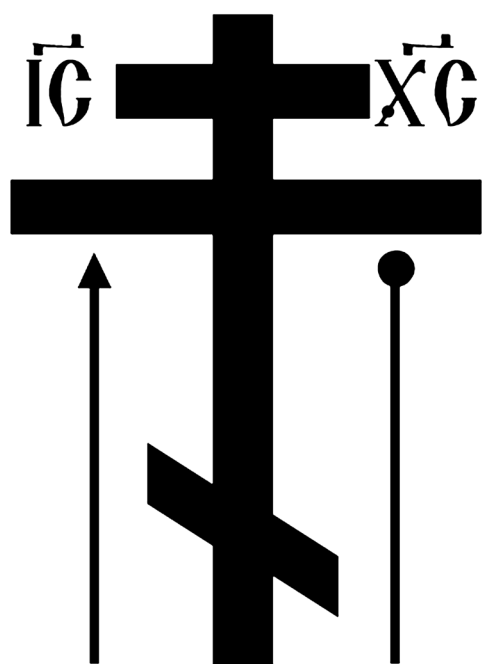


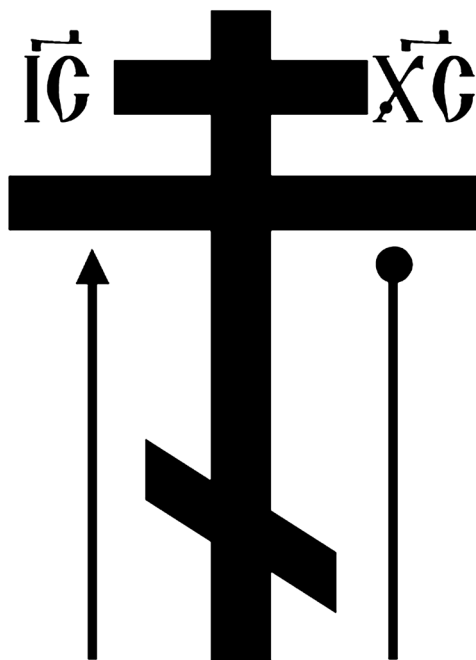


Music for the Commemoration of the Departed

Δόμνις εἱγίχχ жένч мѣроно́ицч
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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Music for the Commemoration of the Departed

Δόμνι εἰρήνην καὶ ζωὴν ἀποστολῶν
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

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✠ΒΚΔ.
MMXXIV

Choral arrangements from
Music for the Saturday of the Dead
© 1999 Timothy J. Clader

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A.D. 2024 Saint Nicholas the Wonderworker, Archbishop of Myra in Lycia
2024 г. Святителя Николая, архиепископа Мир Ликийских чудотворца

Music for the Commemoration of the Departed

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Saturday of the Departed

The Saturday before the Sunday of the Last Judgement

We celebrate a memorial of all who have fallen asleep from the beginning, Orthodox Christians, our fathers and brothers.

Vespers

Priest: Blessed is our God, always, now and ever and unto ages of ages.

Reader: Amen.

Glory to Thee, our God, glory to Thee.

O Heavenly King

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (*Thrice*)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, both now and ever and unto ages of ages.

Reader: Amen. Lord have mercy. (*12 times*)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

The Psalm of Introduction (Psalm 103), the Great Litany, and the appointed reading from the Psalter (the Eighteenth Kathisma).

Lord, I Have Cried

To Lord, I have cried, six stichera are sung: three to the Martyrs in the Tone of the week from the Octoechos, see Appendix I, Page 48.

Then the following three stichera for the Dead:

Stichera for the Dead, Tone VIII

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

And He shall redeem Israel out of all his in- i- - - qui- ties.

The musical notation is for a two-part setting in G major (one sharp). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The text is written below the notes. The melody features a melisma on the word 'iniquities'.

O ye faithful, remembering today by name all the dead from all the ages/ who have lived in piety and faith,/ let us sing praises to the Lord and Saviour,/ asking Him fervently to give them in the hour of judgement/ a good defence before our God/ who judges 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 counted worthy of His heavenly Kingdom.

Stichos: O praise the Lord, all ye nations:

Praise Him all ye peo- - - ples.

The musical notation is for a two-part setting in G major (one sharp). The melody is written on a treble clef staff, and the bass line is on a bass clef staff. The text is written below the notes. The melody features a melisma on the word 'peoples'.

By Thine own Blood, O Saviour, Thou hast ransomed mortal men,/ and by Thy death Thou hast delivered us from bitter death,/ granting us eternal life by Thy Resurrection./ Give rest then, O Lord, to all those who have fallen asleep in godliness,/ whether in wilderness or city,/ on the sea or land, in every place,/ both princes, priests and bishops,/ monks and married people, of every age and line,// and count them worthy of Thy heavenly Kingdom.

Stichos: For He hath made His mercy to prevail over us:



Through Thy rising from the dead, O Christ,/ death rules no longer over those that die in faith./ Therefore we pray fervently:/ Give rest in Thy courts and in the bosom of Abraham/ to those Thy servants from Adam to this present day/ who have worshipped Thee in purity,/ our fathers and brethren, friends and kin,/ all who in different ways have offered faithful service to Thee in this life/ and now have gone to dwell with Thee, O God;// and count them worthy of Thy heavenly Kingdom.

Glory, Tone VIII



I lament and weep whenever I see death and look upon our beauty,/ formed according to God's image,/ lying in the grave disfigured and inglorious,/ its outward form destroyed./ O strange wonder!/ What mystery is this concerning us?/ How have we been delivered to corruption?/ How have we been yoked to death?/ All this, so it is written, is by the ordinance of God,// who grants rest to the departed.

Both Now, Dogmatic Theotokion

Both now and ever, and unto the ages of ages. Amen.

The Dogmatic Theotokion in the Tone of the week from the Octoechos. See Appendix I, Page 48.

There is no Entrance, unless prescribed in the Menaion. After O Gentle Light, we sing Alleluia in place of the Prokimenon of the day:

Alleluia, Tone VIII

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



Stichos: Their memorial is from generation to generation.

Stichos: Their souls shall dwell among good things.

Then Vouchsafe, O Lord...

Litany Let us complete our evening prayer unto the Lord...

Aposticha

For the Aposticha we use one sticheron to the Martyrs and two for the dead by St. John of Damascus, all in the Tone of the week from the Octoechos, and between them we insert the same verses as at the Prokimenon. See Appendix II, Page 80.

Glory, Tone VI

Glory to the Father, and to the Son, and to the Ho- ly Spir- it.

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is primarily composed of half notes and quarter notes, with some longer notes in the Treble staff. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir- it." The word "Spir-" is split across two measures, with "it." following. The score ends with a double bar line and repeat dots.

Thy creative ordinance was my beginning and foundation./ For Thou hast willed to fashion me as a living creature/ from natures visible and invisible:/ Thou hast made my body from the earth,/ and given me a soul by Thy divine and quickening breath./ Therefore, O Saviour,/ grant rest to Thy servants/ in the land of the living,// in the tabernacles of the righteous.

Both Now, Theotokion, Tone VI

Both now and ever, and unto the a- ges of a- ges. A- men.

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is primarily composed of half notes and quarter notes, with some longer notes in the Treble staff. The lyrics are: "Both now and ever, and unto the a- ges of a- ges. A- men." The word "a-" is split across two measures, with "ges." following. The score ends with a double bar line and repeat dots.

At the intercessions of the Mother who bore Thee, O Christ, and at the prayers of Thy martyrs and apostles, of the prophets, bishops, holy monks, of the righteous and all the saints, give rest to Thy servants that have fallen asleep.

Priest: Now lettest Thou Thy servant depart in peace, O Master...

Trisagion through Our Father.

Troparion of the Day, Tone VI

O Thou who with wisdom profound orderest all things in Thy love for mankind,/ who bestowest on all men, O only Creator,/ that which is best for them: give rest, O Lord, to the souls of Thy servants,// for they have set their hope in Thee, our Maker and Creator and our God.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion, Tone VI

In thee we have a wall and haven, and an intercessor acceptable to God whom thou hast borne,// O Virgin Theotokos, the salvation of the faithful.

Litany and Dismissal.

Matins

After the Six Psalms and the Great Litany we sing Alleluia.

Alleluia, Tone VIII

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



Stichos: Their memorial is from generation to generation.

Stichos: Their souls shall dwell among good things.

Troparion of the Day, Tone VI

O Thou who with wisdom profound orderest all things in Thy love for mankind,/ who bestowest on all men, O only Creator,/ that which is best for them: give rest, O Lord, to the souls of Thy servants,// for they have set their hope in Thee, our Maker and Creator and our God.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion, Tone VI

In thee we have a wall and haven, and an intercessor acceptable to God whom thou hast borne,// O Virgin Theotokos, the salvation of the faithful.

16th Kathisma

The first reading from the Psalter (the Sixteenth Kathisma).

Sessional Hymns

We sing the Sessional Hymns to the Martyrs in the Tone of the week from the Octoechos. See Appendix III, Page 88.

The Small Litany, then the Seventeenth Kathisma:

17th Kathisma: Blessed are the Blameless

Bles- sed are the blame- less in the way, who walk in the law of the Lord.

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of quarter and eighth notes. The lyrics are written below the staves, with hyphens indicating syllables across measures. The system ends with a repeat sign and a fermata over the final note.

Bles- sed art Thou, O Lord.

This musical system continues the melody and accompaniment from the first system. It features a treble and bass staff with a key signature of one flat. The lyrics are written below the staves. The system ends with a repeat sign and a fermata over the final note.

Blessed are they that search out His tes- ti- mon- ies;

This musical system continues the melody and accompaniment. It features a treble and bass staff with a key signature of one flat. The lyrics are written below the staves. The system ends with a repeat sign and a fermata over the final note.

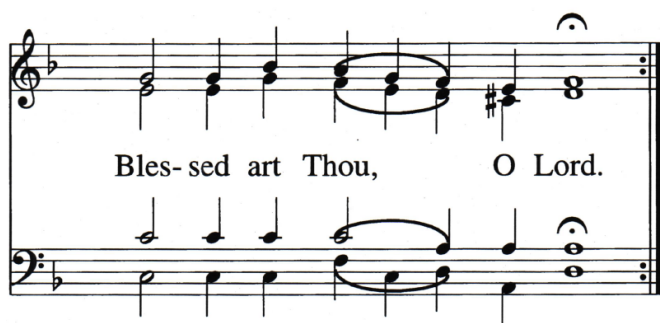
with their whole heart shall they seek af- ter Him.

This musical system continues the melody and accompaniment. It features a treble and bass staff with a key signature of one flat. The lyrics are written below the staves. The system ends with a repeat sign and a fermata over the final note.



*The reader continues with the first half of the kathisma down to verse 91.
For they that work iniquity have not walked in His ways....*

As he reads the choir sings softly:



*When the reader has said verse 91, the choir sings three times the two following verses:
If Thy law had not been my meditation,/ then should I have perished in my humiliation.
Blessed art Thou, O Lord.
I will never forget Thy statutes,/ for in them hast Thou quickened me.
Blessed art Thou, O Lord.*

Small Litany of the Dead.

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Again we pray for the repose of the departed servants of God, our forefathers, fathers, brethren, and the Orthodox here and everywhere laid to rest and that they may be forgiven every transgression, both voluntary and involuntary.

Choir: Lord, have mercy.

Deacon: That the Lord God commit their souls to where the righteous repose.

Choir: Lord, have mercy.

Deacon: The mercy of God, the kingdom of Heaven, and the remission of their sins, let us ask of Christ, the Immortal King and our God.

Choir: Grant this, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy. (40 times)

Priest: For Thou art the resurrection, the life, and the repose of Thy departed servants, O Christ our God, and to Thee we send up glory, together with Thine unoriginate Father, and Thy most holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

After this the reader continues with the second half of the Seventeenth Kathisma:

I am Thine, save me; for after Thy statutes have I sought...

The choir sings softly:



The reader continues to verse 174, and the choir sings three times the two concluding verses:

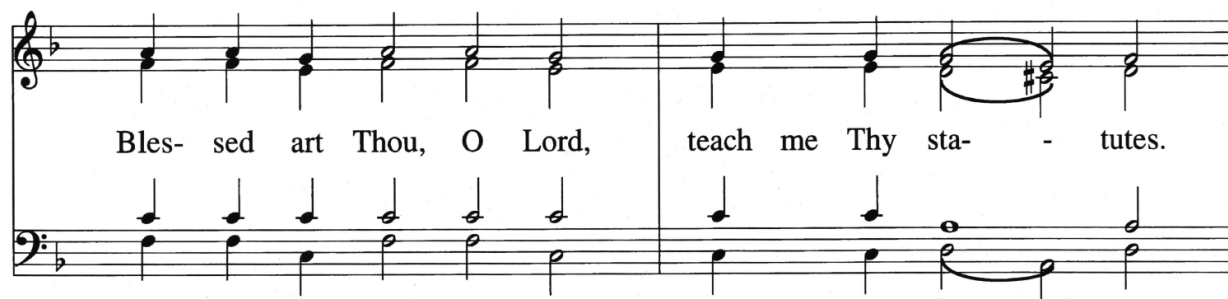
My soul shall live, and it shall praise Thee:/ and Thy judgements shall help me.

Save me, O Saviour.

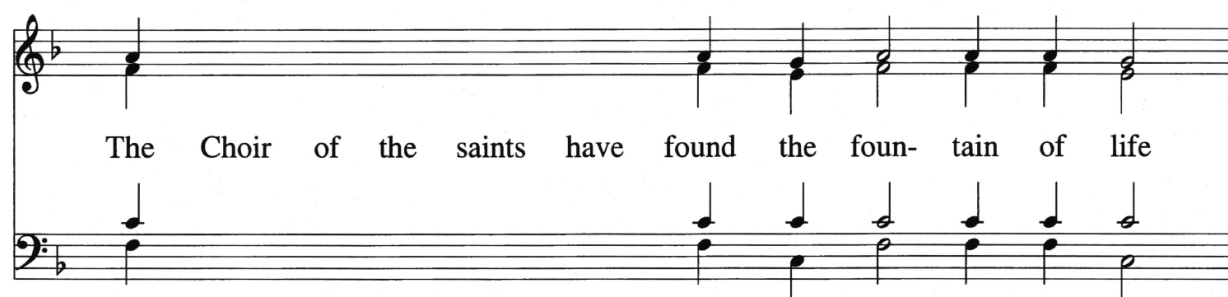
I have gone astray like a lost sheep:/ seek Thy servant, for I have not forgotten Thy commandments.

Save me, O Saviour.

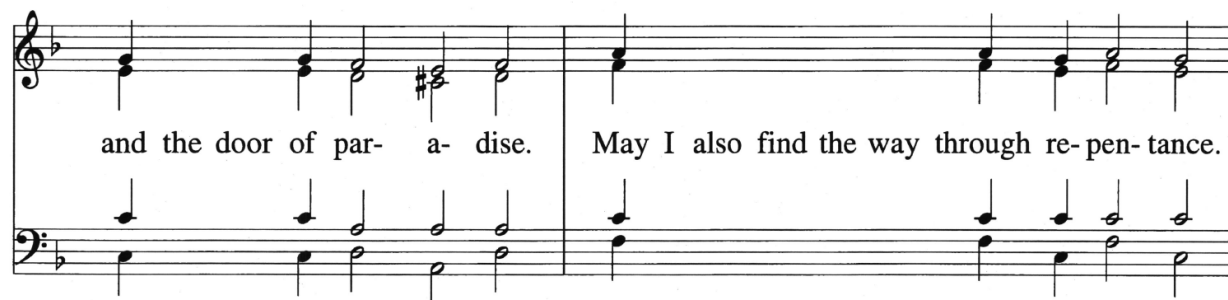
Evlogitaria of the Dead, Tone V



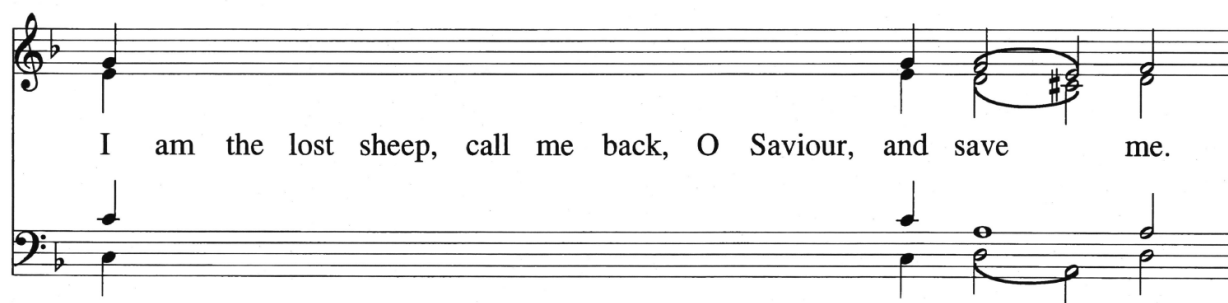
Bles- sed art Thou, O Lord, teach me Thy sta- - tutes.



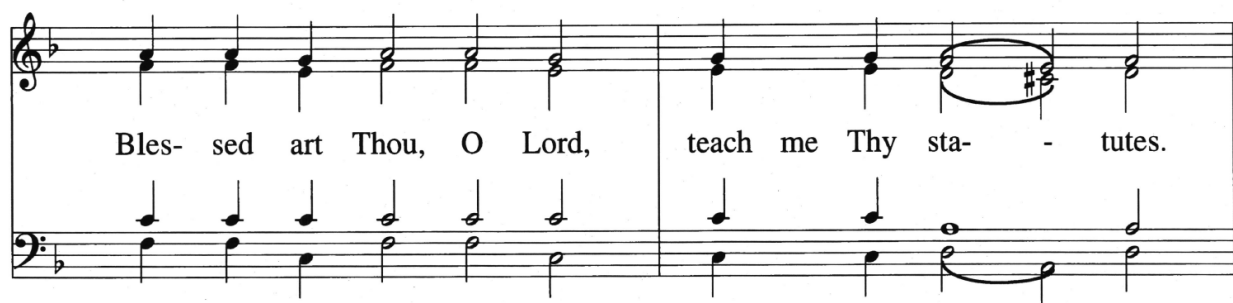
The Choir of the saints have found the foun- tain of life



and the door of par- a- dise. May I also find the way through re- pen- tance.



I am the lost sheep, call me back, O Saviour, and save me.



O saints and martyrs who preached the Lamb of God/ and like lambs were slain,/ who now are translated to the eternal life that knows no age:// pray fervently to Him, that He may grant us the forgiveness of our sins.

Blessed art Thou, O Lord,/ teach me Thy statutes.

All ye who in this life have trod the narrow way of sorrow,/ hearing the Cross as a yoke/ and following Me in faith:// come and receive with joy the honours and the heavenly crowns that I have prepared for you.

Blessed art Thou, O Lord,/ teach me Thy statutes.

I am an image of Thine ineffable glory,/ even though I hear the marks of sin./ Take pity on Thy creature, O Master,/ and cleanse me in Thy loving-kindness./ Grant me the fatherland for which I long,// making me once more a citizen of Paradise.

Blessed art Thou, O Lord,/ teach me Thy statutes.

Of old Thou hast created me from nothing/ and honoured me with Thy divine image;/ but when I disobeyed Thy commandment,/ Thou hast returned me to the earth whence I was taken:/ lead me back again to Thy likeness,// refashioning my ancient beauty.

Blessed art Thou, O Lord,/ teach me Thy statutes.

Give rest, O God, to Thy servants/ and establish them in Paradise,/ where the choirs of the saints and the righteous/ shine as the stars of heaven./ Give rest, O Lord, to Thy servants who have fallen asleep,/ and overlook all their offences.

Glory to the Father, and to the Son, and to the Holy Spirit.

To the Holy Trinity

With reverence let us praise the threefold radiance of the one Godhead,/ and let us cry aloud:/ Holy art Thou, O Father who hast no beginning,/ coeternal Son and Holy Spirit./ Illumine us who worship Thee in faith,// and snatch us from the eternal fire.

Both now and ever, and unto the ages of ages. Amen.

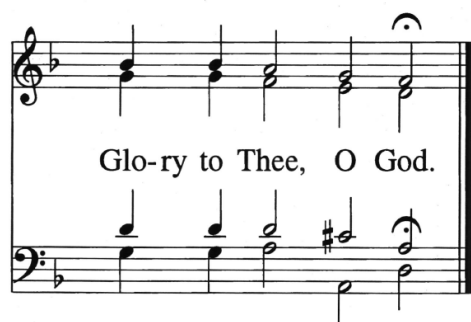
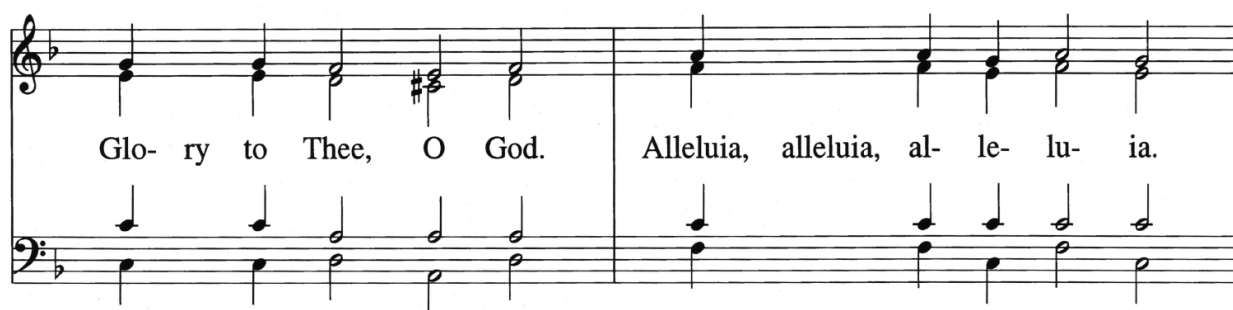
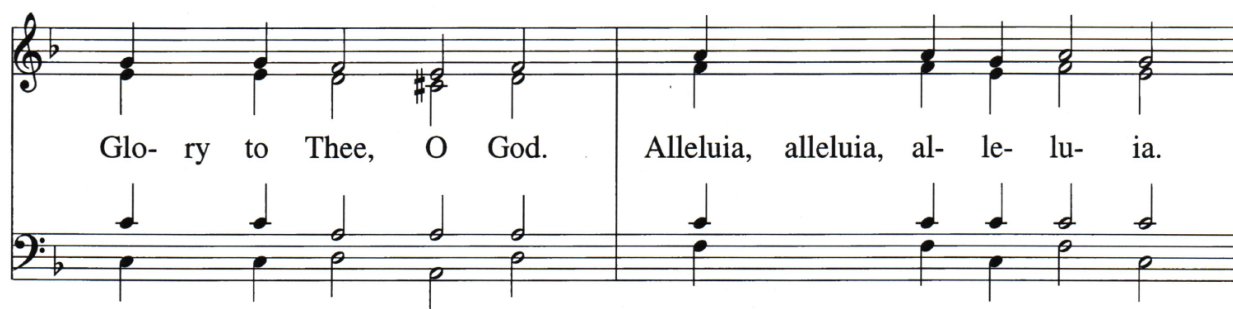
Theotokion

Rejoice, O thou pure one, who gavest birth to God in the flesh

for the sal-va-tion of all, and through whom mankind hath found sal-va-tion;

through thee may we find par-a-dise,

O The-o-tok-os, pure and bles-sed. Alleluia, alleluia, al-le-lu-ia.



Then the Small Litany of the Dead.

Sessional Hymn, Tone V

Give rest with the righteous to Thy servants, O our Saviour,/ .and make them to dwell in Thy courts,/ as it is written,/ in Thy goodness passing over all their transgressions,/ voluntary or involuntary,/ every sin committed in knowledge or in ignorance,// O Thou who lovest mankind.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto ages of ages. Amen.

Theotokion

O Christ our God who from a Virgin hast shone forth upon the world,// and through her hast made us sons of light, have mercy on us.

Then Psalm 50.

We use the Canon of the patron saint of the church or monastery with six troparia (including the irmos), and the Canon for the Dead from the Triodion with eight troparia.

The Canon

Tone VIII

Ode I

Irmos: O ye people, let us raise a song to our God who works wonders, for He set Israel free from bondage; and with a hymn of victory let us cry aloud: 'Let us sing to Thee, our only Master.'

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

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

Refrain: Give rest, O Lord, to the souls of Thy servants who have fallen asleep.

In the depth of Thy judgements, O Christ, with fullness of wisdom Thou hast preordained the end of each man's life, its appointed moment and its manner. Therefore, All-Merciful, at the judgement save those in every land whom the grave has hidden.

It is Thou who hast set bounds to our time upon this earth; therefore, when we waken from the night of life, make us children of the day that knows no evening: Orthodox priests and kings and all Thy people.

To those hidden by the deep or cut down in battle, swallowed by earthquake, murdered, or consumed by fire, grant in Thy mercy a place with the faithful and the righteous.

Overlooking all the transgressions of the flesh, our Saviour, in every age, by every nation of mankind, grant that, as they make their defence to Thee the Creator, they may stand before Thy judgement-seat uncondemned.

Glory to the Father...

I sing the praises of three self-dependent Persons 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 hast appeared as heaven on earth, a heaven far greater than the highest firmament, O Virgin unwedded, for from thee has shone forth upon the world the Sun and King of righteousness.

Katavasia - Ode I

O ye people, let us raise a song to our God Who works wonders,

for He set Is-ra-el free from bon-dage;

and with a hymn of victory let us cry a-loud:

'Let us sing to Thee, our on-ly Mas-ter.'

Ode II

See now, see that I am your God,

be- fore all ages be- got- ten from the Fath- er,

and in the last times conceived without man by the Vir- gin:

and I have de- stroyed the sin of Ad- am the fore- fath- er



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

See now, see that I am your God, who in righteous judgement have fixed the bounds of life, bringing from corruption into incorruption all that have fallen asleep in the hope of eternal resurrection.

Refrain: Give rest, O Lord, to the souls of Thy servants who have fallen asleep.

O Lord, Thou receivest from the four corners of the earth those that have died in faith, at sea and on the land, in rivers, springs, lakes or wells, devoured by wild beasts, birds or creeping things. Give rest to them all.

O Lord, in the palm of Thy hand Thou hast discerned all things before they come to pass. All those whose bodies are dissolved into the four elements, do Thou restore and raise up at Thy coming, forgiving them all their offences committed in knowledge or in ignorance.

O Lord, how fearful shall be Thy second Advent! For as lightning shalt Thou come on earth and raise up all Thy creatures to be judged. Grant to those who lived with faith in Thee, that they may meet Thee on that day and be counted worthy to dwell with Thee.

Glory to the Father...

Unity in three Persons, supreme in Godhead and surpassing all perfection, Father unbegotten, Son only-begotten, Spirit proceeding from the Father and made manifest through the Son: single in essence and in nature, one Lordship and one Kingdom, save us all.

Both now...

Theotokion

The wonder of thy conceiving is past speech, O Mother and Virgin: for how hast thou given birth and yet remained undefiled? How dost thou bear child, without knowing a man? All this is understood by the Word of God, who was born from thee in a new way, surpassing nature.

Katavasia

See now, see that I am your God, before all ages begotten from the Father, and in the last times conceived without man by the Virgin: and I have destroyed the sin of Adam the forefather in My love for mankind.

Ode III

Irmos: O Word of God who hast made firm the heavens with Thine 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 life in the glory of the faith, grant a crown of righteousness, O God, and count them worthy to enjoy eternal blessings.

Refrain: Give rest, O Lord, to the souls of Thy servants who have fallen asleep.

To those who have been suddenly snatched away, burnt up by lightning, frozen by the cold, or struck down by any other calamity, give rest, O God, when Thou shalt make trial of all things in the fire.

To those who have sailed across the ever-troubled sea of this earthly life steered by the Orthodox faith, grant a safe anchorage, O Christ, in the harbour of immortal life with Thee.

Those whom the creatures of the sea or the birds of the air have devoured, O Christ our God, raise up in glory on the Last Day, as Thou judgest right.

Glory to the Father...

In my thought I distinguish three Persons within the simplicity of the divine Oneness, and at the same time I join them together; for, shining forth in threefold radiance with the swiftness of lightning, the Godhead is made manifest as Unity.

Both now...

Theotokion

Mind cannot comprehend this wonder brought to pass in thee. For thou dost conceive without a man, pure Lady, and thou givest birth while keeping thy virginity. Therefore the angelic hosts and mortal men sing thy praise unto all ages.

Katavasia - Ode III

O word of God Who hast made firm the heavens with Thine hand,

through the enlightenment of Thy true knowledge

make firm our hearts for we have put our trust in Thee.

The usual Small Litany.

Sessional Hymn, Tone V

O Saviour, who for our sakes hast endured the Cross and death, who hast put hell to death and raised the dead, give rest, O God, in Thy love for 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 count them worthy of Thy Kingdom.

Glory to the Father...

O Saviour, who for our sakes...

Both now...

Theotokion

Grant thy swift protection, thy help and mercy, to thy servants; calm the waves of my vain thoughts, O pure Theotokos, and raise up my fallen soul. For I know, I know, O Virgin, that thou hast power for all thou dost desire.

Ode IV

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

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

Fathers and forefathers, grandfathers and great-grandfathers, those who from the beginning up to these last times have died in holiness of life and in true faith: remember them all, our Saviour.

Refrain: Give rest, O Lord, to the souls of Thy servants who have fallen asleep.

Those who died in faith on the mountainside or the road, in the tombs or the desert, monks and married people, young and old: grant to them all, O Christ, a dwelling with Thy saints.

To the faithful who were taken from this life suddenly, at a time that they expected not, in the midst of joy or sorrow, of prosperity or misfortune: give rest, our Saviour, to them all.

To those destroyed by the cold, killed by falling from their horse; overwhelmed by hail, snow or thunderstorms, crushed by stones or suffocated in the earth, give rest, O Christ our Saviour.

Glory to the Father...

Strange it is that the Godhead should be One and Three, fully present in each single Person without division: for Father, Son and Holy Spirit are worshipped as one God.

Both now...

Theotokion

O Mother of the Lord, we are buffeted by the storm of sin: pilot us by thy prayers, deliver us from every danger, and guide us to the haven of salvation.

Katavasia - Ode IV

From the ov-er-sha-dowed moun-tain,

from the one The-o-tok-os,

the Prophet in divine vision foresaw Thy com-ing in the flesh, O Word,

and He glor-i-fied Thy pow-er with fear.

Ode V

Irmos: My spirit seeks Thee early in the morning, O God, for Thy commandments bring us light before Thy coming: shine with them upon our minds, O Master, and guide us in 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 beginning have died in the true faith, we cry fervently to Thee: Give rest to them all with Thy saints.

Refrain: Give rest, O Lord, to the souls of Thy servants who have fallen asleep.

Those whom Thou hast taken from every generation, Orthodox kings, rulers and monks, do Thou in Thy compassion deliver from eternal punishment.

Thou knowest what is best for all the creatures Thou hast formed: deliver from every torment, O Lord our God, those whom Thou hast permitted to die unexpectedly, through some sudden mishap.

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

Glory to the Father...

One in throne, without beginning, threefold Unity, single in Nature yet distinct in Persons, unite us in the one will of Thy commandments.

Both now...

Theotokion

Thou wast made higher in honour than the fiery seraphim, O pure Virgin, for thou hast borne Him whom they dare not approach, Jesus the Saviour, who by taking flesh from thee has made our earthly nature godlike.

Katavasia - Ode V

My spir- it seeks Thee early in the mor- ning, O God,

for Thy com- mand- ments bring us light be- fore Thy com- ing:

shine with them up- on our minds, O Mas- ter,

and guide us in the path of life.

Ode VI

Irmos: Held fast by many sins, I fall down like the Prophet before Thy tender mercies. Accept me also in Thy love for mankind, O Lord, and save me.

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

Author of Life, by Thy Passion Thou hast loosed the pains of death: give rest, our God, to Thy servants who have fallen asleep from the beginning of time.

Refrain: Give rest, O Lord, to the souls of Thy servants who have fallen asleep.

To those whom in Thy ineffable providence Thou hast permitted to be killed by drugs or poison, or through choking on bones, give rest, O Lord, with Thy saints.

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

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

Be merciful, O God, to all the faithful from every nation of mankind, whom Thou hast taken since the beginning of time, and count them worthy to glorify Thee with Thy servants for ever.

Glory to the Father...

Thrice-holy Godhead, one in throne, Father, Son and Spirit, Thou art my God, holding all in unity by Thine almighty power.

Both now...

Theotokion

Leap for joy, Jesse the forefather; from thy root has sprung the Flower of Life that saves the world, Christ our God, born from the pure Maiden.

Katavasia - Ode VI

Held fast by ma- ny sins, I fall down like the Pro- phet

The first system of musical notation for 'Katavasia - Ode VI'. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style. The lyrics are 'Held fast by ma- ny sins, I fall down like the Pro- phet'. The bass staff provides a simple harmonic accompaniment.

be- fore Thy ten- der mer- cies.

The second system of musical notation. It continues the melody from the first system. The lyrics are 'be- fore Thy ten- der mer- cies.'. The notation includes a fermata over the word 'mer-' in the treble staff.

Accept me also in Thy love fore mankind, O Lord, and save me.

The third system of musical notation, which concludes the piece. It features a final cadence with a double bar line and repeat dots. The lyrics are 'Accept me also in Thy love fore mankind, O Lord, and save me.'. The notation includes a fermata over the final note in the treble staff.

The Small Litany of the Dead.

Kontakion and Ikos, Tone VIII

With the saints give rest, O Christ, to the

souls of Thy ser- vants, where there is nei- ther sick- ness, nor

sor- row, nor sigh- ing, but life ev- er-

last- ing. Thou a- lone art im- mor- tal

Saturday of the Departed

Who didst create and fash- ion man; but we mor- tals were formed of earth,

This musical system consists of two staves, treble and bass, in G major (one sharp). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Who didst create and fash- ion man; but we mor- tals were formed of earth,". The music features a mix of quarter, eighth, and half notes, with some phrasing slurs.

and unto earth shall we re- turn,

This musical system continues the melody from the first system. The lyrics are: "and unto earth shall we re- turn,". The musical notation includes quarter and half notes, with a fermata over the final note of the phrase.

as Thou Who madest me didst command and say un- to me:

This musical system continues the melody. The lyrics are: "as Thou Who madest me didst command and say un- to me:". The melody is mostly in the treble staff, with the bass staff providing harmonic support. The music features a mix of quarter, eighth, and half notes, with some phrasing slurs.

For earth thou art and unto earth shalt thou re- turn,

This musical system concludes the piece. The lyrics are: "For earth thou art and unto earth shalt thou re- turn,". The melody is primarily in the treble staff, with the bass staff providing harmonic support. The music features a mix of quarter, eighth, and half notes, with some phrasing slurs.

Saturday of the Departed

whither all we mortals are go- ing, mak- ing as a

This system of music is written for a two-part setting in G major. The vocal parts enter with a half note on G4 in the treble and G3 in the bass. The lyrics are: "whither all we mortals are go- ing, mak- ing as a". The music consists of two measures, each with a whole note in both parts.

fun- eral dirge the song: Al- le- lu- ia, al- le- lu- ia,

This system continues the two-part setting. It begins with the lyrics "fun- eral dirge the song:" followed by "Al- le- lu- ia, al- le- lu- ia,". The music consists of two measures, each with a whole note in both parts. The key signature remains G major.

al- - le- lu- ia.

This system concludes the piece with the lyrics "al- - le- lu- ia." The music consists of two measures, each with a whole note in both parts. The system ends with a double bar line and repeat dots.

Ode VII

Irmos: O Thou who in the beginning hast laid the foundations of the earth and established the heavens by Thy word, blessed art Thou unto all 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 beginning have died in the true faith, we cry aloud: Blessed art Thou unto all ages, O Lord God of our fathers.

Refrain: Give rest, O Lord, to the souls of Thy servants who have fallen asleep.

Give rest, O God, to the faithful that have fallen asleep, who perished suddenly, struck by some weapon of iron, wood or stone. At Thy dread coming, O merciful Christ, place with the sheep at Thy right hand all those who in this life served Thee in the true Orthodox faith, and have now departed to Thee.

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

Thou hast fashioned our clay from the dust of the earth, O merciful Saviour, and quickened it by the Spirit: give rest, O God, to those whom Thou hast taken, in the life that grows not old.

Glory to the Father...

Let us praise the Godhead, one in Nature but threefold in Persons, Father, Son and Holy Spirit, three Suns with but one single light.

Both now...

Theotokion

With the words of David we sing to thee, O Virgin, calling thee the mountain of God: in thee the Word dwelt according to the flesh, and *in* thee He has spiritually made our nature godlike.

Katavasia - Ode VII

O Thou Who in the be- gin- ning hast laid the foun- da- tions of the earth

The first system of musical notation for the Katavasia. It consists of two staves, a treble staff and a bass staff, both in G-clef and F-sharp key signature. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the staves, with hyphens indicating syllables that span across notes.

and es- tab- lished the hea- vens by Thy word,

The second system of musical notation. It continues the melody from the first system. The lyrics are "and es- tab- lished the hea- vens by Thy word,". The notation is consistent with the first system, using a treble and bass staff in G-clef and F-sharp key signature.

blessed art Thou unto all ages, O Lord God of our fath- ers.

The third system of musical notation, which concludes the piece. It features a final cadence with a double bar line and repeat dots. The lyrics are "blessed art Thou unto all ages, O Lord God of our fath- ers.". The notation is consistent with the previous systems, using a treble and bass staff in G-clef and F-sharp key signature.

Ode VIII

Irmos: Glorified in the holy mountain, the Lord revealed the mystery of the Ever-Virgin to Moses in the burning bush: praise and exalt Him above all for ever.

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

Thou hast destroyed the shadow of death and shone forth from the tomb as the rising sun: make all those from every age who died in faith children of Thy Resurrection, O Lord of glory.

Refrain: Give rest, O Lord, to the souls of Thy servants who have fallen asleep.

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

When Thou shalt come to sit upon the throne and shalt summon with the trumpet all men from the ends of the earth, commanding them to stand before Thee for judgement, then spare us all, O Christ, in Thy mercy.

Those of the faithful who died suddenly in some accident, as they cried out violently or ran swiftly, were struck on the face or trampled underfoot, do Thou forgive, O Lord of glory, unto all the ages.

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

As Unity in Essence I sing Thy praises; as Trinity in Persons I venerate Thee, Father, Son and All-Holy Spirit. The power of Thy Kingdom that has no beginning I glorify unto all ages.

Both now...

Theotokion

Thou art revealed, O Theotokos Virgin, as a sealed fountain of living water. For without man thou hast given birth to the Lord, and thou makest the faithful to drink from the waters of immortality unto all ages.

We Praise, We Bless

We praise, we bless, we wor-ship the Lord,

praising and supremely ex- al- ting Him un- to all a- ges.

Katavasia – Ode VIII

Glor- i- fied in the ho- ly moun- tain,

This musical system consists of a treble and a bass staff. The treble staff begins with a G-clef and a key signature of one flat (B-flat). The melody is composed of half notes and whole notes, with some notes beamed together. The lyrics are written below the notes. The bass staff begins with an F-clef and a key signature of one flat. It provides a harmonic accompaniment using chords and single notes.

the Lord re- vealed the mystery of the Ev- er- Vir- gin

This musical system continues the melody and accompaniment. The treble staff shows a continuation of the half-note and whole-note melody. The bass staff continues with its harmonic support. The lyrics are aligned with the notes.

to Mo- ses in the burn- ing bush:

This musical system continues the melody and accompaniment. The treble staff shows a continuation of the half-note and whole-note melody. The bass staff continues with its harmonic support. The lyrics are aligned with the notes.

praise and exalt Him a-bove all for- ev- er.

This musical system concludes the piece. The treble staff ends with a final chord and a fermata. The bass staff also ends with a final chord and a fermata. The lyrics are aligned with the notes.

Ode IX

Irmos: The burning bush upon the mountain revealed in prophecy to the Giver of the Law Christ's birth from the Ever-Virgin for our salvation: and with never-silent songs of praise we magnify Him.

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 fell asleep in faith and hope may also rejoice and be glad. Give rest, O Christ, to all the faithful destroyed by the wrath of God: struck down by deadly thunderbolts from heaven, swallowed by a cleft in the earth, or drowned in the sea.

Refrain: Give rest, O Lord, to the souls of Thy servants who have fallen asleep.

Give rest, O God, to all the faithful Thou hast taken from every age in life: old and young, children and new-born babies, male and female.

Give rest to all that worshipped Thee in faith: killed by poisonous bites, swallowed by serpents, trampled underfoot by horses, strangled or hanged by their neighbours.

We remember by name each of the faithful who died in every generation from the beginning of time: grant them at Thy coming to stand before Thee uncondemned.

Glory to the Father...

O God, one in three, glory be to Thee without ceasing. Each is God, yet Father, Son and Spirit are one in Nature, though threefold and distinct in the splendour of their Persons.

Both now...

Theotokion

Beyond our understanding is thy childbearing, O undefiled Virgin. For thou givest birth to Him who was before all things, and ineffably thou feedest with thy milk Him that feeds the world; thou holdest Him that upholds the universe, Christ our only Redeemer.

Katavasia - Ode IX

The burn- ing bush up- on the moun- tain

re- vealed in pro- phe- cy to the Giv- er of the Law

Christ's birth from the Ev- er- Vir- gin for our sal- va- tion:

and with never- silent songs of praise we mag- ni- fy Him.

The usual Small Litany.

Exapostilarion

O Thou who hast authority as God over both the living and the dead, give rest to Thy servants in the dwelling-place of the elect, for though they have sinned, O Saviour, yet they did not turn away from Thee.

Glory to the Father, and to the Son, and to the Holy Spirit.

Give rest to Thy servants, O Lord, in the land of the living from which pain, sorrow and sighing have fled away. In Thy love for mankind be merciful to the sins that they committed in this life: for Thou alone art sinless and merciful, O Master of the dead and the living.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

O Mary, Bride of God, pray to Christ without ceasing on behalf of us thy servants, that with the prophets inspired by God, and the companies of the martyrs, of hierarchs, holy monks and all the righteous, we may become fellow-heirs of the Kingdom of Heaven.

Psalms of Praise

Praise the Lord from the heavens, praise Him in the highest; to Thee is due praise, O God.

Praise Him, all ye His angels; praise Him, all ye His hosts; to Thee is due praise, O God.

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses,

Fire, hail, snow, ice, blast of tempest, which perform His word,

The mountains and all the hills, fruitful trees, and all cedars,

The beasts and all the cattle, creeping things and winged birds,

Kings of the earth, and all peoples, princes and all the judges of the earth,

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and Heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands,

To do vengeance among the heathen, punishments among the peoples,

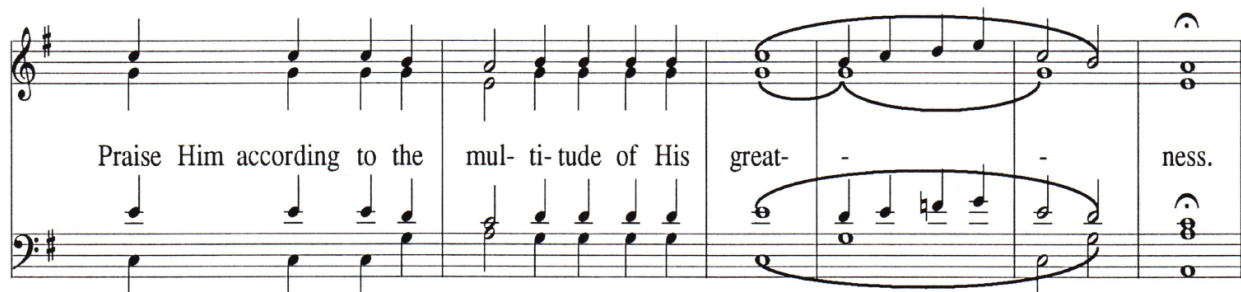
To bind their kings with fetters, and their nobles with manacles of iron.

To do among them the judgment that is written, this glory shall be to all His saints.

Praise ye God in His saints, praise Him in the firmament of His power.

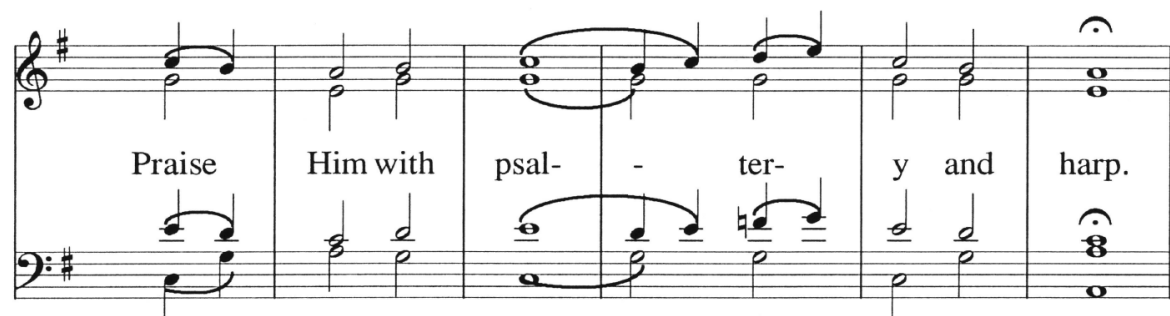
Stichera at the Psalms of Praise, Tone VIII

Stichos: Praise Him for His mighty acts.



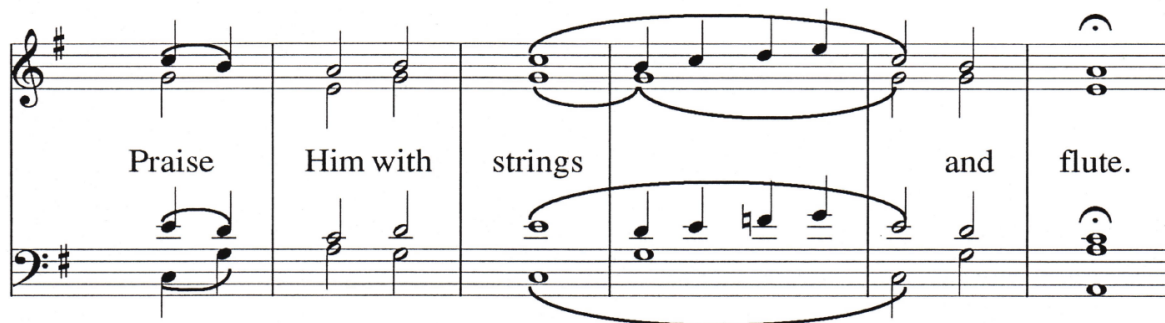
Come, brethren, before the end,/ and let us all look upon our clay,/ upon the infirmity and meanness of our nature./ Let us behold our end,/ and the organs of the vessel of our flesh./ Let us see that man is dust, food for worms, and corruption;/ that our bones grow dry, and have no breath of life within them./ Let us gaze on the tombs./ Where is man's glory? Where his outward beauty?/ Where is the eloquent tongue?/ Where the noble brow, and where the eye?/ All is dust and shadow.// Therefore, Saviour, spare us all.

Stichos: Praise Him with the sound of trumpet.



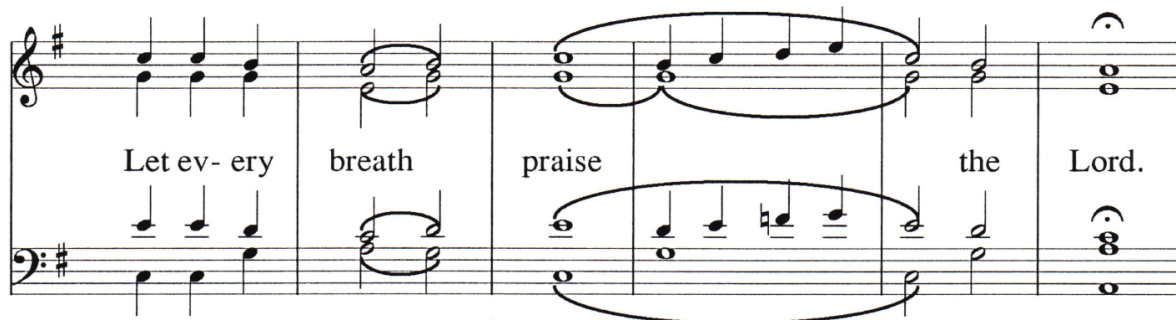
Why does man deceive himself and boast?/ Why does he trouble himself in vain?/ For he is earth, and soon to the earth he will return./ Why does the dust not reflect that it is formed from clay,/ and cast out as rottenness and corruption?/ Yet though we men are clay, why do we cling so closely to the earth?/ For if we are Christ's kindred,/ should we not run to Him,/ leaving all this mortal and fleeting life,/ and seeking the life incorruptible,/ which is Christ Himself,// the illumination of our souls?

Stichos: Praise Him with timbrel and dance.



Thou hast formed Adam with Thine hand, O Saviour,/ and set him on the border between incorruption and mortality;/ Thou hast made him share in life through grace,/ freeing him from corruption/ and translating him to the life that he enjoyed at first./ Give rest, O Master, to Thy servants Thou hast taken from us;/ may they dwell with the righteous in the choir of Thine elect;/ write their names in the book of life;/ raise them with the sound of the Archangel's trump,// and count them worthy of Thy heavenly Kingdom.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation.



Christ is risen, releasing from bondage Adam the first-formed man/ and destroying the power of hell./ Be of good courage, all ye dead,/ for death is slain and hell despoiled;/ the crucified and risen Christ is King./ He has given incorruption to our flesh;/ He raises us and grants us resurrection,/ and He counts worthy of His joy and glory/ all who, with a faith that wavers not,// have trusted fervently in Him.

Glory, Tone II

Glory to the Father, and to the Son, and to the Ho-ly Spir- - it.

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is primarily in the Treble staff, with the Bass staff providing harmonic support. The lyrics are: 'Glory to the Father, and to the Son, and to the Ho-ly Spir- - it.' The music features a mix of eighth and sixteenth notes, with some measures containing rests. The piece concludes with a final cadence in the Treble staff.

As a flower withers and a dream passes away,/ so is each man's flesh dissolved at death./ But at the sound of the trump all the dead as in an earthquake/ shall rise up again to meet Thee, Christ our God./ Then, Master, grant to all Thy servants whom Thou hast taken from us,/ that they may dwell for ever// in the tabernacles of Thy saints.

Both Now, Theotokion, Tone II

Both now and ever, and unto the a- ges of a- ges. A-men.

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is primarily in the Treble staff, with the Bass staff providing harmonic support. The lyrics are: 'Both now and ever, and unto the a- ges of a- ges. A-men.' The music features a mix of eighth and sixteenth notes, with some measures containing rests. The piece concludes with a final cadence in the Treble staff.

Rejoice, Mary Theotokos,/ temple that shall never be destroyed,/ temple of holiness,/ as the Prophet cries:// 'Holy is Thy temple, wonderful in righteousness.'

Priest: Glory to Thee who has showed us the light.

Small Doxology is read.

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

Aposticha

We sing the stichera for the Dead by Theophanes in the Tone of the week from the Octoechos. See Appendix IV, Page 96.

Glory, Tone VI

Glory to the Father, and to the Son, and to the Ho- ly

Spir- it.

The musical notation is for a two-part setting in G major (one sharp). The first system consists of two staves. The upper staff has a treble clef and the lower staff has a bass clef. The melody is written in a simple, homophonic style. The lyrics are 'Glory to the Father, and to the Son, and to the Ho- ly' and 'Spir- it.' The second system continues the melody and lyrics.

For the Dead

by St. John of Damascus

In days of old in Eden/ the eating of the fruit brought grief to Adam,/ through the poison of the serpent;/ for in this way death entered,/ devouring the whole race of man./ But the Master by His coming has destroyed the dragon/ and bestowed upon us rest./ To Him, therefore, let us cry aloud:/ Spare, O Saviour, those whom Thou hast taken,// and give them rest with Thine elect.

Both Now, Theotokion, Tone VI

Both now and ever, and unto the a- ges of a- ges. A- men.

The musical notation is for a two-part setting in G major (one sharp). The first system consists of two staves. The upper staff has a treble clef and the lower staff has a bass clef. The melody is written in a simple, homophonic style. The lyrics are 'Both now and ever, and unto the a- ges of a- ges. A- men.' The second system continues the melody and lyrics.

Thou art our God, that in wisdom createst and fillest all things./ Thou hast sent prophets, O Christ,/ to foretell Thine advent,/ and apostles to proclaim Thy majesty;/ the first prophesied of Thy coming,/ and the second illumined the nations by baptism,/ while the martyrs through their sufferings received what they desired./ With Thy Mother they all intercede before Thee:/ Give rest, O Lord, to the souls that Thou hast taken;/ and, O my Deliverer and my God,/ who hast endured the Cross for me that am condemned,// count us worthy of Thy Kingdom.

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

Trisagion through Our Father.

Troparion of the Day, Tone VI

O Thou who with wisdom profound orderest all things in Thy love for mankind,/ who bestowest on all men, O only Creator,/ that which is best for them: give rest, O Lord, to the souls of Thy servants,// for they have set their hope in Thee, our Maker and Creator and our God.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion, Tone VI

In thee we have a wall and haven, and an intercessor acceptable to God whom thou hast borne,// O Virgin Theotokos, the salvation of the faithful.

The usual Augmented Litany, Have mercy upon us, O God... and the remainder of Matins.

Divine Liturgy

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia from Ode III of the Canon at Matins, and four troparia from Ode VI.

Troparion of the Day, Tone VI

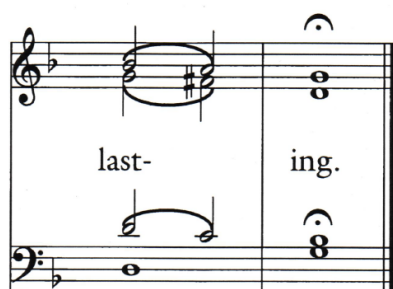
O Thou who with wisdom profound orderest all things in Thy love for mankind,/ who bestowest on all men, O only Creator,/ that which is best for them: give rest, O Lord, to the souls of Thy servants,// for they have set their hope in Thee, our Maker and Creator and our God.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Kontakion, Tone VIII



Saturday of the Departed



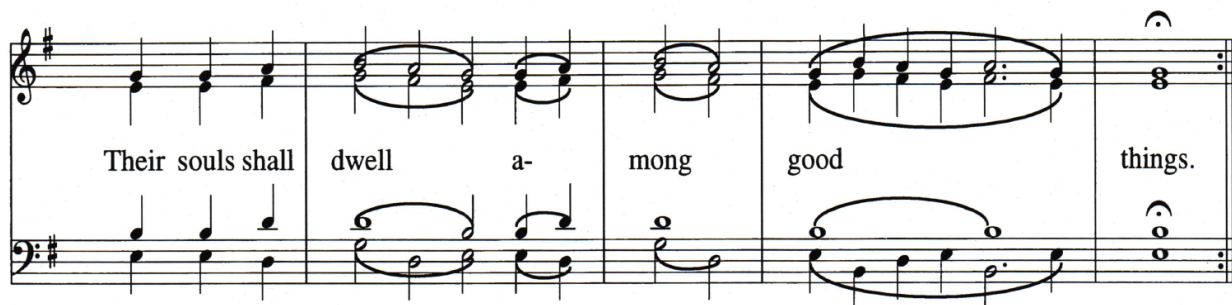
Both now and ever, and unto the ages of ages. Amen.

Theotokion, Tone VI

In thee we have a wall and haven, and an intercessor acceptable to God whom thou hast borne, // O Virgin Theotokos, the salvation of the faithful.

Prokimenon, Tone VI

Their souls shall dwell in prosperity.



Unto Thee, O Lord, have I lifted up my soul: my God, I have put my trust in Thee.

Epistle

For the day: I Corinthians 10: 23-8.

For the dead: I Thessalonians 4: 13-17.

Alleluia, Tone VI

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

The musical score is written for two staves, Treble and Bass, in the key of D major (indicated by two sharps). The melody is primarily in the Treble staff, with the Bass staff providing a harmonic accompaniment. The lyrics are: "Al- le- lu- ia, al- le- lu- ia, al- le- lu- i- a." The first system covers the first two phrases, and the second system covers the third phrase. The score includes various musical notations such as whole, half, and quarter notes, rests, and a final double bar line with repeat dots.

Their memorial is from generation to generation.

Holy Gospel

For the day: Luke 21: 8-9, 25-7, 33-6.

For the dead: John 5: 24-30.

Communion verse

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

Appendix I – Lord, I Have Cried

Lord, I Have Cried, Tone I

Lord, I have cried unto Thee, hear- ken un- to me.

This system of music is written for a two-part setting in G major (one sharp). The treble staff begins with a whole rest, while the bass staff starts with a half note G. The melody in the treble staff consists of quarter notes: A, B, C, D, E, F#, G, A, B. The bass staff provides a simple accompaniment with half notes: G, A, B, C, D, E, F#, G.

Hear- ken un- to me, O Lord.

This system continues the melody from the first system. The treble staff has quarter notes: C, D, E, F#, G, A, B. The bass staff has half notes: A, B, C, D, E, F#, G.

Lord, I have cried unto Thee, hear- ken un- to me;

This system continues the melody. The treble staff has quarter notes: C, D, E, F#, G, A, B. The bass staff has half notes: A, B, C, D, E, F#, G.

attend to the voice of my sup- pli- ca- - tion, when I cry un- to Thee.

This system concludes the piece. The treble staff has quarter notes: C, D, E, F#, G, A, B, followed by a whole rest. The bass staff has half notes: A, B, C, D, E, F#, G, followed by a whole rest.

Hear- ken un- to me, O Lord. Let my prayer be set forth

This system consists of two measures. The first measure contains the lyrics 'Hear- ken un- to me, O Lord.' and the second measure contains 'Let my prayer be set forth'. The music is written in G major (one sharp) and 4/4 time. The vocal line features a series of eighth notes in the first measure, followed by a half note in the second. The piano accompaniment consists of chords in the first measure and a moving bass line in the second.

as in- cense be- fore Thee, the lift- ing up of my hands

This system consists of two measures. The first measure contains the lyrics 'as in- cense be- fore Thee,' and the second measure contains 'the lift- ing up of my hands'. The vocal line continues with eighth notes in the first measure and a half note in the second. The piano accompaniment features a sustained chord in the first measure and a moving bass line in the second.

as an eve- ning sac- ri- fice. Hear-ken un- to me, O Lord.

This system consists of two measures. The first measure contains the lyrics 'as an eve- ning sac- ri- fice.' and the second measure contains 'Hear-ken un- to me, O Lord.'. The vocal line features eighth notes in the first measure and a half note in the second. The piano accompaniment consists of chords in the first measure and a half note in the second.

Stichera to the Martyrs

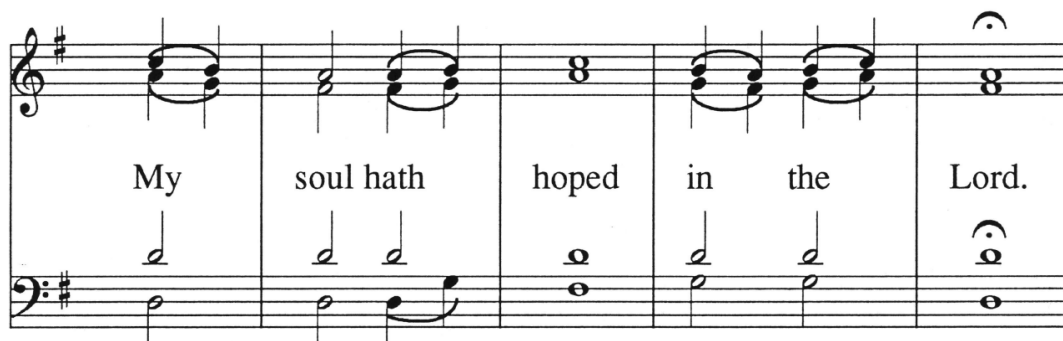
Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is for- give- - - ness.

This system consists of four measures. The first measure contains the lyrics 'For with', the second 'Thee there is for-', the third 'give- - -', and the fourth 'ness.'. The music is written in G major (one sharp) and 4/4 time. The vocal line features a series of eighth notes in the first two measures, followed by a half note in the third and a half note in the fourth. The piano accompaniment consists of chords in the first two measures, followed by a half note in the third and a half note in the fourth.

At the prayers, O Lord, of all the saints/ and of the Theotokos,/ grant us Thy peace and have mercy upon us,// for Thou only art compassionate.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word.



The confession of faith that ye made in the arena, O ye saints,/ filled with fear the hosts of demons/ and set men free from error./ As ye were beheaded ye cried out:/ 'May the sacrifice of our souls be acceptable in Thy sight, O Lord;/ for, desiring Thee who lovest man,// we have despised this quickly passing life.'

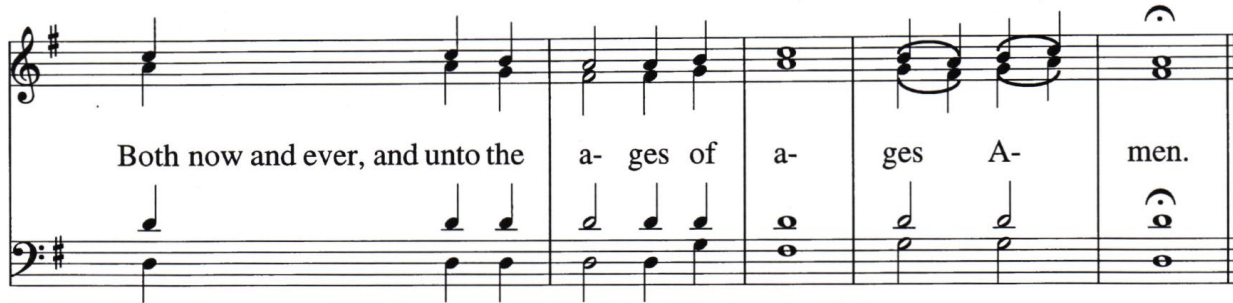
Stichos: From the morning watch until night, from the morning watch.



Wise was the exchange ye made, O saints!/ Ye gave your blood, and received heaven as your reward;/ ye suffered tribulation for a time,/ and now make glad eternally./ Wisely have ye traded:/ forsaking things corruptible,/ ye have received things incorruptible;/ and rejoicing with the choirs of angels// ye sing continually the praises of the consubstantial Trinity.

Stichera for the Dead, Page 2. Glory, in Tone VIII.

Both Now, Dogmatic Theotokion, Tone I



Let us hymn the Virgin Mary,/ the glory of the whole world,/ who sprang forth from men and gave birth unto the Master,/ the portal of heaven,/ and the subject of the hymnody of the incorporeal hosts/ and adornment of the faithful;/ for she hath been shown to be heaven and the temple of the Godhead./ Having destroyed the middle-wall of enmity,/ she hath brought forth peace and opened wide the kingdom./ Therefore, having her as the confirmation of our faith,/ we have as champion the Lord born of her./ Wherefore, be of good courage!/ Yea, be ye of good cheer, O people of God,// for He vanquisheth the foe, in that He is almighty!

Lord, I Have Cried, Tone II

Lord, I have cried unto Thee, hear- ken un- to me.

This system consists of a treble and bass staff in G major (one sharp). The treble staff features a melody with a half note on G4, a quarter note on A4, a half note on B4, a quarter note on A4, a half note on G4, a quarter note on F#4, a half note on E4, and a quarter note on D4. The bass staff provides a harmonic accompaniment with a half note on G3, a quarter note on A3, a half note on B3, a quarter note on A3, a half note on G3, a quarter note on F#3, a half note on E3, and a quarter note on D3. The lyrics are written below the treble staff.

Hear- ken unto me, O Lord. Lord, I have cried unto Thee, hear- ken un- to me;

This system continues the melody and accompaniment. The treble staff has a half note on G4, a quarter note on A4, a half note on B4, a quarter note on A4, a half note on G4, a quarter note on F#4, a half note on E4, and a quarter note on D4. The bass staff has a half note on G3, a quarter note on A3, a half note on B3, a quarter note on A3, a half note on G3, a quarter note on F#3, a half note on E3, and a quarter note on D3. The lyrics are written below the treble staff.

attend to the voice of my sup- pli- ca- - tion when I cry un- to Thee.

This system continues the melody and accompaniment. The treble staff has a half note on G4, a quarter note on A4, a half note on B4, a quarter note on A4, a half note on G4, a quarter note on F#4, a half note on E4, and a quarter note on D4. The bass staff has a half note on G3, a quarter note on A3, a half note on B3, a quarter note on A3, a half note on G3, a quarter note on F#3, a half note on E3, and a quarter note on D3. The lyrics are written below the treble staff.

Hear- ken un- to me, O Lord.

This system concludes the piece. The treble staff has a half note on G4, a quarter note on A4, a half note on B4, a quarter note on A4, a half note on G4, a quarter note on F#4, a half note on E4, and a quarter note on D4. The bass staff has a half note on G3, a quarter note on A3, a half note on B3, a quarter note on A3, a half note on G3, a quarter note on F#3, a half note on E3, and a quarter note on D3. The lyrics are written below the treble staff.

Let my prayer be set forth as incense be- fore Thee,

This musical system consists of two staves, treble and bass, in the key of D major. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the notes.

the lift- ing up of my hands as an evening sac- ri- fice.

This musical system continues the melody and harmony from the first system. The lyrics are written below the notes.

Hear-ken un- to me, O Lord.

This musical system concludes the first part of the hymn. It features a final cadence with a fermata over the final notes. The lyrics are written below the notes.

Stichera to the Martyrs

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?

Forwith Thee there is for- give- - ness.

This musical system is for the Stichera. It consists of two staves, treble and bass, in the key of D major. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the notes.

Not desiring earthly pleasure,/ the victorious martyrs were granted heavenly blessings,/ and they have become fellow-citizens with the angels./ At their prayers, O Lord,// have mercy on us and save us.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word.



Because the holy martyrs intercede for us/ and sing in praise of Christ,// all error is destroyed and mankind is saved by faith.

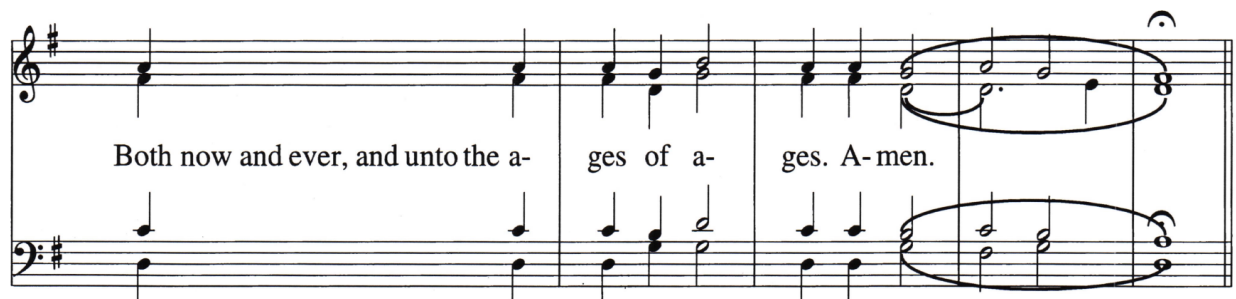
Stichos: From the morning watch until night, from the morning watch.



The company of martyrs resisted tyrants, saying:/ 'We are soldiers of the Ruler of the powers on high;/ though ye give us up to fire and torment,// we shall not deny the power of the Trinity.'

Stichera for the Dead, Page 2. Glory, in Tone VIII.

Both Now, Dogmatic Theotokion, Tone II



The shadow of the law passed away when grace arrived;/ for, as the bush wrapped in flame did not burn,/ so did the Virgin give birth and yet remain a virgin./ In place of the pillar of fire,/ the Sun of righteousness hath shone forth./ Instead of Moses, Christ is come,// the salvation of our souls.

Lord, I Have Cried, Tone III

Lord, I have cried unto Thee, hear- ken un- to me.

This system of music is written for a two-part setting in G major (one sharp). The treble staff features a melody of half notes, while the bass staff provides a simple harmonic accompaniment of half notes. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me."

Hear- ken un- to me, O Lord.

This system continues the melody and accompaniment. The treble staff has a repeat sign at the end of the phrase. The lyrics are: "Hear- ken un- to me, O Lord."

Lord, I have cried unto Thee, hear- ken un- to me;

This system continues the melody and accompaniment. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me;"

at- tend to the voice of my sup- pli- ca- - tion when I cry un- to Thee.

This system concludes the piece. The treble staff features a final cadence with a whole note chord. The lyrics are: "at- tend to the voice of my sup- pli- ca- - tion when I cry un- to Thee."

Appendix I – Lord, I Have Cried

Hear- ken un- to me, O Lord. Let my prayer be set forth

This system consists of two measures. The first measure contains the lyrics 'Hear- ken un- to me, O Lord.' and the second measure contains 'Let my prayer be set forth'. The music is written for a treble and bass clef in G major (one sharp). The melody is in the treble clef, and the bass line is in the bass clef. The first measure ends with a double bar line and a repeat sign.

as in- cense be- fore Thee, the lift- ing up of my hands

This system consists of two measures. The first measure contains the lyrics 'as in- cense be- fore Thee,' and the second measure contains 'the lift- ing up of my hands'. The music is written for a treble and bass clef in G major. The melody is in the treble clef, and the bass line is in the bass clef. The first measure ends with a double bar line and a repeat sign.

as in- cense be- fore Thee, the lift- ing up of my hands

This system consists of two measures. The first measure contains the lyrics 'as in- cense be- fore Thee,' and the second measure contains 'the lift- ing up of my hands'. The music is written for a treble and bass clef in G major. The melody is in the treble clef, and the bass line is in the bass clef. The first measure ends with a double bar line and a repeat sign.

as an eve- ning sac- ri- fice. Hear-ken un- to me, O Lord.

This system consists of two measures. The first measure contains the lyrics 'as an eve- ning sac- ri- fice.' and the second measure contains 'Hear-ken un- to me, O Lord.'. The music is written for a treble and bass clef in G major. The melody is in the treble clef, and the bass line is in the bass clef. The first measure ends with a double bar line and a repeat sign.

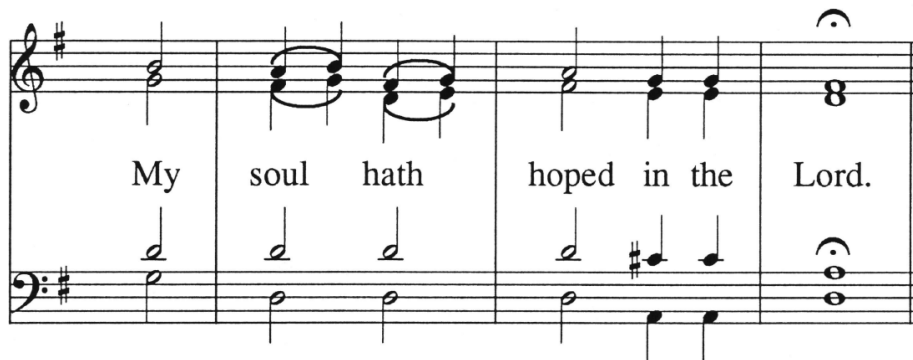
Stichera to the Martyrs

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?



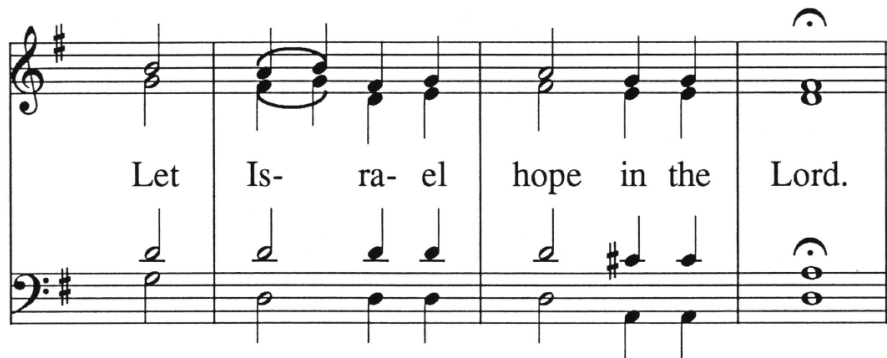
Great is the power of Thy Cross, O Lord!/ It was set up in the place of the skull, and it acts in all the world;/ it made the fishermen into apostles/ and the Gentiles into martyrs,// that they might intercede for our souls.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word.



Great is the power of Thy martyrs, O Christ!/ Though they lie in their tombs, they drive out evil spirits/ and fight in defence of true devotion,/ subduing the dominion of the enemy// through faith in the Trinity.

Stichos: From the morning watch until night, from the morning watch.



The prophets, the apostles of Christ and the martyrs/ have taught mankind to sing the praises of the consubstantial Trinity;/ they have given light to the nations that were gone astray,// and they have made the sons of men companions of the angels.

Stichera for the Dead, Page 2. Glory, in Tone VIII.

Both Now, Dogmatic Theotokion, Tone III



How can we not marvel at thy giving birth to the God-man, O all-honored one./ For without having accepted the temptation of a man,/ O all immaculate one,/ without a father thou gavest birth in the flesh to a Son/ Who was begotten without a mother before the ages,/ without His undergoing change, confusion or division,/ yet preserving intact the character of both essences./ Wherefore, O Virgin Mother and Mistress,/ entreat Him, that the souls of those who in Orthodox manner// confess thee to be the Theotokos be saved.

Lord, I Have Cried, Tone IV

Lord, I have cried unto Thee, hear- ken un- to me. Hear- ken un- to me, O Lord.

This system consists of two staves, treble and bass, in G major (one sharp). The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are: "Lord, I have cried unto Thee, hear- ken un- to me. Hear- ken un- to me, O Lord."

Lord, I have cried un- to Thee, hear- ken un- to me;

This system continues the melody and accompaniment. The lyrics are: "Lord, I have cried un- to Thee, hear- ken un- to me;"

attend to the voice of my sup- pli- ca- -tion when I cry un- to Thee.

This system continues the melody and accompaniment. The lyrics are: "attend to the voice of my sup- pli- ca- -tion when I cry un- to Thee."

Hear- ken un- to me, O Lord. Let my prayer be set forth

This system concludes the piece. The lyrics are: "Hear- ken un- to me, O Lord. Let my prayer be set forth". The system ends with a double bar line.



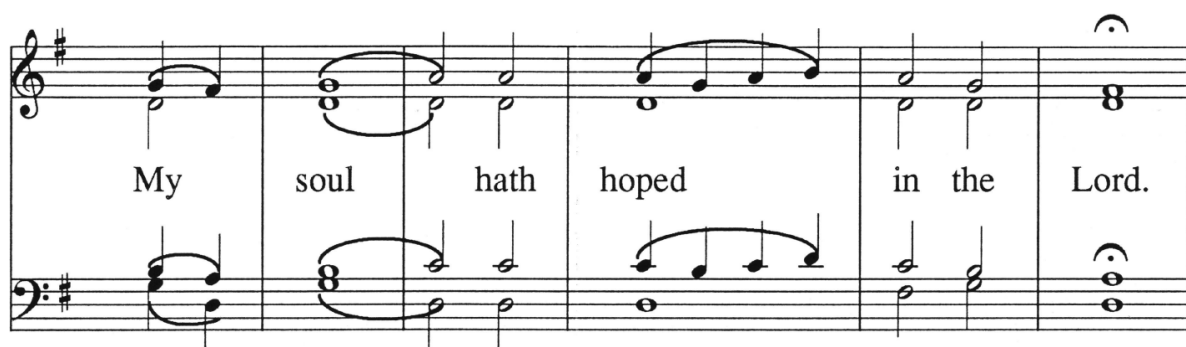
Stichera to the Martyrs

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?



O martyrs of the Lord, living oblations, spiritual burnt-offerings,/ perfect victims sacrificed to God,/ sheep that know God and are known by Him,/ whose fold no wolf can enter:/ pray that we be led with you// to feed beside the waters of repose.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word.



Precious is the death of Thy saints, O Lord./ Slain by the sword, by fire or frost,/ they poured out their blood, putting all their trust in Thee/ and awaiting from Thy hand the reward of their labours./ They endured to the end// and from Thee, O Saviour, they received great mercy.

Stichos: From the morning watch until night, from the morning watch.



Since, O saints, ye have boldness in the presence of the Saviour,/ pray without ceasing for us sinners,// asking that remission of offences and great mercy may be granted to our souls.

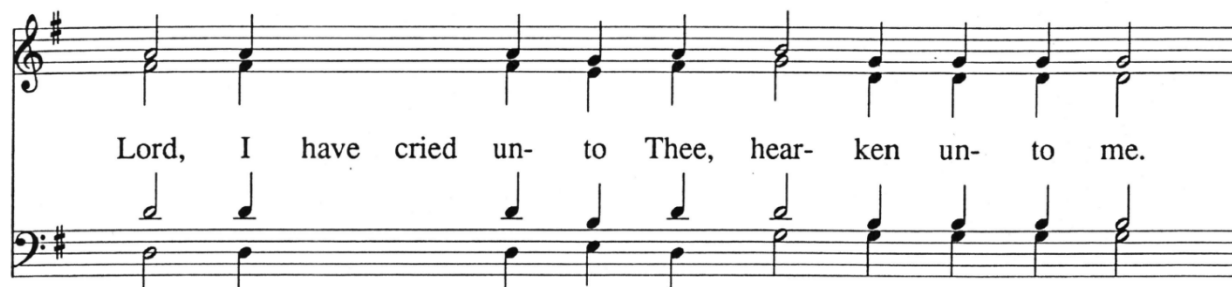
Stichera for the Dead, Page 2. Glory, in Tone VIII.

Both Now, Dogmatic Theotokion, Tone IV

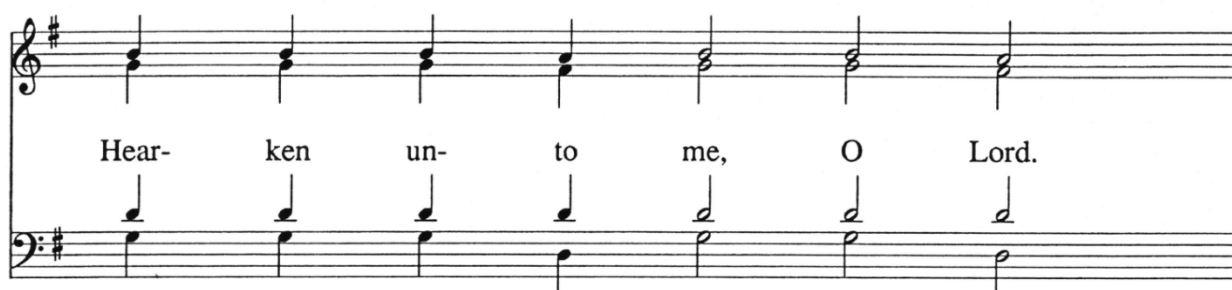


The Prophet David, the forefather of God,/ for thy sake gave voice beforehand in psalm-
ody concerning thee,/ unto Him Who in thee accomplished mighty works:/ the Queen
stood at Thy right hand./ For God Whose good pleasure it was to become incarnate of thee
without father/ showed thee, His Mother, to be the mediatress of life,/ that He might renew
His image which had become corrupt through the passions;/ and having found the sheep
which had strayed among the mountains and become lost,/ He taketh it upon His shoul-
ders/ and bringeth it to His Father;/ and Christ, Who is possessed of great and rich mercy,/
in accordance with His will, uniteth it with the hosts of heaven,// and saveth the world, O
Theotokos.

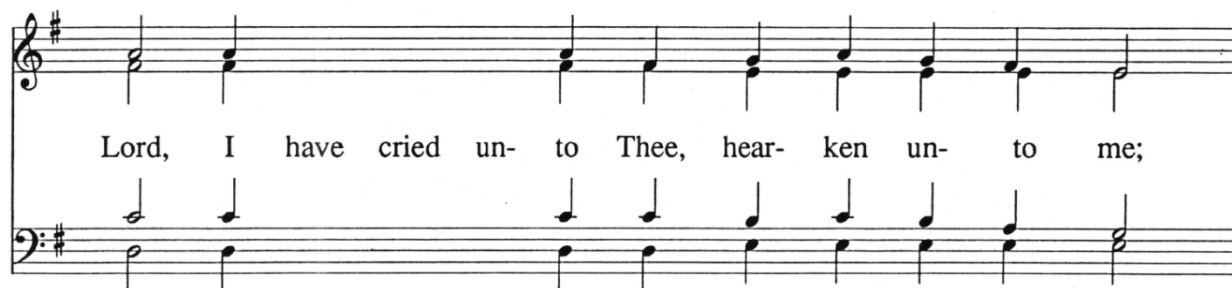
Lord, I Have Cried, Tone V



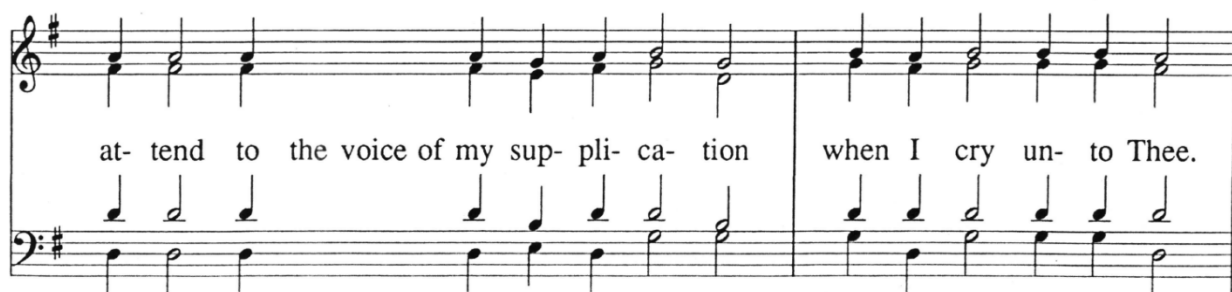
Lord, I have cried un- to Thee, hear- ken un- to me.



Hear- ken un- to me, O Lord.



Lord, I have cried un- to Thee, hear- ken un- to me;



at- tend to the voice of my sup- pli- ca- tion when I cry un- to Thee.

Hear- ken un- to me, O Lord. Let my prayer be set forth

This system consists of two staves, treble and bass, in G major. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the notes.

as in- cense be- fore Thee, the lift- ing up of my hands

This system continues the melody and accompaniment from the first system. The lyrics are written below the notes.

as an eve-ning sac- ri- fice. Hear-ken un- to me, O Lord.

This system concludes the main melody of the hymn. The lyrics are written below the notes.

Stichera to the Martyrs

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is for- give- ness.

This system is for a Stichos (response). It features a more complex melodic line with many slurs and ties, indicating a longer, more ornate melody. The lyrics are written below the notes.

Taking up the shield of faith,/ strengthening themselves with the sign of the Cross,/ Thy saints, O Lord, went willingly and bravely to torture,/ and they overthrew the pride and error of the devil./ At their supplications, O almighty God,/ send down peace upon the world,// and on our souls great mercy.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word.



Taking up the shield of faith,/ strengthening themselves with the sign of the Cross,/ Thy saints, O Lord, went willingly and bravely to torture,/ and they overthrew the pride and error of the devil./ At their supplications, O almighty God,/ send down peace upon the world,// and on our souls great mercy.

Stichos: From the morning watch until night, from the morning watch.



Despising every earthly thing,/ brave]y withstanding torture,/ ye attained the blessedness for which ye hoped,/ and were made heirs of the Kingdom of heaven,/ O martyrs worthy of all praise,/ Since ye have boldness before God who loves mankind,/ pray that peace be given to the world,// and to our souls great mercy.

Stichera for the Dead, Page 2. Glory, in Tone VIII.

Both Now, Dogmatic Theotokion, Tone V



Once the image of the Bride who knoweth not wedlock/ was inscribed in the Red Sea./
 There Moses was the parter of the waters;/ and here Gabriel is the minister of a miracle./
 There Israel traversed the deep dryshod;/ and now the Virgin giveth birth unto Christ with-
 out seed./ The sea remained impassable after Israel had crossed;/ and the immaculate one
 remaineth incorrupt after the birth of Emmanuel./ O God Who hast appeared as a man,/
 who existest and hast existed from the beginning;// Have mercy upon us!

Lord, I Have Cried, Tone VI

Lord, I have cried unto Thee, hear-ken un-to me.

This musical system consists of a treble and bass staff joined by a brace. Both staves are in the key of D major, indicated by two sharps (F# and C#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes.

Hear-ken un-to me, O Lord.

This musical system continues the melody and bass line from the first system. The lyrics are placed below the notes.

Hear-ken un-to me, O Lord.

This musical system continues the melody and bass line from the second system. The lyrics are placed below the notes.

Lord, I have cried un-to Thee, hear-ken un-to me;

This musical system continues the melody and bass line from the third system. The lyrics are placed below the notes.

Hear- ken un- to me, O Lord. Let my prayer be set forth

This system consists of two measures. The first measure contains the lyrics 'Hear- ken un- to me, O Lord.' and the second measure contains 'Let my prayer be set forth'. The music is written in G major (one sharp) and 4/4 time. The vocal line is on a treble clef and the bass line is on a bass clef. The melody is simple, using mostly whole and half notes.

as in- cense be- fore Thee, the lift- ing up of my hands

This system consists of two measures. The first measure contains the lyrics 'as in- cense be- fore Thee,' and the second measure contains 'the lift- ing up of my hands'. The music continues in G major and 4/4 time. The vocal line is on a treble clef and the bass line is on a bass clef. The melody is simple, using mostly whole and half notes.

as an eve-ning sac- ri- fice. Hear-ken un- to me, O Lord.

This system consists of two measures. The first measure contains the lyrics 'as an eve-ning sac- ri- fice.' and the second measure contains 'Hear-ken un- to me, O Lord.'. The music continues in G major and 4/4 time. The vocal line is on a treble clef and the bass line is on a bass clef. The melody is simple, using mostly whole and half notes.

Stichera to the Martyrs

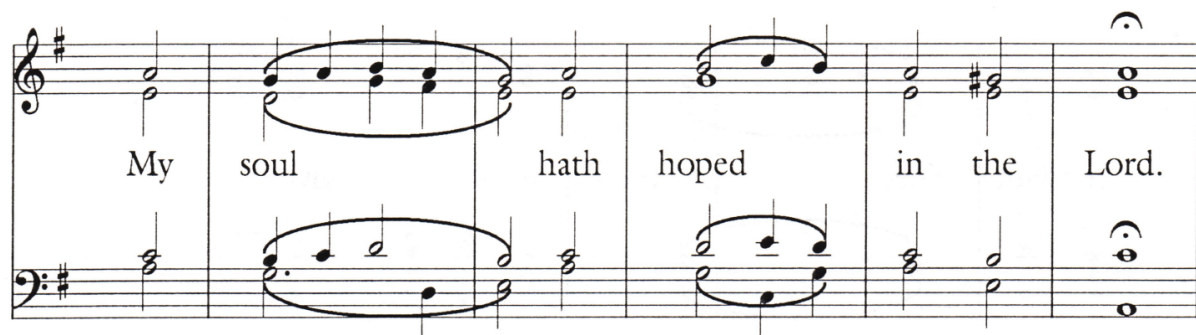
Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is for- give- ness.

This system consists of two measures. The first measure contains the lyrics 'For with Thee there is for-' and the second measure contains 'give- ness.'. The music is written in G major (one sharp) and 4/4 time. The vocal line is on a treble clef and the bass line is on a bass clef. The melody is simple, using mostly whole and half notes.

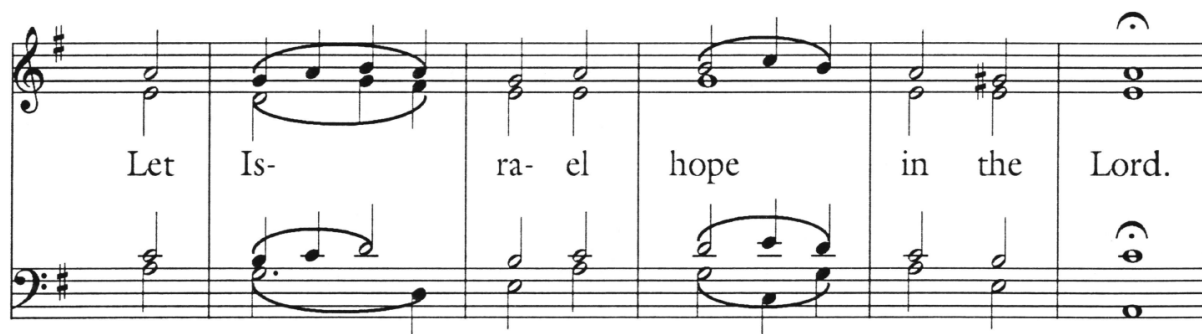
Thy martyrs, O Lord,/ denied Thee not/ and forsook not Thy commandments:// at their intercessions have mercy upon us

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word.



Thy martyrs, O Lord,/ denied Thee not/ and forsook not Thy commandments:// at their intercessions have mercy upon us

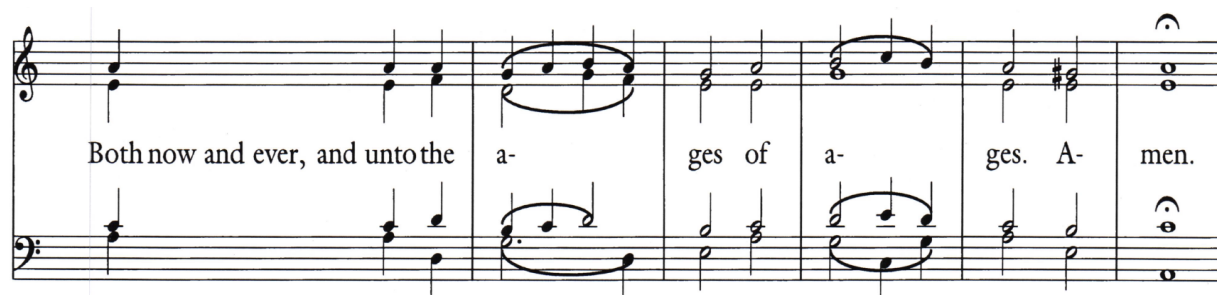
Stichos: From the morning watch until night, from the morning watch.



Thy victorious martyrs,/ when they contended on this earth,/ endured great torments;/ but now they dwell in heaven/ and have received a perfect crown,// that they may offer intercession for our souls.

Stichera for the Dead, Page 2. Glory, in Tone VIII.

Both Now, Dogmatic Theotokion, Tone VI



Who doth not call thee blessed, O all-holy Virgin?/ Who will not hymn thine all-pure birthgiving?/ For the only-begotten Son who shone forth timelessly from the Father,/ came forth, ineffably incarnate, from thee,/ the pure one;/ and being God by nature, He became man by nature for our sake,/ not divided into two Persons,/ but known in two natures without confusion./ Him do thou beseech, O pure and most blessed one,// that our souls find mercy!

Lord, I Have Cried, Tone VII

Lord, I have cried un- to Thee, hear- ken un- to me.

This system of music is written for a two-part setting in G major (one sharp). The treble and bass staves are shown. The melody in the treble staff consists of eighth and quarter notes, while the bass staff provides a simple harmonic accompaniment with quarter and eighth notes. The lyrics are: "Lord, I have cried un- to Thee, hear- ken un- to me."

Hear- ken un- to me, O Lord.

This system continues the melody from the first system. It features a melisma on the word "Hear-" in the treble staff, indicated by a long horizontal line. The bass staff continues with a steady accompaniment. The lyrics are: "Hear- ken un- to me, O Lord."

Lord, I have cried un- to Thee, hear- ken un- to me;

This system continues the melody and accompaniment. The lyrics are: "Lord, I have cried un- to Thee, hear- ken un- to me;"

at- tend to the voice of my sup- pli- ca- tion when I cry un- to Thee.

This system concludes the piece. It features a melisma on the word "at-" in the treble staff. The lyrics are: "at- tend to the voice of my sup- pli- ca- tion when I cry un- to Thee."

Appendix I – Lord, I Have Cried

Hear- ken un- to me, O Lord. Let my prayer be set forth

The first system of the musical score for 'Lord, I Have Cried'. It consists of two staves, treble and bass, in the key of D major (indicated by two sharps). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are 'Hear- ken un- to me, O Lord. Let my prayer be set forth'.

as in- cense be- fore Thee, the lif- ting up of my hands

The second system of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are 'as in- cense be- fore Thee, the lif- ting up of my hands'.

as an eve-ning sac- ri- fice. Hear-ken un- to me, O Lord.

The third system of the musical score. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are 'as an eve-ning sac- ri- fice. Hear-ken un- to me, O Lord.'.

Stichera to the Martyrs

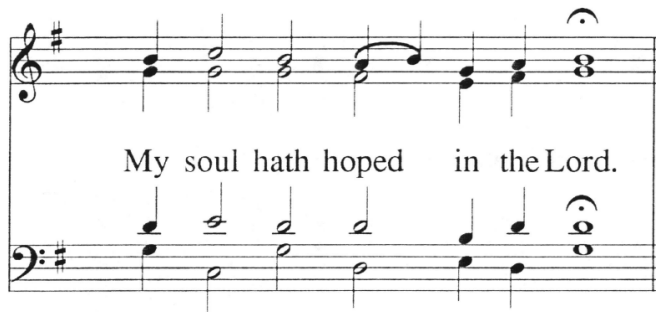
Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is for-give- - ness.

The musical score for the Stichos. It consists of two staves, treble and bass, in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are 'For with Thee there is for-give- - ness.'.

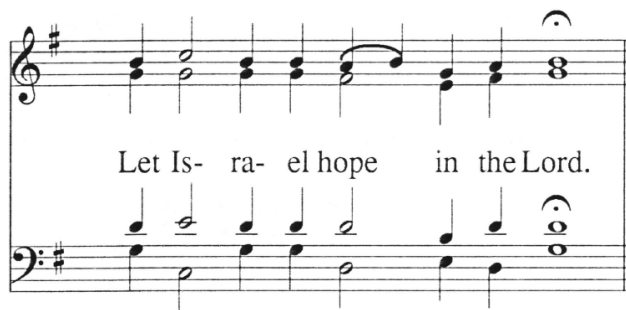
When Thou comest to judge all the world; O Saviour,/ put me not to shame,// though I have done shameful deeds.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word.



Glory be to Thee, O Christ our God,/ boast of the apostles,/ joy of the martyrs,// whose preaching was the consubstantial Trinity.

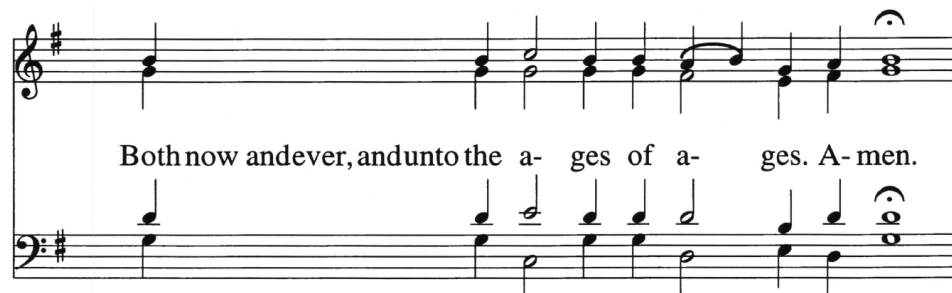
Stichos: From the morning watch until night, from the morning watch.



O holy martyrs, who have fought the good fight/ and received your crowns,// pray to the Lord for mercy on our souls.

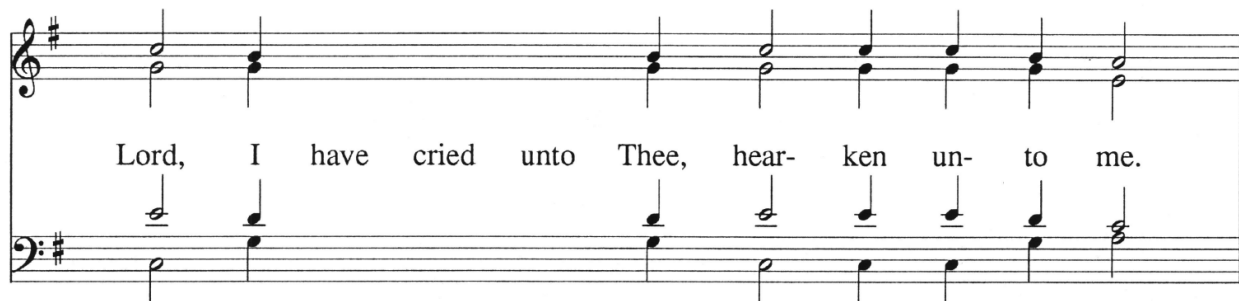
Stichera for the Dead, Page 2. Glory, in Tone VIII.

Both Now, Dogmatic Theotokion, Tone VII

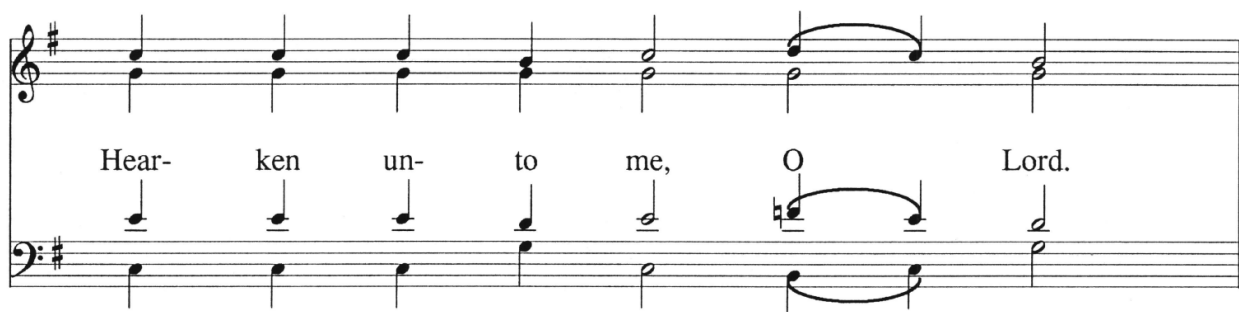


Thou hast been known to have become a Mother in supernatural manner, O Theoto-
kos,/ and hast remained a Virgin in manner past recounting and understanding;/ and no
tongue can describe the wonder of thy birthgiving./ For as thy conceiving is all-glorious,/
so is the manner of thy birthgiving beyond comprehension;/ for where God so willeth, the
order of nature is over-ruled./ Wherefore, knowing thee to be the Mother of God,/ we all
earnestly entreat thee:// Pray thou that our souls be saved!

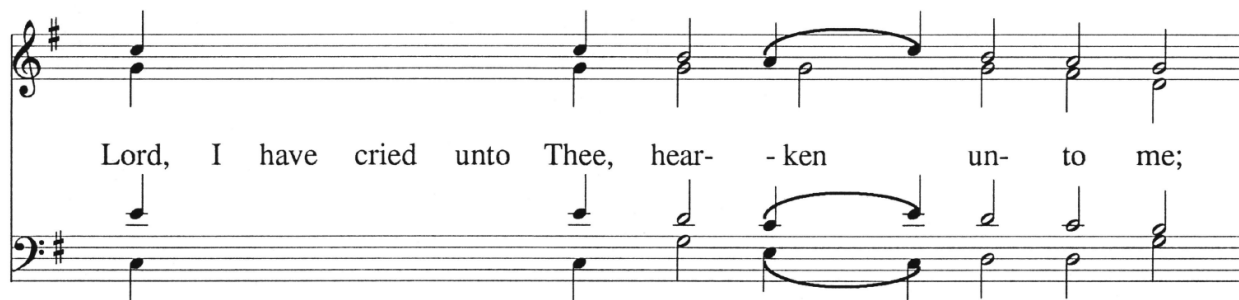
Lord, I Have Cried, Tone VIII



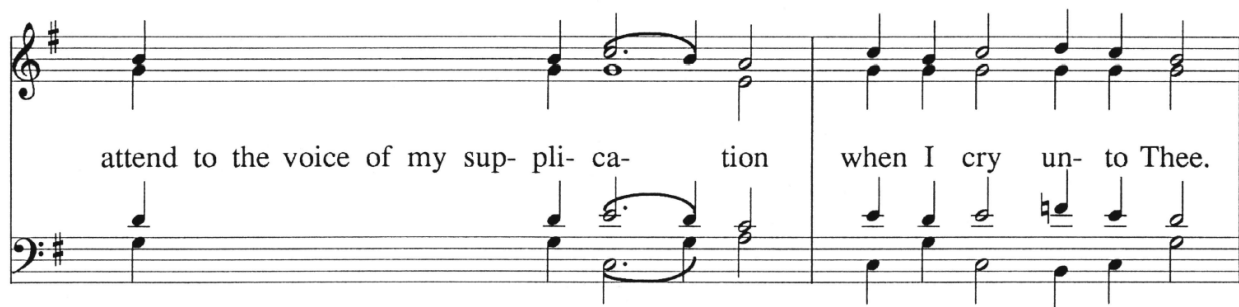
Lord, I have cried unto Thee, hear-ken un-to me.



Hear-ken un-to me, O Lord.



Lord, I have cried unto Thee, hear-ken un-to me;



attend to the voice of my sup- pli- ca- tion when I cry un-to Thee.

Hear- ken un- to me, O Lord. Let my prayer be set forth

This system consists of two measures. The first measure contains the lyrics 'Hear- ken un- to me, O Lord.' and the second measure contains 'Let my prayer be set forth'. The music is written in G major (one sharp) and 4/4 time. The vocal line features a melodic line with eighth and quarter notes, while the bass line provides a harmonic accompaniment with similar rhythmic values.

as in- cense be- fore Thee, the lif- ting up of my hands

This system consists of two measures. The first measure contains the lyrics 'as in- cense be- fore Thee,' and the second measure contains 'the lif- ting up of my hands'. The music continues in G major and 4/4 time. The vocal line features a melodic line with eighth and quarter notes, while the bass line provides a harmonic accompaniment with similar rhythmic values.

as an eve- ning sac- ri- fice. Hear- ken un- to me, O Lord.

This system consists of two measures. The first measure contains the lyrics 'as an eve- ning sac- ri- fice.' and the second measure contains 'Hear- ken un- to me, O Lord.'. The music continues in G major and 4/4 time. The vocal line features a melodic line with eighth and quarter notes, while the bass line provides a harmonic accompaniment with similar rhythmic values.

Stichera to the Martyrs

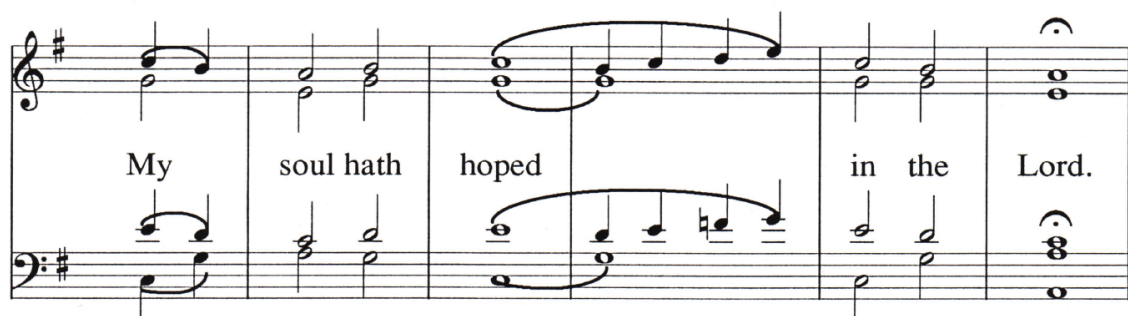
Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is for- give- - - - - ness.

This system consists of four measures. The first measure contains the lyrics 'For with', the second 'Thee there is for-', the third 'give- - - - -', and the fourth 'ness.'. The music is written in G major (one sharp) and 4/4 time. The vocal line features a melodic line with eighth and quarter notes, while the bass line provides a harmonic accompaniment with similar rhythmic values.

Thy martyrs, O Lord, forgetting the things of the present life,/ and despising torture in their longing for the life to come,/ were granted this eternal life as their inheritance,/ and now they rejoice with the angels.// At their supplications bestow upon Thy people Thy great mercy.

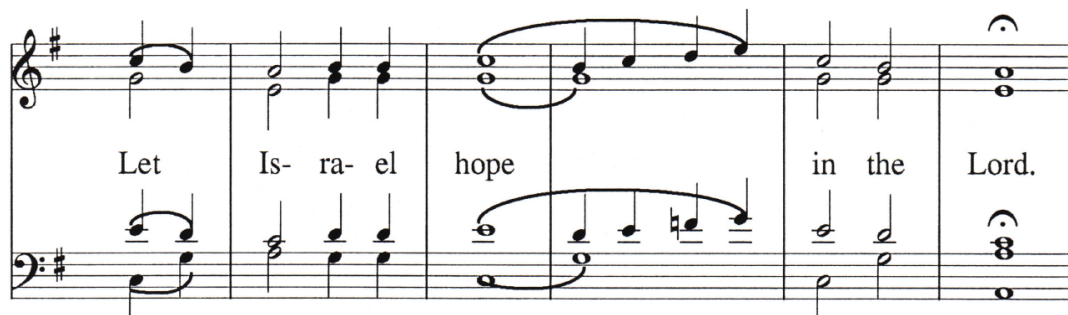
Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word.



If there be any virtue and if there be any praise,/ rightly are these things ascribed to the saints./ They bowed their necks beneath the sword,/ for Thy sake who hast bowed the heavens and come down./ They shed their blood for Thee,/ who hast emptied Thyself and taken the form of a servant;/ they humbled themselves even unto death,/ following the example of Thy poverty./ At their prayers have mercy upon us, O God,// according to the multitude of Thy tender mercies.

For the Dead

Stichos: From the morning watch until night, from the morning watch:



When Thou sittest in Thy glory,/ as King of all,/ upon the throne of judgement,/ with Thine holy angels in fear standing beside Thee,/ and all mankind appears before Thee, O Christ, to be judged:/ then at the prayers of Thy Mother, O Lord,// deliver from all torment those who fell asleep in faith.

Stichera for the Dead, Page 2. Glory, in Tone VIII.

Both Now, Dogmatic Theotokion, Tone VIII



In His love for mankind, the King of heaven appeared on earth and dwelt among men;/ for He Who received flesh from the pure Virgin/ and came forth from her having received human nature,/ is the only Son of God,/ two in nature but not hypostasis./ Therefore, proclaiming Him to be truly perfect God/ and perfect man,/ we confess Christ our God./ Him do thou beseech, O Mother unwedded,// that our souls find mercy!

Appendix II – Aposticha at Vespers

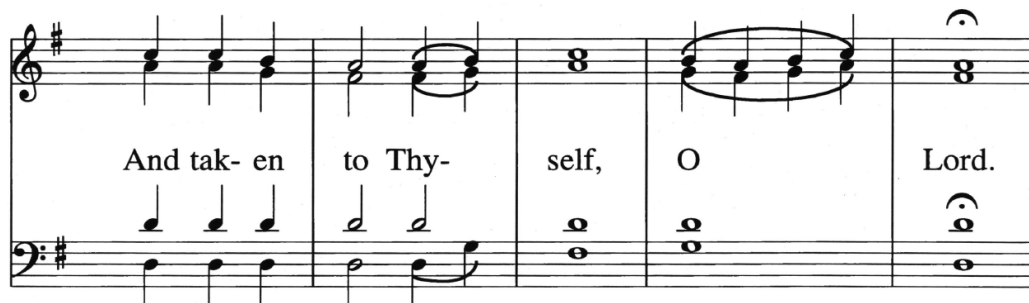
At the Aposticha, Tone I

Sticheron to the Martyrs

O martyrs worthy of all praise,/ your bodies were not buried in the earth, yet heaven has received you;/ the gates of Paradise were opened to you,/ and entering within ye have eaten from the tree of life.// Pray to Christ that He may grant peace and great mercy to our souls.

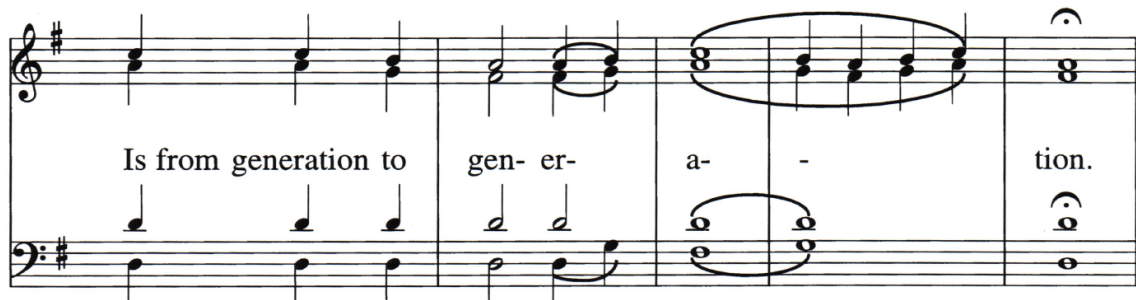
For the Dead

Stichos: Blessed are they whom Thou hast chosen.



What pleasure in this life remains unmarked by sorrow?/ What glory can endure upon this earth unchanged?/ All is feebler than a shadow, more deceptive than a dream;/ for death in a single moment takes all things away./ But in the light of Thy countenance, O Christ,/ and in the joy of Thy beauty,/ give rest to those whom Thou hast chosen,// for Thou lovest mankind.

Stichos: Their memorial:



No man is free from sin, none save Thee, who only art immortal./ Therefore in divine compassion grant unto Thy servants a dwelling-place in light/ with the choirs of Thine angels.// In Thy loving-kindness overlook their sins and grant forgiveness to them.

At the Aposticha, Tone II

Sticheron to the Martyrs

Great is the glory, O ye saints, that ye have gained through your faith./ For by your sufferings ye were victorious over the enemy;/ and after death, as physicians of body and soul,/ ye drive out evil spirits and bring healing to the sick.// Intercede before the Lord, that mercy may be given to our souls.

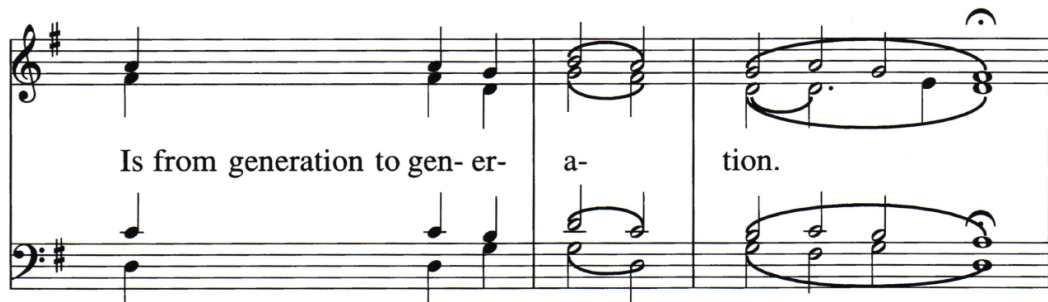
For the Dead

Stichos: Blessed are they whom Thou hast chosen.



As a flower withers and a dream passes away,/ so is each man's flesh dissolved at death./ But at the sound of the trump all the dead as in an earthquake/ shall rise up again to meet Thee, Christ our God,/ Then, Master, grant to all Thy servants whom Thou hast taken from us,// that they may dwell for ever in the tabernacles of Thy saints.

Stichos: Their memorial:



Woe is me! how great a struggle the soul endures at its parting from the body./ Woe is me! how many tears it sheds, but there is none to pity it./ Turning to the angels, it supplicates in vain;/ stretching out its hands to men, it finds no one to help./ Therefore, my beloved brethren,/ reflecting on the shortness of our life,/ let us ask Christ to give rest to the departed// and to grant our souls great mercy.

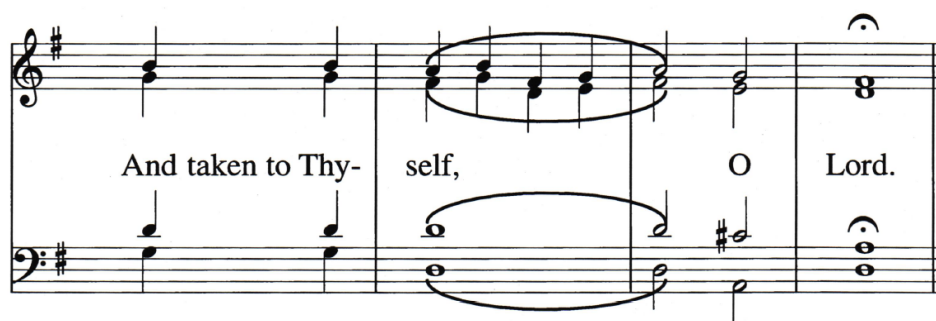
At the Aposticha, Tone III

Sticheron to the Martyrs

Supported by faith and made strong by hope,/ their souls united by the love of Thy Cross,/ Thy martyrs, O Lord, destroyed the tyranny of the enemy;/ and, receiving crowns of glory,// together with the angels they make intercession for our souls.

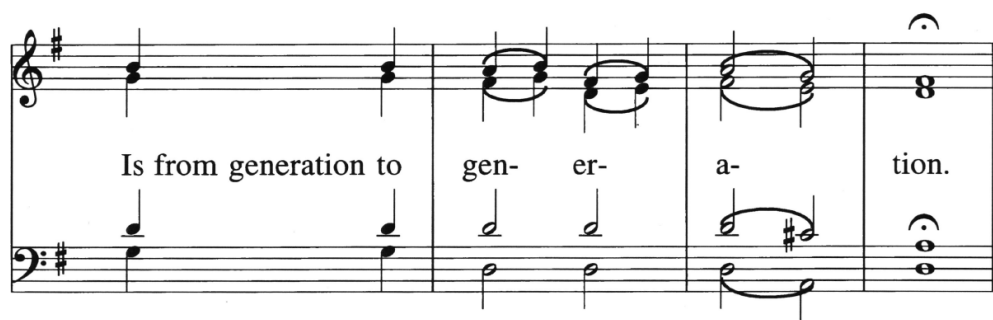
For the Dead

Stichos: Blessed are they whom Thou hast chosen.



All human things are vain, which endure not after death./ Our wealth will not remain, our glory will not go with us upon the way:/ for when death comes, all these things will disappear./ Therefore let us cry to Christ who is immortal:/ Give rest to our departed brethren// and make them dwell with the joyful.

Stichos: Their memorial:



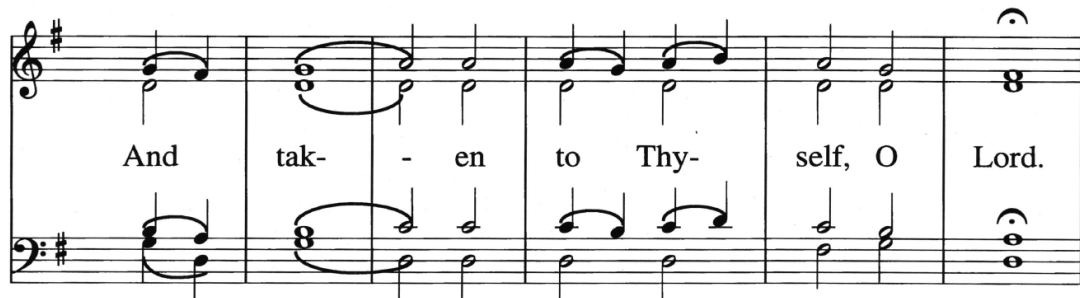
Why do we men trouble ourselves in vain?/ The path on which we run is short./ Our life is smoke and vapour, ashes and dust;/ it continues for a little while, and then it vanishes./ Therefore let us cry to Christ the immortal King:/ Give rest to our departed brethren,// and make them dwell with all those that rejoice in Thee.

At the Aposticha, Tone IV

Sticheron to the Martyrs

Thou art glorified in the memorials of Thy saints,/ O Christ our God:// at their intercessions send down upon us Thy great mercy.

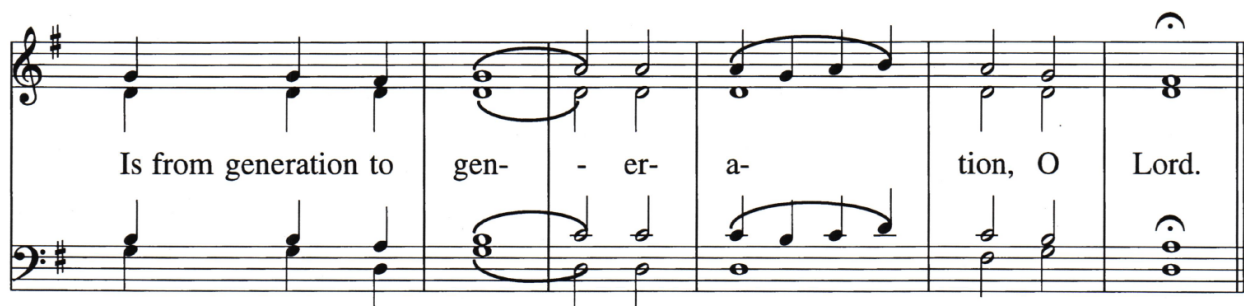
Stichos: Blessed are they whom Thou hast chosen.



Thou hast accepted the patient sufferings of the holy martyrs:/ in Thy love accept our hymns of praise,// and at their intercessions grant us Thy great mercy.

For the Dead

Stichos: Their memorial:



With the spirits of the faithful departed give rest,/ O loving Saviour,/ to the souls of Thy servants,// and preserve them for the life of blessedness with Thee.

At the Aposticha, Tone V

Sticheron to the Martyrs

Intercede on our behalf, O holy martyrs,/ that we may be delivered from our sins:// for to you is given grace to pray for us.

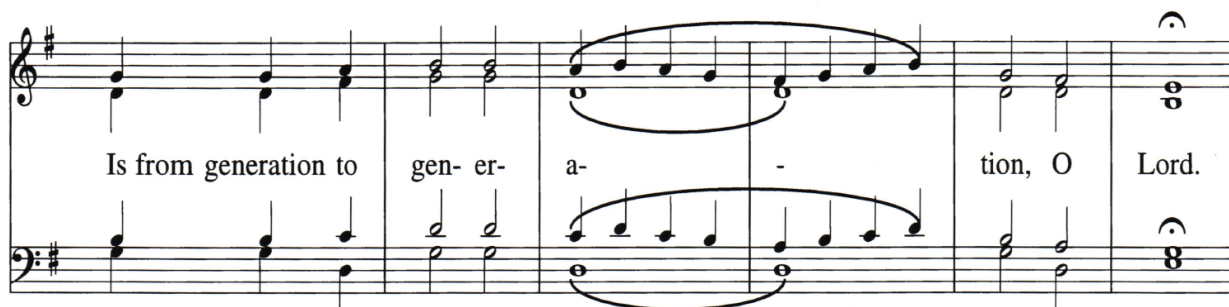
Stichos: Blessed are they whom Thou hast chosen.



Your souls, O holy martyrs,/ were filled with an insatiable love;/ not denying Christ ye endured great sufferings and torment,/ and ye cast down the tyrants' pride./ Ye kept the faith unaltered and unharmed,/ and now have gone to dwell in heaven./ Since ye have boldness before Christ,// pray that He may grant us His great mercy.

For the Dead

Stichos: Their memorial:



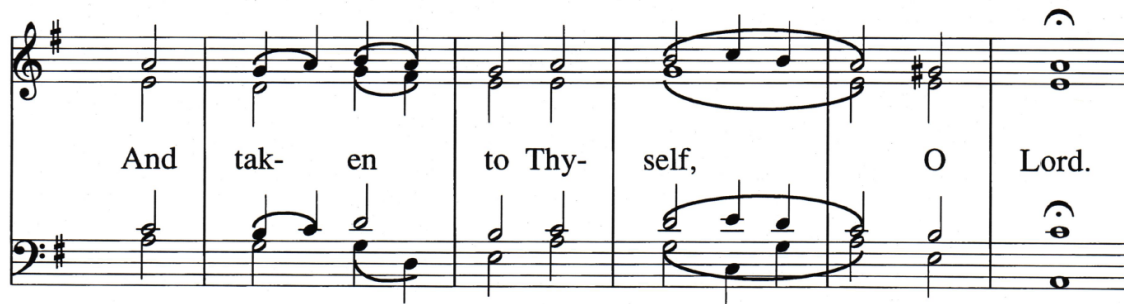
I called to mind the Prophet's words,/ 'I am dust and ashes.'/ I went also to the tombs, and saw the naked bones, and said:/ 'Which now is the king or the soldier,/ the rich man or the beggar,/ the upright or the sinner?'/ But give rest, O Lord, unto Thy servants with the righteous,// for Thou lovest mankind.

At the Aposticha, Tone VI

Sticheron to the Martyrs

Those who suffered martyrdom for Thee, O Christ,/ endured great torments:// at their prayers and intercessions, O Lord, preserve us all.

Stichos: Blessed are they whom Thou hast chosen.



Thy Cross was for the martyrs an invincible weapon, O Lord./ They saw death before them:/ but, looking to the life that is to come,/ they were strengthened by their hope in Thee.// At their intercessions have mercy upon us.

For the Dead

Stichos: Their memorial:



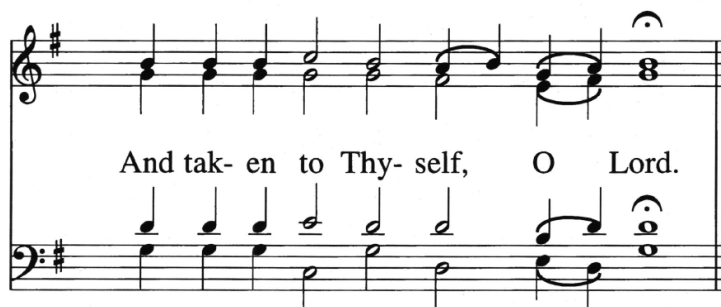
Thy creative ordinance was my beginning and foundation./ For Thou hast willed to fashion me as a living creature/ from natures visible and invisible:/ Thou hast made my body from the earth,/ and given me a soul by Thy divine and quickening breath./ Therefore, O Saviour,/ grant rest to Thy servants in the land of the living,// in the tabernacles of the righteous.

At the Aposticha, Tone VII

Sticheron to the Martyrs

Despising every earthly thing, O holy martyrs,/ and bravely preaching Christ in the arena,/ ye received from Him the due reward for all your sufferings./ Since He is almighty God/ and ye have boldness in His presence,/ to you we run for help:// we entreat you, pray to Him for the salvation of our souls.

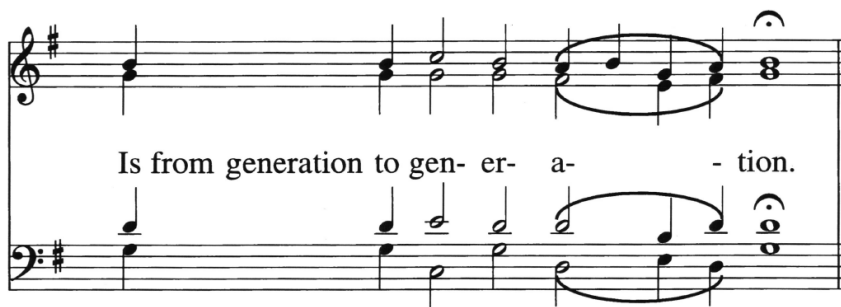
Stichos: Blessed are they whom Thou hast chosen.



O martyrs worthy of all praise, sheep of Christ's spiritual flock,/ ye are a living offering/ and a sacrifice acceptable and pleasing to the Lord./ Earth did not cover you, but heaven has received you./ Ye have become companions of the angels:/ we entreat you, pray with them to God our Saviour,// that peace be given to the world, and salvation to our souls.

For the Dead

Stichos: Their memorial:



Thou hast formed man in the beginning/ according to Thine image and Thy likeness,/ and Thou hast made him dwell in Paradise/ as ruler over Thy creation./ But through the envy of the devil he was deceived and ate the fruit,/ transgressing Thy commands./ Therefore, O Lord, Thou hast condemned him/ to return again unto the earth// whence he was taken, and to ask for rest.

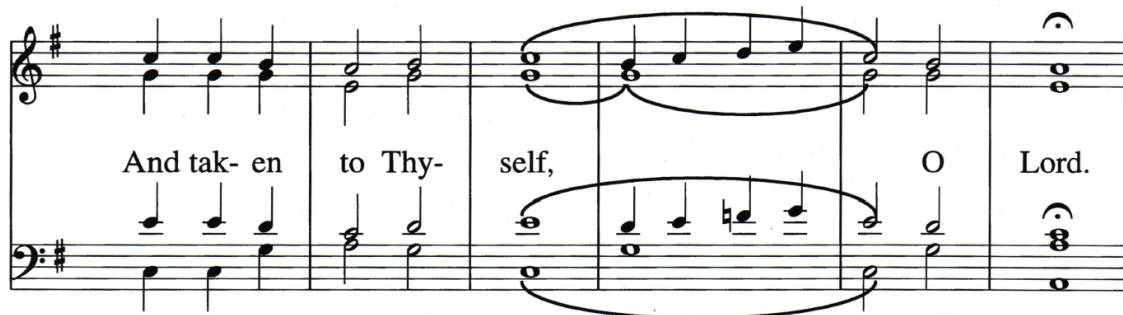
At the Aposticha, Tone VIII

Sticheron to the Martyrs

O martyrs of the Lord, we beseech you,/ offer intercession to our God:/ pray for abundant mercy on our souls// and the forgiveness of our many sins.

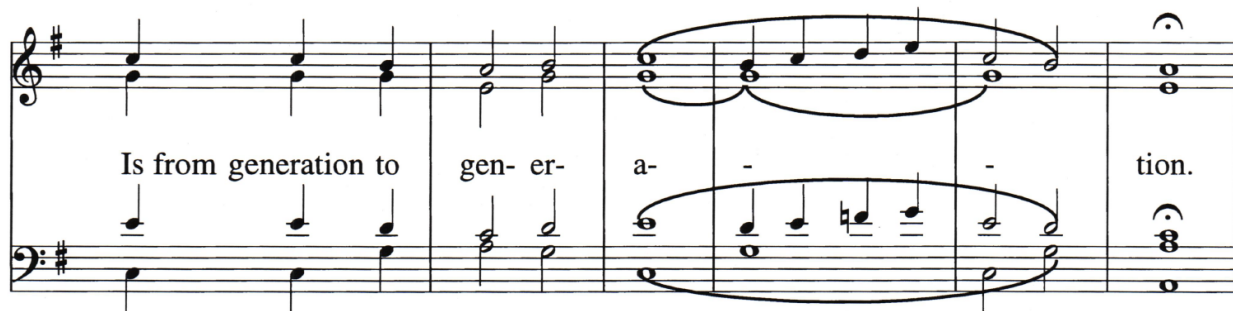
For the Dead

Stichos: Blessed are they whom Thou hast chosen.



I lament and weep whenever I see death/ and look upon our beauty, formed according to God's image,/ lying in the grave disfigured and inglorious,/ its outward form destroyed./ O strange wonder!/ What mystery is this concerning us?/ How have we been delivered to corruption?/ How have we been yoked to death?/ All this, so it is written, is by the ordinance of God,// who grants rest to the departed.

Stichos: Their memorial:



Thy death, O Lord, has brought us immortality./ For hadst Thou not been laid in the tomb,/ Paradise had not been opened.// Therefore in compassion give rest to the departed.

Appendix III – Sessional Hymns

Sessional Hymns, Tone I

After the first reading from the Psalter, the Sessional Hymns to the Martyrs:

As faithful soldiers ye believed with one accord; ye were not terrified, O saints, by the threats of the tyrants, but taking up the precious Cross, eagerly ye followed Christ, and finishing the course, ye received victory from heaven. Glory be to Him who gave you strength; glory be to Him who crowned you; glory be to Him who through you grants healing unto all.

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

Accept in supplication, O Lord who lovest mankind, the sufferings that the saints endured for Thee; and, we beseech Thee, heal all our distress.

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

Let us all pray to the martyrs of Christ, for they intercede for our salvation. Let us all draw near to them with faith, for they dispense the grace of healing, and as guardians of the faith they drive away the hosts of demons.

Glory to the Father...

For the Dead

In the last days, without changing Thou hast for our sake clothed Thyself in flesh taken from Thy Virgin Mother, and as Lord Thou knowest how easily we fall: forgive and take pity on those who have departed from this life, for with faith they have entrusted their souls unto Thee, our Master and our only God.

Both now...

Theotokion

At Gabriel's salutation, 'Rejoice!', the Master of all things took flesh in thee, O Virgin. Thou art the Holy Ark of which the righteous David spoke; thou wast made wider than the heavens, for thou hast carried thy Creator in thy womb. Glory be to Him who dwelt in thee; glory be to Him who from thee came forth; glory be to Him who through thy childbearing has set us free.

Sessional Hymns, Tone II

After the first reading from the Psalter, the Sessional Hymns to the Martyrs:

Thou hast made Thy saints to shine brighter than gold, and in Thy love Thou hast glorified Thy holy ones. At their intercessions, Christ our God, grant peace to our life and make our prayer ascend as incense, O Thou who alone dost rest among the saints.

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

O martyrs of the Lord, blessed is the earth on which your blood was shed, and holy are the shrines that have received your bodies. For in the arena openly ye triumphed over the enemy, and with boldness ye preached Christ. We entreat you, pray to Him that in His love He may grant salvation to our souls.

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

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

Glory to the Father...

For the Dead

Remembering, O Lord, those that have fallen asleep, I call to mind the coming judgement; and foreseeing my condemnation I cry to Thee from torment: O merciful Saviour, have mercy upon me.

Both now...

Theotokion

O holy Mother of the all-pure Light, with true faith and angelic hymns we honour and magnify thee.

Sessional Hymns, Tone III

After the first reading from the Psalter, the Sessional Hymns to the Martyrs:

Rejoice now, all who love the victorious martyrs, and with one accord sing praise to Christ. He has made them shine like stars upon the world, and year by year their festivals confer on us the grace of miracles, enlightening our minds and souls.

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

Your brave endurance, glorious martyrs, defeated the devices of the enemy from whom all evil comes; therefore were ye counted worthy of eternal blessedness. Intercede, then, with the Lord for the salvation of Christ's faithful flock, O ye witnesses of the truth.

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

Through your faith ye shine as radiant lights, O physicians of the true worship of God, holy and glorious martyrs. Ye were not terrified by the torments of the tyrants, but ye cast down the blasphemous teachings of idolatry, taking up the true Cross as your emblem of victory.

Glory to the Father...

For the Dead

When at Thy command, O Lord and Saviour, we shall stand before Thine impartial judgement seat, condemn us not who have believed in Thee. We all have sinned, and yet we have not turned away from Thee. Therefore we entreat Thee, O Christ, give rest in the dwellings of the righteous to those whom Thou hast taken to Thyself, for Thou alone art rich in mercy.

Both now...

Theotokion

We sing thy praises, Virgin Theotokos, who dost intercede for the salvation of us all: for thy Son and our God, in the flesh He took from thee, accepted suffering on the Cross, and has delivered us from corruption in His love for mankind.

Sessional Hymns, Tone IV

After the first reading from the Psalter, the Sessional Hymns to the Martyrs:

Through their sufferings, O Lord, Thy martyrs obtained crowns of immortality from Thee our God. For strong in Thy might they overthrew tyrants and crushed the powerless arrogance of the devils. At their supplications save our souls, O Christ our God.

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

As with scarlet and fine linen Thy Church is adorned with the blood of Thy martyrs in all the world, and through them she cries aloud to Thee, O Christ our God: Have compassion on Thy people, grant peace to Thy flock, and to our souls great mercy.

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

Armed with Thy Cross, O Christ our God, Thy victorious martyrs defeated the devices of the enemy from whom all evil comes. They shone like torches, guiding mortal men, and they grant healing unto those that ask with faith. At their intercessions save Thy world.

Glory to the Father...

For the Dead

To the souls that Thou hast taken from this temporary life unto Thyself, give rest in Thy compassion and almighty power, O Christ our God. In pity forgive what they have done; have mercy, merciful Lord, on the work of Thine hands, at the prayers of the Theotokos, O Thou who alone lovest mankind.

Both now...

Theotokion

The mystery hidden from all ages and unknown to the angels, through thee, O Theotokos, is revealed to those on earth: God is made flesh in a union without confusion, and willingly on our behalf accepts the Cross. Through it He raises Adam and saves our souls from death.

Sessional Hymns, Tone V

After the first reading from the Psalter, the Sessional Hymns to the Martyrs:

Thy martyrs, O Lord, longed to drink from the cup of Thy sufferings; they forsook the pleasures of this world and shared in the life of the angels. At their intercessions grant peace to our souls.

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

Through the miracles of Thy holy martyrs, O Christ our God, Thou hast given us a rampart that cannot be destroyed. At their prayers scatter to the winds the schemes of the heathen and strengthen the rulers of our land, for Thou alone art good and lovest mankind.

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

Undismayed by the proud violence of tyrants, the suffering martyrs scorned danger and persecution, and with boldness they preached Christ. Steadfastly enduring cruel tortures, openly victorious they destroyed the error of idolatry and the power of the devil.

Glory to the Father...

For the Dead

Give rest with the righteous to Thy servants, O our Saviour, and make them to dwell in Thy courts, as it is written, in Thy goodness passing over all their trespasses, voluntary or involuntary, every sin committed in knowledge or in ignorance, O Thou who alone lovest mankind.

Both now...

Theotokion

O Christ our God who from a Virgin hast shone forth upon the world, and through her hast made us sons of light, have mercy upon us.

Sessional Hymns, Tone VI

After the first reading from the Psalter, the Sessional Hymns to the Martyrs:

With patient endurance the saints suffered and contended, and they received the prize of victory from Thee. They brought to nothing the schemes of the transgressors, and were granted crowns of incorruption. At their prayers, O God, bestow upon us Thy great mercy.

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

Persecuted by tyrants, the martyrs endured and suffered bravely in the arena; and near them stood the choirs of angels, holding prizes of victory. In their wisdom they astonished rulers and sovereigns, and by confessing Christ they overthrew the devil. Glory be to Thee, O Lord who hast made them strong.

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

The memorial of Thy saints, O Lord, is like the Paradise in Eden, for it brings joy to all creation. At their prayers grant us peace and Thy great mercy.

Glory to the Father...

For the Dead

Truly all is vanity, and life is but a shadow and a dream. Every earthborn man troubles himself in vain, as Scripture says. When we have gained the whole world, then we shall depart to the tomb, where kings and beggars dwell together. Therefore, Christ our God, give rest to Thy departed servants in Thy love for mankind.

Both now ...

Theotokion

O Theotokos Virgin, thou art the good hope of the world: I ask for thy dread protection, and for thine alone. Have compassion on thy people that are left without defence; pray unto the merciful God that our souls may be delivered from every threat, for thou alone art blessed.

Sessional Hymns, Tone VII

After the first reading from the Psalter, the Sessional Hymns to the Martyrs:

Rejoice, ye righteous, and let the heavens be glad: for, fighting bravely upon earth, the martyrs have brought error to an end. Let the Church celebrate a feast of joy and triumph, giving glory to the Judge who alone confers the victory, Christ our God who grants the world great mercy.

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

Ye despised, O saints, the godless tyrants, and scorning all the pain of the tortures ye denied not your faith in Christ. Pray, then, to God who loves mankind, for the salvation of our souls.

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

We entreat you, O ye saints, intercede for the forgiveness of our sins, and pray for our deliverance from the torment that awaits us and from bitter death.

Glory to the Father...

For the Dead

In the land of the living and in the dwellings of the righteous give rest, O loving Lord, to Thy servants whose memorial we keep; and whatever sins they committed in this life do Thou pardon, for Thou art a God of compassion ready to forgive, who grantest to the world great mercy.

Both now...

Theotokion

Since thou art the treasure-house of our resurrection, O Virgin worthy of all praise, do thou raise up from the pit and from the depth of their offences those who have put their trust in thee. Guilty of sin, they have been saved through thee, for thou hast given birth to our Salvation. Virgin before childbirth, and during childbirth virgin, thou hast remained virgin after childbirth.

Sessional Hymns, Tone VIII

After the first reading from the Psalter, the Sessional Hymns to the Martyrs:

O holy martyrs, God has made you into spiritual torches. By the power of faith ye have dispersed the dark mist of error; ye have made the lamp of your soul to burn brightly, and in the company of the Bridegroom ye have entered with glory into the heavenly bridal chamber. And now we entreat you, intercede for the salvation of our souls.

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

Suffering in faith a martyr's death, O saints, ye became ever-burning stars that shine on all the earth. Having placed your whole trust in the Lord, ye made the lamps of your souls to burn brightly with the invisible oil of the Spirit. Pouring out your blood, ye have become a chalice that brings refreshment to the Church. Victorious martyrs, worthy of all praise, offer intercession unto Christ our God, that we who celebrate with love your holy memory may receive forgiveness of our sins.

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

Through their self-restraint the martyrs of Christ put to death the fiery impulses of passion. They received the grace to drive out diseases from the sick, and to work miracles both when alive and after they were dead. O marvellous wonder! For their bare bones are a source of healing. Glory be to God, the only wise Creator.

Glory to the Father...

For the Dead

O Thou who with wisdom profound orderest all things in Thy love for mankind, who bestowest on all men, O only Creator, that which is best for them: give rest, O Lord, to the souls of Thy servants, for they have set their hope in Thee, our Maker and Creator and our God.

Both now...

Theotokion

In thee we have a wall and haven, and an intercessor acceptable to God whom thou hast borne, O Virgin Theotokos, the salvation of the faithful.

Appendix IV – Aposticha at Matins

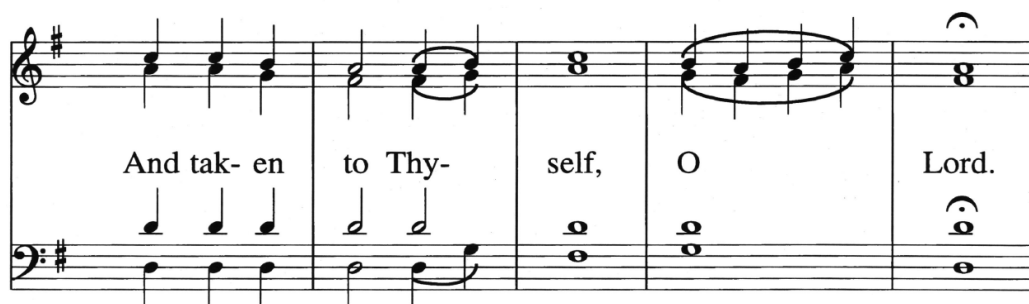
At the Aposticha, Tone I

Stichera for the Dead

by Theophanes

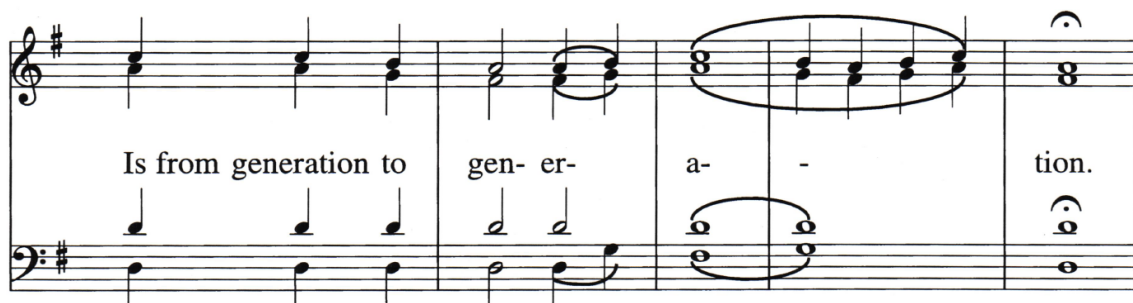
We entreat Thee, Saviour, vouchsafe to the departed a share in the life of blessedness with Thee. Give them rest in the tabernacles of the righteous, in the mansions of Thy saints, in the heavenly dwellings; and in Thy tender mercy pass over their offences, granting them repose.

Stichos: Blessed are they whom Thou hast chosen.



No man is free from sin,/ none save Thee, who only art immortal./ Therefore in divine compassion grant unto Thy servants/ a dwelling-place in light with the choirs of Thine angels./ In Thy tender mercy overlook their sins// and grant forgiveness to them.

Stichos: Their memorial:



Higher than all things visible, O Saviour,/ are Thy promised blessings,/ which eye has not seen nor ear heard,/ nor have they entered ever into the heart of man./ Grant to those who have departed unto Thee a share in these Thy blessings,// and bestow upon them life eternal.

At the Aposticha, Tone II

Stichera for the Dead

by Theophanes

By Thy lifegiving death, O Master, Thou hast overthrown. the violence and corruption of death; Thou hast become a fountain of eternal life for all, and Thou hast given resurrection to the dead. Therefore we entreat Thee: give rest, O Saviour, to those who have departed unto Thee in faith, and count them worthy of the fullness of Thy glory in Thy love for mankind.

Stichos: Blessed are they whom Thou hast chosen.



Accepting voluntary death,/ Thou hast endured the Cross,/ so as to make men partakers of Thy divine Kingdom./ Therefore we entreat Thee:/ in Thy tender mercy grant to those who have departed unto Thee in faith/ a share in Thy Kingdom,// and count them worthy of Thine eternal blessedness and glory.

Stichos: Their memorial:



Wishing in Thy surpassing love to save the work of Thine hands,/ with joy Thou hast fulfilled the deep mystery of Thy redemptive work,/ and Thou hast bought the whole world at the price of Thy precious blood./ Therefore we entreat Thee:/ be merciful to those who have departed unto Thee in faith,/ and in Thy love for mankind// count them worthy of the sweetness of Thy beauty.

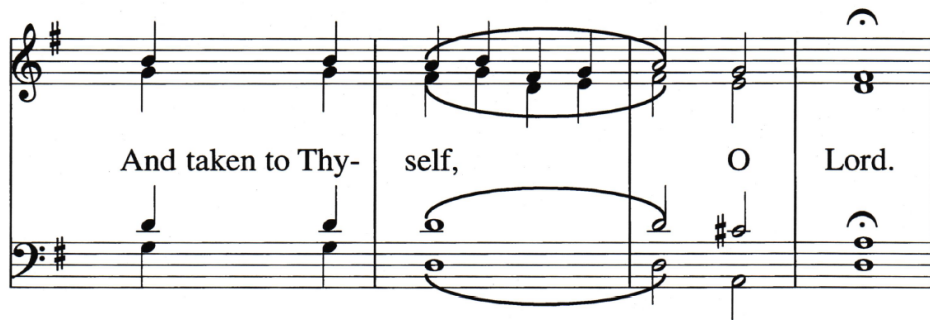
At the Aposticha, Tone III

Stichera for the Dead

by Theophanes

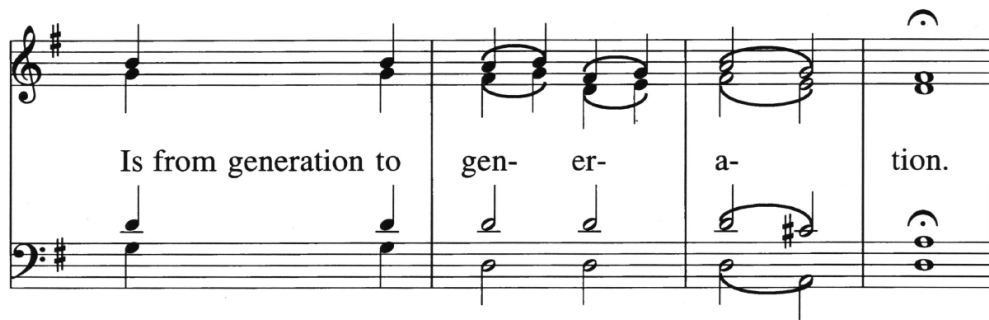
I glorify Thy precious Cross,/ for through it life and blessedness/ are given to those who sing thy praises with faith and love,/ O Lord who alone art rich in mercy./ Therefore we cry to Thee, O Christ our God:/ Give rest to our departed brethren,// and call them to be with Thee in the dwelling of the joyful.

Stichos: Blessed are they whom Thou hast chosen.



We pray to Thee, O Christ our God,/ for Thou art merciful and compassionate;/ the deep sea of Thy love cannot be fathomed,/ and Thou knowest man's nature that Thou hast created./ Give rest to our departed brethren,// and call them to be with Thee in the dwelling of the joyful.

Stichos: Their memorial:



As man Thou hast slept in the tomb:/ as God by Thine unconquerable power Thou hast raised up all those in the tomb,/ and with never-silent voices/ they offer unto Thee a hymn of praise./ Therefore we cry to Thee,/ O Christ our God:/ Give rest to our departed brethren,// and call them to be with Thee in the dwelling of the joyful.

At the Aposticha, Tone IV

Stichera for the Dead

by Theophanes

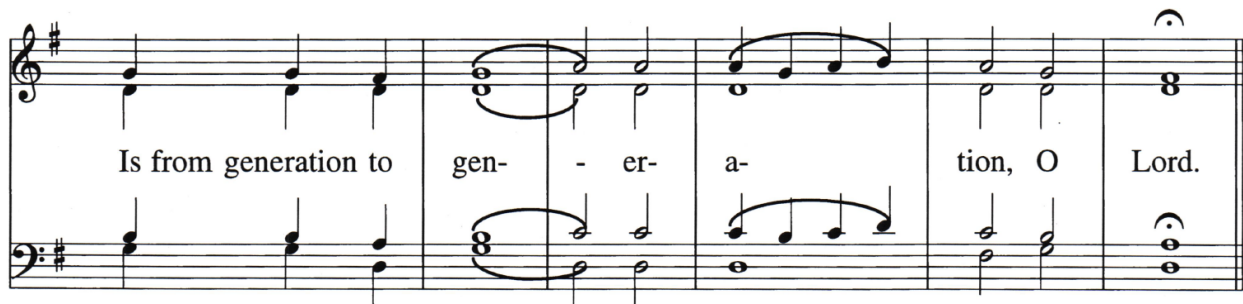
Truly most terrible is the mystery of death./ How is the soul forcibly parted from the body?/ How is the harmony and union broken,/ and the bond of nature severed by the will of God?/ We therefore pray to Thee:/ Give rest to the departed in the dwellings of Thy saints,// O Life-Giver who lovest mankind.

Stichos: Blessed are they whom Thou hast chosen.



Death became but a sleep, for those who believe in Thee,/ when Thou the Master of all/ wast laid in the tomb, and hast destroyed the power of death/ and overthrown its long-enduring dominion./ We therefore pray to Thee:/ Give rest to the departed in the dwellings of Thy saints,// O Life-Giver who lovest mankind.

Stichos: Their memorial:



Thou hast become our righteousness and sanctification,/ and the redemption of our souls./ For Thou hast led us justified and redeemed unto the Father,/ taking upon Thyself the punishment and debt due from us./ And now we entreat Thee:/ Give rest to the departed in joy and radiance,// for Thou art our Benefactor and our Saviour.

At the Aposticha, Tone V

Stichera for the Dead

by Theophanes

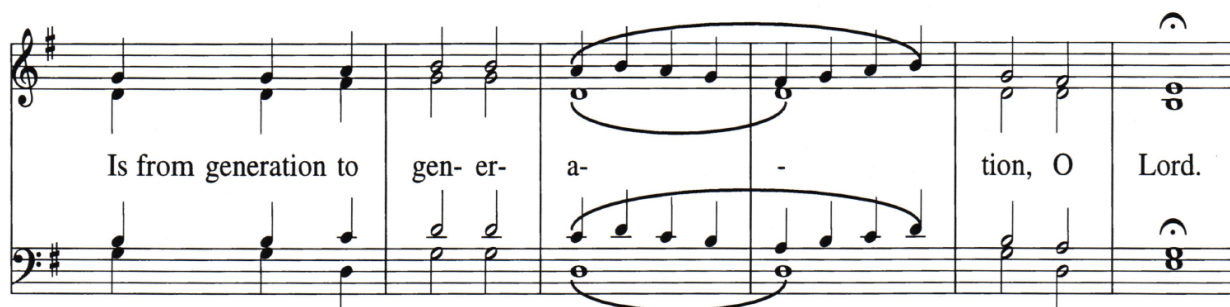
With the splendour of Thy countenance, O Christ,/ in Thy compassion shine upon the departed,/ and lead them to a place of green pasture,/ beside the pure waters of Thy divine repose./ Give them rest, according to their heart's desire,/ with Abraham the forefather,/ where Thy light is made manifest in all its purity,/ and the streams of Thy love flow out,/ where the choirs of the saints rejoice and exult in Thy goodness./ Place Thy suppliants with them,// and grant them Thy great mercy.

Stichos: Blessed are they whom Thou hast chosen.



Look down in Thy compassion/ upon those who have departed unto Thee from this temporary life,/ and grant that with one accord they may glorify Thy power,/ O Master of all who lovest mankind./ Shine upon them with Thy beauty,/ and call them to share with pure hearts in the joy of Thy presence,/ where the angels make glad around Thy throne,/ and the companies of saints attend Thee with their songs of praise./ Give Thy servants rest with them,// and grant them Thy great mercy.

Stichos: Their memorial:



To those who have fallen asleep in faith,/ give rest with the choir of the prophets,/ with the ranks of the apostles and the martyrs,/ and with all those since the world began/ who have been justified by Thy redeeming Passion and Thy Blood,/ through which Thou hast ransomed captive man./ In Thy love forgive them their offences,/ for Thou alone hast lived sinless upon the earth,/ Thou alone art holy,/ Thou alone art free among the dead.// Therefore grant unto Thy servants rest and great mercy.

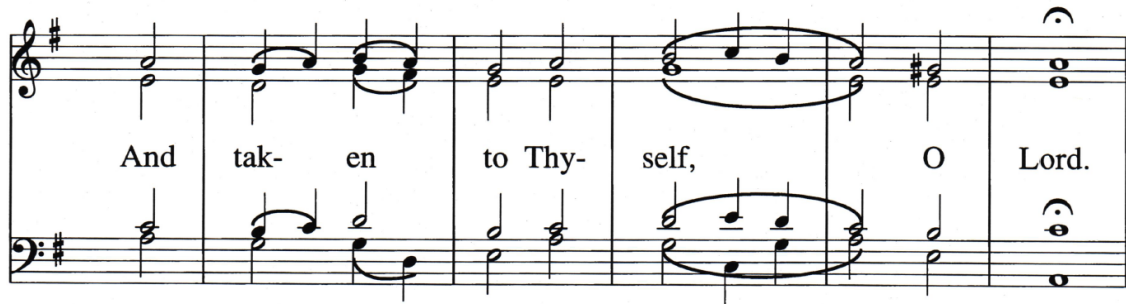
At the Aposticha, Tone VI

Stichera for the Dead

by Theophanes

Beyond our understanding/ is Thy tender love towards us;/ never- failing is the fountain of Thy divine compassion,/ O Lord of many mercies./ Give rest in the land of the living/ to those who have departed unto Thee,/ and make them to abide for ever in Thy dwelling-place,/ for which they longed so much./ For Thou, O Christ, hast shed Thy blood for all,// and hast redeemed the world at the price of Thy life.

Stichos: Blessed are they whom Thou hast chosen.



Thou hast endured of Thine own will a lifecreating death;/ Thou hast become a source of life for the faithful,/ and hast given them unending joy./ Establish in this joy/ those who have fallen asleep in the hope of the Resurrection,/ forgiving them in Thy mercy all their offences,/ for Thou alone art without sin,/ Thou alone art good and lovest mankind. /Then will Thy Name, O Christ, be praised by all,// and being saved we shall glorify Thy compassionate love.

Stichos: Their memorial:



O Christ rich in mercy,/ we acknowledge Thee as Lord of the living/ and Master of the dead in Thy divine power./ In Thy love for mankind,/ give rest to those who have departed unto Thee,/ their only Benefactor;/ make them dwell with Thine elect in a place of refreshment,/ amidst the splendour of Thy saints./ For it is Thy will to show mercy,/ and as God Thou dost save those whom Thou hast made in Thine image,// for Thou alone art merciful.

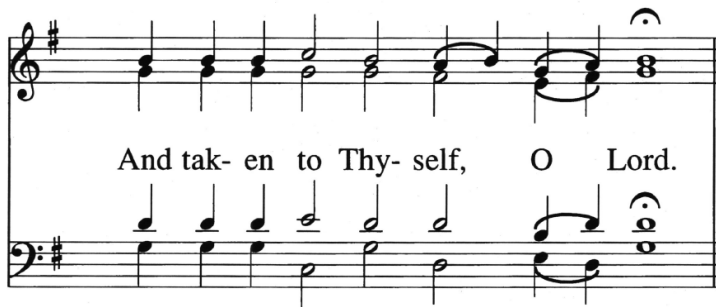
At the Aposticha, Tone VII

Stichera for the Dead

by Theophanes

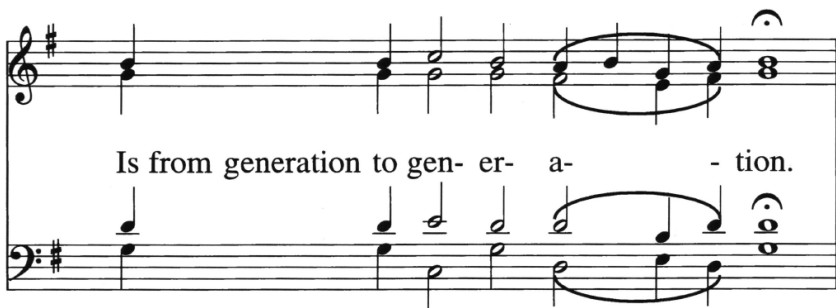
Men saw Thee hanging dead upon the Cross,/ who only art immortal;/ Thou wast laid as a corpse in the tomb,/ yet Thou hast delivered us from corruption and death./ Since Thou art a deep sea of tender compassion/ and a fountain of love that never fails,// give rest to the souls of Thy servants who have departed from us.

Stichos: Blessed are they whom Thou hast chosen.



With the pure joy of Thy beauty and with the rays of Thy divine light,/ shine upon those who have departed unto Thee,/ and in Thy love count them worthy to dwell in the spiritual radiance of Thy splendour;/ and may they rejoice with the angels before Thee,// the Master and King of glory and Lord.

Stichos: Their memorial:



Unfailing treasure-house of love,/ there is no end to the splendour of Thy gifts./ Do Thou as God accept those who have departed unto Thee,/ and make them dwell in the land of Thine elect,/ in a place of rest, in the house of Thy glory,/ in the joy of Paradise,// in the bridal chamber of the virgins, for Thou art compassionate.

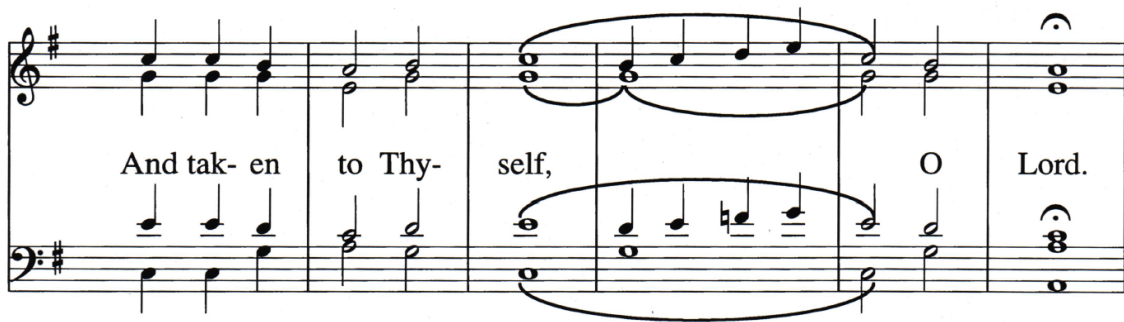
At the Aposticha, Tone VIII

Stichera for the Dead

by Theophanes

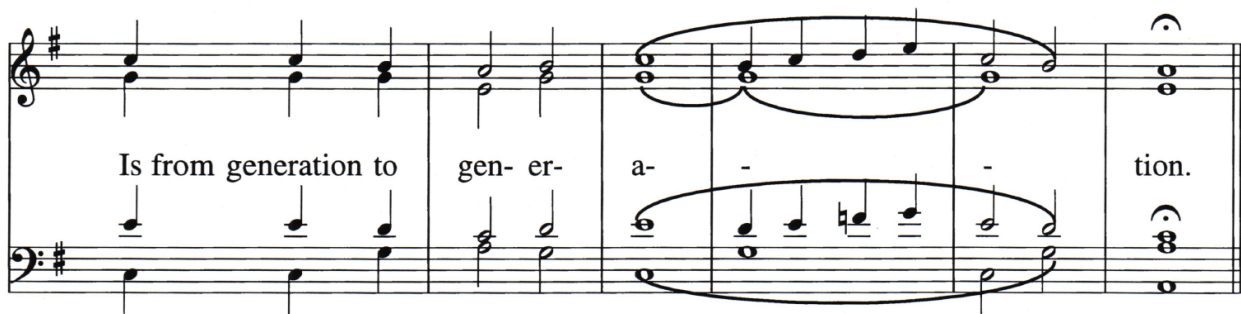
With Thy royal authority, O Master,/ Thou hast signed the charter of my liberation/ in the purple of Thy blood./ And now I pray to Thee with faith:/ give rest in Thy compassion/ to those who have gone to dwell with Thee;/ number them with Thy first-born,// and count them worthy to share in the joy of the righteous.

Stichos: Blessed are they whom Thou hast chosen.



Fulfilling priestly mediation as man,/ sacrificed as lamb,/ Thou hast redeemed mankind from corruption/ and offered it as an oblation to the Father./ And now in Thy love make the departed to dwell in the land of the living,/ where flow the streams of joy// and the fountains of eternal life.

Stichos: Their memorial:



In the depths of Thine ineffable wisdom/ Thou dost fix the bounds of life/ and foresee the things to come,/ and Thou dost translate Thy servants to another life./ Those whom Thou hast taken to Thyself/ do Thou lead beside the still waters of repose,/ and make them dwell in the brightness of Thy saints, O Lord,// where there is the sound of great rejoicing and praise.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛА́ВА.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μὲροπόεινῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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MMXXIV