

32.

THE ALL-NIGHT VIGIL FOR THE DEPARTED

This Service is taken from a special book, *The Office of the Parastasis, that is, the Great Panikhida and All-night Vigil, Sung for Those Who Have Fallen Asleep* (Послѣдование парастаса, сирѣчь великіа паніхвды и всенощнагв бдѣніа, пѣваемыхъ по усопшымъ), printed in St. Petersburg, Russia, 1903, pp. 33–62. It is intended to be sung on the Eve of the Funeral Service and Burial, or even on the Eve of a Memorial Service (*Great Panikhida*) for one or many departed.

SMALL VESPERS:

At “Lord, I have called ...,” Stikhera on 4, TONE 1 (Special Melody: “The All-praised Martyrs ...”):

We pray Thee, O Savior: Count worthy of Thy sweet communion him (*her, them*) that has (*have*) been taken hence, and settle him (*her, them*) in the mansions of the Righteous, together with Thy Saints, and in the heavenly habitations, by Thy deep compassion overlooking his (*her, their*) transgressions, and granting him (*her, them*) rest. (*twice*)

Thy promises surpass things visible, O Savior, which eye has not seen, nor ear heard, nor have they entered into the heart of a man. We pray Thee, O Master: Count worthy to receive Thy sweet communion, him (*her, them*) that has (*have*) been taken unto Thee, and grant him (*her, them*) life eternal.

Thy servant(s) who rejoiced in Thy Cross and put his (*her, their*) trust in Thy Cross, has (*have*) been taken unto Thee, O Lover of Mankind. Now grant Thy Cross unto them for the deliverance of his (*her, their*) transgressions, and the Blood shed for the life of the world, by Thy loving-kindness forgiving his (*her, their*) transgressions and illumining him (*her, them*) with the light of Thy countenance.

Glory ... now and ever ... (*Theotokion*).

Entreat Christ, Thine Offspring, O Virgin Mother, that He grant forgiveness of sins unto Thy servant who, with true and pious words, proclaimed thee as Theotokos, that he (*she*) may be counted worthy of the radiance of the Saints and gladness in [His] Kingdom.

And instead of the Prokeimenon, we sing “Alleluia” (TONE 8):

Deacon: Alleluia. Alleluia. Alleluia.

Blessed are they whom Thou hast chosen and taken. (64:5) *Their* remembrance is from generation to generation. (101:13)

Choir: (After each) Alleluia. Alleluia. Alleluia.

Deacon: *Their* souls shall abide amid good things. (24:13)

At the *Apostikha*, **TONE 2** (*Special Melody: "O House of Ephratha ..."*):

For the sake of the holy sufferings which Thou didst endure for the sake of the faithful, O Christ, give rest unto him (*her; them*) that has (*have*) fallen asleep in the hope of life eternal with the Saints.

Vs. Blessed are they whom Thou hast chosen and taken. (64:5) *Their* remembrance is from generation to generation. (101:13)

By Thy precious Blood, O Christ, Thou didst wash away the sins of the First Parents. For the sake of this, do Thou now also remit the transgressions of him (*her; them*) that has (*have*) fallen asleep, and give him (*her; them*) rest with the Saints.

Vs. *Their* souls shall abide amid good things. (24:13)

By Thy lifegiving death Thou didst slay Death. Having cleansed him (*her; them*) that has (*have*) died in Thy Faith, from his (*her; their*) sins, permit him (*her; them*) to live with Thee forever.

Glory ... now and ever ... (**SAME TONE** and *Special Melody*):

Together with all the Saints, beseech God Who was born ineffably, O Virgin, that He grant remission of sins and communion of His Light with the Saints unto him (*her; them*) that has (*have*) fallen asleep in the Faith.

After the *Trisagion*, the *Troparion*, **TONE 8**:

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the soul(s) of Thy servant(s). For he (*she*) has (*they have*) placed his (*her; their*) hope in Thee, our Creator and Fashioner, and our God.

Glory ... now and ever ... (*Theotokion*):

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

GREAT VESPERS:

*The usual Kathisma. At “Lord, I have called ...,” Stikhera on 6: Menaion or Octoechos on 3 and for the Departed on 3, **TONE 6** (Special Melody: “Having laid aside all things ...”):*

As Thou hast unapproachable compassion towards us and art an inextinguishable fountain of divine graciousness, O Thou Who art plenteous in mercy, settle in the land of the living him (*her*) that hast come unto Thee, O Master, granting him (*her*) a portion in the beloved and desired habitations that abide always. For Thou hast poured out Thy Blood for all, O Christ, and with that lifebearing Price hast ransomed the world.

Thou didst of Thine own will endure the lifegiving Death and didst spill out life; and Thou hast given everlasting nourishment unto the faithful. Among them do Thou number him (*her*) that hast fallen asleep in hope of resurrection, pardoning him (*her*) all his (*her*) iniquities by Thy graciousness, for Thou only art without sin, Thou only art good and the Lover of Mankind, that we all might hymn Thy Name, O Christ, and glorify Thy saving love for mankind.

Knowing Thee Who hast dominion over the living through the power that comes from God, and rulest over the dead, we pray Thee, O Christ: Unto Thy faithful servant who has departed unto Thee, the only Benefactor, give rest with Thine Elect, O Lover of Mankind, in a place of consolation, in the radiance of the Saints. For it is Thou Who art inclined towards mercy and, as God, savest those whom Thou hast fashioned according to Thine Image, O Thou Who alone art plenteous in mercy.

Glory ... now and ever ...

*If it be a Vigil for Saturday, the Dogmatic in the Tone is sung. But if it be another day, after Glory ... now and ever ..., the following Theotokion, **TONE 6**:*

Thou hast been revealed as a place of sojourn befitting God, O most-pure One. For thou didst contain God and gavest birth, without wedlock, unto God—Two in Nature, but One in Hypostasis, O Virgin Mother. Do thou beseech Him, O pure One, the Only-begotten and First-born Who didst preserve thee an undefiled Virgin even after birthgiving, to give rest unto the soul of him (*her*) that has fallen asleep in the Faith, in light and incorruptible blessedness.

Entrance, Prokeimenon of the Day, and 3 Readings:

The Reading from the Wisdom of Solomon. (3:1–9)

The souls of the righteous are in the hands of God, and no torment will ever touch them. In the eyes of the foolish they seem to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace.

For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they shall receive great good, because God tested them and found them worthy of Himself; like gold in the furnace He tried them, and like a sacrificial burnt offering he accepted them.

In the time of their visitation they shall shine forth and run like sparks through the stubble. They shall govern nations and rule over peoples, and the Lord shall reign over them for ever. They that put their trust in Him shall understand truth, and the faithful shall abide with Him in love, because grace and mercy are upon his holy ones, and He has care for His elect.

The Reading from the Wisdom of Solomon. (5:15–6:3)

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they shall receive a glorious kingdom and a beautiful crown from the hand of the Lord, because with His right hand shall He cover them, and with His arm shall He shield them. *The Lord* shall take His zeal as His whole armor and shall arm the creature to take vengeance on His enemies. He shall clothe himself with righteousness as a breastplate, and put on impartial justice as a helmet; He shall take holiness as an invincible shield, and sharpen stern wrath for a sword, and the world shall join with Him to fight against the madmen.

Shafts of lightning shall fly with true aim, and shall leap to the target as from a well-drawn bow of clouds, and hailstones full of wrath shall be hurled as from a catapult; the water of the sea shall rage against them, and rivers shall relentlessly overwhelm them; a mighty wind shall rise against them, and like a tempest it shall winnow them away. Lawlessness shall lay waste the whole earth, and evil-doing shall overturn the thrones of rulers.

Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

The Reading from the Wisdom of Solomon. (4:7–15)

The righteous man, though he die early, shall be at rest. For old age is not honored for length of time, nor measured by number of years; but understanding is gray hair for men, and a blameless life is ripe old age.

There was one who pleased God and was loved by Him, and while living among sinners he was taken up. He was caught up lest evil change his understanding or guile deceive his soul. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, he fulfilled long years; for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. Yet the

peoples saw and did not understand, nor take such a thing to heart, that God's grace and mercy are upon His holy ones, and He has care for His elect.

At the Litya, the Stikhera of the Temple (or Monastery), and the following Stikhera, TONE 5 (Idiomela—"Of the Tone"):

Having endured reproaches and insults, bonds and beating, spitting and buffeting, and various cruel tortures for the sake of the salvation of Thy faithful, O Christ the King, do Thou mercifully accept this commemoration from us as an acceptable sacrifice and fragrant incense borne unto Thee with faith for the soul(s) of him (*her, them*) that has (*have*) fallen asleep in the Faith. And forgiving all his (*her, their*) transgressions, whether voluntary or involuntary, give him (*her, them*) rest with Thy Saints in the heavenly habitations.

Of Thine own will being hung on the Cross and having endured unspeakable pain for the salvation of mankind, O Christ the Master, for the sake of these things, O Lover of Mankind, we humbly pray Thee: Loose, dismiss and forgive all sins, whether voluntary or involuntary, of him (*her, them*) that has (*have*) departed unto Thee in faith. And as Thou art Good and the Lover of Mankind, do Thou settle him (*her, them*) in the light of the Saints and, as Thou art Tender-hearted, give him (*her, them*) rest in Thy courts.

Thou didst die on the Cross, paying our debt, O Sinless Lord; and placed in the tomb, Thou didst free them that were in hades; and having ascended into Heaven, most-gloriously Thou didst grant them life in eternal light. And now, O Good-hearted One, by the unsparing shedding of Thine all-pure Blood having cleansed from sins him (*her, them*) that has (*have*) departed from us unto Thee in faith, do Thou free him (*her, them*) from every misfortunes, and lead him (*her, them*) purified into Thy Kingdom.

Glory ... (**TONE 6**):

By the Cross Thou didst descend into hades and loosed the inseparable bonds, and, by the power of Thine almighty Divinity, Thou didst bring out the souls of them there who awaited Thee. And now, O Christ the King, absolve from sin and free from every restraint and bond the soul (*s*) of Thy faithful servant(s) who has (*have*) been taken unto Thee, for the sake of Thy five holy wounds on Thy most-holy Body by which, most-gloriously as propitiation, Thou didst forgive the incurable wounds of the living and the dead. And showing mercy on him (*her, them*) do Thou settle and him (*her, them*) and give him (*her, them*) rest in the light of the Saints, with Thine Elect in the heavenly habitations.

Now and ever ... (*Theotokion*, **SAME TONE**):

O all-undefiled Virgin, most-blessed Mother and Theotokos: Stretch forth Thy God-bearing arms unto Thy Son and God Whom seeing suspended on the Cross, thou didst, as it were, endure the pains of death together with Him, although thou didst not suffer pain in birthgiving. And by thy maternal prayers incline Him to be merciful unto the soul(s) of him (*her, them*) that has (*have*) fallen asleep, for he (*she, they*) believed Him to be, at the same time, True God and Perfect Man, unchanged in two Natures, yet one in Essence, and, without doubt to the end, confessed thee in the Orthodox manner to be the Mother of God and the pure Virgin.

Then the Deacon reads the Prayers/Petitions of the Litya:

O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassion, exalt the horn of Orthodox Christians, and send down on us Thy rich mercies: through the prayers of our most-pure Sovereign-Lady, the Theotokos and ever-Virgin Mary; by the power of the honorable and life-giving Cross; through the intercession of the honorable Bodiless Powers of Heaven; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of our Fathers among the Saints, the great Hierarchs and ecumenical Teachers: Basil the Great, Gregory the Theologian and John Chrysostom; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; [of the holy Equals-to-the-Apostles Cyril and Methodius, Teachers of the Slavs; of the holy Right-believing and Equal-to-the-Apostles Great Prince Vladimir; of our Fathers among the Saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip and Hermogenes, Tikhon of Zadonsk, and Theodosius of Chernigov; of our Fathers among the Saints: Sava, Archbishop of Serbia, and Clement, Enlightener of the Bulgarians; Callinicus of Cernica and Nectarios of Aegina; and Nicholai of Zhicha, who labored in America; of our Father among the Saints, Innocent, Evangelizer of Alaska, and Apostle to America; of the holy Hieromartyr and Confessor, Tikhon, Patriarch of Moscow and Enlightener of North America; of the holy and glorious Greatmartyr George the Victorious; of the holy and glorious Greatmartyr Demetrius the Myrrhusher; of the holy, glorious and right-victorious Martyrs Cosmas of Aetolia and Nicodemus of Elbassan; Juvenaly of Iliamna and Peter the Aleut; and the Priestmartyrs John and Alexander; of our venerable and Godbearing Fathers: Anthony and Theodosius of the Caves in Kiev, Sergius of Radonezh and Seraphim of Sarov, Wonderworkers; Job, Wonderworker of Pochaev and John of Rila; of our venerable and

Godbearing Father, Herman of Alaska; of the holy Righteous Philoftheia of Thrace, Protectress of Romania; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia of Petersburg; of the holy Righteous Alexis of Wilkes-Barre and Jacob of Alaska;] of the holy and righteous Ancestors of God Joachim and Anna; of Saint(s), *N.*, (*of the church or monastery*); of Saint(s), *N.*, (*of the day*) and of all the Saints: We pray Thee, O Most-merciful Lord, hearken unto us sinners who entreat Thee, and have mercy on us.

Choir: Lord, have mercy. (*40 times*)

Deacon: Again we pray *for the holy Orthodox Patriarchs*; for our [Lord, the Most-blessed] Metropolitan, *N.*; for our [Lord, the Most-reverend] Bishop (*or Archbishop*), *N.*; [*and if in a Monastery*: for our Archimandrite (*or Igumen*), *N.*]; and for all our brethren in Christ; and for every Christian soul that is afflicted and oppressed, in need of the mercy and help of God; for the protection of this city, (*or town; or village; or holy monastery,*) and them that dwell therein, for the peace and welfare of the whole world; for the good estate of the holy churches of God; for the salvation and help of our fathers and brethren that labor with diligence and the fear of God; for them that are absent and abroad; for the health of them that lie in afflictions; for the repose, refreshment, blessed memory and forgiveness of sins of all our fathers and brethren that have departed before us, and the Orthodox here and everywhere laid to rest; for the deliverance of captives; and for our brethren that are serving, and for all that serve and have served in this holy temple (*or monastery*), let us say:

Choir: Lord, have mercy. (*30 times*)

Deacon: Again we pray that He will preserve this city (*or town; or village*) and this holy temple (*if in a monastery*: this holy monastery), and every city and land from famine, destruction, earthquake, flood, fire, the sword, the invasion of aliens, and civil war; and that our Good God Who loves mankind will be merciful and easily-entreated, and will turn away all the wrath stirred up against us, and deliver us from all His righteous chastisement which lies upon us, and have mercy upon us.

Choir: Lord, have mercy. (*thrice*)

Deacon: Again we pray for the repose in blessed memory and the remission of sins of the servant(s) of God, *N.*, who has (*have*) been taken hence, that the Lord, our God, will settle him (*her, them*) in a place of light, in a place of rest and refreshment, from whence all sickness, sorrow

and sighing have fled away, in the bosom of Abraham, Isaac and Jacob, where the light of His countenance shines and makes glad all His Saints from the ages, and that He will grant him (*her, them*) His Kingdom and communion of His ineffable and eternal good things, and the delight of eternal and blessed life. Let us all say, O Lord, hearken and mercifully have mercy.

Choir: Lord, have mercy. (*100 times*)

Deacon: Again we pray that the Lord God will hearken unto the voice of supplication of us sinners, and have mercy upon us.

Choir: Lord, have mercy. (*thrice*)

Then the Priest says the Exclamation:

For Thou art the Resurrection, and the life, and the repose of Thy departed servant(s), *N.*, O Christ, our God, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then, looking to the east, the Priest says:

Peace be unto all.

Choir: And to your spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord.

And as all bow their heads, the Priest says this Prayer aloud:

O God of spirits and of all flesh, Who hast trampled down death and overthrown the devil, and given life unto Thy world: Do Thou Thyself, O Lord, give rest unto the souls of Thy departed servant(s), *N.*, in a place of brightness, in a place of refreshment, in a place of green pasture, whence sickness, sorrow and sighing have fled away. As Thou art a good God and the Lover of Mankind, do Thou pardon every transgression that they have committed, whether by word or deed or thought, for there is no man that lives yet does not sin. For Thou only art without sin; Thy righteousness is righteousness forever, and Thy word is truth.

And the Priest exclaims:

For Thou art the Resurrection, and the life, and the repose of Thy departed servant(s), *N.*, O Christ, our God, and unto Thee do we send up glory, together

with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

At the Apostikha, the Stikhera for the Departed, TONE 7 (Special Melody: "Having neglected..."):

Thou wast seen as one slain on the Cross, O Only Immortal One, and Thou wast laid in the tomb as dead, delivering mankind from mortality and the corruption of death. But as Thou art an Abyss of inexhaustible loving-kindness and a Fountain of benefits, give rest unto the soul(s) of Thy servant(s) who has (*have*) been taken from us.

Vs. Blessed are they whom Thou hast chosen and taken, *O Lord. (64:5)*

Count worthy to be illumined with Thine incorrupt comeliness and sweet beauty, and with the rays Thy divine light him (*her, them*) that has been taken unto Thee, O Good One, in the immaterial light that shines forth from Thee, that with the Angels he (*she, they*) may rejoice around Thee, the Master, King of Glory, and Lord.

Vs. *Their* souls shall abide amid good things. *(24:13)*

As Thou hast an inexhaustible magnificence of gifts and an unfailing treasury of the riches of benefits, being God do Thou settle him (*her, them*) who has (*have*) been taken unto Thee, in the land of Thine Elect, in a place of rest, in the house of Thy glory, in the delights of Paradise, and in the chamber of the virgins, as Thou art of tender mercies.

Glory ... (*Saint, if there be*): Now and ever ... (*Theotokion of the Tone*) *But if there not be, then, Glory ... now and ever ..., and the following Theotokion, TONE 7:*

Thou hast given birth unto the fullness of the Law, the Redeemer Who wast made flesh. For there was no justification for them that were at first under the Law. But Christ crucified, didst justify us. As a Mother having boldness, then, pray Thy deeply-compassionate Son that He give rest unto the soul(s) of him (*her, them*) that has (*have*) been taken from us in piety, O all-hymned One.

Then, St. Simeon's Prayer and the Trisagion. After Our Father ..., the Troparia, TONE 8:

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord, unto the soul(s) of Thy servant(s). For he (*she*) has (*they have*) placed his (*her, their*) hope in Thee, our Creator and Fashioner, and our God. (*twice*)

Glory ... now and ever ... (*Theotokion*):

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

Blessed be the Name of the Lord, henceforth and forevermore. (*thrice*)

Then Psalm 33(4) is sung by the Choir:

Psalm 33(4)

I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord will encamp around them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing.

Then the Priest makes the Exclamation, The Blessing of the Lord be upon you ..., and the Six Psalms are read, as usual.

MATINS:

After the Great Litany, instead of God is the Lord ... we sing "Alleluia" (TONE 8):

Deacon: Alleluia. Alleluia. Alleluia.

Blessed are they whom Thou hast chosen and taken. (64:5)

Choir: (After each) Alleluia. Alleluia. Alleluia.

Deacon: Their remembrance is from generation to generation. (101:13)

Their souls shall abide amid good things. (24:13)

Then the Troparia, TONE 8, as at the end of Vespers.

And the daily Kathismas are read.

*If it be Saturday, the 16th Kathisma is read. Then the usual Litany, after which we say the Sedalens from the **Octoechos** in the following manner: The first hymn of the first Sedalen is omitted; the second hymn (to the Martyrs) is sung; the Theotokion of the first Sedalen is omitted. Then the first hymn of the second Sedalen (to the Martyrs) is sung; then the verse, God is wonderful in His Saints, the God of Israel, is said and the second*

hymn to the Martyrs of the second Sedalen is sung; then the verse, Blessed are they whom Thou hast chosen and taken, is said and the hymn to the Departed from the second Sedalen, Glory ... now and ever ..., and the Theotokion of the second Sedalen. After this the “Undeiled” (17th Kathisma – Psalm 118(9)) is sung with its verses.

If the Service be celebrated on another day, after the first appointed Kathisma, the Deacon says the Little Litany for the Departed:

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

*And the rest of the Litany, as above, for the Departed, including the Prayer, O God of spirits ..., and the Exclamation, For Thou art the Resurrection ... (The same Litany is said after the second appointed Kathisma, as well.) After the first Kathisma reading, the Sedalen, **TONE 1:***

By the wounds of the Saints which they suffered for Thee, be Thou appeased, O Lord, and heal all our infirmities and sufferings, we pray Thee, O Lover of Mankind.

Vs. Blessed are they whom Thou hast chosen and taken, *O Lord. (64:5)*

Having dominion over death, O Christ, and having despoiled it, Thou didst pour out incorruption unto the earthborn. And they that believe on Thee shall not die, but shall live always in Thee. Therefore, give rest, O Lord, unto the soul(s) of Thy servant(s), and number him (*her, them*) with Thy Saints, granting him (*her, them*) forgiveness and resurrection through the prayers of the Theotokos.

Glory ... now and ever ... (*Theotokion*):

As thou only art a mighty and fervent Mediatress for the human race, O Theotokos Virgin, together with the Prophets and Martyrs, with the Hierarchs, Ascetics and Venerable Ones, entreat without ceasing God the Word, Whom thou didst bear beyond nature, that He save all.

*After the second Kathisma reading, the Sedalen, **TONE 7:***

Thy Martyrs, O Lord, defeated the enemy and put to shame the deception of idolatry, being armed with the power of Thy Cross. Therefore, singing together with the Angels, they cry out the hymn of victory, glorifying Thee, O Christ. By their prayers, grant purification and great mercy unto our souls.

Vs. *Their* souls shall abide amid good things. (*24:13*)

Thy death, O Lord, sprouted life unto the dead, for Thou didst capture hades, uncovering them that slept in darkness. Therefore, as Thou art God, we pray Thee, O Giver of Life: Give rest with the Righteous unto him (*her, them*) whom

Thou hast received from us, that he (*she, they*) may find great mercy at the Judgment.

Glory ... now and ever ... (*Theotokion*):

O unwedded and all-undefiled Maiden, with all the Saints ever entreat our God Who wast incarnate of thy blood, that He grant remission of sins unto him (*her, them*) that has (*have*) fallen asleep in the Faith, and that He save our souls.

After this, we sing Blessed are the undefiled in the way ... *with the refrain*, Blessed art Thou, O Lord ..., **in TONE 2** (as at the **Great Panikhida**). *The Kathisma is divided into two stases. And after the first stasis, we do not chant* Glory ... now and ever ..., *but immediately these verses* (118:92–3):

If Thy law had not been my meditation, then I should have perished in my humiliation. I will never forget Thy statutes, for in them hast Thou given me life. (*thrice*)

And the Deacon says the Little Litany for the Departed, as before. Then the second stasis of the Kathisma, I am Thine ..., in the same manner as the first stasis, with the refrain, Save me, O Savior. And at the end, we chant these verses (118:175–6):

My soul shall live and it shall praise Thee, and Thy judgments shall help me. I have gone astray like a sheep that is lost; seek Thy servant, for Thy commandments have I not forgotten. (*thrice*)

Then we sing the Troparia for Repose, TONE 5:

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

The choir of Saints has found the Fountain of Life and the Door of Paradise; may I also find the way through repentance. I am the lost sheep: Call me back, O Savior, and save me.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O you Saints that preached the Lamb of God, and like lambs were slain, who have been translated unto life unaging and everlasting: Fervently entreat Him, O Martyrs, that He may grant us the forgiveness of sins.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

All you that in this life have trod the narrow way of grief, having taken up the Cross as a yoke and followed Me in faith: Come, delight in the honors and heavenly crowns that I have prepared for you.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

I am an image of Thine ineffable glory, though I bear the wounds of sin. Take pity on Thy creature, O Master, and cleanse me by Thy loving-kindness. And grant me the desired fatherland, making me again a citizen of Paradise.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

O Thou Who of old didst fashion me out of nothingness and didst honor me with Thine Image divine, but when I transgressed Thy commandment, didst return me again unto the earth whence I was taken: Raise me up according to Thy Likeness, that I may be restored to my former beauty.

Refrain: Blessed art Thou, O Lord; teach me Thy statutes.

Give rest, O God, to Thy servant(s) and establish him (*her, them*) in Paradise, where the choirs of the Saints and the Righteous shine like the stars, O Lord. Give rest to Thy servant(s) who has (*have*) fallen asleep, overlooking all his (*her, their*) transgressions.

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

(To the Holy Trinity) The threefold radiance of the one Godhead let us piously hymn, crying out: Holy art Thou, O Father Who hast no beginning, Co-unoriginate Son and Divine Spirit. Illumine us who serve Thee in faith, and snatch us from the fire eternal.

Now and ever, and unto the ages of ages. Amen.

(Theotokion) Rejoice, O pure One, who gavest birth to God in the flesh for the salvation of all, *and* through whom mankind has found salvation. Through thee may we find Paradise, O Theotokos pure and blessed.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. (*thrice*)

Then the Deacon says the Little Litany for the Departed, as before. And the Departed are commemorated while we sing Lord, have mercy (40 times) until the Priest finishes the Prayer, O God of spirits ...; and the Exclamation, For Thou art the Resurrection....

And we sing the Troparia, TONE 5:

Give rest with the Righteous unto Thy servant(s), O our Savior, and settle him (*her, them*) in Thy courts, as it is written, overlooking, as Thou art good, his (*her, their*) transgressions, voluntary or involuntary, and every *sin* committed in knowledge or in ignorance, O Lover of Mankind.

Glory ... now and ever ... (*Theotokion*):

O Christ God Who from a Virgin didst shine forth unto the world, and through her didst show *us* sons of light, have mercy on us.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

*And we sing the Canons. If it be Saturday, we sing the Canon of the church or monastery, on 4, of the Saint(s) of the Day, on 4, and of the Departed, on 4 (from the **Octoechos** in the present Tone. But if it be another day, we sing only two Canons, that is, of the Saint(s) whose day it is, on 6, and to the Departed, on 4, **TONE 1**, the Acrostic of which is: Unto them that have fallen asleep in the faith I will sing the first song.*

ODE 1

Irmos: *Thy victorious right hand in a manner befitting Thee has been glorified in strength. For being all-powerful, it destroyed the adversary, O Immortal One, making a new path through the deep for the Israelites.*

Refrain: God is wonderful in His Saints, the God of Israel.

By Thy death Thou didst break the gates and bars of death, O Immortal One. By the prayers of Thy passionbearers, O Master, do Thou open the gates of immortality that are beyond comprehension, unto them that have fallen asleep.

Refrain: Give rest, O Lord, unto the soul(s) of Thy servant(s) who has (have) fallen asleep.

That we may be counted worthy of divine life, Thou hast gone down to death, and having despoiled his treasury, Thou didst lead us from thence. And now, O Giver of Life, do Thou give rest unto him (*her, them*) who has (*have*) been taken hence.

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

Receiving me who am corrupt and mortal, Thou hast clothed me in incorruption, and Thou hast raised me up to a divine life without end, wherein, as Thou art compassionate, give rest unto him (*her, them*) that Thou hast received.

Now and ever and unto ages of ages. Amen.

(Theotokion) Let us, the faithful, sing the praises of her that give birth unto God the Word from God, for she is the all-pure path of life for the dead, whom we glorify as Receptacle of God and Theotokos.

ODE 3

Irmos: *O Thou Who alone knowest the weakness of human nature and mercifully didst take upon Thyself its likeness: Do Thou gird me with power from on high that I may cry aloud unto Thee: Holy is the living temple of Thine ineffable glory, O Lover of Mankind.*

Refrain: God is wonderful in His Saints, the God of Israel.

As Thou only art Good, as Thou only art Plenteous in mercy, do Thou give rest in the heavenly habitations unto him (*her, them*) that has (*have*) piously departed unto Thee, where are ineffable joy and delight, and where the assembly of Martyrs rejoice.

Refrain: Give rest, O Lord, unto the soul(s) of Thy servant(s) who has (*have*) fallen asleep.

Thou only hast been revealed on earth as without sin, O my Savior Who, as Thou art kindhearted, hast taken away the sins of the world. Do Thou give rest unto the soul(s) of him (*her, them*) that has (*have*) been taken

from this world in faith, in the courts of Thy Saints, in the delights of Paradise, O Lover of Mankind.

Glory....

Having cast down the dominion of death, Thou hast spilled out life without end unto all the faithful, O Master. Do Thou count worthy of this, therefore, him (*her; them*) that has (*have*) departed in piety, overlooking his (*her; their*) immeasurable iniquities and forgiving his (*her; their*) sins, O Lover of Mankind.

Now and ever ... (*Theotokion*):

Thou hast conceived without seed the Eternal Word, O pure One, Who, having come to us in the flesh, and having destroyed the strength of death, out of His loving-kindness didst grant unto the dead resurrection and life eternal.

Then the irmos of Ode 3 is repeated as Katavasia, and the Deacon says the Litany for the Departed, as before. The Priest says the Prayer, O God of spirits ..., and the usual Exclamation, For Thou art the Resurrection....

*Then the Kontakion (and Ikos) of the Saint(s), if there be, and the Sedalen to the Departed, **tone 5**:*

As the Lover of Mankind, unto him (*her*) that has fallen asleep in the Faith grant rest where is the choir of Prophets, the rank of Apostles and Martyrs, and all from the ages that have been justified by Thy saving Passion and the Blood with which Thou hast sprinkled captive man, forgiving also his (*her*) iniquities, for Thou only hast lived without sin on the earth, and, in truth, only art holy and free among the dead. Therefore, grant rest unto Thy servant(s), and great mercy.

Glory ... now and ever ... (*Theotokion*).

Thou hast set free us who were enslaved by the law of sin, O Sovereign Lady, having conceived in thy womb Christ, the Lawgiver and King, O only Mother and Virgin. By Him are we justified, by gift and by grace. Beseech Him now, O Mother of God, that the soul(s) of him (*her; them*) that hymn(s) thee may be numbered in the Book of the Living, that saved by Thy intercession, O all-undefiled One, we may receive desired deliverance from Thy Son, Whom we worship, *and* Who grants unto the world great mercy.

ODE 4

Irmos: *With prophetic eyes, Habakkuk beheld thee as a Mountain overshadowed by the grace of God, and he foretold that from thee the Holy One of Israel should come forth for our salvation and regeneration.*

Refrain: God is wonderful in His Saints, the God of Israel.

Having put hades to death by Thine invincible power, Thou wast reckoned among the dead. As Thou only art Free, O Christ, by the prayers of the Holy Martyrs, do Thou set free from condemnation the soul(s) of the pious one(s).

Refrain: Give rest, O Lord, unto the soul(s) of Thy servant(s) who has (have) fallen asleep.

As Master being more valuable than all men, Thou [didst accept] as the reward and price of Thy sacrifice, the descendants of Adam. Therefore, we entreat of Thy compassions: Give rest unto him (*her, them*) that has (have) been taken hence, granting remission of transgressions.

Glory....

Thou hast accepted being put into a grave, O my Savior, and, as God, Thou didst raise up the dead who were condemned to live in tombs. And now, do Thou count worthy of eternal life him (*her, them*) that has (have) departed, as Thou only art the Lover of Mankind.

Now and ever ... (*Theotokion*):

The human race was saved by Thy birthgiving, for thou gavest birth unto the Person Who is Life for us, the Destroyer of death and He that bringeth about a rising towards life, O Mother of God. Therefore, pray that He grant rest unto him (*her, them*) that has (have) departed hence.

ODE 5

Irmos: *Having illumined the ends of the world with the radiance of Thy Coming, O Christ, and having made them shine by Thy Cross, do Thou enlighten with the light of knowledge of Thee, them that hymn Thee in the Orthodox manner.*

Refrain: God is wonderful in His Saints, the God of Israel.

Accepting death, Thou hast blunted the sting of death, and as Dead healing them in hades. Do Thou Thyself by the prayers of the Martyrs give rest unto him (*her, them*) Thou hast received, O Giver of Life.

Refrain: Give rest, O Lord, unto the soul(s) of Thy servant(s) who has (have) fallen asleep.

Having freed men from mortality and corruption, do Thou number the soul(s) of him (*her, them*) that has (*have*) departed in faith, in the courts of the Thy Saints, from whence all sorrow has fled away and gladness has made its habitation.

Glory....

As Thou didst open Paradise, therefore, unto him that was hung together with Thee, do Thou accept now the soul(s) of him (*her, them*) that has been taken unto Thee in faith, O Master, granting him (*her, them*) to be settled in the Church of the Firstborn.

Now and ever ... (*Theotokion*):

As thou deliverest them that hope in thee, by Thy motherly boldness towards Thy Son, do thou guide them calmly to the refuge of the Divine Will, O blessed, all-undefiled One.

ODE 6

Irmos: *The uttermost depth has encompassed us and there is none to deliver us; we are counted as sheep for the sacrifice. Do Thou save Thy people, O our God, for Thou art the strength and restoration of the weak.*

Refrain: God is wonderful in His Saints, the God of Israel.

As Thou art kindhearted, do Thou grant forgiveness of sins unto him (*her, them*) that has (*have*) departed hence, bestowing eternal delight where the light of Thy countenance shines and illumines Thy Passionbearers.

Refrain: Give rest, O Lord, unto the soul(s) of Thy servant(s) who has (*have*) fallen asleep.

Thou hast redeemed the world by the blood that streamed from Thy side. Therefore, by Thy precious Passion do Thou deliver him (*her, them*) that has (*have*) fallen asleep in the Faith, O Christ, for Thou hast given Thyself as the Price for all.

Refrain: Give rest, O Lord, unto the soul(s) of Thy servant(s) who has (*have*) fallen asleep.

O Thou Who didst first form me with Thy most-pure hands and gavest me a spirit, and didst renew me again in beauty who had grievously fallen to the earth: Do Thou Thyself now give rest unto the soul(s) of him (*her, them*) that has (*have*) been taken hence.

Glory....

Count worthy to abide in Thy lightbearing chamber, O Lord, him (*her; them*) that has (*have*) fallen asleep unto Thee in faith, overlooking his (*her; their*) transgressions, as Thou art good, kindhearted and plenteous in mercy.

Now and ever ... (*Theotokion*):

We hymn thee, O pure and blessed One, through whom the never-setting Sun of Righteousness has shone unto us who were in darkness and the shadow of death. For thou hast been for us the Mediatrix of our salvation.

Then the irmos of Ode 6 is repeated as Katavasia. The Deacon says the Litany for the Departed, and the Priest commemorates them that have fallen asleep, as before.

Then the Kontakion, TONE 8:

With the Saints give rest, O Christ, to the soul(s) of Thy servant(s), where sickness is no more, neither sorrow nor sighing, but life everlasting.

(Ikos) Thou only art immortal, Who hast created and fashioned man. For out of the earth were we [mortals] made, and unto the earth shall we return again, as Thou didst command when Thou madest me, saying unto me: "For earth thou art and unto the earth shalt thou return," whither we [mortals] all shall go, making as our funeral dirge the song: Alleluia. Alleluia. Alleluia.

ODE 7

Irmos: *Thou art a noetic furnace upon which we the faithful gaze, O Theotokos. For as the Highly-exalted One saved the Three Children, so in thy womb did He renew the world completely. Praised and most-glorified is the God of our fathers.*

Refrain: God is wonderful in His Saints, the God of Israel.

Granting him (*her; them*) that has (*have*) departed from the storm of life unto Thee to be illumined with the radiance of Thy most-pure glory, O Christ, count him (*her; them*) worthy to cry out, together with the Martyrs, unto Thee: Thou art blessed, O praised God of our fathers.

Refrain: Give rest, O Lord, unto the soul(s) of Thy servant(s) who has (*have*) fallen asleep.

In truth, Thou, the Creator of Adam, art the New Adam, for Thou only hast destroyed the curse of Adam. Therefore, we pray Thee: Give rest

unto him (*her, them*) that has (*have*) departed hence, in the delights of Paradise, O Christ, as Thou only art kindhearted.

Glory....

As God Who alone knowest the weakness of our nature, and as Thou art good and merciful, Thou hast translated Thy servant(s). Do Thou number him (*her, them*) *in the place* where the never-setting light of Thy countenance shins, O Christ, praised and most-glorified God of our fathers.

Now and ever ... (*Theotokion*):

The shadows of the Law and ancient riddles have passed away by Thy birthgiving, O Mother of God. For thou hast shone unto us the Light of divine grace, whereby we are delivered from the ancient debt, O pure One, singing the praises of God Who is most-glorified.

ODE 8

Irmos: *The Israelite Children in the furnace shone with the beauty of piety as if purest gold in the crucible, saying: Bless the Lord, all you works of the Lord, sing and highly-exalt Him unto all the ages.*

Refrain: God is wonderful in His Saints, the God of Israel.

With the dew of Thy love for mankind having washed away all the filth of Thy servant(s) who has (*have*) fallen asleep, do Thou count him (*her, them*) worthy to praise Thee with hymns: Bless the Lord, all you works of the Lord, sing and highly-exalt Him unto all the ages.

Refrain: Give rest, O Lord, unto the soul(s) of Thy servant(s) who has (*have*) fallen asleep.

By the prayers of the Passionbearers, O Savior, do Thou show the faithful one(s), whom Thou hast translated, justified by faith and standing at Thy right hand, singing: Bless the Lord, all you works of the Lord, sing and highly-exalt Him unto all the ages.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord.

O Thou Who hast all authority over death and life: Be well-pleased that he (*she, they*) who has (*have*) fallen asleep in the Faith may receive Thy radiance, crying out: Bless the Lord, all you works of the Lord, sing and highly-exalt Him unto all the ages.

Now and ever ... (*Theotokion*):

Thou hast become for us a Mediatrix of salvation, O all-undefiled One, unto a never-setting perpetuity of age and brightness. All works ever bless and highly-exalt thee, O pure Virgin, unto all the ages.

The irmos of the 8th Ode is sung as Katavasia. *Then, the Song of the Theotokos, My soul magnifies the Lord ... and the rest.*

ODE 9

Irmos: *The bush burning, yet not consumed, showed an image of Thy pure Nativity. And now, we pray thee, O Theotokos: Do thou quench the raging furnace of temptations that have befallen us, that we may magnify thee unceasingly.*

Refrain: God is wonderful in His Saints, the God of Israel.

As God Who lovest mankind and art merciful, do Thou pardon Thy creation, and give rest in the habitations of Thy Saints, where all the Martyrs rejoice, unto him (*her, them*) that has (*have*) departed from temporal life, O Greatly-merciful One.

Refrain: Give rest, O Lord, unto the soul(s) of Thy servant(s) who has (*have*) fallen asleep.

As Thou hast an abyss of mercies that prevails over the sins of Thy servant(s), give rest in the bosom of Abraham unto him (*her, them*) whom Thou hast (*have*) chosen and taken, O Lover of Mankind, and settle him (*her, them*) with Lazarus in Thy light.

Glory....

O Thou Who, through crucifixion, hast become Deliverer and Savior of the human race, as the Benefactor, count him (*her, them*) that Thou hast now taken from us worthy of divine delight, an incorrupt life, rejoicing and radiance.

Now and ever ... (*Theotokion*)

O, beyond comprehension are thy wonders! For thou only, O Virgin, hast given all under the sun to perceive the new wonder of thy incomprehensible birthgiving, O most-pure One. Therefore, we all magnify thee.

Then, It is truly meet ..., and the Little Litany for the Departed, the Prayer of the Priest, O God of spirits ..., and the Exclamation, For Thou art the Resurrection ..., as usual.

The Exapostilarion to the Saint(s), if there be. Then this to the Departed:

O Thou Who, as God, rulest over the living and the dead: Give rest unto Thy servant(s) in the habitations of the Elect. For if he (*she, they*) has (*have*) sinned, O Savior, yet he (*she, they*) has (*have*) not departed from Thee.

Glory ... now and ever ... (*Theotokion*):

O Virgin, Sweetness of the Angels, Joy of the sorrowing, Protectress of Christians, *and* Mother of the Lord: Do thou help us and deliver us from eternal torment.

At the Praises, the Stikhera of Repose, on 4, TONE 2 (Special Melody: "When Joseph of Arimathaea ..."):

By Thy lifebearing death, Thou hast turned aside the course of death and corruption, O Master; Thou hast poured out life eternal unto all, and Thou hast granted resurrection from the dead unto mortals. Therefore, we pray Thee, O Savior: Give rest unto him (*her*) that has been taken unto Thee in faith, and count him (*her*) worthy of Thy sweetest beauty, O Lover of Mankind.

To make men partakers of the divine Kingdom, Thou didst endure the Cross, accepting voluntary death. Therefore, we pray unto Thy deep compassion: Show him (*her*) to be a partaker of Thy Kingdom, that has been taken unto Thee in faith, and count him (*her*) worthy of Thy sweetest beauty, O Lover of Mankind.

Desiring to save Thy creation, in truth, with rejoicing, Thou didst fulfil the dread mystery of Providence, and being most-gracious, Thou didst redeem the whole world at the price of Thy precious Blood. Therefore, we pray: Count worthy of redemption with all the Saints, him (*her, them*) that has (*have*) been taken unto Thee in faith.

Thou wast most-powerful against death, O Christ. Therefore, having bound it, Thou didst deliver us from its bonds. And now we humbly pray Thee: As Thou art good, deliver him (*her, them*) that has (*have*) departed unto Thee in the Orthodox Faith, from corruption, and make him (*her, them*) a partaker (*partakers*), together with all the Saints, of Thy radiance.

Glory ... (**TONE 3**):

All human things are vanity which remain not after death. Riches abide not, neither does glory accompany *us* on the way. For when death has come, all these things vanish. Therefore, let us cry out unto the Immortal Christ: Give rest unto him (*her, them*) that has (*have*) been taken from us, where is the abode of all them that rejoice.

Now and ever ... (*Theotokion*—**SAME TONE**):

O Theotokos, holy among women and Mother of the never-waning Light: Entreat the King and God Whom thou didst bear, that he (*she, they*) who has (*have*) departed from us in the Faith may be counted worthy of His never-setting Light together with the Saints in His Kingdom, O most-pure Virgin.

The Great Doxology is sung. He that presides says: Glory to Thee Who has shown us the Light. *And the Readers reads the Small Doxology,* Glory to God in the Highest.... *After this, the Morning Litany,* Let us complete our morning prayer unto the Lord

At the Apostikha, TONE 4 (Special Melody: "Thou hast given a sign ..."):

Truly dreadful is the mystery of death, how the soul is parted from the body by necessity and the composition and joining of the most natural union desired by God is sundered. Therefore, we pray Thee: Give rest unto him (*her, them*) that has (*have*) been taken hence, in the habitations of the Thy Righteous, O Lifegiver and Lover of Mankind.

Vs. Blessed are they whom Thou hast chosen and taken. (*64:5*) *Their* remembrance is from generation to generation. (*101:13*)

The death of the faithful appears as a dream unto Thee Who wast placed in the grave, Who rulest over all things, and Who didst destroy the dominion of death and didst lay waste unto its long-lasting power. Therefore, we pray Thee: Number him (*her, them*) that has (*have*) been taken hence, in the habitations of Thy Saints, in the brightness of the Righteous.

Vs. *Their* souls shall abide amid good things. (*24:13*)

Thou hast become unto us Truth and Sanctification, and the Deliverance of our souls. For, taking on our deserved punishment, Thou hast brought it unto the Father, justified and redeemed. And now we pray Thee: Give rest unto him (*her, them*) that has (*have*) been taken hence, in the joy and brightness of the Saints, O Savior, our Benefactor.

Glory ... now and ever ... (*Theotokion*).

Following the reasoning of the theologians, O all-undefiled One, we consider thee to be the Theotokos. For thou hast given birth unto God Who wast incarnate beyond understanding, delivering us from captivity to transgressions. Therefore, now we pray thee: Illumine thy servant(s) who has (*have*) been taken hence, with thy radiance, O most-pure One.

It is good to give thanks ... *and the Trisagion. Then the Troparia, TONE 8:*

Thou Only Creator Who, with wisdom profound, out of love for mankind orderest all things, and givest unto all that which is useful: Give rest, O Lord,

unto the soul(s) of Thy servant(s). For he (*she*) has (*they have*) placed his (*her; their*) hope in Thee, our Creator and Fashioner, and our God. (*twice*)

Glory ... now and ever ... (*Theotokion*):

We have thee as a wall and a haven, and an intercessor well-pleasing unto God, Whom thou hast borne, O Theotokos unwedded, the salvation of the faithful.

Then the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. (*thrice—after each*)

After the petition, ... for those who bring offerings ..., the following for the Departed are added:

Again we pray for the repose of the soul of the servant(s) of God, *N.*, departed this life; and that he (*she, they*) may be pardoned all his (*her; their*) transgressions, both voluntary and involuntary.

That the Lord God will establish his (*her, their*) soul(s) where the just repose.

The mercies of God, the Kingdom of Heaven, and the remission of his (*her, their*) sins, let us entreat of Christ, the Immortal King and our God.

Choir: Grant it, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy. (*40 times*)

And the Priest, with bowed head, reads (secretly) the Prayer, O God of spirits.... Then the Exclamation, For Thou art the Resurrection ..., as before. Then the Priest (or the Deacon) says:

Wisdom.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

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

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

Lord, have mercy. (*thrice*)

Father, bless.

And the First Priest makes this Dismissal.

May He Who rose from the dead, Christ our True God, by the prayers of His most-pure Mother; of the holy glorious and all-praised Apostles; of our venerable and Godbearing Fathers; and of all the Saints, establish the soul(s) of His servant(s), *N.*, who has (*have*) been taken away from us, in the abodes of the Saints, and give him (*her; them*) rest in the bosom of Abraham and number him (*her, them*) with the Righteous; and that He will have mercy on us, as He is Good and the Lover of Mankind.

Choir: Amen.

HOURS:

Troparion: Thou only Creator... *Kontakion:* With the Saints....

*After the Hours, but before the Divine Liturgy, the **Great Panikhida** is sung.*

DIVINE LITURGY:

The Troparia at the Beatitudes are taken from Odes 3 and 6 of the Canon.

PROKEIMENON, TONE 6:

Their souls shall abide amid good things. (24:13)

Vs. Unto Thee, O Lord, have I lifted up my soul. O my God, in Thee have I trusted; let me never be put to shame. (24:1)

The daily Reading from the Apostol and another for the Departed: (270) 1 Thess. 4:13–17.

ALLELUIA, TONE 6:

Blessed are they whom Thou hast chosen and taken, *O Lord.* (64:5)

Vs. *Their souls shall abide amid good things. (24:13)*

The daily Gospel Reading and another for the Departed: (16) John 5:24–30.

COMMUNION HYMNS: *The daily Communion Hymn and another for the Departed:*

Blessed are they whom Thou hast chosen and taken, *O Lord.* (64:5)

Their remembrance is from generation to generation. (101:13)