both tombs really received bodies.

Psalm is the “mouth of Christians” meditating on the Virgin.

Eve/Mary parallel
Mary’s patronage = “something living”
(co-mediatrix)

Mary’s intercession = “gives life”
(intercessor)

Mary’s protection = without end
(advocate)

spiritually perfect

She implores God on humanity’s behalf.

Mary is attributed with:
“unwavering care”
“unchanging readiness to offer protection”
“unsleeping intercession”
“uninterrupted concern to save” “steady help”
“unshakable patronage”
Christian people of her own flesh.

Mary is mother of God still with us.

Reference Mary to Lam 4:20

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Connection to iconography and shrines. 
Seen by all brought to see Mary’s death.
Reference to Habakkuk.

Homily II:

Prov 15:30 God puts flesh on bones.
Promise of resurrection of all seen in Mary
Mary is permanent intercessor.

Reference to Chalcedon.
Mary is the “mother inseparably one with her undivided Son.”

Theological idea = the division of the human person into: body, soul, and spirit (traditional in early Christian literature) Thess 5:23 “Your body belongs to me...”

Reference to lamentation coming to Jerusalem:
Zech 12:11 LXX.

Strange docetic meditation: “Lie down to rest, if only in appearance, in Gethsemane, the place of your tomb.” Some adoptionism: “I have bestowed on them (apostles) the grace of adoption as sons... Jn 19: 26 ff. (Supposed message from God to Mary)

Mary prepares for her death: lit lamps, invited relatives and neighbors, swept her room, decked her bed with flowers. [bridal chamber].
Women weep [link to synaxarion] with “river of tears”.

Clap of thunder. Rush of wind from low cloud.

Appearance of the apostles. Apostles weep.

Paul says: “Hail, Mother – content of my preaching.” [connection to synaxarion].

She lay back on her pallet and gave up her spirit, like “falling asleep”.

Paul claims Peter is leader [John of Thessalonica].

Unbelieving Jew.

The virgin’s body is taken from Peter and Paul [unique to Germanus].

NOTE: the rising comes during the funeral.

The call for people to become “myrrhbearing women”.

Connection to Mary as defender of Constantinople/ the church.

John of Damascene

Homily I

Mystical connections

Reference to Niceo-Constantinopolitan creed understanding of “person of Christ”: Chalcedon 451, II Constantinople 553. Christ = “a single Lord, one and the same who is both Son of God and Son of Man, at once completely God and completely human, the whole God and a whole human being, one composite individual [formed] from two complete natures, divinity and humanity.”

Understanding of “person of Christ”: Chalcedon 451, II Constantinople 553. Christ = “a single Lord, one and the same who is both Son of God and Son of Man, at once completely God and completely human, the whole God and a whole human being, one composite individual [formed] from two complete natures, divinity and humanity.”

Prophetic aspect to Mary: fleece of David, Isaiah’s virgin, Daniel’s mountain (Dan 2: 34,45), locked gate (EZ 44:1 ff).

Appropriateness of her death.

Close connection to images in Song of Songs. Death brings the holy to “fulfillment”.

John of Damascene

Homily II

Tomb is the source of fragrance and healing.

Mystical effects.

“Consumed by the purest fire.”

Mary is the “treasury of life” and the “abyss of grace.”

Mary did not go down to the underworld or dwell in death as long as Jesus, because of Christ’s victory.

Mary lies on pallet in Jerusalem. Carried to Sion, site of Passover Last Supper.

Review of Christology/ end 7th century (Daley, note 9). Jesus has two complete natures, two operational wills.

Bed becomes a holy temple and elicits desire to touch her holy body.

Cloud brings them to Mary at death – like a net.

John of Damascus refers to Dionysius, meditation on the incarnation.

A marian "harrowing of Hell".

Natural effects. "Sounds, crashes, rumblings, as well as remarkable hymns from angels who flew before her."

Image of queen going to royal throne – Ps 44:10 LXX.

Mary’s body brought down from Sion to Mt. of Olives.

[Note: in this account Mary’s soul goes first, then her body is lifted up.]

Jew’s hands falling off.
His hands "abandoned him" ...

Mary's body is carried to Gethsemane. It is lifted up on the third day.
Reference to Niceo-Constantinopolitan creed.) "Do not call her a goddess." Mary is the Mother of God who became flesh.

All-night ritual.
Absence of relics of her body is witness to her resurrection.

Blachernae.

Hymn III
"Entering the darkness at the top of Mt. Sinai."
She is a ladder.
Reference to Exodus / Miriam and the tambourines Ex 15:20.
She is "new existence.

Mary's death in established tradition De Div. Nom.3:2
"She has been raised.
She has been lifted up.
She has been taken to heaven. She stands by her Son, above all ranks of angels. For there is NOTHING but Mary and Son!"

Canon
Miriam's song in Exodus.
Canticle of Anna, mother of Samuel in 1 Kings (1Sam) 2: 1-10. "Exodus from death."
Habakkuk.
Isaiah 26: 9-20.
Awakening the dead.
Jonah.
Azariah
Three men in furnace.
Magnificat
Zechariah's Blessing.

Theodore the Studite
Encomium
Mary is the "true Mt. Sion."
She is "a temporary home in this present life." She will be fed to the King, Ps 44:14 LXX.
Titles: meadow alive, blooming vine, cherubim throne, home full of glory, sacred veil, land sunrise.

Day of Exodus has come.
Elijah the Tishbite
Habbakuk
Titles: ladder, burning bush, fleece, city of king, spiritual Bethlehem, mountain, golden lamp, altar of purification, light cloud, holy book, locked gate, unquarried mountain peak.
Passing of Mary – The
First Latin Form:
Melito of Sardis -
attributed source
Leucius - identified as
apostate who has
corrupted story.
Mary lives at home of
John's parents/ Mount of
Olivés.
Scene is two years after
death of Christ.
Angel comes, carries fiery
growth branch.
Mary asks the angel for
apostles.
Mary goes to Mount of
Olivés with palm to pray.
Earthquake, John comes
to her.
Jews threaten to burn her
body.
Apostles arrive.
Three days later, they fall
asleep, and Jesus arrives.
Mary fears death.
She lies down on bed and
dies.
Apostles see her soul.
They take her body to the
tomb.
John carries the palm.
A great cloud covers the
bier.
Jewish opposition -
attack and healing of Jew,
kissing her bed
palm sent with healed Jew
to bring faith in the city.
She is laid in new tomb.
Lord arrives and asks
apostles what to do.
They request her body rise
up.
She rises immediately.
Apostles see all this, then
are carried back to their
homes.

Passing of Mary – The
Second Latin Form:
Jesus informed Mary of
her approaching death
(hers "Passion") on the
third day before she died.
It is two years after the
Ascension.
Angel gave her a palm branch.
Mary sends for Joseph of
Arimathea and other
disciples.
Mary washed herself and
prepared as a queen.
Three virgins were with
her.
At the third hour ...
earthquake.
John comes.
All disciples except
Thomas arrive on clouds.
They were: John, James
his brother, Peter, Paul,
Andrew, Philip, Luke,
Barnabus, Bartholmew,
Matthew, Matthias
(surnamed Justus), Simon
the Canaanite, Jude and
his brother Nicodemus,
Maximianus.
Discussion between them
all.
Christ arrives with a host
of angels.
Great light and fragrance
abounds.
People in Jerusalem are
seized by evil;
apostles take up the body
to carry it down from
Mount Sión.
A Jew, Reuben, tries to
upset the bier. His hands
wither.
Jew is healed, and is
baptized.
The apostles lay the body in the grave.
A great light surrounds them.
The holy body is taken up by angels to heaven but the apostles don't know it. Thomas comes; sees the body being taken up. He calls to Mary and she throws down her girdle.
The apostles go and remove the stone ... find she is not there.
Apostles are returned on the clouds.
Reference to Habakkuk. Testimony of authenticity by Joseph of Arimathea.
## APPENDIX XI - Synthesis  [S = present in synaxarion]

<table>
<thead>
<tr>
<th></th>
<th>S</th>
<th>J Th</th>
<th>Germanus</th>
<th>J Dam II</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Palm branch</strong></td>
<td>S</td>
<td>J Th</td>
<td></td>
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</tr>
<tr>
<td><strong>Thunder</strong></td>
<td>S</td>
<td>J Th</td>
<td>Germanus</td>
<td>J Dam II</td>
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<tr>
<td><strong>Cloud</strong></td>
<td>S</td>
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<td>Germanus II</td>
<td>J Dam II</td>
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<tr>
<td><strong>Earthquake</strong></td>
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<tr>
<td><strong>John</strong></td>
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<tr>
<td><strong>Peter</strong></td>
<td>S</td>
<td>J Th</td>
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<td>Germanus II</td>
</tr>
<tr>
<td><strong>Thomas</strong></td>
<td>S</td>
<td></td>
<td>Germanus II</td>
<td></td>
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<tr>
<td><strong>Dionysius</strong></td>
<td></td>
<td></td>
<td>Andrew II</td>
<td></td>
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<tr>
<td><strong>Hierotheus</strong></td>
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<td></td>
<td>J Dam II, III</td>
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<tr>
<td><strong>Timothy</strong></td>
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</tr>
<tr>
<td><strong>Paul</strong></td>
<td>S</td>
<td></td>
<td>Germanus II</td>
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</tr>
<tr>
<td>Event</td>
<td>J Th</td>
<td>Theoteknos</td>
<td>Andrew II, III</td>
<td>John Dam II</td>
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<td>Bier procession</td>
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<tr>
<td>&quot;Ark to Sion&quot;</td>
<td></td>
<td></td>
<td>Andrew I, II, III</td>
<td>John Dam II</td>
</tr>
<tr>
<td>M. placed</td>
<td></td>
<td>Modestus</td>
<td></td>
<td></td>
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<tr>
<td>In tomb</td>
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<td></td>
</tr>
<tr>
<td>empty tomb</td>
<td></td>
<td></td>
<td>Andrew I</td>
<td>Germanus</td>
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<tr>
<td>- 3 days</td>
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<td></td>
<td>John Dam II</td>
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<tr>
<td>M. raised in sight</td>
<td></td>
<td>Theoteknos</td>
<td>Modestus</td>
<td>Germanus II</td>
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<td>Proto-James</td>
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<td>Theoteknos</td>
<td>Andrew I</td>
<td>John Dam I</td>
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<td>Elijah</td>
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<td>Theoteknos</td>
<td>Andrew I, II</td>
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<td>Ps 44</td>
<td></td>
<td>Modestus</td>
<td>Andrew II</td>
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<td>Theoteknos</td>
<td></td>
<td>John Dam I</td>
</tr>
<tr>
<td>Direct Ref To Chalcedon, Constantinople Councils</td>
<td>Modestus</td>
<td>Andrew I, II,</td>
<td>Germanus II</td>
<td>John Dam I, II</td>
</tr>
</tbody>
</table>
Comparison - Early Greek Homilies

1. John of Thessalonica

*The Dormition of Our Lady, The Mother of God and Ever-Virgin Mary*

**Predominant features (according to sections)**:

1. Recalling of a lost tradition on Mary’s death
   Silence on tradition due to trouble caused by heretics
2. Extolled to recapture the wonder and mystery of Mary’s death.
3. Tradition explained: Angel comes, gives **palm branch**, Mary asks for apostles. Mary **asks God for help** in her death.
4. Mary **returns home** and fearfully prays and prepares.
5. Mary calls in relatives and friends. Weeping of friends. Mary comforts them.
6. They pray. **John arrives** – remembers commission at cross. She fears the Jewish opposition has threatened to burn her body. Mary shows her burial clothes and the palm.
7. Clap of **thunder**. **Apostles arrive**. They wait at her door and pray. Discourse of Peter and Paul, each honoring the other. Apostles pray.
8. **John** enters and recalls his calling from Sardis. They enter Mary’s house in the morning. She prepares with the apostles for her death.
9. Skips to second day after her death. **Peter** speaks to the crowd of what happened.
10. Peter speaks to the virgins. Tells a parable on virginity.
11. Virgins respond.
12. Story goes back to Mary preparing for her death. Thunder and Mary prepares to die, and apostles surround her in comfort and prayer. Michael comes to take her soul. Peter directed by God to find a new tomb for her.
13. Peter, apostles and three virgins prepare her body for burial. All those sleeping awake. They put the palm branch on her bier. They **carry the bier to the tomb**. The Jews become angry, the attack of a Jewish opponent and the subsequent healing. Healing of all who were blinded to the faith.
14. They **place her body in the tomb**. They **open the tomb in three days** to honor her remains and nothing was there but grave clothes. Exhortations that all who celebrate this even will be blessed.²

2. *Theoteknos, Bishop of Livias*

*Encomium on the Assumption of the Holy Mother of God*

1. Begins with Psalm 97:1 and recalls the resurrection and ascension. **Disciples are summoned**; **apostles are by Mary’s side**. Mary is promised the **palm** signifying heavenly reward. Theoteknos identifies **Mary with Eve**.
2. Mary’s birth is remembered. Association to **Protoevangelium of**

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¹ Daley, pp. 47-70.
² Ibid., pp. 47-67.
³ Daley, pp. 71-82.
**James** established. Simeon's prophecy is recalled, Mary's heart penetrated by sorrow and joy.

3. Jesus "prepares" a place for her in Heaven, Jn 14:2. Reference to Mary as child fed by angels in temple, Protoevangelium of James.

4. **Reference to Enoch, Gen 5:24; Heb 11:5.** Reference to Elijah, who mounted to heaven in a chariot 1 Kg 2:11. Choir of angels arrives.

**Death comes to Mary, but not corruption.** She is corporeally lifted to Heaven with a pure soul. "Exalted above Enoch and Elijah" and prophets and apostles.

5. **August 15 -- day given for Assumption Feast which equals 6th day in month of Mesore.** [This section not in the Greek, but Arabic translation, Wenger 429, addendum.] Angels sing hymns. Reference to Mary as rock gushing forth, "stream of life". Comment on the glory due Mary.

6. Reference to Mary's body borne in procession by Apostles and Paul from Mt. Sion to Gethsemane. [footnote: location in Cedron Valley foot of Mount of Olives). Since the 4th century called the Valley of Jehosaphat -- last judgment Joel 3:2.12]

7. Apostles guard Mary's body -- thunder, earthquake and the holy Virgin is taken up ... comparison to the Song of Songs and the garden.

8. Praise of Mary in terms of Hebrew Song of Songs.

9. Mary is wisdom, a companion to the "living water".

10. Mary is compared to "fruit given". **Paradigm: Jesus / wisdom, Mary / wisdom**

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**3. Modestus**

*Encomium on the Dormition of Our Most Holy Lady, Mary, Mother of God and Ever-Virgin*

1. Prologue: Mystery of faith concerning Mary's motherhood. **Mystery:** "Beyond the grasp of all mortals." Mary sanctified by God. Dormition - "unspoken mystery".

2. "Today she who gave birth to the life of all people has moved on to be a sharer in that life." Mary is called "more glorious than the heavens."

3. Mary is the "moon which gave birth to the sun." She shares her own being to give him flesh. **Paradigm:** Mary gives Christ, Christ "poured forth from her his precious blood and gave his life." She is the "all glorious bedroom of hypostatic union."

4. God's "ark of sanctification (is) to be brought home from Sion to himself ". She is the ark. This ark is not carried like the ark of Moses, made with human hands. Mary's ark is escorted -- surrounded by an army, with heaven's holy angels, and she is "not made by human hands." Also, in the paradigm, Mary does not move before the Hebrew people' but she follows God.

5. Christ calls Mary "to himself". God "invested her with an incorruptibility touching all her corporeal frame", **reference to Psalm 44:9 LXX.**

6. Reference to Mary's "transferral", μετάστασις (Daley, note 4).

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Connection to Akathist Hymn (17), protection against heresy.

7. **Paradigm**: Mary has no corruption in birth/no corruption in death. She leads “entire universe to complete well being”. **Reference to Chalcedon** (Daley, n. 7).

8. Mary called higher than the angels; angels sent to bring her to God. Ref: To Psalm 44:9 LXX. **Post-Chalcedonian term** (Daley, n. 8) ἐνοῦσιος = new human nature, divine nature, given by Mary.

9. Apostles from every corner come, consider Mary’s mission by Holy Spirit, received because she is the Mother of God. “Sacred procession” goes out east gate/ (new temple, Ezekiel 43-47) Ez 43: 1-9; 44:4-8; 46: 1-10 (Daley, note 11)

10. Funeral Hymn: Hail, daughter of Joachim and Mother of the God who created all things!” **Reference to 3rd Council of Constantinople, 681; elaboration at Chalcedon: two natural wills, operations/”modes of activity in one person of the Incarnate Word.”** Mary called “intercessor” and “co-redemptrix”.

11. Reverence by angels. Mary sees Christ; Christ “left her body behind.” Her soul is “committed into his hands.”

12. **Reflection of Alexandrian theology**: Christ stripping death and Hades (Daley, note 14). Mary “closes her eyes.”

13. **Her body is lifted up on a bier.** Praise of the holy bier. **Reference to theological aspect**” Christ’s “spiritual body, which did not exist before him, but took up its very existence in him.” (Daley, note 15) Bier placed in tomb. Prophecy: Christ will come to this place of her burial (Jehosophat) for final judgment with the apostles.

14. Marvelous things take place: “ineffable mysteries” revealed. Blessings bestowed on them through Mary’s power then are initiated into gifts of healing. **God raises Mary from the grave.**

4. Andrew of Crete⁵

**Homily I – On the Dormition of Our Most Holy Lady, the Mother of God**

#s 1-4 **Preparation**

1. **Comment**: Mary is the “mystery that exceeds the power of speech”, a difficult mystery to describe. Gabriel’s proclamation related to Mary. Eve/Mary parallel. “She alone has made joy her possession, for all our sakes, and has put to flight the sadness of our first mother.” (Daley, p.104) **Image of Mary: for people of New Covenant, fulfillment of Sion.** Mount: She is the holy place. Note: she escaped the pains of motherhood” (Daley, p. 104).

2. **Discussion of Mary’s “privileges”**. Protoevangelium; references to details of Mary’s life. No pain in childbirth. “Miraculous way of nursing”, details of her life.

3. Andrew’s desire to “see the mystery clearly.” To understand mystery, which is open to those who have moved beyond all material things in purity of mind …

⁵Ibid., pp. 103-152.
who have crossed the boundary of the world and perception. In approaching mystery: fear. Mary’s body is the tabernacle.

4. Constantinople idea developed. “Light from light.” (Daley, note 16) Mary received “supernatural pattern of life that was different from ours in its end as in other respects.” Although he walked on earth, He was not contrary to natural law. Mary is “of” the Church.

5. Church leads the procession for “Queen of the nations”. “Queen of our race”. Mary is the bestower of life. Reference to Elijah (chariot) and Enoch (he is raised in the air). God’s saving plan “has been realized through her.” Word = source of our life. It is an end to the “relentless law of death”, through her divine motherhood.

6. “A mother, who has brought forth life itself, produces an ending of her own life to match that of her Son.” Questions of the empty tomb: μετέθεση, transferral (Daley, note 18). Details: separation of the soul and its journey to Heaven; putting off the flesh; end of the incarnate existence; separation of her parts; dissolution; their rejoining their rehabilitazation; their removal to the invisible realm. “Mary’s new intelligible identity (λογος) was above both language (λογος) and reason (λογος). (Daley, note 19).

7. Mary has “imitated Wisdom in her own being.” Invitation to “mystical banquet”, contemplation of mystery of Mary as the altar table. Allusion to Christological formulation: divine and human (Daley, note 22).

8. Total immersion into the mystery suggested. Statement: “ineffable, unprecedented mystery realized in her”: “veiled”, “unspeakable”, “unuttered”.

9. Promise for all Christians at the end of time seen in Mary’s death and resurrection. Peculiarity to Mary: resurrection occurred at the end of her life. “I have tried to utter her praise in a funeral oration, though clouds cover her ascent from view, though a spiritual mist swirls around any logical explanation of her mystery and does not allow us to express clearly the understanding which that mystery conceals.” Mysterium a silentio.

Homily II - On the Dormition of Our Most Holy Lady, the Mother of God

1. Author is speaking at a “venerable sanctuary”, in a form of “funeral oration”. Through Christ humanity has “first been made earth again” in the “passion of the impassible one.” Created anew/by gift of grace = “anew not in our nature”.

2. In order to “touch on mysteries of [Mary’s] supernatural departure” we must turn to Christ. All must die once (Heb 9:27). Death is the inescapable fate of our nature: Mary died! Analysis: we die – but we don’t remain enslaved by death. All will not die before the last judgment (1 Cor 15:51) [related to 1 Thess 4: 13-17] “For the Lord himself will descend from heaven with a cry of commands, with the archangel’s call, and with the sound of the trumpet of God.” Death is a sleep, “not so much a death as a sleep.” Therefore, here lies the meaning of the feast’s name, κοιμησθη, dormition. It is a passage into a “second life”. Death = separation of soul from body.
3. Jesus is the light of the world (Jn 8:42). He has power over death (Heb 2:14). He walked into (death) earth in the midst of the “shadow of death”. Ps 22:4 LXX. 1 Pet 3:18-19/ Jesus spent three days in earth preaching. **The place of light is befitting of the “holy state of saints”. Zech 4:10 LXX = place/”These seven are the eyes of the LORD, which range through the whole earth.”** Andrew’s opinion: saints are not retained in Hades but will pass through the gates.

4. The event of the Dormition flows from this biblical foundation. Mary experiences “that sleep that is for us”, like the sleeping of Adam. Mary did not remain “held” by it. Andrew assumes the following theology: **Mary’s event is a “transformation from a corruptible state to an incorruptible one.”** Andrew’s interpretation: death and decay only necessary as long as it is necessary for her to move, through unknown regions, like a journey unchartered.

5. **Virgin is the “vessel of god” and “bearer of life”.** Mary shared the laws of nature and experiences “higher wonders”. Her Son “clothed her with fitting glory and radiance before all others.” Her glory = impossible to conceive with human mind.

6. Offers prayer for her to tell us about the mystery, work of the Spirit. First time for human Mother of God. She made the “inaccessible seem accessible.” She is called the “Mother of God” for this reason.

7. **Relationship to Chalcedon 451 and Constantinople 552. Jesus = one hypostasis, “subsisting as a single ‘composite’ individual from and in two distinct natures”**. People who look with eyes of faith see a clear image: Ελκόνες. Reference to icon: surrounded by Kedron, trumpets. Valley of Weeping (Jer 2:5; 2 Kgs 5:23) (Christ suffered at the tomb of Jehosaphat, King of Judah) Therefore, **Andrew has first hand knowledge of Jerusalem in describing the surroundings of Mary’s tomb.** Mary is described as “Going in to the LORD” (Psalm 41:5f LXX).

8. Psalm 44:3 The sense of the Psalms express the mystery of God. Andrew asks: Why didn’t the “sacred writers” mention this event ... Answer: It happened in the post-gospel period. Θεοληπτος = “taken up by God” (Daley, note 7). His theories: 1) Mary died at a very old age; 2) It was not appropriate at the time to describe her death; 3) Gospel writers intended to only include events in the lifetime of Jesus. Tradition = “obscure but sure”.

9. Reference to [Pseudo-] Dionysius (claiming he was a friend of Paul). Reference to his book, “On the Divine Names”, in which the third chapter refers to Hierotheos in a section “to Timothy”. Θεορυπη = divine

10. Quotes taken from Dionysius, “Divine Names”. Reflection follows which lends meaning to feast in reference to an interpretation of the icon [may have been present during homily].

11. **mysterium a silentio:** Faithful called on the walk to Gethsemane in their minds (Prov 8:9). Meaning will be clear to those: understanding comes on the straight path to the discoverers of knowledge. Reference: see the church, the tomb is below!

12. Exhortation: be drawn into the mysteries of the Holy Spirit. Mary “teaches” and “explains” the “things beyond our comprehension.” **Mary is the priest, the true tabernacle.** Mary is “guide”. Dionysius account: “disciples” gathered
including ... Dionysius, Timothy, Hierotheos. Reference to raising up of Elijah (biblical ref). Ref. To Habbakuk; Daniel LXX; and Bel and the Dragon (part added, 12: 33-39).

13. Those present were (re:Dionysius): the Twelve, witnesses, others testifying. Immense crowd assembled in Jerusalem. Sign of shining divinized body. 

απαρχη - 1st spring forth ζωής αρχήν of the life spring (source,beginning) from the Virgin’s womb. [If απαρχη holy THEREFORE - body is holy too. If root is holy THEREFORE the branches are holy, too.]

14. Mary’s body is our “source of life” = “inescapable depth of the endless ‘fullness that fills all things’.” (Eph 4:10) ... Litany of praises for Mary.

15. Litany of OT phrases: types of the incarnation.
- shining vessel of spiritual light
- lamp receiving “sun of justice”
- spiritual mirror shining rays from the Father
- morning star Psalm 110:3
- throne on high (seen by prophet Is 6:1)
- standard of royalty
- sanctuary
- spiritual altar
- tongs for purging coal (Is 6:6f)
- Leviticus staff
- Root of Jesse
- scepter of David
- gate for rising Christ (Lk 1:78)
- spotless vestment of lamb who is shepherd (Rev 7:14-17)
- unyoked heifer of fatted calf
- pure fleece drenched by heavenly dew
- virgin earth (Gen 2:7)
- heaven made from earth
- vision of prophets
- vision of saints

16 - Scene of Mary’s death gives meaning to events God’s works: childbirth and virginity.

Homily III - On the Dormition of Our Most Holy Lady, the Mother of God

1. Continuing homiletic of the Koimesis Feast ... Andrew reviews: disciples’ vision of Mary’s body. He describes the hymn and its meaning (with some speculation).

2. Assembly of witnesses and presence of heavenly powers and souls of the saints (Cant 1:6) around the radiant body.

3. Eliciting … “divinely inspired hymns” on her falling asleep – beyond comprehension. (Hymns taught by the inspiration of the Holy Spirit.) “(We) honor it by silence as something incomprehensible, unutterable.” [Honor by

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6 Ibid., pp. 153-182.
silence: (Cappadocians and Greek Patristics – mysterium a silentio (Daley, note 1).

**Basil Caesaraea** *On the Holy Spirit* 18, 44 (SCh 17/2, 192.11)
**Gregory Nyssa** *Adversus Eunonium* II, I. 105 (GNO I, 257.22)

**Gregory Nazianzus**
Or. 2.62 (SCh 247, 174.8)
Or. 18.10 (PG 35, 996 C.5)
Or. 28.20 (SCh 250, 140.5)
Or. 29.8 (ibid. 192.25)

**Maximus Confessor**
*Quaestiones ad Thalassium*, prologue
(PG 90, 260 A 7-10)

ibid. *Quaest.* 43 (PG 90, 412 A 4-7)

4. Mary’s life = crown of God’s teaching but inexplicable. All features of her life are NOT like us, due to her closeness to God.

5. God’s complete plan is mystery. Andrew’s reflection on the theological meaning: **Mary is hope for all Christians in her triumph over death, with fear gone.**

Death now considered as “everyday sleep”. The divine exchange: life instead of corruption. (Daley, note 4, Gregory Nazianzus, Or. 38:13.) Mary through obedience experiences the renewal of human nature. Mary is “tent of God’s presence”. Mary’s death of transformation = virgin’s oracle, prophecy (Daley, note 6). God’s free gift is reconciliation.

6. **Reference to “Fountain”. Images of Mary’s fruitfulness from OT:**

- **Burning bush** Ex 3:3
- David’s praise of the ark Ps 131:8
- **Prophecy of death** Ps 44:13 LXX
- **Song of Songs** Cant 3:6 (incense)
- **Solomon’s temple** Cant 7:10
- **Solomon’s crown** Cant 7:11
- **Fragrance/perfume** Cant 3:6/4:10ff
- Virgin conceives Is 7:14
- **Root of Jesse** Is 11:10
- **Locked Gate** Ez 44:2
- Mountain yielding – uncut stone Dan 2:34

7. Mary = achievement of God’s “awe-inspiring plan”
   = “lovely dwelling place” Ps 83:1
   God falls in love with Mary Ps 44:11 LXX Wisdom 8:2
   = “eternal treasure”
   = “mystery hidden for all ages” Eph 3:9
   = “chariot of god” Ps 67:18 LXX
   = Mt. Sion where God dwells
   = “life-giving pillar”
   = “radiant cloud” “shaded mountain” Hab 3:3

8. **Question:** How to bury a body “flowing with incorruptible power?” When there is no stain in her … Cant 4:7 Ps 44:8

Mary = gladness in the OT that anoints us Ps 44:8
   = throne on high / gate above the heavens / Queen of all humanity
Andrew: no words are appropriate, use Mary’s words: “blessed among women”

9. Prayer: go and be magnified beyond Enoch. Mary is “our goal”. Mary is “revelation of all that is hidden.” She is in the presence of the Holy Trinity.

10. Andrew has stated all he can. Mary is “the all holy one”. She is “giver of many good things.” They begin a procession.

11. The ark in Law = prefigured tabernacle of Mary. Taking part in the burial event is to “walk in procession with the mother-city of God” μητρόπολις. “As Israel came from Egypt” Ps 113:1 = Mary’s exodus. (Psalm used in Byzantine funeral liturgy.) sarcophagus = treasure chest (Daley, note 10)

12. Let us all run to Mother of God. Ps 148:121 LXX

Choirs - fathers, patriarchs; Spirits of prophets; Companies of priests; Band of apostles; Martyrs; Doctors; Souls of just; Company of saints; Kings; potentates, rulers and “the ruled” ... singing around her tomb.

13. Mary = ark of God’s glory. (Heb 9:4) She is = golden/vase/Aaron’s rod blossomed/ tablets of covenant. Ref. To Jacob’s ladder. Paradigm: Gen 28:12/In 51. She is Gate of Heaven GN 28:17. Mary = altar of expiation in Holy of Holies, in “tent of God’s presence” Ex 40:6. Mary is parchment God wrote liberation on (Daley, not 11)

14. Mary’s supernatural dormition is “wholly unknowable and unspeakable”, celebrated by silence. Apology for not being able to describe this “totally incomprehensible state of divine and ageless beatitude” that Mary enjoys.

15. Description is best Andrew can give of “hidden truth”. Word is the provider of life, life of the living. Mary is part of “cause of creation” (Daley, note 13). Mary is addressed as intercessor with Son. Mary is defender of the city of Constantinople (Daley, note 14). She saved the city/ Akathistos prologue. Andrew’s conclusion: “Here, in a word, is the mystery.”

5. Germanus, Archbishop of Constantinople

- On the Most Venerable Dormition of the Holy Mother of God

1. Germanus praises Mary because of the gifts she gives. μετάστασις = transference, "falling asleep into life", departure from our midst.

2. Mary shared Heaven on earth / in Heaven she continues on earth. Application of Deut 32:8 to Mary. “Enmity could … no longer be called a barrier between angels and human beings, heaven and earth.” Now, there is a reign of harmony.

3. The Spirit dwelt in the Virgin Mother. Incarnation confirmed – He existed before time, entered into time, “womb before the morning-star.”


5. Mary is associated with the “forebears”, she dwells in us in spirit. We know her “constant patronage and protection”. Since Mary was “God’s vessel”, her body cannot “be conquered by the lethal confinement of a tomb.”

6. Mary was not taken away, but found by those who seek her. She continues her presence. She is the mother of life. She rises like Jesus; both tombs really received bodies.

\[7\] Ibid., pp. 153-182.
7. Call to end heresy. Reference to Ps 39:14. Psalm is the “mouth of Christians” meditating on the Virgin. The poor find riches in Mary. The sinners find salvation. Mary is the mother of life “that is real and true”. On the Eve/Mary parallel: Eve’s children bring grief, Mary’s Son brings joy. Mary gives birth to life. “You have ascended to life, you are powerful enough to offer life, even after death, to your fellow men and women.” “We can never have too much of your protection.”

Mary’s patronage = “something living” (co-mediatrix)
Mary’s intercession = “gives life” (intercessor)
Mary’s protection = without end (advocate)

8. Mary allows: spiritually perfect πνευματικος = worship God in spirit Jn 4:24
Mary is the co-redemptrix, she fights on behalf of sinners, pleads for those who need correction. Those in trouble run to her, cling to her. Those under attack find Mary as a shield. She implores God on humanity’s behalf.

9. People are actually unworthy of singing her praises and considering her. Tradition understood to be memory of Mary and her life.

Mary is attributed with:
“unwavering care”
“unchanging readiness to offer protection”
“unsleeping intercession”
“uninterrupted concern to save”
“steady help”
“unshakable patronage”

Titles:
unconquerable battlement
treasury of delight
garden
citadel of safety
strong fortification
mighty tower of help
harbor for storm-tossed ships
calm for the distraught
corrective for sinners
new beginning for those despaired of
welcome for exiled
return for outcast
homecoming for alienated
good word for condemned
blessing for purified
dew for soul’s drought
rain for parched grass

10. Mary formed for God a Christian people of her own flesh Ps 71:17 LXX, higher than Heaven Job 11:8, wider than Heaven (seventh Heaven too) (Daley, note 13): i.e. Basil in Hexaemeron Hom. 3.3 / 8 heavens/Jewish apocalyptic Test. Levi 3.3. Mary is mother of God still with us: “we believe you dwell
with us still in the spirit.” *Reference Mary to Lam 4:20.* She is breath of our nostrils ... we live in her protection and breathe her.

11. **Connection to iconography and shrines:** (Daley, note 15) Blachernae built in 450 by Empress Pulcheria. Dormition was celebrated there since Emperor Maurice 582-602. Icons and shrines speak of Mary’s glory. “Far be death from you, Mother of God, for you have brought life to the human race.” Bible: Song of Songs 5:2 “Even if your body is asleep, your heart is waiting.” Psalm 120:4 “Your eye watches over us, neither sleeps nor slumbers.”

12. Her passing was noticed. “Heaven tells the glory” Psalm 19:1 LXX *Seen by all brought to see Mary’s death.* Gathering of the apostles related to: *Habakkuk* taken up from the mountain, brought in an angel’s band through clouds to pit with Daniel in Persian Babylon Dan 12 LXX 32-39. See the prayer of Habakkuk: Hab 3:19 ff *Emptiness of the tomb is fitting.*

**Homily II (or III if previous is I and II)**

*Encomium of Germanus, Archbishop of Constantinople*

1. **Prov 15:30** God puts flesh on bones. Story: angel comes with Son’s message.
2. **Promise of resurrection of all seen in Mary** (Daley, not 4). Son says she will take part in the care of the world. Mary is inseparable from her Son. *Mary is permanent intercessor. Reference to Chalcedon* (Daley, not 5). *Mary is the “mother inseparably one with her undivided Son.” Theological idea = the division of the human person into: body, soul, and spirit (traditional in early Christian literature) Thess 5:23 “Your body belongs to me...” “Your soul, full of divine power will see the glory ... of His only rising Son.” “Your immaculate spirit will see the glory of the all-holy Spirit.”
3. **Reference to lamentation coming to Jerusalem: Zech 12:11** LXX. Strange docetic meditation: “Lie down to rest, if only in appearance, in Gethsemane, the place of your tomb.” Some adoptionism: “I have bestowed on them (apostles) the grace of adoption as sons ... Jn 19: 26 ff. (Supposed message from God to Mary)
4. Mary prepares for her death: lit lamps, invited relatives and neighbors, swept her room, decked her bed with flowers [bridal chamber]. Mary had wept to be re-united to her Son. Song of Songs 3:1 LXX. She displayed the palm branch, a symbol of victory and unfading life over death (like Palm Sunday). (Hosanna is the Hebrew word meaning “save us.”) This linksto the Transitus, Pseudo John and John of Thessalonica.
5. **Women weep [link to synaxarion] with “river of tears”, begging her not to leave them alone! She substantiates: will of God, her virginal pregnancy.
7. Paul arrives – knocks at door. John answers door as man of house. Paul says: “Hail, Mother – content of my preaching.” [connection to synaxarion] He proclaims her to be the permanent intercessor. Possibility that John of Thessalonica had Peter as a source? [Peter gives a speech] Germanus had the tradition of Paul? [Paul gives a speech]
8. Virgin takes leave of them all.” She lay back on her pallet and gave up her spirit, like “falling asleep”. Peter and Paul contest over saying the last words – Peter speaks. Paul claims Peter is leader [John of Thessalonica].

9. Great throng joins funeral procession – noticing thunder and wind. Unbelieving Jew shook the pallet – his hands fall off. The virgin’s body is taken from Peter and Paul [unique to Germanus]. NOTE: the rising comes during the funeral (Daley, note 9).

10. Testimony given to Mary’s body being lifted from the hands of Peter and Paul [no claim of stealing her body]. The call for people to become “myrrhbearing women”. The icon: may connect to veneration of her shroud in Constantinople (Daley, note 10). Liturgy: “But see: with hymns of praise she was brought to this tomb, and then left the tomb empty; now she fills paradise with her glory, and she shares the refreshment of the life of heaven.”/ Words of the apostles about the Mother of God.

11. Connection to Mary as defender of Constantinople/ the church.

6. John of the Old Lavra

_On the Dormition of the Holy Mother of God_

**Homily I**

1. Includes mystical connections. Opening with Prov 10:7, Ps 115 Mary = city of God (Ps 86:3)

2. Reference to folk tale: servant offers water to king as sign of goodwill … “tyrant preferred good will to abundant wealth.”

3. Reference to Niceo-Constantinopolitan creed, “birth of Word in time”. Mary gives God “individual existence” in herself, which formulates the understanding of “person of Christ”: Chalcedon 451, II Constantinople 553. Christ = “a single Lord, one and the same who is both Son of God and Son of Man, at once completely God and completely human, the whole God and a whole human being, one composite individual [formed] from two complete natures, divinity and humanity.” (Daley, note 3)


5. History of Mary, Joachim and Anna, a spiritual analysis.

6. Mary born and maturing, Joseph chosen to care for her.

7. Fullness of time, in the annunciation.

8. Mary and the royal throne. understanding of “person of Christ”: Chalcedon 451, II Constantinople 553. Christ = “a single Lord, one and the same who is both Son of God and Son of Man, at once completely God and completely human, the whole God and a whole human being, one composite individual [formed] from two complete natures, divinity and humanity.” (Daley, note 9). “The practice is familiar in Marian homilies since the fifth century, and may well have its roots in the liturgical and spiritual poetry of the Syriac tradition” (i.e.

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Andrew of Crete): spiritual Eden, ark, burning bush, tablets, golden urn, candelabrum and table, rod of Aaron, furnace, tent of Abraham, Jacob’s ladder - meditational (Daley, note 10).

9. Prophetic aspect to Mary: fleece of David, Isaiah’s virgin, Daniel’s mountain (Dan 2: 34,45), locked gate (EZ 44:1 ff). Θεόλογος [mouthpiece] Θεότοκος [Mother of God].

10. Reflection on her death: appropriateness of her death, “lay aside what is mortal and put on immortality” 1 Cor 15:53; Son receives her himself, Theological tenet: she must die in the ground first: Andrew of Crete/Ps Modestus/Transitus/John of Thessalonica vs. Germanus (Homily II, she rises before going in the grave). Mary experiences what all will experience, but differs because she becomes the “ever flowing fountain of light.”

11. Close connection to images in Song of Songs: 8:5; 6:10; 2:1ff; 1:3ff. Like Elijah 2 KG 2:11 LXX. Paul’s ref to Third Heaven, 2 Cor 12:2 but Mary sees him with her own eyes in “ineffable gladness” “endless happiness” “just, unutterable joy”. Mary is “sanctification for all things, rest for the weary, consolation for the grieving, healing for the sick, a harbor for the storm-tossed, forgiveness for sinners, friendly encouragement for the sorrowing, ready help for all who call on you.”

12. Death brings the holy to “fulfillment”. Sir 11:28. Mary’s trip directly to the Son = her closeness to Son. Mary has made death glorious. It is joy = theological analysis. Singing hymns – Ps 64:5 LXX, 45:5 LXX, 67:16ff LXX (at her funeral).

13. Mary is recorded as 4’6” tall (Daley, note 18, may be size of the tomb). Tomb is the source of fragrance and healing.

14. Love for Jesus elicits love and honor for Mary.

John, Monk of Damascus and Son of Mansour – 8th century, died 749/753
- On the Holy and Glorious Dormition and Transformation of Our Lady Mary,
Mother of God and Ever-Virgin

Homily II

1. Oratorical statement of inability to praise Mary sufficiently. Ps 81:11 used for praise. High oratorical language.

2. Mary longed for purity that she was “transformed into.” “Consumed by the purest fire.” Continuing virginity in death. Reference to nine “choirs of angelic beings”. Principalities, powers, dominations, thrones, cherubim, seraphim. (Daley, note 5) 1 Sam 4:4; Is 6:2; Eph 1:21; Col 1:16.

Mary’s soul departs to “spotless land of our heritage on high.” Mary dwells in the “tents of Heaven” (Gen 8:9). Mary is the “treasury of life” and the “abyss of grace.” Adam and Eve received the “sentence of grief and sorrow, undergoing pangs of childbirth, the judgment, with Adam, of death and imprisonment in the depth of Hades.”

3. (Daley, note 6) Mary did not go down to the underworld or dwell in death as long as Jesus, because of Christ’s victory. Theological analysis: this is like Gregory of Nyssa, Catechetical Oration 22-26. The sting of death is gone 1Cor 15:56. Ps 116:15 LXX. Ps 96:11; 97:1; 68:30 (all LXX).
4. Description of the scene. Mary lies on pallet in Jerusalem. Carried to Sion, site of Passover Last Supper. Recalls Upper Room and Mary’s presence at Pentecost. (Daley, note 8: importance of Temple Mount, Sion is the western spur.) Recalling location where resurrection occurred. Re: Sion – review of Christology/ end 7th century (Daley, note 9). Jesus has two complete natures, two operational wills. This is the city where John received the responsibility of care for Mary.

5. Bed becomes a holy temple and elicits desire to touch her holy body which is gone.


[I agree with Daley’s new translation which appears to take the more mystical perspective.]

7. John of Damascus refers to Dionysius, meditation on the incarnation: “It was right to sing of how the One who is above all substance took on substance in the womb or a woman, in a way above all substantial explanation, of how he is God, yet became human – remaining both, yet the same person; of how he did not leave behind the divine essence, yet “shared like us in flesh and blood” (Heb 2:14): of how he who “fills all things” (Eph 3:19; 4:10) and “carries the universe with the word of his mouth” (Heb 1:3), came to dwell in a narrow place; of how the body of this celebrated woman, material and fragile as grass (cf. Is 40:6), received the consuming fire of the Godhead (Deut 4:24; Is 33:14; Heb 12:29), yet remained unconsumed, like purest gold. All these things came to pass by the will of God; for if God will it, all things are possible, but nothing can be achieved against his will.”

8. Speeches (rhetorical device) begin funeral celebration: condition of humans is freed, with praise from Adam and Eve; saints of the OT join the praising of Mary (a marian “harrowing of Hell”).

9. Speaking raises ends – apostles, saints and people sing hymns during Mary’s departure (2 Cor 5:1-8).

10. John of Damascus gives an account in his opinion of what happened: she offers her being to God; she blesses those gathered around; John provides biblical words that Mary hears.

11. John Damascus surmises the natural effects, occurring at her death: "sounds, crashes, rumblings, as well as remarkable hymns from angels who flew before her." Image of queen going to royal throne, Ps 44:10 LXX. (Daley, note 17: four elements of creation – air, earth, fire, water – are all made holy. Fifth element (Aristotle) is the fiery ether of heavenly bodies.) Creation is made holy. Miracles of healing occur: deaf, lame, blind, condemnation of sinners. Queen’s body wrapped in cloths, ointments, singing.

9 Daley, pp. 211-212.
12. **Mary's body brought down from Sion to Mt. of Olives** for her ascent (note: opposite of ark being carried up to Sion). She is carried through the city. Metaphorical connection with King Solomon's bringing ark to the temple.

[Note: in this account Mary's soul goes first, then her body is lifted up.]

13. John Damascus adds detail of **Jew's hands falling off**, inclusion from Transitus... his hands "abandoned him" (Daley, note 22).

14. **Mary's body is carried to Gethsemane.** It is lifted up on the third day; recalling appropriateness that the Mary's body is carried to Gethsemane. It is lifted up on the third day It is fitting that the virgin mother who saw no corruption in giving birth see no corruption in death.

15. **Mother of God is NOT like Cybele, the Greek mother of gods.** Contrast of pagan ritual and myth. (Daley, note 29: reference to Niceo-Constantinopolitan creed.) *"Do not call her a goddess."* Mary is the Mother of God who became flesh.

16. Mary's dormition is celebrated with an **all-night ritual**. The meaning of tambourines, celebration of Miriam (Ex 15:20) (music coming from dead skin). Praise for Mary's life-giving. Miriam is the prophetess of life.

17. Address to Mary's tomb -- absence of relics of her body is witness to her resurrection.

18. This section includes an attached tradition concerning: the burial cloth of Mary being brought to Blachernae.

19. Reference to pilgrimage to Jerusalem / her tomb is a call to memory of her motherliness. Call for people to visit and remember her often.

**Homily III - A Discourse on the Dormition of Our Lady, the Mother of God**

1. Mary needs no speeches. We need her glory. Mystery comes with meditation on this event. *"Entering the darkness at the top of Mt. Sinai."* (Daley, note 1: Gregory of Nyssa, Life of Moses.)

2. **She is a ladder**, a climbing ladder to Heaven. Reference to her becoming: "more lovely than Eden", "more precious than the tabernacles of old." OT images: ark of Moses, vessel of gold -- holding manna, table of stone, golden censer -- producing divine coal, fragrance of God.


5. Call to approach her tomb, litany of poetic images (chairetismoi). From the Song of Songs (Daley, note 7).

6. Mary's resurrection is participation in the resurrection of Jesus. *"She has been raised. She has been lifted up. She has been taken to heaven. She stands by her Son, above all ranks of angels. For there is NOTHING but Mary and Son!"*
Poetry - Canon, Tone IV

1-2. (Daley, note 1: Relates to First Ode of Night Office, Triumphal Song of Moses Ex 15: 1-9 and Miriam's song in second strophe.)
3. (Daley, note 2; Ode 2 only used in Lent. This is the Canticle of Anna, mother of Samuel in 1 Kings (1Sam) 2: 1-10. "Exodus from death."
5. Refers to Isaiah 26: 9-20. Verses 14 and 19 refer to the "awakening of the dead."
6. Refers to Jonah 2: 3-10. This Ode refers to the biblical ode.
7. Prayer of Azariah, Dan 3: 26-45 LXX. Conflated with the Song of the Three Men in the Furnace. Reference to Ps 113:4,6 LXX, "dancing like the hills".
8. Reference to the Three Young Men, Dan 3: 52-88 LXX.

Theodore, the Studite – 9th century, died 826
- Encomium on the Dormition of Our Holy Lady, the Mother of God

1. Mary values true goodness and "looks only at our intentions." Mary is the "true Mt. Sion." "Heavenly Moon shining with the light of God, has come into heavenly conjunction with the "sun of righteousness", eclipsing her temporary home in this present life." She will be led to the King, Ps 44:14 LXX.
2. Meditation on the icon. Positive thinking: "Let the whole of creation jump for joy, drinking the mystical flood of incorruption from that virgin spring and putting an end to its mortal thirst." Titles: meadow alive, blooming vine, cherubim throne, home full of glory, sacred veil, land sunrise.
3. Day of Exodus has come. Reference to Elijah the Tishbite in fiery chariot. 2 Kings 3:11. Reference to Habbakuk, transportation of prophet from Jerusalem to Babylon, Bel and Dragon, Dan 12: 33-39.
4. Apostles are singing the chairetismoi. Titles: ladder, burning bush, fleece, city of king, spiritual Bethlehem, mountain, golden lamp, altar of purification, light cloud, holy book, locked gate, unquarried mountain peak.
5. Inadequacies of words.
6. Intercession asked: for air, rain, winds, fruit, peace, faith, safe empire, protection.

ΜΗΝΑΙΟΝ
ΤΟΥ
ΑΥΓΟΥΣΤΟΥ
ΠΕΡΙΕΧΟΝ
ΑΠΑΣΑΝ ΤΗΝ ΑΝΝΗΚΟΥΣΑΝ ΑΥΤΩ ΑΚΟΛΟΥΘΙΑΝ
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Η ΚΟΙΜΗΣ ΣΩΣ ΘΗΣ
ΒΕΣΤΙΚΟΥ
ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΒΙΒΛΙΟΘΗΚΗ "ΦΩΣ",

ΜΗΝΑΙΟΝ
ΛΥΓΟΥΣΤΟΥ

ΕΚΔΟΣΙΣ ΝΕΑ ΚΑΙ ΕΠΙΜΕΛΗΜΕΝΗ

ΑΘΗΝΑΙ 1970
Στίχ. 'Ανάστηθι Κύριε εἰς τήν α-
νάπαυσιν σου.

Τῇ πάνασπτον σου Κοίμησιν, Πα-
ναγία Παρθένε ἄγνη, τῶν Ἀγγε-
λῶν τῷ πλήθῳ ἐν οὐρανῷ, καὶ ἀν-
θρώπων τὸ γένος ἐπὶ τῆς γῆς μα-
καρίζομεν· ὅτι Μήτηρ γέγονας τοῦ
ποιητοῦ τῶν ἀπάντων Χριστοῦ τοῦ
Θεοῦ. Αὐτὸν ἱκετεύουσα, ὑπὲρ ἡ-
μῶν μὴ παύσῃ δεόμεθα, τῶν εἰς
σὲ μετὰ Θεόν, τὰς ἐλπίδας θεμέ-
ὼν, Θεότοκε παύμηντε, καὶ ἀπε-
ρόγασε.

Στίχ. Ὅμοιος Κύριος τῷ Δαυίδ
ἀλήθειαν, καὶ οὐ μὴ ἄθετήσῃ
αὐτὴν.

Δαυιδīκας θδὴν σήμερον λαοί, ἐ-
σωμεν Χριστῷ τῷ Θεῷ· Ἀπενεχθή-
σονται φησί, τὸ Βασιλεῖ παρθένοι
ὅπισώ αὐτῆς, ἀπενεχθήσονται ἐν
εὐφροσύνῃ καὶ ἀγαλλιάσει. Ἡ γέ-
ρη ἐκ σπέρματος Δαυὶδ, δι’ ἥς
ἡμεῖς θεωθῆμεν, ἐν ταῖς χεραῖς
tοῦ Ξανθῆς Υἱοῦ καὶ Δεσπότου, ἐν-
δάκτως καὶ ὑπὲρ λόγων μετατίθε-
ται· ὅτι ὡς Ἱερέα Θεοῦ ἀνυμοῦν-
tες, θαῦμαι καὶ λέγωμεν Ἔσον
ἡμᾶς, τοὺς ὁμολογοῦντας σε Θεο-
τόκε, ἀπὸ πάσης περιστάσεως, καὶ
λύτρωσαι κινδύνους τὰς ψυ-
χὰς ἡμῶν.

Δόξα, καὶ νῦν. Ἡχος δ’.

Ο τε ἔξεδημησας Θεότοκε Παρθὲ-
νε, πρὸς τὸν έκ σοῦ τεχθέντα α-
φράστος, παρῆν Ἰάκωβος ὁ Ἅ-
δελφόθεος, καὶ πρῶτος Ἀσπαράχης,
Πέτρος τε ἡ τιμωτάτη κύριοφαίρε
τῶν Θεολόγων ἀκρότης, καὶ σύμ-
pας ὁ θεῖος τῶν Ἀποστόλων χο-
rῶς, ἐκφαντορικάς θεολογίαις, ὄ-

μυνολογοῦντες, τὸ θείον καὶ ἔξα-
σιον, τῆς Χριστοῦ τοῦ Θεοῦ οἰκο-
νομίας μυστήριον καὶ τὸ ζωο-
χικόν, καὶ θεοδόχοι σου σῶμα κη-
δεύσαντες, ἔχαριον πανόμηντε. 'Ὑ-
περθεὶ δέ ἢ πανάγια καὶ πρε-
σβύταται τῶν Ἀγγέλων Δυνάμεις,
τὸ θάδαμα ἐκπληττόμεναι, κεκυ-
ψυχαί αἰλήλαις ἔλεγον Ὅρατε
δύον τὰς πύλας, καὶ ὑποδέξασθε
τὴν τεκοῦσαν, τὸν οὐρανοῦ καὶ ἡ-
γῆς Ποιητὴν δοξολογίας τε ἄνυ-
νήθημεν, τὸ σεπτὸν καὶ ἄγιον
σώμα, τὸ χωρήσαν τὸν ἡμῖν ἄθεω-
ρητον καὶ Κύριον. Διότερ καὶ ἡ-
μεῖς τὴν τοῦ κόσμου σου ἐορτάζοντες,
ἐκβωθὶς σοι Πανύμηντε, Χριστι-
ανόν τὸ κέρας ὑψωσον, καὶ σῶσον
τὰς ψυχὰς ἡμῶν.

'Απολύσας. Ἡχος α’.

Εν τῇ Γεννήσει τῆς παρθενίας ἐ-
φύλαξας, ἐν τῇ Κοιμήσει τῶν κό-
σμον οὐ κατέληπτες Θεότοκε. Μετε-
στης πρὸς τὴν ζωῆν, μήτηρ ὁπάρ-
χουσα τῆς ζωῆς" καὶ ταῖς πρε-
σβησεις ταῖς σαίς λυτρωμένη, ἐκ
θανάτου τὰς ψυχὰς ἡμῶν.

Καὶ Ἀπόλυσαι.

ΕΙΣ ΤΟΝ ΟΡΘΡΟΝ

Μετά τήν α’ Στιχολογίαν, Κά-
θισμα.

Ἡχος δ’.

Κατεπλάγη Ἡ ωφῆ.

Ἀ ναθονσον Δαυίδ, τίς ἡ παρόικα
‘Εορτή: Ἡν ἀνύμνησα φησίν, ἐν
Δόξα, καὶ νῦν. Τὸ αὐτὸ.
Μετὰ τὴν τῆς Στιχολογίας, Κάθισμα.

"Ηχος α' .
Τὸν τάφον σου Σωτήρ.
Ο πάντιμος χρόνος, τῶν σοφῶν Ἀποστόλων, ἡδροίσθη θαυμαστῶς, τοῦ κηδεύοντα ἐνδόξως, τὸ σῶμα σου τὸ ἄχραντον, Θεοτόκε Πανύμνητε οἷς συνώνυμην, καὶ τῶν Ἀγγέλων τὰ πλήθη, τὴν Μετάστασιν, τὴν σὴν σεπτῶς εὐφημοῦσθες· ἢν πίστει ἐστάζεμεν.

Δόξα, καὶ νῦν. Τὸ αὐτὸ.
Μετὰ τὸν Πολυέλευον, Κάθισμα.

"Ηχος γ' .
Τὴν ὁράσιστην.
Ἐν τῇ Γεννήσει σου, σύλληπτος ἀστόρος· ἐν τῇ Κοιμήσει σου, νέκρωσες ἀφθορός· θαῦμα ἐν θαυματὶ διπλῶν, συνέδραμες Θεοτόκε, πῶς γὰρ ἡ ἀπείρανδρος, δρέφορός ἐγκυευότας; πῶς δὲ ἡ μητρόθεος, νεκρόφορος μυρίζουσα; Διὸ σὺν τῷ Ἀγγέλῳ θεομένου σου· Χαῖρε ἡ Κεχαριτωμένη.

Δόξα, καὶ νῦν. Τὸ αὐτὸ.
Οἱ ἀναδοθομοὶ, τὸ α' ἀντίφωνον τοῦ δ' "Ηχου.
Προκείμενον. "Ηχος δ'.
Μην ᾠδήσεις τοῦ ὀνόματός σου. Στίχ. "Ακουσον θυγατέρι, καὶ ἰδε. Πάσα πνοή, Μετὰ δὲ τὸ Ἑυαγγέλιον, καὶ τὸν Ν' .

Δόξα. Ταῖς τῆς Θεοτόκου.
Καὶ νῦν. Τὸ αὐτὸ.
Εἶτα τὸ Πεντηκοστάριον Στιχηρὸν 'Ιδιόμελον.

"Ηχος τλ. θ'. Βύζαντος.
Ο τε ἡ Μετάστασις τοῦ ἄχραντου σου σκῆνους, ἠπτητεστα, τότε οἱ Ἀπόστολοι, περικυκλοῦντες τὴν κλίνην τρόμῳ ἑόρων σὲ καὶ οἱ μὲν ἀσέντερτοι τῷ σκῆνει, θάμβετε συνείγοντο· δὲ Πέτρος, σὺν δάκρυσιν ἐβοᾷ σοι. Ὅ Παρθένε, ὅρω σε σκῆνω ἑκλωμένην ὑπίσταν, τὴν ζωὴν τῶν ἀπαντῶν, καὶ καταπλήττομαι, ἐν ἑς ἐκκήνωσε τῆς μελλούσης ζωῆς ἡ ἀπάλασης. Ἀλλ' ὅ ἄχραντε, ἱκετεύει ἑκτενῶς τὸν Ὑλόν σου καὶ Θεόν, τοῦ σφέσθαι τὴν πόλιν σου ἀπρωτόν.

Εἶτα ψάλλονται οἱ δύο Κανόνες, ὁ α' μετὰ τῶν Ἐιρμῶν εἰς ἢ καὶ ὁ δ' εἰς ς', ὑπερον δὲ πάλιν οἱ Ἐιρμοὶ. Κανόνι πρῶτος, ὡς ἡ Ἀκροστιχίς '

Πανηγυριζέτωσαν οἱ θεόφρονες.
Ποίημα τοῦ Κυρίου Κοσμᾶ.

'Ωδὴ α'. Ὁ Χος α'. Ο Εἰρμός.

'Π' εποικιλμένη τῇ θείᾳ δόξῃ, ἡ λε·

>'ρά καὶ εὐκλής Παρθένε νύμφη

>'ςου, πάντας συνηγάγετο, πρὸς

>'εὐφροσύνην τοὺς πιστοὺς, ἔξαρ

>'χούσης Μαριάμ, μανάρων καὶ

>'τυμπάνων τῷ σῷ, ὀφθαλμᾶς Μου-

>'γενεῖ, ἐνδόξας ὅτι δεδόξασται».

Αμφιπολείτο άσιλων τάξεις, οὐρα

>-νοβόμων ἐν Σίων τῷ θείῳ σωμά

>-ου' ἄφων δὲ συνεργᾶσα, τῶν

>'Ἀποστόλων ἡ πλήθος, ἐκ περάτων

>'Θεοτόκε, σοὶ παρέστησαν ἁρδην

>-μεθ' ὄν ἀχραντε, σοῦ τὴν σεπτὴν,

>'Παρθένε ἡμῖνν δοξάζομεν.

Νικητικά μὲν βραβεῖα ἥρω, κα·

>-τὰ τῆς φύσεως Ἀγνή, Θεὸν κυρί·

>-σασας' διὸς μισουμένη δὲ, τὸν ποι·

>-ητὴν σου καὶ Υἱόν, ὑπὲρ φύσιν ὑ·

>-ποκύπτεις, τοῖς τῆς φύσεως νό·

>-μοις' διὸ θήσκοσα, σὺν τῷ Υἱῷ

>'ἐγείρῃ διασωσίος.

Κανών δεύτερος.

Ποίημα Ἰωάννου τοῦ Δαμασκινοῦ.

'Ωδὴ α'. Ὁ Χος δ'. Ο Εἰρμός.

'Ἀ' νοιῶ τὸ στόμα μου, καὶ πλη·

>-ρωθῆσαι Πνεύματος, καὶ Λόγον

>'ἐρεύθορας τῇ Βασίλειᾳ Μητρὶ καὶ

>'ὁθῆσομαι, φαντάζον παραγού·

>-ζον' καὶ θαυμάτων, ταὐτὴς

>'τὴν Κοίμησιν».

Παρθένοι νεάνιδες, σὺν Μαριάμ

>-τῇ Προφήτηι, ὁδὴν τὴν ἐξόδιον

>-νῦν ἀλαλάξατε ἡ Παρθένος γάρ,

>-καὶ μὲν Θεοτόκος, πρὸς λήξιν

>-οὐράνιον διασωσίαται.

Αξίως ὡς ἐμφυχαν, σὲ οὐρανὸν

>-ὑπεδέξαντο, οὐράνια Πάναγνε, 

>-θεία ακηνώματα καὶ παρέστηκας, 

>-φαινόμενη ὑραίοσμενη, ὡς νύφη 

>-πανάμως, τῷ Βασιλεῖ καὶ Θεῷ.

'Ωδὴ γ'. Ο Εἰρμός.

'Ἡ δημιουργικὴ, καὶ συνεκτικὴ 

>-τῶν ἀπάντων, Θεοῦ σοφία καὶ δύ·

>-ναμις, ἀκλινὴ ἀκράδαντον, τὴν

>'Εκκλησίαν στήρ' ἐν Χριστὲ μό·

>-νος γάρ εἰ ἄγιος, ὁ ἐν ἁγίοις ὁ·

>-ναπαξούμενος».

Γυναίκα σε θυντήν, ἀλλ' ὑπερφυ·

>-ως καὶ Μητέρα, Θεοῦ εἰδώτες Πα·

>-νάσιμεν, αὐτε Ἀπόστολοι, πε·

>-φυκικοί ἥπτοντο χερσί, δόξη 

>-παστράπτουσαν, ὡς θεοδόχον σκή·

>-νος θεωμένοι.

Ὑ πέφοβε αχρί, τοῖς ὑβριστικ̄̄ς

>-καὶ τοῦ αοιδοῦς, τομήν καὶ δίκη

>-ἐπάξασα, τοῦ Θεοῦ φυλάξαντο,

>-τὸ σέβας τῇ ἐμφύγχυ κήρωτα, δόξη

>-τῆς θεότητος, ἐν ἦ ὁ Λόγος σάρξ

>-ἐχρημάτισε.

Κανών δεύτερος. 'Ο Εἰρμός.

'Τ' οὐς σοῦς ὑμνολόγους Θεοτό·

>-κε, ὡς καὶ ἀφθονος πηγή, θε·

>-ασον συγκρατήσας, πνευματι·

>-κὸν στερέωσον καὶ ἐν τῇ θείᾳ δό·

>-«ἐκ σοῦ, στεφάνων δόξης ἄξιο·

>-σον». 

Οντῆς ἐς δοφύς προσαχθεῖσα, τῇ

>-φύσει κατάληλην Ἀγνὴ, τὴν ἐς

>-οδὸν δύναμας τεκόος δε τῇ

>-ντοςς ζωῆς, πρὸς τὴν ζωὴν 

>-μεθέσηκας, τὴν θείαν καὶ ἐνυπόστα·

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-rcx~T)v u'ltEO'tTJ, tKoua£c.>c; we; OVTJT6c;, 1tW<; 'rytv -ro:cpi)v O:pvi)cr£'to:t, iJ
d:'ltEtpoy cXt.tc.>c; ·KufJ acxao:;
'.Q.o~ E ••

«T o eEiov

·o Etpl16c;.

Ko:l O:ppTJ'tov KaUa<;,
»'twv 6:p£'t~V crou XpLa't£ 6tT)yTJOO·
»llo:t· tt: O:'ioiou yap 6~l]<; cruvo:t»-Btov, KO:l tVLm6c:M:<X'tOV A0:l!qKx<; 0:·
»7tCXtJYCXO'l10:, ncxprOEVLK'il<; am) yo:·
»cr-rp6<;, -roic; ;f..y crKMEL 'KO:L OKlcX
»O'c.ll!crtc.l8Eic; d:vE'tEtAO:<; ilA.toc;». · •'

.Qc; tnl VE<JlEAl]<; no:pef.vE, 'tWV ·A'JtO(J"[OA(a)V 0 OTJillO<; 6XOUflEVO<;,
npo<; -r~v ~-twv tK nEpa~c.>v A.a-


τουργήσας σοι, τῇ νεφέλῃ τῇ κου-φῇ ἠροιζέτο, ἀφ’ ἥς ὁ Ὄψυστος Θεός, τοὺς ἐν σκότει καὶ σκιᾷ, δι-καιοσύνην ἔλαμψεν ἁλιος.

Σ ἀλπίγγον θεόληπτοι γλώσσαι, τῶν θεολόγων ἀνθρώπων εὐχέστεροι, τῇ Θεοτόκῳ ἐθῶν τὸν ἐξά-διον, ἐνεχομέναι ὦμον τῷ Πνεύματι Χαίρουσι ἀκήρατε πηνή, τῆς τοῦ Θεοῦ ξωαρχικῆς, καὶ σωτηρί-ου πάνων σαρκώσεως.

Κανόνων δεύτερος. Ὅ Εἱρμός.

'Εξεστῇ τὰ σύμπαντα, ἐπὶ τῇ 'θείᾳ δόξῃ σου: σὺ γὰρ ἀπειρό-γαμε Παρθένε, γῆθεν μετέστης πρὸς αἰωνίους μονᾶς, καὶ πρὸς ἀστελεύτην ζωῆς, πᾶσι τοῖς ὑ-μνοῦσι σε, σωτηρίαν δραβεύου-σας.

Κροτείσωσαι σάλπιγγες, τῶν θεο-λόγων σήμερον γλώσσα δὲ πο-λύφθωγος ἀνθρώπων, νῦν εὐφη-μεῖται περιχείτω ἀμή, ἀπείρῳ λαμπόμενος φωτι: "Ἀγγελοὶ υ-μνεῖσαι, τῆς Παρθένου τὴν Κοι-μήσεως.

Τὸ σκέδους διήπρεπε, τῆς ἐκλε-γῆς τοῖς ὦμοις σου, διὸς ἐξιστά-μενος Παρθένε, ἔκθρησει, δύος, ἐρωμένος Θεοῦ, τοῖς πᾶσι θεόλη-πτος καὶ διί, ὄντως καὶ δεικνύμε-νος, Θεοτόκε πανύμνητε.

"أشياء ἐνθ’, Ὅ Εἱρμός.

' Ἀλιὸν ποντογένες, κηρύχων ἐντό-σοισιν πῦρ, τῆς τριήμερον ταφῆς σου ἢν προεικόνιστα, οὐ ἑν 'λονᾶς ὑποφήτης αναδέδεικται σεσω-σμένος γὰρ ὡς καὶ προπέποτο,

"ἀκάθιστη θύσι καὶ μετὰ φω-

νῆς σινέσεως Κορές.

Νέμει σοι τὰ ὑπὲρ φύσιν, "Ἀναξ ὁ πάντων Θεός: ἐν γὰρ τῷ τίκτειν, Παρθένου ὄσπερ ἐφύλαξεν, ὄστως ἐν τάφῳ τὸ σῶμα δειγμάζει, ἀ- διάφορον, καὶ συνεδόξασε, θεία μεταστάσει, γέρα σοι ὄσπερ Υἱὸς Μητρὶ χαριζόμενος.

Ο ντως σε ὡς φαεινήν λυχνίαν, ἄθλου πυρός, θυματισμὸν θείου χρυσόν ἀνθρακος, ἐν τοῖς Ἀγίων Ἀγίως κατεσκήνως, στάμνον ῥάθδου το πλάκα θεόγραφον, κι-θωτὸν ἄγιαν, τράπεζαν ἄρτου ζω-ῆς, Παρθένε τὸ κόκος σου.

Κανόνων δεύτερος. Ὅ Εἱρμός.

' Ἡν θείαν ταύτην καὶ πάντωμιν, τελοῦντες ἐορθὴν οἱ θεόφρονες, τῆς Ἀθεομήτορος, δεύτε τὰς χει-ρας κροτήσαμεν, τὸν ἐξ αὐτῆς τεθάντα Θεον δοξάσοντες.

Ἐκ σοῦ ζωῆ ἀνωτέταλκε, τὰς κλεῖς τῆς παρθενίας μὴ λύσασας οὖν τὸ χρυσόν, ξωαρχικὸν τε σοῦ σκῆνωμα, τῆς τοῦ θανάτου πείρας γέγονε μέτοχον.

Ζ ὦς ὑπάρχοσα τέμενος, ζωῆς τῆς ἀθικῆς τετόχηκας διὰ θανάτου γὰρ, πρὸς τὴν ζωῆς μεταθέ-θηκας, ἢ τὴν ζωῆν τεκούσα τὴν ἐ-νυπόστατον.

Κοντάκιον. Ἡχος πλ. 6'.

Ἀπόκλειον.

Τ ἢν ἐν προσβεβίας ἄκοιμητον Θε-οτόκον, καὶ προστασίας ὀμητά-θετον ἐλπίδα, τάφος καὶ νεκρώσις
ούκ ἐκράτησεν· ὡς γὰρ ζωῆς Μη-
τέρα, πρὸς τὴν ζωὴν μετατόπισεν, ὁ
μήτραν αἰκῆσας ἀειπάρθενον.

Ὁ Οἰκος.

Τείχισαν μου τὰς φρένας Σωτήρ
μου τὸ γάρ τείχος τοῦ κόσμου αὐ-
νυμίσας τολμῶ, τὴν ἄχραντον Μη-
τέρα σου ἐν πύργῳ ρημάτων ἐνίσχυσον με, καὶ ἐν βάρεσιν ἐν-
νοιών ἀχρωμάτων· αὐτὸ γὰρ ὅσος
αὐτῶν πιστῶς τὰς αἰκῆσεις πληρῶν. Σὺ οὖν μοι διώρησαι
γλώτταν, προφοράν, καὶ λογι-
σμὸν ἀκατάσχυτον πάσα γὰρ
dύοις ἐλλάμψεως παρὰ σοῦ κατα-
pείπεται φωταγωγη, ὁ μήτραν οἰ-
κῆσας ἀειπάρθενον.

Σ. Υ. Ν. ἄριον.

Τῇ 1Ε’ τοῦ αὐτοῦ μηνὸς, μνή-
μη τῆς πανασπῆστος Μεταστάσεως
tῆς ὑπερνενδοῦ Δεσποινῆς ἡμῶν
καὶ ἀειπάρθενου Μαρίας.

Στήχοι.

Οὐ θαῦμα θυγατέρας κοσμοσώτει-
ραν Κόρην,
Τοῦ κοσμοπλάστου σαρκικῶς τε-
θηκότος.
Ζη Ἰαὶ Θεομήτωρ, κἀν δεκάτη θά-
νε πέμπτη.

"Ὅτε πρὸς ἐκατὸν Χριστὸς ὁ Θεὸς ἡ-
μῶν προσλαβεῖν εὐδόκησεν τὴν ἱδίαν Μη-
τέρα, τότε πρὸς τριάν ἡμέραν, δι’ Ἀγαθο-
λοῦ αὐτῇ τῇ ἄπα γῆς μετάστασιν γνω-
ρίζαν, Κυριός, φησὶ, τὴν ἑπὶ προσλαβέ-
θαι Μητέρα πρὸς ἡμᾶς έγινε. Ἔπες ὕδωρ
εἰ τούτῳ δικαίωθη, διὰ μὲτ’ εὐθρα-
νονίς ἔδεεν τὸ λόγιον, καὶ γὰρ πρὸς αὐ-
θανάτων ἐθανάτων ζωῆς· Καὶ διὰ τῷ πόθῳ τῆς
τῆς τὸν Λύκων μεταστάσεως, ἐπὶ τῷ ὅρος
tῶν Ἐλαιόβου ἀνέιει προσευχομένη μετὰ
σκούφης (εἶδος γὰρ συνεχᾶς ἐν αὐτῷ ἀ-
νυόασα προσεπεθεσαί) ἐφ’ ὃ καὶ τι
παράδοξον την κατά καμίαν γενέσθαι
κλίνουσιν ὑάρ ἐξ ἕντοι τὰ παρὰ τὸ ὄ
ρος φυτά, καὶ ὥσπερ ἑμφύση δοῦλα τὸ
προσθένα ζήσας τῇ Δεσποίνῃ ἀποπληρω-
σί. Μετὰ δὲ τὴν εὐχὴν, ὑποσκέψευ μὲ
τὸν οἰκίαν, καὶ εὐθὺς ἐστίσθη ἄπασα.
Αὐτή δὲ πολλὰ φῶτα ποιημένη, καὶ
εὐχαριστήσατο τῷ Θεῷ, συγκαλεῖ τοὺς
αὐτῆς συγγενεῖς τε καὶ γείτονας· σαρώ
πάσαν τὴν οἰκίαν, ἐγνώματι τὴν κληνήν,
καὶ πάντα τὰ πρὸς ταύρῃ ἐπιβέβαιοι.
Δή-
λα πουτὶ τὰ παρά τοῦ Ἀγγέλου πρὸς αὐ-
τῆς λαλήθηντα, περὶ τῆς ἕλς ωὐρανοῦ αὐ-
τῆς μεταστάσεως, καὶ εἰς πίστιν τῶν λε-
γομένων, τὸ δοθέν αὐτῇ δισειδίων ὑπο-
δεικνύουσας, διὴν τὸν φοινικὸς κλάδος.
Αἱ δὲ μετακληθήσατε γυναικεῖς τῶν ἀκόου-
σαι, βρήκες ἐαυτὰς σὺν δάκρυσιν θλιψει,
καὶ μετ’ ὠμογὺς ἀλοφόρωστα. "Ομος τοῦ κόσμου παυσάμενι, μὴ ἀποφα-
νισθήσῃς τοῦτος ἱκτείνοις. 'Ἡ δὲ αὐτὸς
αὐτῆς, ἀλλὰ καὶ πάντα τὸν κόσμον, μετα-
στάσα, περιεκέπευ καὶ ἔφραζε διδασκα-
λοῦν καὶ τὸ πολὺ τῆς λύπης ἀφήρη τοὺς
παραμυθησικοὺς· ῥήμασιν οἷς πρὸς τοὺς
περιεκτῶς ἐξόλει. Εἰπὲ δὲ πρὸς τὸν ἀπότητα
θεὸν ἁθην τὸν κόσμον μετατάστηται, διὸ τῇ τὸν ἀπό-
τὰς ἡμῶν ἡμῶν ἡμῶν, διὰ τὴν τὴν τῶν
θεομάτων φερομένων, ἐν οἷς ἢ οἱ θεομῖνοι ἵσταται, άνα τὸν ἑκάτ’ ἡμῶιν, καὶ
ἔτος πρὸς ἐαυτοῖς ἑκατομμύριοι. Οὐ,
ἐπεὶ ἔμοι οἶκος τὴν αὕτην τῶν αὐ-
θρῶν παρωσίαν, τοιαύτα πρὸς αὐτὴν
dείξατε λέγοντες· Σὲ, Δεσποίνα, μένου-
σαι ἐν τῷ κόσμῳ, ὡς αὐτὸν τὸν δεσπό-
τὸν ἡμῶν καὶ διδάσκαλον ἥλποιν, πα-
ριεμουμένης· εἶ δὲ πῶς οἴσωμεν τὸ πά-
θος; Ἐπεὶ δὲ τῇ τοῦ Υἱὸν καὶ Θεοῦ σοῦ
δοσιλή μεθίσαται πρὸς, τὰ ὑπερκάμια,
χαιρεῖν τοῖς ἐπὶ οὐ κοινωνομένοις.
Τοιαύτα λέγει τοὺς δάκρυοις ἑαυτοὺς ἔθεζον.
"Ἡ δὲ πρὸς αὐτοὺς· Μή, φίλοι Μαθητῆι,
τοῦ ἐμοῦ Υἱὸν καὶ Θεοῦ, μὴ
πείθως ἐχράσοσθε τὴν ἡμῶν χράνον ἀλ-
Αυτό το εμόν οίῳμα, καθόσι έγω σχηματίσαμεν την κλίνην, κηθέσαστε.
Ταύτων οὖτοι πληρόθεντοι, φθάνει καὶ Παύλος, ὁ θεοπάτορος, τό σκέψις τῆς ἐκλογῆς, δια καὶ πεισόν πρὸς τοὺς πόδας τῆς θεομισθοράς, προσεκόμησε καὶ ἀνώτας αὐτὸτό τό σῶμα, δια παλλὴν ἐγκαταμάζει αὐτήν, Χαῖρε, λέγων. Μήτηρ τῆς ζωῆς, καὶ τοῦ ἐμοῦ κηρύγματος ἡ ὄποθεσις. Εἰ γὰρ καὶ τῶν Χριστοῦ μὴ τεθέσμαι, ἀλλὰ σὲ ἐλεύθερον, ἔκείνων ἐδόκομεν θεωρεῖν. Εἰτὰ συντάσσεται πάντων ἡ Παρθένος. Ἀνοικτεῖτε ἐπὶ τῆς κλίνης. Σχηματίζει τὸ πανοράματος αὐτῆς, ὡς ἰδουλήθη, οἴῳμα. ὑπέρ σωσάσεως κοιμόμεθα, καὶ ἐλπισίοννες διαγωγῆς διήρεσες ποιεῖται. Εὐλογίας τῆς δι αὐτῆς πληροῦσαν καὶ αὐτοῖς, καὶ οὕτω εἰς γεροντὸς ἐκτός καὶ θεοῦ τὸ πνεύμα ἐφίζουν.
'
Ἐπὶ ταύτων ἠρέχεται τῶν ἐξοδίων ἔμοι τὸν Πέτρον αἴρουσιν οἱ λοιποὶ τῶν Ἀποστόλων τὸ κλεῖσιν, καὶ αἱ μὲν προ- ἀγουσὶ μετὰ λαμπάθον καὶ ἀμβώνοι, οἱ δέ ἐφέροντο, τὸ θεοδόχον οἴῳμα πρὸς τὸ μέμφα προσπροσόμοντες. Τότε δὴ τάσε χαὶ Ἀγαλιοὶ ὑμνοῦντες ἦρκονοντα καὶ καὶ φανεί τῶν ὑπερκομηνίων τάσεως τὸν ἀέρα ἐπιλήπτον. Ἐφ᾽ οἷς αἱ τῶν Ἰουδαίων ἄρχοντες, τινᾶς τοῦ δήλου ἀνεφερθα- ςαντες, πεἰθοῦς πειρᾶσθαι τὴν κλίνην πεπέραμα, ἐς γην, ἐφ᾽ ην τὸ ζωαρχον κεύθη ἀοίῳμα, καὶ τοῦτο κατακαλέσαν. ἈΛΛ᾽ ἠρέχεται τὰς λαμπάθος ἡ δικὴ φθείρας, διαμυσάστον τυφλῶς πάντας κολάζει. Ἐνα δὲ αὐτῶν καὶ χειρῶν ἀποστερεῖ ἀμφοτέρων, μονικότερον δρμήσαντο, καὶ τοῦ λευκοῦ ἐκείνου σκήπτος ἐναρμόσαν διὰ παρὰ τὴν κλίνην τὰς αὐθάδεις χείρας, κοπεῖσας τῷ ἔξω τῆς δίκης, ἀπορρη- μένας ὀρείς, ἔμεινεν ἐδεινὸν θέαμα, ἕλας ὑπὸ πιστεύεις, ἐς τὸ περὶ τὰς τυφλασιας, πεἰθοῦς καὶ τοῦ παλλίου τῆς κλίνης ἐπιθέει, τὴν ταῖς ἐναράκτησε. Οἱ δὲ Ἀπόστολοι, καταλαβάντες τὸ χο- ρίσιν Γεβησημαίνῃ, κατέθεσαν ἐς τὸ μή- ματο τὸ ζωαρχον κεύθη, καὶ τρεῖς ἡμέ- ρας προσμενόμενοι ἐν αὐτῷ τῶν καταμε- νών ὀπὸςας Ἀγαλικῶν φωνῶν ὑπο- κοινοῦσας.
Ἐπεὶ δὲ, κατὰ θεῖαν ὁκουμενίαν, εἰς τῶν Ἀποστόλων, ἀπολειψθεὶς τῆς κηρεί- σας τὸ ζωαρχον κεύθη, καὶ τρεῖς παραγενονίων ἡμέραι, ἠθέμενοι, ὀρθολευκεῖ, καὶ αὐτῶν ἡμέρξεναι, ὅτι ἠθέμενοι πάντες ὑπὸ συμπότατος, κοινὴ ψήφη, ἔνεκα τοῦ ἀπολειψθέντος Ἀποστόλου, τὸν τάφον ἔκραν, ὡστε δόξαν αὐτοῦ πάσοις, εἰς τὰ προσκυνήματα καὶ αὐτὸν τὸ πανόμως ἐ- κεῖνο σκήνος, καὶ ιδοὺς ἐξευδοκίωσαν. Ἐδρον γὰρ αὐτὸν κενῶν τὸν Ἀγιοῦ σῶ- ματος, μόνην δὲ τὴν συνόνδον ψευδά, καὶ ἐφερμῶν μετὰ αὐτοῖς λυποῦντος ἐκεί- λουσι, καὶ πάσας τοὺς πιστοὺς, καὶ τῆς με- ταβάσεως ἀφεδειμένος ματριώριον. Καὶ γὰρ μέχρι τοῦ νῦν ὅ ἐν πέτοις διευθυνθείς τά- φος, ὡστε ὅρατα καὶ προσκυνεῖται, αὐτῶν μένον κενῶν εἰς δόξαν καὶ τί- μην τῆς ὑπερευθενησίμης Δεσποινῆς ἡ- μῶν Θεοτόκου καὶ δειπταρθένου Μαρίας.

'Ἡς ταῖς ἁγίαις πρεσβείαις, ὁ Θεός, ἐλέησον καὶ ὁμοίων ἡμᾶς, ὡς ἀγαθὸς καὶ φιλάνθρωπος.

'Ωδὴ ζ᾽. 'Ο Ελιμός.

Ταμφὶ θυμὸς τε καὶ πυρὶ, θείος ἔρως ἀντιπαττόμενος, τὸ μὲν πῦρ ἐν πύρῳ ἐδροῦτες: τὸ θυμὸς δὲ ἐγέλα, θε- ασπευτοῦντος λογικὴ, τῇ τῶν ὅσων τριφθόγγυος λόρας ἀντιφθέγγυ- μενος, μουσικοὶ ὄργανοι ἐν μέσῳ

'Ο δεδοξασμένος, τῶν Πατέρων καὶ ἡμῶν Θεοὺς εὐλογη- τός εἰς,

Θεοτόκους πλάκας Μωυσῆς, γεγραμμένας τῷ θείῳ Πνεύματι,

Ἐν κυρίαλοις χείλεσιν ἄγνοις, μουσικῇ τα καρδίας φόρμαγιν, ἐν
κανών δεύτερος. Ὁ Εἱρμός.

Ο ὄλη ἐλάττευσαν τῇ κτίσει οἱ ἡθόφρονες, παρά τὸν κτίσαντα· ἀλλὰ ποὺς ἀπειλήν, ἀνδρείως πατήσαντες, χαίροντες ἐφαλλόν· ὕπερμύρησε, ὁ τῶν Πατέρων Κύριος, καὶ Θεὸς εὐλογητὸς εἰ.

Κανών δεύτερος. Ὁ Εἱρμός.

Ο ὄλη ἐλάττευσαν τῇ κτίσει οἱ ἡθόφρονες, παρά τὸν κτίσαντα· ἀλλὰ ποὺς ἀπειλήν, ἀνδρείως πατήσαντες, χαίροντες ἐφαλλόν· ὕπερμύρησε, ὁ τῶν Πατέρων Κύριος, καὶ Θεὸς εὐλογητὸς εἰ.

Κανών δεύτερος. Ὁ Εἱρμός.

Ποις ὑψώσασα τὰς χειρὰς, ἐκδημούσα ἡ πανάμωμος, χείρας τὰς Θεὸν ἡγκαλισμένας, σωματικοῦ ἐν παρρησίᾳ, ὡς Μήτηρ ἐφησε πρὸς τὸν τεχθέντα Ὁὐς μοι ἐκτίθει, εἰς αἰῶνας φύλαττε θῷωντας οὐ τὸν Δημιουργὸν μονὸν ὑμνοῦμεν, οἱ λευτρωμένοι, καὶ ὑπερφυσμένοι εἰς πάντας τοὺς αἰῶνας.

Κανών δεύτερος. Ὁ Εἱρμός.

Παῖδας εὐσχεῖς ἐν τῇ καμίνῳ, ὁ τόκος τῆς Θεοτόκου διεσώσατο, κτότε μὲν τυπουμένος, νῦν δὲ ἐνεργούμενος τὴν οἰκουμένην ἀπεσάν, ἀγείρει φάλλουσαν· Τὸν
«Κύριον υμνείτε τά ἐργα, καὶ υἱὸν τῶν ἀνθρώπων τοὺς αἰῶνας.»

Τῇ μνήμῃ σου ἄχραντε Παρθένε, Ἀρχαί τε καὶ Ἑξουσία σὺν Δυνάμεισιν, "Ἀγγελοί, Ἀρχάγγελοι, Ὀρὸν Κυριότητες, τὰ Χερου-θίμ δοξάσουν, καὶ τὰ φρικτὰ Σε-ραφίμ άνθρώπων δὲ τὸ γένος ὑ-μινοῦμεν, καὶ ὑπερψυφοῦμεν εἰς πάντας τοὺς αἰῶνας.

Ο ἔξως οἰκήσας Θεοτόκε, ἐν τῇ ἄχραντῳ νησί σου σαρκοκείμενος, ὁδὸς τὸ παινεῖτον, πνεύμα σου δεξαμένος, ἐν ἐαυτῷ κατέπαυσεν, ὡς ὁφειλέτης Ἰδος διὸ σε τὴν Παρθένον ὑμνοῦμεν, καὶ ὑπερψυφοῦμεν εἰς πάντας τοὺς αἰῶνας.

Ω τῶν ὑπέρ ἔννοιαν θαυμάτων, τῆς ἁπαρδέουν καὶ Θεομήτορος! τάφον γὰρ οἰκήσασα, ἐδείξε Πα-ράδεισον· ὁ παρεσομάς σήμερον, χαίροντες φάλλομεν· Τὸν Κύριον υμνεῖτε τὰ ἔργα, καὶ ὑπερψυφοῦτε εἰς πάντας τοὺς αἰῶνας.

'Ωδὴ Θ'.

Μεγαλονάριον, ὅπερ στιχολογεί-ται ἐν ἐκάστῳ τροπαρίῳ τῆς πα-ρούσης Τιαθῆς.

Αἱ γενεαὶ πάσαι, μακαριζομένεις, οἰκονομίαι τήν μόνην θεοτόκον.

Ὁ Εἱρμός.

'Ν ενίκηται τῆς φύσεως οἱ ὄροι, ἐν σοί Παρθένε ἄχραντε παρθέ-νευεῖ γὰρ τόκος, καὶ ζωὴν προ-μηνυσθεῖται τάνατος. Ἡ μετὰ τό-κον Παρθένος, καὶ μετὰ τάνατον ἡ ἡμέρα, τούτοις ἡμέραις τῆς θεοτόκου, τόπῳ καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγεται χάρα, καὶ τοῖς ἡμέραις τῆς θεοτόκου οὐκ εἰσάγει τῷ ἔργῳ τῶν ἀνθρώπων τοὺς αἰῶνας. Εἰ ἡτοι καὶ τῷ ἔργῳ τῶν ἀνθρώπων τοὺς αἰῶνας.
ΑΥΓΟΥΣΤΟΣ Ε'
ΕΙΣ ΤΟΝ ΟΡΘΡΟΝ

Μετὰ τὴν α’ Στιχολογίαν, Κάθισμα.

'Ἡχος δ'. Κατεπλάγη Ἰωσίφ.

Ἀναβόησον Δαυίδ, τές ἡ παρούσα Ἑορτή; Ἡν ἀνύψωσα φησίν, ἐν τῷ βιβλίῳ τῶν Ψαλμῶν, ὡς θυγατέρα θεόπαιδα καὶ Παρθένον, μετέστησαν αὐτήν, πρὸς τὰς ἑκείθεν μονάς, Χριστὸς ὁ ἐξ αὐτῆς, ἀνευστροφᾶς γεννηθείς καὶ διὰ τοῦτο χαίροντοι, μητέρες καὶ θυγατέρες, καὶ νύμφαι Χριστοῦ, βοῶσαν Χαίρε, ἡ μεταστάσα, πρὸς τὰ ἄνω βασιλεία.

Δόξα. Καὶ νῦν. Τὸ αὐτό.

Μετὰ τὴν β’ Στιχολογίαν, Κάθισμα.

'Ηχος α'. Τὸν τάφον σου Σωτῆρι.

Ὁ πάντιμος χορός, τῶν σοφῶν Ἀποστόλων, ἠθροίσθη θαυμαστῶς,
τοῦ κηδεύσαι ἐνδόξως, τὸ σῶμα σου τὸ ἄχριαντον, Θεοτόκε Πανύμνητε' οῖς συνύψησαν, καὶ τῶν 'Ἁγίων τὸ πλῆθη, τὴν Μετάστασιν, τὴν σὺν σεπτᾶς εὐφημοῦντες' ἢν πίστει ἑορτάζομεν.

Δόξα. Καὶ νῦν. Τὸ αὐτό.

Μετὰ τὸν Πολυέλευσι, Κάθισα.

'Ἡχος γ'. Τὴν ὠφαιώτητα.

Ἐν τῇ Γεννήσει σου, σύλληψις ἀποροσ' ἐν τῇ Κοιμήσει σου, νεκρώσεις ἄρθρωσ' θαίμι τὴν θαυμάτι διπλοῦν, συνέδραμε Θεοτόκε' πῶς γὰρ ἡ ἀπείρωνδρος, βρεφοφόρος ἀγνεύουσα; πῶς δὲ ἡ Μητρόθεος, νεκροφόρος μυρίζουσα; Πῶς σὺν τῷ Ἀγγέλῳ βοῶμεν σοι' Χαίρε ἡ κεχαριτωμένη.

Δόξα. Καὶ νῦν. Τὸ αὐτό.

Οἱ Ἅγιοι θαυματουργοί τοῦ ἁγίου τοῦ Ἰεροσολύμων τοῦ Ἡσυχαστικοῦ.

Προσκείμενοι 'Ἡχος δ'.

Μνησθήσομαι τοῦ ἐστιν σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ.

Στίχ. Ἄκουσον, ὑγατερ, καὶ ίδε...

Πάσα πνοή. Μετὰ δὲ τὸ Ἑυαγρέλιον, καὶ τὸν Ὀλίβιον.

Δόξα. Ταῖς τῆς Θεοτόκου.

Καὶ νῦν. Τὸ αὐτό.

Εἶτα τὸ Πεντηκοστάριον Αὐχηρῶν ἱδίομελον.

'Ἡχος τῇ β' Βύζαντως.

"Ὅτε ἡ Μετάστασις τοῦ ἄχριαντον σου σκῆνως ἀνεβαίνετο, τόσο οἱ Ἀπόστολοι, περιαναλύντες τὴν κλίσιν, τρόμῳ ἐώρησαν σὲ καὶ οἱ μὲν ἀπενείποντες τῇ σκῆνῃ, τὰς μὴ ἀπείρωνδρος ἀγνεύουσας, οἱ δὲ Πέτρος καὶ Παῦλος ἐκάκουσιν ἔβοα σου' Ὁ Παρθένε, ὂς ἐν τριαν ἐνθλημένην ὑπέαν, τὴν ζωὴν τῶν ἀνάσων, καὶ κατοπλήττομαι, ἐν η' ἐσκήνωσε τῆς μελλούσης ζωῆς ἡ ἀπόλοουσα. 'Αλλ' ὁ ἄχριαντος, ἰκέτευε ἐκτενῶς τὸν Υἱόν σου καὶ Θεόν, τοῦ σοφοθηθαί τὴν πόλιν σου ἐτρωτόν.

Εἶτα ψάλλονται οἱ ἄγιοι Κανόνες οἱ α' μετὰ τῶν Εἰρημέων εἰς η' καὶ οἱ β' εἰς ε', ὕστερον δὲ πάλιν οἱ Εἰρημοί.
ΜΗΝ ΑΥΓΟΥΣΤΟΣ ΙΕ'

Κανών πρώτος, οὗ ἡ 'Ἀφροτιτική'
Πανηγυριζόμενοι οἱ θεόφοροι, Ποίημα Κοσμά.

'Ωδή α'. 'Ἡχώς α'. 'Ὁ Εἰμιώτες.

'Πεποιημένη τῇ θείᾳ δόξῃ, ἡ ιερὰ καὶ εὐκλεὴς Παρθένε μνήμη
ου, πάντας συνηγάγετο, πρὸς εὐφροσύνην τοὺς πιστούς, ἡ ἔκροχον
σῆς Μαρίας, μετὰ χορῶν καὶ τυμπάνων, τῷ σῷ ζόδαντας Μονογέ-
νεί, ἐνδόξως ὅτι δεδόξαστα.

'Αμφιποτέστι αύλιον τάξις, οὐρανοβόμβων ἐν Συών τὸ θεῖον σώμα
ου’ ἀφινῷ να σοφοφόρωσα, τῶν 'Ἀποστόλων ή πλήθος, ἔκ περάτων
θεοτόκε, οἱ παρετήσαντι ἀρτήν’ μεθ’ ὅν ἄχραντε, σῷ τὴν σεπτήν,
Παρθένε μνήμην δοξάζομεν.

'Νυντικά μὲν βραβεία ἦρο, κατὰ τῆς φύσεως 'Αγνή, Θεόν κυήσα-
σα’ ὅμοιο μμονυμένη δε, τὸν ποιεῖν σου καὶ Υἱόν, ὑπὲρ φύσιν ὑπο-
κύπτεις, τοῖς τῆς φύσεως νόμοις’ διὸ θνήσκουσα, σῷ τῷ Υἱῷ, ἐγεί-
ρη διαμονίζουσα.

Κανών δεύτερος
Ποίημα Ἰωάννου τοῦ Δαμασκηνοῦ.

'Ωδή α'. 'Ἡχώς δ’. 'Ὁ Εἰμιώτες.

'Ἀνοίξω τὸ στόμα μου, καὶ πληρωθήσεται Πνεῦματος, καὶ λόγον
ἐφεύγομαι τῇ Βασιλείᾳ Μητρί' καὶ ὁρθοσμαι, φαινόμενον
τῇ' καὶ ζῴων γνωθίμενοι ταῖς τὴν Κομήτην.

'Παρθένοι νεανίδες, σὺν Μαρίαν τῇ Προφητίδι, φθάνει τὴν ἐξόδον,
νῦν ἀλαλάξατε’ ἡ Παρθένος γάρ, καὶ μονῆ Θεοτόκος, πρὸς λήξιν
ουφάνων, διαμισθαίτε.

'Αξίως ως ἐμπυκνοῦν, σὲ οὐράνων ὑπεδέξαντα, οὐράνια Πάναγνε,
θεία σφηνοματα’ καὶ παρέστηκας, φαινόμενον ὁραίσμενη, ως νύμφη
πανάμομος, τῷ Βασιλείᾳ καὶ Θείῳ.

'Ωδή γ’. 'Ὁ Εἰμιώτες.

'Ἡ δημοφυλική, καὶ συνεκτική τῶν ἀπάντων, Θεὸν σοφία καὶ
δύναμις, ἀκλινὴ ἀκράδαντον, τὴν Ἐκκλησίαν στήριξον Χριστε’ μό-
νος γάρ εἰ Ἀγίος, ὁ ἐν ἀγίως ἀναπαύμενος.
Γυναίκα σε θυητήν, ἀλλ’ ὑπήρξε καὶ Μητέρα, Θεοῦ εἰδότες παν-άμωμε, οἱ λεινοὶ Ἀπόστολοι, περρυκιῶν ἤπτοντο χερῶι, δόξη ἀπαστράπτουσαν, ὡς θεοδόχον σκήνος θεώμενοι.

Ὑπέβασε χερῶι, ταῖς ὑβριστικαῖς τοῦ αὐθάδους, τομῆν ἡ δίκη ἐπάξεσα, τοῦ Θεοῦ φυλάξαντος, τὸ σέβας τῇ ἐμφύσει κυβωτῷ, δόξῃ τῆς Θεότητος, ἐν ἧ ὁ Λόγος σὰρξ ἐχρημάτισεν.

Κανόνων δεύτερος. 'Ὁ Εἰρήνης.

'Τούς σοὺς ὑμνολόγους Θεοτόκε, ὡς ζῶσα καὶ ἀφθονόση πηγή, θλατ' σον συγκροτήσαντας, πνευματικῶς στερέωσον' καὶ ἐν τῇ θείᾳ μνήμῃ ὑμᾶς σου, στεφάνων δόξης ἀξίωσον.

Θεοτίτις ἔξ ὁσφύος προσχεῖσα, τῇ φύσει κατάληλον Ἀγνή, τὴν ἐξοδον διήνυσσα' τεκύοντα δὲ τὴν ὄντως ἴων, πρὸς τὴν ἴων μεθέστηκας, τὴν θείαν ἐνυπόστατον.

Δήμους Θεολόγων ἐκ περάτων, ἔξ ύψους Ἀγγέλων δὲ τῆλιθς, πρὸς τὴν Σιών ἠπέγνωτο, παντοδυνάμω νεώματα, ἀξιοχρέως Δέσποινα, τῇ οῇ ταφῇ λειτουργήσοντες.

'Ἡ Ὑπακοή. 'Ἡχος πλ. α'.

Μακαρίζομεν σε πάσα αἱ γενεαῖ, Θεοτόκε Παρθένε ἐν σοι γὰρ ὁ ἄγνωστος Χριστὸς ὁ Θεός ἦμων, χωριθήνων ηὐδόκησε. Μακάριοι ἐσμέν καὶ ημεῖς, προσκόπουσαν σε ἐκόντεσ' ἠμέρας γὰρ καὶ νυκτῶς, προσβεβεβοῦ ὑπὲρ ἦμων, καὶ τὰ σήμερα τῆς βασιλείας, ταῖς σαῖς ἰσοίας κρατοῦνται. Διὸ ἀναμνοῦντες βοῶμεν σοι' Χαίρε κεχαρι-τωμένη, ὁ Κύριου μετὰ σοῦ.

'Ωδὴ δ'. 'Ὁ Εἰρήνης.

Ῥήσεις Προφητῶν καὶ αἰνήματα, τὴν σάρκωσιν ὑπέφηγαν, τὴν ἐν Παρθένῳ Χριστῷ, φέγγος ἀστρατής σου, εἰς φῶς θεῶν ἐξελέφθησα καὶ φονεὶ σοι ἀβυσσόσ, ἐν ἀγαλλιάσει. Τῇ δυνάμει σου δόξα φιλινθρώπε.

'Ἰδετε λαοὶ καὶ θαυμάσατε τὸ ὄρος γὰρ τὸ ἄγιον, καὶ ἐμφανέστα-τον Θεοῦ, τῶν ἐπουρανίων βουνῶν, ἐφ’ ὑπέρθεν αἴρεται, οὐρανὸς ἐπίγειος, ἐν ἐπουρανίῳ, καὶ ἀφθάρτῳ χθονὶ οὐκιδόμενος.

Τω̣ς ἀνίδου καὶ κατήκτονος, ὁ θάνατος σου γέγονε, διαβαθμίσων 2-0
Αγνή, ἐκ τῆς ἐπικήρου, πρὸς θείαν ὀντος καὶ ἀθρέυστον, μεθυστῶν σε ἄχραντε, ἐν ἀγαλλαίοις, τὸν Υἱὸν καθοράν σου καὶ Κύριον.

Εἰ πρὸς χρόνου πῦλα οὐράνια, καὶ Ἀγγέλου ἀνύμνησαν, καὶ ὑπεδέξατο Χριστός, τὸ τῆς παρθενίας αὐτοῦ, μητρὸν κεταμήλιον. Χεροβίμυ ὑπείξε σου, ἐν ἀγαλλιάσει. Σεραιφίμ δὲ δοξάζει σε χαίροντα.

Κοινῶν δεύτερος. 'Ο Εἰρμός.

Τὴν ἀνεξιχνίαστον θείαν βουλήν, τῆς ἐκ τῆς Παρθένου σαρκώς, σεις, σου τὸ 'Υψίστο, ὁ Προφήτης Ἀββακοῦμ, κατανόου ἐν σειαγιάζεις. Δοξά την δυνάμει του Κύριου.

Θ' ἀμβος ἦν θεάσασθαι τὸν οὐρανόν, τοῦ παμβασιλέως τὸν ἐμπυχγον, τους κενεώνας, ὑπερχώμενον τῆς γῆς. 'Ως θαυμάστα τὰ ἔργα σου! Δοξά την δυνάμει σου Κύριε.

Εἴ τῇ Μεταστάσεις σου Μήτηρ Θεοῦ, τὸ εὐφυκρότατον σῶμα σου, καὶ θεόδοχον, τῶν Ἀγγέλων σπαται, ἱερωτάτας πτέρυξι, φόβῳ καὶ χαρά συνεκαλυπτόν.

Εἴ ὁ ἀκατάληπτος ταύτης καρπός, δι' ὅν οὐρανός ἐχοημάτισε, ταφὴν ὑπέστη, ἐκουσίως ὡς θνητός, πῶς τὴν ταφὴν ἁρνήσεται, ἡ ἀπειρογάμῳ κυήσασα;

Οὐδή ε'. 'Ο Εἰρμός.

Τὸ θεῖον καὶ ἀθρέυτον κάλλος, τῶν ἁρετῶν σου Χριστῇ δηηγησομαι. Εἰς ἀδίκια γὰρ δόξης συναιδίων, καὶ ἐνυπόστατον λάμψας ἑπώμασα, παρθενίας ἀπὸ γαστρός, τοῖς ἐν σκότει καὶ σκιᾷ, σωματωθέοις ἀνέτειλας ἠλίῳ.

Ως ἐπὶ νεφέλης Παρθένε, τῶν 'Αποστόλων ὁ δῆμος ὁχυμίμοις, πρὸς τὴν Σιών ἐν περάτων λειτουργήσασα σου, τῇ νεφέλῃ τῇ κούφῃ ἠθροιζέτο, ἄρ' ἡς ὁ 'Υψίστος Θεός, τοῖς ἐν σκότει καὶ σκιᾷ, δικαιοσύνης ἐλαμψότο ἠλίῳ.

Σαλπίγγων θεόληπτοι γλῶσσαι, τῶν Θεολόγων ἄνδρων εὐχεστερον, η τῇ Θεοτόκῳ ἐβάπτων τὸν ἕξοδον, ἐνηχώμενα ὃν τῷ Πνεύματι Χαίροις ἀιχήρατε πηγή, τῆς τοῦ Θεοῦ ξωορχικῆς, καὶ σωτηρίου πάντων υστρώσεως.
Κανών οιστερός. Ο Ειρήνης.

'Εξέστη τα σύμπαντα, ἐπὶ τῇ θείᾳ δόξῃ σου' ὅτι γὰρ ἀπειρώγαμε
εἰς τὴν Παρθένον, γῆθεν μετέστησας πρὸς αἰωνίους μονάς, καὶ πρὸς ἀτελευ-
τὴν τούτην ζωήν, πᾶσι τοῖς ὑμνοῦσι σε, σωτηρίαν βραβεύουσα.

Κροτείτοσαι σάλπιγγες, τὸν Θεολόγον σήμερον γλῶσσα δὲ πολύ-
μορφους ἄνθρωπον, νῦν εὐφημείτω' περιηχεῖτω ἄφρο, ἀπειρῷ λαμπτό-
μενος φωτε Ἀγγέλου ὑμνεῖτοσαι, τῆς Παρθένου τὴν Κοίμησιν.

Γὰρ σκέφος διέπρεπε, τῆς ἐκλογῆς τοῖς ὑμῖνοι σου, ὅλος εξειπαμε-
νος Παρθένε, ἐκδήμος, ὅλος ἑρωιμένος Θεός, τοῖς πάσι Θεάλητος
καὶ ὅτι, ὅτε καὶ δεικνύμενος, Θεοτόκε πανύμνητε.

'Ωδὴ 5'. Ο Ειρήνης.

,, Αλλον ποντογενές, χιτῶνον ἐντόπισας πῦρ, τῆς τρυπημέρου ταφῆς
, σου, τὸ προσεύχόμενα, οὐ 'Ιωνᾶς ὑποψῆς ἄναδευκταί- σενομε-
, νος γὰρ καὶ προὔπεπτο, ἀσινῆς ἐβόα' Θύσω σοι μετὰ φωνῆς
, αἰνέσεως Κύριε.

Νέμει οὐτι τὸ ὑπὲρ φῶςιν, 'Αναξ ὁ πάντων Θεός' ἐν γὰρ τῷ τότεν
Παρθένων ὴσπερ ἔφυλαξεν, σύνως ἐν τῷ τῷ σῶμα διετήρουσαν,
αἰδώφορων, καὶ συνεδώξασε, θεία μεταστάσει, γέρα σοι ὴσπερ
Τύσ, Μητρί χαριζόμενος.

Οντως σε ὡς φαεινῆς λυχνίας, ἄλοι πυρός, θυμιατήριον θείον
χῶσεν αὐξάνος, ἐν τοῖς Ἀγίων Ἀγίως κατεσκήνωσε, στάμνον
ὁβδόμοι το πλάσμα θεώρασεν, κρωστον ἄγιαν, τράπεζαν Λόγου
ζωῆς, Παρθένε τόκου σου.

Κανών οιστερός. Ο Ειρήνης.

Τῇ θείᾳ ταῦτην καὶ πάντων, τελούντες ἑορτὴν οἱ θεόφρονες,
τῆς Θεομήτορος, δεῦτε τὰς χειρὰς χρυσόσωμεν, τὸν ἐξ αὐτῆς τε-
'χθενα Θεόν δοξάζοντες.

Εκ σοῦ τῷ ἐκκαταλακτῷ, τὰς κλεῖς τῆς παρθενίας μὴ λύσασα αἰών
οῦν τὸ ἄφραντον, ἐκορμάκεν τὴ σοῦ σκήνωμα, τῆς τοῦ θανάτου πεἰ-
ρας, γέγονεν μέτοχος;

Ζωῆς ὑπάρξασα τέμενος, ζωῆς τῆς ἁμίου τετύχηκας' διὰ τοῦ θανάτου

γάρ, πρὸς τὴν ζωὴν μεταβέβηκας, ἢ τὴν Ζωὴν τεχνώσα τὴν ἐνυπόστασαν.

Κοντάκιον. Ἡχος π.λ. β’. Αὐτομελέν.

Τὴν ἐν προσεβείας ἀνωτέρον Θεοτόκον, καὶ προστασίας ἀμετάθετον ἑλπίδα, τάφος καὶ νέκρωσις οὐκ ἐκράτησεν’ ὡς γὰρ ζωὴς Μητέρα, πρὸς τὴν ζωὴν μετεστήσεν, ὁ μῆτραν οἰκήσας ἀειπάρθενουν.

Ὁ Οἶλος.

Τείχοσμον μου τὰς φρένας Σωτῆρ μου’ τὸ γάρ τείχος τοῦ κόσμου ἀνυμνήσαι τολμᾶ, τὴν ἄχροντον Μητέρα σου’ ἐν πόρφυρῃ ὶμμαίων ἐνίχλοσον με, καὶ ἐν βάρειον ἐννοιον ὀχύρωσον με’ σὺ γὰρ βοῶς, τόν αἰτωντων πιστῶς τὰς αἰτήσεις πληρῶν. Σὺ οὖν μοι διώρησαι γιάλωταιν, προφοράν, λογομον ἀκατασχύντον’ πᾶσα γὰρ δόσις ελλαμψεως, παρὰ σοῦ καταπεπεμτετα φωταγωγή, ὁ μῆτραν οἰκήσας ἀειπάρθενον.

Συναξάριον

Τῇ ΙΕ’ τοῦ αὐτοῦ μηνὸς μνήμη τῆς σεβασμίας Μεταστάσεως τῆς ὑπερενδόξου Δεσποινῆς Ἱμών Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Στίχ. Οὐ θαῦμα θηγικέων κοιμοσώτειραν Κόρην,
Τοῦ κοιμοπλάτου σαρκικῶς τεθηκότος.

Ζῇ ἀεὶ Θρομῆτω, κἂν δεκάτῃ θὰνε πέμπτῃ.

"Ὁ Τε πρὸς ἐαυτὸν Χριστὸς ὁ Θεὸς ἱμῶν προσολαβεῖν ὑπόδησε τὴν ἱδίαν Μητέρα, τότε, πρὸ τριῶν ἡμερῶν, ὁ Ἀγγέλου αὐτῆς τὴν ἀπὸ γῆς μετάστασιν γνωρίζων, Καρός, φησί, τὴν ἐμὴν προσολαβέοισι Μητέρα πρὸς ἐμαυτοῦς. Μηδὲν οὖν ἐκ τούτων θυριφθῆς, ἀλλὰ μετ’ εὐφροσύνης δέξαι τὸν λόγον, καὶ γὰρ πρὸς ἀθάνατον ἔρχη ζωήν. Καὶ δὴ τὸ πόθυ τῆς πρὸς τὸν Υἱὸν μεταστάσεις, ἐπὶ τὸ ὄς τῶν 'Ελλών ἀνείποι προσευχιμενή μετὰ απουθής (εἰδόθει γὰρ συνεχώς ἐν αὐτῇ ἀνυμμαία προσευχησαί) ἐρ’ ὅ τι παράδεχονται πηγαίνει γενέσθαι κλίνουσι γὰρ ἐς ἐκαύσιν τὰ πάρα τὸ ὄς πτερα, καὶ ὠς ἐπὶ θύμω. ἐναυσία τὸ προσφόρον σέβας τῇ Δεσποινῆ ἀπολήρουσι. Μετε δὲ τὴν εἰχὴν, ὑποστρέφει πρὸς τὴν σικάκαν καὶ εὐθεῖας ἐπεισία ἄτασσα, ἄν οὖτε πολλὰ φῶτα πολλαμμένα καὶ εὐχαριστήσασα τῷ Θεῷ, συγκαλεῖ τοῖς αὐτῆς σιγγενεῖς τε καὶ γείτονας ο᾽ αὐτοῖς πάσαν τὴν οἰκίαν ἐστοιχεῖ τὴν κλήνην καὶ πάνιν τὰ πρὸς ταρπὴν ἐπιτήδεια. Δῆλα ποιεί τὰ πάρα τοῦ Ἀγγέλου πρὸς αὐτῆς λαληθέντα, περὶ τῆς εἰς συφάνοις αὐτῆς μεταστάσεως’ καὶ εἰς
κλάδος. Αἱ δὲ μετακληθεῖσαν γυναῖκες, τοῖτων ἀκαίρασα, θηγήνοις ἐστιτᾶς σὺν δύ-κρυνες ἔλοντο καὶ μετ’ οἴμων ὁλοφόροντο. Ὦμος τοῦ κάστευσαι παυκόμεναι, μὴ ἀπορφανιζῆται ἑαυτῆς ἵκετεν. Ἡ δὲ οὐ μόνον αὐτᾶς, ἀλλὰ καὶ πάντα τὸν κό-σμον, μεταπάσα, περιμεῖον καὶ ἐφορὰν διεβεβαιούσοντο καὶ τὸ πολὺ τῆς λύπης ἀφήμε τοῖς παραμυθητικοῖς ὰμήσαν, οἷς πρὸς τοὺς περιεξότος ἑλαίες. Εἶτα περί τὸν αὐτής δύο χιτῶνα διατάττεται, ὡς τὰς δύο πενηχρὰς χρὰς ἀνὰ χείλια λα- βεῖν, αὐτὶς συνήθεις αὐτῇ ἤσαν καὶ γνώριμοι, καὶ τὰ πρὸς διατροφὴν παρ’ αὐτής ἐκομίζοντο.

Ταῦτα ὅτι διεξούσης αὐτῆς καὶ διαπτωμομένης, γίνεται ἄριστον βροντῆς βιαῖός ἤς καὶ πλεῖστος ἔπλασθαν νεφελῶν, ἀπὸ τῶν τοῦ κόσμου περάτων τῶν Χριστοῦ Μαθητῶν ἄθροόν τῇ οἴκῳ τῆς Θεομητορος σφημερών’ ἐν οἷς ἠσαν καὶ οἱ θεόσφοροι Ἰεράρχαι, Διονυσίους’ Ἰερόθεος το ὁμοῦ καὶ Τιμόθεος. Οἳ, ἐπεὶ ἔμα- θον τὴν αὐτής τῶν αὐτῶν ἄθροος παρουσίας, τοιαῦτα πρὸς αὐτήν διεξάσαι λέγοντες: Σὲ, Δέσποινα, μένουσαν εὐ τὸ κόσμῳ, ὡς αὐτὸν τὸν Δεσπότην ἁμῶν καὶ διδάσκαλον βλέποντες, παρεμβηκήθη τὸν δὲ πῶς ὀδύσαν τὸ πάθος; Ἐπεὶ δὲ τῇ τῷ Υἱῷ καὶ Θεοῦ σου βουλὴ μεθίσσασα πρὸς τὰ ὑπερκόσμια, χάρισμεν τοὺς ἐπὶ σοὶ οἰκονομο- μένους. Ταῦτα λέγοντες, τοῖς δάχτυραις ἐξέβρεχον. Ἡ δὲ πρὸς αὐτῶς· Μή, φίλοι Μαθηται τῷ ἐμοῦ Υἱῷ καὶ Θεοῦ, μὴ πενθὸς ἐργάσθη σὺν τῇ ἐμῆς χαρᾶν’ ἀλλὰ τὸ ἐμὸν σῶμα, καθὼς ἔγιν οὐρανοματίο τῇ κλήνῃ, κηδεύετε."

Τούτων ὅτι πληθυνθέντων, φανεὶ καὶ Παύλος ὁ θεσπεσίος, τὸ σκέυος τῆς ἐκλογῆς’ ὃς καὶ πεσόν πρὸς τοὺς σώδας τῆς Θεομητορος, προσεκύνησε· καὶ ἀνοίξας αὐτοῦ τὸ στόμα, διὰ πολλῶν ἐγκομιάζει αὐτήν Ἰακὼβ, λέγων, Μήτερ τῆς ζωῆς καὶ τοῦ ἐμοῦ πηγῶντος ὡς ὑπόθεσεν. Εἰ γὰρ καὶ τὸν Χριστὸν μὴ τεθέαμαι, ἀλλὰ σὲ βλέπων, εἰκονίζομαι, ἐκεῖνοι ἐδόκουν θεοφέρεν. Εἶτα συντάσσεσται πάσιν ἡ Παρθένος. Ἀναπνεύετε ἐπὶ τῆς κλήνης, ἐξερευνᾶτε τὸ πανάρχαντον αὐτῆς, ὡς ἠβουλιθή, σῶμα. Ὑπὲρ συνάσ- σεως κόσμου, καὶ εἰρηνικῆς διαγωγῆς δεήσεις ποιεῖται. Ἐνυλογίας τῆς δ’ αὐτῆς ση- ροῖ καὶ αὐτοὺς· καὶ ὅσοι εἰς ἱερατείας τοῦ ἐμοῦ Υἱοῦ καὶ Θεοῦ τὸ πνεῦμα ἀφίησι." Ἐπ’ εὐτύχων ἄρχεται τῶν ἐξοδίων ἄνων ὁ Πέτρος· ἐξορουσάν οἱ λοιποὶ τῶν Ἀποστόλων τὸ κληνίον καὶ οἱ μὲν πρόσοψις μετά λειμαρίων καὶ ἅμαρνων, οἱ δὲ ἐφέρετον, τὸ Θεοδότον σῶμα πρὸς τὸ μνήμα προσεπάντοντες. Τότε δὴ τότε καὶ Ἄγ- γελοι ἤμνωσίντο ἱροσυνε νο οἱ κοινὶ τῶν ὑπερκόσμιων τάξεων τὸν ἁώρα ἐπάρθην.

Ἐφ’ οἷς οὐ τῶν Ἰουδαίων ἄρχοντες, τινὰς τοῦ ὄχλου ἀνεφεύγαντες, πεθοῦσιν πειρά- σα τὴν κλήνην περιτρέψατε εἰς γῆν, ἐφ’ ἦν τὸ ξωραγοῦν ἐτέθη σῶμα, καὶ τοῦτο καταβαλεῖν. Ἀλλ’ ἢ δὴ τοὺς τοιματᾶς τῇ δίκῃ φθάσασα, ὁμμένων τυφλῶσε πάντας κολάζει. Ἐνα δὲ αὐτῶν καὶ χειρῶν ἀπόστερε ἀμφότερον, μικροτέρων ὀρμήσαντα καὶ τοῦ ἀρχων ἐκείνου σκέμποδος ἐναψίμην ὡς παρὰ τὴν κλήνην τὰς αὐθάδες χείρας, κοπείσας τὸ ἔξορε τῆς δίκης, ἀποφημημένας ἀρέσις, ἔμενεν ἐλεείνων θέαμα’ ἐν τῷ παιτοῦ ἐξ ὥλης ψυχῆς, καὶ καθαρτοίς μικρῶν, ἀποκατέστη ὡς τὸ πρότερον ψυχῆς. Οὗτοι καὶ τοὺς τυφλούσαν, παπετάσαν, μέρος τοῦ τοῦ παλλίου τῆς κλήνης ἐπιτε- θέν, τὴν ἦν ἐνδέωρησαν.Ὁ δὲ Ἀπόστολοι, καταβαλλόντες τὸ χωρίον Γεννησαρήν, κατέθηκαν ἐν τῷ μνήματι τὸ ξωραγοῦν σῶμα, καὶ τρέχει ἡμέρας προσεμένουν ἐν αὐτῷ, τῶν γυναικῶν ἀπαύστους ἀγγελείαν φωνῶν ὑποκούσουνες.
ΜΗΝ ΑΥΓΟΥΣΤΟΣ ΙΕ'

Επεί δὲ, κατὰ θείαν οἰκονομίαν, εἷς τῶν Ἀποστόλων, ἀπολειφθεῖς τῆς κρίσεως τοῦ Ἑωρακτοῦ σῶματος καὶ τρίτη παραγεγονός ἡμέρα, ἦσαμεν αφόδερα καὶ συνεχεῖτο, διὰ τὸ μὴ τῶν αὐτῶν καὶ αὐτῶν ἀξιωθῆναι, ὅν ἠμώνθησαν πάντες οἱ συνοδοί τοῦ, κοινὴ ψήφος, ἐνεκα τοῦ ἀπολειφθείνοντος Ἀποστόλου, τὸν τάφον ἤνωθεν, οὗτοι δέχαν αὐτοὺς πάσιν, εἰς τὸ προσκυνήσαι καὶ αὐτὸν τὸ πανάγιον καὶ πανάμιμον ἐκείνο σκῆνος, καὶ ἱδόντες ἔξεσθησαν. Εἴρων γὰρ αὐτὸν κενῶν τὸν ἄγιον σῶματος, μὴν δὲ τὴν αὐτὸν πέφυσεν, παραμίθων μείνασαν τοὺς λυπεύοντας μέλλουσι καὶ πάσιν τοῖς πιστοῖς, καὶ τῆς μεταβολῆς ἀμείβεις μαρτύρων. Καὶ γὰρ μέχρι τοῦ νῦν, ὁ ἐν πέτρᾳ διαγλυφόντας τάρας οὕτως ὀρᾶται καὶ φρονισεῖται, σῶματος μένων κένσος, εἰς δόξαν καὶ τιμήν τῆς ὑπερευλογημένης Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Ὑπάς ταῖς ἀγίαις προσβείεσας, ὁ Θεός, ἔλεησον καὶ οἴσον ἡμᾶς, ὡς ἀγαθὸς καὶ καλὸς θυσίασθε.

Ὡδὴ Ἰς'. Ὁ Ἐιρήνης.

'Ἰταμῷ θυμῷ τε καὶ πυρί, Θείος ἔρως ἀντιτατόμενος, τὸ μὲν τὰ ἔθροςε' τῷ θυμῷ δὲ ἐγέλα, θεοπνεύστω φυλή, τῇ τῶν ὦσιών τρωθόγχων λύρα ἀντιφθιγγόμενος, μουσικῷς ὑράγανοις ἐν μέσῳ φιλογοῦντας ὁ δεδοξασμένος, τῶν Πατέρων καὶ ἡμῶν, Θεὸς ἐνυλογητὸς εἰ.

Θεοτόκους πλάκας Μωυσῆς, γεγραμμένας τῷ Θεῷ Πνεύματι, ἐν θυμῷ συνετρίψαν ἀλλής τοῦ τούτου Δεσπότης, τὴν τεκοῦσαν ἄσων, τοὺς οὐδόκοις φυλάξεις δόμοις, νῦν εἰσφώτασα. Σὺν αὐτῇ σωματόντες βοῶμεν Χριστῷ ὁ δεδοξασμένος, τῶν Πατέρων καὶ ἡμῶν, Θεὸς εὐλογητὸς εἰ.

Ἐν κυμάλαις κείλεσαι ἄγνοις, μουσικῇ τε καρδίαις φόρμῃ, ἐν εὐφηχρία σάλωγι, ὑψηλῆς διανοίᾳ, τῆς Παρθένου καὶ ἀγνής, ἐν τῇ εὐσήμῳ ἱλιτῇ ἡμέρᾳ τῆς Μεταστάσεως, πρακτικάς κρυπτοῦντες βοῶμεν χεριον ὁ δεδοξασμένος, τῶν Πατέρων καὶ ἡμῶν, Θεὸς εὐλογητὸς εἰ.

'Ὁ θεόφρον ἠθροιστάται λαὸς τῆς γὰρ δόξες Θεοῦ τὸ σκῆνωμα, ἐν Σωτῆρ μεθύσταται, πρὸς οὐράνιον δόμον, ἕνα ἤχος καθαρὸς ἐορταζόντων, φωνὴ αφράτου ἀγαλλίασεσι, καὶ ἐν εὐφροσύνῃ βοῶντων Χριστῷ ὁ δεδοξασμένος, τῶν Πατέρων καὶ ἡμῶν, Θεὸς εὐλογητὸς εἰ.

Κανῶν δεύτερος. Ὁ Ἐιρήνης.

'Ο ὀνεὶ ἐλάτεριος, τῇ κτίσει οἱ θεόφρονες, παρὰ τὸν κτίσαντα.
» ἀλλὰ πυρὸς ἀπειλήν, ἀνδρεῖος πατήσαντες, χαίροντες ἐίπαλλον.'
» Υπερύμνητε, ὁ τῶν Πατέρων Κύριος, καὶ Θεός εὐλογητός εἰ.

Νὲανίσκι, καὶ παρθένοι τῆς Παρθένου τε, καὶ Θεομήτορος, τὴν μνήμην σέβοντες, προεβιβάζατε καὶ ἁρχοντες, καὶ βασιλεῖς σὺν κριταῖς, 

μεληθήσατε 'Ο τῶν Πατέρων Κύριος, καὶ Θεός εὐλογητός εἰ.

Σαλπισάτωσαν, τῇ σάλπιγγι τοῦ Πνεύματος, δρῆ σύρανια' ἀγαλλιάσθησαν νῦν, βουνοί, καὶ σκηνάτωσαν θείοι 'Απόστολοι' ἢ Βασιλεῖς,

πρὸς τὸν Υἱὸν μεθίσταται, σὺν αὐτῷ ἄει κρατοῦσα.

Ἡ πανίερος Μετάστασις τῆς θείας σου, καὶ ἀκρικάτου Μητρὸς, τὰ ὑπερκόσμια, τὸν ἁνὸ Δυνάμεων, ἡθούσε τάγματα, συνευφραίνεσθαι, τοῖς ἐπὶ γῆς σοὶ μέλπονιν' 'Ο Θεός εὐλογητός εἰ.

'Ωδή ἡ', 'Ὁ Εἰριμός.

» Φλογά δροσιζοῦσαν Ὀσίοις, δυσσεβείς δὲ καταφλέγουσαν, Ἁγιὸς,
» γελὸς Θεός οἱ πανθενής, ἐδειξε Παῖος χωρικὴν δὲ πηγὴν εἰρ.
» γάσατο τὴν Θεοτόκον, φθοράν θανάτου, καὶ ζωὴν βλυσάνουσαν,

» τοῖς μέλπονιν' Τὸν Δημιουργὸν μόνον ὑμνοῦμεν, οἱ λειτυρικοῦν,
» καὶ ὑπερυψοῦμεν εἰς πάντας τοὺς αἴώνας.

Ῥήμασιν εἴχοντο τῆς θείας, καβοτοῦ τοῦ ἀγάσιμοτος, πᾶσα ἡ πλη-

θὶς τῶν Θεολόγων ἐν τῇ Σιών' Ποῦ νῦν ἀπαίρεις σκηνὴ κραυγάζο-

ντες, Θεοῦ τοῦ ᾿Αοῦτος; Μὴ διαλύτης ἐποπτεύουσα, τοὺς πίστει μέλ-

ποντας' Τὸν Δημιουργὸν μόνον ὑμνοῦμεν, οἱ λειτυρικοῦν, καὶ

ὑπερυψοῦμεν εἰς πάντας τοὺς αἴώνας.

Ὁ πος ὑψόσασα τὰς χείρας, ἐκδημοῦσα ἡ πανάμωμος, χείρας τὰς

Θεοῦ ἡγκαλιομένας, σωματικῶς ἐν παράσοια, ὡς Ἡμῖν ἔφησε

πρὸς τὸν τεχθεῖνα. Οὐς μοι ἔκτισον, εἰς αἴώνας φύλλατε βοώντας

σοι' Τὸν Δημιουργὸν μόνον ὑμνοῦμεν, οἱ λειτυρικοῦν, καὶ ὑπερ-

ὑψοῦμεν εἰς πάντας τοὺς αἴώνας.

Κανὼν δεύτερος, 'Ὁ Εἰριμός.

» Παιδὰς εὐσχετεὶ ἐν τῇ χαμίῳ, ὁ τόκος τῆς Θεοτόκου δεισώσατο, 
» τότε μὲν τυποῦμενος, νῦν δὲ ἐνεργοῦμενος, τὴν οἰκουμένην ἀπα-

σαν, ἀγείρει φάλλουσαν' Τὸν Κύριον ὑμεῖτε τὰ ἔργα, καὶ ὑπερ-

ψοῦμεν εἰς πάντας τοὺς αἴώνας.

Τῇ μνήμην σοῦ ἄχραντε Παρθένε, 'Αρχαί τε καὶ Ἐξουσίαι σὺν
Δυνάμεις, ὁ Ἀγγελὸς ὁ Ἀρχάγγελος, Θεοῦ Κυρίων αὐτοῦ, τὰ Χερουβίμ δοξάζουσιν, καὶ τὰ φωτιά της Σεραφώματι ἄνθρωποι δὲ τὸ γένος ὑμνοῦμεν, καὶ ὑπερισχύμεν εἰς πάντας τοὺς αἰῶνας.

Ὅ τι ἐξέχοσας Θεοτόκε, ἐν τῇ ἀχράντῳ νησίω σου σαρκοῦμενος, οὕτως τὸ πανίερον, πνεύμα σου δεξάμενος, ἐν ἑαυτῷ κατέπαυσεν, ὡς οἴκελήτης Υἱὸς διὸ σε τὴν Παρθένον ὑμνοῦμεν, καὶ ὑπερισχύμεν εἰς πάντας τοὺς αἰῶνας.

Ω τῶν ὑπὲρ ἐγνώμανθαν βασιλέως, τῆς ἀειπαρθένου τε καὶ Θεομήτορος! τάφον γὰρ οἰκήσασα, ἐδειξε Παράδεισον ὑποτέτοις οἴκεων, ὕπαρσάς τις ἠλλομέν. Τὸν Κόσμον ὑμεῖτε τὰ ἔργα, καὶ ὑπερισχύσατε εἰς πάντας τοὺς αἰῶνας.

Ωδὴ θ’
Μεγαλυπνάμοιν, ὁπερ στιχολογεῖται ἐν ἐκάστῳ τροπαρίῳ τῆς παραφύσεως Ωδῆς.

Αἰ γενέα πάσαι, μακαρίζομεν σε, τὴν μόνην Θεοτόκον.

Ὁ Εἰρίμος

» Νενίκητας τῆς φύσεως οἱ θάνοι, ἐν σοὶ Παρθένε ἀχραντε παρθενε

» νευτε γὰρ τόκος, καὶ ζωῆν προμινητευτεύτα θάνατος. Ἡ μετὰ τό-

» κον Παρθένος, καὶ μετὰ θάνατον ζῶσα, σώζεις ὑπετει, Θεοτόκε τὴν

» κληρονομίαν σου.

Ἐξεπόμενον Ἀγγέλων αἰ δυνάμεις, ἐν τῇ Σιών σκοπούμενα, τὸν

» οἰκεῖον Δεσπότην, γυναικεῖον ψυχήν χειριζόμενον τῇ γὰρ ἀχράντῳ

» τεκνάσῃ, υἱόπεπλησθεὶς προσφέρωνε Δεύτερο σεμνή, τῷ Υἱῷ καὶ Θεῷ

» συνδοξάσθητα.

Συνεπέλευχοι χρόνοι τῶν Ἀποστόλων, τὸ Θεοδόχον σώμα σου, μετὰ

» δέουσι όρώντες, καὶ σωματίζοντες, καὶ ψυχήν λιγυρίῳ προσεφερθήσατε Εἰς

» σύριγγος θαλάμους, πρὸς τὸν Υἱόν ἐκφορτώσα, σώζεις ἑαυτες αἰὲ, Θεοτόκε τὴν κλη-

» ρονομίαν σου.

Κανών δεύτερος
Μεγαλυπνάμοιν, στιχολογοῦμεν καὶ αὐτῷ ύπὸ τὸ ἀνιστέρω.

"Ἄγγελος τὴν Κοίμησιν τῆς Παρθένου, ὑμνῆσε ἐξεπλήθτωτο, πῶς ἡ

» Παρθένος ἄπαιθε, ἀπὸ τῆς γῆς εἰς τὰ ἄνω.
"Ο Εἰδήσης

"Απας γηγενής, σωματώς τῷ πνεύματι, λαμπραδοπηγάμανος τενην γυνηγέτον δε, άνων νόνον φυσίς γεραίρουσα, τήν ίεράν Μετάστοις συν τῆς Θεομήτροις, καὶ βοστῳ Χαϊρος παμμαχάριστος, Θεοτόκε ἀγαθή ἀειπάρθενεν.

Δεύτε ἐν Σιών, τῷ θείῳ καὶ πιόνι, δρει τού ζώντος Θεοῦ, ἀγαλλιασμένη, τὴν Θεοτόκου ἐνποτριζόμενοι πρὸς γὰρ τὴν λίαν χρείτονα, καὶ θεσπέραν σκηνήν, ὡς Μητέρα, ταῦτην εἰς τὰ Ἀγία, τῶν Ἀγίων Χριστὸς μετατίθησα.

Δεύτε οἱ πιστοὶ, τῷ τάφῳ προσελθόμενεν, τῆς Θεομήτρος, καὶ περὶπτυζόμεθα, καρδίας χείλη δίματα μέτωπα, εἰλικρινῶς προσάπτοντες καὶ ἀφυώμεθα, ἰαμάτων, ἀφθονα χαρίσματα, ἐξ τηγής αἰενάου βλυστάντονα.

ﺪέχου παρ’ ἕμον, φόβιν τὴν ἐξόδιον, Μήτερ τοῦ ζώντος Θεοῦ καὶ τῇ φωτοφόρῳ σου, καὶ θεία εὐπορίαν χάριτα τῷ βασιλεῖ τὰ τρόπα, τῷ φιλοχριστῷ λαῷ, τὴν εἰρήνην, ἀφεσίαν τοὺς μέλησαν, καὶ ψυχῶν σωτηρίαν βραβεύουσα.

'Ἐξαποστειλάριον, 'Ἡχος γ’, ἐκ τριτοῦ.

'Απόστολοι ἐκ περάτων, συναθροισθέντες ἐνθάδε, Γεθομενή τῷ χωρίῳ, κηρεύσατε μου τὸ σώμα καὶ σοῦ Υἱὲ καὶ Θεό μου, παράλαβε μου τὸ πνεῦμα.

Εἰς τοὺς Α’νους ἱστώμεν Στίχους δ’ καὶ ἑσάλλομεν Στιχηρά προσόρμων γ’, δευτερονύμενος το α’.

'Ἡχος δ’. Ὡς γενναίον ἐν Μάρτυσι.

Τῇ ἐνδόξῳ Κομίσει σου, οὐρανοὶ ἐπαγάλλοντας, καὶ Ἀγγέλων γέγησε τὰ στρατεύματα πέσαν ἢ γῆ δε εὐφραίνεται, φόβην σου ἐξόδιον, προσφωνούσα τῇ Μητρί, τοῦ τῶν ὅλων δεσπόζοντος, ἀπειρογάμε, Παναγία Παρθένε, ἢ τὸ γένος, τῶν ἀνθρώπων ὑσυμένη, προγονικής ἀποφάσεως.

'Ἐξ περάτων συνεδραμον, Ἀποστόλων οἱ πρόκριτοι, θεαρχῶν νεώματι τοῦ κηδεύοντο τῇ · ὡς γῆς αἱρομένην σε, πρὸς ὑψος θεώμενοι, τὴν φωνῆν τοῦ Γαβριηλ, ἐν χαρᾷ ἀνεβόνων σου' Χαίρε ὅχρι,


**ΜΗΝ ΑΥΓΟΥΣΤΟΣ ΙΕ’**

τῆς Θεότητος ὀλῆς' χαίρε μόνη, τὰ ἐπίγεια τοῖς ἄνω, τῷ τοκετῷ σου συνάμασσα.

Τῇ ζωῆς ἐκ νήσου, πρὸς ζωῆς μεταβεβηκας, τῇ σεπτῇ Κοιμήσει σου τὴν ἀθάνατον, δορυφορούσιν τῷ Ἀγγέλων σου, Ἄρχων καὶ Δυνάμεων, Ἀποστόλων Ἐφησῶν, καὶ ἀπάσις τῆς κτίσεως, δεχομένου τε, ἀκηράτους παλάμας τοῦ Υἱοῦ σου, τὴν ἀμώμητον ψυχήν σου, Παρθενομήτος Θεόνιμφε.

Δόξα. Καὶ νῦν. Ἡχος πλ. β.

Τῇ ἀθανάτῳ σου Κοιμήσει, Θεοτόκε Μήτερ τῆς ζωῆς, νεφέλαι τοὺς Ἀποστόλους, αἰθερίους δήμηπαζον καὶ κοσμικοὺς διεσπαρμένους, ὁμοχώρους παρέστησαν, τῷ ἀχράτῳ σου σῶματι· οὐ καὶ κηδεύσαντες σεπτῶς, τὴν φωνὴν τοῦ Γαβριήλ, μελῳδοῦντες ἀνεβὼν· Χαίρε κεχαριτωμένη, Παρθένε Μήτερ ἀνύψωσε, ο Κύριος μετὰ σου. Μεθ’ ὅν ὡς Υἱὸν σου καὶ Θεὸν ἡμῶν, ἵκετενε, σωθήναι τὰς ψυχὰς ἡμῶν.

Δοξολογία μεγάλη

Δίδοται καὶ ἁγιον ἔλαιον τοῖς 'Αδελφοῖς.

* * *

Εἰς τὴν Λειτουργίαν

Τὰ Τυπικά, οἱ Μακαρισμοί, καὶ ἐκ τῶν Κανόνων τῆς Ἐορτῆς 'Ωδαί γ’ καὶ ζ’.

Εἰ δὲ βούλει, εἰπὲ τὰ παρόντα Ἀντίφωνα.

'Ἀντίφωνον Α’

Στίχ. α’. Ἀλαλάξατε τῷ Θεῷ πάσα ἡ γῆ.

Ταῖς προσβείαις τῆς Θεοτόκου, Σύπερ σῶσον ἡμᾶς.

Στίχ. β’. Ἐξομολογεῖσθε αὐτῷ, αἰνεῖτε τὸ ὅνομα αὐτοῦ.

Ταῖς προσβείαις τῆς Θεοτόκου...

Στίχ. γ’. 'Εν πάλει Κυρίου τῶν δυνάμεων, ἐν πάλει τοῦ Θεοῦ ἡμῶν.

Ταῖς προσβείαις τῆς Θεοτόκου...
Come, let us all sing hymns to her noble and holy body that has contained the invisible Lord. We, too, therefore, celebrate your feast, O woman worthy of all praise, and cry out: “O glorious Lady, exalt the Christian people and intercede with Christ God that He may serve our souls!”

Troparion of the Feast (Tone 1)
In giving birth you have preserved your virginity and in falling asleep you did not forsake the world, O Mother of God. You have passed to life being the Mother of Life. Through your intercession, save our souls from death.

Sessional Hymns after the First Reading from the Psalter (Tone 4)
Cry out, O David, and tell us, what is this present feast about which you sang in the book of Psalms? And David says, “Christ has carried up into the heavenly mansions her who bare Him without seed. I sang of her in the Psalms calling her ‘daughter, bride of God and virgin.’” Therefore, mothers, daughters and brides of Christ, rejoice and call out, “Hail to you, O Lady, who have been translated to the Kingdom on high.”

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

Sessional Hymns after the Second Reading from the Psalter (Tone 1)
The venerable choir of the Apostles was wondrously gathered together to bury your most pure body, O Theotokos, who are praised by all. With them, the multitudes of angels sounded the triumphant praises of your Translation into heaven that we celebrate with faith.

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

The venerable choir . . . (Repeat)

Sessional Hymns after the Polyeleos (Tone 3)
In giving birth, your conception was without seed; and in falling asleep, your death was without corruption. The second wonder swiftly followed on the first, O Theotokos. How could a maiden untouched by man nurse a child while still remaining a virgin? And how, O Mother of God, could you experience death? Therefore, with the angel we cry to you, “Hail, O full of grace!”

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

In giving birth . . . (Repeat)

Prokeimenon (Tone 4)
They shall remember your name from age to age.

v. Listen, daughter, and behold and lend your ear; and forget your people and your father’s house.

Gospel. Psalm 50.

v. Glory be to the Father and to the Son and to the Holy Spirit.
Through the intercession of the Theotokos, O Merciful One, wipe out...


Through the intercession of the Theotokos, O Merciful One, wipe out...

v. O God, have mercy on me in the greatness of Your love, in the abundance...

(Tone 6)

O spotless tabernacle, when the time for your Translation had come, the Apostles surrounded your deathbed and looked on with awe. In tears Peter cried out to you, “O Virgin, I see you who gave birth to the Life of Mankind lying here outstretched, and I am struck with wonder: for He who is the delight of the future life made His dwelling in you. Pray then fervently to your Son and God to save your people from all harm!”

Canons

We use two Canons of the Feast: the first, by Cosmas, in Tone 1; the second, by John of Damascus, in Tone 4. The Katavasia are the two hymns of each Ode.

Ode 1

Your glorious memorial, O holy Virgin, is clothed in divine splendor. It has brought all the faithful together in joy; led by Miriam, they sing the praises of your only Son, for He is gloriously triumphant.

v. Most Holy Theotokos, save us! (between the Troparia)

The spiritual hosts that dwell in heaven attend your divine body on Zion, while the Apostles, coming together suddenly from the ends of the earth, stood beside you.

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With them, O pure Virgin and Mother of God, we glorify your sacred memory.

O pure Virgin, you won the honor of victory over nature by bringing forth God. Yet like your Son and Creator, you submitted to the laws of nature in a manner above nature. Therefore, in dying, you have risen to live eternally with your Son.

I shall open my mouth, and it shall be filled with the Spirit, and I shall sing a hymn of praise to the Mother and Queen; with great joy, I shall celebrate and sing the praise of her Dormition.

O young maidens, with Miriam the prophetess, now sing the song of farewell. For the Virgin, the Mother of God, is translated toward the happiness of heaven.

The heavenly mansions of God fittingly received you, O Most Holy, who are a living heaven. Joyously adorned as a Bride without spot, you stand before our King and God.

Ode 3

O Christ, the Wisdom and Power of God, who create and uphold all things, establish Your Church unshaken and unwavering: for You alone are holy, and You rest among the saints.

v. Most Holy Theotokos, save us! (between the Troparia)

The glorious Apostles knew you to be a mortal woman, O spotless Virgin, and at the same time, beyond and above nature, the Mother of God. Therefore, they touched you with reverent hands, as they gazed upon you shining with glory, the Tabernacle that had held God.

The Lord guarded with the glory of the Godhead the
honor due to the living Ark in which the Word took flesh; and in His just vengeance, He intervened to cut off the sacrilegious hands of the presumptuous unbeliever.

O Mother of God, living and overflowing fountain, strengthen those who sing your praise and who gather now to honor you; and on this occasion of your divine commemoration, deem them worthy of the glorious crown of heaven.

O pure Virgin, sprung from mortal loins, your end was in keeping with nature; but because you bore the true Life, you departed to dwell with Life Himself.

At the all-powerful command, the Apostles gathered from the ends of the earth and the angels from on high; they made haste to Zion, there to minister in a fitting manner at your burial, O Lady.

Little Litany

Hypacon
(Tone 5)
All generations call you blessed, O Virgin Mother of God: for Christ our God, who cannot be contained, was pleased to be contained within you. We are blessed in having you as our constant protection. Day and night, you intercede for us all, and by your prayers, the Christian people are strengthened. Therefore, singing your praises, we cry out to you, “Hail, O full of grace, the Lord is with you!”

Ode 4
The dark sayings and types mentioned by the prophets foreshadowed Your Incarnation from a Virgin, O Christ, whose radiance was to be a light to the revelation of the

Gentiles. The depths cry out to You in joy, “Glory to Your power, O Lord, Lover of Mankind!”

V. Most Holy Theotokos, save us! (between the Troparia)
Come, O people, and gaze in wonder: for in the sight of all, the holy Mountain of the Lord is exalted above the hills of heaven. The earthly heaven takes up her dwelling in a heavenly and imperishable land.

Your death, O Virgin, was a translation to a better and eternal life. It took you from this mortal life, O spotless one, to a life which knows no end and is indeed divine: now you look with joy upon your Son and your Lord.

The gates of heaven were opened wide and the angels sang, as Christ received the virgin treasure of His own Mother. Cherubim withdrew before you in your exaltation, while seraphim glorified you with joy.

Perceiving the ineffable plan for Your virginal Incarnation, O God Most High, the prophet Habakkuk cried out, “Glory to Your power, O Lord!”

A strange wonder it was to see the living Heaven of the King of All buried in the depths of the earth. How great are Your works! Glory to Your power, O Lord!

At your Translation, O Mother of God, the angelic hosts in awe and joy extended their wings to cover your body which had been spacious enough to contain God.

If her Fruit, whom none may comprehend, on whose account she was called a Heaven, submitted voluntarily to a burial as a mortal, how could she, who gave Him birth without knowing a man, refuse it?
Ode 5
I shall sing of the divine and ineffable beauty of Your mighty deeds, O Christ! You shown forth in Your own Person as the coeternal Brightness from the eternal Glory. Taking flesh from the womb of the Virgin, You rose like the Sun, giving light to those sitting in darkness and the shadow of death.

v. Most Holy Theotokos, save us! (between the Troparia)

Carried to Zion, as upon a cloud, the company of the Apostles gathered from the ends of the earth to minister to you, O Virgin. You are the swift cloud from which the Most High God, the Sun of Justice, shone forth upon those who lay in darkness and the shadow of death.

The inspired tongues of the Apostles rang out louder than trumpets, as they sang in the Spirit the burial hymn to the Theotokos: “Hail, incorruptible source of God’s life-giving Incarnation, which brings salvation to all!”

The whole universe is rapt in amazement at the sight of your divine glory, for you are a virgin and have not known man, and yet you have been translated from earth to the eternal mansions and to life without end, bestowing salvation upon all who sing your praises.

Let the trumpets of the Apostles ring out today, and let the voices of men sound praises in many languages. Let the sky re-echo, shining with infinite light; and let the angels honor with hymns the Dormition of the Virgin.

Wholly beside himself, wholly transported, his whole being consecrated to God, the chosen vessel of the Lord surpassed himself in hymns to you, O far-famed Theotokos and Virgin. In the sight of all, he proved himself to be the very truth inspired by God.

Ode 6
The fire-breathing whale, the monster dwelling in the salt waters of the sea, was a prefiguring of Your three-day burial, and Jonah acted as interpreter. For, saved and unharmed, as though he had never been swallowed, he cried aloud, “I will offer You the sacrifice of praise, O Lord!”

v. Most Holy Theotokos, save us! (between the Troparia)

The divine King of All gave you the things that are above nature as your inheritance. For just as He kept you virgin in your childbearing, so did He preserve your body uncorrupt in the tomb; and He glorified you by a divine translation, showing you honor as a Son to a Mother.

O Virgin, your Son has made you dwell in the Holy of Holies as a bright candlestick, flaming with immaterial Fire, as a golden censer burning with divine Coal, as the vessel of manna, the rod of Aaron, and the tablet written by God, as a holy ark and the table of the Bread of Life.

Come, all you people whose mind is upon God: come, let us clap our hands and celebrate this divine and glorious feast of the Mother of God. Let us send up glory to God who was born of her!

Life arose from you without breaking the seals of your virginity. How then could the spotless Tabernacle of your body, the source of Life, become a partaker of death?

Having become the Temple of Life, you obtained
eternal life; you bore Life in Person — now you have passed over through death to life.

Little Litany.

Kontakion
(Tone 2)
Neither death nor the tomb could hold the Mother of God, our watchful Protectress and our unfailing hope. Since she is the Mother of Life, Christ who dwelt in her ever-virginal womb lifted her up to the eternal life.

 Ikos
Set a rampart about my mind, O Savior, that I may dare to sing the praises of Your most pure Mother, the rampart of the world. Establish me firmly within the fortress of my words and make me strong with the defenses of my thoughts, for You always hear the petitions of those who present them with faith. Grant me a tongue, words and thoughts of which I may never be ashamed: for every gift that enlightens us comes from You, O Enlightener of our souls, who dwelt in her ever-virginal womb and lifted her up to the eternal life.

Synaxarion
On August 15, we commemorate the venerable Dormition of our Lady, the Most Holy Mother of God and ever-Virgin Mary.

It is not surprising that the Gate of Salvation fell asleep in bodily death, since You, the Creator of the world, had submitted to it. Although she died on the fifteenth, she lives forever.

By her holy prayers, O our God, have pity on us and save us. Amen.

Ode 7
Divine Love, fighting against cruel wrath and fire, quenched the fire with dew and laughed the wrath to scorn, making the three-stringed harp of the saints inspired by God sing in the midst of the flames in answer to the instruments of music, “Blessed are You, O our Lord and the God of our Fathers!”

v. Most Holy Theotokos, save us! (between the Troparia)
In his anger, Moses shattered the tablets made by God and inscribed by the Holy Spirit. But Moses’ Master kept His own Mother unharmed in her childbirth, and now He has made her dwell in the heavenly abodes. Dancing with her in her joy, we cry aloud to Christ, “Blessed are You, O our Lord and the God of our Fathers!”

To the sound of the cymbals of our pure lips, of the harmonious harps of our hearts, of the sweet-sounding trumpets of our uplifted minds, to the clapping of our active hands, let us cry on this solemn and holy day of the Translation of the pure Virgin: “Blessed are You, O our Lord and the God of our Fathers!”

The people inspired by God has gathered together: for the Tabernacle of the glory of God is translated in Zion to a heavenly abode, where the pure voices of those who keep feast are heard with the sound of ineffable joy, shouting in gladness to Christ: “Blessed are You, O our Lord and the God of our Fathers!”

The three young men, divinely inspired, refused to worship creatures instead of the Creator: they had the courage to overcome the threatening fire, and sang out joyfully: “You are worthy of all praise, O Lord, God of our Fathers. Blessed are You!”

Young men and maidens, old men and rulers, kings
and judges, who honor the memory of the Virgin and Mother of God, sing out, "Blessed are You, O Lord, God of our Fathers!"

Let the high mountains ring out to the trumpet of the Spirit: let the hills now rejoice, and let the Apostles of God dance for joy. The Queen goes to dwell with her Son and to rule with Him forever.

The all-holy Translation of Your divine and undefiled Mother has gathered together the heavenly hosts of the powers on high, that they may rejoice with those on earth who sing to You, "Blessed are You, O Lord, God of our Fathers!"

Ode 8
The all-powerful Angel of God revealed to the young men a flame that brought refreshment to the holy while it consumed the ungodly. And he made the Theotokos into a life-giving fountain, gushing forth for the destruction of death and to the life of those who sing, "We praise the one God and Creator; we exalt Him throughout the ages!"

v. Most Holy Theotokos, save us! (between the Tr duparia)

The whole multitude of the Apostles accompanied in Zion the divine Ark of holiness as they sang, "O living Tabernacle of God, where are you going? Do not cease to watch over those who sing. 'We praise the one God and Creator; we exalt Him throughout the ages!'"

As she departed, the spotless Virgin lifted up her hands—those hands that had held God incarnate in their embrace—and with the boldness of a Mother to her Son, she said, "Guard forever my inheritance, which cries out to You, 'We praise the one God and Creator; we exalt Him throughout the ages!'"

The maternity of the Theotokos, prefigured by the three young men in the furnace, preserved them against the power of fire: but now that this maternity has come to be accomplished, it brings the whole universe together and makes it sing: "Praise the Lord, all you His works, and exalt Him forever!"

O most pure Virgin, the rulers and dominions and powers, the angels, archangels and thrones, the principalities, cherubim and dread seraphim make your memory glorious; and we men also sing your praises and exalt you forever.

v. We bless the Lord, Father, Son and Holy Spirit.

The One who wondrously took flesh from you and dwelt in your womb, Himself received your all-holy spirit. As a Son paying His respects, He gave it rest within Himself. Therefore, we sing your praises, O Virgin, and exalt you forever.


Beyond and above understanding are the wonders of the ever-virgin and Mother of God. Going to dwell in the tomb, she made it a paradise. Standing beside this tomb today, we sing with joy: "All you works of the Lord, bless the Lord and exalt Him above all forever!"

Little Litany.

Ode 9
All human generations bless you, O Mother of God. The laws of Nature were overcome in you, O Pure Virgin: For your birthgiving left you a virgin, and your death became
the herald of your life. O you who remained virgin after giving birth, and alive after having died, O Mother of God, deign always to save your inheritance.

The angelic powers were amazed as they looked in Zion upon their own Master, bearing in His hands the soul of a woman: for as befitted a Son, He said to her who without spot had borne Him: “Come, share the glory of your Son and your God!”

Standing around your body that had held God, the choir of apostles looked upon it with awe and saluted it, saying with a clear voice: “As you depart for the heavenly mansions, to your Son, continue to protect your inheritance!”

v. The angels, as they looked upon the Dormition of the Virgin, were struck with wonder, seeing how the Virgin went up from earth to heaven.

Let every human spirit take up a torch, and let him dance with joy in his spirit! Let the whole immaterial creation celebrate this feast of the Mother of God, and cry out, “Hail, glorious Mother of God, ever-pure and ever-virgin!”

Come to Zion, the divine and fertile mountain of the living God, and let us rejoice as we gaze upon the Theotokos. For Christ translates her, as His own Mother, into a dwelling far better and more divine: the Holy of Holies.

Come, O faithful, let us approach the tomb of the Mother of God, and let us embrace it, touching it sincerely with the lips and eyes and forehead of the heart. Let us draw abundant gifts of healing grace from this ever-flowing fount.

O Mother of the living God, accept from us this burial hymn, and cover us with the shadow of your light-giving and divine grace. Grant victory and peace to the people that loves Christ, and grant to us who sing, remission of our sins and salvation of our souls.

Exapostilaria
(Tone 3)
O faithful Apostles, gathered here from the ends of the earth, I implore you this day: set my body to rest in the garden of Gethsemane. And You, my Son and my God: receive my life and my spirit.

Praises
(Tone 4)
4. At your glorious Dormition, the heavens rejoice and the armies of angels exult. The whole earth makes glad, singing a burial hymn to you, O Mother of Him who is Lord of All, all-holy Virgin and Bride, who have delivered the human race from the condemnation of our forefathers.

3. At your glorious Dormition... (Repeat)

2. At a divine command, the Apostles hastened from the ends of the earth to bury you. When they saw you taken up from earth to heaven, they shouted with joy the words of Gabriel and said, “Hail, O bearer of the Divinity! Hail, O you who have united the things of earth and the things of heaven by your holy childbearing!”

1. You gave birth to Life, and by your holy Dormition, you have been carried up to immortal life, attended by angels, principalities, powers, Apostles, prophets and...
the whole creation. And your Son received your pure soul into His spotless hands.

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

(Tone 6)
At your deathless Dormition, O Theotokos, Mother of Life, clouds lifted the Apostles up into the air. Dispersed throughout the world, they were gathered together in one choir to stand before your spotless body. Burying you with reverence, they sang the words of Gabriel: “Hail, full of grace, Virgin Mother and Bride, the Lord is with you!” With them, intercede before Your Son and God that He may save our souls!
Εἰς τὸν Ἐρρησον. Ὁ Κανὼν τοῦ Πάσχα μετὰ τῶν Εἰρήνων εἰς ἕτ', καὶ τῆς Θεοτόκου εἰς γ'.

Ὁ Κανὼν τοῦ Πάσχα.

Ὡδὴ α'. Ἡχος α'.

Ἀναστάσεως ἡμέρα...

Καθαρθόμεν τὰς αἰσθήσεις...

Οὐρανοὶ μὲν ἐπαξίωσα...

Εἰς τῆς Θεοτόκου, οὐ ἢ Ἀκροστιγίς.

Νικηφόρου Καλλιστοῦ τοῦ Ξανθοπούλου.

Εἰρήνως ὁ αὐτὸς.

Νῦν πηγάσας μοι Παρθένε, Θεοτόκε Πηγή, χάριν διδοῦσα λόγου, ὡς ἀνυμνήσω σου πηγήν, τὴν βλυσάνουσαν ζωήν, καὶ χάριν πιστοίς σοῦ γὰρ ἐνυπόστατον Λόγον ἐπήγασας.

Ἰατρείον ὑπὲρ φύσιν, ὦ ναός σου σεμνή, δείκνυται πάσα Κόρη ἐκ γὰρ θανάτου προφανοῦς, τοὺς προστρέχοντας πιστοὺς, σαφῶς ἀνιστά, καὶ πάσα τὴν ἀφθονον, ἀναβλέπει γλυκύπτη.

Καταφθέεις σὺρονόθεν, ἀκενόσως ἡμῖν, χάριτας ὅντως μόνῃ τὸν γὰρ τυφλότοτα ποιεῖς, ἀναβλέπειν πρὸς τὸ φῶς, βορβόρῳ κανώς, φωνήσασα ἀνωθέν, ὑπὲρ ἔννοου τῷ Λέοντι.

Ἡ κοινῆ φιλοσομία, τοῦ βροτείου σεμνή, Χαίρε Μαρία, Χαίρε ὁ γὰρ τῶν δόλων Ποιμῆς, ἐπὶ οὐκ ὡς περ σταγών, κατέβη σαφῶς, Πηγήν σε ἄθανατον, ἀνακείσας Θεόνυμῳ.

Καταβασία. Ἀναστάσεως ἡμέρα...

Ὡδὴ γ'

Δεῦτε πόμα πίωμεν καινόν...

Νῦν πάντα πεπλήρωται φωτός...

Χθές συνεθαπτόμην σου Χριστέ...
Τής Θεοτόκου

Φωτεινόν σε ὄγιον ναόν, τοῦ Δεσπότου τῶν ὅλων Κόρη ἐπίσταμαι· καὶ ἀφθαρσίας πηγῆν, τὸ ὕδωρ προδέουσαι Χρυσῶν, ἐξ οὗ ποτιζόμεθα.

Ὅσιν χάριν Δέσποινα Πηγή, Αὐτοκράτορι δίδως οὐραν τῆς πρόδον, ἐπεχομένην δεινῶς, τοῦ λίθου ὑπόστασιν φρυκτήν, τῷ ὑδατι λύσασαι.

Ῥείς χάρις ἀφθονος ἐκ σοῦ, Θεοτόκε Παρθένεν χύδην πηγάζουσα· χωλοὶ σκωτῶσαι ἐν σοὶ, λεπρῶν καθαρίζεται πληθὺς, καὶ δαίμονες τινίγονται.

Ὀλος νέμεις ἱεροὶ πυθοὶ, βασιλεύσι, δημόσιαις, καὶ πένησιν, ἀρχον, πιστοί, πλούσιοι κοινῶς, τὸ ὕδωρ προδέουσα Πηγή, ἀποκιλὸν φάρμακον.

Καταβαίνει. Ξέπτε πόμα πόμεν...

Κοινάνον τοῦ Πάσχα.

Εἰ καὶ ἐν τάφῳ κατῆλθες...

Εἴτε, Κάθοιμι τῆς Θεοτόκου.

'Ἡχος πλ. δ'. Τὴν Σωφίαν καὶ Λόγον.

Τὴν ἀέναν κρήνην καὶ ζωήν, τὴν πηγάζουσαν ὑείθος θεῖαν Πηγήν, σμιρφώνας αἰνέωμεν, οἱ τὴν χάριν αἰτούμενοι. καθ’ ἑκάστην βρώσει, καὶ γὰρ τὰ ἰάματα, ὡς πασημῶν τὰ ὑείματα, δεικνύσα ἐλάχιστα. Ὑδὴν κατὰ χρέος, προσώποντες ἐν πόθῳ, πιστάς ἄρασσομεθα, ἐκ Πηγῆς ἀνεξάντλητον, ὀφθάλμως ὅτως ἀθάνατον, δρούσουσαι σαρώς τῶν εὐσεβῶν, τὰς καρδίας, καὶ χείλεσιν ἔκβοσσομεν' Σὺ εἰ τῶν πασιῶν τὸ παραμίθιον.

'Ὡδὴ δ'

'Επὶ τῆς θείας ψυχῆς...

'Αρσεν μὲν ὡς διανοίξαν...

'Ὡς ἐνιαίος ἄμνος...

'Ὁ Θεοπάτωρ μὲν Δαυὶδ...
ΠΑΡΑΣΚΕΥΗ ΤΗΣ ΔΙΑΚΛΑΙΝΗΣΙΜΟΥ

Τῆς Θεοτόκου

Ὑπὲρ τὴν ψάμμων ἀλήθος, καὶ τὰς σταγόνας ύετῶν, πέρυκε Παρθένε τὰ πλήθη, τῆς Πηγῆς τῶν ἔργων σου, ἀκαταπαύσιως ἰέντα, ἀπασάν ἐπὶ χόνα πλουσίως, πάντα νοσοῦντα δεινῶς, τάχος ὥμενα.

Κατασχέθεντα γυναικώς, ὑπὸ καρκίνου τὸν μαζῶν, ὑδωρ ἑπιχείται Παρθένε, τῆς Πηγῆς σου Δέσποινα καὶ παραυτίκα πέπαται, πάθη θανατηφόρα τῷ ρείθρῳ, καὶ ὁ καρκίνος ὀρθά, βαίνειν ἐγνώρισεν.

Ἀκατανόητον ἐν σοί, καὶ ὑπὲρ φύσιν τὸ πραχθὲν, ἑνστὶ σαφῶς Θεοτόκε, τὸ γὰρ ὕδωρ γίνεται, τὸ τῆς Πηγῆς σου ἱαμα, νόσων ἰαναθηρώροις ἐναντίον, ὀπερ ἡ φύσις, σαφώς οἶδεν υὑδέτατε.

Ἄει θανατοί με ὁ ἐχθρός, ταῖς ἐννήδονος προσβολαῖς, Δέσποινα Πηγῆ Θεοτόκε, μὴ παρίδησης, πρόφθασον, ἡ ταχὺ δοθεῖσα τοῦτον ἐκ τῶν παγίδων με λύσας, ἕνα ύμνῳ σε ἄει τὴν πολυσύμνητον.

Καταβάσια. 'Ετι τῆς θείας φυλακῆς...

'Ωδὴ ε'

Ορθρίσαμεν ὁρθρὸν βαθέος...

Τὴν ἁμετρὸν σου εὐπλαγγυίαν...

Προσέλθωμεν λαμπαδηφόροι...

Τῆς Θεοτόκου

Δαλούμενα Κόρη Παρθένε, τὰ τῆς Πηγῆς σου τῷ ὄντι τεράστια, καταπλῆκτε τῶν βροτῶν διάννοιαν, ὑπὲρ γὰρ φύσιν πέρυκε, πάντας πιστοὺς ἀγιάζωντα.

Ἰστόρητον πόκος τὸ Μάννα, καὶ Σιλωάμ καὶ ἡ πέτρα πηγάζουσα, Σιλωάμνος ἢ στὸν τὴν χάριν σου, τὰ 'Ἰορδάνεια νάματα, καὶ ἡ πηγὴ Σαμαρείτιδος.

Σταγόνες σου Κόρη Παρθένε, αὐ τῆς Πηγῆς καὶ νεκρὸν ἀνεξώωσαν, ὑπὲρ λόγον τὸ πραχθὲν καὶ ἔννοιαν, τὰ σά γὰρ πάντα Πάναγε, λόγον νυὰτ τὸν ἐνθραίστον.

Τὰ πάθη μου Κόρη ἰάσας, τῆς αἰμορροίας πηγήν ἢ ἡξοράνασα, καὶ τὸ ὄργος, τῆς φλογὸς τὴν ἀνάψευ, καὶ ἐπική διάθεσιν, σόβρον δεσμὰ καὶ γαστρόφροιν.
Καταβασία. 'Ορθρίωσμεν ὁρθροῦ βαθέος...

'Ωδὴ 5'

Κατήλθες ἐν τοίς κατωτάτοις...

Φυλάξας τὰ σήμαντα...

Σώπερ μου, τὰ ἄκα ἀθυτον...

Τῆς Θεοτόκου

Οἱ λόγοι τοῦ Λόγου ὡς ὄντως πηγήν, ἀνημνουόμεν τῇ ἀγαθήν. ἀφόφευγοι τῇ θορύφῳ βυθὸν γὰρ, ὡς ὑπὲρ λόγων γεννᾷς, τὸν κρεμάσαντα, ἐν αἰθέρι τὰς ὁδοὺς, καὶ τὴν γῆν ἐπὶ ὑδωρ. Ὑπηλίθες τὴν τῶν κλημάκων φοράν, ἀπειλοῦσαν συντριβήν, τοὺς ἐκείστε ἐξουσιάσον, ὀπὸ παναγία Πηγή, διασώσασα, καὶ λαὸν ὑπὸ σεισμοῦ, πεπτωκότος τοῦ δόμου. 

Τὰς μέτρας ἄγνωσθ' ἀπειρώσει τὸ πρὸν, διαλύεις ἐμφανῶς, τῆς Πηγῆς σου τῷ δειθρῷ καὶ γάρ ὡς τέξασα σοὶ, παρθένευσουσα, τὸν Δεσπότην τοῦ παντοῦ, καὶ τοὺς τόκους βραβεύεις. Ὑπεράκουσ' τῶν λόγων, σὺ νοῦς, σύν διὰ γλώσσα τὸν ὅλον, ἐξουσιοῦσαν 'Ἀγνή, τοκε-τόν εὐφρημώμας' ἀλλ' ἀσθενοῦσιν ἐν οοί, καὶ ἐλέγχεται, φιλοσοφῶν τὸ σεμνῶν, καὶ ὑπεράκουσ' κοιμήσετης.

Καταβασία. Κατήλθες ἐν τοίς κατωτάτοις...

Τὸ Κοντάκιον. 'Ἡχος πλ. 8'. Τῇ ὑπερμάχῳ.

Ἐξ ἀκενώτου σου Πηγῆς Θεοχρώστητε, ἐπαραβασεῖς μοι παραβάσθα- σα τὰ νάματα, ἀνανάς τῆς σῆς χάριτος υπὲρ λόγων τὸν γάρ Λόγον ὡς τεκουσάν ὑπὲρ ἐννοίαν, ἰκετεύω σε δροσίζειν με σῆ χάριτι ἵνα κράζω σοι' Χαίρε ὁδὼρ σωτηρίον.

Ὁ Όικος

Ἀχραίον Θεοτόκε, ἀ τεκούσα ἀφόθησις. Πατρὸς τὸν προοιμίον Λόγον, πλατύνον μου τὸ στόμα Σεμνή, συνεισφέρουσά με πρὸς τὸν σον ἐπαίνον, ὡς ἀνευρήμητο σε, κραυγάζων τῇ Πηγῇ σου ταῦτα. 

Χαίρε πηγή, χαραμνής ἀλλήλου' χαίρε ὅθῳ, καλλονής ἀφόθητον.

Χαίρε, νοσημάτων παντοῖων κατάλυτος· χαίρε, παθημάτων ποι- κίλων κατάλυτος.
Χαίρε ἰείθρων διειδέστατον, ὑμάτων τούς πιστοὺς· χαίρε ὑδωρ χαιρέστατον, τοὺς νοσοῦσι πολλαπλῶς.

Χαίρε νάμα σοφίας, ἁγνοσίαν ἔξαιρον· χαίρε κράμα καρδίας, ἀμβροσίαν προφέτης.

Χαίρε κρατή τοῦ μάννα ζωήρωτε· χαίρε λουτήρ καὶ νέκταρ θεοφύλετε.

Χαίρε, πορθμὸν ἀθενείας δεικνύσα· χαίρε, φλογόν ἀφρώστικας αβεβηγία.

Χαίρε ὑδωρ σωτήριον.

Συναξάρισον τοῦ Μηναίου, εἶτα τὸ παρόν.

Τῇ Παρασκευῇ τῆς Διακαινησίου, ἐορτάζομεν τὰ ἐγκαίνια τοῦ ναοῦ τῆς ὑπεραγίας Δεσποινῆς ἡμῶν καὶ Θεομήτρου, τῆς Ζωήφορος Πηγῆς· εἴτε δὲ καὶ μνεῖαν ποιομεθα τῶν ἐν τούτῳ τελεσθέντων ὑπεραγίων θαυμάστων παρά τῆς Θεομήτρου.

Στίχ. Μάννα, Σιλωά, καὶ Στοάν Σολομώντος,
Πηγῆν Κόρη σήν, ἐμφανώις πάς τὰς βλέπει.

Ὁ μὲν ναὸς ὁστὸς, τὸ καταρχὸς συνέσθη παρά τοῦ βασιλέως Λέοντος τοῦ μεγάλου, δὲ καὶ Μακέδος ἀυώμαστο. Χρηστὸς γὰρ ὅλον ὅ ἄνηρ καὶ ἐπιεικέστατος, διὰ γνώμης συμπάθεαν, πρὸς ὅ τοι βασιλεύον ἀναβήναν θρόνον, εἰς ἱδίοντας ἐς τεταῦμενος, ἐκεῖος ἀπὸ ποῦ ἄνδρα τινὰ περίων, κάτω ψυχής ἐκείνης παραπαῖον, ἐχειραγωγεῖ. Καὶ δὲ πλήθος τοῦ τοποῦ γενομένον, δῆμον ἀπείρω συνέχετα ὁ πήρος, καὶ ἱστής τῷ Λέοντα γίνεται, ὅτα ἀνακύψει αὐτοῖς. Καὶ δὲ, τὸ ἑκεῖος συνηχεῖς εἰσών, ἀνεχθεὶ ἡ γὰρ τότε τὸς οὗτος δέντρων παντοίας κατάφυτος, καὶ εὐθαλεῖ τῇ πόρο συμφωνεῖ. Ἐπεὶ οὖν τὸν ὁδόν ἔκει ὅλον εὐδύνα, συνθεραμάζον ἀνέχθησέ· καὶ ὑποσχέομεν, φανεῖ ἄνωθεν ἐν μεθέπεξ γίνεται: «Όι χρέων σε — λεγοῦσιν — Λέον ὅγοναν τὸ γὰρ ὁδόν ἐγώδισ». "Ὑποσχεῖτες οὖν, πάλιν ἔξεσθε· καὶ παλέα σῳδις καμών, πάλιν της ἡμέρας φωνῆς ἐν μεθέπεξ γίνεται: φημὶ γὰρ· "Λέον Βασιλεύς, ἐποίησαν τὸ ἐνδότερον συνηχεῖς τοῦτο, καὶ τοῦ βαλέαν ὁματία μετὰ χείρας λαβὼν, πρεπάτευσαν τῷ τοῦ ἑώραν τόσος καὶ τόσος πεπερωμένας ἐπαχύσης ὑφεῖς ἐκείνω, γνώμη αὐτίκα ἡς εἶ, ἐκ πολλῶν τόνδε κατακώσα τόν χώρον". Πράσσει οὖν ὅς ἐς φανερὰ διεσάρχησε, καὶ παρατόρια βλέπων ἐν τῷ πορός. Κατὰ δὲ τὴν τῆς Θεομητρίου πρόδοφον, τοῦ Λέοντος βασιλεύσαντος, ὁ ἐπὶ τῆς Πηγῆς ναὸς ἀνέγειρεται φλοιώμφ χειρὶ, ὅπως οἴστα ἐν τῷ σήμερον.

Θαμάστων δὲ ὑπολαύσων ἐν τούτῳ ἐπαχύσαντον, ἐπὶ μετὰ χρόνον καὶ Τουστινιάνος, ὁ Ῥωμαίων μέγιστος Ἀπόστολος, ὁ δυσοφαίρων πιεσμένος, ἐντεύθεν ἔσχε τὴν ἱπτείαν, ἀνταρπαλομοῦμενος τὴν τοῦ Λόγου Μητρί, τὸν μέγιστον ἀνέγειρε ναὸν· ὁν
Υδρεύσασθε ἡ πηγή, τὸν γλυκὸν ξοσσὰ διὸ καὶ παντεῖς.

Εὐνύξει τοὺς οἱ παρά τοὺς πίστοις τι τὸ ὕδωρ σου, τι ἐξεταί.

Ἀνάγεις ἐκ ἡ Πηγής, τοὺς πρὸ θριστος, καὶ λάβῃ αἰσθήσεις...

Νεόνικες καὶ στει ἡ ψηφις, λωτας, καὶ ἔλα

Θείον ἡ Πηγή πικὼν γὰρ τὸ χάριτος" διὸ σε...
ΠΑΡΑΣΚΕΥΗ ΤΗΣ ΔΙΑΚΑΙΝΗΣΙΜΟΥ

'Ωδή ζ'

'Ο Παίδας ἐκ καμίνου ψυσάμενος...

Γυναῖκες μετὰ μύρων θεόφρονες...

Θεανότον εὐφύτομον νέκρουσιν...

Ὡς ὀντως ιερὰ καὶ πανέρωτος...

Τῆς Θεοτόκου

'Υδρεύσασθε νοσοῦντες ιάματα: ἡ Πάναγγος ῥέει γὰρ, θείας ἐκ πηγῆς, τὸν γλυκασμὸν τὸν ἄλληθ, τὸν χειμάρρους τρωφῆς ὄντως βλά-

ζουσαί: διὸ καὶ πίπτει κρυονίους, τοὺς ἀφθόνους ἀριστουμένα σώμα-

παντες...

Σενίζει τόσο ἀκυόντας Δέσποινα, τὰ ἥξενα σου τέρατα, πάντας τοὺς πιστοὺς τοὺς γἀρ ἀλάλους καὶ κωρούς, ὡς εὐλάβους δεικνύει τὸ ὅδωρ σου, τοὺς πάσχοντας τα δεινώς θεραπεύει, καὶ ἱερὰν χαῖ-

ζεται.

'Ανάγεις ἐκ καμίνου τῶν θλίψεων, δροσίζουσα νάμαι, ξένης ἐκ Πηγῆς, τοὺς προσαυτός σου Σεμνή φαγεῖνης λυτρότατα γἀρ ἄν-

θρωπος, καὶ λύβης τὸν δὲ λεπρόν θεραπεύεις, καὶ ἀνθρακάς κατέ-

σβεσας.

Νεάνιδες καὶ κόραι τὴν Δέσποιναν, καὶ σύμπαντες ἀνθρωπος, πί-

πτει ἐκ ψυχῆς, ἀνευφημίσουμεν λαμπρῶς: διατρήσεις γἀρ ἠλων, ύπε-

λωτας, καὶ ἔλθε τὰ πονηρά, καὶ ὁγκώσεις, καὶ παράλυτον ἱάσατο.

Καταβασία. 'Ο παίδας ἐκ καμίνου...

'Ωδή η'

Ἀπεὶ ἡ κλητι καὶ ἀγία ἤμερα...

Δεῦτε τοῦ καυνὸς τῆς ἀμπέλου...

'Αρον κύκλῳ τοὺς ὀρθαλμοὺς σου...

Πάτερ παντοκράτορ καὶ Δόγιε...

Τῆς Θεοτόκου

Θείον ἡ Πηγή καὶ σεβάσκομεν ὅδωρ, προδέξει σου Παρθένε: ὑδρω-

πικυν ὄρος τὸ ἁρέμα, ἀναχαιτίζει σοφηδρῶς, ἐπικλήσει τῇ θείᾳ τῆς

χάριτος διὸ σε τιμῶμεν, Πηγὴ εἰς τοὺς αἰώνας.
Πάντες τὸ σεπτὸν καὶ ᾠωνήροτον ὄδωρ, ὑμνήσωμεν προφρόνως τῆς γὰρ δυσπνοῖας τὸ ἑκάμα κατὰ χώραν ἱστα, καὶ ἐλευθερον ποιεῖ πρὸς διέξοδον. Βαβαὶ σὺν θαυμασίαν! ἁγνὴ Θεοκυπέτορ.

Ποίον εὐφημίσης Πανύμνητε σπόμα, τοῦ τόκου σου τὸ ξένον; ἀλλὰ καὶ νοὺς ὅποις, τῶν θαυμάτων πηγὴν περιβλέπειυ, καὶ λόγως κρυπτῆσαι; οὐκ ἐστὶν τῇ φύσει ἱσχύς, τὰ σὰ θαυμάζειν.

"Οὐκ ᾦτε οὐκ τοῦ θανάτου τὸ κράτος, ἠράματα αἴθρον, ὁ Βασίλει καὶ Κυρία. Βασιλέα καὶ γὰρ, τὴν ἀθάνατον ἦκεν σὺ ἐπήγαςος, τὸ ὄδωρ, τὸ μάννα, Χρυσόν εἰς τοὺς αἰῶνας.

Καταβασία. Ἀὕτη ἡ ἱλιπη καὶ ἀγιά ἡμέρα...

'Ωθή θ'

Φωτίζου, φωτίζου, ἢ νέα Ἰερουσαλήμ...

'Ω θείας! ὁ φόνης! ὁ γλυκυτάτης σου φωνής!...

'Ω Πάσχα τὸ μέγα...

Τῆς Θεοτόκου

'Υδατον ἀπάντων, Κόρη υπέρχεται ἁγνή, τῆς Πηγῆς σου τὸ ὄδωρ, ἐμφανὸς διωρομένον, ἀπαλλαγή νοσημάτων δεινών, καὶ ταῖς ψυχαῖς, ἀπασαν τὴν ρώσιν, ὡς ὑπὲρ φύσιν χειμύνων.

Ἀνπήρια τῶν νόσων, τῶν νέων ἰδοὺ Συλωάμ, τῆς Πηγῆς σου Παρθένε, καιδορώμεν ἀπαντεῖς οἰματα γὰρ προσλαμβάνει πηρός, ἀπαντεῖς δέ, ρώσιν αἰενάως, πρὸς τῆς ἣπτη πορίζομεθα!

Οἱ ρώσιν ζητοῦντες, προσδράμετε ἐν τῇ Πηγῇ ἡ γὰρ Κόρη Παρθένος, ἔνοικε τῷ ὀδατ. Ἐχάρα πιστῶν, καὶ εὐφροῦνος πληθὺς, εὐθῶν ὡς χρῆ, ἔξεις τῷ τεμένει, τὴν ἁμώμην τῶν αἰτήσεων.

'Υψώθη Πηγῆς σου, τὸ ὄδωρ ὑπὲρ σύρανος, καὶ τῆς γῆς τὰς ἀράχους, ταῖς φοινίκις διέδραμε' τοῦτο ἐστὶν ἀμφροσία ψυχῆς, νέκταρ ποτῶν, μέλι τὸ ἐκ πέτρας, καὶ ἦ τοῦ μάννα διάδοσας.

Εὐφραίνεις Παρθένε, τὸν Ἀνακτά ὑπερφύσις, ἀναβλύζουσα χάριν, ἐκ Πηγῆς ἀέναν, τοῦτο διδοῦσα, κατ' ἐχθρῶν τὴν ἱσχύν, νύκας ἁει, ρώσιν καὶ εἰρήνην, καὶ αἰτήματων εκπλήξουσαν.
"Εξαποστειλάριον τοῦ Πάσχα.

Σαρκὶ υπνώσας ὡς θητός, ὁ Βασιλεὺς καὶ Κύριος, τριήμερος ἔξα
νέστης, Ἀδὰμ ἐγείρας ἐκ φθορᾶς, καὶ καταργήσας θάνατον, Πάσχα
τῆς ἀφαρσίας, τοῦ κόσμου σωτήριον.

Τῆς Θεοτόκου. Ὁμοιον.

Πηγὴ ὑπάρχειν ἀληθῶς, ὁδατὸς ξόντος Δέσποινα· ἐκπλήνεις οὖν
νοσήματα, ψυχῶν σωμάτων χαλεπά, ἐν τῇ προσφώσει μόνη σου,
ὡς τῆς σωτηρίας, Χριστὸν ἡ προχέουσα.

Εἰς τοὺς Αἴνους.

'Ἰστῶμεν Στίχ. ἡ', καὶ ψάλλομεν 'Στιχηρὰ 'Αναστάσιμα τῆς
'Οχτωήχου δ'.

"Ήχος πλ. β'

Ὁ Σταυρὸς σου Κύριε, ζωὴ καὶ ἀνάστασις, ὑπάρχει τῷ λαῷ σου'
καὶ ἐτ' αὐτῷ πεποιθήσετε, σὲ τὸν ἀναστάντα Θεόν ἡμῶν ὑμνοῦμεν.
'Ελέησον ἡμᾶς.

Ἡ ταρφ ὑπὸ Δέσποινα, Παράδεισου ἤνοιξε τῷ γένει τῶν ἀνθρώ-
πων καὶ ἐκ φθορᾶς λυτρωθέντες, σὲ τὸν ἀναστάντα Θεόν ἡμῶν
ὑμανοῦμεν. 'Ελέησον ἡμᾶς.

Σύν Πατρὶ καὶ Πνεύματι, Χριστὸν ἀνυμνήσωμεν, τὸν ἀναστάντα ἑκ
νεκρῶν, καὶ πρὸς αὐτὸν ἐκβοῶμεν' Σὺ ζωὴ ὑπάρχεις ἡμῶν καὶ ἀνά-
στασις. 'Ελέησον ἡμᾶς.

Τριήμερος ἀνέστη Χριστέ, ἐκ τάφου, καθὼς γέγραπται, συνεγει-
ρας τὸν Πρωτότοκον ἡμῶν' διὸ σὲ καὶ δοξάζει, τὸ γένος τῶν ἄνθρω-
πων, καὶ ἀνυμνεῖ σου τὴν Ἀνάστασιν.

Τῆς Θεοτόκου

"Ήχος β'. Οἶκος τοῦ Ἐβραία.

"Υδωρ τὸ τῆς Πηγῆς, σωτηρίου ὑπάρχει, πάσι τοῖς ἀσθενοῦσι
προσέλθωμεν οὖν πίστει, καὶ χάριν ἀρυσσώμεθα.

Φρέαρ τὸ ζωῆρον, Πηγῆς τῆς ἀθανάτου, τοῖς προσκύνει πόθῳ, ἱδά-
σεων παρέχει, πλημμύραν ἀνεξάντλητον.

Στίχ. Ἡγίασε τὸ σκάνωμα αὐτοῦ ὁ Ὕψωτος.
Πέντηκσταριον

'Ρώνυσι τάς ψυχάς, τό άδωρ τής Παρθένου' οί τών παθών εν ρύποις, προοδράμωμεν τή Κόρη, και τούτους ἀποπλύωμεν.

Στή. Τού ποιμανού τά ὄρμηματα εύφραίνουσι τήν πόλιν τοῦ Θεοῦ.

Στάμνος ἡ ἑρά, τό μάννα νῦν ἀφθόνως, Πηγής ἔξ δεννάου, προχεῖ τοῖς αἰτούοι' τήν χρείαν πᾶς ἀντλήσωμεν.

Εἶτα, τά Στιχηρά τοῦ Πάσχα. 'Εκτενῆς καὶ Ἀπόλυσις.

+++ +

Εἰς τήν Λειτουργίαν.

Τά 'Ἀντίφορα τοῦ Πάσχα.

Ἡ Πράσις τῆς ἡμέρας, καὶ ὁ 'Ἀπόστολος τῆς Θεοτόκου.

Ἐυαγγέλιον τῆς ἡμέρας, καὶ τῆς Θεοτόκου.

(Zήτει τά τά Σεπτεμβρίος ἡ').

Κοινωνικόν τοῦ Πάσχα.

Μεγαλύναριον τῆς Θεοτόκου. Πρός τό. Τήν τιμωτέραν.

'Υδωρ τό ζωήρυθτον τῆς Πηγῆς, μάννα τό προχέον, τόν ἀθάνατον δροσομόν, τό νέκταρ τό θείον, τήν ξένην ἀμβροσίαν, τό μέλι τό ἐκ πέτρας, πίστει τιμήσωμεν.

ΤΗ ΠΕΝΤΗΚΟΣΤΗ

Εἰς τό, Κύριε

Στιχηρά Ἀναστάσεως

'Εσπερινῶν ὡς ὁ πνεύμων ὁ θεός καὶ ὁ λόγος ἐκ τῆς σχῆμας τοῦ τέλος ἐκ τῆς αὐτής, τοῦ πνεύματος τοῦ Θεοῦ ἐκ τῆς αὐτής, διὰ τῶν θεότητων τῶν τοῦ κόσμου καὶ τοῦ εἰσιτίου τῆς σχῆμας τοῦ τέλος. Χαῖρε Σιών ἄγιος, γὰρ ἐδέξατο πρῶτον εἰσέλθει ἐπὶ τοὺς φυλακῶν καὶ τοὺς ἐκ τῆς σχῆματος τοῦ τέλος χριστιανόβασιν. Καὶ ἐντομέω διὰ τοῦ πνεύματος τοῦ τέλος ἐπὶ τῷ πνεύματος τοῦ τέλος. Καὶ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημερινῇ ἐν τῇ καθημεριν(168,774),(385,972)
pouring forth * immortal life, and the Ambrosia of nectar that * doth not pass away even after it hath been drunk, * and which dispelleth thirst and which doth also refresh our souls. * Hence, drinking thereof with wisdom, the most divine streams shall come forth from * the vitals of our hearts, * and shall shower most abundant divine grace on us all.

Verse: The rushings of the river make glad the city of God.

Rejoice, O holy life-giving Spring, * which pourest forth abundant gifts most unfailingly, * O fountain of cures and healings that dost most thoroughly purge * all the strength of enervating, foul disease. * O thou restoration of sight unto the blind, and divine * cleansing of lepers! Thou dost pour forth the remedies * for the sicknesses of all them that run to thy shrine. * Thou art a free hospice, O Maid, prepared to receive all them * that turn to thee in affliction, O holy Mother of Christ our God, * the Word, Who doth pour forth * His abundant and great mercy ever upon the world.

Glory. Plagal of First Tone

O ye feast-lovers, let us sound the trumpet of hymns; let us leap for joy because of the water, and let us dance with rejoicing on account of the ever-flowing floods of the life-bearing Spring. Let kings and princes hasten together, and be first to partake of the grace of the Spring in abundance; for it hath saved kings, and, by the touch of its waters, it hath raised up them that were bed-ridden. O ye shepherds, and all ye people, let us come nigh unto this rain-bringing cloud and draw the saving water. Ye that be in ill health shall receive your deliverance; ye that are imperilled, your strength; ye that be in thirst, your refreshment; ye that be blind, your eyes; ye that be deaf, your hearing; ye that be afflicted, your healing; ye that be in death shall receive your life. All ye peoples, let us clap our hands, and cry unto her that poureth forth the waters of salvation upon the faithful in every land: O pure one, who pourest forth ever-living waters from thy Spring, do not abandon us, O Virgin; for thou ever intercedest in behalf of thy servants.

Both now. Same Tone
It is the day of Resurrection . . .

Then Christ is risen, and the dismissal.

FRIDAY OF RENEWAL WEEK
MATINS

The Canon of Pascha, together with its Heirmos, making eight Traparia in each Ode, and the Canon of the Theotokos, to make six in each Ode.

THE CANON OF PASCHA

First Tone

Ode One
It is the day of Resurrection . . .
Let us purify our senses . . .
For meet it is . . .
THE CANON OF THE THEOTOKOS
Same Heirmos

A Composition of
Nicephorus Callistus Xanthopoulos

NOW dost thou gush forth grace for me, O Virgin Theotokos of the Spring, thereby granting me eloquence, that I may praise thy Spring, which poureth forth life and grace for the faithful; for thou didst cause the En-hypostatic Word to flow forth.

Thy temple, O modest one, hath proved to be a supernatural place of healing for all, O Maid; for openly hath it raised up from manifest death the faithful that run thereto, and doth cause bounteous sweetness to flow forth for all.

Thou alone, of a truth, dost cause grace to flow down unto us from Heaven inexhaustibly; for in a manner past understanding, thou didst call from on high unto Leo, who was in the strange moorland, and didst cause the blind man to behold the light.

Thou art the common honour of mortal man: Rejoice, O Mary, rejoice; for the Creator of all manifestly descended upon thee like a drop of rain, showing thee forth as an immortal Spring, O Bride of God.

POURING forth the water as though it were a compound of medicine, O Spring, thou dost impart healings unto all the faithful, to kings and common people, paupers and rulers, to poor and rich alike.

Katavasia: Come, let us drink a new drink . . .

The Kontakion of Pascha: Though Thou didst descend . . .

FRIDAY OF RENEWAL WEEK

ODE THREE
Come, let us drink a new drink . . .
Now are all things filled with light . . .
Yesterday I was buried with Thee . . .

Of the Theotokos, Same Heirmos
I know thee to be a luminous and holy temple of the Master of all, O Maiden, and a Spring that causeth Christ, the Water of incorruption, to flow forth, wherefrom we are given to drink.

God granted grace unto thy Spring, O Lady, and by its water it dispelled the fearful substance of the stone, thereby granting passage of lament unto the emperor who suffered grievously.

Bounteous grace doth flow forth from thee, O Virgin Theotokos, pouring forth in floods; the lame skip with joy because of thee, a multitude of lepers are cleansed, and the demons are drowned.

Katavasia: Come, let us drink a new drink . . .
Then the Sessional Hymn of the Theotokos:

Plagal of Fourth Tone

By conceiving the Wisdom

Let us all who seek grace, praise with one accord * the true living and endlessly flowing source, * the most divine Spring, which doth pour * forth its streams most abundantly. * So much doth it pour forth healings daily unto all men, * by comparison a river's streams are counted as nought. * Wherefore, as is due, as we all draw nigh with longing, * with faith let us now draw up * from the Spring inexhaustible * and immortal strength in all truth, * which clearly doth bedew the hearts * of the pious; and with our lips let us cry: * Thou art the comfort and solace * of the faithful flock, O Maid.

ODE FOUR

Let the Prophet Abbacum . . .

Christ revealed Himself . . .

Christ, our blessed crown . . .

David, the ancestor of our God . . .

Of the Theotokos

Of a truth, more numerous than the sand and the drops of rain is the multitude of the deeds of thy Spring, which unceasingly doth pour forth upon all the earth abundantly, quickly healing all in grievous illness.

Water from thy Spring was poured upon the breast of the woman who was stricken by cancer, O Lady; and straightway the fatal malady ceased at the pouring, and cancer, the crab, was taught to walk aright.

INCOMPREHENSIBLE and surpassing nature is that which is accomplished manifestly in thee, O Theotokos; for the water of thy Spring is, for fatal illnesses, an antidote clearly unknown to nature.

The enemy doth ever slay me by attacks of the pleasures, O Lady Theotokos of the Spring; disdain me not, but do thou hasten, O thou who art our quick help. Deliver me from his snares, that I may ever praise thee, O greatly praised one.

Katavasia: Let the Prophet Abbacum, the proclaimer of divine things . . .

ODE FIVE

Let us arise in the deep dawn . . .

When those held captive . . .

Bearing lights, let us go forth . . .

Of the Theotokos

The wonders of thy Spring which are spoken of, O Virgin Maiden, truly astonish the minds of mortal man; for they sanctify all the faithful in a manner surpassing nature.

The fleece, the manna, Siloam, the rock that poured forth water, Solomon's porch, the waters of Jordan, and the well of the Samaritan woman depicted thy grace.

Drops from thy Spring, O Virgin Maiden, quickened a dead man. Surpassing speech and understanding is that which is accomplished! For all things that pertain to thee surpass the speech of man, O all-pure one.
O maiden, thou didst heal my suffering, thou didst dry up the source of the woman's issue of blood, and didst dispel an inflammation of skin shrivelled by fire, and didst cure a consumptive condition, and the blockage of lant, and dysentery.

Katavasia: Let us arise in the deep dawn...

Ode Six
Thou didst descend...
Having kept the seals intact, O my Saviour...

Of the Theotokos

Rational speech truly praiseth thee as a Spring, O pure one; for in a manner surpassing reason thou didst give birth to the Depth of wisdom, Who suspended the waters in the sky, and the earth upon the waters.

Thou didst stand beneath and stay the collapse of the stairs which threatened to crush the painters that were there, O all-holy Spring, and thou didst save the people when the roof fell during an earthquake.

Wombs once bereft of fruit because of their barrenness dost thou heal manifestly by the streams of thy Spring; and since, while yet a virgin, thou didst give birth unto the Master of all, thou dost grant them children also.

Neither word, nor mind, nor tongue is able to acclaim thy childbirth, O pure one; yea, even the sublimity of philosophers and the eloquence of rhetoricians are put to shame and grow weak before thee.

Katavasia: Thou didst descend...

Kontakion
Plagal of Fourth Tone
To thee, the Champion Leader

From thine unfailing fount, O Maid most graced of God, * thou dost reward me by the flow of the unending streams * of thy grace that doth surpass human understanding. * And since thou didst bear the Word incomprehensibly, * I entreat thee to refresh me with thy grace divine, * that I may cry to thee: * Rejoice, O Water of salvation.

Oikos

O Spotless Theotokos, who ineffably gavest birth to the Word Who was of the Father before the ages, open my mouth, O modest one, that I may be rendered capable of praising thee, and may acclaim thee, crying these things unto thy Spring:

Rejoice, Spring of unceasing joyfulness. Rejoice, Stream of ineffable comeliness;

Rejoice, Banishment of diverse impairments. Rejoice, Destruction of varied ailments;

Rejoice, Brook of clarity, curing the believing. Rejoice, Water of felicity, manifoldly healing the ailing;

Rejoice, Lymph of wisdom, banishing ignorance. Rejoice, Draught for the
heart, brimming with ambrosia in abundance.

Rejoice, Bowl of manna with life streaming. Rejoice, Laver and Nectar, divinely-wise flowing;

Rejoice, thou who hast shown us a passage from illness. Rejoice, thou who didst quench the fire of sickness;

Rejoice, O Water of salvation.

The Synaxarion of the Menaion, then the following:

On Friday of Renewal Week we celebrate the consecration of the temple of our Most Holy Lady, the Mother of God of the Life-giving Spring. Furthermore, we commemorate the supernatural miracles wrought by the Mother of God therein.

Verses
The Manna, Siloam, and the Porch of Solomon,
Are to all men manifestly apparent in thy Spring, O Maid.

By the intercessions of Thy Mother, O Christ God, have mercy on us. Amen.

Then Let us who have beheld the Resurrection of Christ (thrice), and Jesus, having risen (thrice).

ODE SEVEN
The only blest...
The godly-wise women...
We celebrate the death of death...
Truly sacred and supremely festive...

Of the Theotokos
Ye that be sick, draw forth healing for yourselves, for the all-pure one causeth true sweetness to flow forth from her divine Spring, and she truly poureth forth a torrent of delight. Wherefore, let us all draw forth from those bounteous streams in faith.

Thine extraordinary marvels astonish all the faithful that hear of them, O Lady; for thy water hath made the deaf and dumb eloquent, and it doth cure them that suffer grievously and doth grant healing.

Thou dost lead forth from the furnace of afflictions them that draw nigh unto thee, O modest one, and dost bedew them with water from thine awesome spring; for a man is delivered from gout and disfigurement; and thou didst heal the leper, and didst quench malignant boils.

Ye young men and maidens, and all ye men, with heartfelt faith let us radiantly acclaim our Lady; for she healed cysts, the punctures of nails, foul sores, inflammations, and the palsy.

Katavasia: The only blest...

ODE EIGHT
This chosen and holy day...
Come, on this auspicious day...
Cast thine eyes about thee...
O Father Almighty, the Word, and the Spirit...

Of the Theotokos
Thy Spring doth pour forth divine and august water, O Virgin; and by the invocation of divine grace, it doth mightily check the effluence of them with dropsy. Wherefore, we honour thee, O Spring, unto the ages.
FRIDAY OF RENEWAL WEEK

Let us all gladly praise the august and life-streaming water; for it doth stanch the source of phlegm in pulmonic maladies, and then doth open a path that it may freely depart. O how great are thy wonders, O pure Birthgiver of God!

What mouth can acclaim thy strange giving of birth, O all-hymned one? Indeed, what mind can gaze upon the well-spring of thy miracles and acclaim them with words? Nature hath not the strength to fully marvel at all that is thine.

All the might of death is banished straightway, O Queen and Lady; for thou art the well-spring of Christ the King, our eternal Life, the Water, the Manna, unto the ages.

Katavasia: This chosen and holy day...

ODE NINE

Shine, shine...
O Thy divine and beloved...
O great and most sacred Pascha

Of the Theotokos

The water of thy Spring doth surpass all water, O pure Maid, openly granting deliverance from grievous illnesses, and supernally pouring complete health upon all souls.

Lo, we all behold thy Spring as a new Siloam which doth deliver us from sicknesses; for a blind man received his eyes, and we all unfailingly procure strength for life.

Ye that seek health, hasten unto the Spring, for the grace of the Virgin Maiden doth dwell therein. Leap for joy and be glad, O ye multitudes of the faithful, for in her temple, according to your need, ye shall have the recompense of your requests.

The water of thy Spring hath been exalted above the heavens, and hath run in streams throughout the abysses of the earth; it is the soul's ambrosia, the nectar of the faithful, the honey from the rock, and the distribution of manna.

Thou, O Virgin, dost gladden the faithful in a manner surpassing nature, by pouring forth grace from thine ever-flowing Spring, and ever granting us strength against our enemies, as well as victories, health, and peace, and the fulfilment of our prayers.

Katavasia: Shine, shine...

EXAPOSTILARION OF PASCHA

Second Tone

When Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!

Of the Theotokos. Same Tone

O sovereign Lady, thou in truth hast proved to be an endless source of living water, for thou dost...
PENTECOSTARION

cleanse grievous ailments of the soul * and body by thy touch alone, * pouring forth the pure water of * salvation, yea, Christ our God.

For the Praises we allow for six verses and chant four Resurrection Stichera of the Octoechos:

Plagal of Second Tone

Thy Cross, O Lord, is life and resurrection for Thy people, and trusting therein, we praise Thee, our risen God. Have mercy on us.

Thy burial, O Master, hath opened Paradise unto the race of men. And having been redeemed from corruption, we praise Thee, our risen God. Have mercy on us.

With the Father and the Spirit, let us praise Christ Who hath arisen from the dead, and let us cry unto Him: Thou art our life and resurrection; have mercy on us.

As it is written, Thou didst rise the third day from the tomb, O Christ, raising also the forefather of our race; for this cause doth all mankind extol Thee, whilst acclamation Thy Resurrection, chanting hymns of praise.

And the following four of the Theotokos: Second Tone. O house of Ephratha

The water of the Spring * is salutary for all * the ailing; let us draw nigh, * therefore, with faith, and let us all draw up grace divine therefrom.

The holy living well * of the immortal Spring doth * bestow un-failing torrents * of healings upon them that draw nigh thereto with faith and love.

Verse: The Most High hath hallowed His tabernacle.

The Virgin's water doth give might and strength to all souls; * let us, found in the filth of * the passions, hasten unto the Maiden and be washed thereof.

Verse: The rushings of the river make glad the city of God.

The sacred urn doth pour * abundant manna now from * the ever-flowing Spring for * all them that ask; let each one draw forth according to his need.

Then the Stichera of Pascha. Glory; both now. Plagal of First Tone. It is the day of Resurrection . . .

The litany and the dismissal.

THE LITURGY

The Antiphons of Pascha.

The Prokeimenon of the Epistle. Fourth Tone

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.


In those days, Peter and John went up together . . .