

SATURDAY IN THE THIRD WEEK
AT MATINS

After the six Psalms and the great Litany, we chant Alleluia (Thrice):

In Tone VIII,

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 following Troparion in Tone II:

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

For the dead; 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.

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

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

After the first chanting of the Psalter (the Sixteenth Kathisma) we chant the Sessional Hymns of the holy 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 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 Eighteenth 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 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.

Triadicon in Tone V:

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

Theotokion, in Tone V:

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 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 hath shone forth upon the world from the Virgin * and shown us forth as children of the light: ** have mercy upon us!

Then Psalm 50.

The Canons

Up to and including ODE V, we chant the Canon/s from the Menaion, with 6 Troparia (including the Irmos), and the Temple's Patronymic Canon with 4 Troparia. Starting at ODE VI 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 IV:

Irmos: **I** have reached the depths of the sea * and the tempest of my many sins hath engulfed me; * but do Thou raise up my life from the abyss * **O Greatly-merciful One.**

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

With the drops of your blood, O praiseworthy passion-bearers, ye have watered the hearts of the Orthodox and drowned the hosts of the ungodly.

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

With your bodies ye glorified the Master of all, and now ye are glorified without ceasing, O martyrs, glory of the faithful and their chief defenders.

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

For the reposed: **T**hou wast laid in the lowest pit, O Word of God: by the prayers of the holy martyrs grant rest and forgiveness of sins to those who have died in the faith.

Refrain: Most Holy Theotokos save us.

Theotokion: **W**e shall ceaselessly praise thee O Virgin, accept our supplications and entreat thy Son that we may receive the forgiveness of our sins.

Another canon, By Theodore, in Tone VIII:

Irmos: **Held fast by a multitude of sins ...,**

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

Now is the feast of the martyrs: let us hasten to glorify their sufferings, and let us sing in praise of Christ who hath crowned them.

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

O blessed martyrs, aflame with divine love for Christ, ye walked upon the coals of fire as if upon dew, singing in praise of Him.

Glory ..., I sing Thy praises, Trinity without beginning, divine Unity; Light and Lights Thou art Life and Lives, one Holy and three Holies: the Mind, Word and Spirit, the one God.

Both now ..., Theotokion: **F**rom thy root hath sprung forth the Flower of Life that saveth the world, leap for joy O Jesse the forefather; for from the pure One Christ God hath been born.

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

To the Martyrs: Fearing neither fire nor sword nor death, O blessed martyrs, strengthened by Christ, ye held fast to the confession of salvation.

Refrain: Their souls shall dwell among good things.

For the reposed: Free among the dead, as Ruler over life and death, do Thou grant rest to those whom Thou hast taken, that they may dwell in Thy courts, O Lover of mankind.

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 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: Thou 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

The canon, in Tone IV

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

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

To what shalt thou be likened, O my soul, in thy love for the passions? Who hath ever surpassed thee in sin? But cry aloud to Christ: “O good One, save me.”

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

Pray fervently, O saints, to Him who dwelleth in the saints, that in these holy days He grant wisdom of mind to the pious faithful.

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

For the Dead: O Most High, who art abundant in mercy and goodness, grant forgiveness to Thy servants who have fallen asleep, and since Thou lovest mankind, number them in the choirs of the saints.

Refrain: Most Holy Theotokos save us.

Theotokion: Thou hast given birth in a manner transcending the laws of nature, for the Creator hath become a man O pure One. Entreat Him, to overlook the transgressions and offences of us all.

Another canon, in Tone VIII:

Irmos: By an angel didst Thou refresh the Children in the furnace ...,

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

Thou hast established the commemoration of Thine honored martyrs for the joy of the Church and the consolation of our souls. O God of our fathers, blessed art Thou throughout the ages.

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

“We will not betray Thee, O Christ, we will not deny Thee”, cried the martyrs in the midst of their tortures, to the amazement of their lawless judges. O God of our fathers, blessed art Thou throughout the ages.

Glory ..., We honor one Nature in the three Hypostases of the Father, the Son and the Spirit, and we cry aloud prophetically: “O God of our fathers, blessed art Thou throughout the ages.”

Both now ..., **Theotokion:** How dost thou bear a child as a mother and yet remain a virgin? “Do not ask how I have given birth to God,” sayeth the Child of God, “for He doeth whatsoever His willeth.”

Refrain: In the saints that are in His earth hath the Lord been wondrous

To the Martyrs: O choirs of martyrs glorified by God, grant your servants to venerate the divine and lifegiving Cross of the Savior.

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

For the reposed: Giver of life, immortal King, grant Thine eternal life to Thy servants whom Thou hast chosen and taken to Thyself in faith and hope.

Katavasia: By an angel didst Thou refresh the Children in the furnace * transforming the roaring flames to dew. * O God of our fathers, blessed art Thou.

ODE VIII

The first canon, in Tone IV

Irmos: O almighty Redeemer of all, * having descended and bedewed the children * in the midst of the flame, * Thou didst teach them to sing: * All ye works bless and hymn the Lord.

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

O martyrs, ye advanced with a fearless mind to the struggles and sufferings of the contest; enduring pain in the flesh, ye now partake of life without pain, and heal all the infirmities of our hearts.

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

O divine martyrs, in exchange for corruptible things ye have received the joys of heaven, whereas I am corrupted by the passions of the flesh; intercede on my behalf before the God of all, that I may be saved through fasting and constant prayer.

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

For the reposed: **B**y the prayers of Thy Martyrs O Christ, send down Thy mercy, and take to Thyself all who have passed from this life, forgiving them their sins, and in Thy loving-kindness granting them a blessed repose.

Refrain: Most Holy Theotokos save us.

Theotokion: **S**ince thou hast given birth to the sinless God, by thy maternal intercessions O Theotokos, cleanse our sins and save us who cry aloud: “O ye works of the Lord, bless ye the Lord.”

Another canon, in Tone VIII:

Irmos: **T**reading down the fiery flame in the furnace ...,

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

Having endured fiery torments as if they were dew O martyrs, ye cried aloud with joy: “O ye works of the Lord, bless ye the Lord.”

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

God’s warriors, the host of martyrs, have put deception to flight, triumphantly crying aloud: “O ye works of the Lord, bless ye the Lord.”

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

With the Son we worship the Father, together with the all-holy Spirit, let us all cry aloud in faith: O Trinity in Unity, save our souls.

Both now ..., Theotokion: **O** all-pure one, thou art both a Virgin and a Mother, for without knowing a man thou hast conceived the God of all. Pray to Him that thy servants may be saved.

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

To the Martyrs: **B**y the prayers of Thy passion-bearers, O Christ our Savior, grant Thy servants to behold and venerate the lifegiving Cross, the token of Thy love.

Refrain: Their souls shall dwell among good things.

For the reposed: Thou hast destroyed the power of death by Thine Arising from the dead; grant rest with Thine elect to the departed, that they may praise Thee, O Lord.

Verse: We praise, bless and worship the Lord ...,

Katavasia: Treading down the fiery flame in the furnace, * the divinely eloquent children sang: * “Bless the Lord, ye works of the Lord.”

ODE IX

The first canon, in Tone IV

Irmos: Eve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

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

Firmly established on the noetic rock of wisdom, O passion-bearers, ye overcome all the cunning assaults of the enemy, wherefore, through your prayers to God, make me firm who am shaken by the soul-corrupting passions.

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

O ye divine and radiant company of true martyrs, entreat the supremely good Master that, during the season of the Fast, He may grant us all the forgiveness of our sins and everlasting joy.

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

For the reposed: O Lord who alone art good and the Lover of mankind, grant Thy servants who have fallen asleep in the hope of Resurrection a share in Thine eternal never-waning Light and in the food of delight; that with reverence we may magnify Thee.

Refrain: Most Holy Theotokos save us.

Theotokion: Thine all-holy womb, O all-pure one, became the dwelling-place of the Light. Therefore I cry to thee in faith: Enlighten the eyes of my soul and show me the right path, for I ever bless thee.

Another canon, in Tone VIII:

Irmos: We magnify thee O Mother of God ...,

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

O ye faithful, let us celebrate the commemoration of the martyrs, and praise their struggles and sufferings, that we may share in their glory.

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

Wild beasts feared your courage; fires were extinguished, weapons were destroyed. O martyrs, God is wondrous in you His saints.

Glory ..., **O** pre-eternal beginningless Nature, Unity in three Hypostases, the Father, Son and Holy Spirit, Light and Life supreme in Godhead, protect those who glorify Thee.

Both now ..., **Theotokion:** **W**e bless Thee, the God of Israel, who hath been manifest in the World from the Virgin and hast raised up our horn of salvation.

Refrain: In the saints that are in His earth hath the Lord been wondrous

To the Martyrs: **O** intercessors for the world, passion-bearers of Christ, by your prayers deem us all worthy to behold and venerate His Cross.

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

For the reposed: **M**ake Thy departed servants to dwell, O Son of God, where the fountain of life flows and where the light of Thy countenance shines.

Katavasia: **W**e magnify thee O Mother of God, * and We glorify thee, O Virgin Theotokos, * for thou hast borne Christ the Savior of our souls.

The small litany.

The Exapostilarion of the day from the Oktoechos (Twice). Then the following:

Glory ..., **Both now ...**, 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, ** they did not turn away from Thee.

On the Praises, 3 Stichera to the Martyrs (In the Tone of the week - see the Addendum).

Glory ..., (From the Oktoechos, in the Tone of the week):

Both now ..., Theotokion (From the Oktoechos, in the Tone of the week):

The Litany: **L**et us complete ...

On the Aposticha:

We chant the Stichera of the reposed by Theophanes, in the Tone of the Week (See the Addendum): Glory ..., for the dead in the Tone of the week: Both now ..., Theotokion, for the dead in the Tone of the week:

Then:

Then: It is good to give thanks unto the Lord ..., Trisagion through Our Father ..., then:

Thr Troparion, in Tone II:

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

Both now ..., Theotokion:

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 and the Beatitudes. On the Beatitudes we chant 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, * who having fought the good fight to the end kept the faith: * since ye have boldness in the presence of the Savior, ** we beseech you, to pray to Him on our behalf 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.

Both now ..., in Tone VIII:

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

Prokeimenon:

Prokeimenon, in Tone VIII: Be glad in the Lord and rejoice, * ye righteous.

Verse: Blessed are they whose iniquities are forgiven, and whose sins are covered.

Prokeimenon, in the same Tone: Their souls * shall dwell among good things.

EPISTLE TO THE HEBREWS (10:32 – 38)

Brethren: Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore

your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. For the just shall live by faith.

1ST EPISTLE TO THE 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 He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

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

THE GOSPEL ACCORDING TO ST. MARK (2:14 – 17)

At that time: as Jesus passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

THE GOSPEL ACCORDING TO ST. 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 hast taken to Thyself, O Lord: and their memorial is unto generation and generation. Alleluia (Thrice).