

THE 17th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF THE HOLY MARTYR MYRON
AT VESPERS

At "Lord, I have cried ...", 6 stichera: 3 for the Dormition, in Tone IV:

Spec. Mel.: "Called from on high ...":

Having conceived Life, O Theotokos, * thou diest in accordance with the law of nature * and dost pass over from earth to the heavens * at the behest of Him Who was incarnate * of thine all pure and divine blood. * Wherefore, the apostles of godly eloquence all came from the ends of the earth * and stood before thee to bury thee, * exclaiming to thee in hymnody: * Rejoice, O animate throne of the King of all * and precious ark of His holy place! * Rejoice, O thou who alone gavest birth to the Savior of our souls!

When the apostles of the Savior, * the habitations of the most pure Light, * the beacons dispelling the night of polytheism, * learned through the Spirit that thou, O blessed one, * the divine cloud * from whence the unwaning Light shone forth, * wast translated from among the things of this earth * to transcendent joy, * they arrived on clouds, * conducting thee to the life-bearing tomb * with songs of parting, * O Theotokos, our hope.

Let creation hold festival in supplication! * The Queen of all * hath passed over to the noetic kingdom * to reign with Him Who reigneth * over all creation. * Because of her hath the kingdom of Hades been destroyed, * and we have been borne up from the earth * and counted worthy to dwell with the angels. * For her dormition hath all noetic nature come together: * patriarchs and prophets, * the apostles and martyrs.

And 3 stichera of the martyr, in Tone II:

Spec. Mel.: "When from the Tree ...":

When the immolation wrought by the godless was consuming every land, O blessed one, then wast thou set afire by the fervor of the Spirit, and didst preach the Word Who, in His goodness, wrapped Himself in flesh taken from the divine Virgin Maiden. Wherefore, strengthened by the power of grace, thou didst endure fire, torments and cruel persecutions.

When the ignominious foe strove with blandishments to sway thee from thine intention, then, adorned with courage, thou didst oppose him steadfastly, and didst endure the pangs which brought thee to a rest without pain, to the kingdom of heaven and everlasting delight, O right laudable martyr Myron.

When the enemy flogged thee with thongs of hide, laying waste thy sacred flesh with continuous lashings, O martyr, thou didst direct thy gaze unto Christ, the Judge of the contest, who stretched forth unto thee His hand of divine power. Wherefore, having finished the race, thou didst receive great honors, O all-valiant athlete Myron.

Glory ..., Now & ever ..., in the same tone:

As she was more exalted than the heavens, more glorious than the cherubim and higher in honor than all creation, and in her exceeding purity becometh the dwelling-place of the ever-existent Essence, she surrendereth her most holy soul into the hands of her Son today. By her are all things filled with joy; and He granteth us great mercy.

On the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Accompanying with hymns * thy precious body * which was acceptable unto God, * the divine apostles cried aloud: * Whither goest thou now, O Mistress?

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

Come, O ye who are born of earth, * let us form a chorus, * chanting hymns of parting * at the repose of the Theotokos today.

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

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

Glory ..., Now & ever ..., in the same tone:

The all-immaculate Bride and Mother of Him in Whom the Father was well-pleased, who was foreordained by God to be the habitation of His unconfused Union, doth commit her all-pure soul to God the Creator. Her do the hosts of the incorporeal ones bear aloft, and she passeth over to life, in that she is the Mother of the Life, the light of the Light unapproachable, the salvation of the faithful and the hope of our souls.

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. **(Thrice)**

AT MATINS

At "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. (Thrice)

After the first chanting of the Psalter, this Sedalion, in tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

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

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

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Having surrendered thy soul into the hands of thy Creator and God, Who for our sake becometh incarnate of thee, thou didst pass over to life incorruptible. Wherefore, with honor we all call thee blessed who alone art pure and unblemished; and confessing thee to be the Theotokos, we cry out: Entreat Christ, to Whom thou hast passed over, that He save our souls!

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

ODE I

Canon of the feast, with 8 troparia, including its Irmos:

The composition of John of Damascus. In Tone IV:

Irmos: I will open my mouth, and with the Spirit will it be filled; and I will utter discourse unto the Queen and Mother. I shall be seen keeping festival with splendor; and, rejoicing, I shall hymn her dormition.

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

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

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

"I hymn thy grace redolent of myrrh, O Myron"

The composition of Joseph, in Tone II:

Irmos: Come, ye people, let us chant a hymn unto Christ God, Who divided the sea and guided the people whom He led forth from the bondage of Egypt, for He hath been glorified!

Joining chorus in memory of the athlete Myron today, let us sing praise unto God Who bestowed upon him the strength to destroy the might of the enemy.

Suffering under the law, O most suffering martyr, thou didst offer thyself to the Benefactor as a gift, a sacred oblation, a goodly victim, a sacrifice of sweet savor.

As one wise, as a pure temple of Him Who shone forth from the Virgin, O glorious one, thou didst drive away the soul-destroying wolf who tried to harass the flock of God.

Theotokion: The passion-bearing martyrs set delusion at nought, confessing God Who becometh like unto us and to Whom thou alone gavest birth without knowing wedlock, O pure Mistress.

ODE III

Canon of the Feast

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee and spiritually form a choir; and vouchsafe unto them crowns of victory.

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

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

Canon of the Martyr

Irmos: Having established me on the rock of faith, thou hast enlarged my mouth over mine enemies; for my spirit hath rejoiced when it hath chanted: There is none holy as our God, and none righteous save Thee, O Lord!

Having lifted the desire of thy heart up to the Lord Who was lifted up on the Cross, O all-glorious one, lacerated on the tree thou wast exalted, crying out with fervor: None is more righteous than Thee, O Lord!

With the keen darts of thy words thou didst pierce the heart of the tyrant, O valiant and most lauded warrior of Christ the King; and, chanting, thou didst say: There is none more righteous than Thee, O Lord!

Shining forth like the dawn, like the morn, thou hast dispelled the gloom of ignorance, O much-suffering Myron, and hast enlightened those who ever chant: Thou art our God, and there is none more righteous than Thee, O Lord!

Theotokion: **H**aving given birth unto the Healer, O Virgin, thou hast most gloriously healed all creation, which is sick with ungodliness. Wherefore, rendering thanks, we cry out to thee: There is none more pure than thee, O Mistress!

Kontakion of the martyr, in Tone IV:

Spec. Mel.: "Having been lifted up on the Cross ...":

Having loved Christ from childhood and observed His divine commandments, O all-glorious one, thou didst make haste to Him wholly, O most honorable Myron, and dost pray earnestly with the angels. Entreat forgiveness of sins for all who honor thy memory.

Sedalion of the martyr, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Thou wast shown to be a sweet fragrance fiery of spirit, O adornment of martyrs and ornament of the faithful; and, in accordance with thy name, thou perfumest our hearts with thy suffering. Wherefore, celebrating thy most holy memory today, all of us who honor thee are hallowed with love.

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

The most honorable choir of the all-wise apostles was gathered together miraculously to bury thine all-pure body gloriously, O most hymned Theotokos. With them a multitude of the angels sang, with honor praising thy repose which we celebrate with faith.

ODE IV

Canon of the Feast

Irmos: **The prophet Habbakuk, perceiving the unfathomable counsel of God: the incarnation of Thee, the Most High, from the Virgin, cried out: Glory to Thy power, O Lord!**

A wonder was it to see the animate heaven of the King of all, which surpasseth the barren places of the earth; how wondrous are Thy works! Glory to Thy power, O Lord!

If her unapproachable Fruit, through Whom the heavens arose, chose of His own will to accept burial as a mortal, how can she who gaveth birth to Him without knowing wedlock refuse burial?

At thy repose, O Mother of God, with trembling and joy the armies of the angels covered thy most spacious body, which had held God, with their sacred wings.

Canon of the Martyr

Irmos: I hymn Thee, O Lord, for I heard Thy report, and I was afraid. Thou comest to me, seeking me who am gone astray. Wherefore, I glorify Thy great condescension toward me, O most Merciful One!

Confessing the Savior, God and Lord, Who shone forth from the Virgin, O glorious one, in the midst of the tribunal, with thine endurance thou didst lay low the insolence of the tyrants, and didst set polytheism at nought.

Lacerated and beaten, O thou of valiant mind, thou wast not afraid, and thus didst astonish the angels who beheld thine endurance. And destroying the incorporeal foe therewith, thou wast shown to be a victorious martyr.

Full of divine dew, with valiant mind thou didst pass through the fiery furnace, and wast seen therein rejoicing with the angels, O wise and blessed Myron, and in nowise consumed.

Theotokion: The great and awesome mystery of thy birthgiving doth astonish the heavenly intelligences, O pure one; for in His goodness, God was pleased to become incarnate through thee, for the salvation and establishment of the world.

ODE V

Canon of the Feast

Irmos: All things are filled with awe at thine honored dormition, for thou, O Virgin who hast not known wedlock, hast passed from earth to the everlasting mansions, and to never-ending life, bestowing salvation upon all who hymn thee.

Let the clarions of the theologians trumpet forth today, and let the eloquent tongue of men now render praise; let the air resound, shining with boundless light, and let the angels hymn the dormition of the all-pure Virgin.

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

Canon of the Martyr

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of those in despair: unto Thee do I rise at dawn. Illumine me with Thy radiance, for I know none other God than Thee.

Thy divinely radiant and light-bearing memory, which, through the power of the Holy Spirit, hath spread throughout the world, doth with the light of piety illumine those who honor it and proclaim thy valiant deeds.

As one without a body didst thou undergo bitter persecution in thy youth, O valorous martyr; for, manifestly strengthened by invisible power, thou didst endure the flaying of thy skin, as though it was not thou, but another suffering, O glorious one.

Thy fragrant myrrh hath poured forth in drops upon our sores, O martyr, dispelling all the stench of ungodliness, and ever perfuming the Holy Church of Christ, which manifestly blesseth thee with faith and love.

Theotokion: **O** blessed and all-pure one, in our behalf entreat Him Who ineffably becometh incarnate of thee, that we who ever confess thee to be the Theotokos may be delivered from all enemies, visible and invisible, O all-immaculate one.

ODE VI

Canon of the Feast

Irmos: **Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.**

From thee did Life shine forth, leaving intact the seal of thy virginity, how, therefore, hast thine all-pure and life-giving body been permitted to be tempted by death?

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

Canon of the Martyr

Irmos: **Out of the whale Jonah cried unto the Lord: Lead me up from the depths of hell, I pray, that I may sacrifice unto Thee, my Deliverer, with a voice of praise in the spirit of truth!**

With the sprinkling of thy sacred blood thou didst drown legions of the demons, O valiant warrior; and, wearing thy wreath as an exemplary victor, thou didst hasten to God.

Seeing thy countenance illumined with divine splendor, O passion-bearer, the tyrants were amazed; but, refusing to acknowledge God, they have chosen the darkness instead, and are sent into eternal torment.

At the command of the cruel tormenter, in manner surpassing human nature didst thou endure the flaying of thy skin, O right laudable one, showing thy pure desire for God and thine unwavering gaze toward Him.

Theotokion: The laws of nature are made over in thee, O Virgin; for, in manner surpassing nature, for our regeneration, thou gavest birth most gloriously unto God-Emmanuel, Who is unapproachable in His nature.

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 thou 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 fulfillst 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: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

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

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

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

Canon of the Martyr

Irmos: Thy mind burning brightly with divine desire, O wise one, thou didst rejoice and wast jubilant when thou didst stand in the midst of the flame like the three youths; and with them thou didst cry out with faith: Blessed art Thou, O God of our fathers!

Seeing thee standing in the flame amongst angels, thy countenance shining with ineffable light, O wise one, those who looked on marveled and, moved to hymnody, they chanted to the Master: Blessed art Thou, O God of our fathers!

Standing with the angelic intelligences in the midst of the furnace with a pure mind, rejoicing thou didst hymn the all-good Lord as the One Who bridled the flame and saved thee who chanted: Blessed art Thou, O God of our fathers!

Theotokion: O all-pure virgin, thou art revealed to be the dwelling-place and beauteous palace of God, and the divine throne whereon He sat and prepared for all a seat in heaven. Wherefore, we cry out: Blessed art thou who gavest birth unto God in the flesh!

ODE VIII

Canon of the Feast

Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed; and it moveth the whole universe to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for 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 men, hymn and exalt it supremely for all ages.

He Who, in manner strange, 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 exalt thee supremely for all ages, O Virgin.

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

Canon of the Martyr

Irmos: In the furnace of the youths Thou didst once reveal a figure of Thy Mother, O Lord, and didst take the image of her from the fire which they entered without being consumed. We hymn her who through Thee hath been revealed to the ends of the world today, and exalt her supremely for all ages.

Beholding thee unvanquished, O thou of valorous mind, when they were cutting strips of thy flesh down to the very bone, the mindless tormenter ordered that yet another torture be added: that thou be lacerated with claws of iron, afflicted incurably with unbearable wounds.

In the hearing of all the people, O glorious martyr Myron, the voice of God was borne to thee, summoning thee to the ineffable places of rest and the beauteous choirs of the angels in heaven.

Like Daniel, thou didst stand in the midst of wild beasts which stood in awe of thy blessed suffering and the immeasurable magnitude of thy struggles, O all-blessed one, and which were obedient to thy voice.

Theotokion: Pierced by the arrow of the enemy, I have utterly wounded my soul and suffer incurably. As thou art she who gavest birth to Christ the Savior, O all-immaculate one, heal and save me, thou hope of the hopeless.

ODE IX

Canon of the Feast

Irmos: Let every earth-born man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred repose of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, thou pure Ever-virgin!

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

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

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

Canon of the Martyr

Irmos: O ye faithful, let us with hymns magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who was ineffably incarnate for our sake of the holy Virgin.

That thou mightest be counted worthy to behold the future glory and ineffable comeliness of Christ the Judge of the contest, O valiant one, thou didst bow thy neck and accept beheading with the sword; and thou fillest the divine legions of the martyrs with joy.

Thy right praiseworthy memory hath, like a sweet-smelling myrrh which perfumeth the hearts of the faithful, dawned for those who desire it; by thy supplications fill us with divine fragrance, who celebrate thereon, O right laudable Myron.

Achaia boasteth in thy swaddling bands and sufferings, O valiant athlete of Christ; and Cyzicus is greatly adorned, possessing thy much-suffering body as a veritable treasure, a well-spring of healings and a cure purging away illness.

The beauteous Church, the noetic Sion, Mother of cities, elect of all that is holy in the highest, as it is written, hath thee as eminent among the martyrs, who as a martyr prayest in our behalf.

Theotokion: O virgin, thou palace and throne of God, we all cry out to thee with the voice of the angel: Rejoice, thou through whom we, who of old were rejected because of corruption and foolishly ruined our pristine beauty, have been vouchsafed the kingdom of heaven.

Exapostilarion of the feast:

Spec. Mel.: "When the disciples beheld ...":

Though thou hast passed over from earth to heaven, forsake not thine inheritance, O pure one: make firm the rule of our land; subdue the nations, and pour forth peace upon the ends of the world.

On the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

Following the words of the divine Gabriel, * we cry to thee: Rejoice, O pure one! * Wherefore, O all-holy Mother of the Lord, * having passed over to Him, * be thou mindful of those who hymn thee.

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

The infinite Wisdom of God * in manner past understanding, * through the Holy spirit * made of thee a temple for Himself, O Theotokos. * And now He hath translated thee to the immaterial mansions of heaven, O most hymned one.

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

A slave, I come to thee, * the Mother of the God of all, * begging to be delivered from all perils. * O Theotokos, who reignest with thy Son, * preserve thou the Christian race.

Glory ..., Now & ever ..., in Tone III:

Come, all ye ends of the earth, let us praise the honored translation of the Mother of God; for she hath placed her immaculate soul in the hands of her Son. Wherefore, the world hath been given life through her holy dormition; and in psalms, hymns and spiritual songs doth it celebrate splendidly with the incorporeal hosts and the apostles.

AT LITURGY

On the Beatitudes, 6 troparia: from Ode III of both canons of the Dormition, with their Irmoi.

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

The glorious apostles, seeing thee to be a mortal woman, yet, in 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.

O Theotokos, thou living and abundant fountain, in thy divine memory establish those who hymn thee and spiritually form a choir; and vouchsafe unto them crowns of victory.

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

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

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.

Kontakion of the martyr, in Tone IV:

Having loved Christ from childhood and observed His divine commandments, O all-glorious one, thou didst make haste to Him wholly, O most honorable Myron, and dost pray earnestly with the angels. Entreat forgiveness of sins for all who honor thy memory.

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:

In thee are the laws of nature overcome, O pure Virgin, for thy birthgiving is virginal and death is betrothed to life. A Virgin giving birth and alive after death, O Theotokos, thou hast saved thine inheritance.