

## **The 22<sup>nd</sup> Day of August**

**Afterfeast of the Dormition of the Most Holy Theotokos; the Commemoration of the Martyr Agathonīcus (*pronounced Agathonīkus*) and those with him at Nicomedia; also, the service of the Martyr Lupus, whose commemoration is transferred to this day because of the Leavetaking tomorrow.**

### **Vespers**

**At “Lord, I call...,” 6 stichera,**

**3 stichera of St. Agathonīcus, in Tone 4: *To the melody, “Thou hast given a sign....”***

**S**eeking to find the Origin of all goodness /  
And the beauty surpassing the understanding of man /  
Thou didst proceed to the struggles that lay before thee, O Agathonī-kus, /  
And wrestled courageously with the enemy. /  
Bravely didst thou fight him and cast him down to the ground, /  
And didst weave for thyself a garland of victory, ///  
All the while entreating the Lover of mankind on behalf of those who hymn and praise thee.

**A**dorned with holy wisdom /  
Thou didst speak blessèd and divine words /  
And denounced the murdering tyrant and stilled the fury of the idols /  
Thus consoling the faithful in their resolution /  
To remain steadfast in the grace of God. /  
Therefore, having been cruelly tortured and having received thy crown, ///  
Thou didst hasten to the kingdom on high.

**W**earing a garland made of the drops of thy blood /  
Shed while enduring thy torment, /  
Thou dost now stand before the Master as an acceptable sweet sacrifice, /  
A pure victim, a sacred offering, an unblemished oblation. /  
Therefore, by thy sufferings and through thy supplications, ///  
Preserve the fulness of the Church in peace, O holy martyr Agathonī-kus.

**And 3 stichera of St. Lupus, in the same Tone: (*and melody*)**

**T**he blessèd martyr Lupus, /  
Broke to pieces the icy misery of idolatry /  
By the warmth and fervor of the Holy Spirit, /  
And for this he wast beheaded by the sword. /

Now he ceaselessly pours forth streams of divine healing /  
 Bedewing with grace the souls of those who are wasting away. /  
 Come now, all ye faithful who love the martyrs, ///  
 And let us piously praise him for he as our helper and intercessor.

**T**hou didst commit the temples of the pagans to their watery graves /  
 And amazed the ungodly as they beheld thy miracles /  
 Which thou didst work by faith, O blessèd Lupus: /  
 Surrounded by their wrath, thou wast preserved by the grace of God from above, /  
 As a diamond, thou didst adamantly stand as they tortured thee, ///  
 And God magnified thee forever as His witness for Him.

**I**n wounding thee, thy tormentors wounded themselves, /  
 And loosing their arrows at thee, they shot themselves instead of thee; /  
 And intending to dismember thee, blindly, they inflicted their wounds on a tree, /  
 For the Lord preserved thee, O blessèd Lupus, /  
 Who for His sake chose to suffer for Him, ///  
 O converser with the angels and intercessor for our souls.

**Glory..., of St. Agathonīcus, in Tone 1: (by Anatolius)**

**A**ptly dost thou bear the name of victory, /  
 O martyr Agathonī-kus, /  
 For being wounded by thy desire for the divine /  
 Thou didst lay low the falsehood of the tyrant and the idols, /  
 And passed over to the place of eternal life. /  
 And having great boldness now before the Lord, /  
 Entreat God that our souls may be saved, ///  
 As we commemorate thy holy and glorious memory.

**Now and ever..., of the Feast,<sup>1</sup> in the same Tone:**

**I**t was right that the eye-witnesses and ministers of the Word /  
 Should see the Dormition of His Mother according to the flesh, /  
 Even the final mystery concerning her: /  
 That so they might be witnesses not only to the Ascension of the Savior /  
 But also to the Translation of her who gave Him birth. /  
 Assembled from all the parts by divine power, /  
 They came to Sion, /  
 And sped on her way to heaven the Virgin who is higher than the cherubīm. ///  
 We venerate her, for she prays for our souls.

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<sup>1</sup> From the Litya of the Feast.

**At the Aposticha, these stichera of the Feast, in Tone 8:** *To the melody, “O most glorious wonder....”*

**O** most glorious wonder! /  
She who, without knowing a man, gave birth to God in the flesh, /  
And remained a virgin is translated from this life today. /  
And departing this transitory sphere, she passes to ageless eternity, /  
Therefore, the disciples and apostles of Christ ///  
Make haste on clouds to attend her burial.

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

**L**et us all be attendant with the angels today, /  
And with splendid solemnity /  
Let us honor and glorify the 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 the eternal life, ///  
And is earnestly praying in spirit on behalf of us all.

*Verse:* The Lord hath sworn to David a sure oath and will not change His mind.

**C**ome, all ye faithful and let us spiritually gather in Gethsemane, /  
That honored and holy abode of the glorious body /  
Of the Mother of our Lord and God. /  
And together with the apostles, let us anoint ourselves with her fragrance divine, /  
And let us sing to her together with the angels, /  
For by her Dormition she has become the joy of all today ///  
Who are on the earth and all those who are in heaven.

**Glory..., of St. Agathonīcus, in the same Tone:** *(to the regular melody)*

**B**earing the bountiful name of goodness /  
Thou didst dedicate thyself as if a temple, /  
O holy martyr Agathonī-kus; /  
And sentenced by the law to torture for the sake of the King of all /  
Thou didst destroy the power of the vicious enemy /  
Thus receiving a crown of victory. /  
Now, we entreat thee as thou standest before Christ on high, /  
To beseech Him on behalf of our souls, ///  
O thou glorious adornment of the martyrs.

**Now and ever..., of the Feast, in the same Tone:** *(and melody, the composition of the Emperor Leo)*

**J**esus, thy Son and our God, /  
 Dies as a man and arises as God /  
 Thus confirming His two natures.  
 And He willed in His good pleasure /  
 That thou shouldst die a natural death /  
 That His dispensation might confound not only the faithless. /  
 For thou, O heavenly bride, crossed over to heaven; /  
 Thy bridal chamber was taken up from the earth /  
 And the very air was sanctified by thy passage /  
 As the earth itself was illumined by thy giving birth. /  
 The apostles bid farewell to thee, and the angels bore thee up /  
 Together they placed thee in thy tomb and sang funeral hymns for thee /  
 Then they beheld that awesome and wondrous sight. /  
 For thy translation from earth to heaven was wrought by the right hand of God /  
 Who had dwelt within thy womb. /  
 Be thou steadfast, O Mother worthy of all praise, /  
 Leave us not alone without thy protection, /  
 For we are thy people and the sheep of thy flock /  
 And we cry aloud, invoking thy name, ///  
 Asking for salvation and great mercy for our souls.

**The Troparion of the Martyrs, in Tone 4:**

**T**hy holy martyrs, O Lord, /  
 Through their sufferings received their incorruptible crowns from Thee, our God /  
 For having Thy strength they laid low their enemies /  
 And shattered the powerless boldness of demons. ///  
 Through their intercessions, O Christ God, save our souls.

**Glory..., now and ever..., the Troparion of the Feast in Tone 1:**

**I**n giving birth, O Theotokos, thou didst preserve thy virginity, /  
 In falling asleep thou didst not forsake the world. /  
 Thou wast translated into life, O Mother of Life, ///  
 And by thy prayers dost redeem our souls from death.

**Matins**

*—incomplete as of 6/2016*

**The Kontakion of the Martyr Agathonīkus, in Tone 1:**

**B**y heeding the good call, O martyr Agathonī-kus, /  
 Thou didst renounce the beliefs of evil men, /

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And fearing neither death nor torture, /  
Thou hast become an heir of the good things of paradise, /  
Therefore, thou hast received thy rightful crown ///  
Together with those who suffered with thee.

**The Kontakion of the Feast, in Tone 2:**

**N**either the tomb nor death could hold the Theotokos /  
Who is constant in prayer and our firm hope in her intercessions: /  
For being the Mother of Life, she was translated to life ///  
By the One who dwelt in her virginal womb.

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