THE SATURDAY OF THE REPOSED

(The Saturday before the Sunday of Pentecost)

We celebrate the memorial of all Orthodox Christians who have fallen asleep from the beginning, our brethren in Christ.

AT VESPERS

The usual beginning. The 18th Kathisma.

On "Lord, I have cried ...," 6 Stichera, 3 of the Martyrs, in Tone VI:

Verse: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

Thy Martyrs, O Lord, did not deny Thee, * nor did they fall away from Thy commandments. * By their intercessions, ** have mercy on us.

Verse: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

They that bare witness to Thee through martyrdom, O Christ, * endured many torments. * By their intercessions and prayers, ** O Lord, preserve us all.

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

The passion-bearing Martyrs and citizens of Heaven * contested on earth and endured many torments, * and they received a perfect crown in the Heavens, ** that they might intercede for our souls.

And 3 for the reposed, in Tone VIII:

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Calling to remembrance by name today * all the dead from all the ages * who with faith have lived piously. * O ye faithful, let us sing praises to the Savior and Lord, * asking Him fervently to grant them a good defense * in the hour of judgment before our God, * who will judge all the earth. * May they receive a place at His right hand in joy; * may they dwell in glory with the righteous and the saints, ** and be found worthy of His heavenly Kingdom.

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

By Thine own Blood, O Savior, * Thou hast ransomed mankind, * and by Thy death Thou hast delivered us from bitter death, * granting us life eternal by Thy Resurrection. * Grant rest then, O Lord, to all those who have fallen asleep in godliness, * whether in the wilderness or in the city, * on the sea or on land, * in every place, sovereigns, rulers and hierarchs, * priests, monastics and those married, of every age and every race, ** and grant them Thy heavenly Kingdom.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

By Thine arising from the dead, O Christ, * no longer doth death rule over those who have died in piety. * Wherefore we pray fervently: * Grant rest in Thy courts and in the bosom of Abraham * to Thy servants from Adam to this present day * who have worshiped Thee in purity, * our fathers and brethren, friends and kin, * all who in this life have offered faithful service to Thee, * and who have now departed to be with Thee, O God, ** and grant them to receive Thy heavenly Kingdom.

Glory ..., in Tone VIII:

I lament, and weep when I see death * and look upon our beauty, formed according to God's image, * lying in the grave disfigured, inglorious, and bereft of animate form. * O strange wonder! What mystery is this concerning us? * How have we been delivered unto corruption? * How have we been yoked to death? * All this, as is written, is by the command of God, ** who granteth rest unto the departed.

Both now ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

In place of the daily Prokeimenon, we chant:

Alleluia In Tone VIII: Choir: **A**lleluia (Thrice).

Verse: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord! Choir: **A**lleluia (Thrice).

Verse: Their memorial is unto generation and generation. Choir: **A**lleluia (Thrice).

Then: "Vouchsafe, O Lord ...,"

The Litany: **L**et us complete our evening ...,

On the Aposticha, these Stichera in Tone VI:

Martyricon: **T**hy Cross, O Lord, * became an invincible weapon for the Martyrs; * for seeing death laying before them, * and foreseeing the life to come, * they were strengthened by their hope in Thee. ** By their supplications, have mercy on us.

Verse: Their souls * shall dwell among good things.

For the Reposed: **T**hou didst honour with Thine image * that which Thou hadst fashioned with Thy hands, O Savior, * and in material form didst Thou

depict the likeness of the noetic nature, * whereof Thou didst make me a partaker, * and didst establish me here to rule * by my free will over the things on earth, O Word. * Wherefore, O Savior grant rest unto Thy servants * in the land of the living, ** in the tabernacles of the righteous.

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

That the worth of my life might be distinguished from that of others, * Thou didst plant a garden in Eden, * adorned with diverse plants, * where Thou didst establish me free of sorrows and care * as a partaker of Thy divine life, * as a creature equal to the Angels on earth, * distinctly mingled in nature. * Wherefore, O Savior, grant rest unto Thy servants * in the land of the living, ** in the tabernacles of the righteous.

Glory ..., in Tone VI:

My origin and foundation * was accomplished by Thy creative will, * for Thou didst will to fashion me * as a living creature from visible and invisible natures; * having brought forth my body from the earth, * and given me a soul by Thy divine and quickening breath. * Wherefore, O Savior, * grant rest unto Thy servants * in the land of the living, ** in the tabernacles of the righteous.

Both now ..., Theotokion:

By the intercessions of her who gave birth to Thee, O Christ, * and of the Thy martyrs and apostles, * and of the prophets, and the holy-bishops, * and of the venerable monks, and of the righteous, * and of all the saints, ** grant rest to Thy servants that have fallen asleep.

Then "Now lettest Thy servant ...," Trisagion ..., "Our Father ...," Then:

The Dismissal Troparia of the day, in Tone VIII:

O Thou Who by the depth of Thy wisdom * dost provide all things out of love for mankind, * and grantest unto all that which is profitable, O only Creator: * Grant rest, O Lord, to the souls of Thy servants; ** for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory..., Both now ..., Theotokion:

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.

The Litany: Have mercy on us ...,

Priest/Deacon: Wisdom

Choir: (Master) Bless.

Priest: He Who is blessed ...,

Choir: Amen, Establish, O God, the holy Orthodox Faith ...,

Priest: Most Holy Theotokos save us.

Choir: More honorable than the Cherubim ...,

Priest: Glory to Thee O Christ God, our hope ...,

Choir: Glory..., Both now ...,

Priest: The Dismissal ...,

After the end of Vespers, If the Pastor so desireth, we celebrate in the narthex a Panachida service for the departed, at which We chant the Canon for the reposed, in Tone VI.

AT MATTINS

After the six Psalms and Great Litany, Alleluia in Tone VIII, (Thrice)

Verse: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. (Alleluia x3)

Verse: Their memorial is unto generation and generation. (Alleluia x3)

Verse: Their souls shall dwell among good things. (Alleluia x3)

Then the Troparion of the day, in Tone VIII;

O Thou Who by the depth of Thy wisdom * dost provide all things out of love for mankind, * and grantest unto all that which is profitable, O only Creator: * Grant rest, O Lord, to the souls of Thy servants; * for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory..., Both now ..., Theotokion:

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.

After the 1st chanting of the Psalter (Kath. XVI) The following Sessional Hymns of the Oktoechos, in Tone VI:

Martyricon: **T**he spiritual athletes maintained their resistance in the arena; * the tyrants inflicted torments upon the martyrs. * And the choirs of the Bodiless Ones stood by holding the prizes of victory. * These Wise ones astounded both tyrants and kings, * destroying Belial by their confession of Christ. ** O Thou Who didst strengthen them, Lord, glory be to Thee.

Verse: Wondrous is God in His Saints, * the God of Israel.

Having endured the contest as spiritual athletes * and won the prizes of victory from Thee, * the Saints destroyed the designs of the lawless ones * and received the crowns of incorruption. * Since Thou art entreated by them, ** O God, grant us great mercy.

Verse: In the Saints that are in His earth * hath the Lord been wondrous.

The memorial of Thy passion-bearers, O Lord, * hath proved to be like Paradise in Eden; * for therein doth all creation rejoice. ** Wherefore, by their supplication, grant us peace and great mercy.

Glory ..., in Tone VI:

For the Reposed **D**o Thou number in the tabernacles of the elect * and in the land of the living * those whom Thou hast taken unto Thyself, * and who have reposed in piety, O Jesus, * since Thou art an easily entreated God; * and fill them with Thine unwaning light, ** and grant them Thy heavenly joy.

Both now ...,

Theotokion: **T**hou Who didst call Thy mother blessed, * camest of Thine own free will unto the Passion, * shining forth upon the Cross, * wishing to seek out Adam, and saying unto the Angels: * Rejoice with Me, for the drachma that was lost is found. ** Thou Who hast wisely ordered all things, glory be to Thee.

Then the reader beginneth the 17th 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 chants softly without pause:

Tone V: Blessed art Thou, O Lord;

When the reader hath said verse 91, the Choir chants 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 for the Reposed:

Priest/Deacon: Again and Again...;

After this the reader continues with the second half of the 17th Kathisma: I am Thine, save me..., *while the Choir chants softly without pause:*

Tone V: Save me, O Savior.

The reader continues to verse 174, and the Choir chants Thrice the 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 chanteth 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 Thy divine image, * 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 ...,

Triadicon: **T**he 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.

Both now ...,

Theotokion: **R**ejoice, 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 for 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 ..., Both now ..., **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.

We chant the Canon of the patron saint of the church or monastery With 6 Troparia (including the Irmos), and the Canon for the Reposed with 8 Troparia. The Canon in Tone VIII:

ODE I

Irmos: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

Refrain: Wondrous is God in His Saints, the God of Israel.

As we celebrate today the memory of the dead from the ages, let us all entreat Christ to deliver from the everlasting fire those who have fallen asleep in the faith, and in the hope of eternal life.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

In the depths of Thy judgments, O Christ, with fullness of wisdom Thou hast preordained the end of each man's life, its appointed time and manner. Therefore, All-Merciful One, at the judgment save those in every land whom the grave hath hidden.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

It is Thee who hath limited the time of our life here; therefore, when we waken from the night of life, make us sons of the never-ending day: Orthodox priests and kings and all Thy faithful people.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

To those hidden by the waters, or fallen in battle, swallowed by earthquake, murdered by murderers, or consumed by fire, the faithful, and grant them, O merciful One, a place with the righteous.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

Overlook all the transgressions of the flesh, O our Savior, in every age, by every nation of mankind, and grant that all who must give answer to Thee may stand before the judgment-seat of Thee the Creator, uncondemned.

Glory ..., I sing the praises of Three self-dependent Hypostasis in One Nature, the Father unbegotten, the Son begotten, and the Holy Spirit: sovereignty and power without beginning, a single Godhead.

Both now ..., Theotokion: Truly thou dost appear as heaven on earth, far greater than the highest heavens, O unwedded Virgin. For from thee hath shone forth upon the world the Sun and King of righteousness.

Katavasia: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

ODE III

Irmos: O Word of God who hast made firm the heavens * with Thine own hand, * through the enlightenment of Thy true knowledge * make firm our hearts, * for we have put our trust in Thee.

Refrain: Wondrous is God in His Saints, the God of Israel.

To those who have passed through the course of this life in the glory of piety, do Thou O God, make worthy to be adorned with a crown of righteousness, and may they enjoy eternal blessings.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those who have been suddenly snatched away, burnt by lightning, frozen by cold, or struck down by any other calamity, grant rest, O God, when Thou shalt try all things by fire.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those who have sailed across the ever-troubled sea of this life, grant safe anchorage O Christ, in the harbor of immortal life with Thee, nurtured by an Orthodox life.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

Those whom the creatures of the sea or the birds of the air have devoured, by Thy judgments O Christ God, raise up in glory on the Last Day.

Glory ..., **I**n my thoughts I distinguish Three Hypostases within the simplicity of the divine Oneness, without commingling their characteristics, for, like the swift flash of lightning, the Three-fold radiance is seen in a Unity.

Both now ..., Theotokion: **M**ind cannot fathom the wonder brought to pass in thee. For thou dost conceive without a man, O pure One, and hast given birth while keeping thy virginity. Wherefore the angelic hosts and the race of mankind sing thy praises throughout the ages.

Katavasia: O Word of God who hast made firm the heavens * with Thine own hand, * through the enlightenment of Thy true knowledge * make firm our hearts, * for we have put our trust in Thee.

The Small Litany for the reposed.

Sessional Hymn, in Tone V:

O Savior, who for our sakes didst endure the Cross and death, * who didst put Hades to death and raised the dead, * grant rest, O Lover of mankind, * to those who have departed from us; * and at Thy dread and fearful Coming, O Giver of Life, * in the multitude of Thy mercies * grant them Thy Kingdom.

Glory ..., the foregoing is repeated.

Both now ..., Theotokion: **G**rant thy swift protection, thy help and mercy, * to thy servants; * calm the waves, O pure One, of my vain thoughts, * and raise up my fallen soul O Theotokos. * For I know, I know O Virgin, ** that thou hast the power to do all that thou dost desire.

ODE IV

Irmos: From the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

Refrain: Wondrous is God in His Saints, the God of Israel.

Fathers and forefathers, grandfathers and great-grandfathers, from the first times up to these last times, who have died in holiness of life and in proper faith: remember them all, O our Savior.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

To those who died on mountains, or on the road, living in desert places, passing away in the faith, monks and the married, young and old; grant unto them all, O Christ, to dwell with the saints.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

To those who with faith were suddenly taken from this life inopportunely, in the midst of joy or sorrow, of prosperity or misfortune: grant rest, our Savior, to them all.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

To those killed by the sword, by falling from their horse, overwhelmed by hail, snow or storms, crushed by stones or suffocated in the earth, grant rest, O Christ our Savior.

Glory ..., **S**trange it is that the Godhead should be one and three, fully present in each single Person without division: for the Father, Son and Holy Spirit are worshipped as one God.

Both now ..., Theotokion: **G**uide us O Virgin, by thine intercessions, for we are buffeted by the stormy waves of sin: and lead us to the safe-haven of salvation, delivering us from every danger.

Katavasia: From the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

ODE V

Irmos: O God my spirit seeketh Thee early at dawn, * for the light of Thy commandments proceedeth Thy coming: * with them illumine our minds, O Master, * and guide us on the path of life.

Refrain: Wondrous is God in His Saints, the God of Israel.

Celebrating today, O Lord, the memorial of all who from the ages have died in the true faith, we fervently cry to Thee: Grant them rest with all Thy saints.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

Those whom Thou hast taken from every generation, Orthodox kings, rulers and monks, do Thou O compassionate One, deliver from eternal torment.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

Thou knowest what is best for all creatures formed by Thee: To those whom Thou hast permitted to die unexpectedly, by some sudden mishap do Thou deliver from every torment, O God.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

From the ever-burning fire, from the darkness without light, from the gnashing of teeth and the worm that ceaselessly torments, from every torment deliver, O our Savior, all who have died in faith.

Glory ..., **O**ne in throne, without beginning, threefold Hypostatic Unity, single in Nature yet distinct in Hypostases, unite us in the one will of Thy commandments.

Both now ..., Theotokion: **T**hou art higher in honor than the fiery seraphim, O pure One, for thou hast borne Him Who is fearful to approach, the Savior, Who by taking flesh from thee hath rendered our earthly nature godlike.

Katavasia: O God my spirit seeketh Thee early at dawn, * for the light of Thy commandments proceedeth Thy coming: * with them illumine our minds, O Master, * and guide us on the path of life.

ODE VI

Irmos: Held fast by a multitude of sins O Lover of mankind, * like the Prophet I fall down before Thy tender compassions. * Accept me O Lord and save me.

Refrain: Wondrous is God in His Saints, the God of Israel.

Thou hast loosed the pains of death, having suffered, O our God, Thou author of Life: grant rest to Thy servants who from all ages have fallen asleep.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

To those whom, according to Thine inscrutable judgments, Thou hast permitted to be slain by drugs or by poison, or through choking on bones, grant rest, O Lord, with Thy saints.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

When Thou shalt come as judge and all things stand naked before Thy face, then in Thy mercy spare, O God, those who served Thee faithfully.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

When Thine Archangel shall sound the last trumpet, awakening all to the resurrection of life, then, O Christ, grant rest to Thy servants.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

O God, count those whom Thou hast taken from all ages, the faithful from every nation of mankind, worthy to glorify Thee with Thy servants forever.

Glory ..., **T**hrice-holy Godhead, One in throne, Father, Son and Spirit, Thou art my God, holding all in unity by Thine almighty Power.

Both now ..., Theotokion: **L**eap for joy, O Jesse the forefather; for from thy root hath Sprung forth the Flower of Life that saveth the world, Christ God born from the pure Maiden.

Katavasia: Held fast by a multitude of sins O Lover of mankind, * like the Prophet I fall down before Thy tender compassions. * Accept me O Lord and save me.

The Small Litany for the reposed.

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: O Thou who in the beginning founded the earth * and by Thy word made the heavens firm, * blessed art Thou throughout the ages, * O Lord God of our Fathers.

Refrain: Wondrous is God in His Saints, the God of Israel.

Celebrating the memory of those who from the ages have passed away in the true faith, we cry aloud: Blessed art Thou throughout the ages, O Lord God of our fathers.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

Grant rest O God, to the faithful that have fallen asleep, who have perished suddenly, struck by some weapon of iron, wood or stone.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

At Thy dread coming, O Compassionate One, place at Thy right hand with Thy sheep all those who in life served Thee in the Orthodox faith O Christ, and have now departed to Thee.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

Grant to Thy servants, O Christ, a place in the choir of Thine elect, that they may cry aloud to Thee: Blessed art Thou throughout the ages, O Lord God of our fathers.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

Thou hast fashioned our flesh from the dust of the earth, O merciful Savior, and quickened it by the Spirit: grant rest, O God, to those whom Thou hast taken, in the life that groweth not old.

Glory ..., **L**et us praise the Godhead, one in Nature but threefold in Hypostasis, Father, Son and Holy Spirit, three Suns, but singular in light.

Both now ..., Theotokion: **W**ith the words of David we sing to thee in unison, O Virgin, calling thee the mountain of God: for the Word dwelt within thee in the flesh, wherein He spiritually rendered our nature godlike.

Katavasia: O Thou who in the beginning founded the earth * and by Thy word made the heavens firm, * blessed art Thou throughout the ages, * O Lord God of our Fathers.

ODE VIII

Irmos: Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.

Refrain: Wondrous is God in His Saints, the God of Israel.

Thou hast destroyed the shadow of death of old, and shone forth from the tomb as the rising sun: O Lord of glory, make sons of Thy Resurrection all those who have died in faith, throughout all ages.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

Thou who knowest things obscure and hidden, when Thou shalt come to reveal the works of darkness and the counsels of our hearts, then exact not what is due of all who have fallen asleep in faith,.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

When Thou shalt come to sit upon the throne and shalt summon with the trumpet all mankind from the ends of the earth, commanding them to stand before Thee for judgment, then spare us all, O Christ, as Thou art merciful.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

Those of the faithful who died suddenly by accident, crying out violently, and running swiftly, or were struck on the face or trampled underfoot, do Thou forgive, O Lord of glory, throughout all ages.

Verse: **W**e bless the Father, Son and Holy Spirit, the Lord.

As a Unity in Essence I sing Thy praises; as a Trinity in Hypostases I venerate Thee, Father, Son and Most holy Spirit. The power of Thy beginningless Kingdom do I glorify throughout all ages.

Both now ..., Theotokion: **T**hou hast been revealed, O Virgin Theotokos, as a sealed fountain of living water. For without knowing a man thou hast given birth to the Lord, thereby granting the faithful to drink from the waters of immortality throughout all ages.

Verse: **W**e praise, bless and worship the Lord ...,

Katavasia: Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.

ODE IX

Irmos: The prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

Refrain: Wondrous is God in His Saints, the God of Israel.

Where Thy saints dwell in joy, O Lord, grant that all from every age who have fallen asleep in the faith, and in hope, may also rejoice.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

To those who have died by the wrath of God: struck down by thunderbolts from heaven, swallowed by the earth, or drowned in the sea; to all the faithful grant rest, O Christ

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

To those from every age in life: old and young, children and the suckling new-born, male and female. To all the faithful Thou hast taken grant rest, O God.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

To those killed by poisonous bites, swallowed by serpents, trampled underfoot by horses, strangled or hanged by their neighbors. Grant rest to all who worshipped Thee in faith.

Refrain: **G**rant rest, O Lord, to the souls of Thy departed servants.

We remember by name each of the faithful who died in every generation from all ages: grant that, at Thy coming, they may stand before Thee uncondemned.

Glory ..., **O** God, One in Three, glory be to Thee without ceasing. For each is God, yet Father, Son and Spirit while one in Nature, are threefold in radiant distinctness.

Both now ..., Theotokion: **B**eyond our understanding is thy childbearing. For thou hast given birth to Him who was before all that is, and with milk did ineffably feed Him who feedeth the whole world; and thou didst hold Him who upholds the universe, Christ our only Redeemer, O all-immaculate One.

Katavasia: The prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

The Small Litany for the Reposed.

Exapostilarion, in Tone III;

As we now make remembrance * of those who have reposed in Christ, * let us bring to our remembrance * that dread and final judgment day, * ever imploring Christ's mercy ** for them and us, O ye faithful.

Glory ..., Both now ..., Theotokion: **T**hou art the sweetness of Angels, * the gladness of afflicted ones, * and the protectress of Christians, * O Virgin Mother of our Lord; * be thou my helper, and save me ** from out of eternal torments.

On the Praises, 4 Stichera in Tone VI:

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Fearful is the last moment of death; * and the judgment of the Master. * For the unquenchable fire is made ready there, * and the unsleeping worm * and gnashing of teeth; * the outer darkness and the eternal judgment. * Let us, therefore, cry unto the Savior: * Grant rest to those whom Thou hast taken from this temporal life, ** for the sake of Thy great mercy.

Verse: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

Come all, and put away your yearning for life, * come unto the grave-side and be in awe, * bend down and gaze upon the world's deception. * Where is the glory of great wealth and the body's comeliness? * Where is life's pride and glory? * Truly all things are vain and fleeting. * Let us, therefore, cry unto the Savior: * Grant rest to those whom Thou hast taken from this temporal life, ** for the sake of Thy great mercy.

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

He that sat upon a throne is now entombed: * once clothed with king's purple, now with corruption, * not seated upon a throne, but lying in a tomb. * Lo, all regality hath been cast aside. * Lo, how the life of man doth pass by like a dream and a shadow. * Let us, therefore, cry unto the Savior: * Grant rest to those whom Thou hast taken from this temporal life, ** for the sake of Thy great mercy.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

All those who have been translated from things here * in the hope of eternal life, * and who have departed this fleeting life in divers ways, O Savior, * those of every rank and station in this life, * of every race and every age, * men, women, and new-born infants, * do Thou as the Lover of mankind * grant rest in the bosom of Abraham, in a place of repose, ** for the sake of Thy great mercy.

Glory ..., in Tone II:

As a flower withereth and a dream passeth away, * so doth each man's flesh dissolve at death. * But at the sound of the trumpet all the dead, * as in an earthquake, * shall rise again to meet Thee, Christ God. * Then, Master, grant unto all Thy servants * whom Thou hast taken from us, ** to dwell in the tabernacles of Thy saints.

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

Thou art our God, Who in wisdom hath created all things. * Thou hast sent forth the Prophets unto us to prophesy Thy coming, * and the Apostles to proclaim Thy mighty deeds. * The former prophesied Thy coming, * and the latter, by baptism, enlightened the nations. * And through them, the Martyrs attained to glory, * and they fervently intercede with Thee, the Master, * together with Thy Mother who gave Thee birth. * Grant rest, O God, unto the souls of those whom Thou hast taken unto Thyself, * and count us worthy of Thy Kingdom, * O Thou Who didst endure the Cross for me, the condemned one, ** O my Redeemer and God.

The Small Doxology (read)

The usual Litany: **L**et us complete our morning prayer ...,

On the Aposticha, the following Stichera by Theophanes, in Tone VI:

Since Thou hast an unfathomable compassion for us, * and an endless Well-spring of divine goodness, * Thou Who art greatly merciful, * make those who have passed over unto Thee O Lord, * to dwell in the land of the living, * in

those beloved and longed-for tabernacles, * granting them an everlasting inheritance. * For Thou, O Christ our Savior, hast shed Thy blood, ** and for this life-bearing price, Thou hast ransomed all the world.

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

Thou, O Master, hast willingly endured a life-creating death, * and gushed forth life, granting to the faithful everlasting joy, * O Thou only exceedingly compassionate and sinless One, * for the sake of which, count those who have reposed in the hope of the resurrection, * worthy to be granted the forgiveness and remission of sins: * That we all may hymn Thy name O Christ, ** and having been saved, may glorify Thy Love for mankind.

Verse: Their souls shall dwell * among good things.

By Thy divine sovereign power Thou dost rule over the living * and art the Master of the dead, * knowing this O Christ, we beseech Thee: * Grant rest with all of Thine elect * in the splendor of the Saints, where there is refreshment, * to Thy faithful servants who have departed unto Thee, * Who alone art our Benefactor O Lover of mankind. * For Thou willest mercy, * and as God Thou dost save those whom Thou hast formed in Thine own image, ** O only greatly merciful One.

Glory ..., for the reposed, by St. John of Damascus; in Tone VI:

By eating from the tree * Adam was brought to grief in days of old in Eden, * through the poison of the serpent; * for in this way death entered, * devouring the whole race of mankind. * But the Master by His coming * hath destroyed the dragon and bestowed upon us rest. * To Him, therefore, let us cry aloud: * Spare, O Savior, those whom Thou hast taken, ** and grant them rest with Thine elect.

Both now ..., Theotokion; in Tone VI:

A pure Maiden, hast thou been shown to be, * a dwelling place befitting God; * for thou, O most holy one, * hast contained within thyself and brought forth God * having not known a man; * God hath truly appeared unto mankind in two natures, * but in a single Hypostasis. * Do thou now entreat thine Only-begotten and First-born Son, * Who, even after being born from thee, * kept thee an immaculate virgin: * pray thou that He grant rest unto the souls * of all those who have reposed in the faith ** in His splendor, blessedness, and pure and holy light.

Then, "It is good to give thanks ...," Trisagion ..., Our Father ..., then:

The Dismissal Troparion, in Tone VIII:

O Thou Who by the depth of Thy wisdom dost provide all things out of love for mankind, and grantest unto all that which is profitable, O only Creator: Grant

rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O Creator and Fashioner and God.

Glory..., Both now ..., Theotokion:

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.

Litany: **H**ave mercy on us ...,

Priest: **W**isdom.

Choir: (**M**aster) **B**less

Priest: **H**e Who is blessed ...,

Choir: **A**men, Establish, O God, the holy Orthodox Faith ...,

Priest: **M**ost Holy Theotokos save us.

Choir: **M**ore honorable than the Cherubim ...,

Priest: **G**lory to Thee O Christ God, our hope ...,

Choir: **G**lory to the father ...,

Priest: **T**he Dismissal ...,

AT LITURGY

The Typica, and the Beatitudes. At the Beatitudes We sing 3 Troparia from ODE III of the Canon at Matins, and 3 Troparia from ODE VI.

To those who have passed through the course of this life in the glory of piety, do Thou O God, make worthy to be adorned with a crown of righteousness, and may they enjoy eternal blessings.

To those who have been suddenly snatched away, burnt by lightning, frozen by cold, or struck down by any other calamity, grant rest, O God, when Thou shalt try all things by fire.

To those who have sailed across the ever-troubled sea of this life, grant safe anchorage O Christ, in the harbor of immortal life with Thee, nurtured by an Orthodox life.

To those whom, according to Thine inscrutable judgments, Thou hast permitted to be slain by drugs or by poison, or through choking on bones, grant rest, O Lord, with Thy saints.

Glory ..., **T**hrice-holy Godhead, One in throne, Father, Son and Spirit, Thou art my God, holding all in unity by Thine almighty Power.

Both now ..., Theotokion: **L**eap for joy, O Jesse the forefather; for from thy root hath Sprung forth the Flower of Life that saveth the world, Christ God born from the pure Maiden.

At the Entrance: The Troparion of the day, in Tone VIII;

O Thou Who by the depth of Thy wisdom dost provide all things out of love for mankind, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O Creator and Fashioner and God.

Glory ..., Kontakion for the day, 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.

Both now ..., in Tone VIII:

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: in Tone VI:

Prokeimenon: Their souls shall dwell * among good things.

Verse: Unto thee, O Lord, have I lifted up my soul, O my God, in Thee have I trusted, let me never be put to shame.

EPISTLE FOR THE DAY: ACTS (28:1-31).

In those days: when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to

hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him

(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 VI:

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

Verse: Their memorial is unto generation and generation.

GOSPEL FOR THE DAY: JOHN (21:15-26).

At that time Jesus appeared unto His disciples having arisen from the dead, and spake unto Peter saying: Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

(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: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord: Their memorial is unto generation and generation. Alleluia (Thrice).