
Κοίμηση της Θεοτόκου † THE DORMITION OF MARY

The work here presented should be considered preliminary: there is a considerable amount of work that could (and should) be done in terms of adding relevant critical notes for the Greek text.

INTRODUCTION

The manuscripts and recensions of accounts relating to the passing of the Virgin Mary are many and varied, with texts in Greek, Coptic, Syriac, Latin, Arabic, Ethiopic, and many other languages. The narratives of the major recensions have little in common, in terms of either their content or their arrangement.

In this file, we present the [Greek text](#) published by Tischendorf[§], which is consolidated from 5 manuscripts (11th–14th Centuries); the English text is based on [M.R. James' translation](#) of Tischendorf's text[†]. In this collection, we also present the two recensions of Tischendorf's [Latin text](#) and the [Coptic texts](#) as transcribed by Lagarde and Robinson; in future releases, we hope to include transcriptions of other ancient texts (as and when they become available for use), and we may also add separate 'TheoDoor' (parallel/annotated) files for the more significant of these.

AUTHORSHIP AND DATES

Although internally attributed to St John the Apostle, the Greek work in its current form most likely dates to the 7th Century and was collated (into the form of a sermon) by John, Archbishop of Thessalonica.

—| XXI-V-MMXXVI |—

[§] Constantine von Tischendorf, in, "*Apocalypses Apocryphae*," 1866.

[†] Montague Rhodes James, in, "*The Apocryphal New Testament*," Clarendon Press, Oxford, 1924.

Κοίμηση της Θεοτόκου 1

**Τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου λόγος εἰς τὴν
κοίμησιν τῆς ἁγίας θεοτόκου**

*Τῆς παναγίας ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας
κατὰ τὸ εἰώθος ἐν τῷ ἁγίῳ μνήματι τοῦ κυρίου ἡμῶν
ἐρχομένης θυμιᾶσαι καὶ κλινούσης τὰ ἅγια γόνατα αὐτῆς,
ἐδυσώπει τὸν ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν
πρὸς αὐτὴν ἀναλύσαι.*

DORMITION OF MARY 1

**THE DISCOURSE OF ST JOHN THE THEOLOGIAN ON THE
DORMITION OF THE HOLY MOTHER OF GOD**

When the all-holy glorious mother of God and ever-virgin Mary according to her custom went to the holy sepulchre of our Lord to burn incense, and bowed her holy knees, she besought Christ our God, who was born of her, to come, so that she might depart to him. ⁱ

DORMITION OF MARY 1

ⁱ James translation ends, “to come and abide with her,” with the ending here presented offered (in parentheses) as a ‘better’ reading.

Κοίμηση της Θεοτόκου 2

βλέποντες δὲ αὐτὴν οἱ Ἰουδαῖοι σχολάζουσιν τῷ θείῳ τάφῳ προσῆλθον τοῖς ἀρχιερεῦσιν λέγοντες ὅτι Μαρία καθ' ἑκάστην ἡμέραν ἔρχεται πρὸς τὸ μνήμα. καλέσαντες δὲ οἱ ἀρχιερεῖς τοὺς ταχθέντας παρ' αὐτῶν φύλακας πρὸς τὸ μὴ συγχωρεῖσθαί τινά εὐχεσθαι ἐν τῷ ἁγίῳ μνήματι, ἐπυνθάνοντο περὶ αὐτῆς. εἰ ἀληθῶς οὕτως ἔχει. οἱ δὲ φύλακες ἀποκριθέντες εἶπον μηδὲν τοιοῦτον θεωρῆσαι, τοῦ θεοῦ μὴ συγχωροῦντος αὐτοῖς τὴν παροῦσαν ὄραν.

DORMITION OF MARY 2

And, when the Jews saw her resorting to the holy sepulchre, they came to the chief priests, saying, "Mary goes every day to the sepulchre." And the chief priests called the watchmen that were charged by them not to suffer any to pray at the holy sepulchre and inquired of them whether it was so in truth. But the watch answered and said that they had never seen such a thing; for, God did not suffer them to see her venerable presence.

Κοίμηση της Θεοτόκου 3

Μιᾶ δὲ τῶν ἡμερῶν, παρασκευῆς οὔσης. ἦλθεν κατὰ τὸ εἰωθὸς ἡ ἅγια Μαρία παρὰ τὸ μνήμα, καὶ ἐν τῷ εὐχέσθαι αὐτὴν ἐγένετο ἀνεωχθῆναι τοὺς οὐρανοὺς καὶ τὸν ἀρχάγγελον Γαβριὴλ κατελθεῖν πρὸς αὐτήν, καὶ εἶπεν· χαῖρε, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν· ἡ εὐχή σου ἐν τοῖς οὐρανοῖς διελθοῦσα πρὸς τὸν ἐκ σοῦ τεχθέντα ἐδέχθη, καὶ ἀπὸ τοῦ λοιποῦ κατὰ τὴν αἴτησίν σου καταλιποῦσα τὸν κόσμον ἐπὶ τὰ οὐράνια πρὸς τὸν σὸν υἱὸν εἰς τὴν ζωὴν τὴν ἀληθινὴν καὶ ἀδιάδοχον ἀπέρχη.

DORMITION OF MARY 3

Now, on one day, which was Friday, the holy Mary came as she was wont to the sepulchre and, as she prayed, it came to pass that the heavens were opened and the archangel Gabriel came down to her and said, "Hail, you who bore Christ our God! Your prayer, which has ascended through the heavens to him that was born of you, has been accepted; and henceforth, according to your petition, you shall leave the world and come to the heavenly places, to your Son, to the true life that is indestructible.ⁱ

DORMITION OF MARY 3

ⁱ In place of 'that is indestructible', James has 'that has no successor'.

Κοίμηση της Θεοτόκου 4

Ἀκούσασα δὲ ταῦτα ἐκ τοῦ ἁγίου ἀρχαγγέλου ὑπέστρεψεν εἰς τὴν ἁγίαν Βηθλεέμ, ἔχουσα ἅμα αὐτῇ τρεῖς παρθένους τὰς ἐξυπηρετούσας αὐτῇ. μετὰ δὲ τὸ ἀναπαῆναι βραχὺ ἀνακαθίσασα εἶπεν πρὸς τὰς παρθένους· ἀγάγετέ μοι θυμιατήριον, ἵνα προσεύξωμαι. καὶ ἤγαγον κατὰ τὸ διατεταγμένον αὐταῖς.

DORMITION OF MARY 4

And, when she heard that from the holy archangel, she returned to Bethlehem the holy, having with her three virgins that ministered to her. And, when she had rested for a short while, she sat up and said to the virgins, "Bring me a censer, in order that I may pray." And they brought it as it was commanded them.

Κοίμηση της Θεοτόκου 5

καὶ προσήξατο εἰποῦσα· κύριέ μου Ἰησοῦ Χριστέ, ὁ καταξιώσας διὰ τὴν ἄκραν ἀγαθότητά σου ἐξ ἐμοῦ τεχθῆναι, ἄκουσον τῆς φωνῆς μου καὶ πέμψον μοι τὸν ἀπόστολον σου Ἰωάννην, ἵνα ἰδοῦσα αὐτὸν ἀπάρξωμαι τῆς εὐφροσύνης καὶ πέμψον μοι καὶ τοὺς λοιπούς σου ἀποστόλους, καὶ τοὺς ἤδη πρὸς σὲ ἐπιδημήσαντας καὶ τοὺς ἐν τῷ νῦν αἰῶνι, ὅπου δ' ἂν εἴσιν κατὰ χώραν, διὰ τοῦ ἁγίου σου προστάγματος, ἵνα τούτους θεωρήσασα εὐλογήσω τὸ πολυύμνητόν σου ὄνομα· θαρρῶ γὰρ ὅτι ὑπακούεις τῆς δούλης σου ἐν ἐκάστῳ.

DORMITION OF MARY 5

And she prayed, saying, "My Lord Jesus Christ, who did vouchsafe of your excellent goodness to be born of me, hear my voice and send to me your apostle John that, seeing him, I may have the first fruits of joy; and send to me also the rest of your apostles, both those who have already come to dwell with you and those who are in this present world, in whatever land they may be, by your holy commandment, that I may behold them and bless your name that is greatly extolled; for, I have confidence that you hear your handmaid in everything."

Κοίμηση της Θεοτόκου 6

Εύχομένης δὲ αὐτῆς παρεγενόμενη ἐγὼ Ἰωάννης, τοῦ πνεύματος τοῦ ἁγίου ἀρπάσαντές με διὰ νεφέλης ἀπὸ Ἐφέσου καὶ στήσαντός με ἐν τῷ τόπῳ ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μου. εἰσελθὼν δὲ πρὸς αὐτὴν καὶ δοξάσας τὸν ἐξ αὐτῆς τεχθέντα, εἶπον· χαῖρε, ἡ μήτηρ τοῦ κυρίου μου, ἣ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, εὐφραίνου ὅτι ἐν δόξῃ μεγάλη ἐξέρχῃ τοῦ βίου τούτου.

DORMITION OF MARY 6

And, as she prayed, I, John, came to her; for, the Holy Spiritⁱ caught me up by a cloud from Ephesus and set me in the place where the mother of my Lord lay. And I entered in to her and gave glory to him that was born of her and said, “Hail, you mother of my Lord, who bore Christ our God. Rejoice! For, you depart out of this life with great glory.”

DORMITION OF MARY 6

ⁱ James has ‘Holy Ghost’ in place of ‘Holy Spirit’.

Κοίμηση της Θεοτόκου 7

καὶ ἐδόξασεν τὸν θεὸν ἡ ἅγια θεοτόκος, ὅτι ἦλθον ἐγὼ Ἰωάννης πρὸς αὐτήν, μνησθεῖσα τῆς φωνῆς κυρίου τῆς εἰπούσης· ἰδοὺ ἡ μήτηρ σου, καὶ ἰδοὺ ὁ υἱός σου. καὶ ἦλθον αἱ τρεῖς παρθένοι καὶ προσεκύνησαν.

DORMITION OF MARY 7

And the holy mother of God glorified God that I, John, was come to her, remembering the word of the Lord that he spoke, “Behold, your mother;” and, “Behold, your son.” And the three virgins came and worshipped.

Κοίμηση της Θεοτόκου 8

καὶ λέγει μοι ἡ ἁγία θεοτόκος· εὗξαι καὶ βάλε θυμίαμα. καὶ ηὐξάμην οὕτως· κύριε Ἰησοῦ Χριστέ, ὁ ποιήσας θαυμάσια, καὶ νῦν ποίησον θαυμάσια ἐνώπιον τῆς γεννησάσης σε, καὶ ἐξέλθη ἡ μήτηρ σου ἐκ τοῦ βίου τούτου, καὶ πτοηθῶσιν οἱ σταυρώσαντές σε καὶ μὴ πιστεύσαντες εἰς σέ.

DORMITION OF MARY 8

And the holy mother of God said to me, “Pray and put on incense.” And I prayed thus, “ⁱLord Jesus Christ that does marvellous things, do now marvellous things before her that bore you, and let your mother depart out of this life, and let them that crucified you and believed not in you be troubled.”

DORMITION OF MARY 8

ⁱ James adds ‘O’ at the start of the prayer.

Κοίμηση της Θεοτόκου 9

καὶ μετὰ τὸ τελέσαι με τὴν εὐχὴν εἶπέν μοι ἡ ἅγια Μαρία·
ἄγαγέ μοι τὸ θυμιατήριον. καὶ βαλοῦσα θυμίαμα εἶπεν·
δόξα σοι ὁ θεός μου καὶ ὁ κύριός μου, ὅτι ἐπληρώθη εἰς ἐμὲ
ὅσα ὑπέσχου μοι πρὸ τοῦ ἀνελθεῖν σε εἰς τοὺς οὐρανοὺς,
ὅτι, ὅταν ἐξέρχωμαι ἀπὸ τοῦ κόσμου τούτου, ἐλεύση σὺ καὶ
τὸ πλῆθος τῶν ἀγγέλων σου μετὰ δόξης πρὸς με.

DORMITION OF MARY 9

And, after I finished the prayer, the holy Mary said to Me, “Bring me the censer.” And she cast in incense and said, “Glory be to you, my God and my Lord, because in me are fulfilled all things that you promised me before you ascended into the heavens, that whenever I should depart out of this world you would come to me in glory, you and the multitude of your angels.”

Κοίμηση της Θεοτόκου 10

καὶ λέγω πρὸς αὐτὴν ἐγὼ Ἰωάννης· ἔρχεται ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ θεὸς ἡμῶν, καὶ ὄραξ αὐτόν, καθὼς ὑπέσχετό σοι. ἀποκριθεῖσα δὲ ἡ ἁγία θεοτόκος εἶπέν μοι· οἱ Ἰουδαῖοι ἐξωμόσαντο ἵνα ἐν τῷ τελειωθῆναί με τὸ σῶμά μου κατακαύσωσιν. καὶ ἀποκριθεὶς εἶπον αὐτῇ· οὐ μὴ ἴδῃ διαφθορὰν τὸ ὅσιον καὶ τίμιόν σου σῶμα. ἀποκριθεῖσα δὲ εἶπέν μοι· φέρε θυμιατήριον καὶ βάλε θυμίαμα καὶ εὐξαι. καὶ ἐγένετο [φων]ῆ ἐκ τῶν οὐρανῶν λέγουσα τὸ ἀμήν.

DORMITION OF MARY 10

And I, John, said to her, "Our Lord and our God Jesus Christ comes, and you behold him according to what he promised you." And the holy mother of God answered and said to me, "The Jews have sworn that, when my end comes, they will burn my body." And I answered and said to her, "Your holy and precious body shall not see corruption." And she answered and said to me, "Bring a censer and put incense therein and pray." And there came a voice from heaven and said the Amen.

Κοίμηση της Θεοτόκου 11

καὶ ἠκροασαμην ἐγὼ Ἰωάννης τῆς φωνῆς ταύτης, καὶ εἶπέν μοι τὸ πνεῦμα τὸ ἅγιον· Ἰωάννη, ἤκουσας τῆς φωνῆς ταύτης τῆς ῥηθείσης ἐν τῷ οὐρανῷ μετὰ τὸ τελέσαι τὴν εὐχήν; ἀποκριθεὶς δὲ εἶπον· καὶ, ἤκουσα. καὶ εἶπέν μοι τὸ πνεῦμα τὸ ἅγιον· αὕτη ἡ φωνὴ ἦν ἤκουσας σημαίνει τὴν παρουσίαν τῶν ἀδελφῶν σου τῶν ἀποστόλων τὴν μέλλουσαν καὶ τῶν ἁγίων δυνάμεων, ὅτι σήμερον ἔρχονται ὧδε.

DORMITION OF MARY 11

And I, John, listened to that voice, and the Holy Spiritⁱ said to me, “John, did you hear this voice that was uttered in heaven after the ending of the prayer?” And I answered and said, “Yes, I heard it.” And the Holy Spirit said to me, “This voice that you heard signifies the coming of your brothers the apostles and of the holy power that is to be; for, today they are coming hither.”

DORMITION OF MARY 11

ⁱ James has ‘Holy Ghost’ in place of ‘Holy Spirit’ (twice in this chapter).

Κοίμηση της Θεοτόκου 12-13

⁽¹²⁾ Ἐγὼ δὲ Ἰωάννης ἐπὶ τούτοις προσηυχόμενος· καὶ τὸ πνεῦμα τὸ ἅγιον εἶπεν πρὸς τοὺς ἀποστόλους· πάντες ἅμα διὰ νεφελῶν ἐπιβηκότες ἐκ τῶν περάτων τῆς οἰκουμένης συναθροίσθητε εἰς τὴν ἁγίαν Βηθλεὲμ διὰ τὴν μητέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν συσσεισμῷ· Πέτρος ἀπὸ Ῥώμης, Παῦλος ἐκ Τιβερίων, Θωμᾶς ἐκ τῶν Ἰνδῶν τῶν ἐσωτέρων, Ἰάκωβος ἀπὸ Ἱεροσολύμων. ⁽¹³⁾ Ἀνδρέας ὁ ἀδελφὸς Πέτρου καὶ Φίλιππος, Λουκᾶς καὶ Σίμων ὁ Καναναῖος καὶ Θαδδαῖος οἱ κοιμηθέντες τῷ πνεύματι τῷ ἁγίῳ ἐξηγέρθησαν ἐκ τῶν μνημείων· πρὸς οὓς τὸ πνεῦμα τὸ ἅγιον ἔλεγεν· μὴ νομίσητε ὅτι ἀνάστασις νῦν ἐστίν· ἀλλὰ χάριν τούτου ἀνέστητε ἐκ τῶν μνημείων ὑμῶν, ἵνα ἀπελθῆτε εἰς ἀσπασμὸν πρὸς τιμὴν καὶ θαυματουργίαν τῆς μητρὸς τοῦ κυρίου καὶ σωτῆρος ὑμῶν Ἰησοῦ Χριστοῦ, ὅτι ἤγγικεν ἡ ἡμέρα τῆς ἐξόδου, τῆς ἀναλύσεως αὐτῆς εἰς οὐρανούς.

DORMITION OF MARY 12-13

And, thereupon, I, John, fell to prayer. And the Holy Spirit said to the apostles, "All of you together mount up on clouds from the ends of the world and gather yourselves together at Bethlehem the holy because of the mother of our Lord Jesus Christ, in a moment of time: Peter from Rome, Paul from Tiberia, Thomas out of the inmost Indies, James from Jerusalem; ⁱ Andrew the brother of Peter, and Philip, Luke and Simon the Canaanite, and Thaddaeus, which were fallen asleep, were raised up by the Holy Spirit out of their sepulchres; to whom said the Holy Spirit, "Do not think that the resurrection is now; but, for this cause are you risen up out of your graves, that you may go to salute for an honour and a wonderful sign for the mother of your Lord and Saviour Jesus Christ; for, the day is come near of her departure and going to abide in heaven."

DORMITION OF MARY 12-13

ⁱ There is no natural paragraph break at the end of this chapter (neither Tischendorf nor James has one).

Κοίμηση της Θεοτόκου 14

⁽¹⁴⁾ Μάρκος δὲ περιῶν ὁμοίως καὶ αὐτὸς ἀπὸ Ἀλεξανδρείας παρεγένετο μετὰ καὶ τῶν λοιπῶν, καθὰ προεῖρηται ἐξ ἑκάστης χώρας. ⁽¹⁵⁾ ὁ δὲ Πέτρος ἀρθεὶς ὑπὸ νεφέλης ἔστη μέσον οὐρανοῦ καὶ γῆς, τοῦ πνεύματος τοῦ ἁγίου στηρίζαντος αὐτόν, καὶ σύννοδαⁱ τῶν λοιπῶν ἀποστόλων καὶ αὐτῶν ἀρπαγέντων ἐν νεφέλαις εὑρεθῆναι μετὰ τοῦ Πέτρου. καὶ οὕτως ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, ὡς εἴρηται, πάντες ἅμα ἦλθον.

DORMITION OF MARY 14

And Mark, who was yet alive, came also from Alexandria with the rest, as has been said, from their several countries. ⁱⁱ But Peter, when he was lifted up by the cloud, stood between the heaven and the earth (for, the Holy Spiritⁱⁱⁱ sustained him) and **beheld** while the rest of the apostles also were caught up in the clouds to be present with Peter. And so all came together by the means of the Holy Spirit, as has been said.

DORMITION OF MARY 14

- ⁱ Here, following James and the *Syriac MSS*, we read *συννορᾶ* ('*beheld*') in place of *σύννοδα* ('*session*'), which is most likely a corruption.
- ⁱⁱ At this point, Tischendorf adds a '15' chapter number – but then repeats it at the start of the next chapter. James follows Tischendorf's 'error' (noting it). Neither has here a paragraph break.
- ⁱⁱⁱ James has '*Holy Ghost*' in place of '*Holy Spirit*' (twice in this chapter).

Κοίμηση της Θεοτόκου 15

Καὶ εἰσελθόντες πρὸς τὴν μητέρα τοῦ κυρίου καὶ θεοῦ ἡμῶν προσκυνήσαντες εἶπαμεν· μὴ φοβοῦ μηδὲ λυποῦ· κύριος ὁ θεὸς ὁ τεχθεὶς ἐκ σοῦ ἐκβαλεῖ σε ἐκ τοῦ κόσμου τούτου μετὰ δόξης· καὶ ἀγαλλιασαμένη ἐπὶ τῷ θεῷ τῷ σωτῆρι αὐτῆς ἀνεκάθισεν ἐν τῇ κλίνῃ, καὶ λέγει τοῖς ἀποστόλοις· ἄρτι ἐπίστευσα ὅτι ἔρχεται ὁ διδάσκαλος καὶ θεὸς ἡμῶν ἐξ οὐρανοῦ, καὶ θεωρῶ αὐτόν, καὶ οὕτως ἀναλύω ἐκ τοῦ βίου τούτου, ὡσπερ ἔθεασάμην ὑμᾶς παραγενναμένους· καὶ θέλω ἵνα εἴπητέ μοι, πόθεν γνόντες ὅτι ἀναλύω παρεγένεσθε πρὸς με, καὶ ἀπὸ ποίων χωρῶν καὶ διὰ πόσου παρεγένεσθε ἐνταῦθα, ὅτι οὕτως ἐταχύνατε εἰς τὴν ἐμὴν ἐπίσκεψιν· οὔτε γὰρ ἀπέκρυψέν μοι ὁ ἐξ ἐμοῦ τεχθεὶς, ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ τῶν ὅλων θεός· πεπίστευκα γὰρ καὶ νῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ ὑψίστου.

DORMITION OF MARY 15

ⁱ And we entered in to the mother of our Lord and God and did her worship and said, “Fear not, neither be grieved: the Lord God born of you shall bring you out of this world with glory.” And she, rejoicing in God her Saviour, sat up in the bed and said to the apostles, “Now I believe that our teacher and our God comes from heaven, and I shall see him, and so depart out of this life, even as I have seen you come to me. And I would that you tell me whence you knew that I was departing and came to me, and from what lands and how far you are come hither, that you have been so quick to visit me; for, neither has he that was born of me, even our Lord Jesus Christ, hidden it from me. For, I have believed now also that he is the Son of the Most High.”

DORMITION OF MARY 15

ⁱ See the footnote to the previous chapter regarding the double use of ‘Chapter 15’ by Tischendorf and James.

Κοίμηση της Θεοτόκου 16

Καὶ ἀποκριθεὶς ὁ Πέτρος εἶπεν τοῖς ἀποστόλοις· ἕκαστος, πρὸς ὃ τὸ πνεῦμα τὸ ἅγιον εὐηγγέλισατο καὶ διετάξατο ἡμῖν, πληροφορήσωμεν τὴν μητέρα τοῦ κυρίου ἡμῶν.

DORMITION OF MARY 16

And Peter answered and said to the apostles, “Let each one certify to the mother of our Lord, in what *manner*ⁱ the Holy Spirit announced it to us and charged us.”

DORMITION OF MARY 16

ⁱ The word, '*manner*', here in italics following James, is not present in the Greek text but is implied.

Κοίμηση της Θεοτόκου 17

καὶ ἀποκριθεὶς ἐγὼ Ἰωάννης εἶπον· ἐγὼ ἐν ὄσῳ εἰσερχόμεν ἐν τῷ ἁγίῳ θυσιαστηρίῳ ἐν Ἐφέσῳ λειτουργῆσαι, τὸ πνεῦμα τὸ ἅγιον λέγει μοι ὅτι ἤγγικεν ὁ καιρὸς τῆς ἀναλύσεως τῆς μητρὸς τοῦ κυρίου σου· πορεύθητι ἐν Βηθλεὲμ εἰς ἀσπασμὸν αὐτῆς, καὶ νεφέλη φωτὸς ἤρπασέν με καὶ εἰς τὴν θύραν ἔνθα κατάκεισαι ἔστησέν με.

DORMITION OF MARY 17

And I, John, answered and said, "I, when I was entering in to the holy altar in Ephesus to minister, the Holy Spirit said to me, "The time of the departure of the mother of your Lord has come near; go to Bethlehem to salute her." And a cloud of light caught me up and set me at the door *of the house*ⁱ where you lie."

DORMITION OF MARY 17

ⁱ The words, '*of the house*', here in italics following James, are not present in the Greek text.

Κοίμηση της Θεοτόκου 18

ἀπεκρίθη καὶ ὁ Πέτρος· καὶ γὰρ ἐν Ῥώμῃ διάγων περὶ τὸν ὄρθρον ἤκουσα φωνῆς διὰ τοῦ πνεύματος τοῦ ἁγίου λεγούσης μοι ὅτι ἡ μήτηρ τοῦ κυρίου σου τοῦ καιροῦ ἐγγίσαντος ἀναλῦσαι ἔχει· πορεύθητι ἐν Βηθλεὲμ εἰς ἀσπασμὸν αὐτῆς. καὶ ἰδοὺ νεφέλη φωτὸς ἤρπασέν με, καὶ ἐθεώρησα καὶ τοὺς λοιποὺς ἀποστόλους διὰ νεφελῶν ἐρχομένους πρὸς με, καὶ φωνὴν λέγουσάν μοι· πάντες ἀπέλθατε εἰς Βηθλεὲμ.

DORMITION OF MARY 18

And Peter also answered, “I also was in Rome and, about dawn, I heard a voice by the Holy Spiritⁱ saying to me, “The mother of your Lord must depart; for, the time is come near; go to Bethlehem to salute her.” And lo, a cloud of light caught me up, and I beheld the rest of the apostles also coming to me on clouds, and a voice saying to me, “Go all of you unto Bethlehem.””

DORMITION OF MARY 18

ⁱ Throughout the book, James has ‘Holy Ghost’ in place of ‘Holy Spirit’.

Κοίμηση της Θεοτόκου 19

ἀποκριθεὶς δὲ καὶ Παῦλος εἶπεν· κἀγὼ εἰς πόλιν ἀπέχουσαν ἀπὸ Ῥώμης οὐκ ὀλίγα διαστήματα διάγων, Τιβερίων τὴν χώραν λεγομένην, ἤκουσα τοῦ πνεύματος τοῦ ἁγίου λέγοντός μοι· ἡ μήτηρ τοῦ κυρίου σου καταλιμπάνουσα τὸν κόσμον τοῦτον ἐπὶ τὰ οὐράνια διὰ τῆς ἀναλύσεως τὸν δρόμον ποιεῖται· ἀλλὰ ἄπελθε καὶ αὐτὸς ἐν Βηθλεὲμ εἰς ἀσπασμὸν αὐτῆς. καὶ ἰδὸν νεφέλη φωτὸς ἀρπάσασά με παρέστησέν με ἔνθα καὶ ὑμᾶς.

DORMITION OF MARY 19

Paul also answered and said, “I also was abiding in a city not very far off from Rome; and the place is called Tiberia. And I heard the Holy Spirit saying to me, “The mother of your Lord leaves this world to go to the heavenly places, and she endsⁱ her course by departure; but go also to Bethlehem to salute her.” And lo, a cloud of light caught me up and set me where it set you also.”

DORMITION OF MARY 19

ⁱ A more literal translation of ‘ends’ is ‘makes’.

Κοίμηση της Θεοτόκου 20

ἀποκριθεὶς δὲ καὶ Θωμᾶς εἶπεν· κἀγὼ τὴν Ἰνδῶν χώραν διελθὼν, τοῦ κηρύγματος τῆ τοῦ Χριστοῦ χάριτι κρατυνομένου καὶ τοῦ υἱοῦ τῆς ἀδελφῆς τοῦ βασιλέως ὀνόματι Λαβδανοῦς ὑπ' ἐμοῦ μέλλοντος σφραγίζεσθαι ἐν τῷ παλατίῳ, ἄφνω τὸ πνεῦμα τὸ ἅγιον λέγει πρὸς με· καὶ σὺ Θωμᾶ παραγενοῦ εἰς Βηθλεέμ εἰς ἀσπασμὸν τῆς μητρὸς τοῦ κυρίου σου, ὅτι τὴν μετὰστασιν εἰς οὐρανὸν ποιεῖται. καὶ νεφέλη φωτὸς ἀρπάσασά με παρέστησέν με πρὸς ὑμᾶς.

DORMITION OF MARY 20

Thomas also answered and said, “I also had passed through the land of the Indians, and my preaching was increased in strength by the grace of Christ, and the son of the king’s sister, by name Labdanes, was about to be sealedⁱ by me in the palace, and suddenly the Holy Spirit said to me, “You also, Thomas, go to Bethlehem to salute the mother of your Lord; for, she makes her removal to heaven.” And a cloud of light caught me up and set me with you.”

DORMITION OF MARY 20

ⁱ Another reading for ‘sealed’ is ‘baptized’ (James adds this in parentheses).

Κοίμηση της Θεοτόκου 21

ἀποκριθεὶς δὲ καὶ Μάρκος εἶπεν· κάμοῦ τὸν κανόνα τῆς τρίτης ἐκτελοῦντος ἐν Ἀλεξανδρείᾳ τῇ πόλει, ἐν ᾧ ὄσω προσηυχόμεν, τὸ πνεῦμα τὸ ἅγιον ἤρπασέν με καὶ ἤγαγέν με πρὸς ὑμᾶς.

DORMITION OF MARY 21

And Mark also answered and said, “As I also was finishing the serviceⁱ of the third hour in the city of Alexandria, while I prayed, the Holy Spirit caught me up and brought me to you.”

DORMITION OF MARY 21

ⁱ A more literal reading of ‘service’ is ‘canon’.

Κοίμηση της Θεοτόκου 22

ἀποκριθεὶς δὲ καὶ Ἰάκωβος εἶπεν· ἐμοῦ ἐν Ἱερουσαλήμ ὄντος τὸ πνεῦμα τὸ ἅγιον ἐπέτρεψέν μοι λέγων· παραγενεῦ εἰς Βηθλεέμ, ὅτι ἡ μήτηρ τοῦ κυρίου σου τὴν ἀνάλυσιν ποιεῖται. καὶ ἰδὸν νεφέλη φωτὸς ἀρπάσασα με παρέστησέν με πρὸς ὑμᾶς.

DORMITION OF MARY 22

And James also answered and said, “While I was in Jerusalem, the Holy Spirit admonishedⁱ me, saying, “Be present at Bethlehem; for, the mother of your Lord makes her departure.” And lo, a cloud of light caught me up and brought me to you.”

DORMITION OF MARY 22

ⁱ A more literal reading of ‘admonished’ is ‘permitted’.

Κοίμηση της Θεοτόκου 23

ἀποκριθεὶς δὲ καὶ Ματθαῖος εἶπεν· ἐγὼ ἐδόξασα καὶ δοξάζω τὸν θεόν, ὅτι ὄντος μου ἐν πλοίῳ καὶ χειμαζομένου τῆς θαλάσσης ἀγριωμένης διὰ τῶν κυμάτων, ἄφνω νεφέλη φωτὸς ἐπισκίασασα τὸν κλύδωνα τοῦ χειμῶνος ἀπεσεύσατο τῇ γαλήνῃ, ἐμὲ δὲ ἀρπάσασα παρέστησέν με πρὸς ὑμᾶς.

DORMITION OF MARY 23

And Matthew also answered and said, "I glorified and do glorify God; for, as I was in a ship and it was tossed, for the sea was boisterous with waves, suddenly a cloud of light overshadowed us, and overcameⁱ the billows of the tempest and made them calm, and me it caught up and brought me to you."

DORMITION OF MARY 23

ⁱ After 'overcame', James adds 'shook off' (in parentheses) as a possible alternative reading.

Κοίμηση της Θεοτόκου 24

ἀποκριθέντες δὲ οἱ προαπελθόντες ὁμοίως διηγήσαντο τὸ πῶς παρεγένοντο. καὶ ὁ Βαρθολομαῖος εἶπεν· ἐγὼ ἐν τῇ Θηβαΐδι ἤμην κηρύττων τὸν λόγον, καὶ ἰδοὺ τὸ πνεῦμα τὸ ἅγιον λέγει μοι· ἡ μήτηρ τοῦ κυρίου σου τὴν ἀνάλυσιν ποιεῖται· ἄπελθε οὖν εἰς ἀσπασμὸν αὐτῆς ἐν τῇ Βηθλεέμ. καὶ ἰδοὺ νεφέλη φωτὸς ἀρπάσασά με ἤγαγέν με πρὸς ὑμᾶς.

DORMITION OF MARY 24

Likewise, those who had departed this life before told how they were come. And Bartholomew said, “I was preaching the word in the country of Thebes, and lo, the Holy Spiritⁱ said to me, “The mother of your Lord makes her departure; go, therefore, to salute her at Bethlehem.” And lo, a cloud of light caught me up and brought me to you.”

DORMITION OF MARY 24

ⁱ Throughout the book, James has ‘Holy Ghost’ in place of ‘Holy Spirit’.

Κοίμηση της Θεοτόκου 25

Ταῦτα πάντα εἶπον οἱ ἀπόστολοι πρὸς τὴν ἁγίαν θεοτόκον, τὸ πῶς ἦλθον καὶ ποίῳ τρόπῳ· καὶ ἐκτείνασα τὰς χεῖρας εἰς τὸν οὐρανὸν ἠΐξατο εἰποῦσα· προσκυνῶ καὶ ὑμνῶ καὶ δοξάζω τὸ πολυύμνητον ὄνομά σου, κύριε, ὅτι ἐπέβλεψας ἐπὶ τὴν ταπείνωσιν τῆς δούλης σου καὶ ἐποίησάς μοι μεγαλεῖα ὁ δυνατός· καὶ ἰδοὺ μακαριοῦσίν με πᾶσαι αἱ γενεαί.

DORMITION OF MARY 25

All these things the apostles said to the holy mother of God, how and in what manner they came. And she spread forth her hands to heaven and prayed, saying, "I worship, praise, and glorify your highly exalted name, O Lord; for, you have regarded the lowliness of your handmaiden, and you that are mighty have magnified me, and behold all generations shall call me blessed."

Κοίμηση της Θεοτόκου 26

καὶ μετὰ τὴν εὐχὴν εἶπεν τοῖς ἀποστόλοις· βάλετε θυμίαμα καὶ εὐξασθε. καὶ εὐξαμένων αὐτῶν βροντὴ γέγονεν ἐξ οὐρανοῦ καὶ ἦλθεν φωνὴ φοβερὰ ὡς ἀρμάτων, καὶ ἰδοὺ πλῆθος στρατιᾶς ἀγγέλων καὶ δυνάμεων, καὶ φωνὴ ὡς υἱοῦ ἀνθρώπου ἠκούσθη, καὶ τὰ Σεραφίμ κύκλω περὶ τὸν οἶκον ἔνθα ἀνέκειτο ἡ ἅγια ἄμωμος τοῦ θεοῦ μήτηρ καὶ παρθένος, ὥστε πάντας τοὺς ἐν Βηθλεὲμ θεωρῆσαι πάντα τὰ θαυμάσια, καὶ ἐλθεῖν ἐν Ἱεροσολύμοις καὶ ἀπαγγεῖλαι πάντα τὰ θαυμάσια τὰ γενόμενα.

DORMITION OF MARY 26

And, after the prayer, she said to the apostles, “Cast on incense and pray.” And, when they had prayed, there came a thunder from heaven and a terrible sound as of chariots, and lo, a multitude of the host of angels and powers, and a voice as of the Son of man was heard, and the Seraphim *came*ⁱ round about the house wherein the holy and spotless mother of God, the virgin, lay, so that all that were in Bethlehem beheld all the marvellous sights, and went to Jerusalem and declared all the wonderful things that were come to pass.

DORMITION OF MARY 26

ⁱ The word, ‘*came*’, is not in the Greek text but is implied.

Κοίμηση της Θεοτόκου 27

ἐγένετο δὲ τῆς φωνῆς γενομένης αἰφνίδιον φανῆναι τὸν ἥλιον καὶ τὴν σελήνην περὶ τὸν οἶκον, καὶ ἐκκλησίαν πρωτοτόκων ἁγίων παραστῆναι τῷ οἴκῳ, ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου, πρὸς τιμὴν καὶ δόξαν αὐτῆς. ἔθεώρησα δὲ καὶ σημεῖα πολλὰ γενόμενα, τυφλοὺς ἀναβλέποντας, κωφοὺς ἀκούοντας, χωλοὺς περιπατοῦντας, λεπροὺς καθαριζομένους καὶ τοὺς ἐνεργουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἰωμένους· καὶ πᾶς ὑπὸ νόσον καὶ μαλακίαν ὑπάρχων προσψαύων ἔξωθεν τοῦ τοίχου, ἔνθα ἀνέκειτο, ἔκραζεν· ἁγία Μαρία, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, ἐλέησον ἡμᾶς. καὶ εὐθέως ἐθεραπεύοντο.

DORMITION OF MARY 27

And it came to pass after that sound that the sun and the moon appeared around the house, and an assembly of the first begotten saints came to the house where the mother of the Lord lay, for her honour and glory. And I saw also many signs come to pass, the blind receiving sight, the deaf hearing, the lame walking, lepers cleansed, and those who were possessed of unclean spirits healed. And everyone that was under any sickness or disease *came and*ⁱ touched the wall where she lay, and cried, “Holy Mary, you that bore Christ our God, have mercy on us.” And, immediately, they were cured.

DORMITION OF MARY 27

ⁱ The words, ‘*came and*’, here in italics following James, are not present in the Greek text.

Κοίμηση της Θεοτόκου 28

πολλὰ δὲ πλήθη ἐν Ἱεροσολύμοις ἐξ ἐκάστης πατρίδος χάριν εὐχῆς διάγοντα, ἀκούσαντες τὰ γινόμενα σημεῖα ἐν Βηθλεὲμ διὰ τῆς μητρὸς τοῦ κυρίου, παρεγένοντο ἐπὶ τὸν τόπον διαφόρων νόσων ἐξαιτούμενοι τὴν ἴασιν· ἧς καὶ ἔτυχον. ἐγένετο δὲ χαρὰ ἀνεκκλήητος ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ πλήθους τῶν ἰαθέντων μετὰ καὶ τῶν θεωρησάντων, δοξαζόντων Χριστὸν τὸν θεὸν ἡμῶν καὶ τὴν αὐτοῦ μητέρα· πᾶσα δὲ Ἱεροσόλυμα ἀπὸ Βηθλεὲμ ψαλμωδίαις καὶ ὕμνοις πνευματικοῖς ἐόρταζον.

DORMITION OF MARY 28

And many multitudes that were dwelling in Jerusalem out of every country because of a vow, when they heard the signs that were being done in Bethlehem by means of the Lord's mother, came to the place seeking to be healed of divers diseases; and they obtained *health*.ⁱ And there was joy unspeakable on that day of the multitude of them that were healed, with them also that beheld, glorifying Christ our God and his mother. And all Jerusalem returned from Bethlehem, keeping holiday with singing of psalms and spiritual songs.

DORMITION OF MARY 28

ⁱ The word, '*health*', here following James, does not appear here in the Greek text.

Κοίμηση της Θεοτόκου 29

Οί δὲ ἱερεῖς τῶν Ἰουδαίων ἅμα τῷ λαῷ αὐτῶν ἐξέστησαν ἐπὶ τοῖς γινομένοις, καὶ ζήλω βαρυτάτῳ κατασχεθέντες καὶ πάλιν ματαιόφρονοι λογισμῶ συμβούλιον ποιησάμενοι βουλεύονται πέμψαι κατὰ τῆς ἀγίας θεοτόκου καὶ τῶν ἐκεῖσε ὄντων ἀγίων ἀποστόλων ἐν Βηθλεέμ. καὶ δὴ τοῦ πλήθους τῶν Ἰουδαίων τὴν ὁρμὴν ἐπὶ τὴν Βηθλεέμ ποιησαμένων, ὡς ἀπὸ μιλίου ἑνός, ἐγένετο θεωρῆσαι τούτους ὄρασιν φοβεράν καὶ συνδεθῆναι τοὺς πόδας, καὶ ἐκ τούτου ἀναλῦσαι πρὸς τοὺς ὁμοέθνους καὶ πᾶσαν τὴν ἔμφορον ὄρασιν τοῖς ἀρχιερεῦσιν ἐξηγήσασθαι.

DORMITION OF MARY 29

But the priests of the Jews, together with their people, were amazed at that which was done, and were taken with bitterⁱ (heavy) envy, and again with vain thoughts they gathered a council and advised themselves to send *men*ⁱⁱ against the holy mother of God and the holy apostles which were there at Bethlehem. And, when the multitude of the Jews were now set forward toward Bethlehem, as it were about a mile therefrom, it came to pass that they saw a terrible vision, and their feet were bound; and they departed thence to them of their nation and declared all the fearful vision to the chief priests.

DORMITION OF MARY 29

ⁱ The literal translation of 'bitter' (following James) is 'heavy'.

ⁱⁱ The word, 'men', does not here occur in the Greek text.

Κοίμηση της Θεοτόκου 30

ἐκεῖνοι δὲ ἐπὶ πλεῖον ζέσαντες τῷ θυμῷ ἀπέρχονται πρὸς τὸν ἡγεμόνα, κράζοντες καὶ λέγοντες· ἀπώλετο τὸ ἔθνος τῶν Ἰουδαίων ἀπὸ τῆς γυναικὸς ταύτης δίωξον αὐτήν ἀπὸ τῆς Βηθλεὲμ καὶ τῆς ἐπαρχίας Ἱεροσολύμων. ὁ δὲ ἡγεμὼν ἐκπλαγεὶς εἰς τὰ θαύματα εἶπεν πρὸς αὐτούς· ἐγὼ οὔτε ἀπὸ Βηθλεὲμ διώκω αὐτήν οὔτε ἀπὸ ἄλλου τόπου. οἱ δὲ Ἰουδαῖοι ἐπέμενον κράζοντες καὶ κατὰ τῆς σωτηρίας Τιβερίου καίσαρος ἐνορκοῦντες αὐτόν, ὥστε καὶ ἀγαγεῖν τοὺς ἀποστόλους ἐκ τῆς Βηθλεὲμ· εἰ δὲ μὴ τοῦτο ποιήσης, ἀναφέρωμεν ἐπὶ τὸν καίσαρα. καὶ δὴ ἀναγκασθεὶς ἀποστέλλει χιλιάρχον κατὰ τῶν ἀποστόλων ἐπὶ τὴν Βηθλεὲμ.

DORMITION OF MARY 30

But they, being yet more inflamed in spirit, went to the governor, crying out and saying, “The nation of the Jews is destroyed because of this woman; drive her away from Bethlehem and from the province of Jerusalem.” But the governor was astonished at the miraclesⁱ and said to them, “I will not drive her from Bethlehem nor from any other place.” But the Jews continued crying out and adjuring him by the safety of Tiberius Caesar that he should lead the apostles out of Bethlehem; and if he did not do it, they would report it to Caesar. And, being now compelled, he sent a captain of a thousand against the apostles to Bethlehem.

DORMITION OF MARY 30

ⁱ James has ‘wonders’ in place of ‘miracles’.

Κοίμηση της Θεοτόκου 31

τὸ δὲ ἅγιον πνεῦμα λέγει πρὸς τοὺς ἀποστόλους καὶ τὴν μητέρα τοῦ κυρίου· ἰδοὺ ὁ ἡγεμὼν ἔπεμψεν χιλίαςρον καθ' ὑμῶν, τῶν Ἰουδαίων στασιασάντων. ἐξελθόντες οὖν ἀπὸ Βηθλεὲμ μὴ φοβεῖσθε· ἰδοὺ γὰρ διὰ νεφέλης παράγω ὑμᾶς εἰς Ἱεροσόλυμα· ἡ γὰρ δύναμις τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος μεθ' ὑμῶν ἐστίν.

DORMITION OF MARY 31

But the Holy Spiritⁱ said to the apostles and the mother of the Lord, “Behold, the governor has sent a captain of a thousand against you, because the Jews have made a tumult. Go out, therefore, from Bethlehem and fear not; for, behold, I will bring you by a cloud to Jerusalem; for, the power of the Father and of the Son and of the Holy Spirit is with you.”

DORMITION OF MARY 31

ⁱ James has ‘Holy Ghost’ in place of ‘Holy Spirit’ (twice in this chapter).

Κοίμηση της Θεοτόκου 32

ἀναστάντες οὖν εὐθέως οἱ ἀπόστολοι ἐξῆλθον ἐκ τοῦ οἴκου, βασιτάζοντες τὴν κλίνην τῆς δεσποίνης θεοτόκου, καὶ τὴν ὄρμην ἐποιοῦντο ἐπὶ τὰ Ἱεροσόλυμα· εὐθέως δέ, καθὼς εἶπεν τὸ πνεῦμα τὸ ἅγιον, διὰ νεφέλης ἀρθέντες εὐρέθησαν εἰς Ἱεροσόλυμα εἰς τὸν οἶκον τῆς δεσποίνης. καὶ ἀναστάντες ἐπὶ πέντε ἡμέρας ἐποιοῦμεν ἄπαυστον ὑμνωδίαν.

DORMITION OF MARY 32

The apostles, therefore, rose up straight away and went out of the house, bearing the bed of their lady the mother of God, and set forward toward Jerusalem; and, immediately, according to what the Holy Spiritⁱ said, they were lifted up by a cloud and were found at Jerusalem in the house of their lady. And we stood up and, for five days, we sung praise without ceasing.

DORMITION OF MARY 32

ⁱ James has 'Holy Ghost' in place of 'Holy Spirit'.

Κοίμηση της Θεοτόκου 33

ὅτε δὲ ἔφθασεν ὁ χιλιάρχος ἐπὶ τὴν Βηθλεὲμ καὶ οὐχ εὔρεν ἐκεῖ τὴν μητέρα τοῦ κυρίου οὔτε τοὺς ἀποστόλους, ἐκράτησεν τοὺς Βηθλεεμίτας, λέγων πρὸς αὐτούς· οὐχ ὑμεῖς ἦλθατε λέγοντες τῷ ἡγεμόνι καὶ τοῖς ἱερεῦσιν ἅπαντα τὰ γενόμενα σημεῖα καὶ θαύματα, καὶ ὡς παρεγένοντο οἱ ἀπόστολοι ἀπὸ πάσης χώρας; ποῦ οὖν εἰσίν; δεῦτε εἰσέλθατε εἰς τὸν ἡγεμόνα εἰς Ἱερουσαλήμ. ἡγνόει γὰρ ὁ χιλιάρχος τὴν τῶν ἀποστόλων καὶ τῆς μητρὸς τοῦ κυρίου ἀποστασίαν τὴν εἰς Ἱερουσαλήμ. λαβὼν οὖν ὁ χιλιάρχος τοὺς Βηθλεεμίτας εἰσῆλθεν πρὸς τὸν ἡγεμόνα φάσκων μηδένα εὑρηκέναι.

DORMITION OF MARY 33

But, when the captain came to Bethlehem and did not find there the mother of the Lord, neither the apostles, he laid hold of the Bethlehemites, saying to them, "Did you not come and tell the governor and the priests all the signs and wonders that were come to pass, and how the apostles came out of every land? Where then are they? Come hither to Jerusalem to the governor." For, the captain did not know of the departure of the apostles and the mother of the Lord to Jerusalem. So, the captain took the Bethlehemites and went to the governor, saying that he had found no man.

Κοίμηση της Θεοτόκου 34

μετὰ δὲ πέντε ἡμέρας ἐγνώσθη τῷ ἡγεμόνι καὶ τοῖς ἱερεῦσιν καὶ πάσῃ τῇ πόλει ὅτι ἐν τῷ ἰδίῳ οἴκῳ ἐν Ἱερουσαλήμ ἐστὶν ἡ μήτηρ τοῦ κυρίου μετὰ τῶν ἀποστόλων, ἐκ τῶν γινομένων ἐκεῖ σημείων καὶ θαυμασίων· πλῆθος δὲ ἀνδρῶν καὶ γυναικῶν καὶ παρθένων συναχθέντες ἔκραζον· ἁγία παρθένε ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, μὴ ἐπιλάθῃ τοῦ γένους τῶν ἀνθρώπων.

DORMITION OF MARY 34

Now, after five days, it was made known to the governor and to the priests and to all the city that the mother of the Lord was in her own house in Jerusalem with the apostles, by means of the signs and wondrous things that came to pass there; and a multitude of men and women were assembled, crying out, “ⁱHoly virgin, who bore Christ our God, do not forget the race of men.”

DORMITION OF MARY 34

ⁱ At the start of the crowd’s chant, James adds ‘O’.

Κοίμηση της Θεοτόκου 35

τούτων δὲ γενομένων ἐπὶ πλείον τῷ ζήλῳ κινούμενοι ὁ λαὸς τῶν Ἰουδαίων μετὰ καὶ τῶν ἱερέων λαβόντες ξύλα καὶ πῦρ ἐπέβησαν καῦσαι βουλόμενοι τὸν οἶκον, ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μετὰ τῶν ἀποστόλων. ὁ δὲ ἡγεμὼν ἴστατο θεωρῶν ἀπὸ μακρόθεν τὴν θέαν. ἐν δὲ τῷ φθάσαι τὸν λαὸν τῶν Ἰουδαίων τὴν θύραν τοῦ οἴκου, ἰδοὺ αἰφνίδιον δύναμις πυρὸς ἐξελθοῦσα ἐκ τῶν ἔσωθεν δι' ἀγγέλου κατέκαυσε πλῆθος πολὺ τῶν Ἰουδαίων. καὶ ἐγένετο κατὰ πᾶσαν τὴν πόλιν φόβος μέγας, καὶ ἐδόξαζον τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς.

DORMITION OF MARY 35

And, because of this, the people of the Jews, moved yet more with envy, together with the priests, took wood and fire and came on, desiring to burn the house where the mother of the Lord lay, together with the apostles. But the governor stood beholding the sight afar off. And, when the people of the Jews had come to the door of the house, behold, suddenly a force of fire came from within it by means of an angel and burnt a great multitude of the Jews, and there was great fear throughout all the city and they glorified God who was born of her.

Κοίμηση της Θεοτόκου 36

ὅτε δὲ ἶδεν ὁ ἡγεμὼν τὰ γενόμενα, ἀνέκραξεν ἐπὶ παντὸς τοῦ λαοῦ λέγων· ἐπ' ἀληθείας θεοῦ υἱὸς ἐστὶν ὁ τεχθεὶς ἐκ τῆς παρθένου, ἣν ὑμεῖς διώξατε ἐνομίσατε· τὰ γὰρ σημεῖα ταῦτα θεοῦ ἀληθινοῦ εἰσὶν. ἐγένετο δὲ σχίσμα ἀνά μέσον τῶν Ἰουδαίων, καὶ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τοῖς γινομένοις σημείοις.

DORMITION OF MARY 36

But, when the governor saw what was done, he cried aloud before all the people, saying, "Of a truth, he is the Son of God, which was born of the virgin whom you thought to drive out; for, these signs are of a true God." And there was a division between the Jews, and many believed in the name of our Lord Jesus Christ because of the signs that came to pass.

Κοίμηση της Θεοτόκου 37

Μετά δὲ τὸ γενέσθαι πάντα τὰ θαυμάσια ταῦτα διὰ τῆς θεοτόκου καὶ ἀειπαρθένου Μαρίας τῆς μητρὸς τοῦ κυρίου, ὄντων ἡμῶν τῶν ἀποστόλων μετ' αὐτῆς ἐν Ἱεροσολύμοις, εἶπεν ἡμῖν τὸ πνεῦμα τὸ ἅγιον· οἴδατε ὅτι κυριακῆς εὐηγγελίσθη ἡ παρθένος Μαρία ὑπὸ τοῦ ἀρχαγγέλου Γαβριήλ, καὶ κυριακῆς ἐτέχθη ἐν Βηθλεὲμ ὁ σωτὴρ, καὶ κυριακῆς τὰ τέκνα Ἱεροσολύμων ἐξῆλθον μετὰ βαΐων εἰς ἀπάντησιν αὐτοῦ λέγοντες· ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ κυριακῆς ἀνέστη ἐκ νεκρῶν, καὶ κυριακῆς ἔχει ἐλθεῖν κρῖναι ζῶντας καὶ νεκρούς, καὶ κυριακῆς ἔχει ἐλθεῖν ἐκ τῶν οὐρανῶν πρὸς δόξαν καὶ τιμὴν τῆς ἀναλύσεως τῆς ἀγίας ἐνδόξου παρθένου τῆς τεκούσης αὐτόν.

DORMITION OF MARY 37

Now, after all these wonders were come to pass because of Mary the mother of God and ever virgin, the mother of the Lord, as we the apostles were with her in Jerusalem, the Holy Spiritⁱ said to us, "You know that, on the Lord's Day, the good tidings were told to the Virgin Mary by the archangel Gabriel; and, on the Lord's Day, the Saviour was born in Bethlehem; and, on the Lord's Day, the children of Jerusalem went forth with palm-branches to meet him, saying, "Hosanna in the highest; blessed is he that comes in the name of the Lord." And, on the Lord's Day, he rose from the dead; and, on the Lord's Day, he shall come to judge the quick and the dead; and on the Lord's Day, he shall come from heaven for the glory and honour of the departure of the holy and glorious virgin who bore him."

DORMITION OF MARY 37

ⁱ Throughout the book, James has 'Holy Ghost' in place of 'Holy Spirit'.

Κοίμηση της Θεοτόκου 38

καὶ εἰς τὴν αὐτὴν κυριακὴν λέγει ἡ μήτηρ τοῦ κυρίου τοῖς ἀποστόλοις· βάλετε θυμίαμα, ὅτι Χριστὸς ἔρχεται μετὰ στρατιᾶς ἀγγέλων· καὶ ἰδοὺ παραγίνεται Χριστὸς, καθήμενος ἐπὶ θρόνου Χερουβίμ. καὶ πάντων ἡμῶν εὐχομένων ἐφάνησαν ἀναρίθμητα πλήθη ἀγγέλων, καὶ ὁ κύριος ἐπὶ Χερουβίμ ἐπιβεβηκὼς ἐν δυνάμει πολλῇ· καὶ ἰδοὺ φωτοφανίας πρόοδος φοιτῶσα ἐπὶ τὴν ἁγίαν παρθένον διὰ τῆς παρουσίας τοῦ μονογενοῦς αὐτῆς υἱοῦ, καὶ προσπεσοῦσαι προσεκύνησαν αὐτῷ πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν.

DORMITION OF MARY 38

And, on the same Lord's Day, the mother of the Lord said to the apostles, "Cast on incense; for, Christ comes with a host of angels; and behold, Christ comes sitting upon the throne of the Cherubim." And, as we all prayed, there appeared innumerable multitudes of angels, and the Lord riding upon the Cherubim in great power. And lo, an appearance of light going before him and lighting on the holy virgin because of the coming of her only begotten Son; and all the powers of the heavens fell down and worshipped him.

Κοίμηση της Θεοτόκου 39

καὶ φωνήσας πρὸς τὴν μητέρα αὐτοῦ ὁ κύριος εἶπεν· Μαριάμ. καὶ ἀποκριθεῖσα εἶπεν· ἰδοὺ ἐγώ, κύριε. καὶ εἶπεν αὐτῇ ὁ κύριος· μὴ λυποῦ, ἀλλ' εὐφραινέσθω ἡ καρδία σου καὶ ἀγαλλιásθω· εὗρες γὰρ χάριν θεωρῆσαι τὴν δόξαν τὴν δοθεῖσάν μοι παρὰ τοῦ πατρὸς μου. καὶ ἀναβλέψασα ἡ ἁγία τοῦ θεοῦ μήτηρ ἶδεν δόξαν ἐν αὐτῷ, ἣν στόμα ἀνθρώπου οὐκ ἐξὸν λαλῆσαι ἢ καταλαβεῖν ὁ δὲ κύριος πρὸς αὐτὴν ἔμεινεν λέγων· ἰδοὺ ἀπὸ τοῦ νῦν ἔσται τὸ τίμιόν σου σῶμα μετατιθέμενον ἐν τῷ παραδείσῳ, ἡ δὲ ἁγία σου ψυχὴ ἐν τοῖς οὐρανοῖς ἐν τοῖς θησαυροῖς τοῦ πατρὸς μου ἐν ὑπερεχούσῃ φανότητι, ἔνθα εἰρήνη καὶ εὐφροσύνη ἁγίων ἀγγέλων καὶ ἐπέκεινα.

DORMITION OF MARY 39

And the Lord called to his mother and said, "Mary." And she answered and said, "Behold, here am I, Lord." And the Lord said to her, "Do not be grieved but let your heart rejoice and be glad; for, you have found grace to behold the glory that was given me of my Father." And the holy mother of God looked up and saw in him glory that the mouth of man cannot utter nor comprehend. And the Lord abode by her, saying, "Behold, henceforth shall your precious body be translated to paradise, and your holy soul shall be in the heavens in the treasures of my Father in surpassing brightness, where is peace and rejoicing of the holy angels, and continuance thereof." ⁱ

DORMITION OF MARY 39

ⁱ The end of the chapter follows James' translation; the Greek text appears slightly defective.

Κοίμηση της Θεοτόκου 40

ἀποκριθεῖσα δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν πρὸς αὐτόν· ἐπίθες τὴν δεξιάν σου, κύριε, καὶ εὐλόγησόν με. καὶ ἀπλώσας ὁ κύριος τὴν ἄχραντον αὐτοῦ δεξιάν εὐλόγησεν αὐτήν. αὐτὴ δὲ κρατοῦσα τὴν ἄχραντον αὐτοῦ δεξιάν κατεφίλει λέγουσα· προσκυνῶ τὴν δεξιάν ταύτην τὴν δημιουργήσασαν τὸν οὐρανὸν καὶ τὴν γῆν· καὶ παρακαλῶ τὸ πολυύμνητόν σου ὄνομα, Χριστὲ ὁ θεός, ὁ βασιλεὺς τῶν αἰώνων, ὁ μονογενὴς τοῦ πατρός, πρόσδεξαι τὴν δούλην σου, ὁ καταξιώσας δι' ἐμοῦ τῆς ταπεινῆς τεχθῆναι εἰς τὸ σῶσαι τὸ γένος τῶν ἀνθρώπων διὰ τὴν ἄφραστόν σου οἰκονομίαν· πάντα ἄνθρωπον ἐπικαλούμενον ἢ δεόμενον ἢ ὀνομάζοντα τὸ ὄνομα τῆς δούλης σου, χωρήγησον αὐτῷ τὴν βοήθειάν σου.

DORMITION OF MARY 40

And the mother of the Lord answered and said to him, "Lay your right hand on me, Lord, and bless me." And the Lord spread out his unstained right hand and blessed her; and she, holding his unstained right hand, kissed it, saying, "I worship this right hand that made the heaven and the earth; and I beseech your name that is greatly extolled, O Christ, God, King of the ages, only begotten of the Father, receive your handmaid, you that did vouchsafe to be born of me the lowly one to save mankind by your unutterable dispensation. Every man that calls on or entreats or names the name of your handmaid, grant him your help."

Κοίμηση της Θεοτόκου 41

ταῦτα δὲ αὐτῆς λεγούσης προσελθόντες οἱ ἀπόστολοι πρὸς τοὺς πόδας αὐτῆς καὶ προσκυνήσαντες λέγουσιν· μήτηρ τοῦ κυρίου, ἕασον τῷ κόσμῳ εὐλογίαν, ὅτι ἀπέρχη ἀπ' αὐτοῦ. ηὐλόγησας γὰρ αὐτὸν καὶ ἀνέστησας ἀπολωλότα, γεννήσασα τὸ φῶς τοῦ κόσμου. εὐξαμένη δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν ἐν τῇ εὐχῇ αὐτῆς οὕτως· ὁ θεὸς ὁ διὰ τὴν πολλὴν σου ἀγαθότητα ἐκ τῶν οὐρανῶν ἀποστείλας τὸν μονογενῆ σου υἱὸν οἰκῆσαι ἐν τῷ ταπεινῷ μου σώματι, ὁ καταξιώσας τεχθῆναι ἐξ ἐμοῦ τῆς ταπεινῆς, ἐλέησον τὸν κόσμον καὶ πᾶσαν ψυχὴν ἐπικαλουμένην τὸ ὄνομά σου.

DORMITION OF MARY 41

And, as she thus spoke, the apostles came near to her feet and worshipped the Lord and said, "O mother of the Lord, leave to the world a blessing; for, you depart out of it; for, you blessed it and raised it up from destruction when you bore the light of the world." And the mother of the Lord prayed, and thus she spoke in her prayer, "O God, who of your great goodness sent your only begotten Son to dwell in my lowly body, who did vouchsafe to be born of me the lowly one, have mercy on the world and on every soul that calls on your name."

Κοίμηση της Θεοτόκου 42

καὶ πάλιν εὐξαμένη εἶπεν· κύριε βασιλεῦ τῶν οὐρανῶν, υἱὲ τοῦ θεοῦ τοῦ ζῶντος, πρόσδεξαι πάντα ἄνθρωπον ἐπικαλούμενον τὸ ὄνομά σου, ἵνα δοξασθῇ ἡ γέννησίς σου. καὶ πάλιν εὐξαμένη εἶπεν· κύριε Ἰησοῦ Χριστέ, ὁ πάντα δυνάμενος ἐν οὐρανῷ καὶ ἐπὶ γῆς, ταύτην τὴν παράκλησιν δυσωπῶ τὸ ὄνομά σου τὸ ἅγιον· ἐν ἑκάστῳ καιρῷ καὶ τόπῳ ὅπου γίνεται ἡ μνήμη τοῦ ὀνόματός μου, ἀγίασον τὸν τόπον ἐκεῖνον, καὶ δόξασον τοὺς δοξάζοντάς σε διὰ τοῦ ἑμοῦ ὀνόματος, προσδεχόμενος τῶν τοιούτων πᾶσαν προσφορὰν καὶ πᾶσαν ἰκεσίαν καὶ πᾶσαν εὐχήν.

DORMITION OF MARY 42

And again, she prayed and said, “Lord, King of the heavens, Son of the living God, accept every man that calls on your name, that your birth may be glorified.” And again, she prayed and said, “Lord Jesus Christ, that has all power in heaven and on earth, I entreat your holy name with this supplication: At every time and in every place where there is a memorial of my name, sanctify that place and glorify those who glorify you through my name, accepting every offering of such, and every supplication and every prayer.”

Κοίμηση της Θεοτόκου 43

ταῦτα δὲ αὐτῆς εὐξαμένης ὁ κύριος πρὸς τὴν ἰδίαν μητέρα εἶπεν· εὐφραίνου καὶ ἀγαλλιᾶσθω ἡ καρδία σου· πᾶσα γὰρ χάρις καὶ πᾶσα δωρεὰ ἐδόθη σοι ἐκ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς καμοῦ καὶ τοῦ ἁγίου πνεύματος· πᾶσα ψυχὴ ἐπικαλουμένη τὸ ὄνομά σου οὐ μὴ καταισχυνηθῆ. ἀλλ' εὖρη ἔλεος καὶ παράκλησιν καὶ ἀντίληψιν καὶ παρρησίαν καὶ ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι ἐνώπιον τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.

DORMITION OF MARY 43

And, when she had thus prayed, the Lord said to his own mother, "Let your heart be glad and rejoice; for, every grace and every gift has been given you of my Father who is in heaven and of me and of the Holy Spirit. ⁱ Every soul that calls on your name shall not be put to shame but shall find mercy and consolation and succour and confidence, both in this world and in that which is to come, before my Father who is in heaven."

DORMITION OF MARY 43

ⁱ Throughout the book, James has 'Holy Ghost' in place of 'Holy Spirit'.

Κοίμηση της Θεοτόκου 44

στραφείς δὲ ὁ κύριος εἶπεν πρὸς τὸν Πέτρον· ἔφθασεν ὁ καιρὸς ἄρξαι τῆς ὑμνωδίας. τοῦ δὲ Πέτρου ἀρξαμένου τῆς ὑμνωδίας πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν ὑπήκουσαν τὸ ἀλληλουΐα. καὶ τότε τὸ πρόσωπον τῆς μητρὸς τοῦ κυρίου ὑπὲρ τὸ φῶς ἔλαμψεν, καὶ ἀναστᾶσα τῇ οἰκείᾳ χειρὶ ἠύλογησεν ἕκαστον τῶν ἀποστόλων, καὶ ἔδωκαν πάντες δόξαν τῷ θεῷ, καὶ τοῦ κυρίου ἀπλώσαντος τὰς ἀχράντους αὐτοῦ χεῖρας ἐδέξατο τὴν ἀγίαν καὶ ἄμωμον αὐτῆς ψυχὴν.

DORMITION OF MARY 44

And the Lord turned and said to Peter, "The time has come to begin the song of praise." And, when Peter began the song of praise, all the powers of the heavens answered. 'Alleluia'. And then the countenance of the mother of the Lord shone above the light. And she rose up and with her own hand blessed every one of the apostles, and all of them gave glory to God; and the Lord spread forth his unstained hands and received her holy and spotless soul.

Κοίμηση της Θεοτόκου 45

καὶ σὺν τῇ ἐξόδῳ τῆς ἀμώμου αὐτῆς ψυχῆς ἐπληρώθη
εὐωδίας καὶ ἀφάτου φωτὸς ὁ τόπος, καὶ ἰδοὺ φωνὴ ἐκ τοῦ
οὐρανοῦ ἠκούετο λέγουσα· μακαρία σὺ ἐν γυναιξίν. καὶ
δραμὼν ὁ Πέτρος καὶ Ἰωάννης καὶ Παῦλος καὶ Θωμᾶς
περιεπτυσάμεθα τοὺς τιμίους αὐτῆς πόδας πρὸς τὸ
ἀγιασθῆναι· οἱ δὲ δώδεκα ἀπόστολοι τὸ τίμιον καὶ ἅγιον
αὐτῆς σῶμα ἐπὶ κλίνης θέντες ἐβάστασαν.

DORMITION OF MARY 45

And, at the going forth of her spotless soul, the place was filled
with sweet odour and light unspeakable, and lo, a voice from
heaven was heard, saying, "Blessed are you among women."
And Peter ran, and I, John, and Paul and Thomas, and
embraced her precious feet to receive sanctification; and the
twelve apostles laid her honourable and holy body on a bed
and carried it forth.

Κοίμηση της Θεοτόκου 46

καὶ ἰδοὺ ἐν τῷ βαστάζειν αὐτὴν Ἑβραῖός τις ὀνόματι Ἰεφωνίας γενναῖος τῷ σώματι ὀρμήσας ἐπεχείρησεν κατὰ τῆς κλίνης, τῶν ἀποστόλων βασταζόντων, καὶ ἰδοὺ ἄγγελος κυρίου ἀοράτῳ δυνάμει μετὰ ξίφους πυρὸς ἐκ τῶν ὤμων αὐτοῦ τὰς δύο ἔκοψεν χεῖρας καὶ μετεώρους ὑπὸ τὸν ἀέρα περὶ τὴν κλίνην ἀπετέλεσεν κρεμασθῆναι.

DORMITION OF MARY 46

And behold, as they carried her, a certain Hebrew named Jephonias,ⁱ mighty of body, ran forth and set upon the bed, as the apostles carried it, and lo, an angel of the Lord with invisible power smote his two hands from off his shoulders with a sword of fire and left them hanging in the air about the bed.

DORMITION OF MARY 46

ⁱ On other texts, this man is sometimes called Athonios.

Κοίμηση της Θεοτόκου 47

τούτου δὲ τοῦ θαύματος γενομένου ἀνέκραξεν πᾶς ὁ λαὸς τῶν Ἰουδαίων τῶν θεωρησάντων ὅτι ὄντως ἀληθινὸς θεὸς ἐστὶν ὁ τεχθεὶς παρὰ σοῦ, θεοτόκε ἀειπάρθενε Μαρία. καὶ αὐτὸς δὲ ὁ Ἰεφωνίας, τοῦ Πέτρου κελεύσαντος αὐτῷ πρὸς τὸ δειχθῆναι τὰ θαυμάσια τοῦ θεοῦ, ἀναστὰς ὀπίσω τῆς κλίνης ἔκραξεν· ἁγία Μαρία ἣ γεννήσασα Χριστὸν τὸν θεόν, ἐλέησόν με. καὶ στραφεὶς ὁ Πέτρος εἶπεν πρὸς αὐτόν· ἐν τῷ ὀνόματι τοῦ τεχθέντος παρ' αὐτῆς κολληθήσονται αἱ χεῖρες αἱ ἀφαιρεθεῖσαι ἀπὸ σοῦ. καὶ παραχρῆμα τῷ λόγῳ τοῦ Πέτρου αἱ χεῖρες παρὰ τὴν κλίνην τῆς δεσποίνης κρεμάμεναι ἀναχωρήσασαι ἐκολλήθησαν τῷ Ἰεφωνία· καὶ ἐπίστευσεν καὶ αὐτὸς καὶ ἐδόξασεν Χριστὸν τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς.

DORMITION OF MARY 47

And, when this miracle came to pass, all the people of the Jews that beheld it cried out, "Verily, he is the true God that was born of you, Mary, mother of God, ever virgin." And Jephonias himself, being commanded by Peter, that the wonderful works of God might be showed, stood up behind the bed and cried, "Holy Mary that bore Christ who is God, have mercy on me." And Peter turned and said to him, "In the name of him that was born of her, your hands that were taken from you shall cleave *to their place*.ⁱ" And, immediately, at the word of Peter the hands that hung beside the bed of our lady went back and cleaved to Jephonias; and he also believed and glorified Christ, even God, that was born of her.

DORMITION OF MARY 47

ⁱ The words, 'to their place', following James, are not in the Greek text.

Κοίμηση της Θεοτόκου 48

Τούτου δὲ γενομένου τοῦ θαύματος ἐβάστασαν οἱ ἀπόστολοι τὴν κλίνην καὶ κατέθεντο τὸ τίμιον καὶ ἅγιον αὐτῆς σῶμα ἐν Γεθσημανῇ ἐν μνημείῳ καινῷ. καὶ ἰδοὺ μύρον εὐωδίας ἐξήρχετο ἐκ τοῦ ἁγίου μνήματος τῆς δεσποίνης ἡμῶν θεοτόκου· καὶ ἕως τριῶν ἡμερῶν ἀοράτων ἀγγέλων φωναὶ ἠκούοντο δοξαζόντων τὸν ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν. καὶ πληρουμένης τῆς τρίτης ἡμέρας οὐκέτι ἠκούοντο αἱ φωναί, καὶ λοιπὸν ἐκεῖθεν πάντες ἔγνωσαν ὅτι μετετέθη τὸ ἄμωμον καὶ τίμιον αὐτῆς σῶμα ἐν παραδείσῳ.

DORMITION OF MARY 48

And, after this miracle, the apostles carried the bed and laid her precious and holy body in Gethsemane in a new tomb. And lo, an odour of sweet savour came out of the holy sepulchre of our lady the mother of God; and, until three days were past, the voices of invisible angels were heard glorifying Christ our God who was born of her. And, when the third day was fulfilled, the voices were no more heard; and, thereafter, we all perceived that her spotless and precious body was translated into paradise. ⁱ

DORMITION OF MARY 48

ⁱ James notes that, for this chapter, other MSS read: *When the apostles went forth from the city of Jerusalem bearing the bed, suddenly twelve clouds of light caught them up, together with the body of our lady, and translated them into paradise.*

Κοίμηση της Θεοτόκου 49

Τούτου δὲ μετατεθέντος ἰδοὺ θεωροῦμεν τὴν Ἐλισάβετ τὴν μητέρα τοῦ ἁγίου Ἰωάννου τοῦ βαπτιστοῦ καὶ Ἄνναν τὴν μητέρα τῆς δεσποίνης καὶ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ τὸν Δαυὶδ ψάλλοντα τὸ ἀλληλούϊα καὶ πάντας τοὺς χοροὺς τῶν ἁγίων προσκυνοῦντας τὸ τίμιον λείψανον τῆς μητρὸς τοῦ κυρίου, καὶ τόπον φωτοειδῆ, οὗ τοῦ φωτὸς ἐκείνου οὐδὲν λαμπρότερον· καὶ πλῆθος εὐωδίας τοῦ τόπου ἐκείνου, ἔνθα μετετέθη τὸ τίμιον καὶ ἅγιον αὐτῆς σῶμα ἐν τῷ παραδείσῳ· καὶ μέλος δὲ ὑμνούντων τὸν ἐξ αὐτῆς τεχθέντα, ὃ παρθένοις καὶ μόνοις δίδεται τὸ τοιοῦτον γλυκὺ μέλος ἀκούειν, οὐ κόρος οὐκ ἔστιν.

DORMITION OF MARY 49

Now, after it was translated, lo, we beheld Elisabeth the mother of the holy John the Baptist, and Anna the mother of our lady, and Abraham and Isaac and Jacob, and David singing Alleluia, and all the choirs of the saints worshipping the precious body of the mother of the Lord, and *we saw*ⁱ a place of light, than which light nothing is brighter, and a great fragrance *came*ⁱⁱ from that place to where her precious and holy body was translated in paradise, and a melody of them that praised him that was born of her; and to virgins only is it given to hear that sweet melody with which no man can be sated.

DORMITION OF MARY 49

ⁱ The words, '*we saw*', here following James, are not in the Greek text.

ⁱⁱ The Greek text lacks the verb, '*came*'.

Κοίμηση της Θεοτόκου 50

ἡμεῖς οὖν οἱ ἀπόστολοι θεωρήσαντες τὴν ἄφνω τοῦ ἁγίου αὐτῆς σώματος τιμίαν μετάθεσιν ἔδοξάσαμεν τὸν θεὸν τὸν δείξαντα ἡμῖν τὰ θαυμάσια αὐτοῦ ἐπὶ τῇ ἀναλύσει τῆς μητρὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ἥς εὐχαῖς καὶ πρεσβείαις ἀξιωθῶμεν πάντες ὑπὸ τὴν αὐτῆς σκέπην καὶ ἀντίληψιν καὶ προστασίαν τυχεῖν καὶ ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι, δοξάζοντες ἐν παντὶ καιρῷ καὶ τόπῳ τὸν μονογενῆν αὐτῆς υἱὸν ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

DORMITION OF MARY 50

We, therefore, the apostles, when we beheld thus suddenly the translation of her holy body, glorified God who had shown to us his wonders at the departure of the mother of our Lord Jesus Christ, by the prayer and intercession of whom may we all be accounted worthy to come into her protection and succour and guardianship, both in this world and in that which is to come, at all times and in all places glorifying her only begotten Son, with the Father and the Holy Spirit, world without end. Amen. ⁱ

DORMITION OF MARY 50

ⁱ For Chs 49–50, one MS has only: *And we all glorified God; to whom be glory and power, world without end. Amen.*