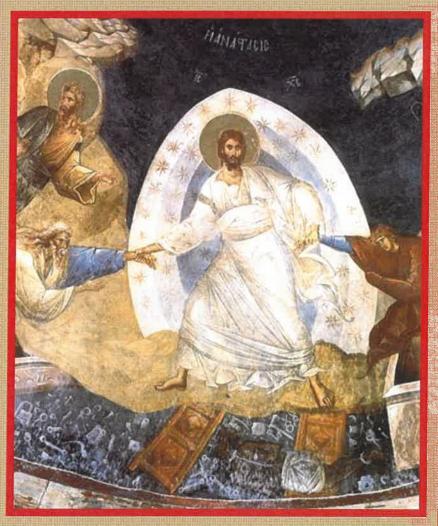
The Funeral Service



An Icon of the Resurrection of our Lord and Savior Jesus Christ

The Apostle Paul wrote:

WAY WA

We do not live to ourselves and we do not die to ourselves.

If we live, we live to the Lord; and if we die, we die to the Lord.

So, then: whether we live or whether we die we are the Lord's.

For to this end Christ died and lived again, that He might be Lord of both the dead and the living.

The Letter to the Romans 14:7-9







We should thank God not only for the resurrection but also for the *hope* of it. It is that hope which comforts us in the face of bereavement and helps us to think of those who have died with courage, and even joy. We know they will rise again, and that we shall meet them.

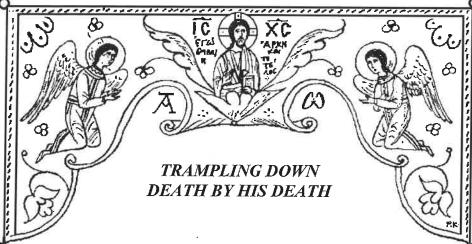
If we must sorrow, let us not waste our sorrow on *them*! Let's sorrow for those who live in sin, not for those who die in faith. The apostle Paul once spoke of those for whom he mourned -- not those who had died, but those who were alive and had not repented of their sins. Of course, we shall -- and we should -- weep a little for those who have left us, even though we know we shall see them again. But we should weep far more for the folly of the sinner.

So let us be selective in our mourning. Let us get our priorities in order. We should mourn for our sin, but for nothing else that comes to us -- not poverty, nor sickness, nor injustice, nor abuse, nor untimely death. Whatever human trial comes our way, let us bear it without resentment. We may well find that these calamities add, not to our tears, but to our crowns.

- St. John Chrysostom (347-407AD)







We live today in a death denying culture. This is clearly seen in the unobtrusive appearance of the ordinary funeral home, in its attempt to look like all other houses. There is a strange conspiracy of silence concerning the blunt fact of death and the corpse itself is "beautified" so as to disguise its deadness. The American "funeral home" expresses both the quiet acceptance of death as something natural (a house among other houses with nothing atypical about it) and the denial of death's presence in life.

Where is Christianity in all this? The purpose of Christianity is not to help people by reconciling them with death, but to reveal the Truth about life and death in order that people may be saved by this Truth. Christianity is not reconciliation with death. It is the revelation of death and it reveals death because it is the revelation of Life. And only if Christ is the Life, is death what Christianity proclaims it to be: namely, the last enemy to be destroyed and not a "mystery" to be explained away. Christianity proclaims death to be abnormal and therefore, truly horrible. At the grave of Lazarus, Christ wept. And when His own hour to die approached, "He began to be sore amazed and very heavy." There can be no doubt that the "problem of death" is central and essential in Christianity's message, which announces Christ's victory over death and that Christianity has







its source in that victory. The whole life of the Church is, in a way, the sacrament of our death, because all of it is the proclamation of the Lord's death and the confession of His resurrection. And a sacrament is the manifestation of the ultimate Truth about the world and life, humanity and nature—the Truth who is Christ. The liturgy of Christian death does not begin when a man has come to the inescapable end and his corpse lies in the church for the last rites while we stand around, the sad yet resigned witnesses of the dignified removal of a man from the world of the living. It begins every Sunday as the Church, ascending into heaven, "puts aside all earthly care"; it begins every feast day; it begins especially in the joy of Easter!

The Church is the entrance into the risen life of Christ, communion in life eternal, "joy and peace in the Holy Spirit." And it is the expectation of the "day without evening" of the Kingdom; not of any "other" world, but of the fulfillment of all things and all life in Christ. In Him death itself has become an act of life, for He has filled it with Himself, His love and light. In Him "all things are yours; whether ... the world, or life, or death, or things present, or things to come; all are yours; and you are Christ's; and Christ is God's" (I Cor. 3:21-23). And if I make this new life mine, mine this hunger and thirst for the Kingdom, mine this expectation of Christ, mine the certitude that Christ is Life, my very death will be an act of communion with Life. For neither life nor death can separate us from the love of Christ. I do not know when and how the fulfillment I do not know when all things will be will come. consummated in Christ. I know nothing about the "whens" and But I know that in Christ this great Passage, the Pascha of the world has begun, that the light of the "world to come" comes to us in the joy and peace of the Holy Spirit, for Christ is risen and Life reigns!

- Father Alexander Schmemann (1921-1983)









THE FUNERAL SERVICE

Priest: Blessed is our God always, now and forever and to the

ages of ages.

People: Amen.

The Great Litany

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

People: Lord have mercy.

Priest: For the peace of God and the salvation of our souls, let

us pray to the Lord.

People: Lord have mercy.

Priest: For peace in the whole world, for the stability of the holy

churches of God and for the unity of all, let us pray to

the Lord.

People: Lord have mercy.

Priest: For this holy house and for those who enter it with faith,

reverence and the fear of God, let us pray to the Lord.

People: Lord have mercy.

Priest: For the remission of the sins of the servant of God

(Name) who has departed this life, let us pray to the

Lord.

People: Lord have mercy.

Priest: For the pardon and remission of his (her) every sin and

transgression, whether voluntary or involuntary, let us

pray to the Lord.







People: Lord have mercy.

Priest: For the servant of God (Name), that he (she) may

stand uncondemned before the awesome judgement

seat of Christ, let us pray to the Lord.

People: Lord have mercy.

Priest: For the servant of God (Name), that he (she) may find

rest in the land of the living and be numbered among the righteous in the bosom of Abraham, let us pray to

the Lord.

People: Lord have mercy.

Priest: For his (her) family and friends and for all those who

are weeping and grieving and are seeking the

consolation of Christ, let us pray to the Lord.

People: Lord have mercy.

Priest: For our deliverance from all affliction, wrath, danger

and distress, let us pray to the Lord.

People: Lord have mercy.

Priest: Help us, save us, have mercy upon us and protect us,

O God, by Your grace.

People: Lord have mercy.

Priest: Commemorating our most holy, pure, blessed and

glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one

another and our whole life to Christ our God.

People: To You, O Lord.









Priest:

O Lord of angelic hosts: You are the consolation of the afflicted, the comfort of those who mourn and the strength of those who are fainthearted. In Your loving kindness, comfort those who are distressed and weeping for him (her) who has fallen asleep. Heal every pain that oppresses their hearts and grant rest to Your servant (Name) who has fallen asleep in hope of resurrection unto eternal life.

For You are the resurrection, the life and the repose of Your departed servant (Name) O Christ our God and to You do we offer up glory, together with Your Father who is without beginning and Your all holy, good and lifecreating Spirit, now and forever and to the ages of ages.

People: Amen.

The clergy and chantors begin singing the following verses from Psalm 118 antiphonally.

The First Stanza Tone 6

- (1) Blessed are those whose way is blameless. Alleluia.
- (12) Blessed are You O Lord, teach me Your commandments. Alleluia.
- (20) My soul is consumed with longing for Your precepts at all times. Alleluia.
- (28) My soul has grown weary from despair; strengthen me with Your words. Alleluia.
- (36) Incline my heart unto Your testimonies and not unto greed. Alleluia.
- (53) Indignation seizes me because of sinners who forsake Your law. Alleluia.









(63) I am a companion of all who fear You and of those who keep Your commandments. Alleluia.

Glory to the Father and to the Son and to the Holy Spirit, both now and forever and to the ages of ages. Amen. Alleluia.

The Litany for those who have fallen asleep in the Lord

Priest: Have mercy on us O God, in accordance with Your

great mercy, we beg You, hear us and have mercy.

People: Lord have mercy. (3 times)

Priest: Again we pray for the repose of the soul of the servant

of God (Name) who has fallen asleep, and for the forgiveness of his (her) every transgression, both

voluntary and involuntary.

Priest: Lord have mercy. (3 times)

Priest: May the Lord our God establish his (her) soul where

those who are righteous find rest; for the mercy of God, the kingdom of heaven and the forgiveness of his *(her)* sins, let us ask of Christ our immortal King and

God.

People: Lord have mercy. (3 times)

Priest: For You are the resurrection, the life and the repose of

Your departed servant (Name) who has fallen asleep O Christ our God and unto You do we offer up glory, together with Your Father who is without beginning and Your all-holy, good and life-creating Spirit, now

and forever and to the ages of ages.

People: Amen.









The Second Stanza

Tone 5

- (33) Your hands have made me and fashioned me; give me understanding and I will learn Your commandments. Have mercy on me, O Lord.
- (83) For I have become like a wineskin in the smoke, yet I have not forgotten Your commandments. Have mercy on me, O Lord.
- (94) I am Yours O Lord, save me; for I have sought out Your commandments. Have mercy on me, O Lord.
- (102) I have not turned away from Your judgments, for You have taught me Your law. Have mercy on me, O Lord.
- (123) In Your mercies, incline my heart to forever do Your commandments. Have mercy on me, O Lord.
- (126) Now is the time for the Lord to act; for Your law has been broken. Have mercy on me, O Lord.

Glory to the Father and to the Son and to the Holy Spirit, both now and forever and to the ages of ages. Amen.

Have mercy on me, O Lord.

If there are two or more priests, the second in order says:

Priest: Let us pray to the Lord.

People: Lord have mercy.

Priest: For You are the resurrection, the life and the repose of Your departed servant (Name) who has fallen asleep O Christ our God and unto You do we offer up glory, together with Your Father who is without beginning and Your all holy, good and life-creating Spirit now and forever and to the ages of ages.









The Third Stanza

Tone 8

Amen. And have mercy on me. Alleluia.

- (132) Look upon me and have mercy on me as You do those who love Your name. Alleluia.
- (141) I am young and despised but I have not forgotten Your commandments. Alleluia.
- (149) Hear my voice in Your mercy, O Lord and according to Your judgments, grant me life. Alleluia.
- (161) Princes persecute me without cause, but my heart is rooted in awe of Your words. Alleluia.
- (175) Let me live that I might praise You and Your judgments will help me. Alleluia.
- (176) I have gone astray like a lost sheep; seek out Your servant for I have not forgotten Your commandments. Alleluia.

The Hymns of Blessing for the Dead

Blessed are You, O Lord, teach me Your commandments. - (Psalm 118:12)

The choir of the saints has found the fountain of life and the door of Paradise. May I also find the way through repentance. I am the sheep that is lost: O Savior, call me back and save me.

Blessed are You, O Lord, teach me Your commandments.

Of old You created me from nothing and honored me with Your divine image. But when I disobeyed Your commandment, O Lord, You cast me down to the earth from where I was taken. Lead me back again to Your likeness, and renew my original beauty.









Blessed are You, O Lord, teach me Your commandments.

I am an image of Your ineffable glory, though I bear the scars of my transgressions. On Your creation, O Master, take pity and cleanse me by Your compassion. Grant me the homeland for which I long and once again make me a citizen of Paradise.

Blessed are You, O Lord, teach me Your commandments.

Give rest, O God, to Your servant, and place him *(her)* in Paradise where the choirs of the saints and the righteous will shine as the stars of heaven. To Your departed servant give rest, O Lord, and forgive all his *(her)* offenses.

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

The threefold radiance of the one God let us praise and let us shout in song: Holy are You, eternal Father, coeternal Son, and divine Spirit! Illumine us who worship You in faith and deliver us from the eternal fire.

Both now and forever and to the ages of ages. Amen.

Rejoice, O gracious Lady, who for the salvation of all gave birth to God in the flesh and through whom the human race has found salvation. Through you, O pure and blessed *Theotokos*, may we find Paradise.

Alleluia. Alleluia. Glory to You, O God. (3 times)

After the Hymns of Blessing, the following Kontakion is sung. The congregation stands while the Priest censes the deceased.

Tone 8

With the saints give rest, O Christ, to the soul of Your servant where there is no pain, no sorrow and no suffering, but life everlasting.









The Hymns of St. John of Damascus (675-749AD)

Tone 1

What pleasure in life is not accompanied by sorrow? What glory has stood firm and unchanged upon the earth? All things are weaker than shadows and more deceptive than dreams. In but an instant death sweeps everything away. But in the light of Your face and the sweetness of Your beauty, O Christ, grant rest to the one whom You have chosen, O Lover of mankind.

Tone 2

Like a flower that withers away, like a passing dream that vanishes, so is everyone resolved into dust. Yet when the trumpet sounds, all the dead -- as in an earthquake -- will rise and go forth to meet You, O Christ our God. Then, O Master, grant a place in the dwelling place of Your saints to the soul of Your servant whom You have summoned from our midst, O Christ.

Another hymn in Tone 2

Alas, what agony the soul endures when it separates from the body! How he (she) weeps then -- and there are none to show him (her) mercy. To the angels he (she) turns with downcast eyes, his (her) supplication useless; to men he (she) extends her hands, but no one can help him (her). So, my beloved brethren, let us ponder how brief our life is. Let us ask Christ to grant rest to him (her) who has gone before us; and for our souls, let us ask His abundant mercy.











Tone 3

Vanity are all the pursuits of humanity; for after death they no longer exist. Our wealth does not endure; our glory cannot go with us. Once death comes, all this vanishes. Therefore, we cry out to Christ our immortal King: grant rest to Your servant who has departed from us where a home is prepared for all those whom You have gladdened.

Tone 4

Truly frightening is the mystery of death, when the soul and body part, their harmony broken; and the bond of nature which made them one is severed by the will of God. Therefore we beg You: grant rest to Your servant gone before us in the dwelling place of Your saints, O life-giving Lover of mankind.

Another hymn in Tone 4

Where now is our attachment to the things of this fallen world? Where now are our transient fantasies? Where now is our wealth, our gold and silver? Where now are the multitude of servants and anxieties? All is dust, all is ashes, all is shadow. But come, let us cry out to our immortal king: Lord, deem him (her) worthy of Your eternal good things and grant rest in eternal blessedness to Your servant who has gone before us.

Tone 5

I remembered the Patriarch Abraham who cried out: I am but dust and ashes. And once again I examined the graves and saw bones laid bare of flesh and asked: which one was a king? Which one was a soldier? Who was rich? Who was poor? Who was righteous? Who was a sinner? Lord, grant rest to Your servant with the righteous, O Lover of mankind.









Tone 6

You are the source of my being as a person, given form by Your command; for You willed to fashion me as a living being by bringing together visible and invisible natures. You formed my body out of the earth and gave me a soul by Your divine and life giving breath. Therefore, O Christ, grant rest to Your servant in the land of the living and the courts of the righteous.

Tone 7

O life-giving Savior, grant rest to our brother (sister) whom You have summoned from this transient world as he (she) cries out: glory to You!

Another hymn in Tone 7

From the beginning You created the human race in Your image and likeness, placing us in paradise to rule Your creation. But deceived by the devil's envy and having tasted the forbidden fruit, we became transgressors of Your commandments. For this reason, O Lord, You sentenced us to return to the earth from which we were taken and to plead for rest.

Tone 8

I weep and lament when I ponder death and behold our beauty, fashioned in the image of God, lying in the grave disfigured, without glory and bereft of expression. O the wonder of it all! What is this mystery concerning us? How were we given over to decay and subjected to death? Indeed, as it is written: by the command of God who grants rest to the departed.









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

Your death, O Lord, became for us the source of immortality; for had You not lain in the tomb, then Paradise would not have been opened. Therefore, we ask You: grant rest to Your servant now departed from us, O Lover of mankind.

Both now and forever and to the ages of ages. Amen.

O pure Virgin, the gateway of the Word and Mother of our God, pray that his *(her)* soul be granted mercy.

Tone 3

Blessed is the way on which you walk today; for a place of rest has been prepared for you (3 times).



THE EPISTLE

Priest: Let us listen attentively!

Reader: To You, O Lord, have I cried. My God, do not refuse to

hear me lest I be like those who down into the Pit (Psalm

28:1).

Priest: Wisdom!









Reader: The reading is from St. Paul's First Letter to the Thessalonians (4:13-18).

Priest: Let us listen attentively!

Brethren, we do not want you to be ignorant concerning those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those who have fallen asleep. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will arise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall be with the Lord forever. Therefore, comfort one another with these words.

Priest: Peace be to you, the reader.

Chantor: And with your spirit.

Chantor and People: Alleluia. Alleluia. Alleluia.

Verse: Blessed are those whom You have chosen and taken to dwell in Your courts, O Lord. (Psalm 64:4)

Chantor and People: Alleluia. Alleluia. Alleluia.

Verse: Their memory will endure from generation to generation. (Psalm 101:13)

Chantor and People: Alleluia. Alleluia. Alleluia.











THE GOSPEL

Priest: Wisdom! Arise! Let us hear the Holy Gospel. Peace be

with you all.

People: And with your spirit.

Priest: The reading is from the Holy Gospel according to St.

John (5:24-30). Let us listen attentively!

People: Glory to You, O Lord, glory to You.

Priest: The Lord said to those Jews who had come to Him:

"Amen, amen I say to you, whoever hears my word and believes Him who sent me, has eternal life; he does not come into judgment, but has passed from death to life. Amen, amen I say to you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in Himself, so He has granted the Son also to have life in Himself; and the Father has given Him the authority to execute judgment, because He is the Son of Man. Do not marvel at this; for the hour is coming when all who are in the graves will hear His voice and come forth: those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment. I can do nothing on my own authority; as I hear, I judge; and my judgment is just, because I seek not my own will but the will of the Father who sent me."

People: Glory to You, O Lord, glory to You.









At this point in the service, the congregation is seated while the sermon is preached.

At the conclusion of the sermon the priest and congregation again prays for the deceased.

Priest: Have mercy on us O God, according to Your great

mercy, we pray to You, hear us and have mercy.

People: Lord have mercy. (3 times)

Again we pray for the repose of the soul of the servant of God (Name) who has fallen asleep, and for the forgiveness of his (her) every transgression, both

voluntary and involuntary.

People: Lord have mercy. (3 times)

May the Lord our God establish his *(her)* soul where the just find rest; for the mercy of God, the kingdom of heaven and the forgiveness of his *(her)* sins, let us

ask of Christ our immortal King and God.

People: Lord have mercy. (3 times)

Priest: Let us pray to the Lord.

People: Lord have mercy.

Priest: O God of spirits and of all flesh, You trampled down

death, conquered power the devil and gave life to Your world: grant rest to the soul of Your departed servant (Name) in a place of light, in a place of happiness, in a place of refreshment where there is no pain, no sorrow and no suffering. O gracious and merciful God, forgive every sin committed by him (her) whether by word, deed or thought; for there is









no one who lives and does not sin. You alone are without sin; Your righteousness is an everlasting righteousness and Your Word is truth.

For You are the resurrection, the life and the repose of Your departed servant (Name) O Christ our God and to You do we offer up glory, together with Your Father who is without beginning and Your all-holy, good and life-creating Spirit now and ever and unto the ages of ages.

People: Amen.

THE DISMISSAL

Priest: Glory to You, O God, our hope, glory to You!

May Christ our true God, who rose from the dead and as our immortal King has authority over the living and the dead, have mercy on us and save us: through the intercessions of His most pure and holy Mother, the *Theotokos* and ever-virgin Mary; of the holy, glorious and praiseworthy apostles; of our venerable and God-bearing Fathers; of the holy and glorious forefathers Abraham, Isaac and Jacob; of His holy and righteous friend Lazarus, who lay in the grave for four days and of all the saints; establish the soul of Your servant (*Name*) departed from us in the land of the living and the dwelling place of the saints; grant rest to him (her) in the bosom of Abraham; and number him (her) among the righteous as our good and loving God.

People: Amen.











The priest then blesses the deceased.

For a man

May your memory be eternal, dear brother, for you are worthy of blessedness and everlasting memory (3 times).

For a woman

May your memory be eternal, dear sister, for you are worthy of blessedness and everlasting memory (3 times).

The congregation stands while the Priest censes the deceased.

Priest, Chantor and People:

Eternal be his *(her)* memory. Eternal be his *(her)* memory. May his *(her)* memory be eternal. *(3 times)*

The congregation is then invited to come forward to pay their respects to the deceased and offer their final farewell.

The following hymns are sung as the congregation files past the casket to offer a final farewell to the deceased.

Tone 2

Come, brethren and let us give a final kiss to the deceased and give thanks to God. For he *(she)* is leaving his *(her)* relatives and hastening to the grave, no longer concerned about vanities and the many cares of the flesh. Where now are his *(her)* family and friends? Now we are separated and pray that the Lord grant him *(her)* rest.

Tone 2

Brethren: what separation! What lamentation and weeping at this present moment! Come, let us kiss the one who was, only a short time before, among us. For he (she) is given over to burial and covered with stone; to dwell in darkness and be









placed among the dead. All of us, relatives and friends, are now separated from the one whom we pray the Lord will grant rest.

A Hymn asking for the intercession of the Mother of God

O Mother of the sun that never sets, who gave birth to God, save those who hope in you. We beg you: by your prayers, intercede with our most good God to grant rest to the one now departed where the souls of the just repose. O all blameless one, set him (her) in the course of the righteous and an heir of divine blessings and eternal memory.

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

Tone 6

Looking on me as I lie here before you without speech and devoid of breath, weep for me all of you: family and friends, relatives and neighbors. For but yesterday I spoke with you and suddenly, there came upon me the fearful hour of death. Come, all of you who long for me and kiss me for the final time; for I will no longer walk with you or speak with you. I go before the Judge who has no favorites: for slave and master, king and soldier, rich and poor stand before Him as equals, each one to be glorified or disgraced by his (her) deeds. Therefore, I beg and implore everyone to pray unceasingly to Christ our God for me, that I may not be assigned to the place of torment because of my sins, but may be placed in the light of life.

Both now and forever and to the ages of ages. Amen.

A Hymn to Christ and asking for the prayers and intercession of all the Saints

O Christ, grant rest to Your servant who is sleeping, by the prayers of the mother who gave You birth and those of Your martyrs, apostles, prophets, bishops, ascetics, the righteous and all of Your saints.









Once everyone has come forward and offered a final farewell to the deceased, the Priest anoints the body of the deceased with hyssop and earth in the shape of a cross and says the following verses from the Psalms:

Priest: Wash me with hyssop and I shall be pure; cleanse me and I shall be whiter than snow. These bones that were afflicted shall rejoice. (*Psalm 50:7-8*)

The earth is the Lord's and everything in it; the world and all who dwell in it belong to Him. (Psalm 24:1)

For you are dust and to dust you shall return. (Genesis 3:19)

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

People: Amen.



Then I heard a voice from Heaven say, "Write this: Blessed are the dead who die in the Lord from now on."

And the Spirit said,
"Yes, they will rest from their labors
and their deeds will follow them."

- Revelation 14:13









OLD TESTAMENT REFLECTIONS ON DEATH

A reading from the Wisdom of Solomon Chapters 1:13; 2:23-24; 3:1-3

The souls of the righteous are in the hand of God.

God did not make death nor does He delight in the death of the living. God created us for incorruption and made us in the image of His own eternity. But through the devil's envy death entered the world and those who are his possession experience it. But the souls of the righteous are in the hand of God and no torment will touch them. In the eyes of the foolish they seemed to have died and their departure was thought to be a disaster, and their going from us to be their destruction, but they are at peace.

A reading from the Wisdom of Solomon Chapter 4:7-15

A blameless life is a ripe old age.

The virtuous man, though he dies before his time, will find rest. Length of days is not what makes age honorable, nor number of years the true measure of life; understanding, this is a man's gray hairs, untarnished life, this is ripe old age. He has sought to please God, so God has loved him; as he was living among sinners, he has been taken up. He has been carried off so that evil may not warp his understanding or treachery seduce his soul; for the fascination of evil throws good things into the shade, and the whirlwind of desire corrupts a simple heart. Coming to perfection in so short a while, he achieved long life; his soul, being pleasing to the Lord, He has taken him quickly from the wickedness around him. Yet people look on, uncomprehending; it does not enter their heads that grace and mercy await the chosen of the Lord, and protection, his saints.









A reading from the Wisdom of Solomon Chapter 5: 15-16

The righteous are rewarded.

The righteous will live forever and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with His right hand He will cover them and with His arm He will shield them.

A reading from the Book of Psalms Psalm 90: 4-6; 9-10; 12

Our years come to an end like a sigh.

Lord, a thousand years to You are like one day, like a yesterday already gone. We are no more than a short hour in the night. We last no longer than a dream. We are like weeds that sprout in the morning, that grow and burst into bloom. In the evening they dry up and die. Our years come to an end like a sigh. The days of our life are seventy years, or perhaps eighty, if we are strong. Yet all they bring us is sorrow and trouble. Life is soon over and we are gone. Teach us how short our life is that we may become wise.











NEW TESTAMENT REFLECTIONS ON DEATH AND RESURRECTION

A reading from the Gospel of John 5:19-24 Passing from death to life.

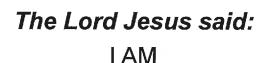
The Lord Jesus said: Amen, amen, I say to you: the Son can do nothing of His own accord, but only what He sees the Father doing; for whatever He does, that the Son does likewise. For the Father loves the Son, and shows Him all that He Himself is doing; and greater works than these will He show Him, that you may marvel. For as the Father raises the dead and gives them life, so also the Son gives life to whom He will. The Father judges no one, but has given all judgment to the Son, that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. Amen, amen, I say to you, he who hears my word and believes Him who sent me, has eternal life; he does not come into judgment, but has passed from death to life.

A reading from the Gospel of John 6:48; 50-58 I am the Bread of Life.

The Lord Jesus said: I am the bread of life. Your fathers ate the manna in the desert and they died. I am the living bread that came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh." The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" So 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 have no life in you; those who eat my flesh and drink my blood have eternal life, and I will raise them up at the last day. For my flesh is truly food, and my blood is truly drink. Those who eat my flesh and drink my blood live in me, and I live in them. As the living Father sent me, and I live because of the Father, so those who feed upon me will live because of me.







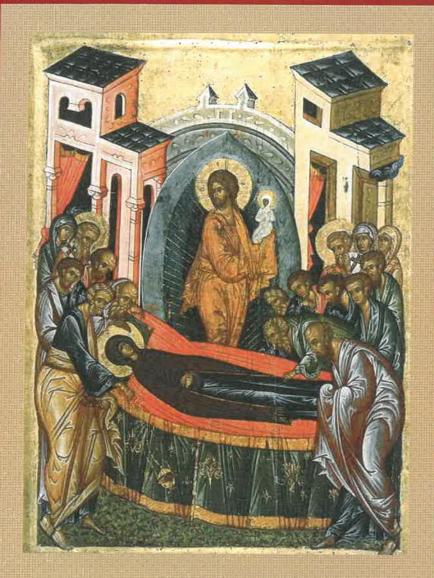
the resurrection and the life.

Those who believe in me,
even though they die, will live;
and everyone who lives
and believes in me
will never die.

Do you believe this?

The Gospel of John 11:25-26





Saint Paul's

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