

THE 22nd DAY OF THE MONTH OF AUGUST

AFTERFEAST OF THE DORMITION OF THE MOST HOLY THEOTOKOS

COMMEMORATION OF THE HOLY MARTYR AGATHONICUS & THOSE WITH HIM ON THIS DAY WE ALSO CHANT THE SERVICE OF THE HOLY MARTYR LUPPUS

AT VESPERS

On “Lord, I have cried ...”, 6 Stichera: 3 for the Martyr Agathonicus, in Tone IV:

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

Seeking the primal goodness * and the beauty which passeth understanding, O Agathonicus, * rejoicing, thou didst proceed valiantly * to the struggles which lay before thee. * Thou didst wrestle with the enemy, * manfully casting him down to the ground, * and thereby plait a splendid wreath of victory, * do thou entreat Him Who is the Lover of mankind ** on behalf of those who hymn thee.

Adorned with wisdom, * thou didst pour forth living discourse, * converting the senseless, * denouncing the tyrant, * and stilling the tempest of polytheism; * and thou didst cause the faithful to remain steadfast * in the grace of God. * Wherefore, having endured cruel burning, ** crowned, thou didst hasten to the kingdom on high.

Adorned with drops of thy blood * shed when thou didst endure suffering, * thou didst stand before the Master * as a sacrifice of sweet savor, * a pure victim, an acceptable gift, a sacred offering, * a holocaust wholly unblemished. * Wherefore, by thy supplications * preserve the fullness of the Church in peace, ** O spiritual athlete Agathonicus.

And 3 Stichera for the Martyr Luppus, in the same tone & melody:

The blessed Luppus * broke up the heavy ice of ungodliness * with the warmth of the divine Spirit; * and, beheaded by the sword, * he poureth forth streams of healing * and with grace bedeweth souls which are wasting away. * O ye who love the martyrs, * let us piously praise him as our excellent intercessor ** and fervent helper.

Thou didst commit the temples of the pagans * to the watery deep * and didst amaze the ungodly who beheld thy miracles * which thou didst work by thy faith, O all-blessed one. * Standing in their midst, * thou didst receive a divine shower from on high, * when God forever magnified thee, * as a firm and adamant martyr, ** O much-suffering spiritual athlete.

Thine enemies, torturing thee with laceration, * lacerated one another, and, loosing arrows at thee, * they wounded themselves, * O spiritual athlete Luppus; * and, intending to dismember thee, O blessed one, * blinded, they inflicted their wounds on a tree; * for the Lord preserved thee, * for Whose sake thou didst will to suffer, ** O intercessor for our souls, converser with the angels.

Glory ..., the composition of Anatolius, in Tone IV:

Aptly wast thou named for a good victory, O much-suffering Agathonicus; for, wounded by divine desire, thou didst set at naught the falsehood of idols and the tyrant, and most gloriously passed over to the never-ending life. Wherefore, as thou hast boldness before God, on the glorious day of thy commemoration pray that our souls be saved.

Now & ever ..., of the feast, in the same tone:

It was fitting that the servants of the Word, who saw Him with their own eyes, see also the repose of His Mother in the flesh, inasmuch as it was the final mystery concerning her, that they might behold not only the Savior's ascension from the earth, but also witness the translation of her who gaveth Him birth. Wherefore, assembled from all parts of the earth by the power of God, they reached Sion and bade farewell to her who is more highly exalted than the cherubim as she passed on to heaven. And we also, with them, bow down to her as one who prayeth for our souls.

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

Spec. Mel.: "O most glorious wonder ...":

O most glorious wonder! * She who, without knowing a man, gaveth birth to God in the flesh * and remained a virgin * is translated from life. * And, departing this transitory life, * she hath passed on to that which ageth not. * Wherefore, the disciples and apostles of Christ * make haste on clouds today ** to attend her burial.

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

Today let us all be reconciled * for the splendid solemnity, * glorifying with the angels * the honored repose of the Mother of our God; * for, having committed her holy * and radiant soul * into the hands of her Son, * she is united with Him in everlasting life, ** ever praying earnestly in spirit on our behalf.

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

O come ye, and let us stand * noetically before honored Gethsemane * and the holy abode of the glorious body * of the Mother of our God. * With the apostles let us anoint ourselves with fragrance, * and with the angels let us chant; * for in her dormition * she alone hath today become the joy of those ** on earth and in heaven.

Glory ..., in Tone VIII:

Named for the treasury of good things, thou didst dedicate thyself as a temple, O martyr Agathonicus; and struggling lawfully in torments for the King of all, thou didst cast down the power of the cruel enemy, and receiving the honor of victory, thou standest crowned before God in the highest. Him do thou entreat without ceasing on behalf of those who honor thee, O adornment of the martyrs.

Now & ever ..., of the feast, the composition of the Emperor Leo, in Tone VIII:

Jesus, thy Son and our God, O Theotokos, confirming His two natures, died as a man and arose as God; and it was His good pleasure, O Mother of God, that thou die also according to the law of nature, lest the unbelieving take His dispensation to be but a phantasm. For thou didst pass over to the land of heaven, O celestial Bride, taken up from the earth as from the chamber of thy dwelling. The air was sanctified by thy passage, as the earth was illumined by thy birthgiving. The apostles send thee forth, and the angels bear thee up. Wherefore, having buried thy most pure body and chanted funeral hymnody for thee, they gazed in awe and said with fear: “This change is from the right hand of the Most High; for He dwelt within thee, and thou shalt not be shaken.” O all-hymned Mother, depart not from thy watch over us; for we are thy people and the sheep of thy pasture; and we call upon thy name, asking salvation and great mercy for thy sake.

Troparion of the martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, * and in thy dormition thou didst not forsake the world, O Theotokos. * Thou hast been translated unto life, * since thou art the Mother of Life. ** And by thine intercessions thou dost deliver our souls from death.

AT MATINS

On “God is the Lord ...”, the Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, * and in thy dormition thou didst not forsake the world, O Theotokos. * Thou hast been translated unto life, * since thou art the Mother of Life. ** And by thine intercessions thou dost deliver our souls from death. (Twice)

Glory , the Troparion of the martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Now & ever , the Troparion of the feast, again.

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

Spec. Mel.: “Joseph marveled ...”:

Shown on earth to be more spacious than the heavens, in that thou hast given birth in the flesh to the Creator of all, thou hast now departed from the earth to the heavens. The souls of the righteous, beholding thee, and the choirs of the angels, looking on, ever offer thee praise as is meet, as unto a Queen. Wherefore, cease thou never to pray for those who hymn thee.

Glory ..., Now & ever ..., the foregoing is repeated.

After the 2nd chanting of the Psalter, the Sessional Hymn, in the same tone:

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

We hymn thy dormition, O most pure one, to which Christ our God, Who became incarnate from thee, came to receive thy spirit. Wherefore, even though thou hast departed, O Theotokos, in thy supplications cease not to visit those who hymn thee.

Glory ..., Now & ever ..., the foregoing is repeated.

ODE I

Canon of the feast, with six Troparia, including its Irmos, the composition of Cosmas, in Tone I:

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

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

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

Canon of the Martyr Agathonicus.

The composition of Joseph, with 4 Troparia, in Tone I:

Irmos: Let us all chant a triumphant hymn unto God * Who wrought wondrous miracles * with His upraised arm, * and saved Israel, * for He hath been glorified.

O holy one, as thou art a good emulator of the good God, make my soul blessed, which hath become wicked through the passions; and grant me discourse, that I may glorify thy memory.

Thou wast known unto Him Who knoweth all things, O divinely inspired martyr, and didst preach His incarnation before the heathen, fearing not the death of the body.

By thy word thou didst raise up the fallen and didst show them to piously share in the resurrection and everlasting splendor, O martyr most noetically rich.

Theotokion: The great miracle of thy birthgiving is seen to surpass all other miracles, O pure one; for thou hast given birth unto Christ Who was in the likeness of the flesh without change or confusion.

Canon of the Martyr Luppus.

The composition of Joseph, in Tone IV:

Irmos: O Thou who wast born of the Virgin, * drown I implore Thee, in the depth of dispassion * the triune nature of my soul, * as Thou didst the mighty strongholds of the warriors, * that in the mortality of my flesh * as on a timbrel * I may chant a hymn of victory.

O warrior of Christ, valiant spiritual athlete, who art ever illumined and standest before the divine Light: enlighten with never-waning radiance my soul, which hymneth thy splendid and luminous memory.

Manfully entering upon the struggles of martyrdom, thou didst confess God Who had appeared on earth and deified human nature, O most wise one; and thou didst destroy the gods of the pagans with the power of the Spirit.

Filling thy heart with streams of vivifying waters, as with a divine river, thou didst dry up deception; and therewith thou hast given faith as drink for the thoughts of men, which put forth heavenly fruit.

Theotokion: Like the dawn Jesus, the enlightenment and God of all, hath shone forth magnificently from thy womb, O Sovereign Lady, who knewest not wedlock, destroying the night of polytheism and illumining the world with never-waning splendors.

ODE III

Canon of the Feast

Irmos: Thou art the creative and almighty Wisdom, * and the Power of God, * do Thou establish the Church immovable and unshaken, O Christ; * for Thou alone art holy * Who restest in the saints.

The glorious apostles, seeing thee to be a mortal woman, yet, in a manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands, thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God.

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

Canon of the Martyr Agathonicus

Irmos: Let my heart be established in Thy will O Christ God, * Who hath established a second heaven over the waters, * and founded the earth upon the waters, * O all-powerful One.

The vain-minded one hoped to ensnare thee deceitfully with enticements, but his vain idea was set at naught when thou, O martyr, didst set thyself firmly upon the rock of the true Faith.

Having navigated the abyss of the wounds and pangs of thy body by the helm of Christ, O martyr Agathonicus, thou didst set sail for the noetic havens, rejoicing.

“Let laceration and rending of the body come upon me this day, for I fear neither the sword, the grill, the fire, the wild beasts, nor death!” didst thou cry out, O spiritual athlete Agathonicus.

Theotokion: The Uncircumscribable One, Who formed Himself from thee according to our nature, O Lady, took upon Himself our form in the flesh, and is known in two essences and wills.

Canon of the Martyr Luppus

Irmos: Likened to a barren woman * the Church from among the nations hath given birth, * and the assembly abundant in children, hath grown weak. * Let us cry out to our wondrous God: * Holy art Thou, O Lord!

Made firm for thy struggles by the invincible power of the Spirit, O martyr, thou didst enter upon them manfully and didst set at naught the arrogance of deception, O most blessed Luppus.

The savage tyrant, perceiving thee to be one who beareth witness to the sufferings of Christ, hoped to lead thy mind astray with enticements; but the most wicked one was proved mistaken.

Struck like a harp by the all-accomplishing Spirit, in the presence of the tormenters thou didst joyfully give voice to a hymn of divine understanding, delighting those who came with faith.

Theotokion: **G**od, making His abode in the midst of thee, O pure one, as is known, did not disturb the seal of thy virginity. He hath made all firm on the immovable rock of the Faith.

Kontakion of the martyr Agathonicus, in Tone I:

Spec. Mel.: “The choir of the angels ...”:

Having acquired a good name, O divinely wise one, * thou didst convert wicked people to the Faith, * not fearing tortures, O glorious Agathonicus. * Wherefore, thou hast become an heir to good things, * and with those who suffered with thee ** hast thou received worthy crowns.

Ikos: **E**ntreat the Good One and Lover of mankind, O all-wise Agathonicus, that He transform the wickedness of my heart into good and grant me the words with which to hymn worthily the struggles which thou didst undergo for thy faith in Christ our God. For like a shepherd, O martyr, thou dost watch over all, driving away the wolves; and thou guiding thy flock to the land of truth, crying out with boldness: “We have been counted like sheep for the slaughter! Wherefore, let us die, that we may receive crowns of incorruption!”

Sessional Hymn of the martyr Agathonicus, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Drowning the noetic Pharaoh and His armies in the streams of thy blood, O glorious one, thou didst pass over to the land where dwell the meek and all the martyrs, receiving a crown of incorruption, O right wondrous one. Wherefore, thou pourest forth healings upon the faithful and dost ease their sufferings, and drivest away evil spirits. O spiritual athlete Agathonicus, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

Glory ..., Sessional Hymn of the martyr Luppus, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Luminous in thy suffering, like gold in a crucible, O wise one, thou hast glowed with the radiance of healings and dispelled the darkness of the demons by grace. Wherefore, we all celebrate thy holy memory, O divinely blessed Luppus, boast of the martyrs.

Now & ever ..., Sessional Hymn of the feast, in Tone I:

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

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

ODE IV

Canon of the Feast

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

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

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

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

Canon of the Martyr Agathonicus

Irmos: Foreseeing in the Spirit O Prophet Habbakuk, * the incarnation of the Word, * thou didst proclaim, crying aloud: * When the years draw nigh, Thou shalt be known; * when the season cometh, Thou shalt be shown forth! * Glory to Thy power, O Lord!

Thou didst enter the tribunal of martyrdom, O wise one, splendidly defending thyself with the sword of the divine Faith; and, wrestling with the enemy, thou didst mightily vanquish him and set him beneath thy feet, O martyr and spiritual athlete Agathonicus.

By the wisdom of thy words and the divine revelation of sacred acts thou didst affright the enemy, who had hoped to conquer the steadfastness of thy mind and lead thee into deception, O Agathonicus, martyr of Christ.

With thy mind aflame with the fire of divine love, O glorious one, thou wast not afraid of the fire of thine adversaries, but didst burn like an ember and consume the tinder of ungodliness, O sacred martyr Agathonicus.

Theotokion: He Who traverses the universe upon the backs of the cherubim, O pure one, was in a godly manner incarnate from thee as a man, and sat in thine embrace as a babe, and though a babe, He saved the first-formed man who of old had the acumen of a babe.

Canon of the Martyr Luppus

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

Transcending the earthly bounds of human weaknesses, O blessed and most glorious Luppus, beaten with staves thou didst endure wounds, bearing the saving staff of salvation, the Cross of our God.

Trusting in God, O spiritual athlete Luppus, with divine help thou didst remain unshaken like a mountain. Wherefore, elevated to heaven by divine desire, thou didst endure the breaking of thy limbs.

Full of faith, wisdom and grace, thou didst confess the Word of God in the midst of the iniquitous, and disdained the arrows loosed at thee, which were stopped by the power of Christ from approaching thee.

Theotokion: Jesus, the abyss of wisdom, descended upon thee like a gentle rain, O Virgin Birthgiver of God, finding thee alone to be pure, and thereby drowned the cruel torrents of impiety with divine grace.

ODE V

Canon of the Feast

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

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

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

Canon of the Martyr Agathonicus

Irmos: Shine forth thy radiant and everlasting light * upon us who rise early at dawn, * unto the judgments of Thy commandments, * O Master, Lover of mankind, * Christ our God.

As a lawful martyr, O glorious one, thou didst oppose the laws of the tyrant with the saving law of Christ our God, the Bestower of the law Who hath dominion over all.

Agathonicus is now blessed as a splendid and most glorious martyr, and he ever rejoiceth radiantly with the hosts of heaven.

Thou didst wish to die rather than live, O glorious one, that thou mayest forever acquire the everlasting life which is to come. Wherefore, thou didst bow thy head beneath the sword which severed thy neck.

Theotokion: **F**oreseeing thy wonders through the divine Spirit, Isaiah cried aloud: “O pure one, behold! thou shalt receive in thy womb the Infinite One, incarnate!”

Canon of the Martyr Luppus

Irmos: **T**he wicked will not behold Thy glory, O Christ, * but we who rise early to hymn Thee shall behold Thee, * the Only-Begotten effulgence of Thy Father’s divinity, * O Lover of mankind.

Thine enemies vowed to cut off thy members, O wise one, but instead they cut themselves, moved by God’s hand, and beheld thee preserved unharmed and unwounded.

Having made the eye of thy soul steadfast upon an unbreakable rock, O martyr, thou wast in no wise shaken by the waves of bitter torments, being strengthened by the power of God.

With the sprinkling of thy blood thou didst quench the burning of idolatry, O spiritual athlete, and, set aflame by the Holy Spirit, with the fire of thy sufferings thou didst utterly consume falsehood.

Theotokion: **W**ith a pure mind let us honor the pure one, the beauty of Jacob; and adorned with divine actions, let us piously hymn her as the Mother of our God.

ODE VI

Canon of the Feast

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

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

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

Canon of the Martyr Agathonicus

Irmos: Emulating the Prophet Jonah, I cry aloud: * Free Thou my life from corruption, O Good One; * and save me who crieth out: * O Savior of the world, Glory be to Thee!

With the weakness of thy flesh thou didst vanquish the myriad-numbered multitude of noetic moors, O wise one, and didst unite thyself to tens of thousands of sacred servants.

Manfully didst thou tread the path of martyrdom and restrict the paths of evil, O spiritual athlete; and thou hast attained to the spacious habitations of heaven.

Made luminous like gold in the crucible of cruel sufferings, O Agathonicus, wise one of Christ, thou wast shown to be an example placed in the treasuries of God.

Theotokion: Having given birth unto Christ, thou remainest a virgin as thou wast before, O pure one, and dost most gloriously feed with milk Him Who giveth food unto all. Wondrous is the miracle and beyond attaining!

Canon of the Martyr Luppus

Irmos: Prefiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.

Mightily didst thou endure the tortures of the flesh, tormenting the ungodly thoughts of the iniquitous and bitterly wounding multitudes of the demons, O right wondrous one.

Thou didst cause the gods of the ungodly to quake, reducing them to dust; and thou didst raise thyself up as an animate pillar of piety and a model of courage, O divinely inspired one.

Replete with tortures, thou didst rejoice, O glorious spiritual athlete, and in the Spirit didst foresee the crowns and eternal glory of the martyrs which is to come.

Theotokion: Thou hast given birth unto Him Whom the Father had begotten beginninglessly before time began, O pure one, and with thy breasts thou didst nourish the Nourisher; O wonder past understanding and mystery past all telling!

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, * who is untiring in her supplications * and our certain hope in her intercessions. * For, as the Mother of Life, she hath passed over to the Life ** Who dwelt within her ever-virgin womb.

Ikos: Guard my thoughts, O my Christ, for I make bold to hymn the bulwark of the world, Thy pure Mother. Establish me firmly in the bastion of my words, and help me in the midst of difficult thoughts; for Thou fulfilllest the entreaties of those who cry out and ask with faith. Wherefore, grant unto me a deft tongue and a ready mind, for every good deed of enlightenment cometh down from Thee, O Bestower of light, Who dwelt within her ever-virgin womb.

ODE VII

Canon of the Feast

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

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

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

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

Canon of the Martyr Agathonicus

Irmos: Thy children who were in the furnace O Savior, * were neither touched nor troubled by The fire. * Whereupon the three sang, as with a single mouth * Thy praises and blessed Thee, saying: * ‘O God of our fathers, Blessed art Thou.’

Thou didst share in the glory of heaven, hastening past all those on earth, having loved the Master of heaven and earth with all thy soul, O glorious one. Wherefore, we faithfully honor thy holy memory.

Following the sufferings of Christ Who hath poured forth dispassion upon all the faithful, thou didst endure oppression, tribulation, and an undeserved death, O martyr, when, rejoicing, thou wast beheaded with the sword.

Thou didst in no wise render honor to the lifeless altars; worshiping the immortal God Who manifested Himself as a mortal for our sake and hath slain the strength of the deceiver. Wherefore, thou hast obtained true life, O wise martyr.

Theotokion: **G**od became a man through thee by unification, O pure one, deifying humanity and causing to share in the divine essence those who bless thee, O pure one, as truly blessed among women.

Canon of the Martyr Luppus

Irmos: **T**hou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * **O** supremely hymned Lord, God of our fathers, * blessed art Thou.

Made luminous by the beauties of virtuous sufferings, thou dost now stand, rejoicing, shining with divine effulgence, before Him Who for our sake endured suffering on the Cross.

Water was most gloriously poured forth upon thee from heaven; and it enlightened and strengthened thy soul, commanding it to cry aloud: O supremely hymned Lord God of our fathers, blessed art Thou!

Thou didst stand amid thine enemies like a steadfast pillar, unshakable in mind by the machinations of multifarious torments, O glorious spiritual athlete; and with great intelligence thou didst set falsehood at naught.

Theotokion: **H**e alone Who dwelleth in the heavens chose thee alone, the beauty of Jacob; and, making His abode within thee, O pure and blessed one, He in no wise disturbed the seal of thy virginity.

ODE VIII

Canon of the Feast

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

With eloquence did the whole company of theologians follow the divine and sacred ark in Sion, crying out: “Whither goest thou now, O tabernacle of the living God? Cease thou never to look upon those who chant with faith: Let us who have been delivered hymn the one Creator and supremely exalt Him throughout all ages!”

Thou departest, O all-immaculate one, with hands upraised-the hands wherewith thou didst bear God in the flesh-and with maternal boldness thou didst say to Him to Whom thou hadst given birth: “Preserve those whom Thou hast given unto me forever, who cry out: Let us who have been delivered hymn the one Creator and supremely exalt Him throughout all ages!”

Canon of the Martyr Agathonicus

Irmos: Him of whom the angels and all the hosts of heaven are in awe * as their Lord and Creator, * ye priests hymn, ye children praise, * ye peoples bless and supremely exalt * throughout all ages.

Drugged from place to place, O spiritual athlete, thou didst hallow the earth with thy steps; and, bowing thy neck beneath the severing sword, thou wast parted from the flesh and united unto God.

Aflame with desire for God, thou didst overcome all manner of beatings and tortures of the flesh; and having finished thy good race, thou didst join the myriads on high.

The strength of the incorporeal foe was cast down, and the martyrs of Christ vanquished him in weakness of their flesh, strengthened by the omnipotent might of the Master.

Theotokion: O Virgin Mary, who art ever blessed, thee do we call the tabernacle and the table, the divine ark, the jar which held the Manna of life, and the holy mountain.

Canon of the Martyr Luppus

Irmos: O almighty Redeemer of all, * having descended and bedewed the children * in the midst of the flame, * Thou didst teach them to sing: * All ye works bless and hymn the Lord.

After many torments, O blessed one, thou didst bow thy head to God, beheaded by the sword; and with faith thou didst sever the heads of thine iniquitous enemies amid their terror.

Thou didst give thyself over to voluntary slaughter as an unblemished lamb, emulating the Lamb of God Who taketh away the sins of the world, Who neither cried out nor complained.

Thy shrine hath become the healing of all manner of infirmities and the unexpected cure of souls; for it hath been made rich with grace from God, O most lauded Luppus.

Theotokion: All creation blesseth thy birth giving, O Virgin, with the blessing of Him Who hath crowned us and removed the curse. O thou who alone art exceedingly blessed and most glorious, who hast brought grace upon our race!

ODE IX

Canon of the Feast

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

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

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

Canon of the Martyr Agathonicus

Irmos: The light-bearing cloud upon whom * the beginningless Master of all descended from heaven, * like the dew upon the fleece, * and of whom He was incarnate, * becoming a man for our sake, * let us all magnify as the pure Mother of God.

O wise Agathonicus, as one crowned thou now standest radiantly before the Trinity, amid the holy choirs of the sacred apostles, in the mansions of the spiritual athletes, in the folds of the venerable, honored with the prophets, rejoicing with them.

In that thy love was wondrous, thy faith firm, thy hope in God good, thy life luminous, and thy death full of grace, O martyr and spiritual athlete, He hath made thee to share in immortal glory.

As is meet, O wise Agathonicus, we praise thee as a lamb of Christ, a sacred immolation, the beauty of spiritual athletes, a well-spring of miracles, the comely adornment of the Church, O divinely wise one.

Thine all-holy memory which sanctifieth the world hath now come upon us, O all-glorious martyr; and thereon we pray to receive thine aide, honoring thee with love, O Agathonicus, as a good favorite of the Word.

Theotokion: Possessed of a sin-loving character, a prodigal life, a sinful soul and a heart defiled, prodigal that I am, I fall down before thee, O Lady. Help me and grant me correction before death cuts me off.

Canon of the Martyr Luppus

Irmos: Eve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Even in the flesh thou wast able, O most glorious one, to trample down the ancient serpent by divine power, and thou wast crowned with a crown of victory. Wherefore, rejoicing with the martyrs, thou dwellest now in the heavens.

Thou wast shown to be a star of great brilliance, shining forth like the the sun upon those who sit in the darkness of perdition, O martyr. And enlightened thereby, they share now in the never-waning light by faith, O right glorious one.

Today thy memory hath shone forth more brightly than the sun, illumining the whole earth, driving clouds away from all souls and dispelling the gloom of the passions. And with supplications we celebrate it.

Sion on high, the city of the elect, beareth thy spirit, rejoicing; the Church of the first-formed hath been rendered luminous; and we, the faithful, honor thee, asking that, by thy supplications, we be saved, O divinely wise and all-blessed Luppus.

Theotokion: **W**ith rays of the light which is within thee, O Bride of God, enlighten my soul; raise it up, for it lieth in the pit of destruction, and set at naught those who ever trouble my heart and impel me toward the passions.

Exapostilarion:

Spec. Mel.: “By the Spirit in the Sanctuary ...”:

As the namesake of good things and of victory, O martyr Agathonicus, entreat God, Who loveth compassion, that I may have a share of everlasting good things with those who with faith hymn thy radiant and right laudable memory.

Glory ..., Now & ever ..., Exapostilarion of the feast:

O ye apostles, come ye together to bury the body of the one Bride of God and Mother of the Lord! Rejoice now, O Garden of Gethsemane, and chant funeral hymns to her who hath flown up to the heavens and joineth chorus with the angels in never-ending glory!

On the Aposticha, these Stichera, in Tone II:

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

Escorting thy precious body, * which had received God, * the divine apostles * cried out with hymns: ** “Whither goest thou now, O Lady?”

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

Come, O ye mortals, * let us form a choir, * crying out hymns of parting * at the repose ** of the Theotokos today!

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

The earth is blessed * by thy burial, O Virgin; * and the air is sanctified * by the strange ascent, ** when thou diest according to the law of nature.

Glory ..., Now & ever ..., in the same melody

O all ye mortals, * with the incorporeal ones * let us diligently make haste * to bury her who gaveth birth ** unto the Maker of creation.

AT LITURGY

On the Beatitudes, 6 Troparia from ODE VIII of both canons of the feast, including the Irmos.

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

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

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

The Offspring of the Theotokos saved the holy children in the furnace. He who was then prefigured hath since been born on earth, and he gathers all creation to sing: O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.

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

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

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, * and in thy dormition thou didst not forsake the world, O Theotokos. * Thou hast been translated unto life, * since thou art the Mother of Life. ** And by thine intercessions thou dost deliver our souls from death.

Troparion of the martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Kontakion of the martyr Agathonicus, in Tone I:

Having acquired a good name, O divinely wise one, * thou didst convert wicked people to the Faith, * not fearing tortures, O glorious Agathonicus. * Wherefore, thou hast become an heir to good things, * and with those who suffered with thee ** hast thou received worthy crowns.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, * who is untiring in her supplications * and our certain hope in her intercessions. * For, as the Mother of Life, she hath passed over to the Life ** Who dwelt within her ever-virgin womb.

NOTE: Instead of “It is truly meet ...”, we chant, in Tone I, the Irmos of ODE IX of Canon I, and we continue to do so until the leave-taking of the feast:

Refrain I: All of us, the generation of men, bless thee, the only Theotokos.

Irmos I: In thee are the laws of nature overcome, * O pure Virgin, * for birthgiving is virginal * and death is betrothed to life. * For after giving birth thou didst remain a Virgin, * and after death thou didst remain alive, * O Theotokos, do thou ever save thine inheritance.

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