

### III. FUNERAL ORDERS AND OFFICES

#### AT THE PARTING OF THE SOUL:

#### 26.

#### THE CANON OF SUPPLICATION

#### TO OUR LORD JESUS CHRIST AND THE MOST-HOLY THEOTOKOS, THE MOTHER OF THE LORD, AT THE PARTING OF THE SOUL FROM THE BODY OF ANY ORTHODOX

If there is not sufficient time to read the entire Canon, then customarily just one of the Prayers, found at the end of the Canon, is read by the Priest, without fail, at the moment of the parting of the soul from the body.

*The Abbot comes to a Monk, or the Father-Confessor to a layman, and inquires if there be any word or deed that has been forgotten, or shame, or any malice toward any brother that has remained unconfessed or unforgiven; he must seek out everything and question him/her that is dying concerning each.*

*Then he begins:*

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

*The Reader continues: Amen. O Heavenly King ..., and the Trisagion. After Our Father ..., Priest: For Thine is the Kingdom.... Reader: Amen. Lord, have mercy. (12 times) Glory ... now and ever ... Come, let us worship ..., and 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.

Then *the Canon of Supplication to the Most-holy Theotokos, with irmos, on 6, on behalf of one whose soul is departing and is not able to speak, TONE 6:*

### ODE 1

***Irmos:*** *When Israel passed on foot through the deep, as if on dry land, upon seeing Pharaoh their pursuer drowned, they cried aloud: Let us sing unto God a song of victory.*

*Refrain:* Most-holy Theotokos, save us.

Like raindrops that diminish in the summer's course, my few and evil days already, little by little, are passing away. O Sovereign Lady, save me.

By thy deep compassion and many tender mercies, O Sovereign Lady, being so inclined by nature, stand by me in this dread hour, O invincible Helper.

Great fear now seizes my soul with unspeakable trembling, and it is afflicted as it is about to go forth from the body. Comfort it, O Most-pure One.

Glory....

Make known thy mercy unto me, O thou pure and renowned Refuge for sinners and them that are contrite, and deliver me from the hands of demons, for many dogs have surrounded me.

Now and ever....

Behold, the time for help! Behold, the time for protection! Behold, O Sovereign Lady, the time for which, day and night, I fell down and warmly entreated thee.

### ODE 3

***Irmos:*** *There is none so holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.*

Foreseeing this day from afar, O Sovereign Lady, and always considering as if it had come, with warm tears I prayed: Do not forget me.

Noetic roaring lions have surrounded me, seeking to carry me away and bitterly torment me. Do thou crush their teeth and jaws, O pure One, and save me.

As an organ of speech being utterly crushed, and with tongue bound and voice stopped, I beseech thee with a broken heart: O my Salvation, do thou save me.

Glory....

Incline thine ear unto me, O Mother of Christ, my God, from the summit of thy great glory, and hear my final groaning, O good One, and give a hand unto me.

Now and ever...

Turn not away from me thy many compassion, shut not away thy deep love for mankind, O pure One. But stand by me now, and in the hour of judgment do thou remember me.

### ODE 4

***Irmos:*** *Christ is my power, my God and my Lord, the precious Church sings in a manner befitting God, crying out with a pure mind, keeping festival in the Lord.*

Accepting the contrition of my heart, do thou appoint now, O good One, a stream of tears as a washing away of sins, for have I established hope in thee, O good One, that thou shalt deliver me from dreadful, fiery torment, for thou thyself art a fountain of grace, O Birth giver of God.

As an unabashed and infallible refuge for all that are in need, O all-undefiled Sovereign Lady, be thou for me a defender in the hour of trial.

As the wings of a sanctified dove, stretch forth thy most-pure and all-honorable hands, and shelter me under their protection and shelter, O Sovereign Lady.

Glory....

Count me worthy to pass, unhindered, by the persecutor, the prince of the air, the tyrant, him that stands guard in the dread pathways, and the false accusation of these, as I depart from earth.

Now and ever...

Behold, terror has come to meet me, O Sovereign Lady, and I am afraid of it. Behold, a great struggle awaits me, in which be thou unto me a helper, O Hope of my salvation.

### ODE 5

***Irmos:*** *With Thy divine light, O Good One, illumine with love, I pray Thee, the souls of them that rise early in the morning unto Thee, that they may know Thee, O Word of God, as the True God, Who calleth us out from the darkness of sin.*

Do not forget me, O good One, neither turn away thy face from me, thy child. But hear me, for I am afflicted, and attend unto my soul and deliver it.

You that are my kinsmen according to the flesh, and you that are my spiritual brethren, my friends and usual acquaintances, weep, groan and lament, for, behold, I now am departing from you.

No one delivers me now, and, in truth, no one helps me. *But*, do thou help me, O Sovereign Lady, that as one helpless, I not become a captive in the hands of my enemies.

Glory....

Having entered, O you, my holy Angels, stand before the judgment seat of Christ. Incline your noetic knees, *and* cry out, with lamentation, unto Him: "Be merciful, O Creator of all, unto the work of Thy hands, O Good One, and cast it not away.

Now and ever...

Having bowed down to the Sovereign Lady, and the most-pure Mother of our God, pray that she will incline her knees with you, *O Angels*, and will incline Him to mercy. For as *His* Mother and Nourisher, she will be heard.

## ODE 6

**Irmos:** *Beholding the sea of life surging with the storm of temptations, and running to Thy calm haven I cry unto Thee: Raise up my life from corruption, O Greatly-merciful One.*

My mouth is silent and my tongue speaks not, but my heart cries out. For that fire of contrition which devours inwardly is kindled, and with unspeakable tones calls upon thee, O Virgin.

Look down on me from above, O Mother of God, and mercifully attend now unto the visitation that has come upon me, that, gazing on thee, I may depart from the body with rejoicing.

The rending of the bonds, the sundering of the natural law that holds the whole fleshly composition together, causes me anguish and unbearable necessity.

Glory....

Do thou translate me, O Sovereign Lady, in the sacred and precious arms of the holy Angels, that sheltered by their wings, I not see the impious, foul and dark form of the demons.

Now and ever...

O All-pure Chamber of God, count me worthy of the heavenly, supersensual Chamber, and kindle thou my smoldering and dimming light with the holy oil of thy mercy.

*At the conclusion of the Sixth Ode:*

Lord, have mercy. (*thrice*)

### *Kontakion, TONE 6:*

My soul, O my soul rise up. Why art thou sleeping? The end draws nigh and soon thou must make account. Arise, therefore, that Christ God may spare thee, for He is everywhere present and fills all things.

### *Ikos:*

The devil was wounded with suffering, seeing the healing of Christ openly and health flowing to Adam from Him, for, having received a calamity, he lamented and cried out to his friends: "What shall I do unto the Son of Mary? He that is of Bethlehem is killing me, for He is everywhere present and fill all things.

## ODE 7

**Irmos:** *An Angel made the furnace sprinkle dew on the Holy Youths, but the command of God consuming the Chaldeans prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers.*

The night of death, dark and moonless, has overtaken me still unready, sending me unprepared on that long and dreadful journey. Let thy mercy accompany me, O Sovereign Lady.

Behold, in truth, as it is written, all my days have passed away in vanity, and my years in vain pursuits, and, truly, deadly and bitter snares have entangled my soul, *and* they compass me round about.

Let not the multitude of my sins be victorious over thy many tender mercies, O Sovereign Lady. But let thy mercy encompass me and cover all my transgressions.

Glory....

They that shall lead me hence have come, holding me on every side. But my soul shrinks back and is afraid, full of great rebelliousness, which do thou comfort, O pure One, by thine appearance.

Now and ever...

I have found no one to grieve with me in my afflictions, or to give comfort, O Sovereign Lady, for both my friends and acquaintances have now abandoned me. But do thou never forsake me, O my Hope.

## ODE 8

**Irmos:** *From the flame Thou didst sprinkle dew upon the Godly Ones, and didst burn the sacrifice of a righteous man with water. For Thou doest all that Thou wilt, O Christ. Thee do we highly exalt unto all the ages.*

As the Mother Who lovest mankind of the God that loveth mankind, do thou attend with calm and merciful eyes, when my soul takes leave of the body, that I may glorify thee unto all the ages, O holy Theotokos.

Do thou count me worthy to escape the hordes of bodiless barbarians, and rise through the aerial depths and enter into Heaven, that I may glorify thee unto the ages, O holy Theotokos.

O thou that gavest birth to the Lord Almighty, when I come to die, do thou banish far from me the commander of the bitter toll-gatherers and

ruler of the earth, that I may glorify thee unto the ages, O holy Theotokos.

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

When the last great trumpet sounds at the fearful and dread resurrection of judgment unto all that shall arise, do thou remember me then, O holy Theotokos.

Now and ever...

O lofty Palace of Christ, the Master, having sent thy grace from above, do thou now go before me in the day of affliction, that I may glorify thee unto all the ages, O holy Theotokos.

### ODE 9

***Irmos:*** *It is not possible for men to see God, upon Whom the ranks of Angels dare not gaze. But through thee, O All-pure One, didst the Word Incarnate reveal Himself unto men, Whom magnifying together with the Heavenly Hosts, we call thee blessed.*

O, how shall I look upon the unseen? How shall I endure its dread sight? How shall I dare to open my eyes? How shall I presume to look upon my Master, Whom I have never ceased to grieve from my youth?

O holy Maiden, Mother of God: Look thou mercifully on my humility, accept this my compunctionate and final prayer, and make haste to deliver me from the tormenting, eternal fire.

Having defiled the holy temples, *and* having left the defiled bodily temple, my soul entreats thee, O all-pure Temple of God, O Maiden *and* Virgin Mother, that it may escape the outer darkness and cruel fire of Gehenna.

Glory....

Seeing the end of my life draw nigh and considering my unseemly thoughts and deeds, O all-pure One, the arrows of conscience cruelly wound my troubled soul. But, mercifully incline thyself to me and be thou my Protectress.

Now and ever...

The Son gavest Himself, out of mercy, for us—the Son of God and King of the Angels, the Pre-eternal Man that proceeded forth from thy pure

blood. Do thou conciliate Him, O Maiden, on behalf of my suffering soul that is cruelly torn from my wretched body.

*Then:*

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. 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.

### **PRAYER SAID BY THE PRIEST AT THE DEPARTURE OF THE SOUL**

Let us pray to the Lord.

Lord, have mercy.

O Master, Lord Almighty, Father of our Lord Jesus Christ, Who desirest that all men should be saved and come to the knowledge of truth; Who desirest not the death of a sinner, but that he should turn back and live: We pray and make supplication unto Thee: Loose Thou the soul of Thy servant, *N.*, from every bond, and free him (*her*) from every curse; forgive him (*her*) the iniquities, both known and unknown, which from youth up, in deed and word, he (*she*) has confessed sincerely, or, from forgetfulness or shame, has hidden. For Thou only art He that looseth them that are bound and setteth aright them that are crushed down, Thou Hope of them that have no hope, Who canst remit the sins of every one that trusts in Thee. Yea, O Lord Who lovest mankind, give command that he (*she*) be set free from fleshly and sinful bonds, and receive in peace the soul of this, Thy servant, *N.*, and give it rest in the eternal mansions with Thy Saints, by the Grace of Thine Only-begotten Son, our Lord God and Savior, Jesus Christ, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.



## 27.

### **THE ORDER AT THE PARTING OF THE SOUL FROM THE BODY WHEN ONE HAS SUFFERED FOR A LONG TIME**

**(The Work of St. Andrew, Archbishop of Crete)**

If there is not sufficient time to read the entire Canon, them customarily just one of the Prayers, found at the end of the Canon, is read by the Priest, without fail, at the moment of the parting of the soul from the body.

*The Priest begins:*

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

*The Reader continues:* Amen. O Heavenly King ..., *and the Trisagion. After Our Father ...*, *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. (12 times) Glory ... now and ever ... Come, let us worship ..., *and Psalms 69(70), 142(3) and 50(1):*

*Psalm 69(70)*

O God, attend unto my help; O Lord, make haste to help me. Let them be put to shame and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils for me. Let them be turned back at once and brought to shame that say unto me: Well done! Well done! Let all rejoice and be glad in Thee that seek after Thee, O God; and let them that love Thy salvation say continually: The Lord be magnified. But I am poor and needy; O God, do Thou help me. Thou art my Helper and my Deliverer; O Lord, do not tarry.

*Psalm 142(3)*

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead.

My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit.

Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness.

For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

*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.

*Then the Canon, TONE 6:*

**ODE 1**

***Irmos:*** *When Israel passed on foot through the deep, as if on dry land, upon seeing Pharaoh their pursuer drowned, they cried aloud: Let us sing unto God a song of victory.*

*Refrain:* Most-holy Theotokos, save us.

Come, all you that have gathered together, who have lived your lives in piety, and lament the soul bereft of the glory of God, for shameful demons are striving to enslave it.

Now, then, all the time of my life has passed away as smoke, and Angels sent from God, henceforth are standing about, mercilessly seeking my wretched soul.

Glory....

Behold, a multitude of evil spirits are standing about, holding the handwriting of my sins, and they cry out exceedingly, shamelessly seeking my lowly soul.

Now and ever...

Henceforth, unto whom can I cry? Who will accept my tears of affliction and the groaning of my heart? Only thee, O pure One, the Hope of Christians and all sinners.

### ODE 3

***Irmos:*** *There is none so holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.*

My good friends and acquaintances, why do you not weep? Why do you not lament me who once was loved as friend and brother, but now am estranged from God and all of you?

My beloved brethren, seeing my deeds exposed by a righteous scale, entreat Christ, the God of all, to be merciful unto me.

Glory....

O beloved, remembering my friendship for you, entreat Christ to look upon me the unfortunate one, who am being deprived of life and am tormented.

Now and ever...

Incline thine ear unto me, O Mother of my God, from the summit of thy many glories, O good One. Harken unto my final groans, and grant me a *helping* hand.

### ODE 4

**Irmos:** *Christ is my power, my God and my Lord, the precious Church sings in a manner befitting God, crying out with a pure mind, keeping festival in the Lord.*

Woe to me, the prodigal! Woe to me, the wretched one! For I extend a hand to my friends and pour out tears from my eyes, but no one takes pity on me.

Struggles have begun for me, O devastated soul, and gazing with my eyes at the bright Angels of God, I cry: Leave me a little time to live! But no one hears me.

Glory....

Weep for me, lament for me, O Assembly of Angels and all you men that love Christ, for my soul is mercilessly being parted from my body.

Now and ever...

O Sovereign Lady! O Sovereign Lady! Have mercy now on my perplexed soul looking to thy protection only, and do not disdain me, O good One, who am being given over to demons.

## ODE 5

**Irmos:** *With Thy divine light, O Good One, illumine with love, I pray Thee, the souls of them that rise early in the morning unto Thee, that they may know Thee, O Word of God, as the True God, Who calleth us out from the darkness of sin.*

Shine on me the noetic light, that I might see Thee, O Christ, for a short time at least. For I do not see Thee, as a cloud of demons have suddenly fallen upon me, and the darkness of my shameful deeds covers me.

All you that have been saved, O beloved, show compassion on me, who am revealed as one dishonorable and most-wretched. For if all of you, with one accord, give answer to my Master, you will have delivered me from the darkness.

Glory....

O Michael, great Prince of God, Commander of the Angels, I am trying to be saved, yet I cannot call upon thy holy name for help, for my lips are silent and my tongue is bound.

Now and ever...

O undefiled, pure Mother of my Christ and God, I am trying to be saved, but I, the wretched one, because of my sins cannot look upon thine image, for my light is extinguished and the night covers me.

## ODE 6

**Irmos:** *Beholding the sea of life surging with the storm of temptations, and running to Thy calm haven I cry unto Thee: Raise up my life from corruption, O Greatly-merciful One.*

Incline your ears unto me, my brethren, and meekly listen to the little announcement of my compunctive words, and do not refuse, and all of you shall receive a reward from the Lord.

Behold, my soul, because of sickness, now is parting from my wretched body. Do not bury my body in the earth, for it is not worthy. But cast it away and throw it to the dogs.

Glory....

What use to me are you, O my soul, to be cast to dreadful torments, and the body to be parted from thee? Leave it unburied and let the dogs eat my heart.

Now and ever....

Perhaps strangers passing by, seeing bones being dragged about by dogs, showing mercy will cry out from their souls: O Sovereign Lady, help thou the wretched soul of this body.

## ODE 7

**Irmos:** *An Angel made the furnace sprinkle dew on the Holy Youths, but the command of God consuming the Chaldeans prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers.*

Behold, they have approached suddenly, and have cruelly torn the wretched soul from the body, and are leading it to the judgment, dark and dreadful. Calling to remembrance, therefore, O beloved, my conversations with you, make a memorial for me.

Have mercy on me, O all-holy Angels of God Almighty, and deliver me from all the evil toll-collectors, for I have no good deeds to balance my evil deeds.

Glory....

When you come up, O my all-holy Angels, to stand before the judgment seat of Christ, having inclined your knees, cry out to Him with tears: Have mercy, O Creator of all, on the work of Thy hands, and expel him (*her*) not from Thee, O Good One.

Now and ever...

Having bowed down to the Sovereign Lady, and the most-pure Mother of our God, pray that she will incline her knees with you, *O Angels*, and will incline Him to mercy. For as *His* Mother and Nourisher, she will be heard.

## ODE 8

***Irmos:*** *From the flame Thou didst sprinkle dew upon the Godly Ones, and didst burn the sacrifice of a righteous man with water. For Thou doest all that Thou wilt, O Christ. Thee do we highly exalt unto all the ages.*

Sigh together now, all you ends of the earth, for me the wretched one, and weep together. For the cruel sentence has come from above, my hands are tied, and my feet are bound.

Perplexed at everything, with moans I cry out bitterly unto thee, the Guardian of my wretched life: Consider the affliction of my eternal sores, and cease not praying for me.

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

Because I was given over unto the demons, and by necessity they led me down to the bottom of hades, I know that all now have forgotten me. But do thou remember me, O Angel of the Lord.

Now and ever...

O Mother of my Christ, how canst thou have forgotten me? How canst thou not incline to loving-kindness Him that didst spill out blood from His side, that He might save that which He hadst fashioned? Woe is me! How am I shut off from the loving-kindness of my Christ?

## ODE 9

***Irmos:*** *It is not possible for men to see God, upon Whom the ranks of Angels dare not gaze. But through thee, O All-pure One, didst the Word Incarnate reveal Himself unto men, Whom magnifying together with the Heavenly Hosts, we call thee blessed.*

Already I do not remember God, for no one in hades remembers the Lord. Cruelly, as with a net, I am covered with darkness, awaiting the resurrection of all men, that having been judged, I shall be cast into the fire.

Already God remembers me not, nor do the multitude of Angels, the assembly of Archangels, the Prophets, the company of Apostles, the multitude of Martyrs, and all the Righteous. Alone, therefore, I draw from the evils that I have gathered.

Glory....

Weep for me now, and lament, O bottom of hades, O abyss, worms, and Tartarus, for every torment has risen against me. For alone among Christians, I was led, given unto you to be bitterly tormented.

Now and ever...

O Mother of God, do thou look into the abyss, consider the soul given over to be tormented with tortures, and having inclined thy knees, shed tears, that by thy supplications, He that gavest His own Blood for me may call for me.

### **PRAYER FOR A SOUL BEING JUDGED**

Let us pray to the Lord.

Lord, have mercy.

O Master, Lord Almighty, Father of our Lord Jesus Christ, Who desirest that all men should be saved and come to the knowledge of truth; Who desirest not the death of a sinner, but that he should turn back and live: We pray and make supplication unto Thee: Loose Thou the soul of Thy servant, *N.*, from every bond, and free him (*her*) from every curse, for Thou art He that looseth them that are bound and setteth aright them that are cast down, Thou Hope of them that have no hope. Give command, therefore, O Master, that the soul of Thy servant be loosed in peace and find rest in Thine eternal abodes with all Thy Saints, by Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

### **ANOTHER PRAYER FOR ONE WHO HAS SUFFERED LONG, AND WHO IS AT THE POINT OF DEATH**

Let us pray to the Lord.

Lord, have mercy.

O Lord our God, Who in Thine ineffable wisdom didst create man, and didst fashion him out of the dust, adorning him with comeliness and splendor, as an honorable and heavenly acquisition, to the glory and magnificence of Thy glory and kingdom, that Thou mightest lead him unto that which is according to the Image and the Likeness. But, inasmuch as he trespassed the command of Thy statute, having accepted the Image, but having preserved it not, and, therefore,

that evil not be immortal, out of love for mankind, as God of the fathers, by Thy divine will, Thou didst ordain remission for this, and that this indestructible bond should be severed and dissolved, and that the body, therefore, be dissolved from the elements of which it was fashioned, but that the soul be translated to that place where it will remain until the general Resurrection. Therefore, we pray unto Thee, the Unoriginate and Immortal Father, and unto Thine Only-begotten Son, and unto Thy Most-holy Spirit, that Thou wilt release, *N.*, from the body unto rest, entreating, also, out of Thine ineffable goodness, forgiveness if he (*she*) in any way, whether of knowledge or in ignorance, has offended Thy goodness, or is under the ban of a Priest, or has embittered his (*her*) parents, or has broken a vow, or has fallen into demonic delusion, or shameful magic, because of the malice of an evil demon. Yea, O Master, Lord God, hearken unto me, Thy sinful and unworthy servant, in this hour, and release Thy servant, *N.*, from this unendurable sickness, and the bitter infirmity that has taken hold of him (*her*), and give him (*her*) rest where the souls of the righteous abide. For Thou art the Repose of our souls and bodies, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.



## **AFTER THE PARTING OF THE SOUL:**

### **28.**

#### **THE PRAYER OF ABSOLUTION AT DEATH**

May the Lord Jesus Christ, our God, Who gavest a divine command unto His holy Disciples and Apostles, that they should bind and loose them that had fallen into sin, and, again, that we, having received this from them, should, likewise, grant remission, forgive thee, spiritual child, that which thou hast done in the present age, whether voluntary or involuntary, now and ever, and unto the ages of ages. Amen.

### **29.**

#### **THE OFFICE AT THE DEPARTURE OF THE SOUL FROM THE BODY**

This Service, called the *First Panikhida*, is sung in the home of the deceased (or at the place, e.g., hospital, where the death has occurred).

*When the soul, then, has departed from the body, immediately the Priest begins:*

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

*The Reader continues:* Amen. O Heavenly King ..., *and the Trisagion. After Our Father ...*, *Priest:* For Thine is the Kingdom.... *After this, those standing about sing (or read) these Troparia (TONE 4):*

With the souls of the righteous departed, give rest to the soul of Thy servant, O Savior, preserving it in the blessed life which is with Thee, O Lover of Mankind.

In the place of Thy rest, O Lord, where all Thy Saints repose, give rest also to the soul of Thy servant, for Thou only art the Lover of Mankind.

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

Thou art God Who descended into [Hell] and loosed the bonds of the captives; do Thou Thyself give rest also to the soul of Thy servant.

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

O Virgin, who only art pure and undefiled, who didst bear God without seed: Do thou pray that his (*her*) soul may be saved.

*And after this, the Priest says this Litany:*

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

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

If, as is often the case, there be no other clergy present, the faithful standing about sing the responses.

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

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

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

*Clergy:* Grant it, O Lord.

*Priest:* Let us pray to the Lord.

*Clergy:* Lord, have mercy.

*The Priest prays (secretly):*

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 soul of Thy departed servant, *N.*, in a place of brightness, in a place of green pasture, in a place of repose, 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 he (*she*) has 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 Exclamation:*

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, *N.*, who has fallen asleep, 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.

*Clergy:* Amen.

*And at the conclusion of this, Psalm 90(1) is read:*

*Psalm 90(1)*

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

*And immediately they sing or read this Canon for the one who has reposed, **TONE 8:***

## **ODE 1**

***Irmos:*** *Having crossed the water as though it were dry land, and having fled the Egyptian wickedness, the Israelites cried aloud: Let us sing to the Redeemer and our God.*

***Refrain:*** Give rest, O Lord, to the soul of Thy servant who has fallen asleep.

Opening my lips, grant me a word to pray, O kindhearted Savior, for him (*her*) that has now departed, that he (*she*) find rest, O Master.

As Thou art kindhearted, O Savior, grant rest in a place of refreshment unto the soul of Thy servant who is dead in the flesh and is placed in a grave with the dead.

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

Hearken unto my voice of supplication, O Tri-hypostatic God, and commit the soul of him (*her*) that has departed to the bosom of Abraham, O Redeemer.

Now and ever and unto ages of ages. Amen.

Do thou, O most-pure Theotokos, entreat thy Son Whom thou hast borne, having conceived without touch of man, to give rest unto thy servant who has reposed.

### ODE 3

***Irmos:*** *O Lord, Creator of the vault of Heaven, and Builder of the Church: Do Thou establish me in the love of Thee, O Summit of desire, O Confirmation of the Faithful, O only Lover of Mankind.*

In a place of refreshment, in a place of repose, where the choirs of the Saints rejoice, give rest, O Christ, unto the soul of Thy departed servant, O only Merciful One.

Him (*her*) that served Thee with all his (*her*) heart and took up Thy yoke upon his (*her*) shoulders, do Thou set in the place where the choirs of Saints are, for Thou only art the Master of life and death.

Glory....

O Heavenly Father Almighty, and Thou Only-begotten Son, and Thou Holy Spirit that proceedest: Overlook the sins of him (*her*) that has died, and settle him (*her*) in the Church of the first-born, that he (*she*) may glorify Thee together with all that have pleased Thee.

Now and ever...

As thou art the holy Mother of the Most-holy God, O Sovereign Lady of all, Mary, the Theotokos, together with all the Saints beseech Him, that He give rest unto the soul of thy servant in the heavenly abodes.

### ODE 4

***Irmos:*** *I have heard, O Lord, of the mystery of Thy dispensation. I have considered Thy works. And I have glorified Thy Divinity.*

Having come to the subterranean regions, O Christ, Thou didst raise up all the dead. Give rest also, O Savior, unto him (*her*) that has been translated from us, as Thou art compassionate.

No one is without sin, save Thee only, O Master. Therefore, do Thou forgive the sins of him (*her*) that has reposed, and settle him (*her*) in Paradise.

Glory....

Hearken, O Holy Trinity, unto the voices of supplication being carried unto Thee in the church for him (*her*) that has fallen asleep, and with Thy light that originates from God, illumine the soul of him (*her*) that was devoted to the vain darkness.

Now and ever...

Thou hast given birth without seed of man, O most-pure One, unto Him that is perfect God and perfect Man, Who tookest up our sins, O Virgin. Beseech Him, O Lady, to grant rest to thy servant who has reposed.

## ODE 5

***Irmos:*** *Enlighten us by Thy commands, O Lord, and with Thine uplifted arm grant us Thy peace, O Lover of Mankind.*

As Thou hast authority over life and death, O Christ God, grant rest unto him (*her*) that has been translated from us, for Thou art the Repose and Life of all, O Savior.

Having set his (*her*) hope on Thee, O Savior, he (*she*) that has died has departed from us. But do Thou have compassion on him (*her*), as Thou art the God of many mercies.

Glory....

Enlighten us that have entreated Thee, O Thrice-holy, All-hymned Master, that we receive the peace of Heaven. And do Thou settle in the peaceful abodes the soul of him (*her*) that has departed temporarily from us in the hope of life without end.

Now and ever...

As thou art the Mother of our God and Savior, do thou entreat Thy Son, O most-pure, Virgin Lady, that He deliver him (*her*) that has departed from standing on the left side.

## ODE 6

***Irmos:*** *I will pour out my prayer unto the Lord, and to Him will I proclaim my sorrows. For my soul is filled with afflictions, and my life has drawn near to Hades. And like Jonah I will pray: Raise me up from corruption, O God.*

[Hell] was overthrown, O Master, when Thou didst raise up the dead from the ages. Do Thou, O God, settle him (*her*) that now also has

departed from us, in the bosom of Abraham, dismissing all his (*her*) transgressions, as Thou art kind-hearted.

“I transgressed the commandments that Thou gavest me, O God, and I am dead. But, as Thou didst descend into the grave and didst raise up the souls there from the ages, O God, raise me not up to torment, O Master, but to repose,” he (*she*) that has departed cries out, through us, unto Thee, O Greatly-merciful One.

Glory....

We beseech Thee, O Unoriginate Father, Son and Holy Spirit: Cast not into the bottom of [Hell] the soul that was infected by the plague of the soul-corrupting world, and has passed over unto Thee, the Creator, O God, my Savior.

Now and ever....

Christ, our God, as dew from Heaven upon a fleece, descended upon thee, O most-pure One, watering the whole world, and drying up every godless stream, flooding the whole earth with His understanding, O Ever-Virgin. Do thou beseech Him to give rest to thy departed servant.

### ***Kontakion, TONE 8:***

With the Saints give rest, O Christ, to the soul of Thy servant, 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:*** *Having gone down to Babylon from Judea, the Children of old, by their faith in the Trinity, trampled underfoot the flame of the furnace, singing: O God of our Fathers, blessed art Thou.*

O Master, Christ, *our* God: When Thou comest to judge the world, do Thou pardon the soul of Thy servant whom Thou hast received from us, *and* who is crying out: O God of our fathers, blessed art Thou.

In the nourishment of Paradise where the souls of the Righteous who served Thee abide, do Thou, O Christ, join with them the soul of Thy servant who is singing: O God of our fathers, blessed art Thou.

Glory....

As Thou didst save in the fire the Three Children of Judea who sang in three choirs, do Thou deliver from the eternal fire him (*her*) that has fallen asleep, singing unto Thee in faith: O God of our fathers, blessed art Thou.

Now and ever...

Isaiah called thee a staff, O pure One; Daniel—an unhewn mountain; and Ezekiel—a door, from which Christ passed. And we magnify thee, calling thee “True Theotokos.”

## ODE 8

***Irmos:*** *In his rage the Chaldean tyrant ordered the furnace to be heated sevenfold for the Godly Ones. But having seen them saved by a better might, he cried aloud unto their Maker and Redeemer: You Children, bless; you Priests, sing; you people, highly exalt Him unto all the ages!*

The course has ended, and he (*she*) that has departed, having run unto Thee, O Lord, now cries out: Do Thou remit my transgressions, O Christ God, and judge me not when Thou comest to judge all, for, with faith, I have cried unto Thee: All you works of the Lord, hymn the Lord, and highly exalt Him unto the ages.

Even if he (*she*) did not always carry Thy yoke and Thy light burden upon his (*her*) shoulders, O Master, yet do Thou settle in the place of Thy Venerable Ones the soul of him (*her*) that hymns Thee, O Christ the Savior: You Children, bless; you Priests, sing; you people, highly exalt Him unto the ages.

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

O Holy Unoriginate Trinity, God the Father, Son and Holy Spirit, do Thou number in the choir of the Saints the soul of Thy servant who has departed, and deliver it from the eternal fire, that it may praise Thee, singing forever: You Children, bless; you Priests, sing; you people, highly exalt Him unto the ages.

Now and ever...

The ranks of the Prophets foretold thee, O Virgin. For with penetrating gaze foreseeing thee, one, therefore, called thee a staff, and another a mountain not cut by man. And we confess thee to be true Theotokos who gave birth unto the God of all. Beseech Him to give rest unto him (*her*) that has departed unto all the ages.

## ODE 9

***Irmos:*** *Heaven was afraid and the ends of the earth were amazed, for God revealed Himself unto men in the flesh, and thy womb became more spacious than the heavens. Therefore, the leaders of men and of Angels magnify thee as Theotokos.*

O Jesus, my God and Savior: Thou hast taken up the transgression of Adam, and Thou hast tasted death that Thou mightest free man from it, O Kindhearted One. Therefore, we pray Thee, O Merciful One: As Thou art good, give rest unto him (*her*) that has departed, in the courts of Thy Saints, as Thou only art all-gracious and tenderhearted.

There is no one among men that does not sin, O Kindhearted One, save Thee only, O Jesus Christ, Who takest away the sins of the whole world. Therefore, having cleansed Thy servant from transgressions, join him (*her*) unto the courts of Thy Saints. For Thou art the Life and the Repose, and the Light and Joy of all them that have pleased Thee.

Glory....

All of human nature is astonished that, being the Only-begotten Son of the Unoriginate Father, by the activity of the Holy Spirit Thou hast accepted flesh from the Virgin, and hast suffered as a Man, that Thou mightest give life unto the dead. Therefore, we fervently pray Thee: As Thou art good, do Thou settle in the land of the living him (*her*) that has now departed from us.

Now and ever...

We call thee Bride of the Invisible Father, O most-pure One, and Mother of the Son that became incarnate of thee by the Holy Spirit, and we offer thee as Mediatress for thy servant who has fallen asleep. For we [mortals] have thee as a Helper, and hymning thee with love, we magnify thee.

*Then:*

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. 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.

*The Trisagion.* O Most-holy Trinity.... Our Father.... *Priest:* For Thine is the Kingdom.... *Choir:* Amen.

*And these Troparia, TONE 6:*

As Thou only by nature art Giver of Life, O Christ, and truly an unfathomable Depth of Goodness, do Thou now count Thy servant who has departed worthy of Thy Kingdom. For Thou only hast an abundance of compassion and immortality.

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

As thou gavest birth unto the Fountain of Life, O Sovereign Lady, the Lord Jesus, the Redeemer of the world, fervently entreat Him to count worthy of eternal life thy servant that now has departed, for thou only art the most-famed Helper of Christians.

*Then:*

Lord, have mercy. (*12 times*)

*And the Priest says this Prayer:*

O Lord, our God, remember Thou Thy servant who has departed in faith and hope of eternal life, our brother (*sister*), *N.*; and as Thou art Good and the Lover of Mankind Who releasest sins and bringest an end to unrighteousness, do Thou loose, remit and forgive all his (*her*) sins, whether voluntary or involuntary. Deliver him (*her*) from eternal torment and the fire of Gehenna, and grant him (*her*) the participation and delight of Thine eternal good things prepared for them that love Thee. For if he (*she*) has sinned, yet he (*she*) has not turned away from Thee, and, without doubt, believed in Thee the Father, Son and Holy Spirit, God glorified in the Trinity, and confessed Thee in the Orthodox manner as Unity in Trinity and Trinity in Unity, even unto his (*her*) last breath. Therefore, be Thou merciful unto him (*her*), and considering his (*her*) faith in Thee rather than his (*her*) deeds, as Thou art compassionate, give him (*her*) rest with Thy Saints. For there is no man that lives and does not sin. But Thou only art without any sin, and Thy righteousness is righteousness forever. And Thou only art a God of mercies and compassion and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Clergy:* Amen.

*Priest:* Wisdom.

*Clergy:* 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.

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

*Clergy:* 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 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 of His servant, *N.*, who has been taken away from us, in the abodes of the Righteous, and give him (*her*) rest in the bosom of Abraham and number him (*her*) with the Venerable Ones; and that He will have mercy on us, as He is Good and the Lover of Mankind.

*Clergy:* Amen.

*Then the Priest says:*

Grant rest eternal in blessed repose, O Lord, unto Thy servant, *N.*, who has fallen asleep, and make his (*her*) memory to be eternal.

*And they sing Memory Eternal thrice. And they depart to their own places.*

## GENERAL DIRECTIVES

### PREPARATION OF THE BODY FOR BURIAL

The body of a layman is washed with water, prefiguring the future resurrection and the standing before God in purity and undefiled. This custom we find already in the book of the Acts of the Holy Apostles, where, concerning one of the first Christians, St. Tabitha, disciple of the Apostle Peter, who had died, it says “This woman was full of good works and alms-deeds which she did. And it came to pass in those days that she was sick and died; and when they had washed her, they laid her in an upper chamber” [Acts 9:36–37].

The body of a dead Priest or Hierarch, however, is not washed with water, but is wiped with a sponge soaked with oil; this is done, not by laymen, but by other clergy (Priests or Deacons). The body of a departed monastic is not washed, but only wiped with warm water “making first with a sponge the *sign of the cross* on the forehead of the departed one, then on the chest, on the hands, on the feet, and on the knees, but nowhere else.”

The body of a clergyman is vested in all its vestments, corresponding to his rank, which signifies that at the dread Judgment, he will give answer not just for the fulfilling of Christian duty, but also for the fulfilling of pastoral service. The vestments should be new and colored, not dark, but of a light shade. In the right hand of a dead Hierarch and a Priest is placed a Cross, and on the chest is laid a **Gospel**, according to the example of the Apostle Barnabas, wherein, according to tradition, at the command of St. Mark there was placed with him the Gospel of Matthew. As a sign of the fact that the Priest was a celebrant of the Divine Mysteries, after death his face is covered with an *aer*, a sign of respect, in resemblance of the sacred Angels of God in Holy Scripture, who stand before the throne of the All-highest “with faces covered.” The body of a dead Deacon is laid in the grave with all the vestments of a Deacon, with a censer laid in his hand, but his face not covered with an *aer*. A dead Hierarch, after the wiping with oil, is vested in all his sacred vestments, with the singing of “Let thy soul be glad in the Lord,” accompanied by sacramental fans, censer, and the triple and double candlesticks (*trikiri* and *dikiri*). At the conclusion of the vesting, he is set in a chair and the Protodeacon exclaims, “Let thy light so shine”; then they lay him on a table and cover *his face* with an *aer*. Church rules do not direct that an awarded Cross be laid on a dead Priest. However, a Skufia, or Kamilavka, and likewise Mitre and Palitza, is be placed on a dead Priest if, during his lifetime, he had received same as an award. Church and secular orders and awards, however, are not placed on the departed. A Priest or Deacon that has been forbidden to serve (i.e., suspended) is laid in the grave in the vestments of his rank if the Hierarch so decides. A dead Cantor/Reader is vested only in the Stikharion if he was ordained

(i.e., “set apart”) in it. For the vestments of ordained Church servers, but equally for all Church appurtenances used for their burial (covering, candles, incense, etc.), it is unbecoming and wrong to exact payment, since they consecrated all their labors for the profit of the Church and the place of the temple. The ***Gospel*** and *aer* are left in the grave and buried together with the body of departed clergy. A Chalice, however, is never placed in the grave in honor of the Priest.

On the body of a dead layman, besides the usual clothing, in some places is set a winding shroud, a white covering, signifying the white garment of Baptism. The washed and clothed body is set on a prepared table with face elevated toward the east.

### **READING OF THE GOSPEL AND PSALTER**

In the Orthodox Church there is the pious custom of the reading of the ***Gospel*** over the body of a reposed Hierarch or Priest (and the ***Psalter*** over the body of a reposed layman) until the burial and in memory of the one that has reposed after the burial.

The reading begins after the conclusion of the Office at the Departure of the Soul. (It is interrupted, however, whenever the *Litya for the Departed* or the *Great Panikhida* is sung.) A Priest reads the ***Gospel*** over the body of a reposed Hierarch or Priest, but over the body of a Deacon, Monk or layman, the ***Psalter*** must be read by a Church Reader or a pious layman. The reading is done standing, but, in certain cases, due to the weakness of the one reading, it is permitted to read sitting. At designated moments, after each “Glory”, the reading is interrupted by the special Prayer for the Departed which begins with the words “O Lord, our God, remember Thou Thy servant ...” (from the end of the Office at the Departure of the Soul). In Paschal Week (i.e., Bright Week), generally chanting and reading is not appointed; but as the ***Psalter***, from the beginning of Christianity, was utilized not only on sorrowful occasions, but also on days of great joy, and as the *Apostolic Constitutions*, directing how Christians ought to spend, after the repose of brethren, the 3rd, 9th, and 40th days, as well as the yearly anniversary, says, concerning the 3rd day, that it is necessary to pass it in psalmody, reading and prayer for the sake of Him that arose from the dead on the 3rd day, it follows that the reading of the ***Psalter*** over the departed must not be left out on the days of Bright Week. As an expression of the great festiveness of the Feast, one ought to sing, in addition, a few Paschal hymns after the reading of each Kathisma, and even after each “Glory.”

During the reading of the Word of God over the body of the departed, relatives and friends of the departed ought to be present. If it is not possible for the family and relatives to participate for the whole time in prayer at the reading of the ***Psalter***, then, at least, for a time they should join their own prayers to the prayer of the Reader; certainly this should be at the time of the reading of the Prayer for the Departed (said after each “Glory”) between the Psalms.

(It should also be noted that, during the course of the 40 days, the word “newly-departed” is joined to the name of the departed. To the name of clergy, mention of their rank is joined: Bishop, Priest, Deacon, Subdeacon, Reader, Monk, Nun. The words “servant of God” or “handmaid of God” is added to the name of a layman; but a child under the age of seven is called “infant”. Other designations, such as “child”, “wife”, “soldier”, “murdered”, etc., do not have a canonical foundation and are not found the Service Books.)

Each Kathisma begins with the words “Come, let us worship ...”, and concludes with the Trisagion and the Troparia and Prayers appointed for each Kathisma (found in the printed *Psalter*). At each stasis of the Kathismas, after “Glory”, the aforementioned Prayer, “O Lord, our God, remember Thou Thy servant ...” is read, with mention of the name of the Departed.