

THE 20th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE MOST HOLY THEOTOKOS
COMMEMORATION OF THE HOLY PROPHET SAMUEL
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the feast, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

Today the all-immaculate Theotokos * who gaveth birth unto Life, * hath passed on to everlasting life, * bestowing mercy upon the faithful; * and all creation now rejoiceth, leaping up; * companies of angels * now escort her as their Queen, * making festive hymnody * in songs; * and her only Son, the King of all, * hath made her to dwell with Him, ** as one who hath dominion over all.

Borne on clouds * from all the ends of the earth, * the divinely eloquent apostles * arrived, borne up in Sion, * to behold the glorious and truly holy dormition * of the Mother of the Lord, * and to offer her splendid words * and to perform her wondrous burial, * in that she gaveth birth unto the Lord, * and is the refuge of all the faithful, * and their truly mighty, divine and invincible ** protection on earth.

Let us all radiantly celebrate * on the divine dormition * her who is more highly exalted than all created beings, * offering to her * gifts of light * truly divine, * and those things which are fit for her: * faith and hope and serene love, * purity, sanctity and righteousness, * wherein she delighteth. * May she grant us a portion with her ** and deem us worthy of the kingdom on high.

And 3 Stichera of the holy prophet, in Tone IV:

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

Having received thee as a worthy fruit of prayer, O Samuel, * and given thee to God her Benefactor * as she had promised, * she who gaveth birth to thee made of thee * a right acceptable gift * with her maternal hands. * Wherefore, the grace of the Spirit rested upon thee, O glorious one, * causing thee to grow in guilelessness, ** and adorning thee with wisdom.

Invested as a priest * with sacred chrism, * and shown to be a prophet, * thou didst foresee things which were to come, * and at the command of God didst anoint a king; * thou didst foretell the future, * judging with justice the people of Israel who sinned without ceasing * and withdrew themselves from their God, ** O right wondrous and most noetically rich Samuel, God-bearer.

Having put aside the gloom and heaviness of the flesh, * thou now beholdest Him Whom thou didst desire, * not in reflections, nor in shadows, as before, * but face to face; * and going about the heavens, thou rejoicest, * O most honored prophet, * who art the peer of the other prophets of God, * converser with the righteous, ** who sharest in the portion of the angels.

Glory ..., Both now ..., in Tone VI:

O Theotokos, Mother of Life, the apostles, who were scattered throughout the world, were caught up in the air by clouds and borne to thy dormition; and in a single choir they stood before thy most holy body; and, burying it with honor, they sang, chanting to thee the cry of Gabriel: Rejoice, thou who art full of grace, Virgin Mother unwedded, the Lord is with thee! With them entreat thou thy Son and our God, that our souls be saved.

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

Spec. Mel.: “On the third day ...”:

Following the words of the divine Gabriel, we cry out to thee: Rejoice, O pure one! Therefore, O most holy Mother of the Lord, having passed on to Him, be thou mindful of those who hymn thee.

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

Through the Holy Spirit, the immeasurable Wisdom of God made a temple for Himself from thee, in a manner past understanding, O Theotokos; and now He hath brought thee over to the immaterial mansions of heaven, O all-hymned one.

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

A servant, I now approach thee, the Mother of the God of all, praying to be delivered from all temptations. O Birthgiver of God, who reignest with thy Son, preserve thou the Christian race.

Glory ..., Both now ..., in Tone VI:

When the repose of thy most pure body drew nigh, the apostles, standing about thy bed, looked upon thee with trembling; and they, gazing at thy body, were seized with awe. And Peter cried aloud to thee, weeping: O Virgin, I behold thee clearly stretched out, the life of all, and I am amazed, for in thy body the Delight of the life to come made His abode! O most pure one, earnestly entreat thy Son and God, that thy flock be saved unharmed.

Troparion of the holy prophet, in Tone II:

Celebrating the memory of Thy Prophet Samuel, O Lord, * through him we entreat Thee: ** Save Thou our souls!

Glory ..., Both now ..., 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 ..., Troparion of the holy prophet, in Tone II:

Celebrating the memory of Thy Prophet Samuel, O Lord, * through him we entreat Thee: ** Save Thou our souls!

Both now ..., Troparion of the feast (Once).

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

Spec. Mel.: “Joseph marveled ...”:

Having been shown on earth to be more spacious than the heavens, thou hast now been translated from earth to the heavens, O thou who hast given birth in the flesh unto the Creator of all. Therefore, the souls of the righteous, beholding thee, and the choirs of the angels, gazing upon thee, ever offer praise to thee, as to their Queen, as is meet. Wherefore, cease not to pray for those who hymn thee.

Glory ..., Both now ..., the foregoing is repeated.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone V:

Spec. Mel.: “The co-beginningless Word...”:

The multitudes of angels glorify thee, and the human race doth faithfully hymn thee, for thou hast passed from earth to Him Who was born of thee, O pure Theotokos. And dost now earnestly pray, O Virgin, that those who celebrate thy repose with faith be delivered from misfortunes.

Glory ..., Both now ..., the foregoing is repeated:

1st canon of the feast, the composition of Cosmas of Maiuma, with 8 Troparia, including the Irmos; and that of the holy prophet, with 4 Troparia.

ODE I

Canon of the feast, 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 holy prophet, the acrostic whereof is:

“I hymn Samuel who beholdeth glory,”

The composition of the venerable Joseph the Hymnographer, 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 wise offspring of a barren woman, by thy supplications grant my barren soul to put forth the good fruits of the virtues, that I may praise thy splendid festival with sacred hymns, O Samuel.

He, Who of old loosed the womb of Sarah, manifestly fulfilled the entreaty of Hannah and, through grace, made that barren woman fertile, O Samuel, and was well pleased that thou didst shine forth from her like a star.

Having dyed thy divine vesture in a sacred manner, O most blessed one, thou didst enlighten thy soul with the mystic rays of the Spirit, learning every mystery and serving Almighty God like an angel, O divinely wise one.

Theotokion: **H**e Who, as the pre-eternal Son, is with the Father, in latter times truly became thy Son, incarnate, O pure one, and for the sake of their faith, as God He adopted all who labored for the cruel adversary.

ODE III

Canon of the feast

Irmos: **O** Christ, Thou creative and almighty Wisdom and Power of God, establish the Church immovable and unshaken; for Thou alone art holy Who retest 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 holy prophet

Irmos: Not in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.

Having cleaved unto God in a most exalted manner, O glorious one, thou wast beloved of Him, adorned with divine wisdom and made comely in soundness of soul.

Showing forth an angelic life on earth, O Samuel, thou didst have angels conversing with thee openly and teaching thee things past understanding, O blessed one.

Having acquired the radiant eye of thy soul, through grace thou didst truly behold things afar off as though they were near at hand, showing thyself to be a prophet of the Almighty.

Theotokion: Jesus Christ came forth from thee incarnate, and hath deified us by assuming our flesh, O all-immaculate one. Wherefore, we honor thee as His Mother.

Kontakion of the holy prophet, in Tone VIII:

As a gift of great worth given to God before thy conception, * from thine infancy thou didst serve Him, O all-blessed one; * and thou wast deemed worthy to declare beforehand the things of the future. * Wherefore, we cry out to thee: ** Rejoice, O Samuel, prophet of God, thou great high priest!

Sessional Hymn of the holy prophet, in Tone III:

Spec. Mel.: “Of the divine Faith ...”:

Raised on the judgments of the law, thou wast shown to be an honored anointing, having served as priest like Aaron; and illumining thy heart by the Spirit, thou didst see things afar off as though they were near at hand, O honored prophet. Entreat Christ God, that He grant our souls peace and great mercy.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone VIII:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

Thy seedless conception in giving birth, and thine incorrupt mortality in thy dormition, are a twofold wonder within a wonder, have merged within thee, O Theotokos. For how hast thou, who hast not known a man, become a pure nourisher of an Infant? And how dost thou, the Mother of God, perfume with the myrrh of immortality a mortal body? Wherefore, with the archangel we cry to thee: Rejoice, O thou who art full of grace!

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 holy prophet

Irmos: **H**e 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.

Adorned in a sacred manner with an exemplary life, the saving laws of God were entrusted to thee to proclaim to transgressing Israel who ever driveth away the merciful.

Eli the priest was condemned because of his iniquitous sons and hath been cut off from the service of God by the righteous Judge; and the priestly Samuel was installed in his place because of his guileless soul, as one obedient to Him Who called him.

Standing forth alone with the justification of the law, like Aaron of old, thou didst serve the King of all and didst offer unto Him the sacrifices prescribed by the law, which prefigured the saving sacrifice of Christ.

For thy foolish people who did not abide in the divine commandments of the King of all, at the behest of God thou didst anoint a king who cut asunder the horn of their mindless might.

Theotokion: **W**ithout abandoning the bosom of the Father, the Savior was well pleased to descend into thy womb as a newborn Babe, O Virgin, for the restoration of our souls. To Him do we cry aloud: Glory to Thy power, O Christ!

ODE V

Canon of the feast

Irmos: **T**he 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 holy prophet

Irmos: **The 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.**

Having been made wise by the divine Spirit, thou wast a servant of God from thine infancy, O glorious one, anointing kings with the oil of chrism and through grace, at the behest of God.

To Saul who remained disobedient, O blessed Samuel, thou didst foretell his rash actions, the divine will and his open abandonment by the divine Spirit.

Ever living with the Israelites in guilelessness, thou didst manifestly denounce their wicked turning away from God, setting them aright as a priest of God, a prophet most true.

Theotokion: **A**biding with us in His tender compassion, the Savior became incarnate of thy sacred blood in a manner past understanding, O all- immaculate one; and being God and man, He is known as the Lover of mankind.

ODE VI

Canon of the feast

Irmos: **The 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 holy prophet

Irmos: **P**refiguring 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.

Thy discourse, rendered divine by the grace of the Word, revealed things afar off as though they were near at hand, O prophet Samuel, thou vessel of the divine Spirit.

Elevated by exalted visions and deeds as a prophet and godly priest of the Almighty, thou dost cleanse the people with the services of the law, O right wondrous one.

Saul proved himself unworthy, having transgressed God's command; and in his stead God commanded thee to anoint the meek David with chrism, O divinely wise Samuel.

Theotokion: **E**ve hath been delivered from pain, O most immaculate one; for thou hast given birth without pain unto Christ our God Who hath manifestly healed the sufferings and pain of all.

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: **G**uard 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 fulfillest 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: **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 harp * of the venerable ones in the midst of the flame. * Blessed art Thou, O supremely glorious God of us and our fathers!

Enragged, 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 holy prophet

Irmos: **The three youths in Babylon, * regarded the tyrant's command as foolishness, * and cried aloud in the midst of the flame: * Blessed art Thou, O Lord God of our fathers!**

She who hath given birth to thee, having prayed a sacred prayer, brought thee to the King of all as a great gift, chanting: Blessed art Thou, O Lord God of our fathers!

Divine grace enlightened thee who lived within the temple and ministered to the Master of heaven according to the rank of Aaron, O glorious Samuel.

Thou didst judge the people of Israel with divine discourse, O blessed one, ever declaring the righteousness of God to them and averting all adverse harm by earnest supplication.

Having done away with all the dross of thy mind, thou wast shown to be a mirror of the Spirit, O glorious one, unceasingly crying out: Blessed art Thou, O Lord God of our fathers!

Theotokion: **H**aving truly given birth to the fire of the Godhead, O most pure one, thou wast shown to be unconsumed. Wherefore, as thou art merciful and right loving, O Birthgiver of God, burn up the tinder of my passions.

ODE VIII

Canon of the feast

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!

Canon of the holy prophet

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.**

Arrayed in the vesture of Aaron, thou didst enter into the Holy of Holies, purifying Israel with sacrifices prefiguring the saving sacrifice of the Lamb, O most blessed one.

Receiving the radiance of the Spirit with pure thought, O Samuel, thou didst proclaim things far off in the future as though they were in the present, as a divine prophet. Wherefore, we faithfully praise thee.

Chosen was David among the sons of Jesse, as thou didst reveal, anointing him with holy chrism, O Samuel, and crying out: Bless the Lord, all ye works of the Lord!

Celebrating thy festival, O Samuel, converser with the righteous, by thy supplication may we obtain the kingdom on high, crying out: Bless the Lord, all ye works of the Lord!

Theotokion: **G**rant unto me thy tender compassion, O merciful and God-loving Lady, and deliver me from Gehenna and the outer darkness thereof, that I may honor thee with faith and love.

ODE IX

Canon of the feast

Irmos: **I**n 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 holy prophet

Irmos: **E**ve 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.

Standing as a servant before the face of our Master and God, O blessed one, adorned with a blameless life, thou didst perform thy ministry, receiving divine rays and prophesying most manifestly.

From the womb of thy mother thou wast shown to be a vessel of the Holy Spirit, O glorious one; and resplendent in thy sacred vesture, thou didst please God with meekness of heart and comeliness of thought, O most noetically rich prophet.

Today, O God-bearer, thy memory hath, like the sun, shone upon us rays of rich gifts, enlightening the souls of those who honor thee, driving away the darkness of evil deeds. Wherefore, we all call thee blessed.

Taken up to the radiant mansions, thou hast shone forth more brilliantly than the sun; and deified by partaking of the blessings of heaven, O divinely inspired one, thou seest those things which the prophets, apostles and all the righteous behold. Wherefore, we all call thee blessed.

Theotokion: A stranger to the corruption of mortals, thou didst take into thy womb the incorrupt Word Who hath delivered us who have become corrupt through many sins, by the suffering of His incorrupt flesh, O all-immaculate one, who alone art incorrupt.

Exapostilarion of the holy prophet:

Spec. Mel.: “The heaven with stars ...”:

Let Samuel be hymned who before his conception was given as a gift to God Most High by his all-blessed mother, and who anointed kings, as priest and prophet.

Glory ..., Both now ..., and that of the feast:

O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane. And do Thou, O my Son and God, receive my spirit!

On the Aposticha, these Stichera, in Tone II:

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

O how thy mysteries transcend those of nature, * O pure one! * For as the Mother of God * thou hast now passed over to Him ** in splendor, O Theotokos.

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

The tomb of the most holy Theotokos * is a ladder to heaven, * leading up * those who hymn ** her divine dormition.

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

When thou wast translated * unto Him Who was born of thee, * O Virgin, * the apostles arrived on clouds ** to bury thy body.

Glory ..., Both now ..., in the same melody:

O all ye earthborn, * with the incorporeal ones * let us come together with diligence, * to bury her who gaveth birth ** unto the Author of creation.

AT LITURGY

On the Beatitudes, 6 Troparia from ODE VI of both canons of the feast, including their Irmoi.

The 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.

As we celebrate this sacred and solemn feast of the Theotokos, let us come, clapping our hands, O people of the Lord, and glorify God who was born of her.

For thee Life shone forth, leaving intact the seal of thy virginity, how, therefore, hast thy most pure and life-giving body been permitted to be tempted by death?

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

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 holy prophet, in Tone II:

Celebrating the memory of Thy Prophet Samuel, O Lord, * through him we entreat Thee: ** Save Thou our souls!

Kontakion of the holy prophet, in Tone VIII:

As a gift of great worth given to God before thy conception, * from thine infancy thou didst serve Him, O all-blessed one; * and thou wast deemed worthy to declare beforehand the things of the future. * Wherefore, we cry out to thee: ** Rejoice, O Samuel, prophet of God, thou great high priest!

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:

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.