



ORDER OF BURIAL FOR LAITY

St. Stephen Protomartyr
Ukrainian Catholic Church
Calgary, Alberta

2012

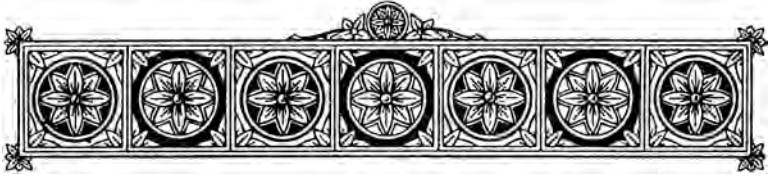


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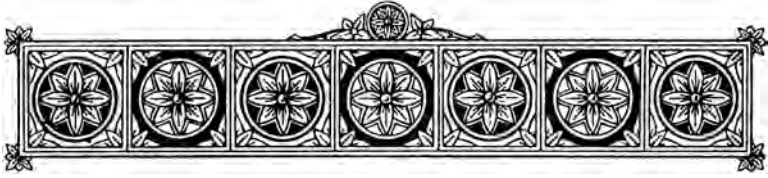
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INTRODUCTION

DEATH – THE SEED OF RESURRECTION

Death – the Result of Sin

1 There is “a time to be born and a time to die” (Eccl 3:2). Death is a part of our human life and our fallen condition. We are born in time; we change, grow, develop and mature. During our time on earth, we experience both good and evil, joy and suffering, pleasure and pain, happiness and sorrow; and finally, we face death, “and the dust returns to the earth as it was, and the spirit returns to God Who gave it” (Eccl 12:7).

2 For unbelievers, death is considered to be a final return to non-existence; but for believers, it is not so. For Christians, physical death is merely the separation of the soul from the body. The soul, which gives life to the body, leaves the body and continues to exist without decay or decomposition. The body, however, is not capable of surviving without the life-giving soul; and so it decomposes and returns to the earth. Thus physical death, in the Christian understanding, is not a total dissolution of the human being, but only a partial one.

3 Human beings were created by God to be a composite of both body and soul, material and immaterial. To lose the body is to lose one’s fullness of being. Without their bodies, humans are incomplete. Nevertheless, human identity and memory remain intact with the survival of the soul.

4 Christians know and believe that death was not part of God’s original plan for the human race: “Death was not God’s doing and He takes no pleasure in the destruction of any living thing” (Wisdom 1:13). Death came into the world as a result of sin. “Sin entered the world through one man (Adam), and through sin came death. And thus, death has spread through the whole human race because everyone, as a descendent of Adam, has sinned” (Rm 5:12).

Death Has Been Conquered

5 Christians know and believe that both sin and death have been conquered by Christ's own death and resurrection. The Son of God emptied Himself, taking the form of a servant, and was born in the likeness of men (Phil 2:7). He came into the world to save mankind. Just as Moses led Israel from the bondage of Egypt to freedom across the Red Sea, so also our Saviour, Jesus Christ, by means of His sacrifice on the cross, has freed the New People of God from the bondage of sin and leads them through the waters of death itself, across the 'valley of darkness' to the Promised Land - the eternal kingdom of God.

6 Having taken human flesh, Christ Himself chose to share in the most bitter aspects of human pain, suffering and death. He experienced not only the intense physical pain of His passion and crucifixion, but also immense spiritual pain that comes with abandonment, rejection and betrayal.

7 Jesus was not forced or coerced to accept such a great sacrifice. He embraced it freely and willingly, aware that there was no other greater way in which He could manifest His infinite love for all mankind. Jesus accepted everything courageously, patiently and nobly. Even upon the cross, He showed a deep love and concern for His enemies by saying: "Father, forgive them; for they do not know what they do" (Lk 23:34).

Christian Life and Death

8 A good Christian life, in its essence, is a preparation for a good death. One must live well in order to die well. Our Lord exhorted His followers to be watchful and vigilant over their souls at all times, to be ready for the unexpected coming of the Judge, Who may appear at any given time like a thief in the night (Mt 24:43-44).

9 For Christians, it is not physical death that is to be feared. Death has already been conquered by Christ, Who by His death, trampled death, bestowing life to those in the tombs. For Christians, it is spiritual death that is to be feared most. Jesus said: "Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell" (Mt 10:28).

10 At the Last Supper, Jesus spoke about His own departure from this world and also about the departure of His disciples. He said: "Let not your hearts be troubled; believe in God, believe also in Me.

In My Father's house there are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to Myself, that where I am you may be also" (Jn 14: 1-3).

11 For the faithful Christian, death is understood to be a final journey home, to begin living in the place that Christ has prepared for His own. Death is seen and understood as a sharing in the Paschal Mystery, a personal sharing in Christ's death, resurrection and ascension. By dying in Christ, the soul separates from the body for only a period of time. By rising with Christ on the last day, in the general resurrection of the dead, the soul will reunite with the body, transfigured in glory.

12 Just as a seed must first 'die,' falling to the ground and being buried in order to bring forth new life, so too, the human person must also first die, before a new life can arise. The human body must return to the earth and be buried, in hope of the final resurrection that is still yet to come. What is sown in the earth is a corruptible body, weak and dishonoured. But what will rise at the Second Coming of Christ, is a body that is glorified, incorruptible, spiritual, honourable and filled with Light.

13 The early Christians considered the day of one's death the day of one's birth into heaven. When the Church celebrates the memory of saints and martyrs, it does not celebrate their birthday on earth, but the day of their birth into heaven. The only exceptions to this rule are the most-holy Mother of God, Mary, and the holy Prophet and Forerunner, John the Baptist.

PREPARATION OF THE BODY

Respect for the Body

14 In accordance with ancient Jewish custom, the bodies of the deceased were always treated with utmost respect. From the moment of death to the time of burial, they were never left unattended. This reverence for the body goes back to the very beginning when God created man in His own image and likeness: "Let us make man in our image, according to our likeness" (Gen 1:27). The Lord God formed a human body from the dust of the earth and breathed into it the breath of life. Thus man became a living being (Gen 2:7).

15 In the New Testament, the outpouring of the gift of the Holy Spirit upon human flesh brought about a new dimension in the understanding of human dignity. In Baptism, every person received the Holy Spirit, Who came to dwell within, to reside in both the body and the soul. Thus the body became “a temple of God,” a “temple of the Holy Spirit,” sanctified and made holy by the presence of the Holy Spirit (1 Cor 3:16-17). Thus the body, whether in life or in death, always deserves to be treated with utmost respect. It is the place where God Himself has chosen to dwell.

Ceremonial Washing

16 When a Christian dies, the first act of love is to wash the body. This “ceremonial washing,” common in the Jewish tradition, was adopted and practiced by the early Christian Church. It is first mentioned in the Acts of the Apostles, at the death of a certain convert named Tabitha: “They washed her body and laid it out in an upper room” (Acts 9:37).

17 Obviously, the washing had more than just a physical purpose. It symbolized the need for the whole person to be cleansed by the spirit of repentance, in order to rightly stand before God in judgment and to give a good account of one’s life.

18 For Christians, the washing further served as a reminder of that “life-giving washing” for the forgiveness of all sins and spiritual regeneration, which took place in the waters of Baptism by means of the Holy Spirit. According to Scripture, “nothing unclean” shall enter into the kingdom of heaven (Rev 21:27). It is only by the power of the Holy Spirit that we are truly forgiven and cleansed of all sin – justified, sanctified and healed.

Clothing

19 The second act of love is to clothe the body in new and festive clothing, as one who is about to attend a wedding banquet. This festive clothing naturally serves as a reminder of that inner garment of incorruption, that garment of light received at Baptism. “All you who have been baptized into Christ have put on Christ.” This is the garment that is necessary for entry into the kingdom of God and for participation in the eternal wedding banquet of the Lamb and His beloved Bride, the Church.

Placing in a Casket

20 The body of the deceased person is then placed in a casket and laid out on a catafalque, an elevated stand (platform or bier) draped with covers, which represents a bed or resting place. In light of the resurrection, Christians believe that the departed have not ‘died’ in the true sense, but that they have only ‘fallen asleep.’ St. Luke, describing the stoning of St. Stephen, the first martyr, tells us that he “fell asleep” (Acts 7:60). Our Lord Himself describes the daughter of Jairus (Mt 9:24; Luke 8:40-56) and His friend Lazarus (Jn 11:11) as having “fallen asleep.”

21 The hands of the deceased are folded on his(her) chest cross-wise, as a sign of one’s surrender to God as self-gift, as if approaching Holy Communion. The sacramental life on earth has come to a close. Now, the veil of mystery is removed and the sacraments become manifest in their fullness to the deceased servant of God, as he(she) enters into eternal communion with God, participating in the very life of the Most Holy Trinity.

22 A prayer book, an icon of Christ (or the Mother of God, or the patron saint of the deceased person), may be placed in the casket or beneath the hands of the deceased person. If the deceased person had a devotion to the Jesus Prayer or the Rosary, the prayer rope may be placed around the left hand.

Candles

23 Burning candles are placed around the body of the deceased. These candles remind us that the deceased person, having been baptized in Christ, was indeed “a child of light” (1Thess 5:5). After following Christ during earthly life, he(she) has finally entered into that “Perpetual Light” of heaven – God Himself.

Flowers and Incense

24 It is customary to surround the body with flowers. Fragrant incense is also used. Both serve as a reminder of the sweet-smelling spices used at the burial of our Saviour, Who was the “first-born among the dead.” The caring preparation of the body, the candles, the flowers and the incense - these are all simple expressions of love for the person who has fallen asleep. Personal prayers in the presence of the body express the hope and confidence that God will be merciful. At the same time, the living are reminded that bodily death is not the end, but just the beginning of a new and everlasting life.

THE VIGIL BY THE BODY

25 According to Jewish burial customs, from the moment of death, the body of the deceased person would not be left unattended. A continual vigil or watch would take place by the body, with the singing of psalms and hymns. Family of the deceased would be comforted by the visitation and presence of numerous friends. This custom was adopted by the early Church and continues to be practiced by Christians throughout the world, in various forms.

Open Casket

26 The casket is traditionally left open during the vigil, for all visitations and prayers. This custom, established by the wisdom and experience of the Church throughout the centuries, encourages the faithful to fully express their emotions of sorrow and grief, which in itself is healing. It also allows the living to personally bid farewell to the departed with a sense of closure.

The Need for Prayer, Fasting and Almsgiving

27 The Church is one body, one family in Christ. It is a “Communion of Saints”: those living on earth; those who have departed from this life; and all those who already behold the glory of God, face to face, in the kingdom of heaven.

28 Death is not able to separate the bond that exists between Christians in the Communion of Saints, nor can it shatter the unity of Christ’s Mystical Body. There is no real wall of separation between the living and the dead. The prayer of each Christian soul, whether in heaven or on earth, has a profound effect upon the whole Body of Christ.

29 In the book of Job we read: “There is no man without sin, even if he has lived a single day upon earth” (Job 14:15). Therefore, no matter how righteous a person might have been on earth, when he(she) departs from the world he(she) is still in need of the help of other Christians. The Church encourages the faithful to pray for the deceased, because by offering prayers, sacrifices and good works, they can obtain pardon for the souls of the departed and shorten the duration of their cleansing and final journey home.

30 Prayer, fasting and acts of mercy form a triad of good deeds which complement and empower one another. And what better way do we have to express our love than to pray for the deceased, to fast

and to give alms on their behalf? St. John Chrysostom writes: *“Do you wish to honour the departed? Honour them by giving alms and by doing works of benefaction.”* A common practice in the Church today is to make charitable donations on behalf of the departed person. This not only honours their memory, but also benefits them spiritually.

The First Panakhyda

31 When an orthodox Christian has fallen asleep in the Lord, the family notifies the priest, who then comes to the place where the body has been prepared for the vigil visitations and prayers. Having put on his epitachelion and phelonion, he censes the body of the deceased person and celebrates the first Panakhyda Service (Trisagion Prayers for the Departed).

Reading of the Psalter

32 The reading of the entire Psalter by the body of the deceased person is an ancient tradition in the Christian East. This custom continues to be practiced in various parts of the world as a sacrifice of love, devotion, and prayerful intercession on behalf of the departed.

33 Anyone may chant or read the Psalter by the body of the deceased. According to custom, family members and friends take turns reading the psalms throughout the night, until the time of the Funeral Service in the morning.

PROCESSION WITH THE BODY TO THE CHURCH

34 The body is brought to the church in procession. This usually takes place in the morning, on the day of burial. However, the custom also exists to bring the body to the church in the evening, on the eve of burial, so that the body may remain in the church overnight. In accordance with the Scriptures, the liturgical day for the Church begins in the evening at sundown, and ends with the setting of the sun the following day. Thus, liturgically speaking, the day of burial begins in darkness, but it ends in light, with the hope of Christ's return in glory and the resurrection of the dead.

35 As the funeral procession arrives, the church bells are rung. Accompanied by family and friends, the body is then carried to the church by the pallbearers. The clergy and attendants meet the body at the doors. A reading from the Gospel is proclaimed.

36 Led by the processional cross and the clergy (with Gospel and censer), the body is solemnly brought into the church. The casket is positioned so that the body is facing east, feet towards the sanctuary, with the face of the deceased person towards the altar. The casket is opened for all prayer services.

37 Four candlestands are placed around the casket to form a cross: one candle at the head, one at the feet, and one on each side.

THE FUNERAL OR BURIAL SERVICE

38 Christians always considered it their sacred duty to take part in the prayers and funeral rites for the deceased members of their community. However, during the times of persecution they were not able to gather openly for funerals. Such assemblies could only take place in secret, under the cover of night. Early in the morning before sunrise, they would then go forth to secretly bury the body in a prepared place, either at a cemetery or in a catacomb.

39 The Funeral (Burial) Service was a way of accompanying the Christian soul on its final journey home. While the body was being buried by the company of saints on earth, amidst their prayers and hymns, the soul of the deceased was transferred to the company of saints and angels in heaven, who praise God “day and night, unceasingly” (Rev 4:8).

40 Once the persecution of Christians ended in the fourth century, there arose the general custom of bringing the body of the deceased to the church for the funeral. With the passage of time, the Burial Service was enriched with poetic liturgical hymns and compositions, providing the faithful with profound insights on life, the human condition and the very mystery of death.

41 An important contribution to the Burial Service was made by St. John Damascene (†749), a great theologian and father of the Church. At the request of a monk whose brother died, St. John composed eight beautiful hymns, which serve as meditations upon death, the vanity of life and the mercy of God. Another important contribution was made by St. Theophanes the Branded (†845), a Byzantine monk, hymnographer and confessor for the faith. He composed a funeral canon in memory of his brother Theodore.

42 Far more than being simply a ‘celebration of life’, the funeral rites and prayers of the Church express concern for the departed person and for the living. First, they intercede before the mercy of God for the repose of the departed and for the forgiveness of sins. Second, they provide an opportunity for the living to express their love for the deceased person and to grieve. Third, they bring consolation, peace and strength to those who are overcome with grief and sorrow. Fourth, they provide an opportunity for the living to reflect upon the meaning of life and death, and to renew their faith and confidence in the risen Lord, Jesus Christ, Who has conquered death by His own death.

Day, Time and Place

43 In accordance with ancient tradition, funerals are never held on Sundays, because Sunday is the day of the Lord’s Resurrection. The body is never brought to church on Saturday evening or Sunday. It may be brought to church toward evening on Sunday, which liturgically is considered to be the beginning of the next day, Monday.

44 Funerals are also not held on Great Feast days. Again, the body is not brought to the church on these days, except toward evening.

45 Funerals are also never held on Holy Friday, Holy Saturday or the Sunday of Holy Pascha. The body may be brought into the church only toward evening on the Sunday of Holy Pascha.

46 As a rule, the funeral should be celebrated in the parish church of the deceased. However, another church may be chosen after having notified the proper pastor of the deceased person.

47 In cases where the deceased person was not an active member of the Church, the funeral may take place in a funeral home or chapel.

Without the Divine Liturgy

48 If the funeral takes place without the Divine Liturgy, the Funeral (Burial) Service may be celebrated in the morning or in the afternoon, on the day of burial. Ideally, this should take place in church; however, it may also take place in a chapel or funeral home.

49 Traditionally, in the evening prior to burial, only the Panakhida Service is celebrated. However, a possible alternative is to celebrate part of the Burial Service in the evening, and continue with the rest of the service in the morning.

With Divine Liturgy

50 The custom of celebrating the Funeral Service with the Divine Liturgy goes back to the early centuries: “For your brethren that fall asleep in the Lord offer the acceptable Eucharist...” (cf. Apostolic Constitutions, VI, 30).

51 In accordance with the custom observed today, funerals with the Divine Liturgy always take place in church. They are celebrated only in the morning, before noon. To ensure that the departed and the living continue to spiritually benefit from the richness of the Byzantine liturgical tradition, most of the Funeral (Burial) Service is taken in the evening prior to burial, as a Funeral Vigil Service.

FINAL FAREWELL

52 The Funeral Service always concludes with the Final Farewell, a rite which includes the Final Kiss, the singing of hymns, and the final Prayer of Absolution.

53 Commenting on the Final Farewell, St. Simeon of Thessalonica writes the following: “We sing for his(her) departure from this life and a separation for us, but also because there is a communion and a reunion. For even dead, we are not at all separated from one another, because we all run the same course and we will find one another again in the same place. We shall never be separated, for we live for Christ, and now we are united with Christ as we go toward Him... we shall all be together in Christ.”

The Final Kiss

54 The practice of imparting a final kiss to the deceased person is a custom that dates back to the fourth century. The face, hand or the coffin of the deceased was kissed by family, relatives and friends. Today, the custom is to offer the cross or an icon for veneration instead. It is held by the priest or placed near the casket.

55 This custom provides family and friends the opportunity to pay their last respects and to bid farewell to the deceased person prior to the final burial of the body.

56 The hymns sung during the imparting of the final kiss were composed by St. John Damascene (†749) in the eighth century. They express the grief of family and friends at the departure of the deceased person into eternity. As a reminder that the person is buried with Christ in order to rise with Him, these hymns are sung

to the same melody as the hymns sung during the procession with the Holy Shroud on Holy Friday.

Prayer of Absolution

57 The Prayer of Absolution is of ancient origin. The priest presiding over the funeral, or the spiritual father of the deceased person, asks the Lord Jesus Christ to forgive him(her) all sins committed in life, whether voluntary or involuntary.

Cremation and Burial

58 Historically, the burning of the body, also known as “cremation,” was a pagan tradition, not practiced by Jews nor Christians. It was widely practiced in the Roman Empire until the fifth century when, under Christian influence, it was abolished. Early Christians insisted upon bodily burial rather than cremation, because of the entombment and bodily resurrection of Jesus. To bury the human body with the prayers and rituals of the Church was to give the deceased person the last and greatest honour. The body was reverently prepared for burial together with Christ. It was then honoured together with Christ and buried together with Christ, in anticipation of bodily rising with Him in glory, at the end of time.

59 The veneration of the relics of martyrs and saints developed as a result of Christian bodily burial. Throughout history, the sacredness of the human body has been manifested by examples of incorrupt and miracle-working relics of the saints.

60 For theological and pastoral reasons, the burial of the intact physical body continues to be normative for the Church. However, since the Second Vatican Council, the Church has permitted the practice of cremation under the condition that faith in the final and general resurrection of the body is maintained.

61 As a sign of respect for the integrity of the whole human person - body, mind and spirit - the Funeral Rites must take place in the presence of the physical body. Cremation is permitted by the Church only if it takes place after all the celebration of the Funeral Services, prayers and rituals.

62 Once cremation has taken place, the cremains must be interred at a burial site, rather than being scattered or kept at home. Proper burial not only concludes that the person has been “buried with Christ,” but it also allows for future visitations to the gravesite, for prayers and Memorial Services.

BURIAL

Time of Burial

63 The Church has no specific rules determining the time of burial. Interment may vary according to climate, civil ordinances, cemetery regulations, parish customs and circumstances. It may be held immediately following the Funeral Service, later that day, or after several days.

Procession to the Cemetery

64 From the church, the body of the deceased is escorted by the faithful to the cemetery in triumphal procession. The Greek word for cemetery is *koimeterion*, which means “a sleeping place, a place of rest.” It is here that the body, according to the disposition of God, is returned to the earth: “You are the earth and into the earth you shall return” (Gen 3:19).

At the Cemetery

65 The bodies of deceased orthodox Christians are traditionally buried facing east, with their feet to the east, in expectation of Christ’s second coming in glory, at the close of this age.

66 A brief service is sung at the gravesite. Earth and ashes from the censer are cast upon the casket with the concluding words: “Earth, dust and ashes is what you are, and therefore, according to the will of God, you return to the earth once again.”

67 A cross is placed at the grave as a sign of faith and hope in the final resurrection of the dead. It is placed at the foot of the grave, so that those who pray at the gravesite facing the cross, will also be facing east, the direction from which the Lord will return in glory at His Second Coming.

68 To be away from the body is not to be a full person. The departed in Christ look forward to the resurrection of the body on the last day when the fullness of their being will be restored and transformed in glory.

69 In their “sleeping chambers,” – their graves – the bodies of the departed Christians peacefully await the “resurrection of the dead,” when they will once again be reunited with the soul in glory.

MEMORIAL SERVICES

Third and Ninth day

70 According to St. Macarius the Great, from the third to the ninth day after death, souls are shown a vision of heaven. On the ninth day, they are brought to judgment before the awesome tribunal of Christ. Thus it is fitting to offer prayers for the intentions of the departed on the third and ninth day, appealing to God's infinite mercy, loving kindness and forgiveness.

Fortieth Day

71 According to St. Macarius the Great, sometime between the ninth and the fortieth day, the souls of the departed experience a vision of hell. On the fortieth day, the souls again appear before the Lord, for the last time. They are assigned a place to which they ascend or descend, awaiting the day of Christ's Second Coming in glory. The fortieth day after death is considered to be the most important day of commemoration.

Kolyvo (Kutya) or Bread

72 For the Memorial Service on the fortieth day, in accordance with an ancient custom and tradition, a bowl of kolyvo (kutya) may be brought to the church and placed upon the tetrapod. Kolyvo is derived from the Greek word *kolyba*, which means boiled wheat mixed with honey.

73 Kolyvo is symbolic of the resurrection of the dead at the Second Coming of the Lord. St. Paul said: "What you sow does not come to life unless it dies" (1 Corinthians 15:34); and St. John: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). Thus, as the wheat is buried in the soil and disintegrates without really dying but later regenerates into a plant that bears much more fruit than itself, so the Christian's body will be raised again from the very corruptible matter from which it is now made. However, the body will be raised not in its previous earthly and corruptible form but in a new and incorruptible form (I Corinthians 15:53).

74 With kolyvo, one or three loaves of bread are placed upon the tetrapod, signifying an offering of sacrifice on behalf of the deceased. It is also an accepted custom, instead of kolyvo, to bring

grapes (red and white) and to arrange them around bread on the tetrapod.

Anniversaries of Death or Burial

75 Another expression of love for those who have gone into eternity is to offer prayers on their behalf on the anniversaries of their death or burial. A Divine Liturgy, Parastasis or Panakhyda is usually celebrated. Offered prayers may also be accompanied with fasting, almsgiving or acts of mercy.

Memorial Services for the Departed

76 Prayers are offered for the souls of the departed: 1) on all Saturdays; 2) Meat-fare Saturday; 3) All-Souls Saturdays (second, third and fourth Saturday of the Great Fast).

77 Traditionally, visitation to the graves and Memorial Services for loved ones take place on Holy Pascha, during Bright Week and Thomas Sunday.

78 The outpouring of the Holy Spirit at Pentecost was the final act of redemption for humanity. Since the departed faithful continue to share in the graces of this redemptive event, the Church honours their memory on the Saturday before Pentecost. On Saturday and on Pentecost Sunday, the faithful also visit the graves of their departed loved ones. The Panakhyda may also be offered, accompanied with personal prayers, for those who have fallen asleep.



ORDER OF BURIAL

PANAKHYDA

When an orthodox Christian has died, the relatives send for the priest, who come to the house (or funeral home) where the body is laid to rest. Having put on his epitachelion (and phelonion, if custom), he censes the body of the deceased and those who are present. The service then begins.

STAND

Blessing

DEACON: Master, give the blessing.

PRIEST: Blessed be our God, always, now and for ever and ever.

ALL: Amen.

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. (3)

Trisagion Prayers

ALL: †Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3)

†Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.

Trinity most holy, have mercy on us.* Cleanse us of our sins, O Lord;* pardon our transgressions, O Master;* look upon our weaknesses and heal them, O Holy One;* for the sake of Your Name.

Lord, have mercy. (3)

†Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.

ALL: Our Father,* Who art in heaven,* 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 trespasses* as we forgive those who trespass against us.* And lead us not into temptation* but deliver us from evil.

PRIEST: For the kingdom, the power and the glory are Yours, Father, Son and Holy Spirit, now and for ever and ever.

ALL: Amen.

Troparia

ALL: With the just spirits who have reached their end,* give repose to the soul of Your servant, O Saviour,* keeping him(her) in the happiness of life in Your presence,* O You Who love mankind.

In Your abode, O Lord,* where all Your saints repose,* give rest also to the soul of Your servant,* for You alone love mankind.

†Glory be to the Father and to the Son and to the Holy Spirit.

You are the God Who went down into Hades* and loosed the chains of those in bondage:* also to the soul of Your servant, O Saviour, give repose.

Now and for ever and ever. Amen.

Only chaste and immaculate Virgin,* who gave birth to God without seed,* intercede before Him for the salvation of his(her) soul.

Litany for the Departed

DEACON: Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.

ALL: Lord, have mercy. (3)

DEACON: We also pray for the repose of the soul of the servant of God, *(name)*, who has fallen asleep, and for the forgiveness of his(her) offenses, voluntary and involuntary.

ALL: **Lord, have mercy. (3)**

DEACON: That the Lord God may place his(her) soul where all the just repose.

ALL: **Lord, have mercy. (3)**

DEACON: Let us ask Christ our immortal King and our God, for the mercy of God, for the kingdom of heaven, and for the forgiveness of his(her) sins.

ALL: **Grant this, O Lord.**

DEACON: Let us pray to the Lord.

ALL: **Lord, have mercy.**

PRIEST: God of all spirits and of all flesh, You trampled death, You made the devil powerless, and You gave life to Your world. Now, O Lord, to the soul of Your servant, *(name)*, who has fallen asleep, grant rest in a place of light, a place of verdure, and a place of tranquility, from which pain, sorrow and mourning have fled. As the good and loving God, forgive every sin of thought, word or deed he(he) has committed. There is no one who will live and will not sin, for You alone are sinless. Your justice is everlasting justice and Your word is truth.

For You, O Christ our God, are the Resurrection, the Life and the Repose of Your servant, *(name)*, who has fallen asleep; and we give glory to You, together with Your eternal Father and Your most holy, good and life-giving Spirit, now and for ever and ever.

ALL: **Amen.**

D dismissal

DEACON: Wisdom!

ALL: **More honourable than the cherubim* and by far more glorious than the seraphim;* ever a virgin, you gave birth to God the Word;* O true Mother of God, we magnify you.**

Easter Season: Shine, shine, O new Jerusalem,* for the glory of the Lord has risen upon you!* Exult now and be glad, O Sion!* And you, O chaste Mother of God,* take delight in the resurrection of your Son.

PRIEST: Glory be to You, O Christ our God, our hope, glory be to You!

ALL: †**Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.* Lord, have mercy. (3)* Give the blessing.**

Easter Season: Christ is risen from the dead, trampling death by death;* and to those in the tombs giving life.* Lord, have mercy. (3)* Give the blessing.

PRIEST: Christ our true God, (risen from the dead), Who has power over the living and the dead, through the prayers of His immaculate Mother; of the holy, glorious and all-praiseworthy apostles; of our venerable and godly fathers, and of all the saints, will place the soul of His servant (*name*), which has departed from us, in the abodes of the just, and will give him(her) rest in the bosom of Abraham, and number him(her) among the just, and will have mercy on us, for He is good and loves mankind.

ALL: Amen.

Eternal Memory

PRIEST: In blessed sleep grant eternal rest, O Lord, to Your ever-to-be-remembered servant (*name*), and make his(her) memory everlasting.

ALL: Everlasting memory. (3) With the saints, give him(her) rest, O Christ,* everlasting memory.

or: Vichnaya pamyat'. (3) Zi svyatymy upokoy, Khryste, vichnaya pamyat'.

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. (3)



BURIAL SERVICE OR FUNERAL VIGIL

If the Divine Liturgy is to be celebrated on the day of burial, the following Funeral Service may be taken in the evening, prior to the day of burial. If no Divine Liturgy is to be celebrated, the service is taken as the final Burial Service.

STAND

Blessing

DEACON: Give the blessing.

PRIEST: Blessed be our God, always, now and for ever and ever.

ALL: **Amen.**

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. (3)

Call to Worship

Psalm 94:6

PRIEST: †Come, let us bow in worship before the King, our God!

ALL: †Come, let us bow in worship before Christ the King, our God!

PRIEST: †Come, let us bow in worship and fall down before the very Lord Jesus Christ —

ALL: **Our King and God!**

Psalm 90

Under the wing of God's protection.

- A: He who dwells in the shelter of the Most High* and abides in the shade of the Almighty,
- B: Says to the Lord: 'My refuge,* my stronghold, my God in Whom I trust!'
- A: It is He Who will free you from the snare* of the fowler who seeks to destroy you;
- B: He will conceal you with His pinions* and under His wings you will find refuge.
- A: You will not fear the terror of the night* nor the arrow that flies by day,
- B: Nor the plague that prowls in the darkness* nor the scourge that lays waste at noon.
- A: A thousand may fall at your side,* ten thousand fall at your right,
- B: You, it will never approach,* His faithfulness is buckler and shield.
- A: Your eyes have only to look* to see how the wicked are repaid,
- B: You who have said: "Lord, my refuge!"* and have made the Most High your dwelling.
- A: Upon you no evil shall fall,* no plague approach where you dwell,
- B: For you has He commanded His angels,* to keep you in all your ways.
- A: They shall bear you upon their hands* lest you strike your foot against a stone.
- B: On the lion and the viper you will tread* and trample the young lion and the dragon.
- * * *
- A: Since he clings to Me in love, I will free him;* protect him for he knows My Name.
- B: When he calls I shall answer: "I am with you."* I will save him in distress and give him glory.

A: With length of life I will content him;* I shall let him see My saving power.

* * *

B: †Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.

A: †Alleluia, alleluia, alleluia, glory be to You, O God.

B: †Alleluia, alleluia, alleluia, glory be to You, O God.

ALL: †Alleluia, alleluia, alleluia, glory be to You, O God.

Great Litany

DEACON: In peace, let us pray to the Lord.

ALL: **Lord, have mercy.**

DEACON: For the servant of God, (*name*), and for his(her) blessed repose, let us pray to the Lord.

ALL: **Lord, have mercy.**

DEACON: That all his(her) sins, both voluntary and involuntary, be forgiven, let us pray to the Lord.

ALL: **Lord, have mercy.**

DEACON: That he(he) be numbered with Abraham, Isaac and Jacob, let us pray to the Lord.

ALL: **Lord, have mercy.**

That his(her) soul be committed to the realm of the living, in the place of light, where all the saints and the just repose, let us pray to the Lord.

ALL: **Lord, have mercy.**

DEACON: That he(he) may stand uncondemned before the awesome tribunal of Christ, let us pray to the Lord.

ALL: **Lord, have mercy.**

DEACON: That he(he) may inherit the immortal kingdom of heaven, let us pray to the Lord.

ALL: **Lord, have mercy.**

DEACON: That he(she) may partake of the unceasing joy of eternity and the inheritance of all the saints, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: That we may be delivered from all tribulation, wrath and misfortune, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: Help and save, have mercy and protect us, O God, by Your grace.

ALL: Lord, have mercy.

DEACON: Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

ALL: To You, O Lord.

PRIEST: For You, O Christ our God, are the Resurrection, the Life and the Repose of Your servant, *(name)*, who has fallen asleep; and we give glory to You, together with Your eternal Father and Your most holy, good and life-giving Spirit, now and for ever and ever.

ALL: Amen.

Alleluia, Tone 8

Psalm 64:4

ALL: Alleluia, alleluia, alleluia.

PRIEST: Blessed are they whom You have chosen to dwell with You, O Lord.

ALL: Alleluia, alleluia, alleluia.

PRIEST: They shall be remembered from generation to generation.

ALL: Alleluia, alleluia, alleluia.

Troparia, Tone 8

ALL: With profound wisdom and love for mankind You arrange all things* and bestow beneficial things upon all, O only Creator and Lord.* Grant rest to the soul of Your servant* for he(he) has placed his(her) hope in You, our God,* Who made and shaped us.

LECTOR: †Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.

ALL: In you we have a rampart and a haven,* and an intercessor most acceptable to God,* Whom you bore, O Virgin Mother of God,* salvation of the faithful.

SIT

Psalm 118

Stasis 1

PRIEST: Blessed are those whose way is blameless, who walk in the law of the Lord. (118:1)

ALL: Remember, O Lord,* the soul of Your servant.

PRIEST: Blessed are they who keep His testimonies, who seek Him with their whole heart. (118:2)

ALL: Remember, O Lord,* the soul of Your servant.

PRIEST: The law of Your mouth is better to me than thousands of silver and gold. (118:72)

ALL: Remember, O Lord,* the soul of Your servant.

PRIEST: Your hands have made and fashioned me, help me to learn Your commandments. (118:73)

ALL: Remember, O Lord,* the soul of Your servant.

Then:

PRIEST: If Your law had not been my delight,* I should have perished in my affliction.

ALL: I will never forget Your precepts,* for by them You have given me life.

Stasis 2

PRIEST: I am Yours, save me! *(118:94)*

ALL: Saviour,* save the soul of Your servant.

PRIEST: Your word is a lamp to my feet, and a light to my path. *(118:105)*

ALL: Saviour,* save the soul of Your servant.

PRIEST: I opened my lips and sighed, for I have sought Your precepts. *(118:131)*

ALL: Saviour,* save the soul of Your servant.

PRIEST: Look upon me and be merciful to me, as is Your good pleasure towards those who love Your name.*(118:132)*

ALL: Saviour,* save the soul of Your servant.

PRIEST: Let my cry come before You, O Lord; give me understanding according to Your word. *(118:169)*

ALL: Saviour,* save the soul of Your servant.

Then:

PRIEST: Give life to my soul that I may praise You,* let Your decrees give me help.*

ALL: I have gone astray like a lost sheep,* seek Your servant, for I have not forgotten Your commandments.

Hymns for the Departed

ALL: Blessed are You, O Lord,* teach me the way to live.

CHOIR: The choir of saints have found the fountain of life and the door of paradise,* may I also find the way through repentance.* I am a lost sheep,* call me, O Saviour, and save me.

ALL: Blessed are You, O Lord,* teach me the way to live.

CHOIR: Of old out of nothingness You created me,* and with Your divine image You honoured me.* For transgressing Your commandment* You returned me to the

earth from which I was taken,* but restore me to Your likeness,* that I might receive the beautiful image of old.

ALL: Blessed are You, O Lord,* teach me the way to live.

CHOIR: I am the image of Your ineffable glory,* though I bear the brands of transgressions.* Pity Your creature, O Master,* and purify me by Your loving-kindness.* Grant me the homeland of my heart's desire,* making me again a citizen of paradise.

ALL: Blessed are You, O Lord,* teach me the way to live.

CHOIR: You that have walked the narrow way of grief,* you that have borne the Cross as your yoke in life,* you that have followed Me in faith,* receive the heavenly crowns that I have prepared for you.

ALL: Blessed are You, O Lord,* teach me the way to live.

CHOIR: Give rest to the soul of Your servant, O God,* and establish him(her) in paradise,* where the choirs of saints and the just, O Lord,* shine like the stars of heaven.* Give rest to Your servant who has fallen asleep,* overlooking all his(her) transgressions.

STAND

ALL: †Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.

CHOIR: Rejoice, O exalted Lady* You gave birth to God in the flesh for the salvation of all.* Through you the human race has found salvation,* and we have found paradise,* O pure and most blessed* Mother of God.

Then:

**ALL: †Alleluia, alleluia, alleluia, glory be to You, O God!
†Alleluia, alleluia, alleluia, glory be to You, O God!
†Alleluia, alleluia, alleluia, glory be to You, O God!**

Litany for the Departed

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

ALL: Lord, have mercy.

DEACON: We also pray for the repose of the soul of the servant of God, (*name*), who has fallen asleep, and for the forgiveness of his(her) offenses, voluntary and involuntary.

ALL: Lord, have mercy.

DEACON: That the Lord God may place his(her) soul where all the just repose.

ALL: Lord, have mercy.

DEACON: Let us ask Christ our immortal King and our God, for the mercy of God, for the kingdom of heaven, and for the forgiveness of his(her) sins.

ALL: Grant this, O Lord.

DEACON: Let us pray to the Lord.

ALL: Lord, have mercy.

PRIEST: For You, O Christ our God, are the Resurrection, the Life and the Repose of Your servant, (*name*), who has fallen asleep; and we give glory to You, together with Your eternal Father and Your most holy, good and life-giving Spirit, now and for ever and ever.

ALL: Amen.

Troparia

Irmologion Melody

CHOIR: **Give rest with the just,* O Saviour, to Your servant.*
Establish him(her) in Your courts* as it is written.*
Disregard his(her) transgressions* both voluntary
and involuntary,* committed in knowledge or in
ignorance,* O only Lover of Mankind.**

LECTOR: †Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.

CHOIR: From a virgin You did shine forth to the world,* O Christ our God.* Through her making us children of light,* have mercy on us.

SIT

Psalm 50

A prayer of contrition

- A: Have mercy on me, O God, in Your kindness* in Your compassion blot out my offence.
- B: O wash me more and more from my guilt* and cleanse me from my sin.
- A: My offences truly I know them;* my sin is always before me.
- B: Against You, You alone, have I sinned;* what is evil in Your sight I have done.
- A: That You may be justified when You give sentence* and be without reproach when You judge.
- B: O see, in guilt I was born,* a sinner was I conceived.
- A: Indeed You love truth in the heart;* then in the secret of my heart teach me wisdom.
- B: O purify me, then I shall be clean;* O wash me, I shall be whiter than snow.
- A: Make me hear rejoicing and gladness,* that the bones You have crushed may thrill.
- B: From my sins turn away Your face* and blot out all my guilt.
- A: A pure heart create for me, O God,* put a steadfast spirit within me.
- B: Do not cast me away from Your presence,* nor deprive me of Your Holy Spirit.
- A: Give me again the joy of Your salvation;* with a spirit of fervour sustain me,
- B: That I may teach transgressors Your ways* and sinners may return to You.

- A: O rescue me God, my helper,* and my tongue shall ring out Your goodness.
- B: O Lord, open my lips* and my mouth shall declare Your praise.
- A: For in sacrifice You take no delight,* burnt offering from me You would refuse,
- B: My sacrifice, a contrite spirit.* A humbled, contrite heart You will not spurn.
- A: In Your goodness, show favour to Zion:* rebuild the walls of Jerusalem.
- B: Then You will be pleased with lawful sacrifice, burnt offerings wholly consumed,* then You will be offered young bulls on Your altar.

The Canon of St. Theophanes may be omitted. The text of the Canon is provided in the Appendix, page 103.

Hymns of St. John Damascene

All eight hymns (or a selection) may be chanted according to the Samohlasen Tones, or they may simply be recited in two choirs.

Hymn 1

- A: What plesure is there in life that is not mixed with sorrow?* What glory on earth that lasts?* All are more fleeting than shadows* and more deceitful than a dream.* But Yo, O Christ, in the Light of Your face, in the beauty of Your holiness,* give peace to our brother(sister) You have chosen,* for You are the Lover of mankind.

Hymn 2

- B: What struggle my soul will have to sustain when its time will come to be separated from my body!* What suffering I shall have to endure alone.* No one will be at hand to have mercy on me.* If I turn my eyes even to angels I will be pleading in vain.* If I stretch out my hands to my fellow men, I will find no one to help.* Beloved, let us then consider how short is our

life,* and look to Christ Who alone grants mercy and peace.

Hymn 3

- A: All human endeavour is vanity since it cannot survive the grave.* Will riches survive, or glory attend us beyond the tomb? No, when death approaches* all these vanish.* Let us then cry to Christ our immortal King;* that He may give rest to him(her) who is deported from us,* and place him(her) in the joy of heaven!

Hymn 4

- B: Where are the affections of the world? Where are the vain dreams of delight? Where is gold or silver? Where is the multitude of servants and attendants? But come, let us cry to the immortal King:* Lord, deem worthy of eternal joy the one who has been taken from us,* giving him(her) rest* in the never-ending joy of Your kingdom.

Hymn 5

- A: Let us call to mind the words of the prophet who said:* “I am dust and ashes.”* Let us look at the graves and at the bones they contain.* Is there a difference between king and beggar? Where is the rich and where the poor? Where is the just and where the sinner? O Lord, our God, give rest to the soul of Your servant* and number him(her) among the just.

Hymn 6

- B: O Lord, my God,* You have endowed me with two elements:* one visible and the other invisible.* You have formed my body from clay* and breathed into me a soul* from Your divine Breath.* O Christ our God,* give rest to the soul of Your servant,* in the kingdom of those who live for ever* and in the company of the just.

Hymn 7

A: In the beginning You made man in Your image and likeness,* You placed him in paradise and gave him power over the whole creation.* But he was deceived by the devil* and transgressed Your command by tasting of the forbidden fruit.* You sentenced him to return to that dust from which he had been taken.* Wherefore we pray to You, our God:* to grant peace and rest to the soul of Your departed servant.

Hymn 8

B: I weep and lament when I consider death,* and when I think of those who are laid in the grave.* Where is now that moving beauty created in the likeness of God?* Where is the glorious form?* O Wonder! What happened that we are now delivered up to corruption?* And how did death come into our life?* God alone, by His Will and command has power* to grant peace and rest to our souls.

For a Funeral Vigil with Divine Liturgy on the day of burial, the following section may be omitted. A homily or eulogy may be given at this time, followed by the Trisagion Prayers on page 38.

Beatitudes

ALL: Remember us, O Lord,* in Your kingdom.

Blessed are the poor in spirit,* for theirs is the kingdom of heaven.

Blessed are they who mourn,* for they will be comforted.

Blessed are the meek,* for they will inherit the land.

Blessed are they who hunger and thirst for righteousness,* for they will be satisfied.

Blessed are the merciful,* for they will be shown mercy.

Blessed are the pure of heart,* for they will see God.

Blessed are the peacemakers,* for they will be called sons of God.

Blessed are they who are persecuted for the sake of righteousness,* for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you,* and utter every kind of evil word against you falsely, because of Me.

Rejoice and be glad* for your reward will be great in heaven.

Prokimenon, Tone 6

DEACON: Let us be attentive!

PRIEST: Peace be † with all.

DEACON: Wisdom! Let us be attentive!

ALL: Blessed is the way* where upon you walk today,* O soul, for a place of rest* is prepared for You.

LECTOR: To You, O Lord, I call. Do not turn in silence away from me.

ALL: Blessed is the way* where upon you walk today,* O soul, for a place of rest* is prepared for You.

Epistle
1 Thess 4:13-17

DEACON: Wisdom!

LECTOR: A reading from the first epistle of the holy Apostle Paul to the Thessalonians.

Please note: an alternate reading may be taken.

DEACON: Let us be attentive!

SIT

LECTOR: Brethren, we would not have you ignorant concerning those who are asleep, that you may not grieve as others do who have no hope.

For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those who have fallen asleep.

For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep.

For the Lord Himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord.

PRIEST: Peace † be with you.

DEACON: Wisdom! Let us be attentive!

STAND

Alleluia, Tone 6

During the singing of the Alleluia, the deacon incenses the altar and the high place.

ALL: Alleluia, alleluia, alleluia.

LECTOR: Blessed are they whom You have chosen and taken to Yourself, O Lord.

ALL: Alleluia, alleluia, alleluia.

LECTOR: And let their memory be from generation to generation.

ALL: Alleluia, alleluia, alleluia.

Gospel

John 5:24-30

DEACON: Wisdom! Stand aright! Let us listen to the Holy Gospel.

PRIEST: Peace be † with all.

ALL: And with your spirit.

PRIEST: A reading from the Holy Gospel according to John.

ALL: **Glory be to You, O Lord, glory be to You.**

Please note: an alternate reading may be taken.

DEACON: Let us be attentive!

PRIEST: At that time Jesus said: “Amen, amen, I say to you, he who hears My word and believes Him Who sent Me, has eternal life; he does not come into judgment but has passed from death to life.

Amen, amen, I say to You, the hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in Himself, so He has granted the Son also to have life in Himself, and He has given Him authority to execute judgment, because He is the Son of Man.

Do not marvel at this; for the hour is coming when all who are in the tombs will hear His voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment. I can do nothing on My own authority; as I hear I judge; and My judgment is just, because I seek not My own will but the will of Him Who sent Me.”

ALL: **Glory be to You, O Lord, glory be to You!**

Homily/Eulogy

STAND

Trisagion Prayers

ALL: †Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3)

†Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.

Trinity most holy, have mercy on us.* Cleanse us of our sins, O Lord;* pardon our transgressions, O Master;* look upon our weaknesses and heal them, O Holy One;* for the sake of Your Name.

Lord, have mercy. (3)

†Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.

Our Father, Who art in heaven, 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 trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil.

PRIEST: For the kingdom, the power and the glory are Yours, Father, Son and Holy Spirit, now and for ever and ever.

ALL: Amen.

Troparia

ALL: With the just spirits who have reached their end,* give repose to the soul of Your servant, O Saviour,* keeping him(her) in the happiness of life in Your presence,* O You Who love mankind.

In Your abode, O Lord,* where all Your saints repose,* give rest also to the soul of Your servant,* for You alone love mankind.

†Glory be to the Father and to the Son and to the Holy Spirit.

You are the God Who went down into Hades* and loosed the chains of those in bondage:* also to the soul of Your servant, O Saviour, give repose.

Now and for ever and ever. Amen.

Only chaste and immaculate Virgin,* who gave birth to God without seed,* intercede before Him for the salvation of his(her) soul.

Litany for the Departed

DEACON: Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.

ALL: Lord, have mercy. (3)

DEACON: We also pray for the repose of the soul of the servant of God, (*name*), who has fallen asleep, and for the forgiveness of his(her) offenses, voluntary and involuntary.

ALL: Lord, have mercy. (3)

DEACON: That the Lord God may place his(her) soul where all the just repose.

ALL: Lord, have mercy. (3)

DEACON: Let us ask Christ our immortal King and our God, for the mercy of God, for the kingdom of heaven, and for the forgiveness of his(her) sins.

ALL: Grant this, O Lord.

DEACON: Let us pray to the Lord.

ALL: Lord, have mercy.

PRIEST: God of all spirits and of all flesh, You trampled death, You made the devil powerless, and You gave life to Your world. Now, O Lord, to the soul of Your servant, (*name*), who has fallen asleep, grant rest in a place of light, a place of verdure, and a place of tranquility, from which pain, sorrow and mourning have fled. As the good and loving God, forgive every sin of thought, word or deed he(she) has committed. There is no one who will live and will not sin, for You alone are sinless. Your justice is everlasting justice and Your word is truth.

For You, O Christ our God, are the Resurrection, the Life and the Repose of Your servant, *(name)*, who has fallen asleep; and we give glory to You, together with Your eternal Father and Your most holy, good and life-giving Spirit, now and for ever and ever.

ALL: Amen.

Dismissal

DEACON: Wisdom!

ALL: More honourable than the cherubim* and by far more glorious than the seraphim;* ever a virgin, you gave birth to God the Word;* O true Mother of God, we magnify you.

Easter Season: Shine, shine, O new Jerusalem,* for the glory of the Lord has risen upon you!* Exult now and be glad, O Sion!* And you, O chaste Mother of God,* take delight in the resurrection of your Son.

PRIEST: Glory be to You, O Christ our God, our hope, glory be to You!

ALL: †Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.* Lord, have mercy. (3)* Give the blessing.

Easter Season: Christ is risen from the dead, trampling death by death;* and to those in the tombs giving life.* Lord, have mercy. (3)* Give the blessing.

PRIEST: Christ our true God, (risen from the dead), Who has power over the living and the dead, through the prayers of His immaculate Mother; of the holy, glorious and all-praiseworthy apostles; of our venerable and godly fathers, and of all the saints, will place the soul of His servant *(name)*, which has departed from us, in the abodes of the just, and will give him(her) rest in the bosom of Abraham, and number him(her) among the just, and will have mercy on us and save us, for He is good and loves mankind.

ALL: Amen.

At a Vigil Service, held in the evening prior to the day burial, we end here with the singing of “Eternal Memory.” However, at a Funeral Service, held on the day of burial, we do not end here, but continue on page 69 with the Final Farewell.

Eternal Remembrance

PRIEST: In blessed sleep grant eternal rest, O Lord, to Your ever-to-be-remembered servant *(name)*, and make his(her) memory everlasting.

ALL: Everlasting memory. (3) With the saints, give him(her) rest, O Christ, everlasting memory.

or: Vichnaya pamyat'. (3) Zi svyatymy upokoy, Khryste, vichnaya pamyat'.

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. (3)

Η ΑΝΑΣΤΑΣΙΣ

ΙC ΧC





DIVINE LITURGY

When the funeral procession arrives, the church bells are rung. In church, according to tradition, the body is placed feet towards the ambo. The Royal Doors are opened and the deacon incenses the body only. The service then begins.

STAND

LITURGY OF THE WORD

Blessing

DEACON: Give the blessing.

PRIEST: Blessed be the kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever and ever.

ALL: **Amen.**

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. (3)

SIT

Great Litany

DEACON: In peace let us pray to the Lord.

ALL: **Lord, have mercy.**

DEACON: For peace from on high and for the salvation of our souls, let us pray to the Lord.

ALL: **Lord, have mercy.**

DEACON: For peace throughout the whole world, for the well-being of God's holy churches and for the unity of all, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: For the most holy universal Pontiff, *(name)*, Pope of Rome, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: For our most blessed Patriarch, *(name)*, our most reverend Metropolitan, *(name)*, our God-loving Bishop, *(name)*, the reverend priesthood, the diaconate in Christ, and all the clergy and the people, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: For our nation under God, for our government, and for all the military, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: For this city, for every city and country and for the faithful who live in them, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: For favourable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: For the seafarers and travelers, for the sick and the suffering, for those held captive, and for their salvation, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: For the servant of God, *(name)*, and his(her) blessed memory, and for the forgiveness of all his(her) offenses, voluntary and involuntary, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: That he(she) may stand blameless before the awesome tribunal of Christ and may gain entry into the land of the living, the place of light, where all the just repose, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: That we may be delivered from all tribulation, wrath, and misfortune, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: Help and save, have mercy and protect us, O God, by Your grace.

ALL: Lord, have mercy.

DEACON: Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

ALL: To You, O Lord.

PRIEST: Lord, our God, Whose power is beyond comparison, Whose glory is beyond comprehension, Whose mercy is beyond measure, and Whose love for mankind is beyond expression, in the kindness of Your heart, O Master, look upon us and upon this holy church, and bestow on us and on those praying with us, the riches of Your mercy and compassion,

For all glory, honour and worship befit You, Father, Son and Holy Spirit, now and for ever and ever.

ALL: Amen.

Psalm 102

ALL: Bless the Lord, O my soul,* and let all that is within me bless His holy name.

Bless the Lord, O my soul,* and forget not all His benefits.

He forgives all your iniquities,* He heals all your diseases.

He redeems your life from corruption,* He crowns you with mercy and compassion.

Compassionate and merciful is the Lord,* long-suffering and abounding in mercy.

Bless the Lord, O my soul,* and let all that is within me bless His holy name.* Blessed are You, O Lord.

STAND

Hymn to Christ

LECTOR: †Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

ALL: Only-begotten Son and Word of God, You are immortal, and You willed for our salvation to be made flesh of the holy Mother of God and ever-virgin Mary, and without change You became man. You were crucified, O Christ our God, and trampled death by death. You are one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

Small Litany

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

ALL: Lord, have mercy.

DEACON: Help and save, have mercy and protect us, O God, by Your grace.

ALL: Lord, have mercy.

DEACON: Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

ALL: To You, O Lord.

PRIEST: You have given us the grace to pray together in harmony and have promised to grant the requests of two or three who join their voices in Your name. Fulfill now for us, Your servants, these petitions for our benefit. Grant us in this present life the knowledge of Your truth, and in the age to come, bestow eternal life,

For You are a good and loving God, and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

ALL: Amen.

The Beatitudes

ALL: Remember us, O Lord,* in Your kingdom.

Blessed are the poor in spirit,* for theirs is the kingdom of heaven.

Blessed are they who mourn,* for they will be comforted.

Blessed are the meek,* for they will inherit the earth.

Blessed are they who hunger and thirst for righteousness,* for they shall be satisfied.

Blessed are the merciful,* for they will be shown mercy.

Blessed are the pure of heart,* for they will see God.

Blessed are the peacemakers,* for they will be called sons of God.

Blessed are they who are persecuted for the sake of righteousness,* for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you* and utter every kind of evil word against you falsely because of Me.

Rejoice and be glad* for your reward will be great in heaven.

Small Entrance

PRIEST: Lord God our Master, Who established in heaven the ranks and armies of angels and archangels for the service of Your glory, grant that as we make our entrance, the holy angels may enter too, serving with us and joining in the praise of Your goodness; for all glory, honour and worship befit You, Father, Son and Holy Spirit, now and for ever and ever. Amen.

DEACON: Master, bless the holy entrance.

PRIEST: †Blessed be the entrance of Your saints, always, now and for ever and ever.

DEACON: Wisdom! Stand aright!

ALL: **Come, let us worship* and fall down before Christ.* Son of God, wonderful in the saints,* save us who sing to You: Alleluia.**

Easter Season: Come, let us worship* and fall down before Christ.* Son of God, risen from the dead,* save us who sing to You: Alleluia.

Troparia and Kontakia

Troparion, Tone 2

ALL: **Remember Your servant, O Lord, because of Your goodness,* and forgive all the sins he(she) has committed in life,* for no one is sinless but You,* Who alone can give rest to the departed.**

Troparion, Tone 8

With profound wisdom and love for mankind You arrange all things* and bestow beneficial things upon all, O only Creator and Lord.* Grant rest to the soul of Your servant* for he(she) has placed his(her) hope in You,* our God, Who made and shaped us.

LECTOR: †Glory be to the Father, and to the Son, and to the Holy Spirit.

Kontakion, Tone 8

ALL: **To the soul of Your servant, O Christ,* grant rest among the saints,* where there is no pain, no sorrow, no mourning, *but only life without end.**

LECTOR: Now and for ever and ever. Amen.

Theotokion, Tone 8

ALL: In you we have a rampart and a haven,* and an intercessor most acceptable to God,* Whom you bore, O Virgin Mother of God,* salvation of the faithful.

Prayer of the Trisagion

PRIEST: Holy God, You dwell in the holies, with three-fold cries of holy, the seraphim acclaim You, the cherubim glorify You, and all the heavenly powers worship You. From nothingness You brought all things into being. You created man in Your own image and likeness and adorned him with all Your graces. You give wisdom and understanding to all who ask. You do not turn Your face from the sinner but offer repentance as a way for salvation. You have made us, Your humble and undeserving servants, worthy to stand before the glory of Your holy altar at this very time, and bring You due worship and praise. Accept from the lips of us sinners the Thrice-holy Hymn and visit us in Your kindness, O Master. Forgive us all our offenses, voluntary and involuntary. Sanctify our souls and bodies, and grant that we, in holiness, may serve You all the days of our lives, through the intercession of the holy Mother of God and of all the saints, who throughout the ages have found favour with You.

DEACON: Bless, Master, the time of the Thrice-holy Hymn.

PRIEST: For You, our God, are holy, and we give glory to You, Father, Son, and Holy Spirit, now and for ever,

DEACON: And ever.

ALL: Amen.

Trisagion Hymn

ALL: †Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3)

†Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.

Holy and Immortal, have mercy on us.

†Holy God, Holy and Mighty, Holy and Immortal, have mercy on us.

Prokimenon, Tone 6

DEACON: Let us be attentive!

PRIEST: Peace † be with all.

DEACON: Wisdom! Let us be attentive!

ALL: Blessed is the way* where upon you walk today,* O soul, for a place of rest* is prepared for you.

LECTOR: To You, O Lord, I call. Do not turn in silence away from me.

ALL: Blessed is the way* where upon you walk today,* O soul, for a place of rest* is prepared for you.

Epistle Reading

DEACON: Wisdom!

LECTOR: A reading from ... *(A reading from the Acts of the Holy Apostles; or: A reading from the Catholic Epistle of James, or: A reading from the Catholic Epistle of Peter, or: A Reading from the Epistle of the holy apostle Paul to the Romans, or to the Corinthians, or to the Galatians.)*

DEACON: Let us be attentive!

SIT

The Reader chants the Epistle.

PRIEST: Peace † be with you.

DEACON: Wisdom! Let us be attentive!

STAND

Alleluia, Tone 6

During the singing of the Alleluia, the deacon incenses the altar and the high place.

ALL: Alleluia, alleluia, alleluia.

LECTOR: Blessed are they whom You have chosen and taken to Yourself, O Lord.

ALL: Alleluia, alleluia, alleluia.

LECTOR: And let their memory be from generation to generation.

ALL: Alleluia, alleluia, alleluia.

Gospel Reading

- PRIEST:** Make the pure light of Your Divine knowledge shine in our hearts, O loving Master. Open the eyes of our minds that we may understand the message of Your Gospel. Instill in us the fear of Your blessed commandments that we may subdue all carnal desires and follow a spiritual way of life, thinking and doing all that pleases You. For You, O Christ our God, are the enlightenment of our souls and bodies, and we give glory to You, together with Your eternal Father and Your most holy, good, and life-giving Spirit, now and for ever and ever.
- DEACON:** Master, bless the reader of the Gospel of the holy apostle and evangelist *(name)*.
- PRIEST:** May God, through the intercession of the holy, glorious, all-praiseworthy apostle and evangelist *(name)*, grant that you proclaim the Good News with great power for the fulfillment of the Gospel of His beloved Son, our Lord Jesus Christ. Amen.
- DEACON:** Wisdom! Stand aright! Let us listen to the Holy Gospel.
- PRIEST:** Peace be † with all.
- ALL:** **And with your spirit.**
- PRIEST:** A reading from the Holy Gospel according to *(name)*.
- ALL:** **Glory be to You, O Lord, glory be to You.**
- DEACON:** Let us be attentive!
- The Gospel is proclaimed.*
- ALL:** **Glory be to You, O Lord, glory be to You.**

SIT

Insistent Litany

- DEACON:** Let us all say with our whole soul and our whole mind, let us say.
- ALL:** **Lord, have mercy.**
- DEACON:** Almighty Lord, God of our fathers, we pray You, hear us and have mercy.
- ALL:** **Lord, have mercy.**
- DEACON:** Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.
- ALL:** **Lord, have mercy. (3)**

DEACON: We also pray for our most holy universal Pontiff, *(name)*, Pope of Rome; for our most blessed Patriarch, *(name)*, our most reverend Metropolitan, *(name)*, our God-loving Bishop, *(name)*, for those who serve and have served in this holy church, for our spiritual fathers, and for all our brethren in Christ.

ALL: **Lord, have mercy. (3)**

DEACON: We also pray for our nation under God, for our government, and for all the military.

ALL: **Lord, have mercy. (3)**

DEACON: We also pray for the people here present who await Your great and bountiful mercies, for those who have been kind to us, and for all orthodox Christians.

ALL: **Lord, have mercy. (3)**

PRIEST: Lord our God, accept this fervent supplication from Your servants. Take pity on us in the greatness of Your compassion. Let Your loving kindness descend upon us and upon all Your people who await Your abundant mercy.

For You are a merciful and loving God, and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

ALL: **Amen.**

Prayer for the Faithful

DEACON: Again and again in peace let the faithful pray to the Lord.

ALL: **Lord, have mercy.**

PRIEST: We thank You, O Lord God of hosts, that You have deemed us worthy to stand now at Your holy altar, falling before Your mercies for our sins and for the sins of ignorance of the people. Accept our prayer, O God, and make us worthy to offer You petitions, supplications and unbloody sacrifices for all Your people. By the power of Your Holy Spirit enable us whom You appointed for Your ministry to call upon You always and everywhere, without condemnation and without stumbling, in the pure testimony of our conscience, so that, hearing us, You may be propitious to us in the abundance of Your goodness.

Once again and many times we fall before You, and ask You, O good and loving Lord, that, having looked upon our petition, You might cleanse our souls and bodies of every defilement of flesh and spirit, and might permit us to stand guiltless and uncondemned before Your holy altar. Grant also, O God, to those praying with us, growth in life, in faith, and in spiritual understanding. Grant that they who serve You with fear and love may always partake of Your Holy Mysteries without blame and condemnation, and be made worthy of Your heavenly kingdom.

DEACON: Wisdom!

PRIEST: So that always protected by Your might, we may give glory to You: Father, Son and Holy Spirit, now and for ever and ever.

ALL: Amen.

LITURGY OF THE EUCHARIST

Cherubic Hymn

ALL: Let us who mystically represent the cherubim and sing the Thrice-holy Hymn to the life-giving Trinity, now lay aside all cares of life.

While the Hymn of the Cherubim is being sung, the deacon recites Psalm 50, while incensing around the holy altar; the entire sanctuary, the iconostasis, the celebrant, the choir and the people.

PRIEST: No one who is bound to carnal desires or pleasures is worthy to approach You or to draw near You, or to minister to You, O King of Glory. For to serve You is great and awesome, even to the heavenly powers. And yet, because of Your love for mankind – a love which cannot be expressed or measured – You became man, unchanged and unchanging. You were appointed our High Priest, and, as Master of all, handed down the priestly ministry of this liturgical and unbloody sacrifice. You alone, O Lord, our God, have dominion over heaven and earth. You are borne on the throne of the cherubim; You are Lord of the seraphim and King of Israel; You alone are holy and rest in the holies. I implore You, therefore, Who alone are good and ready to listen: look upon me, Your sinful and useless servant; cleanse my heart and soul of the evil that lies on my conscience. By the power of Your Holy Spirit enable me, who am clothed with the grace of the priesthood, to stand before this, Your holy table, and offer the sacrifice of Your

holy and most pure Body and precious Blood. Bending my neck, I approach and I petition You: Turn not Your face from me nor reject me from among Your children, but allow these gifts to be offered to You by me, Your sinful and unworthy servant. For it is You Who offer and You Who are offered; it is You Who receive and You Who are given, O Christ our God; and we give glory to You, † together with Your eternal Father and Your most holy, good and life-giving Spirit, now and for ever and ever. Amen.

PRIEST: Let us, who mystically represent the cherubim and sing the Thrice-holy Hymn to the life-giving Trinity, now lay aside all cares of life.

DEACON: That we may receive the King of all, escorted invisibly by ranks of angels. † Alleluia, alleluia, alleluia. (3)

PRIEST: O God, be merciful to me a sinner.

DEACON: Lift up, O master.

PRIEST: Lift up your hands to the holy things, and bless the Lord.

Great Entrance

DEACON: May the Lord God remember in His kingdom all you orthodox Christians, always, now and for ever and ever.

PRIEST: May the Lord God remember in His kingdom the most holy universal Pontiff, *(name)*, the Pope of Rome; our most blessed Patriarch, *(name)*, our most reverend Metropolitan, *(name)*, our God-loving Bishop, *(name)*, all the priestly, diaconal and religious orders; our nation under God, our government, and all the military; the noble and ever-to-be remembered founders and benefactors of this holy church; and all you, orthodox Christians, always, now and for ever and ever.

ALL: **Amen. That we may receive the King of all, escorted invisibly by ranks of angels. Alleluia, alleluia, alleluia.**

PRIEST: The noble Joseph took down Your most pure body from the tree. He wrapped it with a clean shroud and, with aromatic spices, placed it in a new tomb.

Deal favourably, O Lord, with Sion in Your good pleasure and let the walls of Jerusalem be rebuilt. Then You shall be well pleased with a sacrifice of justice, oblations and holocausts; then they shall lay calves upon Your altar.

PRIEST: Remember me, brother and fellow minister.
DEACON: May the Lord remember your priesthood in His kingdom.
PRIEST: Pray for me, my fellow minister.
DEACON: The Holy Spirit will come upon you and the power of the Most High will overshadow you.
PRIEST: May this same Spirit act together with us all the days of our lives.
DEACON: Remember me, holy Master.
PRIEST: May the Lord remember you in His kingdom, always, now and for ever and ever.

Prayer for the Gifts

DEACON: Let us complete our prayer to the Lord.
ALL: Lord, have mercy.
DEACON: For the precious gifts that have been presented, let us pray to the Lord.
ALL: Lord, have mercy.
DEACON: For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.
ALL: Lord, have mercy.
DEACON: That we may be delivered from all tribulation, wrath, and misfortune, let us pray to the Lord.
ALL: Lord, have mercy.
PRIEST: Lord, God almighty, Who alone are holy, You accept the sacrifice of praise from those who call upon You with all their hearts. Accept also the petitions of us sinners and bring them to Your holy altar. Enable us to offer You gifts and spiritual sacrifices for our sins and for the sins of ignorance of the people. Make us worthy to find favour with You so that our sacrifice may be acceptable to You and so that the good Spirit of Your grace may rest upon us, upon these gifts present before us, and upon all Your people.

Through the mercies of Your only-begotten Son with Whom You are blessed, together with Your most holy, good and life-giving Spirit, now and for ever and ever.
ALL: Amen.

Confession of Love

PRIEST: Peace † be with all.

ALL: **And with your spirit.**

DEACON: Let us love one another so that we may be of one mind in confessing.

ALL: **The Father, the Son, and the Holy Spirit, the Trinity one in being and undivided.**

PRIEST: †I will love You, O Lord, my strength; the Lord is my stronghold and my refuge. (3)

Confession of Faith

DEACON: The doors, the doors! In wisdom let us be attentive.

ALL: **I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.**

I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. Light from Light, true God from true God, begotten, not made, one in being with the Father. Through Him all things were made. For us men and for our salvation He came down from heaven: by the power of the Holy Spirit He was born of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate; suffered, died, and was buried. On the third day He rose again in fulfillment of the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

I believe in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets.

I believe in one, holy, catholic, and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Final Preparation

DEACON: Let us stand well, let us stand with fear; let us be attentive to offer in peace the holy oblation.

ALL: **The mercy of peace, the sacrifice of praise.**

PRIEST: The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with † all of you.

ALL: **And with your spirit.**

PRIEST: Let us lift up our hearts.

ALL: **We have lifted them to the Lord.**

ANAPHORA – THE “LIFTING UP”

Thanksgiving

PRIEST: Let us give thanks to the Lord.

ALL: **It is right and just to worship the Father and the Son and the Holy Spirit, the Trinity one in being, and undivided.**

PRIEST: It is right and just to sing of You, to bless You, to praise You, to thank You, to worship You everywhere in Your domain; for You are God – ineffable, inconceivable, invisible, incomprehensible, always existing and ever the same – You and Your only-begotten Son and Your Holy Spirit. You brought us from nothingness into being and, after we fell, You raised us up again. You did not cease doing everything until You led us to heaven and granted us Your future kingdom. For all this we give thanks to You, to Your only-begotten Son and to Your Holy Spirit; for all things which we know and do not know, the benefits bestowed upon us both manifest and hidden. We thank You also for this liturgy which You have deigned to accept from our hands, even though there stand before You thousands of archangels, and tens of thousands of angels, the cherubim and seraphim, six-winged and many-eyed, hovering aloft on their wings,
Singing, crying, exclaiming, and saying the triumphal hymn.

ALL: **Holy, holy, holy Lord of Sabaoth, heaven and earth are full of Your glory! Hosanna in the highest! Blessed is He Who comes in the name of the Lord. Hosanna in the highest!**

Remembrance

PRIEST: With these blessed powers, Master, Who love mankind, we too cry out and say: Holy are You — truly, all holy — You and Your only-begotten Son and Your Holy Spirit. Holy are You — truly all holy — and magnificent is Your glory. You so loved Your world as to give Your only-begotten Son, that whoever believes in Him might not perish but might have eternal life. After He had come and fulfilled the whole divine plan for our sake, on the night He was given over — or, rather, gave Himself for the life of the world — He took bread into His holy, most pure and immaculate hands, gave thanks, blessed, † sanctified and broke it; He gave it to His holy disciples and apostles, saying:

Take, eat: This is My Body, which is broken for you for the forgiveness of sins.

ALL: Amen.

PRIEST: When supper was ended, He took the cup in the same way, † saying:

Drink of it, all of you. This is My Blood of the New Covenant, which is poured out for you and for many for the forgiveness of sins.

ALL: Amen.

PRIEST: Remembering, therefore, this salutary commandment, and all that was done for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:

We offer to You, Yours of Your own, in behalf of all and for all.

ALL: We sing of You, we bless You, we thank You, O Lord, and we pray to You, our God.

Epiclesis: Making Present

PRIEST: Further, we offer to You this rational and unbloody worship; and we ask, we pray and we entreat You: Send down Your Holy Spirit upon us and upon these Gifts here present.

DEACON: Master, bless the holy Bread.

PRIEST: And make this Bread † the precious Body of Your Christ.

DEACON: Amen. Master, bless the holy chalice.

PRIEST: And that which is in this chalice † the precious Blood of Your Christ.

DEACON: Amen. Master, bless them both.

PRIEST: Changing them † by Your Holy Spirit.

DEACON: Amen, amen, amen.

PRIEST: So that they may be for the communicants sobriety of soul, forgiveness of sins, fellowship of Your Holy Spirit, fulfillment of the kingdom of heaven, confidence before You and not for judgment or condemnation.

Prayer for the Church

PRIEST: Further, we offer You this rational and unbloody worship for those who have gone to their rest in faith: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous soul that finished this life in faith.

Especially for our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary.

ALL: It is truly right to bless you, O God-bearing One, as the ever-blessed and immaculate Mother of our God. More honourable than the cherubim and by far more glorious than the seraphim; ever a virgin, you gave birth to God the Word, O true Mother of God, we magnify you!

PRIEST: For St. John, the prophet, forerunner and baptist; for the holy, glorious and all-praiseworthy apostles; for Saint/s (*name/s*), whose memory we celebrate; and for all Your saints. Through their supplications, visit us, O God.

And remember all who have fallen asleep in the hope of rising to eternal life. Remember, Lord, Your servant (*name*). And grant him(her) rest in a place enlightened by the light of Your countenance.

Further, we pray to You: Remember, O Lord, the entire orthodox episcopate, rightly imparting the word of Your truth, the entire priesthood, the diaconate in Christ, and every sacred order.

Further, we offer You this rational worship for the whole world, for the holy, catholic and apostolic Church, for those who live chaste and holy lives, for our nation under God, for our government, and for all in the military. Grant them, O Lord, a peaceful governance so that in their tranquility we may be able to lead calm and quiet lives in all piety and dignity.

PRIEST: Among the first, remember, O Lord, our most holy universal Pontiff, (*name*), Pope of Rome; our most blessed

Patriarch, *(name)*, our most reverend Metropolitan, *(name)*, our God-loving Bishop, *(name)*. For the sake of Your holy churches grant that they may live in peace, safety, honour and health for many years, and rightly impart the word of Your truth.

ALL: And remember all mankind.

PRIEST: Remember, O Lord, this city in which we live (*or this village in which we live, or this monastery in which we live*) and every city and country and the faithful who live in them. Remember, O Lord, the seafarers and travelers, the sick and the suffering, those held captive, and their salvation. Remember, O Lord, those who bear fruit doing good works in Your holy churches and remembering the poor. Send down Your mercy upon all of us.

And grant that with one voice and with one heart, we may glorify and praise Your most honoured and magnificent name, Father, Son, and Holy Spirit, now and for ever and ever.

ALL: Amen.

The end of the Anaphora.

Blessing

PRIEST: And may the mercies of our great God and Saviour, Jesus Christ, † be with all of you.

ALL: And with your spirit.

SIT

Litany of Supplication

DEACON: Having remembered all the saints, again and again in peace, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: For the precious Gifts which have been presented and consecrated, let us pray to the Lord.

ALL: Lord, have mercy.

DEACON: That our loving God, Who has received them as a spiritual fragrance upon His holy, heavenly and mystical altar, may send down on us in return His divine grace and the gift of the Holy Spirit, let us pray.

ALL: Lord, have mercy.

DEACON: That we may be delivered from all tribulation, wrath, and misfortune, let us pray to the Lord.

ALL: Lord, have mercy.

PRIEST: We place before You our whole life and hope, O loving Master; and we ask, we pray and we entreat You: Make us worthy to partake with a pure conscience of Your awesome and heavenly Mysteries at this sacred and spiritual table, for forgiveness of sins, for the pardon of offenses, for fellowship of the Holy Spirit, for the inheritance of the kingdom of heaven, for confidence before You, and not for judgment or condemnation.

DEACON: Help and save us, have mercy and protect us, O God, by Your grace.

ALL: Lord, have mercy.

DEACON: That this whole day may be perfect, holy, peaceful and sinless, let us ask the Lord.

ALL: Grant this, O Lord.

DEACON: For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask the Lord.

ALL: Grant this, O Lord.

DEACON: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

ALL: Grant this, O Lord.

DEACON: For all that is good and beneficial for our souls and for peace for the world, let us ask the Lord.

ALL: Grant this, O Lord.

DEACON: That we may spend the rest of our lives in peace and repentance, let us ask the Lord.

ALL: Grant this, O Lord.

DEACON: For a Christian end to our lives, one that is painless, unashamed and peaceful; and for a good defense at the awesome tribunal of Christ, let us ask the Lord.

ALL: Grant this, O Lord.

DEACON: Having asked for unity of the faith and for the fellowship of the Holy Spirit, let us commend ourselves and one another and our whole life to Christ our God.

ALL: To You, O Lord.

STAND

Lord's Prayer

PRIEST: Make us worthy, O Master, with confidence and without condemnation to dare call You, the heavenly God, Father, and say:

ALL: Our Father, Who art in heaven, 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 trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

PRIEST: For the kingdom, the power and the glory are Yours, Father, Son, and Holy Spirit, now and for ever and ever.

ALL: Amen.

Surrender to God

PRIEST: Peace † be with all.

ALL: And with your spirit.

DEACON: Bow your heads to the Lord.

ALL: To You, O Lord.

PRIEST: We give You thanks, O invisible King, for by Your infinite power You created all things and, in Your great mercy, brought all things from nothingness into being. Look down from heaven, O Master, upon those who have bowed their heads to You: for they have not bowed them down to flesh and blood, but to You, the awesome God. Therefore, O Master, make smooth the ways that lie before us all for our good and in accord with each one's personal need: sail with seafarers; travel with travelers; heal the sick, O Physician of our souls and bodies.

Through the grace, mercies and loving-kindness of Your only-begotten Son with Whom You are blessed together with Your most holy, good and life-giving Spirit, now and for ever and ever.

ALL: Amen.

HOLY COMMUNION

One is Holy

DEACON: Let us be attentive.

PRIEST: The holy Things for the holy!

ALL: One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

VERSE: Blessed are they whom You have chosen and taken to Yourself, O Lord;* and let their memory be from generation to generation.

ALL: Alleluia, alleluia, alleluia.

Prayer Before Holy Communion

ALL: I believe, O Lord, and confess that You are truly Christ, the Son of the living God, Who came into the world to save sinners, of whom I am first. Accept me this day, O Son of God, as a partaker of Your mystical Supper. I will not tell Your Mystery to Your enemies, nor will I give You a kiss as did Judas, but like the thief, I confess to You:

†Remember me, O Lord, when You come into Your kingdom. †Remember me, O Master, when You come into Your kingdom. †Remember me, O Holy One, when You come into Your kingdom.

May the partaking of Your Holy Mysteries, O Lord, be unto me not for judgment or condemnation, but for the healing of soul and body.

†God, be merciful to me, a sinner. †God, cleanse me of my sins and have mercy on me. †I have sinned without number, forgive me, O Lord.

Communion of the Faithful

DEACON: Approach with the fear of God and with faith.

ALL: Blessed is He Who comes in the name of the Lord, God the Lord has appeared to us.

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life.

Blessing with the Holy Gifts

PRIEST: Save Your people, O God, † and bless Your inheritance.

ALL: We have seen the true light. We have received the heavenly Spirit. We have found the true faith. We worship the undivided Trinity for having saved us.

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. (3)

PRIEST: Be exalted, O God, above the heavens; above all the earth be Your glory. Blessed is our God, now and for ever and ever.

ALL: Amen.

Thanksgiving Hymn

ALL: May our mouths be filled with Your praise, O Lord, that we may sing of Your glory. For You made us worthy to partake of Your holy, divine, immortal and life-giving Mysteries. Preserve us in Your holiness that we may meditate all the day upon Your justice. Alleluia, alleluia, alleluia.

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. (3)

Thanksgiving Litany

DEACON: Stand aright! Having received the divine, holy, immaculate, immortal, heavenly, and life-giving, awesome Mysteries of Christ, let us rightly give thanks to the Lord.

ALL: Lord, have mercy.

DEACON: Help and save, have mercy and protect us, O God, by Your grace.

ALL: Lord, have mercy.

DEACON: Having asked that this whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and one another, and our whole life to Christ our God.

ALL: To You, O Lord.

PRIEST: We thank You, O Master, lover of mankind and benefactor of our souls, that even today, You have made us worthy of Your heavenly and immortal Mysteries. Make straight our path. Make us all firm in fear of You. Protect our lives and secure our steps, through the prayers and supplications of the glorious Mother of God and ever-virgin Mary and of all Your saints.

For You are our sanctification and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

ALL: Amen.

Ambo Prayer

DEACON: Let us go forth in peace.

ALL: In the name of the Lord.

DEACON: Let us pray to the Lord.

ALL: Lord, have mercy.

PRIEST: You bless those who bless You, O Lord, and sanctify those who trust in You. Save Your people and bless Your inheritance. Protect the fullness of Your Church. Sanctify those who love the beauty of Your house and glorify them by Your divine power. Do not forsake us who hope in You. Grant peace to Your world, to Your churches, to the priests, to our nation under God, to our government, and to all Your people. For all good giving and every perfect gift is from above, coming down from You, the Father of Lights. And we give glory, thanks, and worship to You, Father, Son, and Holy Spirit, now and for ever and ever.

ALL: Amen. Blessed be the name of the Lord, now and for ever. (3)

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. (3)

SIT

Eulogy

STAND

Troparia

The priest incenses the body for the last time, during which the following troparia are sung by the faithful.

ALL: With the just spirits who have reached their end,* give repose to the soul of Your servant, O Saviour,* keeping him(her) in the happiness of life in Your presence,* O You Who love mankind.

In Your abode, O Lord,* where all Your saints repose,* give rest also to the soul of Your servant,* for You alone love mankind.

†Glory be to the Father and to the Son and to the Holy Spirit.

You are the God Who went down into Hades* and loosed the chains of those in bondage:* also to the soul of Your servant, O Saviour, give repose.

Now and for ever and ever. Amen.

Only chaste and immaculate Virgin,* who gave birth to God without seed,* intercede before Him for the salvation of his(her) soul.

Litany for the Departed

DEACON: Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.

ALL: Lord, have mercy. (3)

DEACON: We also pray for the repose of the soul of the servant of God, (*name*), who has fallen asleep, and for the forgiveness of his(her) offenses, voluntary and involuntary.

ALL: Lord, have mercy. (3)

DEACON: That the Lord God may place his(her) soul where all the just repose.

ALL: Lord, have mercy. (3)

DEACON: Let us ask Christ our immortal King and our God, for the mercy of God, for the kingdom of heaven, and for the forgiveness of his(her) sins.

ALL: **Grant this, O Lord.**

DEACON: Let us pray to the Lord.

ALL: **Lord, have mercy.**

PRIEST: God of all spirits and of all flesh, You trampled death, You made the devil powerless, and You gave life to Your world. Now, O Lord, to the soul of Your servant, *(name)*, who has fallen asleep, grant rest in a place of light, a place of verdure, and a place of tranquility, from which pain, sorrow and mourning have fled. As the good and loving God, forgive every sin of thought, word or deed he(he) has committed. There is no one who will live and will not sin, for You alone are sinless. Your justice is everlasting justice and Your word is truth.

For You, O Christ our God, are the Resurrection, the Life and the Repose of Your servant, *(name)*, who has fallen asleep; and we give glory to You, together with Your eternal Father and Your most holy, good and life-giving Spirit, now and for ever and ever.

ALL: **Amen.**

Dismissal

DEACON: Wisdom!

ALL: **More honourable than the cherubim* and by far more glorious than the seraphim;* ever a virgin, you gave birth to God the Word;* O true Mother of God, we magnify you.**

Easter Season: Shine, shine, O new Jerusalem,* for the glory of the Lord has risen upon you!* Exult now and be glad, O Sion!* And you, O chaste Mother of God,* take delight in the resurrection of your Son.

PRIEST: Glory be to You, O Christ our God, our hope, glory be to You!

ALL: †**Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.* Lord, have mercy. (3)* Give the blessing.**

Easter Season: Christ is risen from the dead, trampling death by death;* and to those in the tombs giving life.* Lord, have mercy. (3)* Give the blessing.

PRIEST: Christ our true God, (risen from the dead), Who has power over the living and the dead, through the prayers of His immaculate Mother; of the holy, glorious and all-praiseworthy apostles; of our venerable and godly fathers, and of all the saints, will place the soul of His servant (*name*), which has departed from us, in the abodes of the just, and will give him(her) rest in the bosom of Abraham, and number him(her) among the just, and will have mercy on us, for He is good and loves mankind.

ALL: Amen.

Eternal Memory

PRIEST: In blessed sleep grant eternal rest, O Lord, to Your ever-to-be-remembered servant (*name*), and make his(her) memory everlasting.

ALL: Everlasting memory. (3) With the saints, give him(her) rest, O Christ,* everlasting memory.

or: Vichnaya pamyat' (3). Zi svyatymy upokoy, Khryste, vichnaya pamyat'.

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. (3)

As this is sung, the priest sprinkles the body of the reposed and the casket with holy water.



FINAL FAREWELL

At this time, the faithful approach to pay their last respects. The priest may offer the cross or icon for veneration, while the cantors sing the following hymns in Tone 2, Podoben.

Stichera

CHOIR A: Come, brethren, let us give a final kiss to him(her) who has fallen asleep,* and let us give thanks to God.* He(she) has left his(her) own people and is now in the grave.* No longer is his(her) mind concerned with passing things or with the flesh so weak.* We, his(her) relatives and friends, are cut away from him(her).* Let us ask the Lord to give him(her) rest.

CHOIR B: O tell us now, dear brother(sister),* where are you going, in silence, without a word?* Return to us,* wipe away the tears of your family and friends.* See how they weep for you.* Where now are the loved ones and those dear to you?* Behold, the time has come to part.* Truly, all human endeavour is vanity.

CHOIR A: I go now to my Judge, the Lord God, to stand for judgment,* to give answer for all my deeds.* And so I beg you, pray for me,* that the Saviour might be merciful to me this day of judgment.* Behold, the time has come to part.* Truly, all human endeavour is vanity.

CHOIR B: When the dreadful angels have torn our spirit from our body,* then kindred and acquaintance are no longer remembered.* The future judgment alone engages our attention,* the vain pursuits and fruitless labours of life are at an end.* Let us now beseech Christ our Judge* to forgive the sins of the departed.

CHOIR A: Our life is but a fragile flower, a vapour,* a drop of dew in the morning.* Let us then approach and consider the grave:* Where now is the graceful form?* Where is youth? Where are the bright eyes?* Where is the moving beauty of the face?* All have withered as the grass of the field and vanished.* Come, brethren, let us fall on our knees before Christ.

CHOIR B: It is now the time to part, O brethren,* now the time to groan and weep.* Come therefore, and give a last kiss to the one who just yesterday was with us.* For now he(she) is being given to the tomb,* to be covered by a stone,* to dwell in the darkness of the earth,* laid to rest with those who sleep,* separated from family and loved ones.* That he(she) might be given rest, let us pray to the Lord.

We may repeat as needed. Then, in Tone 6, Samohlasen:

LECTOR: †Glory be to the Father and to the Son and to the Holy Spirit.

CHOIR A: Listen to the words of farewell of our beloved departed:* O you, my brethren and beloved ones,* my acquaintances and relatives,* when you see me lying voiceless and deprived of breath,* you well may weep for me:* for yesterday I spoke with you,* and suddenly, the terrible hour of death fell upon me.* Come, all of you who love me and greet me with a final kiss,* for never again shall I walk with you or talk with you.* I go before the Judge where there is no respect of person,* where slave and master stand together,* king and soldier, rich and poor in equal worthiness,* for each is glorified or shamed accord-

ing to his deeds.* But I beg you all and entreat you unceasingly* to pray Christ God for me,* that I be not sent to the place of torment because of my sins,* but that He may place me* where the light of life is shining.

LECTOR: Now and for ever and ever. Amen.

CHOIR B: Save those who place their trust in you,* O Mother of the Sun that has no setting.* O you who bore God, we beseech you,* by your prayers entreat the all-merciful God,* that He might grant rest to the one who has been taken from us with the spirits of the just,* making him(her) an heir of divine good things in the place of the righteous,* in eternal memory.

Prayer of Absolution

PRIEST: May our Lord, Jesus Christ, Who gave His disciples and apostles a divine command to bind and loose the sins of the fallen, and from whom we, too, have received the obligation to do the same, forgive you, my spiritual child, whatever sins you may have committed in this life, voluntary or involuntary, now and for ever. Amen.

The casket is closed and the procession to the cemetery begins. The bells are rung.

Final Procession

ALL: †**Holy God, Holy and Mighty, Holy and Immortal, have mercy on us.** (*Repeat as necessary*)

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life.

PRIEST: Wisdom! Stand aright! Let us listen to the Holy Gospel. Peace be † with all.

ALL: **And with your spirit.**

PRIEST: A reading from the Holy Gospel according to (*name*).

ALL: **Glory be to You, O Lord, glory be to You.**

The Gospel is proclaimed.

ALL: Glory be to You, O Lord, glory be to You.

**†Holy God, Holy and Mighty, Holy and Immortal,
have mercy on us.**



AT THE CEMETERY

Trisagion

ALL: †Holy God, Holy and Mighty, Holy and Immortal,
have mercy on us. (*Repeat as necessary*)

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life.

If the grave is to be filled after everyone leaves the cemetery, we follow the order provided here, beginning immediately with the troparia. However, if the grave is to be filled immediately, then the traditional order is to followed. The priest begins by casting the first shovel of earth upon the casket in the form of the cross saying, “The earth is the Lord’s...” and everything follows as prescribed (see page 76). After the casket has been lowered into the grave, the Panakhyda is sung, beginning with the troparia., as the grave is being filled.

Troparia

ALL: With the just spirits who have reached their end,*
give repose to the soul of Your servant, O Saviour,*
keeping him(her) in the happiness of life in Your
presence,* O You Who love mankind.

In Your abode, O Lord,* where all Your saints
repose,* give rest also to the soul of Your servant,*
for You alone love mankind.

†Glory be to the Father and to the Son and to the Holy Spirit.

You are the God Who went down into Hades* and loosed the chains of those in bondage:* also to the soul of Your servant, O Saviour, give repose.

Now and for ever and ever. Amen.

Only chaste and immaculate Virgin,* who gave birth to God without seed,* intercede before Him for the salvation of his(her) soul.

Litany for the Departed

DEACON: Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.

ALL: Lord, have mercy. (3)

DEACON: We also pray for the repose of the soul of the servant of God, (*name*), who has fallen asleep, and for the forgiveness of his(her) offenses, voluntary and involuntary.

ALL: Lord, have mercy. (3)

DEACON: That the Lord God may place his(her) soul where all the just repose.

ALL: Lord, have mercy. (3)

DEACON: Let us ask Christ our immortal King and our God, for the mercy of God, for the kingdom of heaven, and for the forgiveness of his(her) sins.

ALL: Grant this, O Lord.

DEACON: Let us pray to the Lord.

ALL: Lord, have mercy.

PRIEST: God of all spirits and of all flesh, You trampled death, You made the devil powerless, and You gave life to Your world. Now, O Lord, to the soul of Your servant, (*name*), who has fallen asleep, grant rest in a place of light, a place of verdure, and a place of tranquility, from which pain, sorrow and mourning have fled. As the good and loving God, forgive every sin of thought, word or deed he(he) has committed. There is no one who will live and will not sin, for You alone are sinless. Your justice is everlasting justice and Your word is truth.

For You, O Christ our God, are the Resurrection, the Life and the Repose of Your servant, *(name)*, who has fallen asleep; and we give glory to You, together with Your eternal Father and Your most holy, good and life-giving Spirit, now and for ever and ever.

ALL: Amen.

Dismissal

DEACON: Wisdom!

ALL: More honourable than the cherubim* and by far more glorious than the seraphim;* ever a virgin, you gave birth to God the Word;* O true Mother of God, we magnify you.

Easter Season: Shine, shine, O new Jerusalem,* for the glory of the Lord has risen upon you!* Exult now and be glad, O Sion!* And you, O chaste Mother of God,* take delight in the resurrection of your Son.

PRIEST: Glory be to You, O Christ our God, our hope, glory be to You!

ALL: †Glory be to the Father and to the Son and to the Holy Spirit,* now and for ever and ever. Amen.* Lord, have mercy. (3)* Give the blessing.

Easter Season: Christ is risen from the dead, trampling death by death;* and to those in the tombs giving life.* Lord, have mercy. (3)* Give the blessing.

PRIEST: Christ our true God, (risen from the dead), Who has power over the living and the dead, through the prayers of His immaculate Mother; of the holy, glorious and all-praiseworthy apostles; of our venerable and godly fathers, and of all the saints, will place the soul of His servant *(name)*, which has departed from us, in the abodes of the just, and will give him(her) rest in the bosom of Abraham, and number him(her) among the just, and will have mercy on us and save us, for He is good and loves mankind.

ALL: Amen.

Burial

The priest takes some earth (with his hand or with a shovel) and casts it upon the casket in the form of the cross while saying:

PRIEST: The earth is the Lord's and the fullness thereof, the world, and all who live in it.

Then, he takes oil from the lamp and pours it upon the casket or takes the censer and empties the ash into the grave while saying:

PRIEST: Earth, dust and ashes is what you are, and therefore, according to the will of God, you return to the earth once again.

If it is the custom, taking the hand-cross, the priest signs the casket at the head, feet and both sides, saying:

PRIEST: This grave is sealed until the second coming of our Lord, Jesus Christ, in the name of the Father, † and of the Son, † and of the Holy Spirit. †Amen.

The priest sprinkles the casket and grave with holy water. Then, the casket is lowered into the grave, while the following hymn is sung in Tone 8, Samohlasen.

ALL: O earth, be opened,* and accept the one who was created from you.* He(he) returns once again to you,* for you have given him(her) birth.* That which is in the image of God* has returned to the Creator,* but you, O earth, accept now the body.

As mentioned above on page 73, if the grave is to be filled immediately, the traditional order is followed. After the burial rites, the Panakhyda is sung while the grave is being filled.

Eternal Memory

PRIEST: In blessed sleep grant eternal rest, O Lord, to Your ever-to-be-remembered servant (*name*), and make his(her) memory everlasting.

ALL: Everlasting memory. (3) With the saints, give him(her) rest, O Christ,* everlasting memory.

or: Vichnaya pamyat' (3). Zi svyatymy upokoy, Khryste, vichnaya pamyat'.

Easter Season: Christ is risen from the dead, trampling death by death; and to those in the tombs giving life. (3)



SCRIPTURAL READINGS

MONDAY

Epistle Reading

Romans 14:6-9

DEACON: Wisdom!

LECTOR: A reading from the epistle of the holy Apostle Paul to the Romans.

DEACON: Let us be attentive!

LECTOR: Brethren, those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.

For to this end Christ died and lived again, so that He might be Lord of both the dead and the living.

Gospel Reading

John 5:17-24

PRIEST: THE LORD said to those who came to Him, "My Father is still working, and I also am working." For this reason the Jews were seeking all the more to kill Him, because He was not only breaking the Sabbath, but was also calling God His own Father, thereby making Himself equal to God.

Jesus said to them, “Amen, amen, I say to you, the Son can do nothing on His own, but only what He sees the Father doing; for whatever the Father does, the Son does likewise.

“The Father loves the Son and shows Him all that He Himself is doing; and He will show Him greater works than these, so that you will be astonished.

“Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomsoever He wishes.

“The Father judges no one but has given all judgment to the Son, so that all may honour the Son just as they honour the Father. Anyone who does not honour the Son does not honour the Father Who sent Him.

“Amen, amen, I say to you, anyone who hears My word and believes Him Who sent Me has eternal life, and does not come under judgment, but has passed from death to life.”

TUESDAY

Epistle Reading

1 Corinthians 15:39-45

DEACON: Wisdom!

LECTOR: A reading from the first epistle of the holy Apostle Paul to the Corinthians.

DEACON: Let us be attentive!

LECTOR: Brethren, not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish.

There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body.

Thus it is written, “The first man, Adam, became a living being”; the last Adam became a life-giving spirit.

Gospel Reading

John 5:24-30

PRIEST: THE LORD said to those who came to Him: “Amen, amen, I say to you, anyone who hears My word and believes Him Who sent me has eternal life, and does not come under judgment, but has passed from death to life.

“Amen, amen, I say to you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, so He has granted the Son also to have life in Himself; and He has given Him authority to execute judgment, because He is the Son of Man.

“Do not be astonished at this; for the hour is coming when all who are in their graves will hear His voice and will come out — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

“I can do nothing on My own. As I hear, I judge; and My judgment is just, because I seek to do not My own will but the will of Him Who sent Me.”

WEDNESDAY

Epistle Reading *2 Corinthians 5:1-10*

DEACON: Wisdom!

LECTOR: A reading from the second epistle of the holy Apostle Paul to the Corinthians.

DEACON: Let us be attentive!

LECTOR: Brethren, we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

For in this tent we groan, longing to be clothed with our heavenly dwelling — if indeed, when we have taken it off we will not be found naked.

For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life.

He Who has prepared us for this very thing is God, Who has given us the Spirit as a guarantee.

So we are always confident; even though we know that while we are at home in the body we are away from the Lord — for we walk by faith, not by sight.

Yes, we do have confidence, and we would rather be away from the body and at home with the Lord.

So whether we are at home or away, we make it our aim to please Him.

For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

Gospel Reading *John 6:35-39*

PRIEST: THE LORD said to those who came to Him: “I am the Bread of Life.

“Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty.

“But I said to you that you have seen Me and yet do not believe.

“Everything that the Father gives Me will come to Me, and anyone who comes to Me I will never drive away; for I have come down from heaven, not to do My own will, but the will of Him Who sent Me.

And this is the will of Him Who sent Me, that I should lose nothing of all that He has given Me, but raise it up on the last day.”

THURSDAY

Epistle Reading

1 Corinthians 15:20-28

DEACON: Wisdom!

LECTOR: A reading from the first epistle of the holy Apostle Paul to the Corinthians.

DEACON: Let us be attentive!

LECTOR: Brethren, Christ has been raised from the dead, the first-fruits of those who have died.

For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ.

But each in his own order: Christ the first-fruits, then at His coming those who belong to Christ.

Then comes the end, when He hands over the kingdom to God the Father, after He has destroyed every ruler and every authority and power.

For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death.

For ‘God has put all things in subjection under His feet.’ But when it says, ‘All things are put in subjection,’ it is plain that this does not include the One Who put all things in subjection under Him.

When all things are subjected to Him, then the Son Himself will also be subjected to the One Who put all things in subjection under Him, so that God may be all in all.

Gospel Reading

John 6:40-44

PRIEST: THE LORD said to those who came to Him: “This is indeed the will of My Father, that all who see the Son and believe in Him may have eternal life; and I will raise them up on the last day.”

Then the Jews began to complain about Him because He said, ‘I am the bread that came down from heaven.’”

They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven’?”

Jesus answered them, “Do not complain among yourselves. No one can come to Me unless drawn by the Father Who sent Me; and I will raise him up on the last day.”

FRIDAY

Epistle Reading

1 Corinthians 15:47-57

DEACON: Wisdom!

LECTOR: A reading from the first epistle of the holy Apostle Paul to the Corinthians.

DEACON: Let us be attentive!

LECTOR: Brethren, the first man was from the earth, a man of dust; the second man is from heaven.

As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven.

Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet.

For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

For this perishable body must put on imperishability, and this mortal body must put on immortality.

When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: ‘Death has been swallowed up in victory.’ ‘Where, O death, is your victory? Where, O death, is your sting?’

The sting of death is sin, and the power of sin is the law. But thanks be to God, Who gives us the victory through our Lord Jesus Christ.

Gospel Reading

John 6:48-54

PRIEST: THE LORD said to those who came to Him: “I am the Bread of Life. Your ancestors ate the manna in the wilderness, and they died.

“This is the Bread that comes down from heaven, so that one may eat of it and not die.

“I am the living Bread that came down from heaven. Whoever eats of this Bread will live for ever; and the Bread that I will give for the life of the world is My flesh.”

The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?”

So Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.

“Those who eat My flesh and drink My blood have eternal life, and I will raise them up on the last day.”

SATURDAY

Epistle Reading

1 Thessalonians 4:13-17

DEACON: Wisdom!

LECTOR: A reading from the first epistle of the holy Apostle Paul to the Thessalonians.

DEACON: Let us be attentive!

LECTOR: Brethren, we do not want you to be uninformed about those who have died, so that you may not grieve as others do who have no hope.

For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those who have died.

For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died.

For the Lord Himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first.

Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord for ever.

Gospel Reading

John 5:24-30

PRIEST: THE LORD said to those who came to Him: “Amen, amen, I say to you, anyone who hears My word and believes Him Who sent me has eternal life, and does not come under judgment, but has passed from death to life.

“Amen, amen, I say to you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, so He has granted the Son also to have life in Himself; and He has given Him authority to execute judgment, because He is the Son of Man.

“Do not be astonished at this; for the hour is coming when all who are in their graves will hear His voice and will come out — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

“I can do nothing on My own. As I hear, I judge; and My judgment is just, because I seek to do not My own will but the will of Him Who sent Me.”

ADDITIONAL EPISTLE READINGS

Epistle Reading

Romans 8:14-25

DEACON: Wisdom!

LECTOR: A reading from the epistle of the holy Apostle Paul to the Romans.

DEACON: Let us be attentive!

LECTOR: Brethren, all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption.

When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ — if, in fact, we suffer with Him so that we may also be glorified with Him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the One Who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God.

We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first-fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

Epistle Reading
Romans 8:26-30

DEACON: Wisdom!

LECTOR: A reading from the epistle of the holy Apostle Paul to the Romans.

DEACON: Let us be attentive!

LECTOR: Brethren, the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.

And God, Who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to His purpose.

For those whom He foreknew He also predestined to be conformed to the image of His Son, in order that He might be the firstborn within a large family.

And those whom He predestined He also called; and those whom He called He also justified; and those whom He justified He also glorified.

Epistle Reading
Romans 8:31-39

DEACON: Wisdom!

LECTOR: A reading from the epistle of the holy Apostle Paul to the Romans.

DEACON: Let us be attentive!

LECTOR: Brethren, if God is for us, who is against us? He Who did not withhold His own Son, but gave Him up for all of us, will He not with Him also give us everything else? Who will bring any charge against God's elect? It is God Who justifies. Who is to condemn? It is Christ Jesus, Who died, yes, Who was raised, Who is at the right hand of God, Who indeed intercedes for

us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, 'For Your sake we are being killed all day long; we are accounted as sheep to be slaughtered.'

No, in all these things we are more than conquerors through Him Who loved us.

For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Epistle Reading
Philippians 3:10 to 4:1

DEACON: Wisdom!

LECTOR: A reading from the epistle of the holy Apostle Paul to the Philippians.

DEACON: Let us be attentive!

LECTOR: Brethren, I want to know Christ and the power of His resurrection and the sharing of His sufferings by becoming like Him in His death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me His own.

Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the heavenly call of God in Christ Jesus.

Let those of us then who are mature be of the same mind; and if you think differently about anything, this too God will reveal to you. Only let us hold fast to what we have attained.

Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things.

But our citizenship is in heaven, and it is from there that we are expecting a Saviour, the Lord Jesus Christ. He will transform the body of our humiliation so that it may be conformed to the body of His glory, by the power that also enables Him to make all things subject to Himself.

Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

Epistle Reading

2 Timothy 4:1-8

DEACON: Wisdom!

LECTOR: A reading from the second epistle of the holy Apostle Paul to Timothy.

DEACON: Let us be attentive!

LECTOR: Brethren, in the presence of God and of Christ Jesus, Who is to judge the living and the dead, and in view of His appearing and His kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favourable or unfavourable; convince, rebuke, and encourage, with the utmost patience in teaching.

For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that day, and not only to me but also to all who have longed for His appearing.

Epistle Reading
Hebrews 4:12-16

DEACON: Wisdom!

LECTOR: A reading from the epistle of the holy Apostle Paul to the Hebrews.

DEACON: Let us be attentive!

LECTOR: Brethren, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.

And before Him no creature is hidden, but all are naked and laid bare to the eyes of the One to Whom we must render an account.

Since, then, we have a great High Priest Who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession.

For we do not have a High Priest Who is unable to sympathize with our weaknesses, but we have One Who in every respect has been tested as we are, yet without sin.

Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

First Reading
Revelations 4:1-11

DEACON: Wisdom!

LECTOR: A reading from the Book of Revelations.

DEACON: Let us be attentive!

LECTOR: After this, I looked, and there in heaven a door stood open! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up here, and I will show you what must take place after this."

At once I was in the Spirit, and there in heaven stood a throne, with One seated on the throne! And the One seated there looks like jasper and cornelian, and around the throne is a rainbow that looks like an emerald.

Around the throne are twenty-four thrones, and seated on the thrones are twenty-four elders, dressed in white robes, with golden crowns on their heads.

Coming from the throne are flashes of lightning, and rumblings and peals of thunder, and in front of the throne burn seven flaming torches, which are the seven spirits of God; and in front of the throne there is something like a sea of glass, like crystal.

Around the throne, and on each side of the throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with a face like a human face, and the fourth living creature like a flying eagle. And the four living creatures, each of them with six wings, are full of eyes all around and inside. Day and night without ceasing they sing, "Holy, holy, holy, the Lord God the Almighty, Who was and is and is to come."

And whenever the living creatures give glory and honour and thanks to the One Who is seated on the throne, Who lives for ever and ever, the twenty-four

elders fall before the One Who is seated on the throne and worship the One Who lives for ever and ever; they cast their crowns before the throne, singing, “You are worthy, our Lord and God, to receive glory and honour and power, for You created all things, and by Your will they existed and were created.”

First Reading
Revelations 21:1-7

DEACON: Wisdom!

LECTOR: A reading from the Book of Revelations.

DEACON: Let us be attentive!

LECTOR: Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.

And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

And I heard a loud voice from the throne saying, “See, the home of God is among mortals. He will dwell with them; they will be His peoples, and God Himself will be with them; He will wipe every tear from their eyes.

“Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.”

And the One Who was seated on the throne said, “See, I am making all things new.”

Also He said, “Write this, for these words are trustworthy and true.” Then He said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life. Those who conquer will inherit these things, and I will be their God and they will be My children.”

First Reading

Revelations 21:9-14, 21-27

DEACON: Wisdom!

LECTOR: A reading from the Book of Revelations.

DEACON: Let us be attentive!

LECTOR: At that time, one of the seven angels came and said to me, “Come, I will show you the bride, the wife of the Lamb.”

And in the Spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.

It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal. It has a great, high wall with twelve gates, and at the gates twelve angels, and on the gates are inscribed the names of the twelve tribes of the Israelites; on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city has twelve foundations, and on them are the twelve names of the twelve Apostles of the Lamb.

And the twelve gates are twelve pearls, each of the gates is a single pearl, and the street of the city is pure gold, transparent as glass.

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.

And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb.

The nations will walk by its light, and the kings of the earth will bring their glory into it.

Its gates will never be shut by day — and there will be no night there.

People will bring into it the glory and the honour of the nations.

But nothing unclean will enter it, nor anyone who practises abomination or falsehood, but only those who are written in the Lamb's book of life.

First Reading

Revelations 22:1-5, 12-14

DEACON: Wisdom!

LECTOR: A reading from the Book of Revelations.

DEACON: Let us be attentive!

LECTOR: Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city.

On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and His servants will worship Him; they will see His face, and His name will be on their foreheads.

And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign for ever and ever.

“See, I am coming soon; My reward is with Me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates.”

ADDITIONAL GOSPEL READINGS

Gospel Reading *Matthew 8:23-27*

PRIEST: AT THAT TIME when Jesus got into the boat, His disciples followed Him.

A gale arose on the sea, so great that the boat was being swamped by the waves; but He was asleep.

And they went and woke Him up, saying, “Lord, save us! We are perishing!”

And He said to them, “Why are you afraid, you of little faith?” Then He got up and rebuked the winds and the sea; and there was a dead calm.

They were amazed, saying, “What sort of man is this, that even the winds and the sea obey Him?”

Gospel Reading *John 6:16-21*

PRIEST: AT THAT TIME when evening came, His disciples went down to the sea, got into a boat, and started across the sea to Capernaum.

It was now dark, and Jesus had not yet come to them. The lake became rough because a strong wind was blowing.

When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified.

But Jesus said to them, “It is I; do not be afraid.”

Then they wanted to take Him into the boat, and immediately the boat reached the land towards which they were going.

Gospel Reading

John 10:9-18

PRIEST: AT THAT TIME, Jesus said to those who came to Him: “I am the gate. Whoever enters by Me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly. “I am the good shepherd. The good shepherd lays down His life for the sheep. “The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away — and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. “I am the good shepherd. I know My own and My own know Me, just as the Father knows Me and I know the Father. And I lay down My life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to My voice. So there will be one flock, one shepherd. “For this reason the Father loves Me, because I lay down My life in order to take it up again. No one takes it from Me, but I lay it down of My own accord. I have power to lay it down, and I have power to take it up again. I have received this command from My Father.”

Gospel Reading

John 12:20-28

PRIEST: AT THAT TIME, among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus.

Jesus answered them, “The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.

“Those who love their life lose it, and those who hate their life in this world will keep it for eternal life.

“Whoever serves Me must follow Me, and where I am, there will my servant be also. Whoever serves Me, the Father will honour.

“Now my soul is troubled. And what should I say — ‘Father, save Me from this hour’? No, it is for this reason that I have come to this hour. Father, glorify Your name.”

Then a voice came from heaven, “I have glorified it, and I will glorify it again.”

Gospel Reading

John 14:1-7

PRIEST: AT THAT TIME, Jesus said: “Do not let your hearts be troubled. Believe in God, believe also in Me. In My Father’s house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to Myself, so that where I am, there you may be also. And you know the way to the place where I am going.”

Thomas said to Him, “Lord, we do not know where You are going. How can we know the way?”

Jesus said to him, “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me. If you know Me, you will know My Father also. From now on you do know Him and have seen Him.”

Gospel Reading

John 15:1-11

PRIEST: AT THAT TIME, Jesus said to His disciples: "I am the true vine, and my Father is the vine-grower. He removes every branch in Me that bears no fruit. Every branch that bears fruit He prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you.

"Abide in Me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in Me.

"I am the vine, you are the branches. Those who abide in Me and I in them bear much fruit, because apart from Me you can do nothing.

"Whoever does not abide in Me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned.

"If you abide in Me, and My words abide in you, ask for whatever you wish, and it will be done for you.

"My Father is glorified by this, that you bear much fruit and become My disciples.

"As the Father has loved Me, so I have loved you; abide in My love.

"If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. I have said these things to you so that My joy may be in you, and that your joy may be complete."

Gospel Reading

Matthew 28:1-10

PRIEST: AFTER THE SABBATH, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.

And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and

rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow.

For fear of him the guards shook and became like dead men. But the angel said to the women, “Do not be afraid; I know that you are looking for Jesus Who was crucified. He is not here; for He has been raised, as He said. Come, see the place where He lay. Then go quickly and tell His disciples, ‘He has been raised from the dead, and indeed He is going ahead of you to Galilee; there you will see Him.’ This is my message for you.”

So they left the tomb quickly with fear and great joy, and ran to tell His disciples. Suddenly Jesus met them and said, “Greetings!” And they came to Him, took hold of His feet, and worshipped Him.

Then Jesus said to them, “Do not be afraid; go and tell My brothers to go to Galilee; there they will see Me.”

Gospel Reading

Mark 16:1-8

PRIEST: WHEN THE SABBATH was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint Him.

And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?”

When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed.

But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, Who was crucified. He has been raised; He is not here. Look, there is the place they laid Him. But go, tell His disciples and

Peter that He is going ahead of you to Galilee; there you will see Him, just as He told you.”

So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

Gospel Reading

Luke 24:1-9

PRIEST: ON THE FIRST DAY of the week, at early dawn, they came to the tomb, taking the spices that they had prepared.

They found the stone rolled away from the tomb, but when they went in, they did not find the body.

While they were perplexed about this, suddenly two men in dazzling clothes stood beside them.

The women were terrified and bowed their faces to the ground, but the men said to them, “Why do you look for the living among the dead? He is not here, but has risen. Remember how He told you, while He was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.”

Then they remembered His words, and returning from the tomb, they told all this to the eleven and to all the rest.



CANON FOR THE DEPARTED

By St. Theophanes, Tone 6

Ode 1

IRMOS: When Israel passed on foot over the deep as if it were dry land, and beheld their pursuer Pharoah drowning in the sea, they cried aloud: “Let us sing to God a song of victory!”

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: In heavenly mansions the noble martyrs implore You, O Christ: Grant to Your faithful servant who has passed from earth the enjoyment of eternal good things.

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: After setting all living things in order You fashioned me, a humble man, yet created in greatness. Therefore give rest, O Saviour, to the soul of Your servant.

ALL: †Glory be to the Father and to the Son and to the Holy Spirit.

LECTOR: In the beginning, You made me a citizen and steward of Paradise, but when I transgressed Your commandment, You expelled me. Therefore, give rest O Saviour, to the soul of Your servant.

ALL: Now and for ever and ever. Amen.

LECTOR: The One Who of old, fashioned Eve our foremother from a rib, took flesh from your immaculate womb, O most-pure One, by which He abolished the power of death.

Ode 3

IRMOS: No one is holy as You, O Lord my God, Who has exalted the power of Your faithful, O blessed One, and has established us upon the rock of confession of You.

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: Your martyrs suffered rightfully, O Giver of Life, and now adorned by You with crowns of victory, they pray fervently to obtain eternal redemption for the faithful one who has passed over to You.

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: From of old, with many signs and wonders, You taught me, who had gone astray. At last in Your compassion for me, You emptied Yourself; and having sought me, found me and saved me.

ALL: †Glory be to the Father and to the Son and to the Holy Spirit.

LECTOR: Coming to You from the unstable corruption of passing things, justify Your servant by faith and grace, O Lord, and settle him(her) in the joy of Your eternal dwellings.

ALL: Now and for ever and ever. Amen.

LECTOR: No one is immaculate as you, O all-pure Mother of God. From all eternity, you alone have conceived in your womb the true God, Who abolished the power of death.

Kathisma Hymn
Tone 6, Resurrectional

ALL: Truly all things are vanity.* Life is but a shadow and a dream.* For in vain does everyone born on earth trouble himself,* as the Scriptures say.* When we have gained the world, we take up our abode in the grave,* where kings and beggars lie down together.* Give rest, therefore, to Your servant departed from this life, O Christ our God,* for You are the Lover of Mankind.

LECTOR: †Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

ALL: O most-holy Theotokos,* throughout my life do not forsake me,* do not leave me at the mercy of others,* but yourself intercede and have mercy on me.

Ode 4

IRMOS: Christ is my strength, my God and my Lord, the Sacred Church sings in a manner befitting God, with a pure mind keeping festival unto the Lord.

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: O Master, the greatest knowledge of Your supreme Wisdom and Your most-perfect Goodness in giving gifts was revealed to us, when You numbered the martyrs among the choirs of angels.

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: To the one who has passed over to You, O Christ, grant Your ineffable glory in the dwelling place of those who rejoice unceasingly, and where the sound of pure gladness is always heard.

ALL: †Glory be to the Father and to the Son and to the Holy Spirit.

LECTOR: Take to Yourself, O most-merciful One, the servant who glorifies Your divine power. You have received

him(her) from the earth, making him(her) a child of light, by purging away the darkness of sin.

ALL: Now and for ever and ever. Amen.

LECTOR: The Lord has chosen you, O Beauty of Jacob: as the immaculate vessel, the most-pure temple, the all-holy ark, and the Virgin of perfection.

Ode 5

IRMOS: With Thy light divine, O Good One, illumine, I ask You, the souls of those who in love keep vigil, that they may know You, O Word of God,* as the true God, Who recalls them from the darkness of sin.

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: As a holy offering of the first-fruits of human nature, the martyrs sacrificed themselves to God, Who is glorified; and they unceasingly intercede for our salvation.

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: To Your faithful servant who has fallen asleep before us, O Lord, grant heavenly residence and a share in Your gifts, having received deliverance from all sins.

ALL: †Glory be to the Father and to the Son and to the Holy Spirit.

LECTOR: O Merciful and Immortal One, Who by nature are the Giver of Life, truly the infinite depth of Goodness, favour Your servant who has fallen asleep to be worthy of Your kingdom.

ALL: Now and for ever and ever. Amen.

LECTOR: O Sovereign Lady, the One born from you for life of the world, has become the strength, the song and the salvation for the lost, delivering from the gates of Hades, those who honour you in faith.

Ode 6

IRMOS: Beholding the sea of life surging high with the storm of temptations,* I have fled to Your tranquil haven and cry out to You:* “Raise up my life from corruption, O greatly merciful One.”

ALL: **Give rest, O Lord, to the soul of Your servant.**

LECTOR: Nailed to the Cross, O Good One, You gather to Yourself the martyrs who imitate Your Passion. Therefore, we pray to You: give rest now to one who has passed over to You.

ALL: **Give rest, O Lord, to the soul of Your servant.**

LECTOR: When You return in Your ineffable glory, coming upon the clouds for the awesome Judgment of the world, be well pleased, O Redeemer, to allow Your faithful servant, whom You have received from this earth, to go forth and meet You in radiance.

ALL: †**Glory be to the Father and to the Son and to the Holy Spirit.**

LECTOR: O Master, Source of Life, with divine fortitude You lead out from captivity those who are bound. Deliver now Your servant, who with faith was passed over to You; and establish him(her) in the delight of Paradise.

ALL: **Now and for ever and ever. Amen.**

LECTOR: To the earth we have returned, having transgressed the divine command of God; but through you, O Virgin, we have been raised from earth to heaven, having shaken off the corruption of death.

Kontakion

Tone 8, Resurrectional

ALL: **To the soul/s of Your servant/s, O Christ,* grant rest among the saints* where there is no pain, no sorrow, nor mourning,* but only life without end.**

LECTOR: You alone are immortal, Who have created and fashioned mankind. We mortals, were formed from the

earth and to that same earth shall we return, for thus You commanded, Who fashioned me and said: You are earth, and to the earth you shall return. This is where we, all mortals will go, taking for our funeral lamentation the hymn: Alleluia.

ALL: Alleluia, alleluia, alleluia.

Ode 7

IRMOS: An angel made the furnace moist with dew for the godly children,* and the command of God consuming the Chaldeans made the tyrant cry out:* Blessed are You, the God of our fathers.

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: Redeemed by Your Blood from the first transgression, the martyrs, sprinkled by their own blood, became a clear image of Your sacrifice. Blessed are You, the God of our fathers.

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: O Source of life, the Word, You brought Death to death. Accept now, O Christ, Your servant who rests in faith and glorifies You, saying: Blessed are You, the God of our fathers.

ALL: †Glory be to the Father and to the Son and to the Holy Spirit.

LECTOR: With Your divine breath, O Master, You endowed me, a human being, with life. Make Your servant who has fallen asleep worthy of Your kingdom, who sings to You, O Saviour: Blessed are You, the God of our fathers.

ALL: Now and for ever and ever. Amen.

LECTOR: O most-blessed and immaculate Virgin, you became by far more honourable than all creation when you conceived God, Who trampled the gates of Hades and destroyed its bars. Therefore, O most-pure one, we the faithful sing your praise as the Mother of God.

Ode 8

IRMOS: Out of the flames You dropped dew on the godly ones, and with water You kindled the sacrifice of the Righteous One for You do all things as You will, O Christ, we exalt You throughout all ages.

ALL: **Give rest, O Lord, to the soul of Your servant.**

LECTOR: Proving yourself to be unshakeable amidst struggles, O martyrs of Christ, passion-bearers, you have been adorned with crowns of victory, while crying out: We exalt You, O Christ, for ever!

ALL: **Give rest, O Lord, to the soul of Your servant.**

LECTOR: The faithful, who in holiness have set aside life and have come to You, O Master, receive them and gently give rest to them, as the Merciful One, those, who exalt You for ever.

Receive, O Master, the faithful who have left this life in holiness and have come to You; and as the Merciful One, gently grant rest to those who exalt You for ever.

ALL: †**Glory be to the Father and to the Son and to the Holy Spirit.**

LECTOR: In Your good pleasure, O Saviour, allow those who have fallen asleep before us, to now settle in the land of the meek and gentle; justifying them by faith and grace, those who exalt You for ever!

ALL: **Now and for ever and ever. Amen.**

LECTOR: We all bless you, O most-blessed one, who gave birth to the Word, in truth, the blessed One-Who-Is, Who for our sake became flesh; and we exalt Him for ever!

Ode 9

IRMOS: It is not possible for men to see God upon Whom the ranks of angels dare not gaze, but through you, O all-pure one, was the Word Incarnate revealed unto men, whom magnifying with the heavenly hosts we call you blessed!

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: It was hope that strengthened the martyrs and gave wings to their ardent love for You. By this, it truly became a sign of the unshakable rest that is to come. O Good One, favour Your faithful servant, who has passed over to You, to be worthy to enter into Your rest.

ALL: Give rest, O Lord, to the soul of Your servant.

LECTOR: Be pleased, O Christ, to allow Your faithful servant who has passed over to You, to be a partaker of Your glorious and divine light. As You alone are merciful, grant him(her) rest in the bosom of Abraham and bestow upon him(her) eternal blessedness.

ALL: †Glory be to the Father and to the Son and to the Holy Spirit.

LECTOR: By nature, You alone are good and compassionate, the Giver of all good things and the abyss of mercy. The one whom You have taken from this place of sorrow and the shadow death, O Saviour, be pleased to establish him(her) where Your light shines forth.

ALL: Now and for ever and ever. Amen.

LECTOR: We acknowledge you as our holy protection, O pure one, as the ark and the table of law and grace. Through you, forgiveness has been granted to us, for we are justified by the Blood of the One incarnate from your womb, O all-blessed and immaculate one.



