

FRIDAY EVENING: TONE II
AT VESPERS

On “Lord, I have cried ...,” these Stichera of the righteous ones, in Tone II:

Spec. Mel.: “When from the Tree ...”:

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

Giving your flesh over to wounds * and enduring the most bitter torments and a violent death, * O all-praised martyrs, * ye put the tyrants to shame * and truly abolished the worship of idols, * preaching Christ, the one God and Master, * before Whom ye stand crowned, * O glorious ones, ** together with the angelic hosts.

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

Giving your flesh over to wounds ...,

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

Ye revealed yourselves to be * divine preachers of the Word * Who appeared on earth, and taught piety to all, * setting forth Orthodoxy in divine words, * whereby ye drove heresy far from the Church of Christ. * Wherefore O blessed ones, * ye ever dwell in the habitations of God, * as sacred ministers of the Trinity, ** ye lead thereto all mankind.

Then these other Stichera, of the martyrs, in the same tone:

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

Having no desire * for earthly pleasure, * O ye passion-bearers, * ye were granted heavenly blessings, * and became fellow-citizens with the angels. * By their prayers, O Lord, * have mercy on us, ** and save us.

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

When the holy martyrs * pray for us and hymn Christ, * all deception ceaseth, * and the human race ** is saved by faith.

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

The choir of martyrs resisted the tyrants, saying: * “We war on behalf of the King of the powers on high; * though ye give us up to fire and torment, * we shall not deny ** the power of the Trinity.”

Glory ..., Both now ..., Dogmatic Theotokion, in the same tone:

The shadow of the law hath passed now that grace hath come, * for as the Bush wrapped in flame was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * in place of a pillar of fire, the Sun of righteousness hath dawned, * instead of Moses, Christ is come, ** the salvation of our souls.

Then, “O Joyous Light ...,” the Prokeimenon, in Tone VII:

Prokeimenon: O God, my helper art Thou, * and Thy mercy shall go before me.

Verse: Rescue me from mine enemies, O God, and from them that rise up against me redeem me.

Vouchsafe, O Lord ..., Litany: Let us complete ..., Then:

On the Aposticha, these Stichera, in Tone II:

To the Martyrs: O ye saints, great is the glory, ye have acquired through Faith. For by your sufferings ye not only vanquished the enemy; but even in death, O physicians of body and soul, ye drive out evil spirits and heal the infirm; Pray ye to the Lord, that our souls find mercy.

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

For the reposed: Every man fadeth like a flower and passeth by like a shadow, and is no more; but when the trumpet shall sound, in the midst of an earthquake all the dead shall arise to meet Thee, O Christ God. Then, O Master, do Thou settle in the abodes of the saints the souls of Thy servants whom Thou hast taken from among us.

Verse: Their souls * shall dwell among good things.

For the reposed: Woe is me! How great a struggle the soul endureth at its parting from the body. Alas! How many tears will it then shed? Yet there will be none to have mercy on it. Raising its eyes to the angels, it supplicates in vain; stretching forth its hands to men, it finds none to help. Wherefore, my beloved brethren, reflecting on the shortness of our life, let us ask of Christ rest for the departed and great mercy for our souls.

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

Save from misfortunes, * thy servants O Virgin Theotokos, * for after God * it is to thee that we flee, ** as to an impregnable rampart and protection.

Then, “Now lettest Thou Thy servant depart ...,” Trisagion through Our Father ..., Troparia. Litany: Have mercy on us ..., and Dismissal.

FRIDAY NIGHT: TONE II
AT COMPLINE

Canon of supplication to the most holy Theotokos

ODE I

Irmos: **C**ome, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Thou art the well-spring of Life, O pure Virgin Mother, having given birth to the Source, Lord and Life of all, bedewing those who glorify thee with faith.

We who confess thee to be the Theotokos, O most pure one, have thee as an intercessor and a firm foundation which enricheth us, and we are saved from the threefold billows of life, O all-immaculate Virgin.

Glory ..., **A**s thou hast given birth to the Wellspring of life, O Maiden, heal me who am wounded by the passions, and rescue me from the eternal fire, O thou who alone art full of the grace of God.

Both now ..., **A**s the refuge of the faithful and the mighty help of those who have recourse unto thee, O Ever-virgin, save us from all want, and the harm of the adversary.

ODE III

Irmos: **O** Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

O Virgin, we truly call thee the golden censer, the jar of the Manna, the divine mountain, the all-comely palace.

As thou art the temple and sacred dwelling-place of the Word, O Theotokos, be thou ever the cleansing of my transgressions, O most holy Virgin.

Glory ..., **N**either the tongue of mortal man nor the mind of the incorporeal beings can describe thy birthgiving; for in a manner transcending nature and understanding, O Theotokos, thou hast given birth to the Creator.

Both now ..., **O** Virgin Birthgiver of God, be thou the confirmation, refuge and protection of those who have recourse to thee with faith and confess thee to be the Mother of God.

ODE IV

Irmos: **I** have heard report O Lord, * of Thy glorious dispensation, * and I have glorified, Thine unapproachable power, * O Lover of mankind.

We Christians acquired thee have as our great help, O Theotokos. Rescue us from cruel misfortunes.

O Lady who knewest not wedlock, having conceived God in thy womb, deliver us all from perils and grief.

Glory ..., **W**e, the faithful, have acquired thee as an invincible rampart and a mighty hope amid dangers, O pure one.

Both now ..., **H**aving acquired thy supplication as a firm foundation, O Lady, we are delivered from divers sorrows.

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

O Birthgiver of God, we, the faithful, know the Son Who was incarnate and born from thee without seed to be truly God and man by nature. Wherefore, we glorify thee.

Ever fleeing with faith beneath thy protection and help. O most pure Theotokos, we, the faithful, are delivered by thee from every grievous invasion.

Glory ..., **O** most pure Virgin, deliver us from perils, the tempest of evil thoughts, from all wrath and every sin, from famine and plague, and from everlasting torment.

Both now ..., **A**s thou art our helper and salvation, the hope of Christians, O Lady, save those who ever hymn thee with love and faith, O all-hymned Virgin.

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

He Who made all things by His will, having willingly made His abode within the womb of her who knew not wedlock, hath enriched with incorruption those afflicted by corruption, in that He is full of tender compassion.

Thou art more exalted and holy than the hosts on high, O all-immaculate one, having supra-naturally contained the infinite Word within thy womb.

Glory ..., **O** Lady, to the paths of repentance guide me who am lost on the path of life and have often wandered into sins as into trackless wastes.

Both now ..., **D**isdain not the entreaties of thy servants who place their hope in thee, O pure one, for thou art the refuge and cleansing of our souls, O Lady.

Lord, have mercy, (Thrice).

Glory ..., Both now ..., Sessional Hymn, in Tone II:

Thou didst conceive the Word without seed, and hast given birth to the one Christ; for thou didst bear a new Child, thy Creator. Wherefore, we magnify thee, O Theotokos.

ODE VII

Irmos: **When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!**

By the power of the Most Holy Spirit thou hast given flesh to the noetic Son Who is of the same nature as the Father, O Lady full of the grace of God. Wherefore, unceasingly entreat Him, that He have pity on those who chant: Blessed art thou who hast given birth to God in the flesh!

O pure Virgin who knewest not wedlock, O holy and blessed one, thou setting aright of the fallen and deliverance of sinners: Save me, O save me, prodigal though I am, for I cry out to thy Son: Blessed art thou who hast given birth to God in the flesh!

Glory ..., **A**s thou art a sure haven, an awesome intercessor, an impregnable bulwark for those who languish in want and are tempest-tossed in grief, O Theotokos, by thy supplications to thy Son save thy servants from the many and varied temptations.

Both now ..., **O** Birthgiver of God, who art the sole hope and help of the faithful, hasten thou to help thy servants who are overwhelmed by sorrows, who are thus at a loss amid their pain, and flee to thee with love of soul.

ODE VIII

Irmos: **God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.**

As thou hast given birth to the Wellspring of life, the Water of life, O Virgin Theotokos, bedew my soul, which is being laid waste by the flame of sin, that I may glorify thee throughout all ages.

Having given birth to Christ our God, the Author of life, O pure and blessed Virgin Lady, thou alone hast raised up those slain and cast down into the dust of death and corruption.

Glory ..., **O** pure Lady, deliver me from everlasting fire and condemnation, and rescue me from corrupt men who seek to trip my heels, that I may ever bless thee whom all creation calls blessed in a divine manner.

Both now ... Through thee, O pure Virgin, did the Supremely divine One become visible in the likeness of the flesh. Him do thou unceasingly beseech, that He have mercy upon us who live in evil and tremble in the expectation of everlasting torment.

ODE IX

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

Grant unto me God's love for mankind, O Maiden who alone hast ineffably given birth to God the Lover of mankind, Who borrowed flesh from thee, and deliver me from the coming flame and all torment, for I glorify thee with love.

Having acquired thee as a mighty helper, our hope and bulwark, our foundation and steadfast protection, an invincible confirmation, a harbor unbeset by storms and a refuge of strength, O all-hymned one, we are all saved.

Glory ... O all-hymned Virgin, Mother of the Light, drive away the clouds from my soul, and grant that I may gaze in purity upon the saving beauty which shone forth ineffably from thy most holy womb to enlighten the nations.

Both now ... O Virgin Maiden Who hast given birth to the divine Light, illumine my heart, which hath been darkened by many passions and the assaults of alien thoughts, ever granting me teardrops which cleanse away the defilement of sin.

**Then, "It is truly meet ...," and a prostration. Trisagion through Our Father ...,
And the rest as usual. Dismissal.**

ON SATURDAY MORNING: IN TONE II
AT MATINS

After the 1st chanting of the Psalter,
The Sessional Hymns of the holy martyrs, in Tone II:

Having as their vesture Thee Who dost clothe the sky with clouds, in the world the saints endured torments at the hands of the iniquitous, and set at naught the falsehood of the idols. By their prayers, O Savior, free us from the invisible foe, and save us.

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

O ye apostles, martyrs and prophets, hierarchs, holy monks and righteous men, ye who have fought the good fight, and kept the faith to the end: since ye have boldness in the presence of the Savior, we entreat you, pray to Him on our behalf that in His compassionate love He may grant salvation to our souls.

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

Spec. Mel.: “As the wellspring of tender compassion ...”:

O Bestower of life, Who as God hast dominion and authority over all the living and the dead: Accept the prayers of Thy servants; show forth Thy mercy, O Lover of mankind, and in Thy loving-kindness grant remission of sins unto the souls of those whom Thou hast taken to Thyself, for the sake of their hope in Thee, in that Thou art good.

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

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, having given birth unto God. ** Him do thou entreat, that our souls be saved.

After the 2nd chanting of the Psalter, the Sessional Hymns, in Tone II:

Thou hast made Thy saints to shine brighter than gold, and in Thy love hast glorified Thy holy ones. By their intercessions, set their supplications before Thee as incense, O Christ God, and grant peace to our lives, O Thou who alone restest in the saints.

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

O passion-bearers of the Lord, blessed is the ground which drank your blood, and holy are the temples that have received your bodies. For in the arena ye openly rebuked the enemy, and with boldness preached Christ. * We entreat you, pray to Him, in that He is good, to grant salvation to our souls.

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

For the reposed: Remember the souls of Thy servants, O Lord, in that Thou art good, and insofar as they have sinned in this life, forgive them; for no-one is sinless save Thee, Who alone art able to give rest to those who have reposed.

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

O Virgin Mary, Theotokos, who hast given birth to Christ, the Redeemer and Savior, with the apostles, martyrs and prophets, the venerable and the hieromartyrs, entreat His goodness, that He grant us cleansing of sins and great mercy

Canon of the holy martyrs, hierarchs, the venerable, and the departed., the acrostic whereof is “I bear praise unto the close servants of God,” the composition of Joseph, in Tone II:

ODE I

Irmos: Taking up the Song of Moses, O my soul, * cry aloud: * 'A helper and a protector hath become unto me salvation. * My God, * whom I will glorify'.

Ye patiently endured cruel banishments and grievous wounds, O spiritual athletes, and by divine power ye drove all delusion from the ends of the earth.

The ministers and holy hierarchs of God, shining clearly with noetic light, guided the fullness of all the pious to the light of piety.

Humbling the prideful mind, O venerable ones, ye passed over to the good land; and having been exalted by your godly ideals, ye ever help all the lowly.

For the reposed: Thy faithful servants whom Thou hast transported from transitory things, O our supremely good God, do Thou show forth as sharers in the all-radiant light and everlasting gladness, in that Thou art God.

Theotokion: The honored women, who struggled mightily in asceticism, cast down the enemy by their patience; and, rejoicing, they stand before thee, O Birthgiver of God.

Another canon, of the departed, which we chant when there is no Menaion, the acrostic whereof is “I weave a second hymn for the reposed,” in Tone II:

Irmos: Let us sing a song unto the Lord, * Who by His divine command * dried up the billowing and impassable sea, * and through it led the Israelite people on foot: * for gloriously hath He been glorified.

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

Trampling down death by Thy death, Thou didst pour forth the eternity of divine life, which do Thou bestow upon the souls of the departed, O Good One, by the supplications of Thy martyrs, granting them remission of transgressions.

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

O Christ, Who ever pourest forth rich mercy, in that Thou art full of loving-kindness grant a place of ease in Thy dwelling-place, in Thy wondrous tabernacle, unto Thy servants who ever piously accept Thee.

Glory ..., Thou wast stronger than death, O Christ; wherefore, binding it, Thou didst deliver us, and hast now, as God, delivered the departed from its prison. Grant that they may share in Thine effulgence.

Both now ..., **Theotokion:** Making my wavering mind steadfast, O Mother of God, strengthen me with the divine precepts of Him Who was born from thy sanctified womb, and abolished the dark kingdom of Hades, O Lady.

ODE III

Canon of all the righteous

Irmos: My mind hath not brought forth good fruit, * but do Thou show me to be fruitful * in Thy compassion O God, * Thou husbandman of all good things.

Aflame with the fire of the love of Christ, O passion-bearers, ye quenched the burning of torments with the dew of the all-accomplishing Spirit.

O most holy hierarchs of Christ, and ye honored assemblies of the venerable, on behalf of us all entreat God the Lover of mankind.

The most sacred choir of the divine prophets was magnified, and the multitude of the women who suffered manfully hath received glory.

For the reposed: **D**ying on the Cross, O Christ, Thou didst grant immortality unto the dead. Grant that they who have departed unto Thee in faith may also receive it.

Theotokion: **W**ith all the prophets and the sacred women do thou now earnestly entreat Him Who was born from thee, O Virgin, that He have pity on us.

Canon of the reposed

Irmos: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

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

Be Thou well-pleased that those who have fallen asleep in the Faith may with Thy martyrs be illumined by the splendor of Thy beauty, O Thou Who art rich in mercy, for Thou art our God, and there is none more righteous than Thee, O Lord.

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

In that Thou art compassionate, grant Thy servants to dwell in a place of coolness, in the bosom of Abraham Thy chosen one, for They cry out to Thee: Thou art our God, and there is none more righteous than Thee, O Lord.

Glory: Thy lamp-bearing servants, who by Thy will Thou didst translate from among fleeting things, O Master and Lover of mankind, do Thou cause to dwell in the bridal-chamber of heaven, entering therein with the wise virgins.

Both now ..., Theotokion: In giving birth to the Bestower of life, thou didst raise me up, who was slain and given back to the earth; and from the uttermost depths of Hades thou didst lead me forth, who glorify thee, the Theotokos, with faith and who honor thee, the all-hymned and most pure one.

ODE IV

Canon of all the righteous

Irmos: The prophet foreseeing Thy birth from a virgin, * prophesied crying aloud: * 'I have heard report of Thee, and I was afraid; * For from the South, from the Overshadowed mountain * shalt thou come forth O Christ'

The right glorious passion-bearers, who emulated well the sufferings of Christ, rejoiced when they were racked by many tortures, looking forward to their heavenly rewards; and having received them, they are ever called blessed.

Keeping the laws of the Spirit, O ye primates of the Churches, like most excellent pilots ye most wisely guided the people into the divine harbor; and having turned away from the tumults of life, ye have passed over to the tranquility of Life.

Ye showed yourselves to be sojourners on the earth, O fathers, with a pious mind turning your life toward heaven, and by the power of Christ, taming the passions of the flesh with the pangs of asceticism.

The honorable women, desiring a godly death, and truly asking thee to pray for endless life, O most pure Lady, Birthgiver of God, have through thee been deemed worthy of it; and they pray to thy Son and God on our behalf.

For the reposed: Grant everlasting life, O Master, to the great multitude of those who worshipped Thee in the Orthodox Faith, and whom Thou hast taken away from this transitory life, reckoning them among the multitude of the saved.

Theotokion: The Prophet Habbakuk saw thee as a mountain overshadowed by the virtues, from whence God ineffably appeared, Who covered the heavens with virtue and saved the race of mankind from corruption, O Theotokos.

Canon of the reposed

Irmos: I hymn Thee, O Lord, for I have heard report of Thee, * and I was afraid; * for Thou comest to me, seeking me who am lost. * Wherefore, I glorify Thy great condescension towards me, * O greatly Merciful One.

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

In Thy great love for mankind, and by the supplications of the chosen martyrs, O Christ, grant Thy glory, which is past understanding, unto Thy servants, who live by hope, love and an Orthodox understanding.

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

In that Thou art possessed of an ever-flowing torrent of sweetness, O Lord, ever give drink unto the elect; and in Thine ineffable loving-kindness, O Christ, with them Thou dost feed by the rivers of remission those who have now departed unto Thee.

Glory ..., Thou art the Lord of the living and hast dominion over the dead, O Master, and by Thy power Thou dost raise up the dust in the earth; wherefore, those who have passed over to Thee, O Savior, do Thou cause to dwell in Thy courts.

Both now ..., **Theotokion:** Thou didst mend the broken state of Eve and annul the ancient curse; for thou hast given birth to the Creator, Who is able to set aright us who have been cast down by transgressions, O only Birthgiver and Mother of God.

ODE V

Canon of all the righteous

Irmos: Having dispelled the gloom of my soul, * O my Savior, do Thou illumine me * with the light of Thy commandments * for Thou alone art the King of peace.

Loving Thee, O Compassionate One, the valiant passion-bearers, subjected to tortures, spurned all earthly things by rejecting the flesh.

O holy hierarchs, prophets, and ye Godbearing venerable ones, ye enlighten the world with the rays of the Spirit, dispelling the darkness of the passions.

The venerable fathers, prophets and hierarchs, and the ever-glorious women earnestly pray to Thee, the Master of all, on our behalf.

For the reposed: **W**e beseech Thee, O Word: Enrolling those whom Thou hast taken from among us in the choir of Thine elect, show them to be sharers in the higher life.

Theotokion: **O** most pure Virgin Mother, thou boast of the martyrs, the venerable and the righteous, free us from all the tyranny of the evil one.

Canon of the reposed

Irmos: **O** Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

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

From the dark chambers of Hades Thou didst lead forth and rescue us who had been given over to death and corruption, O Good One, enrolling us in the armies of the holy angels.

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

As Thou didst come to save us with Lazarus, O Christ, in the bosom of Abraham, receive now those who have passed over to Thee in piety, in that Thou art good.

Glory ..., Thou didst first bring an end to my long and lengthy battle for Thee, the Mediator and Advocate of reconciliation, O Master. In Thy pity grant rest now to Thy servants.

Both now ..., **Theotokion:** They who trust in thee find safety beneath thy protection, O Mother of God; for thou hast given birth for us to the Bestower of life, Who by His will imparteth life unto us.

ODE VI

Canon of all the righteous

Irmos: **I** am held fast in the depths of sin O Savior, * and am overwhelmed by the sea of life, * but as Jonah was delivered from the sea-monster, * so also deliver me from the passions, * and save me.

Arrayed in strength of heart against the enemy, the spiritual athletes cast him down and have received crowns of victory from God; and they now pray earnestly on behalf of all mortals.

Saved from all wrath, tribulation and the assault of the enemy by their supplications, with faith let us honor the holy hierarchs of God and bless His venerable ones.

The godly choir of women suffered, and pleased God in fasting, and received the heavenly kingdom. By their prayers have pity on Thy world, O God.

For the reposed: **O** Christ, Bestower of life, Who fashioned man out of earth, give rest unto those whom Thou hast taken from us, granting them remission of evils, in that Thou art full of loving-kindness and the Lover of mankind.

Theotokion: **O** holy Theotokos, sanctify our thoughts, strengthen our mind, and preserve unharmed by the arrows of the enemy us who glorify thy mighty works, O all-hymned one.

Canon of the reposed

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

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

Unto those whom Thou hast taken from the earth by Thine all-accomplishing will, O Lover of mankind, do Thou grant ineffable and divine radiance where the choirs of the martyrs are.

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

Unto those whom Thou hast taken from the earth by Thine all-accomplishing will, O Lover of mankind, do Thou grant ineffable and divine radiance where the choirs of the martyrs are.

Glory ..., **O** Master, grant that those who have departed this life, and have passed over to Thine ineffable light, may be illumined with the beauty of Thy glory.

Both now ..., **Theotokion:** Thou didst show thyself to be the deliverer of those who call upon thee, O most pure Lady who hast given birth to God, Who hath dominion over life and death.

ODE VII

Canon of all the righteous

Irmos: Like unto the Cherubim, the Children rejoicing in the furnace sang: * 'Blessed art Thou O God, * for in truth Thou hast brought this judgment upon us * because of our sins, * Thou art supremely praised and glorified throughout all ages'.

The saints cast down the enemy by their patience, enduring every temptation of cruel tortures, for they truly loved God Who suffered for our sins. By their prayers, O Word, from perils and misfortunes save all of us who glorify Thee.

O radiant hierarchs, ye venerable and righteous, O right glorious multitude of hieromartyrs, and sacred company of holy women who shone forth in suffering and asceticism: Ever supplicate unto God, that He have mercy on us.

The multitude of the martyrs beseech Thee, O Christ our Benefactor. From all woes, tribulations, grievous perils, all transgressions, and from harm, do Thou save me who am perishing, O Word.

For the reposed: Where the light of Thy countenance shines, O Christ, from whence all sickness, sighing and grief have fled, and where the assemblies of the saints now join chorus, do Thou number the souls of all who have departed unto Thee, overlooking all their transgressions, in that Thou alone art merciful, O Thou Lover of mankind.

Theotokion: With the martyrs and the venerable fathers, with all the prophets and holy women, O most pure one, entreat Him Who alone resteth in the saints, that He sanctify all of us who forever glorify thee with holy voices, O pure one.

Canon of the reposed,

Irmos: The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

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

O Lord Who art everywhere present, Thou didst come down to save the race of mankind, which was led astray of old; wherefore, the martyrs entreat Thee: Unto those whom Thou hast translated from the earth, O Savior, grant rest in the land of the meek.

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

Only Thou art free among the dead, O Christ, shaking off the mortality of death. Deliver Thou Thy servants now from the mortality of sin, O Master, showing them to be heirs of Thy kingdom.

Glory ..., In Thy great and ineffable tender compassion and the unfathomable depths of Thy love for mankind, O Christ, grant remission of transgressions unto the departed, and show them to be cleansed by Thy grace.

Both now ..., Theotokion: Thou wast a lamp of divine glory, O Virgin, for through the Spirit thou didst bear Effulgence: Him Who appeared to us in the flesh and with the radiance of His divinity destroyed the gloom of Hades, O divinely joyous one.

ODE VIII

Canon of all the righteous

Irmos: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

The streams of your blood sanctified all creation and manifestly dried up the stench of delusion, O passion-bearers of the Lord; giving drink in abundance to the souls of the faithful.

With the assembly of holy hierarchs and women, and the glorious prophets, the choir of ascetics hath appeared, which is equal to that of the angels; for on earth they lived the life of the angels through the Spirit.

O passion-bearers of the Lord, ye primates and prophets, ye multitude of the venerable, and holy women: From the arrows of the enemy deliver all of us who praise you.

For the reposed: **T**hose whom Thou hast taken from us, O Savior, do Thou cause to dwell in the bosom of Abraham, and grant them rest with all the elect, and the remission of sins unto all, in that Thou art most compassionate.

Theotokion: **O** pure Birthgiver of God, with all the holy prophets and martyrs, with the venerable, the hieromartyrs and the holy women, beseech the Savior to have pity on us.

Canon of the reposed

Irmos: **In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!**

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

By Thy condescension Thou didst show us the death of our enemies, in that Thou art immortal; and by Thy divine power thou didst reveal to us entry into life, which Thy martyrs have now received as is meet, O Immortal One.

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

Grant that the departed may delight in Thy noetic beauty, cleansing them of the dishonor of shameful sin, in that Thou lovest. mankind; for Thou alone wast revealed as foreign to sin, O Master.

Glory ..., For the reposed: **T**hou hast set us aright who had fallen into the dust of death, O Christ, by Thy death granting life, the food of immortality, and everlasting joy, which Thou dost grant unto those who have now fallen asleep, in that Thou art merciful.

Both now ..., Theotokion: **G**reat and awesome is the mystery of thy birthgiving, O Mother of God, for thou hast given birth unto God Whom death could not endure and the grave could not corrupt; wherefore, all of us, the nations of the earth, glorify thee, O most pure one.

We then chant the hymn of the Theotokos (the Magnificat), with the refrain: “More honorable than the cherubim ...,” and make prostrations.

ODE IX

Canon of all the righteous

Irmos: In a manner surpassing nature, * the Word who timelessly shone forth from the Father, * hath been conceived within a womb, * according to the flesh, * O ye faithful with never silent hymns let us magnify Him.

Shown to be mighty against the passions and powerful against the enemy, O passion-bearers, having contended lawfully ye took the prize and were crowned by God.

As godly sacred ministers and emulators of the good Shepherd, O divinely glorious primates, ye tended His sheep in holiness.

With the venerable, the ascetics and the sacred prophets let us honor the multitude of women who suffered and cast down the enemy by fasting.

For the reposed: The most glorious multitude of Thy saints unceasingly entreat Thee, O Lord: Show forth as sharers in everlasting life those in the Faith, whom Thou hast brought over to Thyself, O Christ.

Theotokion: O pure Virgin Mother, who hast given birth in the flesh to the compassionately loving God, with all the saints ever entreat Him, that He save us from misfortunes.

Canon of the reposed

Irmos: Thee do we magnify, O blessed and all-pure Theotokos, * who through thy virginal womb ineffably brought forth * God incarnate, * the Luminary Who shone forth before the sun * and hath come to us in the flesh.

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

O Ruler Who hast authority over the living and the dead: Unto those who have passed over to Thee from life do Thou grant the inheritance of heaven and the splendor of the saints and Thy most glorious passion-bearers, O Master.

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

O Word. Who of old bestowed upon me most essential life, and now givest it to me again: In that Thou art merciful, cause Thy departed servants to dwell in the longed-for bosom of Abraham our ancestor.

Glory ..., O my Savior, Thou art wholly the most splendid delight, Thou art wholly the desire which cannot be satisfied! Give the torrents of Thy sustenance and the water of remission as drink to those who have fallen asleep, and who unceasingly glorify Thee.

Both now ..., Theotokion: We, the faithful, now bless thee as is meet, O Theotokos, following thy divinely inspired words; for unto mortals thou alone hast given birth to God, Who destroyed the power of death, O Virgin Mother.

Then, “It is truly meet to bless thee ...,” and a prostration.

Small litany, Exapostilarion, and the usual psalms.

On the Praises, these Stichera of the martyrs, in Tone II:

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

To the Martyrs: Ye suffered for Christ’s sake unto death, O passion-bearers, and though your souls dwell in the hand of God in the heavens, your relics are venerated throughout the whole world; Priests and all the people venerate them, and rejoicing with them we cry aloud: precious in the sight of the Lord is the death of His saints.

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

Every city and land doth honor your relics, O passion-bearers. For, striving lawfully for the prize, ye have received crowns from heaven; wherefore ye are the boast of hierarchs, and the majesty of the Church.

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

O holy martyrs, taking up the Cross of Christ as an ensign of victory, ye set at naught all the power of the devil; and receiving heavenly crowns, ye have become bulwarks for us, praying to the Lord on our behalf.

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

For the reposed: Woe is me! How great a struggle the soul endureth at its parting from the body. Alas! How many tears will it then shed? Yet there will be none to have mercy on it. Raising its eyes to the angels, it supplicates in vain; stretching forth its hands to men, it finds none to help. Wherefore, my beloved brethren, reflecting on the shortness of our life, let us ask of Christ rest for the departed and great mercy for our souls.

Glory ...,

For the reposed: From the earth hast Thou formed me, * and because of the transgression Thou hast condemned me to return to earth once more. * Thou hast appointed a day of examination, * when each man’s hidden deeds shall stand revealed before Thee. * Spare me then, O sinless Lord, * and grant me the forgiveness of my sins, ** and shut me not out from Thy Kingdom.

Glory ..., Both now ...,

Theotokion: Come, and with unceasing hymns let us all glorify the Mother of the Light, for she hath given birth to our salvation; wherefore let us cry out “Rejoice!” to her who alone gave birth to the chief Cause of all: God Who is before time. Rejoice, thou who hast restored Even who gave birth! Rejoice, all-pure Virgin, who knewest not wedlock!

Small Doxology (Read), Litany: Let us complete ...,

On the Aposticha, these Stichera of the departed, in Tone II:

Spec. Mel.: “When from the Tree ...”:

By Thy life-bearing death, O Master, Thou didst stem the violence and corruption of death, pouring forth everlasting life upon all, and granting resurrection unto mortals who have reposed. Wherefore we entreat Thee O Savior: grant rest to those who have departed unto Thee with faith, and deem them worthy of Thine incorruptible glory, O Thou Lover of mankind.

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

That Thou mightest enable men to share in Thy divine kingdom, O Christ, Thou didst endure crucifixion, and willingly accepted death. Wherefore, in Thy tender compassion, show forth as sharers in Thy kingdom those who with faith have passed over to Thee; and grant them Thy sweet beauty.

Verse: Their souls * shall dwell among good things.

Desiring to save Thy creation, rejoicing Thou didst work the truly awesome mystery of Thy dispensation, in that Thou art supremely good; and with Thy precious blood as a ransom Thou didst redeem the whole world. Wherefore, we pray: With all the saints grant deliverance unto those who have passed on to Thee with faith.

Verse: Their memorial * is unto generation and generation.

Standing before Thy dread, terrible and awesome judgment seat, O Christ, those who have died from the beginning of time will await Thy just sentence and receive divine justice. Grant rest then, O Savior, unto Thy servants who have passed on to Thee in faith, in a place where the choirs of the saints are, and the joy is ineffable.

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

When my soul must needs sever its fleshly bond and depart this life, then stand before me, O Lady. Set at naught the counsels of the incorporeal foe, and crush the jaws of those who seek to slaughter me pitilessly, that, unhindered, I may elude the myriad princes of darkness who inhabit the air, O Bride of God.

Then, “It is good to give thanks ...,” Trisagion ..., Our Father ..., Troparia.
Litany: Have mercy on us ..., First Hour, and Dismissal.

**ON SATURDAY MORNING: TONE II
AT THE LITURGY**

On the Beatitudes, these Troparia, in Tone II:

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy* upon us, O Savior!

Having emulated the sufferings of Christ, O martyrs, ye ever heal the divers sufferings of men.

The apostles, prophets and righteous teachers were well-pleasing to the Creator of all.

In that Thou lovest mankind, O Lord, we pray: Number among all Thy saints all Thy servants who have departed in the Faith.

Glory ..., **O** transcendent Trinity, have pity on those who worship Thee, ever delivering them all from the deceit and wiles of the enemy.

Both now ..., **D**isdain not the entreaties of Thy servants, O all-immaculate one, saving us from all misfortunes and tribulations.

On Saturday, the Prokeimenon, in Tone VIII:

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

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

And for the Departed, in Tone VI:

Prokeimenon, in Tone VI: Their souls shall dwell among good things.

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

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

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

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

Another, for the departed:

Communion Verse: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. Their memorial is unto generation and generation.