

THE 22nd DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE ALL-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

At "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, * didst manfully cast him down to the ground, * and didst plait a splendid wreath of victory, * entreating Him Who loveth mankind * in 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 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 most blessed one. * Standing in their midst, * thou didst receive a divine shower from on high, * when God magnified thee as a martyr forever * and as firm adamant, * O much-suffering athlete.

Thine enemies, torturing thee with laceration, * lacerated one another, * and, loosing arrows at thee, * they wounded themselves, * O 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 goodly victory, O much-suffering Agathonicus; for, wounded by divine desire, thou didst set at nought the falsehood of idols and the tyrant, and didst most gloriously pass over to 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 those who themselves beheld the Word and were His servants should also behold the dormition of His Mother according to the flesh, her ultimate mystery; that they might not only see the ascension of the Savior from the earth, but might also bear witness to the repose of her who gaveth birth to Him. Wherefore, gathered from all the ends of the earth by divine power, they reached Sion, and were present when she who is more exalted than the cherubim passed over to heaven. With them we also pay homage to her, for she prayeth for our souls.

At the Aposticha, these stichera of the feast, in Tone VIII:

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

O most glorious wonder! * She who, without knowing 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.

Stichos: *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 in our behalf.

Stichos: *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 in 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, dieth as a man and riseth 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 thine all-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, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormenters, 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

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. (Twice)

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

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormenters, 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 first chanting of the Psalter, this Sedalion, in Tone IV:

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

Shown on earth to be more spacious than the heavens, in that thou gavest birth in the flesh to the Creator of all, thou hast now departed from the earth to the very 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 second chanting of the Psalter, this Sedalion, in the same tone:

Spec. Mel.: "Go thou quickly before ...":

We hymn thy dormition, O all-pure one, to which Christ our God, Who was incarnate of 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 memorial, O Virgin, adorned exceedingly with divine glory, hath called all the faithful to gladness, as Miriam beginneth, with choirs and tympanum, to chant to the Only-begotten One: For gloriously is He glorious!

Let the immaterial ranks accompany to Sion thy divine body, which maketh the transit of the heavens. The multitude of the apostles, coming together suddenly from the ends of the earth, stood before thee, O Theotokos. With them, O pure one, we glorify thine honored memory, O pure Virgin.

Having given birth unto God, O pure one, thou didst win the honors of victory over nature; yet, emulating thy Creator and Son, thou dost submit to the laws of nature in manner transcending nature. Wherefore, having died, thou dost arise to spend eternity with thy Son.

Canon of the Martyr Agathonicus.

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

Irmos: **Let us all chant a hymn of victory unto God Who hath wrought wondrous miracles with His upraised arm, and hath saved Israel, in that He is glorious!**

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 piously to share in the resurrection and everlasting splendor, O martyr most rich.

Theotokion: **T**he great miracle of thy birthgiving is seen to surpass all other miracles, O pure one; for thou gavest 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 Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh, that in the mortality of my body, as on a timbrel, I may chant a hymn of victory.**

O warrior of Christ, valiant 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 all-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 did Jesus, the enlightenment and God of all, shine forth magnificently from thy womb, O Mistress who knewest not wedlock, destroying the night of polytheism and illumining the world with splendors which never wane.

ODE III

Canon of the Feast

Irmos: O Christ, Thou creating and sustaining Wisdom and Power of the God of all: Confirm the Church unshakable and immovable, for Thou alone art holy Who restest in the holies.

Beholding thee, O all-immaculate one, as a mortal woman, yet supernaturally the Mother of God, the glorious apostles, awestruck, touched with their hands thee who art resplendent with glory, seeing thee to be a God-receiving habitation.

Judgment overtook the sacrilegious hands of the audacious one, severing them, when with the glory of His divinity God preserved the honor of the animate tabernacle in which the Word had become flesh.

Canon of the Martyr Agathonicus

Irmos: Let my heart be made steadfast in Thy will, O Christ God omnipotent, Who fixed the second heaven above the waters and set the earth firmly upon the waters.

The vain-minded one hoped to ensnare thee deceitfully with blandishments, but his vain idea was set at nought 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!" thou didst cry out, O athlete Agathonicus.

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

Canon of the Martyr Luppus

Irmos: Let us cry out to our wondrous God: Holy art Thou, O Lord! For like a barren woman hath He given birth to the Church of the nations and hath made weak the synagogue which was great in number.

Made firm for thy struggles by the invincible power of the Spirit, O martyr, thou didst enter upon them manfully and didst set at nought 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 blandishments; but the most wicked one was proved false.

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, and didst delight those who came with faith.

Theotokion: God, 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 men 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: Entreat the Good One Who loveth mankind, O most 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 watchest over all, driving away the wolves; and thou didst guide 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!"

Sedalion 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 athlete Agathonicus, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

Glory ..., Sedalion 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 ..., Sedalion of the feast, in the same tone:

Spec. Mel.: "When the stone had been sealed ...":

The choir of the divine apostles assembled to bury thee with all honor, O most pure Theotokos; and with them the ranks of angels hymned thy repose, crying out with all 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 visions of the prophets revealed beforehand Thine incarnation from the Virgin, O Christ; the radiance of Thine effulgence issueth forth as a light unto the gentiles; and the deep calleth out to Thee with gladness: Glory to Thy power, O Thou Who lovest mankind!

Behold, O people, and marvel! For the holy mountain which is manifestly God's is taken up above into the mansions of heaven; an earthly heaven is made to dwell in the heavenly and incorrupt habitation.

Thy death became a passage to everlasting and higher life, O pure one, from that which is transitory to that which is truly divine and passeth not away, presenting thee in gladness for thy Son and God to behold.

The portals of heaven were thrown wide, the angels chanted, and Christ received the vessel of the virginity of His Mother. The cherubim bore thee up with gladness, and the seraphim glorify thee, rejoicing.

Canon of the Martyr Agathonicus

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst proclaim, crying aloud: "When the years draw nigh, Thou shalt be acknowledged; 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 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.

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: **H**e Who travelleth upon the backs of the cherubim, O pure one, was in godly manner incarnate of thee as a man. He sitteth in thine embrace as a babe and acteth like a babe, saving the first-created man who of old had the intelligence of a babe.

Canon of the Martyr Luppus

Irmos: **S**eated in glory upon the throne of the Godhead, Jesus all-divine hath come on a light cloud, and with His incorrupt hand hath saved those who cry: **G**lory to Thy power, O Christ!

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

Trusting in God, O 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 thou didst disdain the arrows loosed at thee, which were stopped by the power of Christ from approaching thee.

Theotokion: **J**esus, the abyss of wisdom, descended upon thee like rain, O Virgin Theotokos, and found thee alone to be pure; and with divine grace He hath drowned the cruel torrents of impiety.

ODE V

Canon of the Feast

Irmos: **W**e confess the divine and ineffable beauty of Thy virtues, O Christ; for incarnate of the Virgin's womb, thou didst beam forth like the sun upon those in darkness and the shadow; shining forth equally-everlasting and hypostatic radiance out of everlasting glory.

The choir of the apostles, borne up upon a cloud, assembled in Sion from the ends of the earth, to pay homage unto thee, O Virgin, the light cloud through which God Most High, the Sun of righteousness, shone forth upon those in darkness and shadow.

The tongues of divinely eloquent men, acceptable unto God, sounded forth like a clarion most brilliantly, crying out in the Spirit and exclaiming unto the Theotokos a parting hymn: Rejoice, incorrupt well-spring of the life-creating incarnation of God, which saveth all!

Canon of the Martyr Agathonicus

Irmos: O Christ our God, Master Who lovest mankind, shine forth radiant and everlasting light upon us who rise at dawn to meditate upon the judgments of Thy commandments.

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 all-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 that severed thy neck.

Theotokion: Foreseeing thy wonders through the divine Spirit, Isaiah cried out: "O pure one, behold! thou shalt receive in thy womb the Infinite One, incarnate!"

Canon of the Martyr Luppus

Irmos: The impious cannot behold Thy glory, O Christ; but, rising at dawn out of the night, we hymn Thee, the effulgence of the Father's glory, O Only-begotten One Who lovest 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 athlete, and, set aflame by the Holy Spirit, with the fire of thy sufferings thou didst utterly consume falsehood.

Theotokion: With 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: The inner fire of the whale begotten in the deep of the sea was a fore-figure of Thy three-day burial, which the Prophet Jonah showed forth; for, saved and sent forth unharmed, he cried out: "I will sacrifice unto 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 in thy birthgiving, so did He preserve thy body untouched by corruption in the tomb. And with a divine repose He hath glorified thee, rendering honor to thee as a Son to His Mother.

Truly, thy birthgiving, O Virgin, caused thee to dwell in the holy of holies as the splendid candle-stand of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the tablets graven by God, the holy ark, and 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, O Savior of the world, who cry: "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 didst restrict the paths of evil, O athlete; and thou hast attained 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 a model 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 the three-day burial, the Prophet Jonah cried out, praying in the midst of the whale: "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 athlete, and in the Spirit didst foresee the crowns and eternal glory of the martyrs which is to come.

Theotokion: **T**hou gavest birth unto Him Whom the Father had begotten unoriginately before time began, O pure one, and with thy breasts thou didst nourish the Nourisher; O wonder past understanding and mystery past recounting!

Kontakion of the feast, in Tone II:

The grave and mortality could not hold the Theotokos, who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of life.

Ikos: **H**edge round my thoughts, O my Christ, for I make bold to hymn Thy pure Mother as the bulwark of the world. Fortify me on the tower of words, and help me amid weighty thoughts, for Thou fillest with lightning those who cry out and ask it of Thee with faith. Therefore, grant me a bountiful tongue and thought unashamed; for every gift of splendor cometh down from Thee, O Bestower of light, Who madest Thine abode in the Ever-virgin's womb.

ODE VII

Canon of the Feast

Irmos: **D**ivine 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 lyre of the venerable ones in the midst of the flame. Blessed art Thou, O all-glorious God of us and our fathers!

Angered, Moses broke the tablets wrought by God, which had been graven by the divine Spirit; but, preserving inviolate for the abodes of heaven her who gaveth birth to Him, his Master hath now caused her to dwell therein. Leaping up with her, let us cry out to Christ: Blessed art Thou, O all-glorious God of us and our fathers!

Clapping active hands on the appointed day of the repose of the pure Virgin, with the cymbals of pure lips, with the music of a radiant heart, with the clarion-voiced trumpet of elevated thought, let us cry out: Blessed art Thou, O all-glorious God of us and our fathers!

Gather together, O ye divinely wise people; for the dwelling-place of the glory of God is translated from Sion to a heavenly habitation, where may be found the pure voice of those who keep festival, the voice of the ineffable rejoicing of those who cry out to Christ in gladness: Blessed art Thou, O all-glorious God of us and our fathers!

Canon of the Martyr Agathonicus

Irmos: **The fire neither touched nor vexed Thy youths who were in the furnace, O Savior. For then the three, as with one mouth, hymned and blessed Thee, saying: Blessed is the God of our fathers!**

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 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: **O all-hymned Lord, God of our fathers, Who didst save the children of Abraham in the fire and slew the Chaldeans whom righteousness rightly pursued: 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 enlighteneth and strengtheneth thy soul, commanding it to cry aloud: O all-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 athlete; and with great intelligence thou didst set falsehood at nought.

Theotokion: He 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: The almighty Angel of God showed the children that the flame bedewed the venerable and burned up the impious; and He made the Theotokos a life-creating well-spring which poureth forth the destruction of death, and life for those who chant: Let us who have been delivered hymn the one Creator and exalt Him supremely for 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 exalt Him supremely for all ages!"

Thou departest, O most 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 exalt Him supremely for all ages!"

Canon of the Martyr Agathonicus

Irmos: Him Whom the angels and all the armies of heaven fear as Creator and Lord, hymn ye, O priests; glorify, O children; ye people, bless and exalt supremely for all ages!

Dragged from place to place, O 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 Deliverer of all, descending, Thou didst bedew those who maintained their piety amid the flame, and didst teach them to chant: Bless and hymn the Lord for all ages!

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 crieth out nor complaineth.

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 all-praised 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 blessed and all-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 birthgiving remaineth virginal and life is betrothed unto death; and remaining a Virgin after giving birth and alive after dying, O Theotokos, thou ever savest thine inheritance.

The angelic hosts marveled, seeing their Master in Sion bearing a woman's soul in His arms; for He said in filial manner unto her who gaveth birth unto Him most purely: "Come, O pure one, and be thou glorified with thy Son and God!"

The choir of the apostles buried thy body, which had held God; and gazing upon it with fear, they exclaimed with a loud voice: "As thou ascendedst to thy Son in the habitations of heaven, thou dost ever save thine inheritance, O Theotokos."

Canon of the Martyr Agathonicus

Irmos: We all magnify the pure Mother of our God as the luminous cloud on which the unoriginate Master of all descended from heaven like dew upon the fleece and was incarnate for our sake, becoming man.

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 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 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 athletes, a well-spring of miracles, the comely adornment of the Church, O divinely wise one.

Thy most holy memory which sanctifieth the world hath now come upon us, O most 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, an uncorrected life, a sinful soul and a heart defiled, prodigal that I am, I fall down before thee, O Mistress. Help me and grant me correction before death will cut me off.

Canon of the Martyr Luppus

Irmos: Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore, we all magnify thee.

Even in the flesh thou wast able, O all-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 in the heavens.

Thou wast shown to be a star of great brilliance, shining forth the sun upon those who sit in the darkness of perdition, O martyr. And enlightened thereby, they have been shown to share 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 men's souls and dispelling the gloom of the passions. And with supplication we celebrate it.

Sion on high, the city of the elect, beareth thy spirit, rejoicing; the Church of the first-created is made luminous; and we, the faithful, honor thee, asking that, by thy supplications, we be saved, O divinely wise and most blessed Luppus.

Theotokion: With 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 nought those who ever trouble my heart and impel me toward the passions.

Exapostilarion:

Spec. Mel.: "By the Spirit in the holy place ...":

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 Mistress?"

Stichos: 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!

Stichos: 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 almighty Angel of God showed forth for the youths a flame which bedewed the venerable and utterly consumed the ungodly; and He made the Theotokos a life-creating well-spring pouring forth destruction for death and life for them that chant: O ye who have been delivered, let us hymn and exalt the one Creator for 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 them that chant with faith: O ye who have been delivered, let us hymn and exalt the one Creator for 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 thou didst with boldness say to Him Who was born of thee: Preserve Thou forever them whom Thou hast given to me, who cry out to Thee: O ye who have been delivered, let us hymn and exalt the one Creator 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!

Troparion of the martyrs, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormenters, and crushed the feeble audacity of the demons. By their supplications save Thou 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.

Kontakion of the martyr Agathonicus, in Tone I:

Having acquired a good name, O divinely wise one, thou didst convert wicked men 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 grave and mortality could not hold the Theotokos, who is ever-vigilant in her supplications and a sure hope in her intercessions; for He Who made His abode in her ever-virgin womb hath translated her to life, in that she is the Mother of life.

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.