

DIVINE LITURGY VARIABLES ON THE DAY BEFORE PENTECOST: SATURDAY OF SOULS

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

THE SECOND ANTIPHON

Save us, O Son of God, Who art wondrous in the Saints, who sing to Thee: Alleluia.

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY WEEKDAYS

Come, let us worship, and fall down before Christ. Save us, O Son of God, Who art wondrous in the Saints; who sing to Thee. Alleluia.

APOLYTIKION OF SOULS SATURDAY IN TONE EIGHT

O only Creator, Who directest all in the depth of the wisdom of Thy love to mankind, and rewardest all according to their worth, grant rest, O Lord, to the souls of thy servants; for in Thee have they placed their hope, O our Creator, our Author and our God.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION FOR THE DEPARTED IN TONE EIGHT

With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

THE EPISTLE

(For the Day before Pentecost)

Their souls shall dwell among good things. Unto Thee will I cry, O Lord my God.

The Reading from the Acts of the Apostles. (28:1-31)

In those days, when those who were with Paul escaped, they knew that the island was called Malta. And the barbarians showed us unusual kindness, for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks and put them on the fire, a viper came out because of the heat, and fastened on his hand. When the barbarians saw the creature hanging from his hand, they said one to another: "No doubt this man is a murderer. Though he has escaped from the sea, yet Justice has not suffered to live." However, he shook off the creature into the fire and suffered no harm. But they expected that he would have swollen, or suddenly fallen down dead; but when they were long in expectation and saw no misfortune come to him, they changed and said that he was a god.

Now in the neighborhood of that place were villages belonging to the chief man of the island, named Publius, who received us and entertained us courteously for three days. It happened that the father of Publius lay sick with fever and dysentery; and Paul visited him and prayed, and placing his hands on him healed him; and when this was done, others also who had diseases on the island came and were healed. They also honored us with many honors; and when we sailed, they

put on board whatever we needed. After three months we departed in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers (Castor and Pollux). Landing at Syracuse, we stayed there for three days. And from there we made a turn and arrived at Rhegium; and after one day a south wind sprang up, and on the second day we came to Puteóli. There we found brethren, and were invited to stay with them for seven days; and so we came to Rome. And the brethren there, when they heard of us, came to meet us as far as the Forum of Appios and the Three Taverns. Upon seeing them, Paul thanked God and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was allowed to stay by himself with the soldier that guarded him.

After three days Paul called together the leaders of the Jews; and when they had gathered, he said to them: “Men, brethren, though I had done nothing against the people or the customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans. When they had examined me, they desired to set me at liberty, because there was no cause of death in me. But when the Jews resisted, I was compelled to appeal unto Caesar—though I had no charge to bring against my nation. For this reason I have called for you, in order to see you and speak with you, for it is because of the hope of Israel that I am bound with this chain.” And they said to him: “We neither received letters from Judaea concerning you, nor did any of the brethren come here and report or speak any harm of you. But we desire to hear from you what your views are; for as concerning this sect, it is known to us that everywhere it is spoken against.”

And when they had appointed a day for him, they came to him at his lodging in great numbers; to whom he expounded the matter, testifying the Kingdom of God, and persuading them concerning Jesus, both from the Law of Moses and from the Prophets, from morning until evening. And some were convinced in what was said while others did not believe. And when they disagreed among themselves, they departed after Paul had spoken one word: “The Holy Spirit spoke well to our fathers through Isaiah the prophet, saying: ‘Go to this people, and say, “Hearing you shall indeed hear, and shall not understand; and seeing you shall see, and shall not perceive.” For this people’s heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed; lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.’ Let it be known to you then, that this salvation of God is sent to the nations, and they will hear it.” And when he had said these words, the Jews departed, and had much disputation among themselves.

And Paul lived two whole years in his own hired dwelling and received all who came to him, preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, without hindrance.

THE GOSPEL

(For the Day before Pentecost)

The Reading from the Holy Gospel according to St. John. (21:14-25)

At that time, Jesus showed Himself to His Disciples after He was risen from the dead. When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” He said to Him, “Yes, Lord; Thou knowest that I love Thee.” He said to him, “Feed My lambs.” A second time He said to him, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord; Thou knowest that I love Thee.” He said to him, “Tend My sheep.” He said to him the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, Thou knowest everything; Thou knowest that I love Thee.” Jesus said to him, “Feed My sheep. Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you

are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.” (This He said to show by what death he was to glorify God.) And after this He said to him, “Follow Me.” Peter turned and saw following them the Disciple whom Jesus loved, who had lain close to His breast at the supper and had said, “Lord, who is it that is going to betray Thee?” When Peter saw him, he said to Jesus, “Lord, what about this man?” Jesus said to him, “If it is My will that he remain until I come, what is that to you? Follow Me!” The saying spread abroad among the brethren that this Disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is My will that he remain until I come, what is that to you?” This is the Disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

- *The Divine Liturgy of St. John Chrysostom continues with the following variables.*

KOINONIKON (COMMUNION HYMN) FOR SOULS SATURDAY IN TONE EIGHT

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

- *Instead of singing “We have seen the true light,” sing the Apolytikion of Souls Saturday.*

APOLYTIKION OF SOULS SATURDAY IN TONE EIGHT

O only Creator, Who directest all in the depth of the wisdom of Thy love to mankind, and rewardest all according to their worth, grant rest, O Lord, to the souls of thy servants; for in Thee have they placed their hope, O our Creator, our Author and our God.

- *Following “Blessed be the Name of the Lord,” we have another Trisagion Service.*

SOULS SATURDAY TRISAGION

- *The clergy and altar servers now gather in front of the bowl of kollyva (boiled wheat) on the table placed before the icon of Christ at the iconostasis. The Trisagion Service now begins.*

TROPARIA FOR THE DEPARTED IN TONE FOUR

With the spirits of the righteous made perfect, give rest to the souls of Thy servants, O Savior; and preserve them in that life of blessedness which is with Thee, O Thou Who lovest mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the souls of Thy servants; for Thou only lovest mankind.

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

Thou art our God, Who descended into Hell, and loosed the bonds of those who were there; Thyself give rest also to the souls of Thy servants.

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

O Virgin, alone pure and immaculate, who without seed didst bring forth God, intercede for the salvation of their souls.

THE LITANY FOR THE DEPARTED

- *The deacon now censes the icon of Christ on the iconostasis.*

Deacon: Have mercy upon us, O God, according to Thy great goodness, we pray Thee: hearken and have mercy.

Choir: Lord, have mercy. (THRICE)

Deacon: Again we pray for the repose of all pious Orthodox Christians who have fallen asleep in the hope of the Resurrection unto life-everlasting: kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebears, grandparents, great-grandparents, children, spouses, youths, brethren, and all our kinsmen, from the beginning until the end of time; and Thou wilt pardon their every transgression, both voluntary and involuntary.

Choir: Lord, have mercy. (THRICE)

Deacon: That the Lord God will establish their souls where the Just repose.

Choir: Lord, have mercy. (THRICE)

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

Choir: Grant this, O Lord.

THE PRAYER FOR THE DEPARTED

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O God of spirits and of all flesh, Who hath trampled down death, and made powerless the Devil, and given life to Thy world: Do Thou, the same Lord, give rest to the souls of Thy departed servants, all pious Orthodox Christians who have fallen asleep in the Lord from all ends of the world: kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebears, grandparents, great-grandparents, children, spouses, youths, brethren, and all our kinsmen, in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow, and sighing have fled away. Pardon every sin which they have committed, whether by word, or deed, or thought; for Thou art good, and lovest mankind: for there is no man who liveth and sinneth not, and Thou only art without sin, and Thy righteousness is to all eternity, and Thy law is truth.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servants, (*Names*), O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine All-Holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

Choir: Amen.
May their memory be eternal. (THRICE)

THE GREAT DISMISSAL

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: The blessing of the Lord and His mercy come upon you through His divine grace and love towards mankind, always, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ our God and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Lord, have mercy (*thrice*). Father, bless.

Priest: May Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

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