

THE SATURDAY OF THE DEAD

(The Saturday before the Sunday of the Last Judgment)

We celebrate the memorial of all Orthodox Christians who have fallen asleep from the beginning, our brethren in Christ.

VESPERS ON FRIDAY EVENING

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

On “Lord, I have cried ...,” 6 Stichera, 3 to the Martyrs in the Tone of the week, and then these 3 for the reposed:

In Tone VIII:

Calling to remembrance by name today * all the dead from all the ages * who with faith have lived piously. * O ye faithful, let us sing praises to the Savior and Lord, * asking Him fervently to grant them a good defense * in the hour of judgment before our God, * who will judge all the earth. * May they receive a place at His right hand in joy; * may they dwell in glory with the righteous and the saints, ** and be deemed worthy of His heavenly Kingdom.

By Thine own Blood, O Savior, * Thou hast ransomed mankind, * and by Thy death Thou hast delivered us from bitter death, * granting us life eternal by Thy Resurrection. * Grant rest then, O Lord, to all those who have fallen asleep in godliness, * whether in the wilderness or in the city, * on the sea or on land, * in every place, sovereigns, rulers and hierarchs, * priests, monastics and those married, of every age and every race, ** and deem them worthy of Thy heavenly Kingdom.

By Thine arising from the dead, O Christ, * no longer doth death rule over those that have died in piety. * Wherefore we pray fervently: * Grant rest in Thy courts and in the bosom of Abraham * to Thy servants from Adam to this present day * who have worshiped Thee in purity, * our fathers and brethren, friends and kin, * all who in this life have offered faithful service to Thee, * and who have now departed to be with Thee, ** O God, and deem them worthy of Thy heavenly Kingdom.

Glory ..., in Tone VIII:

I lament, and weep when I see death * and look upon our beauty, formed according to God’s image, * lying in the grave disfigured, inglorious, and bereft of animate form. * O strange wonder! What mystery is this concerning us? * How have we been delivered unto corruption? * How have we been yoked to death? * All this, as is written, is by the command of God, ** who granteth rest unto the departed.

Now & ever ...,

Then the Dogmatic Theotokion in the Tone of the week from the Oktoechos. There is no Entrance with the censor, unless prescribed in the Menaion. After “O joyful Light ...,” Instead of the Prokeimenon of the day, we chant the following in Tone VIII:

Verse: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. (Alleluia x3)

Verse: Their memorial is unto generation and generation. (Alleluia x3)

Verse: Their souls shall dwell among good things. (Alleluia x3)

After “Vouchsafe O Lord ...”: Litany: Let us complete ...,

On the Aposticha, we chant one Sticheron to the Martyrs and two for the reposed by St. John of Damascus, all in the Tone of the Week and between them we insert the same verses as at the Prokeimenon: Blessed are they ..., and: Their memorial ...,

Glory ..., in Tone VI:

My beginning and foundation * was accomplished by Thy creative will, * for Thou didst will to fashion me * as a living creature from visible and invisible natures; * having brought forth my body from the earth, * and given me a soul by Thy divine and quickening breath. * Wherefore, O Savior, * grant rest unto Thy servants in the land of the living, ** in the tabernacles of the righteous.

Now & ever ..., Theotokion, in Tone VI:

By the prayers of her that gaveth birth to Thee O Christ, * and of Thy martyrs and apostles, * the prophets and holy hierarchs, * the venerable, the righteous and of all the saints, ** grant rest to Thy departed servants.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

The Troparion, in Tone VIII:

O Thou Who by the depth of Thy wisdom * dost provide all things out of love for man, * and grantest unto all that which is profitable, O only Creator: * Grant rest, O Lord, to the souls of Thy servants; ** for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory ..., Now & ever ..., Theotokion, in Tone VIII:

In thee do we have a rampart and calm haven * and an intercessor acceptable to God, ** Whom thou didst bear, O Theotokos unwedded, thou salvation of the faithful.

Litany: Have mercy on us ..., and Dismissal.

After the end of Vespers, If the Pastor so desireth, we celebrate in the narthex a Panachida service for the departed, at which we chant the Canon for the reposed in the Tone of the week.

AT MATINS

After the six Psalms and the Great Litany;

Alleluia in Tone VIII, (Thrice) with the verses:

Verse: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord. (Alleluia x3)

Verse: Their memorial is unto generation and generation. (Alleluia x3)

Verse: Their souls shall dwell among good things. (Alleluia x3)

Then the Troparion of the day, in Tone VIII;

O Thou Who by the depth of Thy wisdom * dost provide all things out of love for man, * and grantest unto all that which is profitable, O only Creator: * Grant rest, O Lord, to the souls of Thy servants; ** for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory ..., Now & ever ..., Theotokion:

In thee do we have a rampart and calm haven * and an intercessor acceptable to God, ** Whom thou didst bear, O Theotokos unwedded, thou salvation of the faithful.

After the first chanting of the Psalter (the Sixteenth Kathisma) we chant the Sessional hymns to the Martyrs in the Tone of the Week. Then the reader begins the Eighteenth Kathisma (Psalm 118):

Verse: **B**lessed are those that are blameless in the way, who walk in the law of the Lord.

Verse: **B**lessed are they that search out His testimonies, and seek Him with their whole heart.

And so the reader continues with the first half of the Kathisma down to verse 91; and as he reads the Choir chants softly without pause:

Tone V: **B**lessed art Thou, O Lord;

When the reader hath said verse 91, the Choir chants Thrice the two following verses:

Verse: **I**f Thy law had not been my meditation, then should I have perished in my humiliation.

Verse: **I** will never forget Thy statutes, for in them Thou hast quickened me.

Then The Small Litany of the Dead:

Priest/Deacon: **A**gain and Again...;

After this the reader continues with the second half of the Eighteenth Kathisma: I am Thine, save me..., while the Choir chants softly without pause:

Tone V: Save me, O Savior.

The reader continues to verse 174, and the Choir chants Thrice the II Concluding verses:

Verse: My soul shall live, and shall praise Thee: and Thy judgments will help me.

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

The choir then sings the Evlogitaria of the Dead, in Tone V:

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

The Choir of the Saints hath 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, O Savior, and save me.

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

Ye that have preached the Lamb of God, * and like lambs were slain, O holy ones, * translated unto life that ageth not and is everlasting, * fervently entreat Him, O ye martyrs, * to grant us forgiveness of our sins

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

Ye that have trod the narrow way of sorrow; * all ye that in life have taken up the Cross as a yoke, * and have followed Me in faith, * come, enjoy the honors and heavenly crowns * which 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 compassion on Thy creature, O Master, * and cleanse me by Thy loving-kindness; * and grant me the longed-for 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 nothing, * and didst honor me with Thine image divine, * but because of my transgression of Thy commandment * didst return me again unto the earth, from which I was taken: * Restore to me again Thy likeness, ** that I may be refashioned in that former beauty.

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

Grant rest, O God, to the souls of Thy servants, * and commit them to paradise, * where the choirs of the Saints O Lord, * and of the righteous shine as luminaries; * Grant rest, unto Thy departed servants, * overlooking all their transgressions.

Glory ..., in Tone V:

The triple radiance of the one Godhead * let us piously hymn, crying aloud: * Holy art Thou, O beginningless Father, * co-beginningless Son, and Divine Spirit; * Do Thou enlighten us Who with faith Worship Thee ** and snatch us from the eternal fire.

Now & ever ..., Theotokion, in Tone V:

Rejoice, O thou pure one, Who hast given birth to God in the flesh * for the salvation of all, * and through Whom mankind hath found salvation; * through thee may We find paradise, ** O Theotokos, pure and blessed.

Alleluia, Alleluia, Alleluia, glory to Thee, O God (Thrice).

Then The Small Litany of the Dead:

Priest or Deacon: Again and Again ...,

The Sessional hymn, in Tone V:

Grant rest, O our Savior, with the righteous * unto Thy servants, * and settle them in Thy courts, * as it is written, overlooking, as Thou art good, * their transgressions, voluntary and involuntary, * and all that they have committed either in knowledge or in ignorance, ** O Lover of mankind.

Glory ..., Now & ever ..., O Christ God, Who didst shine forth unto the world * from the Virgin, * manifesting through her the sons of light, ** have mercy on us.

Then Psalm 50.

The Canons

We chant the Canon of the patron saint of the church or monastery With 6 Troparia (including the Irmos), and the Canon for the reposed from the Triodion, with 8 Troparia.

ODE I, in Tone VIII:

Canon of the temple, then:

Irmos: Let us, O people, send up a melody

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

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

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

In the depths of Thy judgments, O Christ, with fullness of wisdom Thou hast preordained the end of each man's life, its appointed time and manner. Therefore, All-Merciful One, at the judgment save those in every land whom the grave hath hidden.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

It is Thee who hath limited the time of our life here; therefore, when we waken from the night of life, make us sons of the never-ending day: Orthodox priests and kings and all Thy faithful people.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those hidden by the waters, or fallen in battle, swallowed by earthquake, murdered by murderers, or consumed by fire, the faithful, and grant them, O merciful One, a place with the righteous.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

Overlook all the transgressions of the flesh, O our Savior, in every age, by every nation of mankind, and grant that all who must give answer to Thee may stand before the judgment-seat of Thee the Creator, uncondemned.

Glory ..., I sing the praises of Three self-dependent Hypostases in One Nature, the Father unbegotten, the Son begotten, and the Holy Spirit: sovereignty and power without beginning, a single Godhead.

Now & ever ..., **Theotokion:** Truly thou dost appear as heaven on earth, far greater than the highest heavens, O unwedded Virgin. For from thee hath shone forth upon the world the Sun and King of righteousness.

Katavasia: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

ODE II

(Note: The Canon for the Patron does not have an ODE II, therefore this Irmos is chanted in place of the Irmos of the Canon of the temple.)

Irmos: See now, see that I am your God, * begotten of the Father before all ages, * conceived without a man in these latter times from the Virgin, * abolishing the sin of the forefather Adam, * as the Lover of mankind.

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

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

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

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

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

O Lord, all that is, is in the palm of Thy hand, Thou dost discern all things a-priori, before they dissolve into the four elements: in Thy coming do Thou restore and raise up all, forgiving them all their offences committed in knowledge or in ignorance.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

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

Glory ..., A most perfect unity in Three Hypostasis, a supreme Godhead, O Father unbegotten, Son only-begotten, Spirit proceeding from the Father and made manifest through the Son: single in essence and in nature, One Lordship and One Kingdom, save us all.

Now & ever ..., Theotokion: The wonder of thy conceiving is beyond speech, O Mother and Virgin: for how didst thou give birth and yet remain undefiled? How dost thou bear a child, without knowing a man? This news is new and wonderful to me, how, surpassing nature, the Word of God was born of thee.

Katavasia: See now, see that I am your God, * begotten of the Father before all ages, * conceived without a man in these latter times from the Virgin, * abolishing the sin of the forefather Adam, * as the Lover of mankind.

ODE III

Canon of the temple, then:

Irmos: O Word of God who hast made firm. . .

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

To those who have passed through the course of this life in the glory of piousness, do Thou O God, make worthy to be adorned with a crown of righteousness, and may they enjoy eternal blessings.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those who have been suddenly snatched away, burnt by lightning, frozen by cold, or struck down by any other calamity, grant rest, O God, when Thou shalt try all things by fire.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those who have sailed across the ever-troubled sea of this life, grant safe anchorage O Christ, in the harbor of immortal life with Thee, nurtured by an Orthodox life.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

Those whom the creatures of the sea or the birds of the air have devoured, by Thy judgments O Christ God, raise up in glory on the Last Day.

Glory ..., In my thoughts I distinguish Three Hypostases within the simplicity of the divine Oneness, without commingling their characteristics, for, like the swift flash of lightning, the Three-fold radiance is seen in a Unity.

Now & ever ..., **Theotokion:** **M**ind cannot fathom the wonder brought to pass in thee. For thou didst conceive without a man, O pure One, and hast given birth while keeping thy virginity. Wherefore the angelic hosts and the race of mankind sing thy praises throughout the ages.

Katavasia: **O** Word of God who hast made firm the heavens * with Thine own hand, * through the enlightenment of Thy true knowledge * make firm our hearts, * for we have put our trust in Thee.

The usual Small Litany after the third Ode.

Sessional Hymn, in Tone V:

O Savior, who for our sakes didst endure the Cross and death, * who didst put Hades to death and raised the dead, * grant rest, O Lover of mankind, * to those who have departed from us; * and at Thy dread and fearful Coming, O Giver of Life, * in the multitude of Thy mercies * deem them worthy of Thy Kingdom.

Glory ..., the foregoing is repeated.

Now & ever ..., **Theotokion:** **S**how forth thy ready protection, help and mercy * upon thy servants, O pure one; * dampen the waves of vain thoughts, * and raise up my fallen soul, O Theotokos, * for I know, O Virgin, I know, ** that thou canst do whatsoever thou dost will.

ODE IV

Canon of the temple, then:

Irmos: **F**rom the overshadowed mountain. . . .

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

Fathers and forefathers, grandfathers and great-grandfathers, from the first times up to these last times, who have died in holiness of life and in proper faith: remember them all, O our Savior.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those who died on mountains, or on the road, living in desert places, passing away in the faith, monks and the married, young and old; grant unto them all, O Christ, to dwell with the saints.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those who with faith were suddenly taken from this life inopportunately, in the midst of joy or sorrow, of prosperity or misfortune: grant rest, our Savior, to them all.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those killed by the sword, by falling from their horse, overwhelmed by hail, snow or storms, crushed by stones or suffocated in the earth, grant rest, O Christ our Savior.

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

Now & ever ..., **Theotokion:** Guide us O Virgin, by thine intercessions, for we are buffeted by the stormy waves of sin: and lead us to the safe-haven of salvation, delivering us from every danger.

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

ODE V

Canon of the temple, then:

Irmos: O God my spirit seeketh Thee early ...

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

Celebrating today, O Lord, the memorial of all who from the ages have died in the true faith, we fervently cry to Thee: Grant them rest with all Thy saints.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

Those whom Thou hast taken from every generation, Orthodox kings, rulers and monks, do Thou O compassionate One, deliver from eternal torment.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

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

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

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

Glory ..., **O**ne in throne, without beginning, threefold Hypostatic Unity, single in Nature yet distinct in Hypostases, unite us in the one will of Thy commandments.

Now & ever ..., **Theotokion:** Thou art higher in honor than the fiery seraphim, O pure One, for thou hast borne the Him Who is fearful to approach, the Savior, Who by taking flesh from thee hath rendered our earthly nature godlike.

Katavasia: **O** God my spirit seeketh Thee early at dawn, * for the light of Thy commandments precede Thy coming: * with them illumine our minds, O Master, * and guide us on the path of life.

ODE VI

Canon of the temple, then:

Irmos: Held fast by a multitude of sins ...

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

Thou hast loosed the pains of death, having suffered <the Passion>, O our God, Thou author of Life: grant rest to Thy servants who have fallen asleep from the ages.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those whom, according to Thine inscrutable judgments, Thou hast permitted to be slain by drugs or by poison, or through choking on bones, grant rest, O Lord, with Thy saints.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

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

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

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

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

O God, count all whom Thou hast taken from the ages, the faithful from every nation of mankind, worthy to glorify Thee with Thy servants forever.

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

Now & ever ..., **Theotokion:** Leap for joy, O Jesse the forefather; for from thy root hath Sprung forth the Flower of Life that saveth the world, Christ God born from the pure Maiden.

Katavasia: Held fast by a multitude of sins O Lover of mankind, * like the Prophet I fall down before Thy tender compassions. * Accept me O Lord and save me.

The Small Litany for the Reposed, then:

Kontakion in Tone VIII;

With the Saints grant rest, O Christ, * to the souls of Thy servants, * where there is neither * pain, nor sorrow, nor sighing, * but life everlasting.

Ikos: Thou alone art immortal, * Who hast created and fashioned man; * but We mortals were fashioned from the earth, * and unto earth shall we return, * as Thou Who fashioned me didst command and say unto me, * “From earth thou art and unto earth shall thou return,” * whither all We mortals are going, * making our funeral lament the song: * Alleluia, alleluia, alleluia.

SYNAXARION READING

Verse: When Thou O judge of all, shall sit to judge the earth.

Verse: May Thou judge me also, to hear Thy words: “Come hither”.

On this day, Soul Saturday, according to the order instituted by our Holy Fathers, we call to remembrance all those who have died from the beginning of the ages in faith and in the hope of the resurrection and of life eternal. The present commemoration of the dead is based on the reality that many of our fathers and mothers, brothers and sisters died under such circumstances that funeral prayers and normal memorial services could not be offered for them. Either in a foreign land or on the seas, on impassable mountains or in gulfs or

precipices, through starvation or diseases, in wars, in fires, or during earthquakes, and in so many other ways, perhaps in poverty or in need, our known and unknown brothers and sisters in Christ did not enjoy the chanting and necessary spiritual care. Therefore, our Holy Fathers, moved by their love for humanity, appointed the present celebration to take place in the Church everywhere, having received this from the Holy Apostles, so that all who have died through various mishaps or accidents may be remembered together, for the benefit of their souls. There is great profit to the soul from these memorials in the Church. This is the first reason. The second reason is that since the Holy Fathers were going to place the memory of Christ's Second Coming on the following day, Sunday, they appropriately commemorate the souls today, as it were, propitiating the fearful Judge, who cannot be deceived, to apply His usual compassion and to appoint them to the promised delight. Furthermore, the Sunday following tomorrow is dedicated to Adam's exile from Paradise, after which a new life is considered to begin for ourselves. Before this new beginning, the present memorial service has as its purpose to warn and frighten the living, so that they may meditate on their own death and proceed more diligently in the spiritual struggles of Great Lent. After their falling asleep, the Judgment shall follow by the Judge who cannot be bribed. We always remember the souls of the dead on the Sabbath, for the Sabbath (Saturday) is the day of rest. In Hebrew, Sabbath literally means "rest." As the Jews have this day for their repose and paused from every work and professional dealing, we Christians have it to remember the repose of our those who preceded us. On this day, we hold memorial services and have koliva blessed in the church, give alms, and perform various works of mercy. All these practices are of great benefit to the departed souls. Since the Orthodox Church does not celebrate Divine Liturgies on weekdays during Great Lent where the dead can be commemorated, the second, third, and fourth Saturdays of the Fast are designated as Soul Saturdays. There are many proofs that the souls of the departed can be greatly benefited by what is done in their behalf. St. Marcarios the Egyptian once saw the dry skull of a pagan by the road on his way, and asked, saying, "Do you ever have any kind of consolation in Hades?" And the skull answered, "Yes, Father, especially when you pray for the sake of the dead; abundant is the comfort which we then enjoy." The great man became very happy, because he always prayed for the dead and wished to be assured of the results of his intercessions. Another saint, Gregory the Dialogist, saved the Roman Emperor Trajan through his prayers, although he heard from God never to pray like that on behalf of an impious non Christian again. Also Theodora the Empress, by the prayers of the holy men and confessors, saved

her husband, the iconoclast Emperor Theophilus abhorred by God, from the everlasting torments. In his funeral oration to his brother Caesarios, St. Gregory the Theologian recommends alms on behalf of the reposed as being good. And the great Chrysostom in his commentary on Philippians says, "Let us think of ways to benefit the departed. Let us give them what help we can, namely almsgiving and offerings. For truly this brings them great advantage and very much gain and benefit. The custom of the priest commemorating those reposed in faith over the awesome Mysteries has not been without purpose nor arbitrarily ordained and delivered to God's Church by His all-wise Disciples." Again, "In making arrangements when you dispose of your property, together with your children and relatives, let your will also include the name of your Judge as a joint heir, and let not the mention of the poor be absent. St. Athanasius the Great also says that even if one has died and dissolved into the air, do not decline to provide oil and candles at the grave and to plead with Christ our God, for they are acceptable to God and bring great recompense: if the deceased was a sinner, that you may lose his sins; if righteous, that it may add to his reward. If one is a stranger without means, having no one to take care of these matters, God, being righteous and compassionate, will proportionately measure out to him His mercy, as He knows best. Moreover, he who offers such services to the dead also partakes of the reward, because he has shown love and concern for the salvation of his neighbor. It is as when one anoints a friend with perfumes, he receives the sweet aroma first. As for those who do not fulfill the wills and testaments of the deceased concerning these matters, they will positively be condemned. Until Christ's Second Coming, whatever is done for the souls of the dead is beneficial, as the Fathers say, particularly to those who had done some small good deeds when they were among the living. Even if the divine Scriptures declare certain things as needed for the chastening of the majority, yet as a rule God's love for man prevails. For if the balance of good and shameful deeds is even, God's love for man prevails. If the scale is weighed down a little by evil deeds, again His exceeding goodness prevails. In the other life, everyone will be acquainted even with those whom they have never seen before, as the divine Chrysostom says, deducing this from the parable of the rich man and Lazarus. All will recognize each other, but not from any bodily characteristics. For all shall be one age, and traits from birth will be absent. Rather, we shall recognize each other through the soul's spiritual eyes, as St. Gregory the Theologian says in his funeral oration to Caesarios: "Then I shall see Caesarios, beaming with joy and glorious, such as you have often appeared to me in my dreams, O most beloved of brothers." St. Athanasios the Great also says in his homily on the dead that until the time of

the universal resurrection it has been granted to the saints to recognize each other and revel together, while the sinners, on the other hand, have been deprived even of this. Regarding the holy martyrs, they are capable of observing our actions and even of visiting us. Then all shall know one another when the hidden secrets of every man shall be revealed. We should know that, for the time being, the souls of the righteous dwell in certain places set aside for them, and the souls of the sinners in their own location. The former rejoice in their hope, but the latter grieve in expectation of future suffering. Therefore, the saints have not yet received the promised blessings, according to the words of the Holy Apostle Paul, who says, "God having provided something better for us, that they should not be made perfect apart from us" (Heb. 11:40). We should also know that not all who have suffered death by various accidents (falling down from precipices, being burned in fires, being sunk in seas, or perishing by starvation, poison, frost, and so on) have had such an end as a result of God's command. For these are God's judgments: some occur with His approval, others by His permission. Still others occur as a warning, a threat, or a chastisement. By foreknowledge He knows and is aware of everything, and everything occurs by His will, as with the sparrows about which the Holy Gospel speaks. He does not order that, for example, one man is to die by drowning and another to die normally, one as an old man and the other as an infant. But once and for all He determined, with some exceptions, the general times and various kinds of death in man. Within these constraints do the various means of death occur, without God's determining them precisely from the beginning, only knowing. But in relation to the life of each and every person, God's will plans the time and the manner of each one's death. St. Basil the Great speaks about the limits of man's life, although he is alluding to God's words, "For dust you are, and to dust you shall return" (Gen. 3:19). St. Paul also writes to the Corinthians, "For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep" (1 Cor. 11:29). Here the word sleep refers to death. The Holy Prophet David says, "Do not take me away in the midst of my days. Your years are throughout all generations" (Ps. 101:25). Again, "You have made my days a few spans, and my existence is nothing in your sight" (Ps. 38:6). The Holy King Solomon says, "son, honor your father, that you may live many years, and not die before your time" (Eccles 3:5 - 6). And the Lord himself, speaking to Eliphaz the Temanite, says, "For I will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is right, as my servant Job has" (Job 42:8). Hence it is evident that there is no set term of life. Or, if there is one, it is

whatever God wills. For as He so wishes He adds to or deletes from the time of the life of this or that individual, administering all things for our benefit. And when He so wills, God arranges both the place and the time of repose. According to St. Athanasios the Great, the term of each person's life is set by the will and counsel of God: "Through the depths of Thy judgments shalt Thou care for all, O Christ." According to St. Basil the Great, death comes as soon as the term of life has been fulfilled; by the words term of life, God's will is meant. For if the term of life had already been determined, then for what do we need God, or even a physician? And why do we pray for our children? One ought to know that baptized infants who die shall enjoy the bliss of Paradise; those not baptized and those of the heathen shall go neither to the place of bliss nor to Hades. When the soul has left the body, it no longer has any concern for earthly things but is continually concerned with matters in the next life. We celebrate the first memorial service on the third day after death, because by the third day the dead one's appearance is altered. We serve the second memorial service on the ninth day after death, because by this day the entire body is dissolved, except for the heart. We serve the third memorial service on the fortieth day, for by this day the heart has deteriorated. The same progression, in reverse order, is made at birth: by the third day after conception the heart is formed; by the ninth day the flesh is fashioned, and by the fortieth day the full form appears.

O Master Christ, set the souls of Your departed servants in the tabernacles
of Your righteous, and have mercy upon us and save us,
as You are the only Immortal One. Amen

ODE VII

Canon of the temple, then:

Irmos: O Thou who in the beginning ...,

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

Celebrating the memory of those who from the ages have passed away in the true faith, we cry aloud: Blessed art Thou unto all the ages, O Lord God of our fathers.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

Grant rest O God, to the faithful that have fallen asleep, who have perished suddenly, struck by some weapon of iron, wood or stone.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

At Thy dread coming, O Compassionate One, place at Thy right hand with Thy sheep all those who in life served Thee in the Orthodox faith O Christ, and have now departed to Thee.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

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

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

Thou hast fashioned our flesh from the dust of the earth, O merciful Savior, and quickened it by the Spirit: grant rest, O God, to those whom Thou hast taken, in the life that groweth not old.

Glory ..., Let us praise the Godhead, one in Nature but threefold in Hypostasis, Father, Son and Holy Spirit, three Suns, but singular in light.

Now & ever ..., **Theotokion:** With the words of David we sing to thee in unison, O Virgin, calling thee the mountain of God: for the Word dwelt within thee in the flesh, wherein He spiritually rendered our nature godlike.

Katavasia: O Thou who in the beginning founded the earth * and by Thy word made the heavens firm, * blessed art Thou throughout the ages, * O Lord God of our Fathers.

ODE VIII

Canon of the temple, then:

Irmos: Glorified in the holy mountain ...,

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

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

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

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

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

When Thou shalt come to sit upon the throne and shalt summon with the trumpet all mankind from the ends of the earth, commanding them to stand before Thee for judgment, then spare us all, O Christ, in that Thou art merciful.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

Those of the faithful who died suddenly by accident, crying out violently, and running swiftly, or were struck on the face or trampled underfoot, do Thou forgive, O Lord of glory, unto the ages.

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

As a Unity in Essence I sing Thy praises; as a Trinity in Hypostases I venerate Thee, Father, Son and Most holy Spirit. The power of Thy beginningless Kingdom do I glorify throughout the ages.

Now & ever ..., **Theotokion:** Thou hast been revealed, O Virgin Theotokos, as a sealed fountain of living water. For without man thou hast given birth to the Lord, and thou dost grant the faithful to drink from the waters of immortality throughout the ages.

Verse: We praise, bless and worship the Lord ...,

Katavasia: Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.

ODE IX

Canon of the temple, then:

Irmos: The prophetic vision of the lawgiver ...,

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

Where Thy saints dwell in joy, O Lord, grant that all from every age who have fallen asleep in the faith, and in hope, may also rejoice.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those who have died by the wrath of God: struck down by thunderbolts from heaven, swallowed by the earth, or drowned in the sea; to all the faithful grant rest, O Christ

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those from every age in life: old and young, children and the suckling new-born, male and female. To all the faithful Thou hast taken Grant rest, O God.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

To those killed by poisonous bites, swallowed by serpents, trampled underfoot by horses, strangled or hanged by their neighbors. Grant rest to all who worshipped Thee in faith.

Refrain: Grant rest, O Lord, to the souls of Thy departed servants.

We remember by name each of the faithful who died in every generation from the ages: grant that, at Thy coming, they may stand before Thee uncondemned.

Glory ..., O God, One in Three, glory be to Thee without ceasing. For each is God, yet Father, Son and Spirit are one in Nature, a threefold radiant distinctness.

Now & ever ..., Theotokion: Thy childbearing transcends understanding, for thou hast given birth to Him who was before all that is, and with milk ineffably fed Him who feedeth the whole world, and held Him who doth uphold the universe, Christ our only Redeemer, O all-immaculate One.

Katavasia: The prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

The usual Small Litany.

Exapostilarion, in Tone III;

As Thou art God Who hast authority over both the living and the dead, * grant rest to Thy servants in the dwelling-place of the elect, * for though they have sinned, O Savior, ** yet they turned not away from Thee.

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

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

On the Praises, 4 Stichera, in Tone VIII:

Spec. Mel.: "The Paradise in Eden ...":

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

Why doth man deceive himself and boast? * Why doth he trouble himself in vain? * For he is but earth, and soon to the earth will he return. * Why doth the dust not reflect upon its formation from clay, * and that it shall be cast out as dung and corruption? * Yet though We men are but clay, why do we cling so closely to the earth? * For if we are Christ's kindred, should we not run to Him, * leaving this mortal and fleeting life, * and seek life incorruptible, ** which is Christ Himself, the illumination of our souls?

Thou hast formed Adam with Thine own hand, * and placed him on the border between incorruption and mortality, O Savior, * and granting him life through grace, Thou hast freed him from corruption, * translating him to the life that he first enjoyed. * Grant rest, O Master, to Thy servants whom Thou hast taken from us; * may they rest with the righteous in the choir of Thine elect; * write their names in the book of life; raise them with the sound of the Archangel's trump, ** and grant them Thy heavenly Kingdom.

Christ is risen, releasing from bondage Adam the first-formed man * and destroying the power of Hades. * Be of good courage, all ye dead, * for death is slain and Hades despoiled; * and Christ hath assumed Kingship. * He hath granted incorruption to our flesh; * He hath raised us and granted us resurrection, * and He doth make worthy of His joy and glory ** all who, with unwavering faith, fervently trust in Him.

Glory ..., in Tone II:

As a flower withereth and a dream passeth away, * so is each man's flesh dissolved at death. * But at the sound of the trumpet all the dead, * as in an earthquake, * shall rise again to meet Thee, Christ God. * Then, Master, grant unto all Thy servants * whom Thou hast taken from us, ** to dwell in the tabernacles of Thy saints.

Now & ever ..., Theotokion, in Tone II:

Rejoice, O Theotokos Mary, * thou indestructible and surpassingly holy temple; * as the prophet crieth out: ** Holy is thy temple, wondrous in righteousness!

Litany: Let us complete ...,

On the Aposticha: We chant the Stichera for the reposed by Theophanes in the Tone of the Week from the Oktoechos, then:

Glory ..., for the reposed, by St. John of Damascus, in Tone VI:

By eating from the tree * Adam was brought to grief in the days of old in Eden, * through the poison of the serpent; * for in this way death entered, *

devouring the whole race of mankind. * But the Master by His coming * hath destroyed the dragon and bestowed upon us rest. * To Him, therefore, let us cry aloud: * Spare, O Savior, those whom Thou hast taken, ** and grant them rest with Thine elect.

Now & ever ..., Theotokion, in Tone VI:

Thou art our God, Who in Wisdom * hath created and perfected all things. * Thou hast sent prophets, O Christ, to foretell Thine advent, * and apostles to proclaim Thy majesty; * the former prophesied of Thy coming, * and the later illumined the nations by baptism, * while the martyrs through their sufferings received their expectation. * With Her who gave birth to Thee, * they all intercede before Thee: * Do Thou grant rest, O God, * to the souls of those whom Thou hast taken; * and, deem us worthy of Thy Kingdom, * O my Redeemer and my God, * Who didst endure the Cross on my behalf, ** the condemned one.

Then:

Then: It is good to give thanks unto the Lord ..., Trisagion through Our Father .., then:

The Troparion, in Tone VIII:

O Thou Who by the depth of Thy wisdom * dost provide all things out of love for man, * and grantest unto all that which is profitable, O only Creator: * Grant rest, O Lord, to the souls of Thy servants; ** for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory ..., Now & ever ..., Theotokion:

In thee do we have a rampart and calm haven * and an intercessor acceptable to God, ** Whom thou didst bear, O Theotokos unwedded, thou salvation of the faithful.

Litany: Have mercy on us ..., and the Dismissal.

AT LITURGY

The Typica and the Beatitudes. On the Beatitudes we chant 4 Troparia from ODE III of the Canon at Matins, and 4 Troparia from ODE VI.

To those who have passed through the course of this life in the glory of pioussness, do Thou O God, make worthy to be adorned with a crown of righteousness, and may they enjoy eternal blessings.

To those who have been suddenly snatched away, burnt by lightning, frozen by cold, or struck down by any other calamity, grant rest, O God, when Thou shalt try all things by fire.

To those who have sailed across the ever-troubled sea of this life, grant safe anchorage O Christ, in the harbor of immortal life with Thee, nurtured by an Orthodox life.

Those whom the creatures of the sea or the birds of the air have devoured, by Thy judgments O Christ God, raise up in glory on the Last Day.

Thou hast loosed the pains of death, having suffered <the Passion>, O our God, Thou author of Life: grant rest to Thy servants who have fallen asleep from the ages.

To those whom, according to Thine inscrutable judgments, Thou hast permitted to be slain by drugs or by poison, or through choking on bones, grant rest, O Lord, with Thy saints.

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

Now & ever ..., **Theotokion:** Leap for joy, O Jesse the forefather; for from thy root hath Sprung forth the Flower of Life that saveth the world, Christ God born from the pure Maiden.

At the Entrance: The Troparion of the day, in Tone VIII);

O Thou Who by the depth of Thy wisdom dost provide all things out of love for mankind, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O Creator and Fashioner and God.

Kontakion for the day in Tone VIII:

Glory ..., **W**ith the Saints grant rest, O Christ, * to the souls of Thy servants, * where there is neither * pain, nor sorrow, nor sighing, * but life everlasting.

Theotokion, in Tone VIII:

Now & ever ..., In thee do we have a rampart and calm haven * and an intercessor acceptable to God, Whom thou didst bear, ** O Theotokos unwedded, thou salvation of the faithful.

Prokeimenon, in Tone VI:

Prokeimenon: Their souls * shall dwell among good things.

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

1st EPISTLE TO THE CORINTHIANS (10:23-28)

Brethren: All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: For the earth is the Lord's, and the fullness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fullness thereof:

1st EPISTLE TO THE THESSALONIANS (4:13-17)

Brethren: I would not have you to be ignorant, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Alleluia in Tone VI:

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

Verse: Their memorial is unto generation and generation.

THE GOSPEL ACCORDING TO ST. LUKE (21 : 8-9, 25-27, 33-36)

The Lord spake unto His disciples saying: Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

THE GOSPEL ACCORDING TO ST. JOHN (5: 24-30)

The Lord spake unto the Jews who came unto Him, saying: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Communion verse: Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord: and their memorial is unto generation and generation. Alleluia (Thrice).