

·:THE RES· URRECTION·



PARASTAS

*A Memorial Service
For the Faithful Departed*

PREFACE

In the Orthodox-Catholic tradition, **“it is a holy and pious thought...to pray for the dead.”** (*2 Maccabees 12:45.44*) The most intense prayer for those departed is at the funeral rite itself. We have lost the presence of our loved one in this world, but our faith is that we are never completely separated from those who have died in faith, as Christ taught: **“I am the resurrection and the life; whoever believes in me, even if he dies, will live.”** (*John 11:25*)

We trust in God, and we respect his judgment, but our prayer is our expression of love for our brother or sister in faith, and we offer prayer to God for them, knowing that he will hear our prayer and take account of our love, which surpasses the boundaries between life and death, between time and eternity, between presence and absence. St. Paul taught, **“For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.”** (*Romans 8:38-39*) We pray for a perfect rest for those departed, and that God **“remember them forever.”** Our prayers tell us that there is no one without sin. By this we do not mean grievous sin that would turn us away from God, but the sins of human weakness and imperfection that afflict all of us. To come into God’s presence means the cleansing of all sin, and it is this for which we pray.

The Parastas Service is an act of charity, a continuation of our supplication at the funeral itself, combining both the vigil prayers and the morning prayers that we offer for the repose of the departed and their full forgiveness of all sin. The Catechism of the Catholic Church quotes our Holy Father John Chrysostom, **“Let us help and commemorate them. If Job’s sons were purified by their father’s sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.”** (*Homily on 1 Corinthians 41, 5 in § 1032*) The Orthodox Bishop Kallistos (Ware) adds, **“...Christians here on earth pray for one another and ask for one another’s prayers, so they pray also for the faithful departed and ask the faithful departed to pray for them. Death cannot sever the bond of mutual love which links the members of the Church together.”** (*The Orthodox Church, p. 258*)

ETERNAL MEMORY – The Byzantine Parastas concludes with the singing of the hymn for the departed, **“Eternal Memory!”** Sometimes this is misinterpreted to mean the memories we keep of the beloved, which are themselves mortal. What it does mean is that we continue to exist in God’s mind, the Creator and Sustainer of all being. Only his “memory” is eternal, and only in his memory do we truly and really find life.

PARASTAS


STAND

The priest vests in the epitrachilion and phelonion. The deacon, having received the blessing from the celebrant, vests in the sticharion and orarion. Dark vestments are worn unless it is a post-festive time during which the vestments appropriate to the feast are worn.

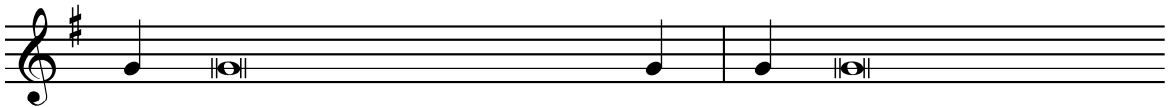
The celebrant, concelebrants, and deacon proceed to the place where the Parastas will be served, and the deacon (or the celebrant, if there is no deacon) incenses.

Deacon: Reverend Father [*or:* Most Reverend (Arch)Bishop], give the blessing!


Celebrant: Blessed is our God, always, now and ever and forever.

Response: 
A - men.

The faithful immediately continue with the following:



Come, let us worship our King and God. Come, let us worship Christ,



our King and God. Come, let us worship and bow before the only



Lord Jesus Christ, the King and our God.

PSALM 90
Tone 8 Kontakion



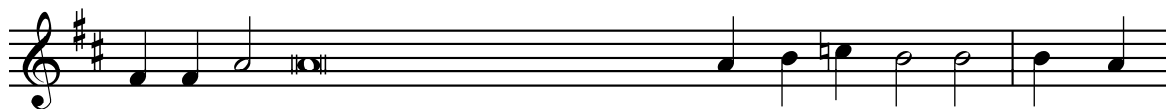
The one who dwells in the shelter of the Most High a - bides



in the shadow of the God of hea - ven. He says to the Lord:



"You are my Protector, my Refuge, and my God in whom I trust."



It is he who will free you from the snare of the fow-ler who seeks



to de-destroy you; he will con-ceal you with his pi - nions and



un - der his wings you will find re - fuge. You will not fear



the ter - ror of the night nor the ar - row that flies by day,



nor the plague that lays in the dark - ness nor the scourge that



lays waste at noon. A thou - sand may fall at your side,



ten thou - sand fall at your right, you, it will ne - ver ap - proach;



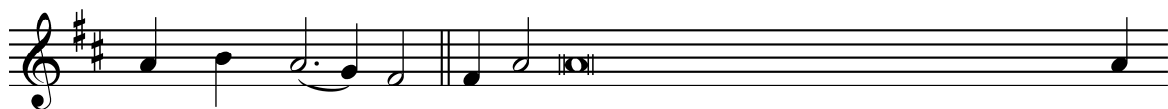
his faith - ful - ness is buck - ler and shield. Your eyes



have on - ly to look to see how the wick - ed are re - paid,



you who have said: "Lord, my re - fuge!" and have made the Most



High your dwel - ling. U - pon you no evil shall fall, no plague ap - proach



where you dwell. For you has he commanded his angels, to keep you



in all your ways. They shall bear you u-pon their hands lest you strike



your foot a-against a stone. On the li - on and the vi-per you will tread



and tram-ple the young lion and the dra - gon. Since he clings to me in



love, I will free him; pro - tect him for he knows my name.



When he calls I shall an-swer: "I am with you," I will



save him in distress and give him glo - ry. With length of



days I will con-tent him; I shall let him see my sav-ing po - wer.



Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it,



now and ever and for - ev - er. A - - men.

Then three times, with a bow each time:



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Glo - ry



to you, O God.

LITANY

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

Response:

①



Lord, have mer - - - cy.

Deacon: For the servant[s] of God (*Name/s*) and for (*his-her-their*) blessed repose, let us pray to the Lord.

Response:

②



Lord, have mer - - - cy.

Whenever a general commemoration of the departed is made, the following replaces the previous petition:

Deacon: For the souls of all who have departed throughout the ages in the true faith and in the hope of resurrection and eternal life; for our departed fathers, brothers, and sisters; for the blessed founders and benefactors of this holy church [*or:* this holy monastery], let us pray to the Lord. ②

Deacon: That (~~his-her-their~~) every transgression, voluntary and involuntary, be forgiven, let us pray to the Lord. ①

Deacon: That (~~he-she-they~~) be numbered with Abraham, Isaac, and Jacob, let us pray to the Lord. ②

Deacon: That (~~his-her-their~~) soul[s] be committed to the region of the living, to the place of light where all the saints and the just repose, let us pray to the Lord. ①

Deacon: That (~~he-she-they~~) may stand uncondemned before the fearsome judgment-seat of Christ, let us pray to the Lord. ②

Deacon: That (~~he-she-they~~) may inherit the eternal kingdom of heaven, let us pray to the Lord. ①

Deacon: That (~~he-she-they~~) share the constant joy prepared for the saints from the beginning of time, let us pray to the Lord. ②

Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord. ①

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace. ②

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Deacon:



Bles - sed are they whom you have cho - sen and re - ceived, O Lord.

Response:



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Deacon:



They are re - mem - bered from ge - ne - ra - tion to ge - ne - ra - tion.

Response:



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

During the Troparion and Theotokion, the deacon incenses.

TROPARION AND THEOTOKION

Tone 8



In the depth of your wis - dom, O on - ly Cre - a - tor,



you gov - ern all with love and sup - ply the needs of each.



Now give rest to the soul[s] of your ser - vant[s],



for he has placed his
she has placed her hope in you, our Cre - a - tor,
they have placed their



Mak - er, and our God.

Cantor:



Glo - ry to the Fa - ther, and to the Son, and to the



Ho - ly Spir - it, now and ev - er and for - e - ver.



A - men.



We have in you a de - fense and a ref - uge,

and an ad - vo - cate ac - cept - a - ble to God,
to whom you gave birth, O Vir - gin The - o - to - kos,
the sal - va - tion of the faith - ful.

SIT

FIRST STATION

*Select verses from the 17th Kathisma
(Psalm 118:1,2,72,73,92,93), with refrain.*

The following psalm verses are chanted by the celebrant or one priest, and the faithful respond as indicated after each verse.

Celebrant:

They are hap - py whose life is blame-less, who fol - low
God's law!

Response:

Bles - sed are you, O Lord; teach
me your com - mand - ments.

The same refrain is sung after each of the next three verses.

Celebrant:

They are hap - py who do his will, seek - ing
him with all their hearts.

Celebrant:

The law of your mouth means more to me than thou - sands
in gold and sil - - - ver.

Celebrant:



Refrain

Your hands have cre - a - ted me and formed me.

Celebrant:



Had not your law been my de - light I would have died



in my af - flic - tion.

Response:



I will ne - ver for - get your pre - cepts, for with them you



give me life.

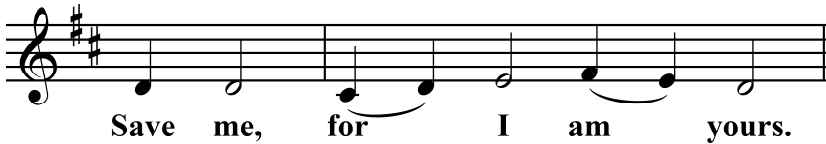


SECOND STATION

*Select verses from the 17th Kathisma
(Psalm 118:94,105,131,132,169,175,176), with refrain.*

The following psalm verses are chanted by the celebrant or one priest, and the faithful respond as indicated after each verse.

Celebrant:



Save me, for I am yours.

Response:



O Sa - vior, save the soul[s] of your ser - vant[s].

The same refrain is sung after each of the next four verses.


Celebrant:



Your word is a lamp for my steps and a light for my path.

Refrain

Celebrant:



I op-en my mouth and sigh as I yearn for your com-mands.

Refrain

Celebrant:



Turn to me in mercy as you turn to those who love your name.

Refrain

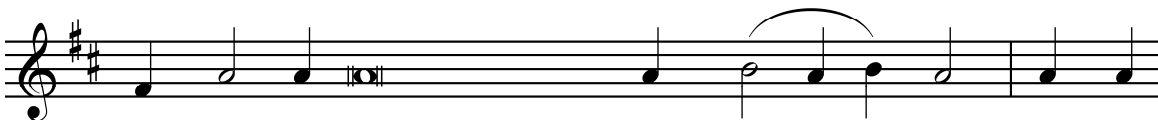
Celebrant:



Lord, let my cry come before you, teach me by your word.

Refrain

Celebrant:



Give life to my soul that I may praise you, let your



de - crees give me help.

Response:



I am like a lost sheep; seek your ser - vant, for I



re - mem - ber your com - mands.

EVLOGITARIA OF THE DECEASED

Tone 5 Samopodoben

All of the verses preceding the following hymns are chanted by the celebrant or one priest, and the faithful sing the hymn in response.

Celebrant:



Bles-sed are you, O Lord; teach me your com-mand - ments.

①



The choir of Saints has found the foun - tain of life and the gate



of Par - a - dise. May I al - so find the path through



re - pen - tance. I am the lost sheep; call me back,



O Sa - vior, and save me.

Celebrant:



Bles-sed are you, O Lord; teach me your com-mand - ments.

②



Fa-shion-ing me from noth-ing long a - go, you hon - ored me



with your di - vine i - mage. For trans - gres - sing your



com - mand - - - ment you re - turned me again to the earth



from which I had been ta - ken. Lead me back to your



like - ness and re - form the o - ri - gin - al beau - ty.

Celebrant:



Bles-sed are you, O Lord; teach me your com-mand - ments.

③



I am the i - mage of your ineffa-ble glo - ry e - ven



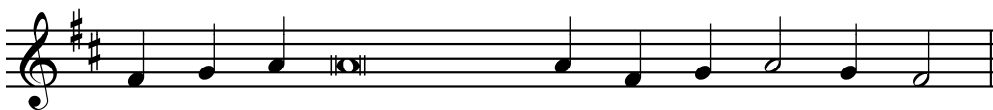
though I bear the scars of my trans - gres - sions. Take



pi - ty on your creature, O Ma - ster, and pu - rify me in



your com-pas - sion. Grant me the home-land for which I yearn,



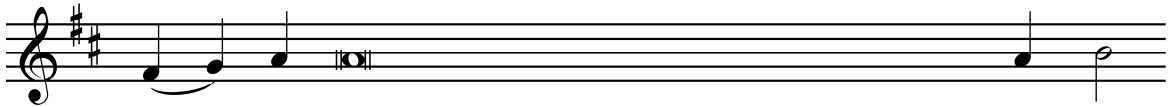
and, a - gain, make me a ci - ti - zen of pa - ra - dise.

Celebrant:



Bles-sed are you, O Lord; teach me your com-mand - ments.

④



Come all of you who have walked the narrow and diffi-cult path



in life, who have tak - en up the cross like a yoke,



and fol-lowed me in faith: En - joy the rewards prepared for you,



and the hea - ven - ly crowns.

Celebrant:

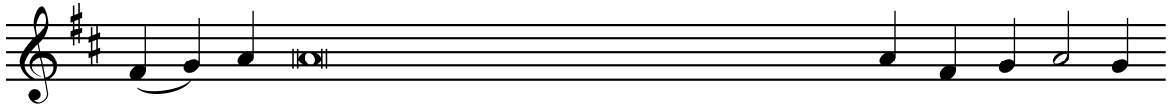


Bles-sed are you, O Lord; teach me your com-mand - ments.

⑤



You saints who preached the lamb of God and like lambs were slain;



you mar-tyrs who have been transferred to invi-sible and un-ag-ing



life; pray to him in - sis - tent - ly to grant us remission



of our tres - pas - ses.

Celebrant:



Bles-sed are you, O Lord; teach me your com-mand - ments.

⑥



Grant rest, O God, to your ser - vant[s], and place ^{him} her _{them}



in Pa - ra - dise, where the choirs of saints and righ - teous shine



like stars. O Lord, grant rest to your ser - vant[s] who has have



fal - len a - sleep, and o - ver - look all



his
her faults.
their

STAND

Celebrant:

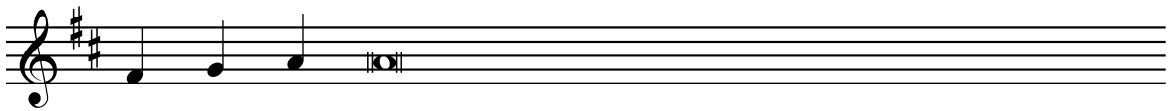


Glo - ry to the Fa - ther, and to the Son, and to the



Ho - ly Spi - rit.

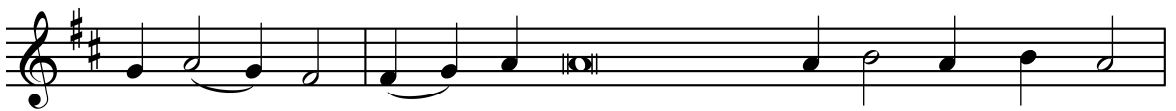
⑦



Let us pi - ously sing hymns to the three-fold brilliance of the one



divini-ty, cry - ing out: Ho - ly are you, the Father with - out



be-gin - ning, the Son who was in the be - gin - ning with you,



and the di-vine Spi - rit. En - light - en us who serve you



with faith, and snatch us out of the e - ter - nal fire.

Celebrant:

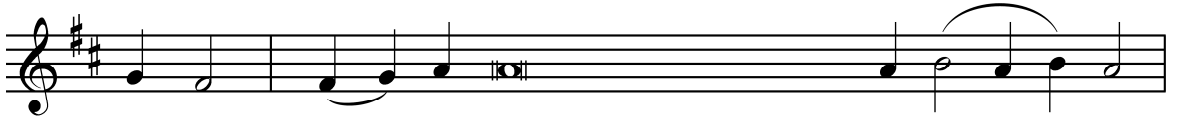


Now and ev - er and for - ev - er. A - men.

⑧



Re - jice, pure one who bore God in the flesh for the sal - va - tion



of all. Through you, the human race has found sal - va - tion.



Through you may we also find paradise, pure, bles - sed



The - o - to - kos.

Then three times, with a bow each time:



Al - - - le - lu - ia! Al - - - le - lu - ia!



Al - le - lu - ia! Glo - ry to you, O God!

SESSIONAL HYMNS
Tone 5 Troparion (adapt.)

Our Sa-vior, give rest to your ser-vant[s] a - mong the just,

and make ^{him} and make her dwell in your courts, as it is writ - ten.
them

In your good - ness, o - ver - look ^{his} her volunta-ry and
their

in - vol - un - ta - ry sins and all those done know - ingly or unknowingly,

O Lo - ver of us all.

Cantor:

Glo - ry to the Fa - ther, and to the Son and to the Ho - ly



Spi - rit, now and ev - er and for-ev - er. A - men.



O Christ God, you dawned upon the world from the



Vir - gin, and through her show us to be children of



light; have mer - cy on us.

PSALM 50

Have mercy on me, O God, in your kindness.

In your compassion blot out my *offense*.

O wash me more and more from my guilt
and cleanse me from *my* sin.

My offenses truly I know them;
my sin is always *before* me.

Against you, you alone, have I sinned;
what is evil in your sight I *have* done.

That you may be justified when you give sentence
and be without reproach when *you* judge,

O see, in guilt I was born,
a sinner was I *conceived*.

Indeed you love truth in the heart;
then in the secret of my heart teach *me* wisdom.
Sprinkle me with hyssop, then I shall be clean;
O wash me, I shall be whiter *than* snow.

Make me hear rejoicing and gladness,
that the bones you have crushed *may* thrill.
From my sins turn away your face
and blot out all *my* guilt.

A pure heart create for me, O God,
put a steadfast spirit *within* me.
Do not cast me away from your presence
nor deprive me of your *Holy* Spirit.

Give me again the joy of your help;
with a spirit of fervor *sustain* me,
that I may teach transgressors your ways
and sinners may return *to* you.

Deliver me from blood-guilt, O God, my saving God,
and my tongue shall ring out *your* goodness.
O Lord, open my lips,
and my mouth will declare *your* praise.

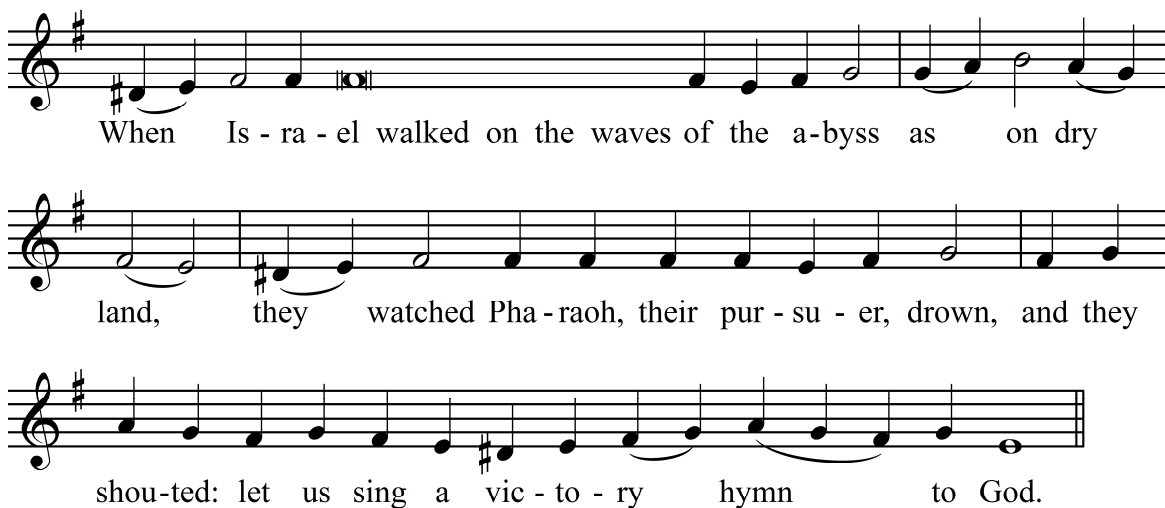
For in sacrifice you take no delight,
burnt offering from me you would *refuse*,
my sacrifice, a contrite spirit,
a contrite, humbled heart you will *not* spurn.

In your goodness, O Lord, show favor to Zion;
rebuild the walls of *Jerusalem*.
Then you will be pleased with lawful sacrifice,
burnt offerings wholly consumed;
then you will be offered young bulls on *your* altar.

CANON — ODE ONE

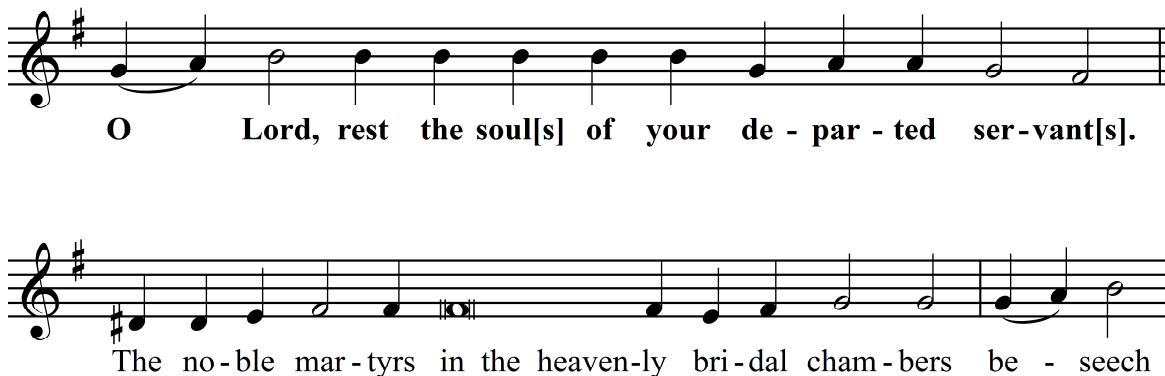
*The Irmos and Troparia for Ode One of the Canon are now chanted by the faithful in Tone 6 Irmos (“**Јáko po súchu pišěštvoav Izrail’...**”). All of the verses are chanted by the celebrant or one priest.*

Irmos:

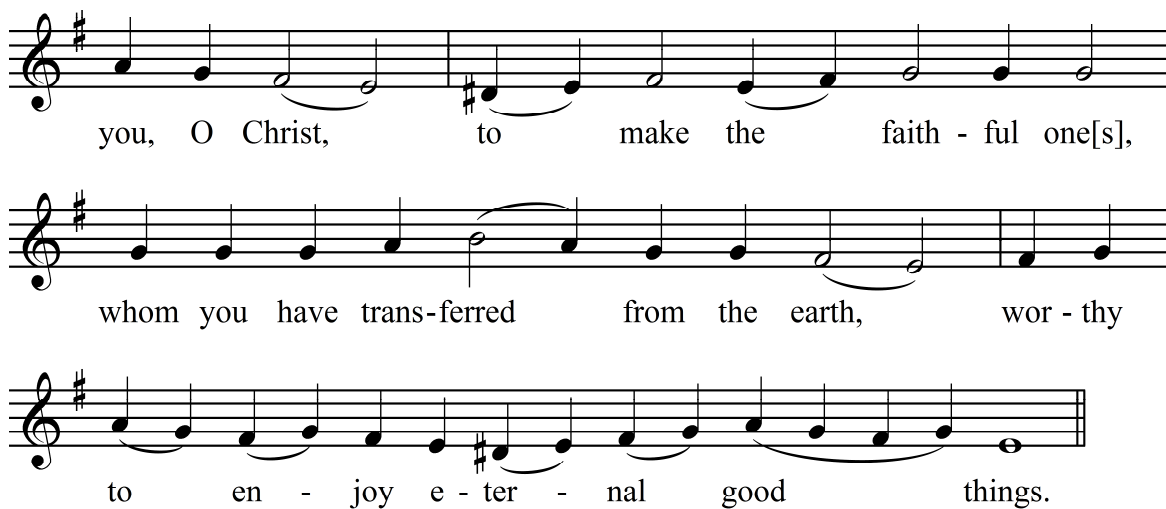


When Is - ra - el walked on the waves of the a-byss as on dry
land, they watched Pha - raoh, their pur - su - er, drown, and they
shou-ted: let us sing a vic - to - ry hymn to God.

Celebrant:

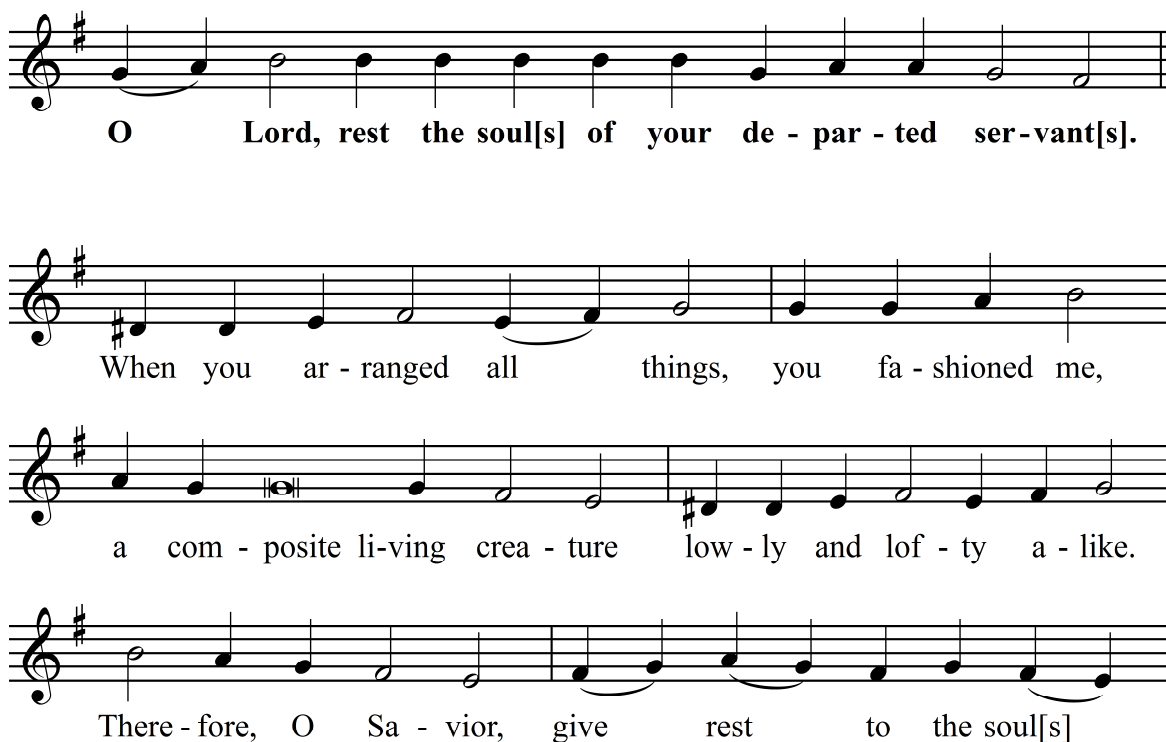


O Lord, rest the soul[s] of your de - par - ted ser-vant[s].
The no-ble mar-tyrs in the heaven-ly bri-dal cham-bers be - seech



you, O Christ, to make the faith - ful one[s],
 whom you have trans-ferred from the earth, wor - thy
 to en - joy e - ter - nal good things.

Celebrant:



O Lord, rest the soul[s] of your de - par - ted ser-vant[s].
 When you ar - ranged all things, you fa - shioned me,
 a com - posite li-ving crea - ture low - ly and lof - ty a - like.
 There - fore, O Sa - vior, give rest to the soul[s]

of your ser - - - vant[s].

Celebrant:

Glo-ry to the Fa - ther, and to the Son, and to the Ho-ly Spir-it.

In the be - gin - ning you ap - poin - ted me ci - ti - zen and till - er

of pa - ra - dise, but you ba - nished me when I trans - gressed your

com - mand. There - fore, O Sa - vior, give rest to the

soul[s] of your ser - - - vant[s].

Celebrant:



Now and ev - er and for - ev - er A - men.



God, who once fash - ioned our first mother Eve from a rib,



clothed him - self in flesh from your womb, O pure one,



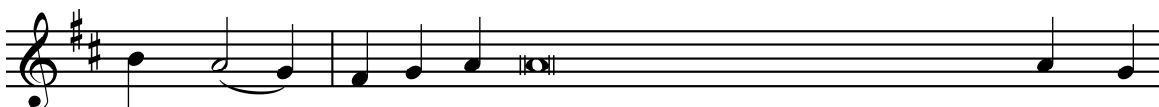
and there - by de - stroyed the po - wer of death.

SESSIONAL HYMNS

Tone 6 Troparion



All is va - ni - ty, in-deed. Life is but sha-dow



and sleep. One is born to be tormented by futility, as the Scrip-ture



says. Ev - en if we have gained the whole world,



we will still come to occu-py a grave with kings and



pau-pers a - like. There - fore, Christ God, as the Lover of us



all, give rest to your de - par - ted ser - vant[s].

Cantor:




Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it,



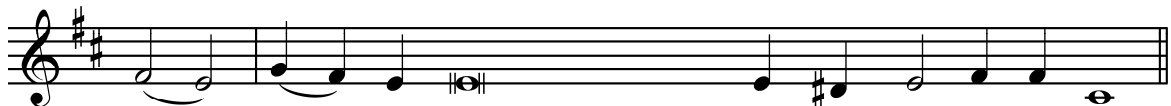
now and ev - er and for - ev - er. A - men.



All ho - ly The - o - to - kos, do not a - ban - don me




dur - ing my life - time. Do not en - trust me to mere hu - man




help, but you, yourself, protect me and have mer - cy on me.

KONTAKION

Tone 8



With the saints, O Christ, give rest to your ser - vant[s],



where there is no pain, sor - row, nor mour - ning, but life



ev - er - last - ing.

IKOS

Cantor:

(recitando, except for the special melody for the concluding phrase)

You alone are immortal, Creator and Maker of humanity. We mortals were formed out of earth and we will return to the same earth, as you, my maker, commanded when you said to me, “You are dust and shall return to dust,” where all mortals will go,

sing - ing as our fun - er - al hymn:
 "Al - le - lu - ia!"

Response:

Alleluia – Tone 6:

Al - le - lu - ia! Al - - - le - lu - - - ia!
 Al - le - lu - - - ia!

CANON – ODE EIGHT

*The Irmos and Troparia for Ode Eight of the Canon are now chanted by the faithful in Tone 6 Irmos (“**Jáko po súchu pišěštvoav Izrail’...**”). All of the verses are chanted by the celebrant or one priest.*

Irmos:

You made dew well up from the flames for the Ho - ly Youths and,



with wa - ter, you burned up the sacrifice of the righteous E - li - jah.



O Christ, by your will, alone, you can do all things, and



we ex - alt you a - bove all for - ev - - - er.

Celebrant:



O Lord, rest the soul[s] of your de - par - ted ser - vant[s].



O vic - tor - ious mar - tyrs of Christ, you en - gaged stead - fast - ly in the



con - test and have been a - dorned with the crown of vic - to - ry.



You cry out: "We ex - alt you a - bove all for - ev - - - er."

Celebrant:



O Lord, rest the soul[s] of your de - par - ted ser - vant[s].



Grant rest to the faith - ful who have pi - ous - ly



left this life behind, O Mas - ter: those whom you have ta - ken to



your - self. Since you are com - pas - sion - ate, re - ceive



those who ex - alt you a - bove all for - ev - - - er.

Celebrant:



Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

O Sa - vior, let all those who have fallen a - sleep be - fore us

find a place in the land of the meek. By their faith

in you and by grace, just - i - fy those who ex - alt you

a - bove all for - ev - er.

Celebrant:

Now and ev - er and for - ev - er A - men.

We all call you bles - sed, O All - Bles - sed One,

for you bore the tru - ly bles - sed Word, who be - came

flesh for us; and whom we ex - alt a - bove all
for - ev - - - er.

CANON — ODE NINE

The Irmos and Troparia for Ode Nine of the Canon are now chanted by the faithful in Tone 6 Irmos (“Jáko po súchu pišěštvoav Izrail’...”). All of the verses are chanted by the celebrant or one priest.

Irmos:

It is im - pos - si - ble for mor - tals to see God, u - pon
whom e - ven the ranks of angels dare not gaze. But through you,
All - Pure One, the in - car - nate Word has ap - peared to mor - tals.
Ex - tol - ling him along with the hea - ven - ly ar - mies, we

call you bles - - - sed.

Celebrant:

O Lord, rest the soul[s] of your de - par - ted ser-vant[s].

Hope em - bold - ened the choirs of mar - tyrs and set

them a - fire to fly to - ward your love. It tru - ly

foreshadowed for them the future un-shake-a - ble rest. Make the faith-ful

one[s] whom you have trans - ferred wor - thy of

this re - pose, O Good One.

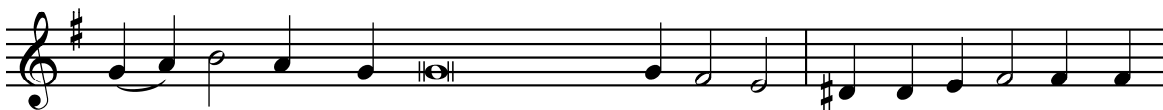
Celebrant:



O Lord, rest the soul[s] of your de - par - ted ser - vant[s].



Let the faith - ful one[s] whom you have trans - ferred, O Christ,



en - joy your bright and divine illu - mi - na - tion and the e - ter - nal bliss

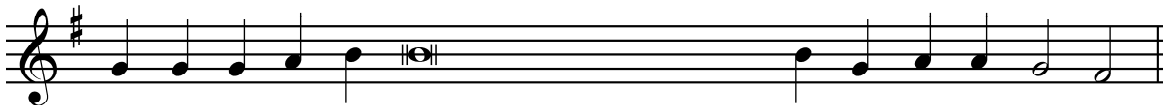


of those who are wor - thy. Since you a - lone are mer - ci - ful,

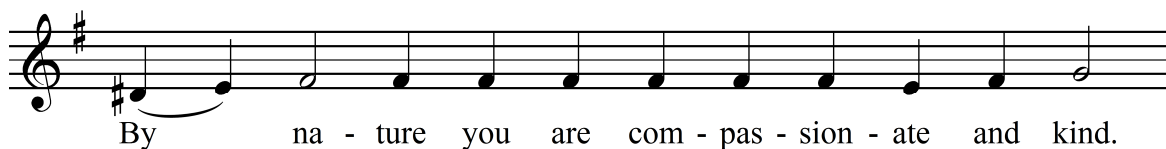


grant ^{him} her rest in the bo - som of A - bra - ham.
them

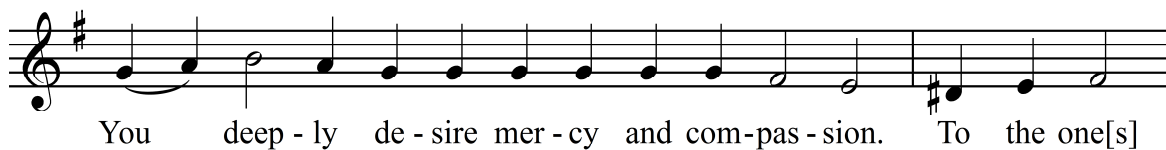
Celebrant:



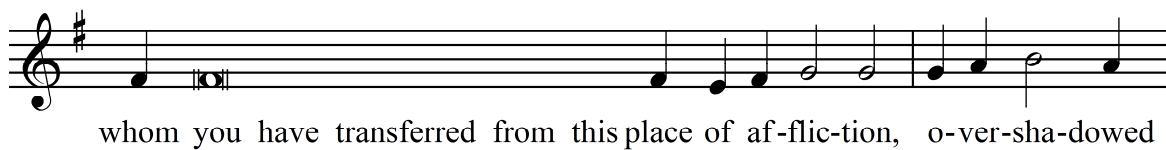
Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.



By na - ture you are com - pas - sion - ate and kind.




You deep - ly de - sire mer - cy and com - pas - sion. To the one[s]



whom you have transferred from this place of af - flic - tion, o - ver - sha - dowed

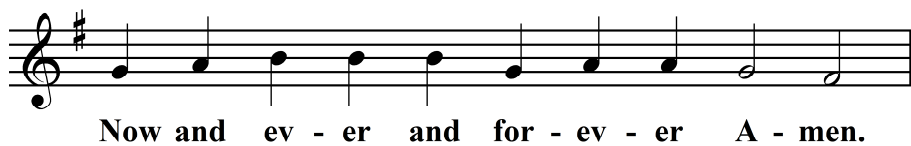


by death, O Sa - vior, grant a place where your



light shines.

Celebrant:



Now and ev - er and for - ev - er A - men.



O Pure La - dy, we re - cog - nize you as a ho - ly tent,



the ark, and the tablets of the Law of grace. For through you,



for-give-ness has been grant-ed to those who have been just-i-fied



by the blood of him who took on a bo - dy in your

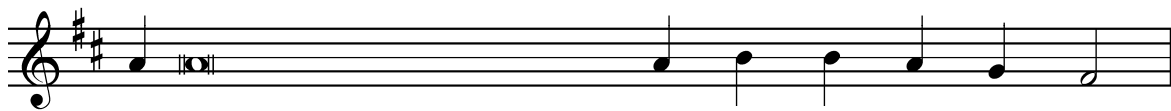


womb, O All- Spot - less One.

STAND



It is tru - ly prop-er to glo - ri - fy you, O The - o - to - kos,



the ever-blessed, immaculate and the mo - ther of our God.



More honora-ble than the che - ru - bim, and beyond compare more



glo - ri - ous than the ser - a - phim; who, a vir - gin, gave birth to God



the Word, you tru - ly the The - o - to - kos, we mag - ni - fy.

PANACHIDA

The faithful continue with the following customary beginning prayers:



Ho - ly God, Ho - ly and Might - y, Ho - ly and



Im - mor - tal, have mer - cy on us.

Three Times



Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it,



now and ever and forev - er. A - men.



Most Holy Trinity, have mercy on us; Lord, cleanse us of our sins;



Mas-ter, forgive our trans-gres-sions; Ho-ly One, come to us and heal



our infirmities for your name's sake.



Lord, have mercy. Lord, have mer - cy. Lord, have mer - cy.



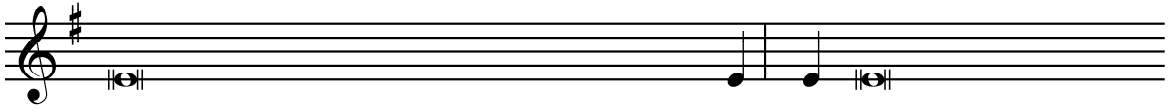
Glo-ry to the Father, and to the Son, and to the Ho - ly Spir-it,



now and ever and forev-er. A - men.



Our Father, who art in heaven, hallowed be thy name; thy kingdom come;



thy will be done on earth as it is in heav-en. Give us this day our daily



bread; and forgive us our trespass-es as we forgive those who trespass



against us; and lead us not in-to temp-ta-tion, but deliver us from e-vil.

Celebrant: For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.



A - - men.

TROPARIA Tone 4

The deacon incenses the faithful as they sing the following hymns:



With the souls of the just brought to per-fec - tion, give rest, O



Sav - ior, to the soul[s] of your ser - vant[s], keep - ing him
her
them



for the bless-ed life with you, for you love us all.



In your place of rest, O Lord, where all your saints re-pose,



give rest to the soul[s] of your ser - vant[s],



for you a - lone love us all.

Cantor:



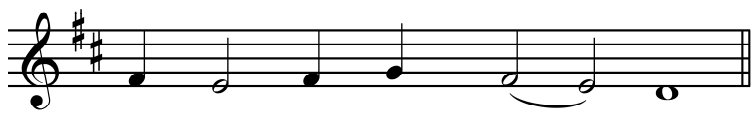
Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir - it.



You are the God who descend-ed in - to Ha - des and loosed



the bonds of those im - pris - oned there. Now, O Sav - ior, give rest to



the soul[s] of your ser - vant[s].

Cantor:



Now and ev - er and for - ev - er. A - men.



Vir - gin, u - nique - ly pure and im - mac - u - late, with - out seed



you gave birth to God. In - ter - cede for the salvation of the



soul[s] of your ser - vant[s].

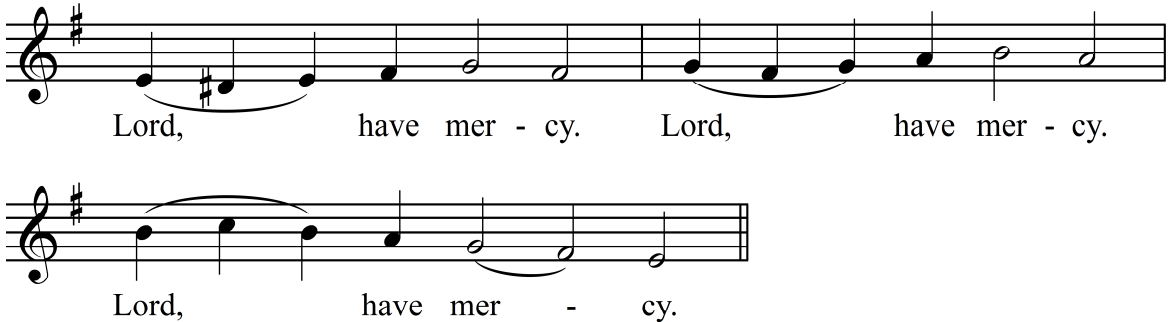


LITANY FOR THE DECEASED

The deacon incenses while intoning the following litany for the deceased:

Deacon: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Response:



Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy.

The musical notation consists of two staves. The first staff contains the melody for the first two phrases: 'Lord, have mer - cy. Lord, have mer - cy.' The second staff contains the melody for the third phrase: 'Lord, have mer - cy.' The key signature is one sharp (F#) and the time signature is common time (C).

Deacon: Again we pray for the repose of the soul[s] of the departed servant[s] of God, (*Name/s*), and that (*his-her-their*) every transgression, voluntary and involuntary, be forgiven.


Response: Lord, have mercy. (*Three times, as above*)

Deacon: May the Lord God commit (*his-her-their*) soul[s] to the place where the just repose.

Response: Lord, have mercy. (*Three times, as above*)

Deacon: For the mercy of God, for the kingdom of heaven, and for the remission of (*his-her-their*) sins, let us beseech Christ, the immortal King and our God.

Response:

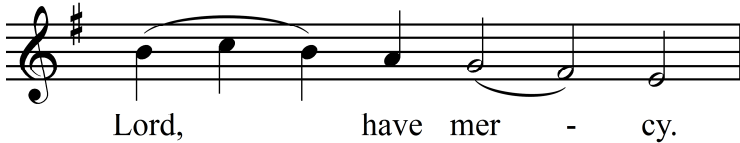


Grant this, O Lord.

The musical notation consists of a single staff. The melody is for the phrase 'Grant this, O Lord.' The key signature is one sharp (F#) and the time signature is common time (C).

Deacon: Let us pray to the Lord.

Response:



The celebrant prays aloud:

Celebrant: O God of spirits and of all flesh, you trampled death and broke the power of the devil and granted life to your world. Now grant rest, O Lord, to the soul[s] of your departed servant[s] (*Name/s*), in a place of light, joy, and peace where there is no pain, sorrow, nor mourning. As a good and loving God, forgive every sin committed by (*him-her-them*) in word, deed, or thought, since there is no one who lives and does not sin. You alone are without sin; your justice is eternal justice; and your word is truth.

For you, O Christ our God, are the resurrection, the life, and the repose of your departed servant[s] (*Name/s*), and we give glory to you, with your eternal Father, and your all-holy, good, and life-creating Spirit, now and ever and forever.

Response:



HOMILY

A homily may be offered at this time, during which the faithful may sit.

If there is no homily, the faithful should remain standing and continue with the Dismissal prayers on the following page.

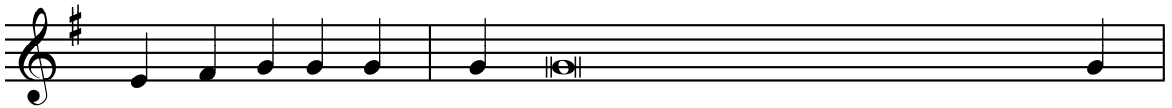
DISMISSAL

Deacon: Wisdom!

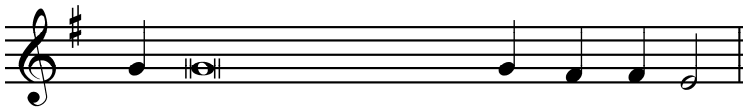
Response:



More honorable than the cheru - bim, and beyond compare more glorious



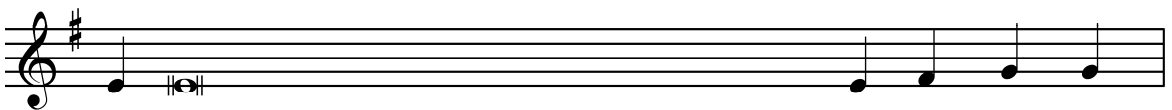
than the ser - a - phim; who, a virgin, gave birth to God the Word,



you, truly the Theotokos, we mag - ni - fy.

Celebrant: Glory to you, O Christ God, our hope, glory to you.

Response:



Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it,



now and ever and forev - er. A - men. Lord, have mercy. Lord, have mercy.



Lord, have mer - cy. [Most Reverend (Arch)Bishop,] Give the bless - ing.

Facing the faithful, the celebrant intones the Prayer of Dismissal:

Celebrant: May Christ our true God, [*throughout Pascha, add:* risen from the dead,] who rules over the living and the dead, place the soul[s] of his departed servant[s] in the abode of the just and grant (him-her-them) rest in the bosom of Abraham and number (him-her-them) among the just, and have mercy on us and save us through the prayers of his most pure Mother; and of our venerable and God-bearing fathers; and through the prayers of all the saints; for Christ is good and loves us all.

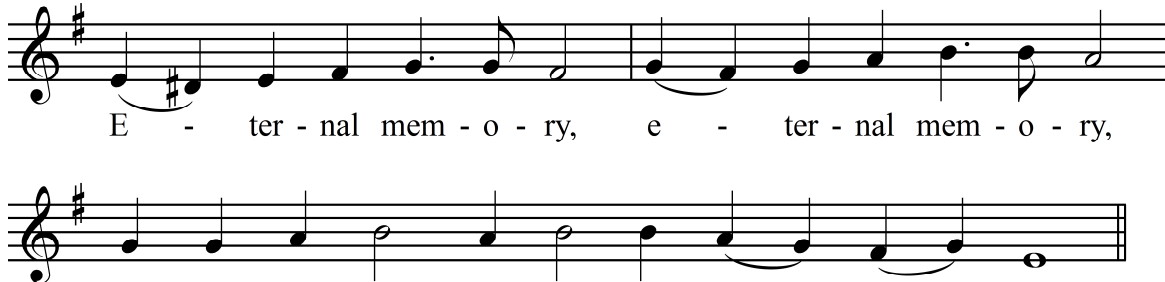
Response:



A - - - men.

Celebrant: In blessed repose, grant, O Lord, eternal rest to your departed servant[s] (*Name/s*) and remember (him-her-them) forever.

Response:



E - ter - nal mem - o - ry, e - ter - nal mem - o - ry,
bless - ed re - pose, e - ter - nal mem - o - ry.



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