

*The Office of Christian Burial
according to the
Byzantine Rite*




The following booklet was taken from the 1975 publication of our Byzantine funeral service. It follows the local customs by excluding parts not prescribed for parochial usage and for brevity. The purpose of this booklet is not intended to replace previous or subsequent promulgated material, but to provide music and continuity with our current translated pew books.

THE OFFICE OF CHRISTIAN BURIAL
Funeral in the Church

*The faithful **STAND** as the celebrant chants an appropriate Gospel reading in the vestibule before proceeding into the church.*

Deacon: That we be deemed worthy of hearing the Holy Gospel, in peace let us pray to the Lord.

Response:



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

The musical notation consists of two staves in G minor (one flat). The first staff contains the melody for 'Lord, have mer - cy. Lord, have mer - cy.' with a repeat sign at the end. The second staff contains the melody for 'Lord, have mer - cy.' with a repeat sign at the end.

Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response:



And to your spi - rit.

The musical notation is on a single staff in G minor, consisting of the melody for 'And to your spi - rit.' with a repeat sign at the end.

Celebrant: A reading from the holy Gospel according to *(Name)*.

Response:




Glo - ry to you, O Lord, glo - ry to you.

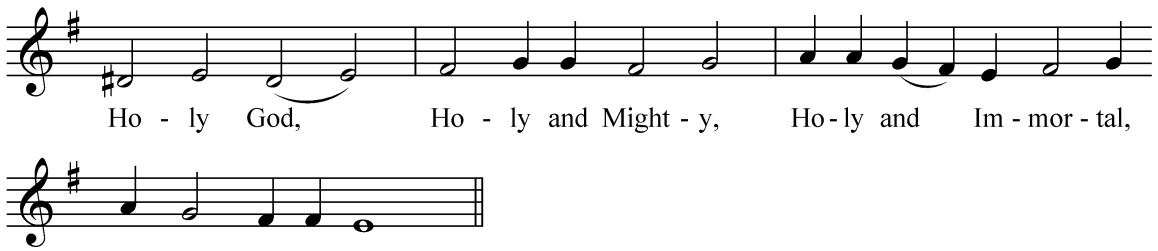
The musical notation is on a single staff in G minor, consisting of the melody for 'Glo - ry to you, O Lord, glo - ry to you.' with a repeat sign at the end.

Celebrant: Let us be attentive!

The celebrant proclaims the holy Gospel.

Response: 
Glo - ry to you, O Lord, glo - ry to you.

When the reading is completed, the celebrant leads the procession into the church while the faithful sing the Thrice-holy Hymn.




Ho - ly God, Ho - ly and Might - y, Ho - ly and Im - mor - tal,
have mer - cy on us.

Deacon: Reverend Father, give the blessing.

Celebrant: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and forever.

If the funeral is being celebrated without the Divine Liturgy, the following beginning is used:

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

Response: 
A - men.

Throughout Pascha, the following is added:

Celebrant: Christ is risen from the dead! * By death he trampled Death; * and to those in the tombs * he granted life.

Response: **Christ is risen from the dead! * By death he trampled Death; * and to those in the tombs * he granted life. (Twice)**

The faithful may SIT as the Litany of Peace begins:

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

Response: 
Lord, have mer - cy. (1)

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

Response: 
Lord, have mer - cy. (2)

That (*his-her*) every transgression committed deliberately or through human frailty be forgiven (*him-her*), let us pray to the Lord. (1)

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

That (*his-her*) soul be committed to the region of the living, to the place of light where the all the Saints and the Just repose, let us pray to the Lord. (1)

That (*he-she*) stand uncondemned before the fearsome judgment-seat of Christ, let us pray to the Lord. (2)


That (*he-she*) inherit the eternal kingdom of heaven, let us pray to the Lord. (1)

That (*he-she*) share the constant joy prepared for the Saints from the beginning of time, let us pray to the Lord. (2)


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

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

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.

Response: 
To you, O Lord.

Celebrant: For you are the resurrection, the life, and the blessed repose of your departed servant *N.*, O Christ our God, and we glorify you together with your eternal Father, and your all-holy, gracious and life-giving Spirit, now and ever and forever.


Response: 
A - men.

The faithful sing the ALLELUIA as the celebrant proceeds to the bier.



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

Verse:



Bless-ed 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!

Verse:



They are re-mem-bered from gen-e-ra-tion to gen-e-ra-tion.

Response:



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

The faithful continue with the TROPARIA and KONTAKION.

Troparion – 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 of your ser-vant, for ^{he}she has placed ^{his}her hope in you,



our Cre-a-tor, Mak-er, and our God.

Cantor



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

Kontakion – Tone 8



With the saints, O Christ, give rest to your ser - vant, where there is no pain,



sor - row, nor mourn - ing, but life ev - er - last - ing.

Cantor



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

Theotokion – Tone 8 Troparion



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

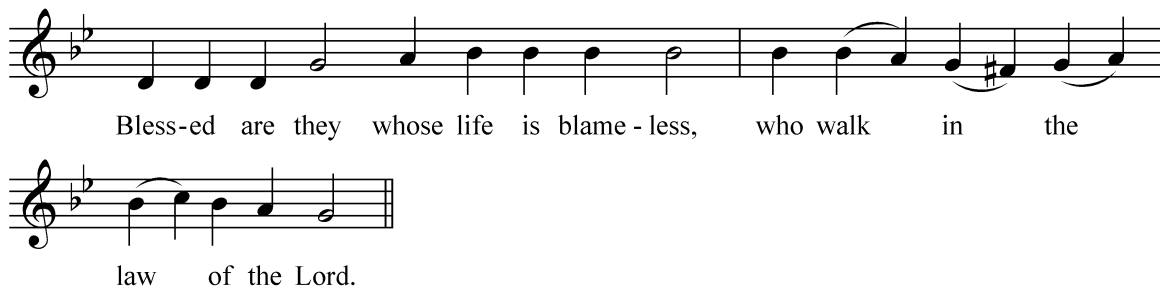


The - o - to - kos, the sal - va - tion of the faith - ful.

For the following stations, the celebrant sings the verses and the faithful sing the refrain.

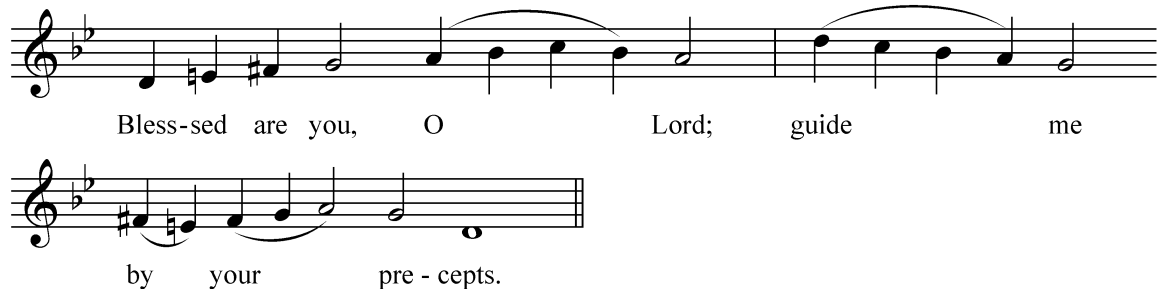
FIRST STATION

Verse:



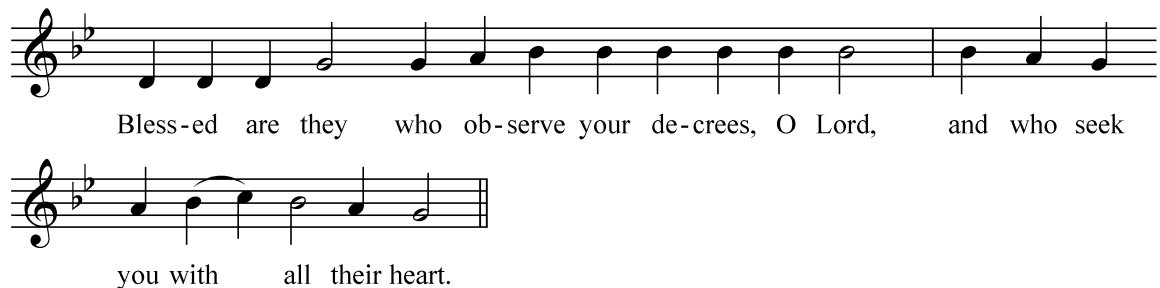
Bless-ed are they whose life is blame-less, who walk in the
law of the Lord.

Refrain:



Bless-sed are you, O Lord; guide me
by your pre-cepts.

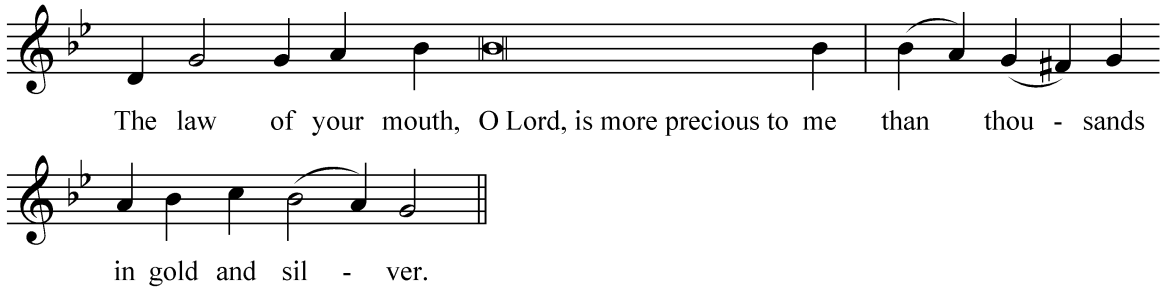
Verse:



Bless-ed are they who ob-serve your de-crees, O Lord, and who seek
you with all their heart.

Refrain: Blessed are you, O Lord; guide me by your precepts. (As above)

Verse:



The law of your mouth, O Lord, is more precious to me than thousands
in gold and silver.

Refrain: Blessed are you, O Lord; guide me by your precepts. (As above)

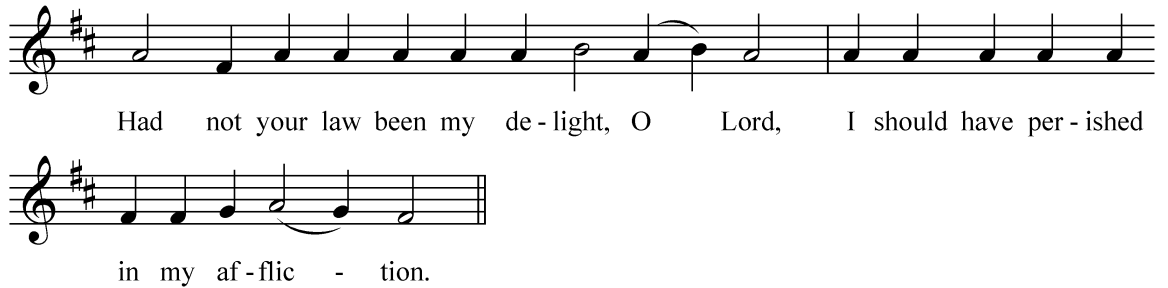
Verse:



Your hands, O Lord, have made me and formed me.

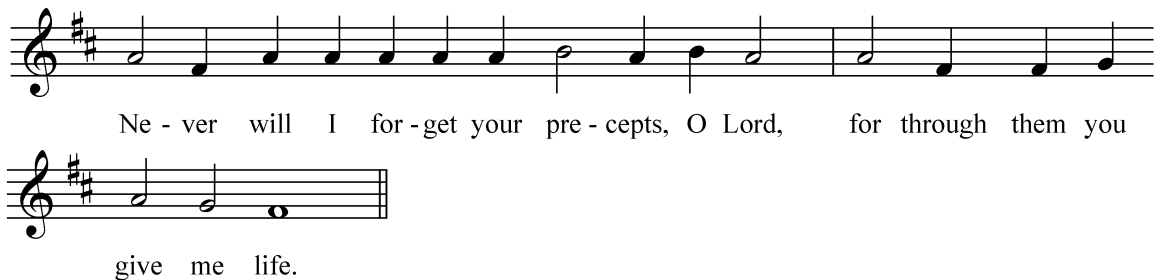
Refrain: Blessed are you, O Lord; guide me by your precepts. (As above)

Verse:



Had not your law been my delight, O Lord, I should have perished
in my affliction.

Refrain:



Never will I forget your precepts, O Lord, for through them you
give me life.

SECOND STATION

Verse:



I am yours, save me, O Lord.

Refrain:



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

Verse:



Your word, O Lord, is a lamp to my feet, a light to my path.

Refrain: O Savior, save the soul of your servant. (As above)

Verse:



I gasp with o - pen mouth in my yearning for your com - mand - ments, O Lord.

Refrain: O Savior, save the soul of your servant. (As above)

Verse:



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

Refrain: O Savior, save the soul of your servant. (As above)

Verse:



Let my cry come before you, O Lord; give me understanding in keep-ing with your word.

Refrain: O Savior, save the soul of your servant. (As above)

Verse:



Let my soul live to praise you, O Lord, and may your pre-cepts help me.

Refrain:



I have gone a - stray like a lost sheep; seek your ser - vant,



be - cause I do not forget your com - mand-ments, O Lord.

*For the HYMNS OF THE DECEASED, the celebrant sings the verse
and the faithful sing the hymns.*

Verse:



Bless-sed are you, O Lord; guide me by your pre - cepts.

Hymn:



The choir of Saints has found the Foun-tain of life and the Gate to Par - a-dise.



May I also find the way through re - pen - tance. I am a lost sheep;



call me back, O Sav-ior, and save me.

Verse: Blessed are You, O Lord; guide me by your precepts. (As above)

Hymn:



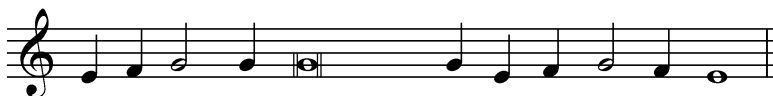
O Lord, I am the image of your glo - ry which is beyond de scrip - tion,



e-ven-though I bear the marks of trans-gres - sions. Have mer-cy on your crea - ture.



O Mas-ter, in your compass-ion cleanse me. Grant me the home I yearn for,



and a-gain make me an inhab-i - tant of par - a -dise.

Verse: Blessed are You, O Lord; guide me by your precepts. (As above)

Hymn:



Grant rest, O God, to your ser - vant, and place ^{him}her in par - a -dise,



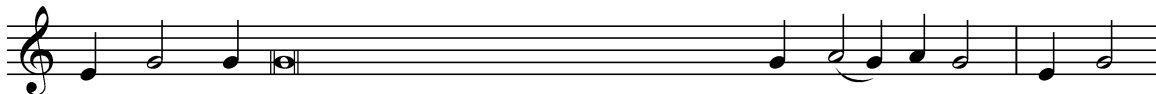
where the choirs of Saints and Right - eous shine like stars. O Lod, give rest to your de -



part-ed ser - vant and re-mit all ^{his}_{her} trans-gres - sions.

Verse: Blessed are You, O Lord; guide me by your precepts. (As above)

Hymn:



We praise with devotion the threefold radiance of the one Di - vi - ni - ty by sing -



ing a-loud: "Ho-ly are you eter-nal Fa - ther, co-eternal Son and di - vine Spir - it.



En-light - en us who faithfully serve you and deliver us from e - ter - nal - fire.

The faithful STAND.

Verse:



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



now and e - ver and for - e - ver. A - men.

Hymn:





shad - ow, more de - lud - ing than a dream; a mere mo - ment and
 death takes them all. But in the light of your face, O Christ,
 and in the sweet - ness of your beau - ty, give rest to the one
 whom you have cho - sen, for you love us all.

Tone 3



Ev - 'ry hu - man thing which does not survive death is vain.
 Rich - es do not en - dure, nor does fame ac - com - pa - ny us.
 For when death comes, all these dis - ap - pear. Let us cry
 out then to Christ, the death - less King: Give rest to those who have
 de - part - ed from us, in the dwell - ing - place where all re - joice.

Tone 8



I weep and la - ment when I con - tem - plate death and be - hold,
ly - ing in the grave, the beau - ty fashioned for us by God in his
own im - age dis - fig - ured, deformed, and with out dis - tinc - tion.
Oh, what a won - der! How does this mys - te - ry hap - pen to us?
How were we handed over to cor - rup - tion? How were we sub - ject - ed
to death? As it is writ - ten: By the com mand of God,
who grants rest to the de - part - ed.

BEATITUDES

The following verse or group of verses is sung by the celebrant.

The faithful sing the response.

Verse:



When you come in your king - dom:

Response:



Re - mem - ber us, O Lord, when you come in your king - dom.

Verse:



Bless-ed are the poor in spir - it, for theirs is the king-dom of hea - ven.

Response: Remember us, O Lord, when you come in your kingdom. (As above)

Verse:



Bless-ed are they who mourn, for they will be com-fort - ed.

Response: Remember us, O Lord, when you come in your kingdom. (As above)

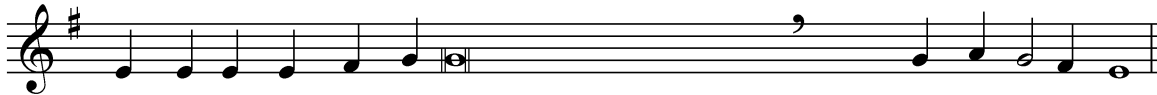
Verse:



Bless-ed are the meek, for they will in - her - it the land.

Response: Remember us, O Lord, when you come in your kingdom. (As above)

Verse:



Bless-ed are they who hun-ger and thirst for righteousness for they will be sat-is-fied.

Response: Remember us, O Lord, when you come in your kingdom. (As above)

Verse:



Bless-ed are the mer-ci-ful, for they will be shown mer-cy.

Response: Remember us, O Lord, when you come in your kingdom. (As above)

Verse:



Bless-ed are the pure of heart, for they will see God.

Response: Remember us, O Lord, when you come in your kingdom. (As above)

Verse:



Bless-ed are the peace-mak-ers, for they will be called chil-dren of God.

Response: Remember us, O Lord, when you come in your kingdom. (As above)

LITURGY OF THE WORD

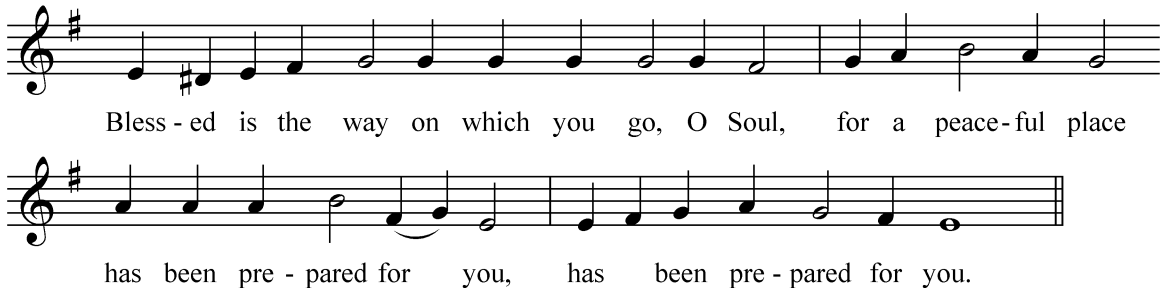
Deacon: Let us be attentive!

Celebrant: Peace be to all.

Deacon: Wisdom! Be attentive!

The faithful sing the PROKEIMENON. The lector chants the verse.

Prokeimenon – Tone 6



Bless - ed is the way on which you go, O Soul, for a peace - ful place

has been pre - pared for you, has been pre - pared for you.

Verse: To you, O Lord, I cry out: My God, be not silent to me.

Deacon: Wisdom!

The lector announces the title of the Apostolic Reading.

Deacon: Let us be attentive!

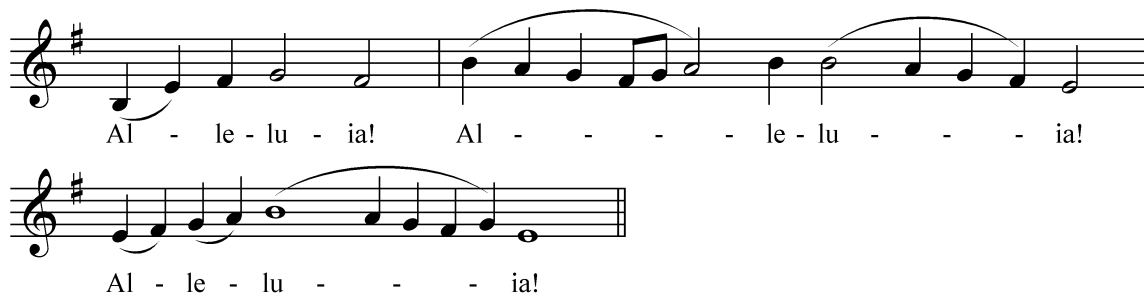
The faithful SIT while the lector chants the Apostolic Reading.

Celebrant: Peace be to you, reader.

Deacon: Wisdom! Be attentive!

The faithful STAND as the Alleluia is sung. The lector chants the verses.

Alleluia – Tone 6



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

Al - le - lu - - - ia!

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for "Al - le - lu - ia! Al - - - le - lu - - - ia!". The second staff contains the melody for "Al - le - lu - - - ia!".

Verse: Blessed are they whom you have chosen and received, O Lord.

Verse: Their souls shall dwell with the blessed.

The holy gospel book is incensed along with the faithful.

Deacon: Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist (*Name*).

Celebrant: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist (*Name*), grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen.

Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response:



And to your spi - rit.

The image shows a single staff of musical notation in D minor (two flats). The melody is for the response "And to your spi - rit".

Deacon: A reading from the holy Gospel according to (*Name*).

Response:




Glo - ry to you, O Lord, glo - ry to you.

The image shows a single staff of musical notation in D minor (two flats). The melody is for the response "Glo - ry to you, O Lord, glo - ry to you".

Celebrant: Let us be attentive!

The deacon proclaims the holy Gospel.

Response: 
Glo - ry to you, O Lord, glo - ry to you.

*The faithful **SIT** during the homily
and may also sit during the Litany of Fervent Supplication which follows:*

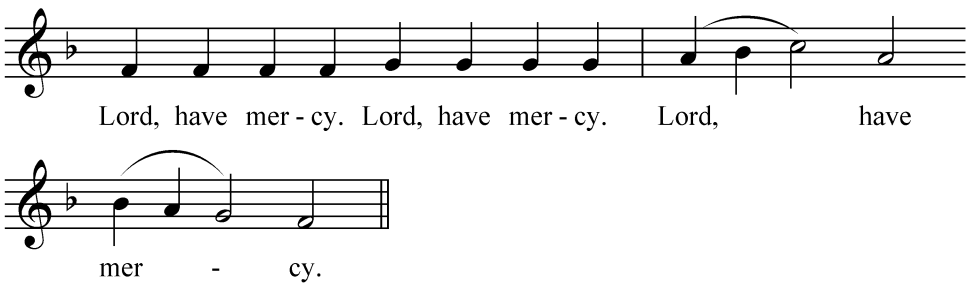
Deacon: Let us all say with our whole soul and our whole mind, let us say:

Response: 
Lord, have mer - cy.

O Lord almighty, God of our Fathers, we pray you, hear and have mercy.

Response: 
Lord, have mer - cy.

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

Response: 
Lord, have mer - cy. Lord, have mer - cy. Lord, have
mer - cy.

Again we pray for our holy father (*Name*), Pope of Rome, and for our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), [*if in a monastery*: our most venerable hieromonks, our Proto-archimandrite (*Name*), our Archimandrite (*Name*), our Proto-hegumen (*Name*), and our Hegumen (*Name*),] for those who serve and who have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:

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

Lord, have mer - cy.

Again we pray for our government and for all in the service of our country.

Response:

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

Lord, have mer - cy.


Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

Response:

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

mer - cy.

Celebrant: For you are a merciful and loving God, and we give glory to you, Father, Son and Holy Spirit, now and ever and forever.

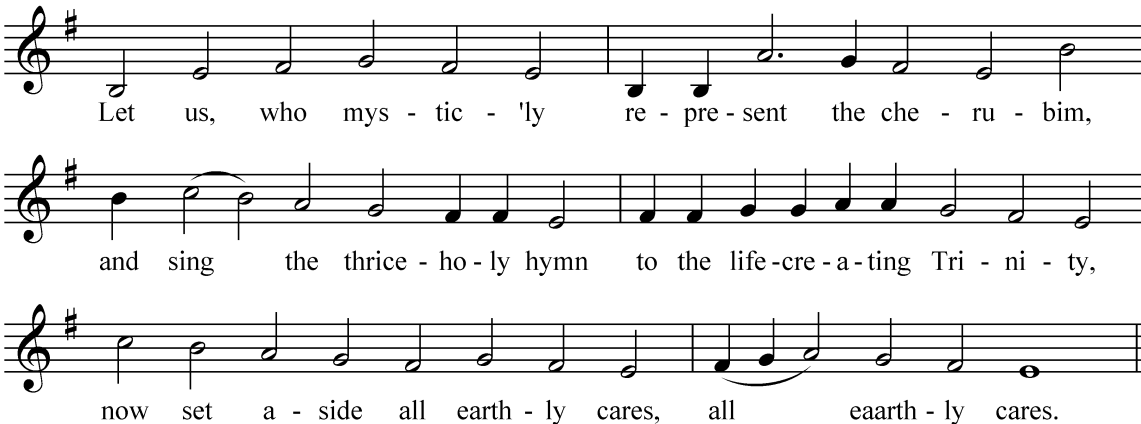
Response: 
A - men.

*The faithful **STAND** following the Litany of Fervent Supplication.*

LITURGY OF THE EUCHARIST

As the clergy pray quietly at the altar and the deacon incenses, the faithful sing the Cherubikon.


During the singing of the Cherubikon, the clergy and servers go to the table of preparation and, with the gifts about to be consecrated, make the Great Entrance through the northern door and the holy doors

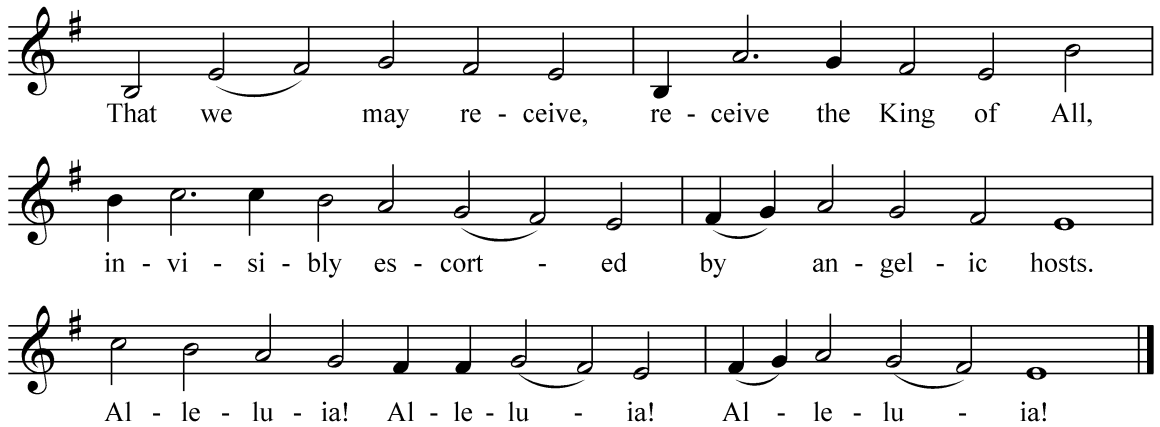


Let us, who mys - tic - 'ly re - pre - sent the che - ru - bim,
and sing the thrice - ho - ly hymn to the life - cre - a - ting Tri - ni - ty,
now set a - side all earth - ly cares, all eaarth - ly cares.

Deacon: May the Lord God remember in his kingdom all you Christians of the true faith, always now and ever and forever.


Celebrant: May the Lord God remember in his kingdom ... now and ever and forever.

Response: 
A - men.




That we may re - ceive, re - ceive the King of All,
in - vi - si - bly es - cort - ed by an - gel - ic hosts.
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Deacon: For the precious gifts placed before us, let us pray to the Lord.

Response: 
Lord, have mer - cy.

The celebrant prays, concluding:

Celebrant: Grant this through the mercies of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life creating Spirit, now and ever and forever.

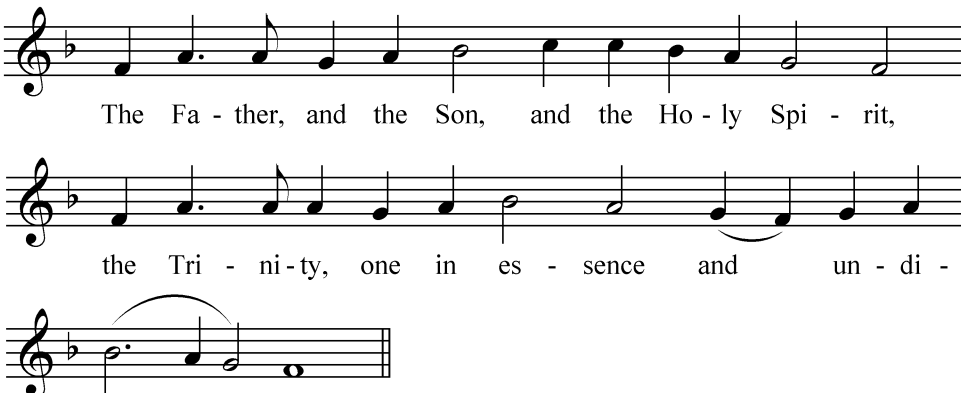
Response: 
A - men.

*Before the profession of the Symbol of Faith,
the assembly is invited to be reconciled with one another:*





Celebrant: Peace be to all.

Response: 
And to your spi - rit.

Deacon: Let us love one another that with one mind we may profess.

Response: 
The Fa - ther, and the Son, and the Ho - ly Spi - rit,
the Tri - ni - ty, one in es - sence and un - di -
vi - ded.

Deacon: [The doors! The doors!] In wisdom let us be attentive!

A 
I be-lieve in one God, the Father Al-migh - ty, Cre-a - tor of heaven and earth,

of all things visible and in - vi - si - ble; and in one Lord Je - sus Christ,

Son of God, the only be - got - ten, born of the Fa - ther be - fore all ag - es.

Light from light, true God from true God, be-got - ten, not made, one in essence

with the Fa - ther; through whom all things were made. For us and for our sal-
vation, he came down from hea - ven and was in-car - nate from the Holy Spirit and
the Virgin Mary, and be - came man. He was cru - ci - fied for us under Pon - tius
Pi - late, and suf - fered and was bur - ied. He rose on the third day
ac-cord - ing to the scrip - tures. He as-cend - ed into heaven and is seated at the
right hand of the Fa - ther, and he is com - ing again in glory to judge the living and
the dead, and his king - dom will have no end. And in the Ho - ly Spirit, the Lord,
the Creator of Life, who proceeds from the Fa - ther. To - ge - ther with the Father
and the Son he is worshipped and glo - ri - fied; he spoke through the pro - phets.
In one, ho - ly, catholic and ap - o - sto - lic Church. I pro - fess one baptism for



the remis-sion of sins. I ex-pect the resurrection of the dead and the life of the



world to come. A - men.

B



I be-lieve in one God, the Fa - ther Al-migh - ty, Cre - ator of heaven



and earth, of all things vi - si - ble and in - vi - si - ble; and in one Lord Jesus Christ,



Son of God, the on - ly - be - got - ten, born of the Father before all a - ges.



Light from light, true God from true God, be-got-ten, not made, one in essence



with the Fa - ther; through whom all things were made. For us and for our salvation,



he came down from hea - ven and was incarnate from the Holy Spirit and the



Virgin Mary, and be - came man. He was crucified for us un - der Pon - tius

Pi - late, and suf - fered and was bur - ied He rose on the third day
 ac-cord-ing to the scrip - tures. He ascended into heaven and is seated at the right hand
 of the Fa - ther, and he is coming again in glory to judge the living and the dead,
 and his kingdom will have no end. And in the Holy Spirit, the Lord, the Creator of Life,
 who proceeds from the Fa - ther. To - gether with the Father and the Son he is
 worshiped and glo - ri - fied; he spoke through the pro - phets. In one, holy, catholic, and
 a-po-sto - lic Church. I profess one baptism for the re-mis-sion of sins. I expect
 the re-sur-rec - tion of the dead and the life of the world to come. A - men

ANAPHORA

Deacon: Let us stand aright; let us stand in awe; let us be attentive to offer the holy Anaphora in peace.

Response:
 Mer - cy, peace, a sa - cri fice of praise.

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

Response: 
And with your spi - rit.

Celebrant: Let us lift up our hearts.

Response: 
We lift them up to the Lord.

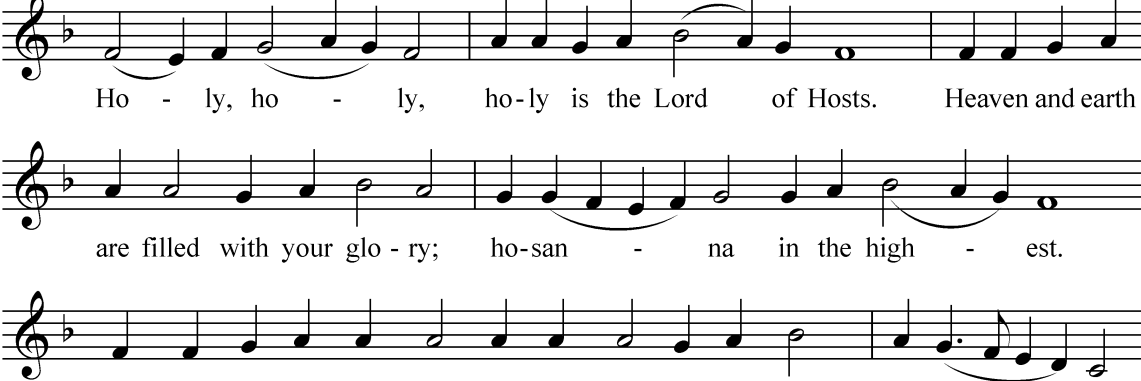
Celebrant: Let us give thanks to the Lord.

Response: 
It is prop - er and just.

The celebrant prays, concluding:

Celebrant: Singing, shouting, crying aloud, and singing the triumphal hymn:

The proper liturgical posture is to stand.

A 
Ho - ly, ho - ly, ho - ly is the Lord of Hosts. Heaven and earth
are filled with your glo - ry; ho - san - na in the high - est.
Bles - sed is he who comes in the name of the Lord; ho - san - na

in the high - est.

B

Ho - ly, ho - ly, ho - ly is the Lord of Hosts.

Hea - ven and earth are filled with your glo - ry; ho - san - na

in the high - est. Bless - ed is he who comes in the name,

in the name of the Lord; ho - san - na in the high - est.

The celebrant prays, concluding:

Celebrant: Take, eat; this is my body which is broken for you for the remission of sins.

All make a profound bow.

Response:

A - men.

The celebrant prays, concluding:

Celebrant: Drink this all of you; this is my blood of the new covenant which is shed for you and for many for the remission of sins.

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.

Throughout Pasch, the following is sung in place of "It is truly proper..."

The angel exclaimed to her, full of grace: * Rejoice, O pure Virgin; * and again, I say: Rejoice! * Your son is risen from the grave on the third day * and has raised the dead. * Rejoice, all you nations!

Shine in splendor, O new Jerusalem, * for the glory of the Lord is risen upon you. * O Zion, now dance and be glad; * and you, pure Theotokos, * rejoice in the resurrection of your Son.

The clergy commemorate the living:

Celebrant: Among the first, O Lord, remember our holy father (*Name*), Pope of Rome, our most reverend Metropolitan (*Name*), our God-loving bishop (*Name*). Preserve them for your holy churches in peace, safety, honor, and health for many years as they faithfully impart the word of your truth.

Response:
And re-mem-ber all your peo - ple.

The celebrant prays, concluding:

Celebrant: And grant that with one voice and one heart we may glorify and praise your most honored and magnificent name, Father, Son, and Holy Spirit, now and ever and forever.

Response:
A - men.

PREPERATION FOR COMMUNION

Celebrant: May the mercies of our great God and Savior Jesus Christ be with all of you.

Response:
And with your spi - rit.

Deacon: Now that we have remembered all the saints, again and again in peace let us pray to the Lord.

Response:
Lord, have mer - cy.

For the precious gifts offered and consecrated, that our God who loves us all may receive them on this holy, heavenly, and mystical altar as an aroma of spiritual fragrance, and send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

Response:
Lord, have mer - cy.

The following petitions may be intoned:


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

Response: 


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

Response: 

That this whole day be perfect, holy, peaceful and without sin,
let us beseech the Lord.

Response: 

For an angel of peace, a faithful guardian of our souls and bodies,
let us beseech the Lord.

Response: 

For the pardon and remission of our sins and offenses,
let us beseech the Lord. (1)

For what is good and beneficial to our souls and for peace in the world,
let us beseech the Lord. (2)

That we spend the rest of our lives in peace and repentance,
let us beseech the Lord. (1)

For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgement-seat of Christ, let us beseech the Lord.
(2)

Asking for unity in the faith and for communion of the Holy Spirit, let us commit ourselves and one another and our whole life to Christ our God.


Response: 

To you, O Lord.

The celebrant prays, concluding with the introduction to the Lord's Prayer:

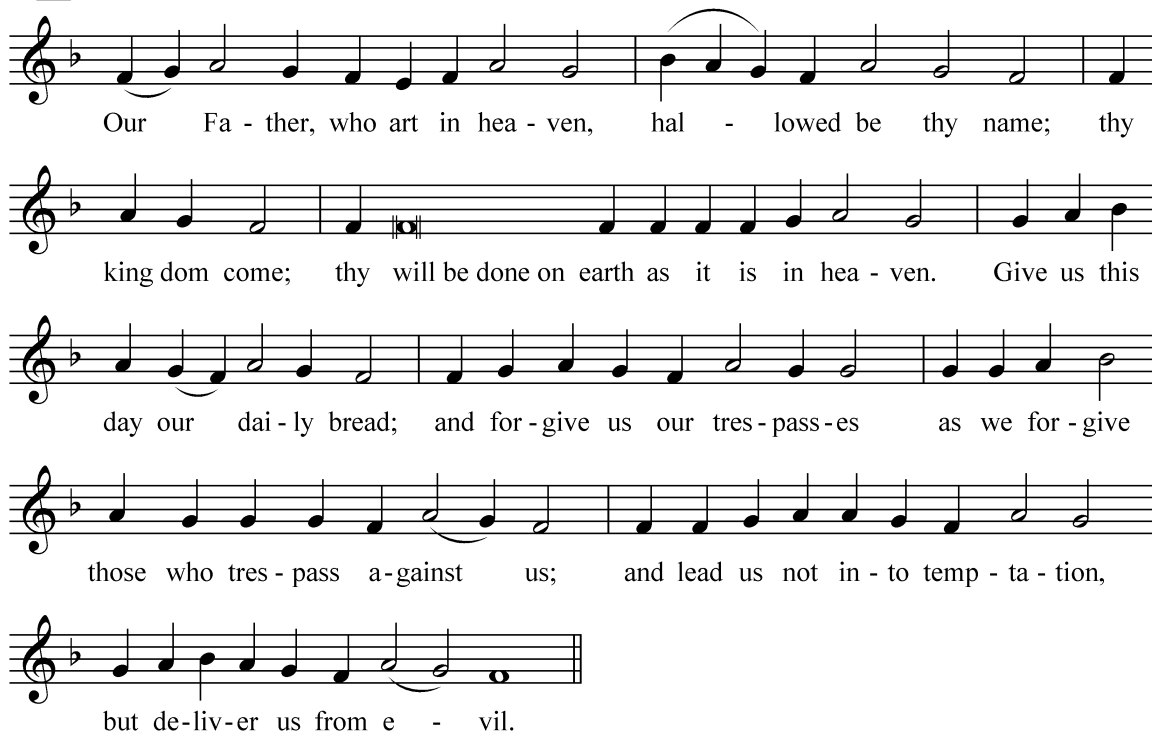
Celebrant: And make us worthy, O Master, that we may with confidence and without condemnation dare call you "Father," God of heaven, and say:

A




Our Fa-ther, who art in hea - ven, hal - lowed be thy name;
thy king - dom come; thy will be done on earth as it is in he - ven.
Give us this day our dai - ly bread; and for - give us our tres - pass - es
as we for - give those who tres - pass a - gainst us; and lead us not in - to
temp - ta - tion, but de - li - ver us from e - vil.

B



Our Fa - ther, who art in hea - ven, hal - lowed be thy name; thy
king dom come; thy will be done on earth as it is in hea - ven. Give us this
day our dai - ly bread; and for - give us our tres - pass - es as we for - give
those who tres - pass a - gainst us; and lead us not in - to temp - ta - tion,
but de - liv - er 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.

Response: 
A - men.

Celebrant: Peace be to all.

Response: 
And to your spi - rit.

Deacon: Bow your heads to the Lord.

Response: 
To you, O Lord.

The celebrant prays, concluding:

Celebrant: Through the grace, the mercies, and the loving-kindness of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

Response: 
A - - - - - men.

COMMUNION

Deacon: Let us be attentive!

Celebrant: Holy gifts to holy people!

Response:

Accept me today as a partaker of your mystical supper, O Son of God, for I will not reveal your mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I profess you:

Remember me, O Lord, when you come in your kingdom.
Remember me, O Master, when you come in your kingdom.
Remember me, O Holy One, when you come in your kingdom.

May the partaking of your holy mysteries, O Lord, be not for my judgment or condemnation but for the healing of soul and body.

Also:

O Lord, I also believe and profess that this, which I am about to receive, is truly your most precious body and your life-giving blood, which, I pray, make me worthy to receive for the remission of all my sins and for life everlasting. Amen.

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

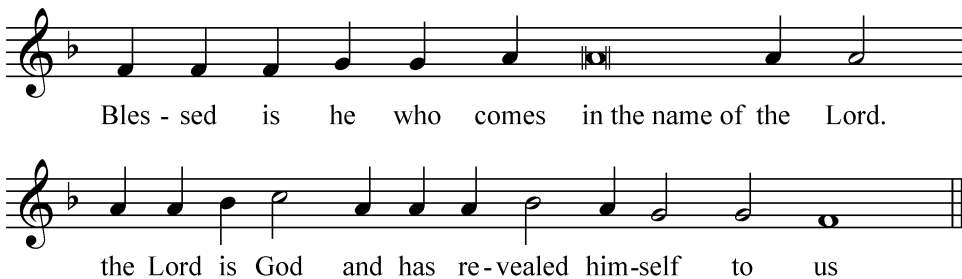
*With fear and reverence the clergy partake of the holy gifts
while the faithful sing the **COMMUNION HYMN(S)** proper to the day.*

Communion Hymn (*Psalm 64:5; Sirach 39:9*):

Bless - ed are they whom you have cho - sen and re - ceived, O Lord;
they are re - mem - bered from gen - er - a - tion to gen - er - a - tion.
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

Deacon: Approach with fear of God and with faith.

Response:



Bles - sed is he who comes in the name of the Lord.
the Lord is God and has re-vealed him-self to us

All Catholics who are properly disposed are welcome to receive the Divine Eucharist. Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of the churches with whom we are not yet fully united are ordinarily not permitted to receive the Divine Eucharist.

*The body and blood of our Lord are administered on a small spoon.
Communicants approach close to the priest or deacon and remain standing.*

The communicants say nothing.

*They open the mouth widely without extending the tongue
and close the mouth only after the spoon has been withdrawn.*

*The faithful may **REMAIN STANDING** while others are receiving holy communion.*

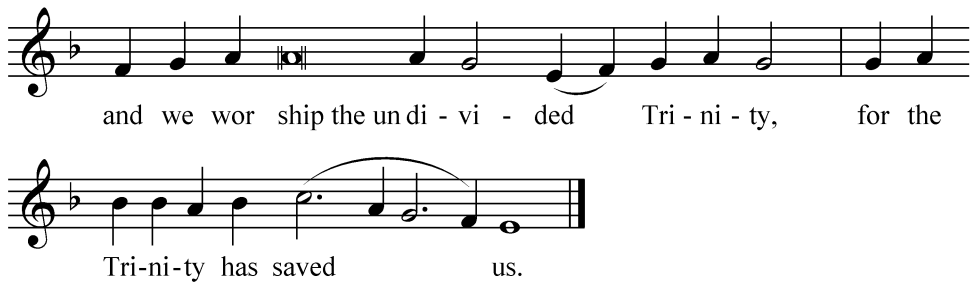
When Holy Communion has been distributed, the celebrant blesses with the chalice:

Celebrant: Save your people, O God, and bless your inheritance.

Response:



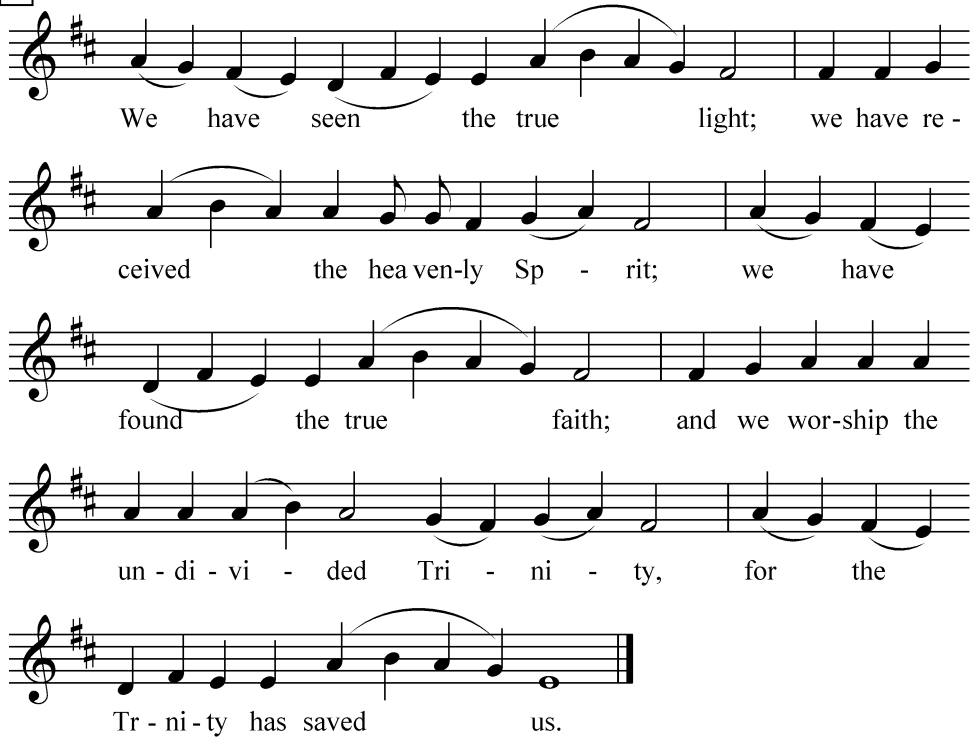
We have seen the true light; we have re-ceived the
heav-en - ly Spi - rit; we have found the true faith;



and we wor ship the un di - vi - ded Tri - ni - ty, for the
Tri-ni-ty has saved us.

B

Response:




We have seen the true light; we have re -
ceived the hea ven-ly Sp - rit; we have
found the true faith; and we wor-ship the
un - di - vi - ded Tri - ni - ty, for the
Tr - ni - ty has saved us.

Throughout Pascha, the following is sung in place of “We have seen the true light.”

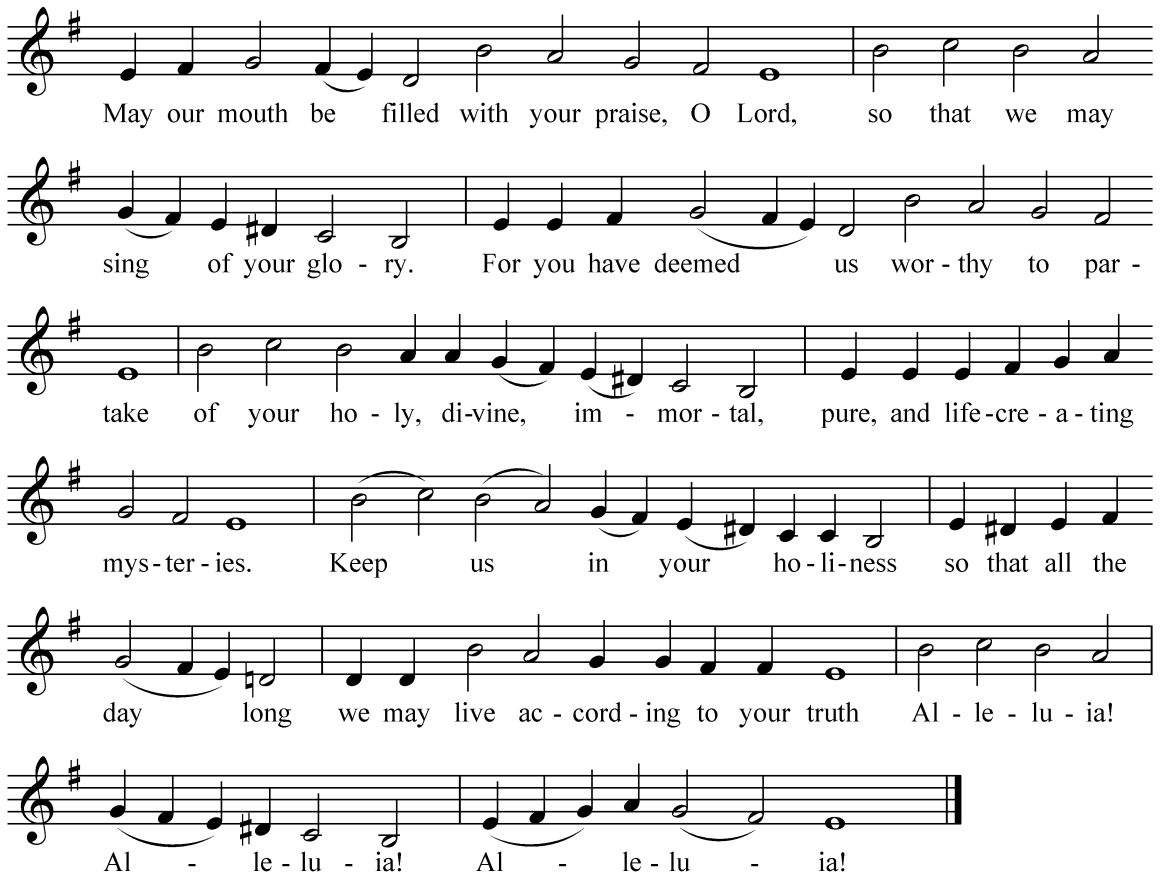
Response: Christ is risen from the dead! * By death he trampled Death; * and to those in the tombs * he granted life.

The celebrant incenses the holy gifts.

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


Response: 
A - men.

*The holy gifts are brought to the table of preparationn.
The faithful sing.*



May our mouth be filled with your praise, O Lord, so that we may
sing of your glo - ry. For you have deemed us wor - thy to par -
take of your ho - ly, di-vine, im - mor - tal, pure, and life-cre - a - ting
mys-ter - ies. Keep us in your ho - li-ness so that all the
day long we may live ac - cord - ing to your truth Al - le - lu - ia!
Al - le - lu - ia! Al - le - lu - ia!

Deacon: Arise! Now that we have received the divine, holy, most pure, immortal, heavenly, life-creating, and awesome mysteries of Christ, let us worthily thank the Lord.

Response: 
 Lord, have mer - cy.

The celebrant prays, concluding:

Celebrant: For you are our sanctification, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
 A - men.


Deacon: Let us go forth in peace.

Response: 
 In the name of the Lord.

Deacon: Let us pray to the Lord.

Response: 
 Lord, have mer - cy.

The celebrant, going before the ambon and facing East, intones the Ambon Prayer.

Response: 
 A - men.

Bles - sed be the name of the Lord, now and for - ev - er,
 and for - ev - er. Bles - sed be the name of the Lord,
 now and for - ev - er, and for - ev - er, and for - ev - er.

*After the response to the Ambon Prayer, the **HYMNS OF FAREWELL** on pages 48-53 are sung. As the faithful come forward to file past the bier, the celebrant holds the handcross for the faithful to kiss in veneration while he greets each one with the proper seasonal Christian greeting.*

When then veneration is finished, the Liturgy concludes with the dismissal.

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 Spi - rit,
 now and ever and forev - er. A - men Lord, have mercy.
 Lord, have mercy. Lord, have mer - cy. Give the bless - ing.

Throughout Pascha, the following is sung in place of “Glory to the Father.”

Response: Christ is risen from the dead! * By death he trampled Death; * and to those in the tombs * he granted life.

B



Slavonic:



Throughout Pascha, the following is sung three times in place of "Eternal memory."

Response: Christ is risen from the dead! * By death he trampled Death; * and to those in the tombs * he granted life.

Slavonic: Christos voskrese iz smertvych, * smerti ju smert' poprav * I suščim vo hrobich * život darovav.

RECESSION

The celebrant leads the funeral procession to the door while the faithful sing:



At the entrance, the celebrant faces the people, incenses them, and intones:

Celebrant: That we be deemed worthy of hearing the Holy Gospel, in peace, let us pray to the Lord.

Response:

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

Lord, have mer - cy.

The musical notation consists of two staves in G major. The first staff contains two phrases: 'Lord, have mer - cy.' and 'Lord, have mer - cy.'. The second staff contains the phrase 'Lord, have mer - cy.' with a longer melisma on the word 'mercy'.

Celebrant: Peace be to all!

Response:

And to your spi - rit.

The musical notation is a single staff in G major, containing the phrase 'And to your spi - rit.' with a melisma on the word 'spirit'.

Celebrant: Wisdom! Let us stand and listen to a reading from the Holy Gospel according to Saint Luke.

Response:

Glo - ry to you, O Lord, glo - ry to you.

The musical notation is a single staff in G major, containing the phrase 'Glo - ry to you, O Lord, glo - ry to you.' with a melisma on the word 'glory'.

Celebrant: Let us be attentive!

*The celebrant, blessing himself, reads from the Holy Gospel.
When the reading is concluded, the faithful respond:*

Response:

Glo - ry to you, O Lord, glo - ry to you.

The musical notation is a single staff in G major, containing the phrase 'Glo - ry to you, O Lord, glo - ry to you.' with a melisma on the word 'glory'.

INTERMENT SERVICE

*As the faithful proceed to the gravesite, they sing **The Thrice-holy Hymn**, or some appropriate hymn according to custom.*

*When all is in readiness, the celebrant reads the **PRAYER OF ABSOLUTION**, if it was not read in the church. The celebrant may also chant a reading from the **HOLY GOSPEL**.*

Then the celebrant sprinkles a little earth over the casket, saying:

Celebrant: To the Lord belong the earth and its fullness, the world and all who dwell in it.

The faithful respond:

Tone 8

O ga - ping earth, re - ceive the body formed from you by the
hand of God, a - gain returning to you as to its mo - ther.
What has been made in his image, the Creator has al - read - y re - claimed
O earth, re - ceive this bod - y as your own.

While sealing the grave, the celebrant says:

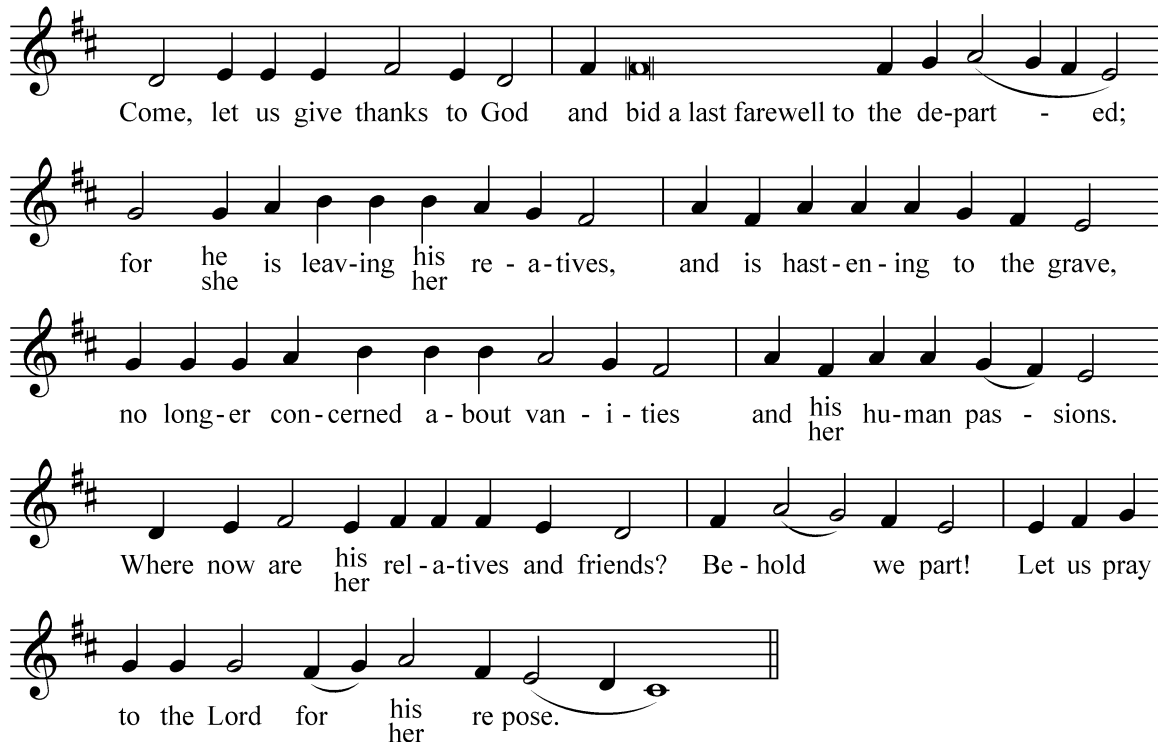
Celebrant: This grace is being sealed until the second coming of Christ, in the name of the Father, and of the Son, and of the Holy Spirit

Response:
A - men.

HYMNS OF FAREWELL

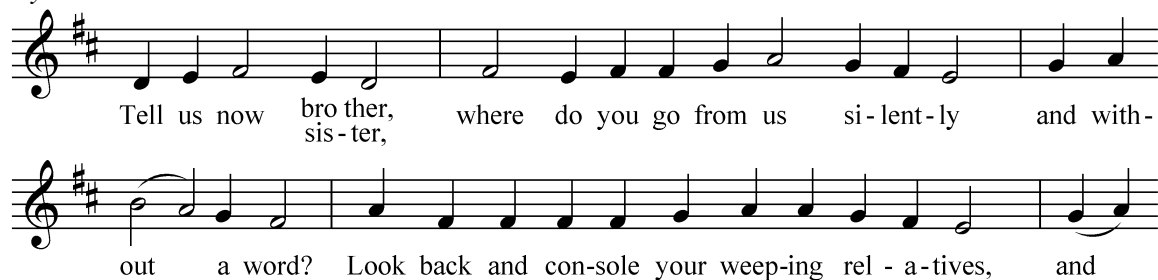
As prescribed, the following hymns are sung during the kissing of the cross after the Ambon Prayer. Of the following hymns, as many as needed are sung according to the Podoben Tone 2, "When from the cross" – "Jehda ot dreva".

Hymn 1



Come, let us give thanks to God and bid a last farewell to the de-part - ed;
for he is leav-ing his re - a-tives, and is hast-en-ing to the grave,
she her
no long-er con-cerned a - bout van - i - ties and his her hu-man pas - sions.
Where now are his her rel - a-tives and friends? Be - hold we part! Let us pray
to the Lord for his her re pose.

Hymn 2



Tell us now bro ther, where do you go from us sis - ter, si - lent - ly and with -
out a word? Look back and con-sole your weep-ing rel - a-tives, and



com - fort your friends. Be - hold the grief and the tears shed for you.



Where now are your rel - a - tives and friends? Be - hold, we part!



In - deed, all human endeav - or is van - i - ty.

Hymn 3



I go to the Lord God my judge to stand be - fore his judge - ment - seat



and to an - swer for my deeds. I im - plore you, pray for me

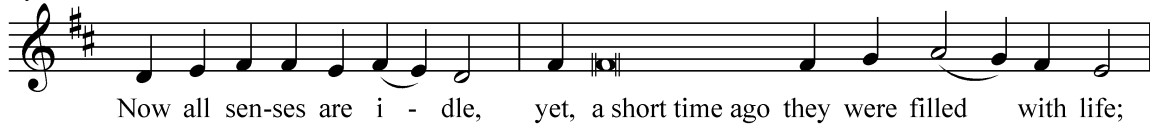


that the Sa - vior may be merci ful to me on judge - ment day. Be - hold,

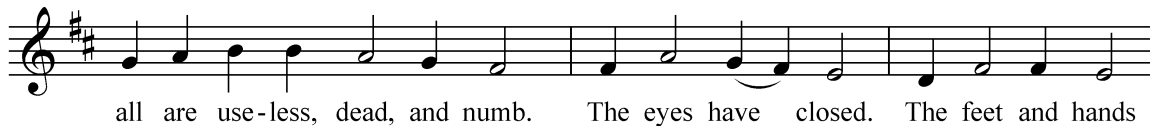


we part! In - deed, all human endeav - or is van - i - ty.

Hymn 4



Now all sen - ses are i - dle, yet, a short time ago they were filled with life;



all are use - less, dead, and numb. The eyes have closed. The feet and hands

lie help - less, and the ears are deaf; the tongue is si - lent,
 com - mit - ted to the grave. In - deed, all human endeav - or is van - i - ty.

Hymn 5

When the an - gels of death seize the soul from the bo - dy, it for - gets all
 fam - i - ly and friends, and con - cerns itself with all that will with - stand judge - ment
 and it will ter - min - ate vain and la - bor - i - ous pur suits. Then let us all pray
 and im - plore the judge that the Lord may for - give all his ^{her} frail - ties

Hymn 6

Con - sid - er our life: it is in - deed like a flower, and smoke,
 and the morn - ing dew. Come, there - fore, let us look at the graves. Where is
 the na - tur - al beau - ty? Where is youth, where is vi - sions, where is the

phy-si-cal form? Ev'-ry-thing has wi-thered like grass; ev'-ry-thing has
van-ished. Come, in tears, let us a-dore Christ!

Hymn 7

Bre-thren, con-si-der this de-par-ture, such lam-en-ta-tion and
weep-ing. Come, let us bid fare-well to the de-part-ed,
for ^{he} she is be-ing com-mit-ted to the grave and co-vered with a stone.
He She en-ters in-to dark-ness, takes ^{his} her place with the dead,
and thus is sep-a-rat-ed from ^{his} her fam-i-ly and friends.
Let us pray to the Lord for ^{his} her re-pose.

Cantor:



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

All:



Bre - thren, friends, rel - a - tives and neigh - bors, weep for me as you



see me here speech - less and life - less. Yes - ter - day I spoke with you



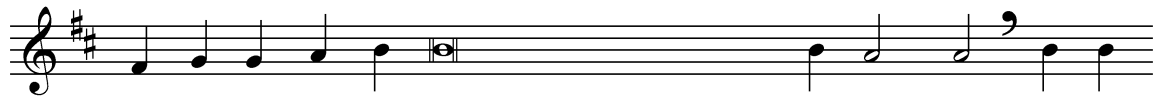
and sud - den - ly there came up - on me the awe - some hour of death.



Come, all you that love me and bid me fare - well; for I shall no longer walk with



you or speak with you. I go to the judge who has no fa - vor - ites.



The ser - vant and mas - ter stand together in equal honor be - fore him, as do



king, sol - dier, rich or poor. For ev' - ry - one shall eith - er be glo - ri - fied



or dis - graced ac - cord - ing to his deeds. But I beg and implore all to continually

pray for me to Christ our God, so that I may not be doomed to the place of
tor-ture be-cause of my sins; ra-ther, may he place me where there is light of life.

Cantor:

Now and e - ver and for - e - ver. A - men.

All:

O Mo-ther of the ne-ver-set - ting sun, who gave birth to God,
save those who trust in you. We be seech you, intercede through your prayers
be-fore the most gra-cious God to com mit the departed to the a-bode where the
souls of the just re pose. O E - ver - im - mac - u - late, pre-sent him in the
her
court of the saints as an heir to the tre - sure of heav - en,
and for e - ter - nal mem - o - ry.

EPISTLE READINGS

Thessalonians 4: 13-17

Brethren: We would have you be clear about those who sleep in death; otherwise you might yield to grief, like those who have no hope. For if we believe that Jesus died and rose, God will forth with him from the dead those also who have fallen asleep believing in him. We say to you, as if the Lord himself had said it, that we who live, who survive until his coming, will in no way have an advantage over those who have fallen asleep. No, the Lord himself will come down from heaven at the word of command, at the sound of the archangel's voice and God's trumpet; and those who have died in Christ will rise first. Then we, the living, the survivors, will be caught up with them in the clouds to meet the Lord in the air. Thenceforth we shall be with the Lord unceasingly.

Romans 14: 6-9

Brethren: Whoever observes the day, observes it for the Lord. Also whoever eats, eats for the Lord, since he gives thanks to God; while whoever abstains, abstains for the Lord and gives thanks to God. None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. For this is why Christ died and came to life, that he might be Lord of both the dead and the living.

First Corinthians 15: 39-45

Brethren: Not all flesh is the same, but there is one kind for human beings, another kind of flesh for animals, another kind of flesh for birds, and another for fish. There are both heavenly bodies and earthly bodies, but the brightness of the heavenly is one kind and that of the earthly another. The brightness of the sun is one kind, the brightness of the moon another, and the brightness of the stars another. For star differs from star in brightness. So also is the resurrection of the dead. It is sown corruptible; it is raised incorruptible. It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one. So, too, it is written, "The first man, Adam, became a living being," the last Adam a life-giving spirit.

Second Corinthians 5: 1-10

Brethren: For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven. For in this tent we groan, longing to be further clothed with our heavenly habitation if indeed, when we have taken it off, we shall not be found naked. For while we are in this tent we groan and are weighed down, because we do not wish to be unclothed but to be further clothed, so that what is mortal may be

swallowed up by life. Now the one who has prepared us for this very thing is God, who has given us the Spirit as a first installment.

So we are always courageous, although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yet we are courageous, and we would rather leave the body and go home to the Lord. Therefore, we aspire to please him, whether we are at home or away. For we must all appear before the judgment seat of Christ, so that each one may receive recompense, according to what he did in the body, whether good or evil.

First Corinthians 15: 20-28

Brethren: Now Christ has been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the first fruits; then, at his coming, those who belong to Christ; then comes the end, when he hands over the kingdom to his God and Father, when he has destroyed every sovereignty and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death, for “he subjected everything under his feet.” But when it says that everything has been subjected, it is clear that it excludes the one who subjected everything to him. When everything is subjected to him, then the Son himself will [also] be subjected to the one who subjected everything to him, so that God may be all in all.

First Corinthians 15: 47-57

Brethren: The first man was from the earth, earthly; the second man, from heaven. As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one.

This I declare, brothers: flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption. Behold, I tell you a mystery. We shall not all fall asleep, but we will all be changed, in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality. And when this which is corruptible clothes itself with incorruptibility and this which is mortal clothes itself with immortality, then the word that is written shall come about: “Death is swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?” The sting of death is sin, and the power of sin is the law. But thanks be to God who gives us the victory through our Lord Jesus Christ.

Romans 5: 1-11

Brethren: Since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access [by faith] to this grace in which we stand, and we boast in hope of the glory of God. Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us. For Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

Romans 5: 12-21

Brethren: Just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned—for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come.

But the gift is not like the transgression. For if by that one person's transgression the many died, how much more did the grace of God and the gracious gift of the one person Jesus Christ overflow for the many. And the gift is not like the result of the one person's sinning. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal. For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous. The law entered in so that transgression might increase but, where sin increased, grace overflowed all the more, so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord.

First Corinthians 15: 12-19

Brethren: If Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If there is no resurrection of the dead, then neither has Christ been raised. And if Christ has not been raised, then empty [too] is our preaching; empty, too, your faith. Then we are also false witnesses to God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised. For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all.

GOSPEL READINGS

John 5: 24-30

The Lord said: “I solemnly assure you, the man who hears my word and has faith in him who sent me possesses eternal life. He does not come under condemnation, but has passed from death to life. I solemnly assure you, and hour is coming, has indeed come, when the dead shall hear the voice of the son of God, and those who have heeded it shall live. Indeed, just as the father possesses life in himself, so has he granted it to the son to have life in judgment because he is son of man; no need for you to be surprised at this, for an hour is coming in which all those in their tombs shall hear his voice and come forth. Those who have done right shall rise to live; the evildoers shall rise to be condemned. I cannot do anything of myself. I judge as I hear, and my judgment is honest because I am not seeking my own will but the will of him who sent me.”

John 5: 17-24

The Lord said, “My Father is at work until now, so I am at work.” For this reason the Jews tried all the more to kill him, because he not only broke the sabbath but he also called God his own father, making himself equal to God.

Jesus answered and said to them, “Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also. For the Father loves his Son and shows him everything that he himself does, and he will show him greater works than these, so that you may be amazed. For just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes. Nor does the Father judge anyone, but he has given all judgment to his Son, so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life.

John 6: 35-39

The Lord said to them, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. But I told you that although you have seen [me], you do not believe. Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it [on] the last day.

John 6: 40-44

The Lord said, “For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him [on] the last day.”

The Jews murmured about him because he said, “I am the bread that came down from heaven,” and they said, “Is this not Jesus, the son of Joseph? Do we not know his father and mother? Then how can he say, ‘I have come down from heaven’?” Jesus answered and said to them, “Stop murmuring* among yourselves. No one can come to me unless the Father who sent me draw him, and I will raise him on the last day.

John 6: 45-56

The Lord said, “It is written in the prophets: ‘They shall all be taught by God.’ Everyone who listens to my Father and learns from him comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Amen, amen, I say to you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.”

The Jews quarreled among themselves, saying, “How can this man give us [his] flesh to eat?” Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him.

John 11: 1-45

At that time there a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha. Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair; it was her brother Lazarus who was ill. So the sisters sent word to him, saying, “Master, the one you love is ill.” When Jesus heard this he said, “This illness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it.” Now Jesus loved Martha and her sister and Lazarus. So when he heard that he was ill, he remained for two days in the place where he was. Then after this he said to his disciples, “Let us go back to Judea.” The disciples said to him, “Rabbi, the Jews were just trying to stone you, and you want to go back there?” Jesus answered, “Are there not twelve hours in a day? If one walks during the day, he does not stumble, because he sees the light of this world. But if one walks at night, he stumbles, because the light is not in him.” He said this, and then told them, “Our friend Lazarus is asleep, but I am going to awaken him.” So the disciples said to him, “Master, if he is asleep, he will be saved.” But Jesus was talking about his death, while they thought that he meant ordinary sleep.

So then Jesus said to them clearly, “Lazarus has died. And I am glad for you that I was not there, that you may believe. Let us go to him.” So Thomas, called Didymus, said to his fellow disciples, “Let us also go to die with him.”

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. And many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. [But] even now I know that whatever you ask of God, God will give you.” Jesus said to her, “Your brother will rise.” Martha said to him, “I know he will rise, in the resurrection on the last day.” Jesus told her, “I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world.”

When she had said this, she went and called her sister Mary secretly, saying, “The teacher is here and is asking for you.” As soon as she heard this, she rose quickly and went to him. For Jesus had not yet come into the village, but was still where Martha had met him. So when the Jews who were with her in the house comforting her saw Mary get up quickly and go out, they followed her, presuming that she was going to the tomb to weep there. When Mary came to where Jesus was and saw him, she fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping and the Jews who had come with her weeping, he became perturbed and deeply troubled, and said, “Where have you laid him?” They said to him, “Sir, come and see.” And Jesus wept. So the Jews said, “See how he loved him.” But some of them said, “Could not the one who opened the eyes of the blind man have done something so that this man would not have died?”

So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, “Take away the stone.” Martha, the dead man’s sister, said to him, “Lord, by now there will be a stench; he has been dead for four days.” Jesus said to her, “Did I not tell you that if you believe you will see the glory of God?” So they took away the stone. And Jesus raised his eyes and said, “Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me.” And when he had said this, he cried out in a loud voice, “Lazarus, come out!” The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, “Untie him and let him go.”

Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

Matthew 16: 24-28

Jesus said to his disciples, “Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it. What profit would there be for one to gain the whole world and forfeit his life? Or what can one give in exchange for his life? For the Son of Man will come with his angels in his Father’s glory, and then he will repay everyone according to his conduct. Amen, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.”

Mark 13: 33-37

The Lord said to his disciples: “Be watchful! Be alert! You do not know when the time will come. It is like a man traveling abroad. He leaves home and places his servants in charge, each with his work, and orders the gatekeeper to be on the watch. Watch, therefore; you do not know when the lord of the house is coming, whether in the evening, or at midnight, or at cockcrow, or in the morning. May he not come suddenly and find you sleeping. What I say to you, I say to all: ‘Watch!’”



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