

THE 20th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE DORMITION OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF THE HOLY PROPHET SAMUEL

AT VESPERS

At "Lord, I have cried ..., " three stichera of the Afterfeast, 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, hope and serene love, * purity, sanctity and righteousness, * wherein she delighteth. * May she vouchsafe us a portion with her * and count us worthy of the kingdom on high.

And three stichera of the 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 Samuel, all-rich 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 ..., Now and ever ..., 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 thine all-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.

At the Aposticha, these stichera, 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 all-holy Mother of the Lord, having passed on to Him, be thou mindful of them that hymn thee.

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

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

Stichos: 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 Theotokos, who reignest with thy Son, preserve thou the Christian race.

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

When the repose of thine all-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 all-pure one, earnestly entreat thy Son and God, that thy flock be saved unharmed.

Troparion of the Prophet, in Tone II:

Celebrating the memory of Thy prophet Samuel, O Lord, through him we beseech Thee: save Thou our souls!

Glory ..., Now and ever ..., Troparion of the Dormition, 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, Troparion of the Prophet, in Tone II:

Celebrating the memory of Thy prophet Samuel, O Lord, through him we beseech Thee: save Thou our souls!

Now and ever, Troparion of the Dormition.

After the first chanting of the Psalter, this Sedalion, 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 very heavens, O thou who gavest 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 them that hymn thee.

Glory ..., Now and ever ..., and the above is repeated.

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

Spec. Mel.: "The Word equally unoriginate ...":

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 now thou dost earnestly pray, O Virgin, that they that celebrate thy repose with faith be delivered from misfortunes.

Glory ..., Now and ever ..., and the above is repeated:

First canon of the Dormition, the composition of Cosmas of Maiuma, with eight troparia, including the Irmos; and that of the Prophet, with four troparia.

ODE I

Canon of the Dormition, in Tone I:

Irmos: Thy sacred and glorious memory, all-adorned with divine glory, O Virgin, hath gathered all the faithful in gladness, who, 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 submittest to the laws of nature in supernatural manner. Wherefore, having died, thou risest with thy Son unto everlasting life.

Canon of the 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 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 wise offspring of a barren woman, by thy supplications vouchsafe 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 sacred manner, O all-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: He Who, as the pre-eternal Son, is with the Father, in latter times truly becometh 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 Dormition

Irmos: 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.

Canon of the Prophet

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast; but in Thee, O Christ, Thou hypostatic Wisdom of the Father; for none is holy save Thee, O Lover of mankind.

Having cleaved unto God in 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 truly beholdest 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 taking on our flesh, O all-immaculate one. Wherefore, we honor thee as His Mother.

Kontakion of the Prophet, in Tone VIII:

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

Sedalion, 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 ..., Now and ever ..., in the same tone:

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

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

ODE IV

Canon of the Dormition

Irmos: The sayings and images of the prophets revealed Thine incarnation from the Virgin, O Christ. The splendor of Thine effulgence goeth forth unto the enlightenment of the nations and the abyss gaveth forth her voice to Thee with gladness: Glory to Thy power, O Thou Who lovest 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 becometh 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 Prophet

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

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

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: Without 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: Glory to Thy power, O Christ!

ODE V

Canon of the Dormition

Irmos: We confess the divine and ineffable beauty of Thy virtues, O Christ; for having shone forth from eternal glory as the co-eternal and hypostatic Effulgence, incarnate of the Virgin's womb Thou hast shone forth as the Sun upon them that are in darkness and shadow of death.

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

More harmonious than clarions, 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 Prophet

Irmos: The impious do not perceive Thy glory, O Christ; but, waking at dawn out of the night, O Only-begotten One, we hymn Thee, the Effulgence of the glory of the Father of the Godhead, O Thou Who lovest 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: Abiding with us in His lovingkindness, the Savior became incarnate of thy sacred blood in 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 Dormition

Irmos: The inner fire of the sea from the deep which giveth rise to the whales was a prefiguring of Thy three-day burial, whereof Jonah was shown to be the proclaimer; for, remaining unharmed as he was before he was sent forth, he cried: 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 candlestick 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 Prophet

Irmos: Prefiguring Thy three-day burial, within the whale the prophet Jonah cried out, praying: Deliver me from corruption, O Jesus, King of hosts!

Thy discourse, rendered divine through 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 chrisem, O divinely wise Samuel.

Theotokion: Eve hath been delivered from pain, O all-immaculate one; for thou gavest birth without pain unto Christ our God Who hath manifestly healed the sufferings and pain of all.

Kontakion of the Dormition, 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. Strengthen me on the tower of words, and help me amid weighty thoughts, for Thou fillest with lightning them that 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 Dormition

Irmos: **The divine will, opposing the shameless rage and the fire, bedewed the fire and put wrath to shame by the divinely inspired three-stringed lyre of the venerable youths, opposing the musical instruments amid the flames, chanting: O all-glorious God of our fathers, blessed art Thou!**

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

Canon of the Prophet

Irmos: **The three youths in Babylon, transforming the command of the tyrant into foolishness, cried out in the midst of the flame: Blessed art Thou, O Lord God of our fathers!**

She that gaveth birth to thee, having prayed a sacred prayer, bringeth thee to the King of all as a great gift, chanting: O Lord God of our fathers, blessed art Thou!

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 all-pure one, thou wast shown to be unconsumed. Wherefore, as thou art merciful and right loving, O Theotokos, burn up the tinder of my passions.

ODE VIII

Canon of the Dormition

Irmos: **T**he 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!

Canon of the Prophet

Irmos: **O** almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious ones and didst teach them to chant: Bless and hymn the Lord, all ye works!

Arroyed 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 all-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: Vouchsafe unto me thy lovingkindness, O merciful and God-loving Mistress, and deliver me from Gehenna and the outer darkness thereof, that I may honor thee with faith and love.

ODE IX

Canon of the Dormition

Irmos: 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.

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 all-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 Prophet

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.

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 thou who art most rich.

Today, O God-bearer, thy memory hath, like the sun, shone upon us rays of rich gifts, enlightening the souls of them that honor thee and 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 man, thou didst take into thy womb the incorrupt Word Who delivereth 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 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 most blessed mother, and who anointed kings, as priest and prophet.

Glory ..., Now and ever ..., and that of the Dormition:

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!

At 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.

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

The tomb of the all-holy Theotokos * is a ladder to heaven, * leading up * them that hymn * her divine dormition.

Stichos: 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 ..., Now and ever ..., in the same tone and 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 Dormition, including their Irmoi.

The inner fire of the sea from the deep which giveth rise to the whales was a prefiguring of Thy three-day burial, whereof Jonah was shown to be the proclaimer; for, remaining unharmed as he was before he was sent forth, he cried: 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.

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.

For 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, having given birth to the hypostatic Life, thou didst pass through. death on to life.

Troparion of the Dormition:

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 Prophet:

Celebrating the memory of Thy prophet Samuel, O Lord, through him we beseech Thee: save Thou our souls!

Kontakion of the Prophet, in Tone VIII:

As a gift of great worth given to God before thy conception, from thine infancy thou didst serve Him, O most blessed one; and thou wast vouchsafed 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 Dormition, 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.