

## The 20<sup>th</sup> Day of August

### The Afterfeast of the Dormition of the Most Holy Theotokos; and the Commemoration of the Holy Prophet Samuel.

#### Vespers

**At “Lord, I call...,” 6 stichera,**

**3 stichera of the Feast in Tone 6:** *To the melody, “Having set all aside....”*

**T**oday the all-pure Theotokos, /  
Who gave birth to Life, /  
Hath passed over to everlasting life /  
Bestowing mercy upon the faithful; /  
Today all creation leaps for joy, /  
And the choirs of angels rejoice together /  
As they escort their Queen, and sing festive hymns /  
For her only Son, the King of all, /  
Hath brought her to dwell with Himself ///  
And to rule over all together with Him.

**B**orne on clouds from all the ends of the earth /  
The divine apostles, the heralds of God, /  
Came to Sion to behold the glorious and truly divine dormition of the Mother of  
the Lord, ///  
To offer to her glowing words of praise /  
And wondrously perform her burial, /  
For, in that she gave birth to the Lord, /  
She is the refuge of all the faithful ///  
And is truly their mighty, divine and invincible protectress here on earth.

**L**et us festively celebrate the divine falling asleep /  
Of her who is exalted above all creation, /  
Offering to her all the glorious, bright and divine gifts with which she is truly  
adorned: /  
Serene faith, hope and love, /  
Purity, sanctity and righteousness, in which she takes delight. /  
May she vouchsafe for us a portion of these as her blessing ///  
And count us worthy of the kingdom on high.

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

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**S**he who had given birth to thee, /  
Received thee as a worthy fruit of prayer! /  
And with her maternal hands, she gave thee as an acceptable offering /  
To God her benefactor, as she had promised. /  
Therefore, the grace of the Spirit came to rest upon thee, /  
Causing thee to grow in innocence ///  
And adorning thee with wisdom, O glorious Samuel.

**I**nvested as a priest with holy chrism /  
And revealed as a prophet, foreseeing things to come, /  
At the command of God, thou didst foretell the future and anoint a king. /  
Thou didst rightly judge the people of Israel /  
Who constantly sinned, withdrawing themselves from God, ///  
O truly wondrous and God-bearing Samuel.

**H**aving put aside the gloominess and weight of the flesh /  
Thou dost behold Him now whom thou didst most desire, /  
Not through a mirror dimly, but face to face. /  
And now thou dost rejoice while traversing the heavens,  
An equal to all the other prophets of God, /  
And converser with all the righteous saints and sharer in the portion of the angels, ///  
O most honored prophet Samuel.

**Glory..., now and ever..., Theotokion, in Tone 6:**

**A**t thy deathless dormition, O Theotokos, Mother of God, /  
Clouds caught the apostles up into the air: /  
Though dispersed throughout the world, they were brought together /  
To form a single choir before thy most pure body. /  
And burying thee with reverence, they sang aloud the words of Gabriel: /  
“Rejoice, thou who art full of grace, /  
O Virgin Mother who knewest no wedlock, the Lord is with thee!” ///  
Together with them entreat thy Son and our God to save our souls.

*Or “Now and ever...,” Dogmatic Theotokion in the Tone of the Week if a Resurrection service.*

**At the Aposticha, these stichera, in Tone 6: To the melody, “On the third day....”**

**F**ollowing the words of the divine Gabriel, /  
We cry to thee: Rejoice, O pure Lady! /  
Therefore, O All-holy Mother of the Lord, forget us not who sing thy praises, ///  
At thy passing to be with Him.

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

The immeasurable Wisdom of God /  
Made thee an abode for Himself, O Theotokos, /  
Through the Holy Spirit in a manner past speech or understanding; ///  
And now He hath brought thee to the immaterial mansions of heaven, O all-praised  
Lady.

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

I approach thee as thy servant, O Mother of the God of all, /  
And I pray to be delivered from all temptations. /  
O Theotokos, who reignest together with thy Son, ///  
Preserve and protect the Christian people!

**Glory..., now and ever..., Theotokion, in the same Tone: To the usual melody**

When the translation of thy all-pure body to heaven was drawing nigh /  
The apostles stood at thy bed and trembled, /  
And gazing upon thee they were filled with awe; /  
And in tears Peter cried aloud to thee: /  
I behold thee, the life of all, /  
Lying here before me, and I am amazed, /  
For He who is the delight of the future life hath come to  dwell in thee! /  
Pray then, O all-pure Lady, /  
And earnestly beseech thy Son and God ///  
To save us, thy flock, from harm.

**The Troparion of the Prophet in Tone 2:**

We celebrate the memory /  
Of Thy prophet Samuel /  
Through him, we implore Thee, O Lord, ///  
To save our souls.

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

In 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**

**At “God is the Lord...” the Troparion of the Feast, (twice); Glory..., that of the Prophet; Now and ever..., that of the Feast, (once).**

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## The Canon

**Two Canons: the Canon for the Dormition, with 8 Troparia  
including the Irmos,**

*the composition of the venerable Cosmas of Maiuma;*

**and that of the Prophet, with 4 Troparia.** — *incomplete as of 4/2017*

### **After the Third Ode, the Kontakion of the Prophet, in Tone 8:**

**T**hou wast a precious gift to God before thy conception /  
And thou didst serve Him like an angel from thine infancy, O blessèd one; /  
Thou wast granted the gift of prophecy and so we cry to thee; ///  
Rejoice, great high-priest Samuel, thou prophet of God!

### **After the Sixth Ode, 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.

## Liturgy

**At the Beatitudes, 6 Troparia from sixth Odes of Both Canons of the Dormition,  
including their Irmosi.**