

IN SATURDAY IN THE SECOND WEEK
AT MATINS

After the six Psalms and the Great Litany We sing; Alleluia in Tone VIII,
(Thrice):

Verse: Blessed are they whom Thou hast chosen and taken to Thyself,
O Lord.

Choir: Alleluia (Thrice).

Verse: Their memorial is from generation to generation.

Choir: Alleluia (Thrice).

Verse: Their souls shall dwell in prosperity.

Choir: Alleluia (Thrice).

Then the following Troparion in Tone II:

Apostles, martyrs, prophets, and hierarchs, * venerable monastics and righteous men and women, * ye kept the faith, having fought the good fight to the end, * since ye have boldness in the presence of the Savior, ** we beseech you, to pray to Him that our souls be saved.

For the Reposed; Glory ..., in Tone II:

Remember Thy servants O Lord, * and in Thy love forgive them all their transgressions committed in this life, * for there is none sinless but Thee, O Lord ** who hast the power to grant rest to the departed.

Now & ever ..., Theotokion in Tone II:

O holy Mother of the ineffable Light: * we reverently magnify thee, ** honoring thee with angelic hymns.

After the first reading from the Psalter (the Sixteenth Kathisma) we sing the Sessional hymns to the Martyrs in the Tone of the Week. Then the reader begins the Seventeenth Kathisma (Psalm 118):

Verse: Blessed are those that are blameless in the way, who walk in the law of the Lord.

Verse: Blessed are they that search out His testimonies, and seek Him with their whole heart.

And so the reader continues with the first half of the Kathisma down to verse 91; and as he reads the choir sings softly without pause:

Tone V: Blessed art Thou, O Lord;

When the reader hath said verse 91, the choir sings Thrice the two following verses:

Verse: If Thy law had not been my meditation, then should I have perished in my humiliation.

Verse: I will never forget Thy statutes, for in them Thou hast quickened me.

Then the small Litany of the Reposed:

Priest/Deacon: Again and Again...;

After this the reader continues with the second half of the Seventeenth Kathisma: I am Thine, save me..., while the choir sings softly without pause:

Tone V: Save me, O Savior.

The reader continues to verse 174, and the choir sings Thrice the II Concluding verses:

Verse: My soul shall live, and shall praise Thee: and Thy judgments will help me.

Verse: I have gone astray like a lost sheep: O seek Thy servant, for I have not forgotten Thy commandments.

The choir then sings the Evlogitaria of the Reposed, in Tone V:

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

The Choir of the Saints hath found the Fountain of Life * and the Door of Paradise. * May I also find the way through repentance. * I am the lost sheep, call me, O Savior, and save me.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Ye that have preached the Lamb of God, * and like lambs were slain, O holy ones, * translated unto life that ageth not and is everlasting, * fervently entreat Him, O ye martyrs, * to grant us forgiveness of our sins

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Ye that have trod the narrow way of sorrow; * all ye that in life have taken up the Cross as a yoke, * and have followed Me in faith, * come, enjoy the honors and heavenly crowns * which I have prepared for you.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

I am an image of Thine ineffable glory, * though I bear the wounds of sin; * take compassion on Thy creature, O Master, * and cleanse me by Thy loving-kindness; * and grant me the longed-for fatherland, * making me again a citizen of paradise.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O Thou Who of old didst fashion me out of nothing, * and didst honor me with Thine image divine, * but because of my transgression of Thy commandment * didst return me again unto the earth, from which I was taken: * Restore to me again Thy likeness, ** that I may be refashioned in that former beauty.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Grant rest, O God, to the souls of Thy servants, * and commit them to paradise, * where the choirs of the Saints O Lord, * and of the righteous shine as luminaries; * Grant rest, unto Thy departed servants, * overlooking all their transgressions.

Glory ..., The triple radiance of the one Godhead * let us piously hymn, crying aloud: * Holy art Thou, O beginningless Father, * co-beginningless Son, and Divine Spirit; * Do Thou enlighten us Who with faith Worship Thee ** and snatch us from the eternal fire.

Now & ever ..., Rejoice, O thou pure one, Who hast given birth to God in the flesh * for the salvation of all, * and through Whom mankind hath found salvation; * through thee may We find paradise, ** O Theotokos, pure and blessed.

Alleluia, Alleluia, Alleluia, glory to Thee, O God (Thrice).

Then the small Litany of the Reposed:

Priest/Deacon: Again and Again...;

The Sessional hymn, in Tone V:

Grant rest, O our Savior, with the righteous * unto Thy servants, * and settle them in Thy courts, * as it is written, overlooking, as Thou art good, * their transgressions, voluntary and involuntary, * and all that they have committed either in knowledge or in ignorance, * O Lover of mankind.

Glory, Now & ever, O Christ God, Who didst shine forth unto the world * from the Virgin, * manifesting through her the sons of light, * have mercy on us.

Then Psalm 50.

The Canons

Up to and including Ode 5, we use the Canon/s from the Menaion, with 6 Troparia (including the Irmos), and the Temple's Patronymic Canon with 4

Troparia. Starting at Ode 6 we omit the Patronymic Canon, and use only the first Canon from the Menaion with 6 Troparia and then the following two Four-canticle (Odes 6,7,8, and 9) Canons from the Triodion, with 8 Troparia.

ODE VI

By Joseph in Tone VIII

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Refrain: God is wondrous in His saints, the God of Israel.

Because of the many torments that they suffered, the saints were deemed worthy to overthrow a multitude of the enemy, and they received, O Savior, many blessings from Thee. By their intercessions, since Thou art good, wash me clean from the multitude of my sins.

Refrain: God is wondrous in His saints, the God of Israel.

Let us with one accord sing the praises of the passion-bearers of Christ, and let us cry out to them: O ye followers of Christ's Passion, heal the passions of our souls and grant us strength to abstain from evil.

Refrain: God is wondrous in His saints, the God of Israel.

Sleeping in the tomb, Thou didst transform the sorrow of death into sleep, and thereby grant life to the departed. O Savior, deem those who have departed from us, worthy of a place with Thine elect, by the prayers of Thy passion-bearers.

Refrain: Most Holy Theotokos save us.

Theotokion: Ineffably, O Maiden, hast thou given birth to Him who is all-powerful and sinless, the Word made flesh: grant unto me the strength to fast and to abstain from every sin; and grant me tears O undefiled One, that I may wash away the filth of sin.

Another Canon by Theodore in Tone III:

Irmos: The abyss of the passions ...,

Refrain: God is wondrous in His saints, the God of Israel.

Come, all ye who love the martyrs, let us celebrate their memory, and rejoicing let us crown them with our hymns and bless Christ who hath rewarded them.

Refrain: God is wondrous in His saints, the God of Israel.

First ye were scourged, then stoned, or sawn asunder, or given over to wild beasts. Ye were slaughtered as sheep for Christ, but ye live unto the ages, O victorious passion-bearers.

Glory ..., **I** unite Three in the one Nature of the Godhead, and divide the One into three Hypostases; and I reject equally the opposing heresies of Sibelius and Arius.

Now & ever ..., **Theotokion:** **T**hou wast revealed to be a virgin before and after conception, remaining pure, yet giving birth. Strange is the mystery that is revealed in thee, O Mother of God, transcending description and all understanding.

Refrain: God is wondrous in His saints, the God of Israel.

To the **Martyrs:** **O** martyrs, the blood of your patient suffering ever intercedeth for us before the Lord. Pray for us now, that we may abstain from shameful passions.

Refrain: Their souls shall dwell in prosperity.

For the **Reposed:** **O** all-merciful One, Who shalt come again to judge the whole world in the presence of thousands of Thine angels, deem those who have fallen asleep in faith, worthy to stand before Thee uncondemned.

Katavasia: **The abyss of the passions and a storm of adverse winds * have risen up against me. * But do Thou make haste, O Savior, * to save me, and deliver me from corruption, * as Thou didst deliver the Prophet from the sea-monster.**

The Small Litany for the Dead

Kontakion in Tone VIII;

With the Saints grant rest, * O Christ, to the souls of Thy servants, * in a place where there is neither * pain, nor sorrow, nor sighing, * but life everlasting.

Ikos: **T**hou alone art immortal, * Who hast created and fashioned man; * but We mortals were fashioned from the earth, * and unto earth shall we return, * as Thou Who fashioned me didst command and say unto me, * “For earth thou art and unto earth shall thou return,” * whither all We mortals are going, * making our funeral lament the song: ** Alleluia, alleluia, alleluia.

ODE VII

Irmos: **The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * 'Blessed art Thou, O Lord our God, throughout the ages'.**

Refrain: God is wondrous in His saints, the God of Israel.

O most glorious passion-bearers of the Lord, by your blood ye quenched the flames of deception, pray to Christ, that we be delivered from the future fire.

Refrain: God is wondrous in His saints, the God of Israel.

O passion-bearers, ye stopped the mouths of lions and endured the fire of torture, and now, having been granted the true joys of heaven, pray that we also may partake of this joy throughout the ages.

Refrain: God is wondrous in His saints, the God of Israel.

O ye brave passion-bearers, illumined by the fullness of the Spirit's light, pray that the departed faithful repose in peace, and entering into Paradise, partake of life.

Refrain: Most Holy Theotokos save us.

Theotokion: I bring a hymn unto thee, O pure Virgin, for I am held fast by evil: turn not away from me, but grant me perfect amendment through fasting and a proper way of life.

Another Canon in Tone III:

Irmos: Thou didst bedew the flame ...,

Refrain: God is wondrous in His saints, the God of Israel.

Fire and sword, and wild beasts did ye count as a joy, O passion-bearers, filling your executioners with amazement, chanting praises to the God of our fathers.

Refrain: God is wondrous in His saints, the God of Israel.

Cut in pieces and burnt, O martyrs, ye were offered as a fragrant sacrifice to Christ: ever intercede with Him on our behalf.

Glory ..., I glorify one God in Trinity, the Father, Son and Spirit, simple Unity, a Holy Trinity, a beginningless Source, one in Essence.

Now & ever ..., **Theotokion:** All-holy Lady Theotokos, accept the prayers of thy servants and bring them to the God of all, that He save us from every temptation.

Refrain: To the saints that are in the earth, the Lord hath shown the wonders of His will.

To the Martyrs: O company of martyrs, descend from heaven to aid us; bless and sanctify us as we hymn your praises, that with willing hearts we complete the season of the Fast.

Refrain: Blessed are they whom Thou hast chosen and taken to Thyself,
O Lord.

For the Reposed: O God, who knowest the works of man, forgive the voluntary and involuntary sins of the faithful who have departed to dwell with Thee, and grant them rest.

Katavasia: Thou didst bedew the flame of the furnace * and save the Children from being consumed: * blessed art Thou unto the ages, * O Lord the God of our fathers.

ODE VIII

Irmos: By Thy grace the children became vanquishers * of both the tyrant and the flames, * carefully observing Thy commandments, * wherefore they cried aloud: * Bless the Lord, all ye works of the Lord!

Refrain: God is wondrous in His saints, the God of Israel.

After enduring a multitude of torments in the weakness of your body, O passion-bearers, you have been revealed as physicians of the infirm, wherefore I cry aloud: through repentance heal my ailing soul, during the season of the Fast.

Refrain: God is wondrous in His saints, the God of Israel.

Alas! How all my days have passed by in laziness, and the end draweth near. O martyrs, who fought the good fight and finished the course, pray for me, that I may have a blessed end.

Refrain: God is wondrous in His saints, the God of Israel.

With the drops of your blood ye quenched the fire of godlessness, O divine passion-bearers: pray on behalf of those who have departed this life, that God grant them eternal rest and the remission of their sins.

Refrain: Most Holy Theotokos save us.

Theotokion: Ezekiel saw thee, O pure One, as the gate through which none may pass; but thou dost open the gates of repentance unto all who despair; wherefore I entreat thee; open unto me the gates that lead to never-ending peace.

Another Canon in Tone III:

Irmos: He who was begotten of God ...,

Refrain: God is wondrous in His saints, the God of Israel.

Ye endured many and various bitter torments: some were burnt, others sawn asunder or cut into pieces. But now ye rejoice, O passion-bearers, chanting unto Christ: 'Praise ye, bless ye, and supremely exalt Him throughout all ages'.

Refrain: God is wondrous in His saints, the God of Israel.

By your blood you sanctified the ends of the earth, gushing forth healing unto all, O all-praised martyrs, continually crying aloud: 'Praise ye, bless ye, and supremely exalt Him throughout all ages'.

Refrain: We bless the Father, Son and Holy Spirit, the Lord.

O Unity in three Hypostases, the Father, Son and living Spirit, one Godhead and one Kingdom; The hosts of angels glorify Thee as the never-waning Light; and we on earth praise, bless and supremely exalt Thee throughout all ages.

Now & ever ..., Theotokion: Behold, seeing the great things that have been wrought in thee, all generations call thee blessed O most pure One. For in a manner transcending nature thou didst bear the Creator of all, who is both God and man. Wherefore we bless and supremely exalt thee throughout all ages.

Refrain: God is wondrous in His saints, the God of Israel.

To the Martyrs: O choir of passion-bearers, beseech the Savior that we may be saved, and that through abstinence we may offer Him worthy service. Praise ye, bless ye, and supremely exalt Him throughout all ages.

Refrain: Their souls shall dwell in prosperity.

For the Reposed: O Lord, count those who have fallen asleep in the hope of the resurrection, worthy to awaken to life eternal; that they may magnify Thee in sincerity and offer Thee this psalm of glory: 'Praise ye, bless ye, and supremely exalt Him throughout all ages'.

Verse: Praise, bless and exalt Him above all for ever.

Katavasia: He who was begotten of God the father before all ages, * and in these later times assumed flesh from the Theotokos, * as both perfect man and truly God, * praise ye, bless ye, * and supremely exalt Him throughout all ages.

ODE IX

Irmos: Thou hast passed the limits of nature, * having conceived the Maker and the Lord, * and didst become a door of salvation * unto the world; * wherefore we unceasingly magnify thee, O Theotokos.

Refrain: God is wondrous in His saints, the God of Israel.

O brave passion-bearers, likened to divine coals, you burn up the evil nature of godlessness. For having cut down the hordes of demons with the sword of your confession, you render our souls radiant.

Refrain: God is wondrous in His saints, the God of Israel.

O brave passion-bearers, having passed through the darkness of torment ye dwell now in the noetic light: Therefore enlighten my humble soul darkened by transgressions.

Refrain: God is wondrous in His saints, the God of Israel.

The most glorious passion-bearers endured pain inflicted on their bodies; and now intercede on behalf of the faithful departed, entreating Him that they may enjoy a painless repose and the delight of Paradise.

Refrain: Most Holy Theotokos save us.

Theotokion: **O** pure Lady, during the season of abstinence, thou hast been manifest as a divine helper of thine unworthy servants, bring our prayers before the Lord and King of all the ages.

Another Canon in Tone III:

Irmos: **Unto thee who art the immortal fountain ...,**

Refrain: God is wondrous in His saints, the God of Israel.

O passion-bearers of Christ, like unto fire sent down by God upon the earth, you have burnt up the delusion of idolatry and kindled the light of true faith in the farthest regions of the earth.

Refrain: God is wondrous in His saints, the God of Israel.

Neither flame nor slaughter, nor wheel nor rack, nor catapult nor saw, nor any other torture, no matter how bitter, could separate you from the love of Christ, O holy passion-bearers.

Glory ..., **W**ith true veneration I praise the Godhead, one in three, united in Essence yet distinct in Hypostases, the Father, Son and Holy Spirit - which are a Unity.

Now & ever ..., **Theotokion:** **T**hou didst give birth to the Rod from the root of Jesse and of the forefather David: we magnify thee, O most immaculate and pure One, for thou hast saved our souls.

Refrain: **To the saints that are in the earth, the Lord has shown the wonders of His will.**

To the Martyrs: **O** honored multitude of martyrs, pray to Christ on our behalf, that we complete the course of the Fast in peace, and behold and worship His Passion.

Refrain: **Blessed** are they Whom Thou hast chosen and taken to Thyself,
O Lord.

For the Reposed: **As** God of the living and the dead, who didst slay death, and by Thine Arising grant life unto all; grant rest, O Christ, to Thy departed servants.

Katavasia: Unto thee who art the immortal fountain, * through whom the saints grant healing unto all mankind: * thee do we magnify, O pure Virgin, * for thou dost save our souls.

The usual Small Litany, and the Svetilen from the Oktoechos in the tone of the week (Twice). Then the following

Glory ..., in Tone III:

As Thou art God Who hast authority over both the living and the dead, * grant rest to Thy servants in the dwelling-place of the elect, * for though they have sinned, O Savior, ** yet they turned not away from Thee.

Now & ever ...,

Sweetness of Angels, joy of those who sorrow, * Mediatrix of Christians, * and Virgin mother of the Lord, ** help us, and deliver us from eternal torment.

At Lauds, four Stichera to the Martyrs (In the Tone of the week - see the Addendum).

Glory ..., (In the Tone of the week):

Now & ever ..., Theotokion (In the Tone of the week):

The usual Litany: **Let us complete our morning prayer to the Lord. . . .**

At the Aposticha:

We sing the Stichera for the reposed by Theophanes in the Tone of the Week (See the Addendum): Glory ..., for the dead in the Tone of the week: Now & ever ..., Theotokion, for the dead in the Tone of the week:

Then:

Reader: **It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.**

Reader: **Holy God, Holy Mighty, ... Our Father ...**

Priest: **For Thine is the Kingdom,**

Then the following Troparion in Tone II:

Apostles, martyrs, prophets, and hierarchs, * venerable monastics and righteous men and women, * ye kept the faith, having fought the good fight to the end, * since ye have boldness in the presence of the Savior, ** we beseech you, to pray to Him that our souls be saved.

For the reposed; Glory ..., in Tone II:

Remember Thy servants O Lord, * and in Thy love forgive them all their transgressions committed in this life, * for there is none sinless but Thee, O Lord ** who hast the power to grant rest to the departed.

Now & ever ..., Theotokion in Tone II:

O holy Mother of the ineffable Light, * with angelic hymns ** we honor and magnify thee.

The Litany: **H**ave mercy upon us, O God..., Then the usual Dismissal.

AT LITURGY

The Typica (Psalms 102 and 145) and the Beatitudes. At the Beatitudes We sing 6 Troparia in the Tone of the week from the Oktoechos.

At the Entrance, the Troparion in Tone II:

Apostles, martyrs, prophets, and hierarchs, * venerable monastics and righteous men and women, * ye kept the faith, having fought the good fight to the end, * since ye have boldness in the presence of the Savior, ** we beseech you, to pray to Him that our souls be saved.

In Tone II:

Remember Thy servants O Lord, * and in Thy love forgive them all their transgressions committed in this life, * for there is none sinless but Thee, O Lord ** who hast the power to grant rest to the departed.

Glory ..., in Tone VIII:

With the Saints grant rest, * O Christ, to the souls of Thy servants, * in a place where there is neither * pain, nor sorrow, nor sighing, ** but life everlasting.

Now & ever ..., in Tone VI:

In thee we have a wall and a haven * and an intercessor acceptable to God, Whom thou didst bear, * O Theotokos unwedded, ** salvation of the faithful.

Prokeimenon:

Prokeimenon in Tone VI: The righteous man shall be glad in the Lord, and shall hope in Him.

Verse: Blessed are they whose iniquities are forgiven.

Prokeimenon in the same Tone: Their souls * shall dwell in prosperity.

Epistles: (For the day) Hebrews 3:12 - 16.

Brethren: Take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

(For the reposed) 1st Thessalonians 4:13-17.

Brethren: I would not have you to be ignorant, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Alleluia in Tone IV: The righteous cried and the Lord heard them, and delivered them out of all their tribulations.

Alleluia in Tone VIII: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord, their memorial is from generation to generation.

Gospel: (For the day) Mark 1 : 35-44.

At that time: It being the morning, rising up a great while before day, Jesus went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

(For the reposed) John 5: 24-30.

The Lord spake unto the Jews who came unto Him, saying: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death

unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Communion verse: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord: their memorial is from generation to generation.

Alleluia (Thrice).