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BOOK OF GINNAZAT
ORDER OF CHRISTIAN FUNERALS

According to the Rites
of the
Maronite Antiochene Church

Diocese of Saint Maron - U.S.A.
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Exaltation of the Holy Life-giving Cross

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INTRODUCTION

THE UNIVERSITY OF CHICAGO

INTRODUCTION

THE ORDER OF FUNERALS IN THE MARONITE CHURCH

-1-

Title and Meaning of the Funeral Rites

The rites of Christian funerals, as celebrated in the Maronite Church, are now known in Syriac under the name of OOLEH MBAYONEH D'AL QABREH D'ANIDEH [**قوله مباتون على قبور المنيدين**], that is: "Hymns of Consolation [sung] Over the Graves of the Departed". The emphasis in this title is on the hymns-QOLEH and the departed-ANIDEH. Hymnody plays a central role in these rites, but it is meant not only for the dead, but also for the comfort of the living. The word ANIDEH indicates those who have departed. For them death is a departure and a passage from this world. In departing, they disappear from this world and become invisible, but they are not lost for ever. Since their departure is a passage based on a belief in the resurrection of the dead, the liturgical texts suggest the notion of a paschal passage.

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At an earlier period, the funeral rites used to be known as the rites of NOUWAISSEH [**نويصة**], from the Syriac word NAWSO [**نفسا**], which means the cemetery, the mortuary chapel or the shrine. The Syriac NAWSO itself derives from the Greek word NAOS, which has the same meaning. For departed Christians, the cemetery is not a permanent abode. Their bodies are kept in the cemetery as in a sacred place, for a temporary period. The Syriac says: "The grave is the NAWSO - the shrine - of the body".

*

The most common title used today for the rites of funerals is an Arabic one, GINNAZ (plural: GINNAZAT) [**جنازات**]. It is a colloquial term, which seems to have its origin in the Syriac adjective GNIZO [**جنزا**]. According to the *Compendious Syriac Dictionary* of Payne Smith, GNIZO means: "hidden, kept closed, unknown, occult, secret, mystic". It may also indicate "an invisible being", be it a genius, a jinn or even a demon, because they all are "spiritual" beings. However, it is "constantly used of God", such as in GNIZO ITYO (the Being), GNIZO SHMO (the Name), GNIZO ABO (the Father), GNIZO YALDO (the Begotten). The term GNIZO/GINNAZ reflects the same concepts found in ANIDEH and NAWSO. It is indicative of what is invisible, enshrined in something that hides it. In fact, those who depart become as invisible as God himself, who is invisible and is somehow "enshrined" within the name given to him. The *BOOK OF GINNAZAT* is the book of those who, removed from this world, become hidden from the eyes of those who still live in it. They are "taken

away by God's command"; they are invisible, but still present in a secret way.

*

The oldest document of the Maronite tradition regarding the rites of funerals, the Vatican Syriac Ms. 59 (1266), departs from the above concepts and uses another title. It calls these rites KTOBO DLEWYO [*كتاب الدلعوى*], that is, the *Book of Accompaniment*. The title and the concept it contains are shared by the Syrian and Chaldean traditions. It indicates that the dead, who have ended their journey in this life, are starting another journey in the life beyond. According to the ancient spiritual vision of the early Syriac Churches, the passage to eternal life is hampered by obstacles and dangers. The departed need special support and guidance on their journey. Thus, the funeral rites are a complex of psalms, hymns, Scripture readings and prayers that "accompany" them on this "other" journey. The texts implore the "company" of the Lord and his mysteries for them, and pray for protection and safety on their journey. The funeral rites are, therefore, rites of "accompaniment" which are celebrated on the road as one begins the journey to new life.

While the word "accompaniment" disappeared from the title of the funeral services in use today, the concept is still there - strong and clear. As a matter of fact, it represents the main theme found throughout the whole body of the funeral texts. It is evident in the general structure of the rites, from the wake service at home until the closing of the grave at the cemetery. The rites appear as a long procession escorting the body of the departed on the road/journey to the grave and reflect the ancient tradition.

"We know that this tradition focused mainly on what was called the 'Hymns of the Road', that is, the hymns which the community of the faithful used to sing while accompanying the departed one from home to the cemetery, if a lay person, or from the church to the cemetery, if a cleric. In the old manuscripts, the prayers of the funeral services were known as 'Prayers of Accompaniment' to indicate the passage from this world to the next, and to stress the paschal aspect of the Maronite funeral rites" (Jean Tabet, in 'The Maronite Liturgy: An Overview', published in the Arabic quarterly, *Al-Fusul Al-Lubnanieh [The Lebanese Seasons]*, No. 3, Summer, 1980, p. 148).

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-2-

Various Stations Of The Funeral Rites

A. FIRST STATION: AT HOME

The present ritual provides distinct services for use during the wake: one for the laity and another for the clergy.

Today the wake service for the laity consists of the Hymn of Incense, which at one time was used only on memorials for the departed. The hymn expresses the general intention of the present service, that is: it recalls the memory of all faithful departed, identified as those who "received the body and blood of Christ" and "sleep in his hope" as they await his second coming and his promised reward. In this hymn, resurrection is viewed as a truly new revelation which was "hidden" in times past. Isaac, for example, enshrouded his father, Abraham, "with tears and grief", because he was ignorant about the resurrection. The hymn summarizes most of the themes which compose the funeral rites and are repeated over and over.

The wake service for the clergy is the First Station of their funeral rites, while the ginnaz at the church is the Second Station.

B. HYMNS ON THE ROAD TO THE CHURCH

Psalms 148, 149, 150 and 117 of Sunday Safo (Morning Prayer) are sung, with their intervening strophes, during the procession to the church.

These psalms were introduced by a recent tradition, in conformity with the idea of accompaniment, since all the departed, clergy as well as the laity, are now carried in procession to the church. Today the procession is more often by car rather than on foot as was the case in the recent past. However, it is not the psalms as such which reveal the true aspect of the tradition. It is, rather, their intervening strophes (verses) which express the concept of the hymns on the road.

C. SECOND STATION: AT THE CHURCH

a. Entrance into the Church

Today, the entrance of the body into the church is accompanied by the singing of the concluding verse of the fourth station of Sunday Lilio (Night Prayer): "Open Your Gates, O Heavenly Jerusalem".

According to the Vatican Syriac Ms. no. 59, bishops, priests, deacons and even monks were received at the entrance of the church with the following hymn:

I come to you, O holy Church,
for, since my youth, I was betrothed to you.
May I be remembered within you,
now and for ever.

Acknowledge me, O holy Church, on your great day,
for I confessed you;
and when the offerings are presented,
may I be remembered within you.

b. Service at the Church

The service at the church is commonly known as the ginnaz (plural = ginnazat). The funeral tradition offers a wide variety of ginnazat. There are ginnazat for individuals (for a priest, a man, a woman...), as well as common ginnazat (for priests, for men, for women). There are also ginnazat for the day of burial, and others, which are more numerous, for the celebration of memorials of the departed.

The *Book of Ginnazat* (edition of Aleppo, 1926) includes the following:

- 1) Ginnazat for boys, girls, a man, a woman, a monk, a nun or a virgin, a priest, a bishop;
- 2) Common ginnazat for the faithful departed, monks, priests, bishops;
- 3) Memorial ginnazat for men, women, a priest, a bishop;
- 4) Common for the Faithful Departed - this seems to be of recent date, no earlier than the middle of the Eighteenth century.

c. Farewell from the Church

The farewell from the church takes a more solemn form for the clergy than for the laity. Bishops, priests and deacons are carried in procession around the altar, whereas laity are not. Originally, the farewell to the latter would take place at home, before leaving directly for the cemetery. The vestige of such practice is shown by the way in which the final hymn of farewell is used:

Assemble, O brothers and sisters,
give me peace.
Bid me farewell!

This hymn is sung inside the church for the clergy, while it is sung for the laity by the graveside, the graveside now taking the place of the home.

D. HYMNS ON THE ROAD TO THE CEMETERY

In actual practice various hymns, or rather sections of hymns, gathered from different sources, mostly the Divine Office, are used. As a result, there is no way, in the actual situation of the funeral rites, to determine their exact origin, nature or number. Fr. Jean Tabet affirms that "Some of the 'Hymns of the Road'... are held in common with the Chaldeans and Syrians, and some of them are attributed to St. Ephrem. They are conserved in the Vatican Library, Syriac Fund, Manuscript no. 92" (J. Tabet, *ibid.*).

E. THIRD STATION: AT THE GRAVESIDE

The hymns sung at the grave are, with some variations, common to all the departed. A Latin influence, introduced by the *Ritual of 1752* (Rome), is evident especially in the concluding prayers, blessings and the use of holy water.

The *Book of Nouwaisseh* directs that the body of the deceased is to be anointed by oil on the forehead in the form of a cross before the burial. This anointing was accompanied by a prayer. This tradition remained in practice until the Eighteenth century.

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-3-

Present Structure Of The Ginnaz

The ginnaz, in its present form, is composed of four elements: psalms, the rite of incense, Scripture readings and hymns.

Psalms

The psalms are introduced by prayer and accompanied by intervening strophes, usually inspired by the verses of the particular psalm. The psalms themselves are often considerably abbreviated and take a subordinate place to the hymnic strophes.

Rite of Incense

The rite of incense takes the traditional form of the Hoosoyo, and well expresses its meaning as the "prayer of forgiveness" - the last before the judgment.

Scripture Readings

The Scripture readings are reduced to two: a reading from the letters of St. Paul, preceded by a mazmooro, and a gospel reading which is announced by a fetgomo.

Hymns

Two important hymns complete the structure of the ginnaz. A soghito (canticle) concludes the psalmody, and a bo'outo (hymn of supplication), which is sung according to the melody of St. James of Seroug, terminates the whole ginnaz.

Introduction and Conclusion

The ginnaz opens, as do all the liturgical services of the Maronite Church, with the doxology and concludes with a prayer sung or recited by the priest and the Lord's Prayer. The general outline of the present form of the ginnaz is as follows:

Doxology

Opening Prayer

Psalmody

 Psalm 51 (complete and without intervening verses)

 Prayer of the First Psalm, Psalm 103 (one verse is sung out of 22) and Intervening Strophes

Prayer of the Second Psalm, Psalm 130 (two verses
are sung out of eight) and Intervening Strophes
Prayer of the Third Psalm, Psalm 63 and Intervening
Strophes
Sooghito (Canticle)
Hoosoyo (Proemion, Sedro, Qolo, Etro)
Scripture Readings
Mazmooro (Psalm of the Readings)
Reading from St. Paul
Fetgomo (Verse before the Gospel)
Gospel
Bo'outo (Supplication)
Concluding Prayers
Prayer
Lord, have mercy
Lord's Prayer

*

This structure exhibits a simple and unified pattern. In fact, all ginnazat agree in the choice and use of these elements. Yet, it seems that simplification and unification belong to a recent date. According to some liturgists, the process began as far back as the first contact with the West (during the times of the Crusades and kept increasing until the middle of the eighteenth century.

The previous rites for funerals were complex and diverse. Each ginnaz developed its own content and structure. A structural pattern, common to all ginnazat, did not exist then. The rite for the burial of the clergy, for example, retained various funeral stations and included scores of hymns and scripture readings (the office for a bishop counted no less than twenty-five readings). Furthermore, it appears that the section containing the psalms did not play a central role. The main thrust was, rather, directed toward a prolonged meditation on the Scripture texts, surrounded by rich and varied hymnody.

How, when and why did such a substantial change occur in the rites? Historically, the length of the various elements was an important factor in the process of simplification. Yet, this was not the only factor, for there were other factors behind the progressive tendency toward uniformity. Some liturgists have come to believe that there was a serious attempt toward identifying the funeral rites with the Divine Office, as is evidenced by the structure indicated above. A satisfactory answer to these questions, however, can only be found in the original structure of the rites. Unfortunately, this structure is evasive and not well defined. The question needs further investigation.

*

Maronite tradition divides the rites of funerals into two categories: one reserved for the clergy, the other for the laity. The division does not intend to underline an opposition, so to speak, between the "ecclesial" nature of the two groups. The

texts are clear in that regard. They repeatedly proclaim that both clergy and laity were "clothed" with the same baptism, "ate and drank the same body and blood", lived the same "true faith" and "slept in the Lord's hope". The division into separate rites for the clergy and laity seems to indicate only the temporal and vocational situation proper to each group. The clergy serve the altar and administer the mysteries of the Church. They live essentially within the church. The laity live and minister in the world. In the actual Syriac title of their ginnaz, men are called "Sons of the World", and women, "Daughters of the World". On the day of their transfer from this life, the clergy depart from the church/temple, which was their own "world". The laity, on the contrary, depart from the world, which was, somehow, their own "church". This is what the ancient rites for funerals appropriately indicate: the clergy are taken to their graves from the temple (church), while the laity are taken directly from their homes to the grave, without passing by the temple. The practice acknowledges a passing situation. It does not intend to create a conflict between the spiritual nature of "church" and "world".

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-4-

Theological Aspects of the Funeral Rites

The funeral rites are almost exclusively Christological in their content. Except for the sedro and etro of the ginnaz for men, and a few Arabic prayers of doubtful origin (which have no equivalent in the Syriac text), all other texts are neither addressed to the Father, nor to the Trinity, but to Christ himself. This is one of the most striking aspects of these rites. Since they speak of the most terrifying and ultimate human experience - death - they turn to the One who faced it in his own person and brought liberation from it in his own resurrection. He "tasted death like us and willed to lay down in the joyless Sheol". Resurrection, in fact, is at the very foundation of the ginnazat. It is never disputed, never doubted. It is simply accepted by all who share in the liturgical celebration of the rites: the priests, deacons, readers, the faithful, the relatives and friends, ("the brothers and sisters"), the departed themselves and even the "soul" and "body". For the soul and the body of the departed talk, dialogue, and are heard during the rites:

"Glory to the One who
died in the grave
and offered his body and blood
as a pledge for the dead."

This unconditional belief in resurrection is bound directly to Christ - to his words, but mostly to his own experience of death.

This experience is seen here under one special aspect, that is: the descent to "sheol", to the nether world, the kingdom of dark-

ness, "where there is wailing and grinding of teeth". The descent was not a fatalistic result of "greedy and mocking death". It was, rather, a sound affirmation of victory; but mostly, it was, on the part of Christ, a friendly, compassionate, free and saving initiative of visitation:

"O Son of God,
you descended to Sheol
and visited the dead in
their graves."

Resurrection was, in fact, the outcome of such a visitation, thus causing a direct and personal relationship between Christ and those who were waiting in their graves.

For those who lived before Christ's time, resurrection was grounded on the belief in the early "promise". But for the Christian departed the seed of resurrection is already planted in their bodies and souls during this passing life, through all the "means" Christ offered: grace, baptism, his saving cross and, most of all, his eucharistic body and blood. Through his body and blood, Christ is seen as already "buried in their members as a pledge of life", protecting them from corruption. The texts describe him as reassembling the "limbs" of the corrupted bodies - already reduced to the dust from which they came from - and bringing them again to a new creation, a re-creation. As the body is lowered into the grave, the priest takes handful of dirt, sprinkles it over the body in the form of a cross and proclaims the words that remind us of all human beginnings:

"From dust you are,
and to dust you shall return."

However, he does not stop here. He goes beyond and completes them with words about new beginnings, saying:

"Yet, you shall be born anew."

In the funeral texts, the visitation to "Sheol" represents a turning point, because it actually put in motion the whole process of resurrection.

Resurrection, thus, is the main reason of the Christological nature of these rites. And, because of it, the person of Christ himself grows in stature and takes on a new and wider dimension. Christ is not only the Son of God, the messenger of the Father or simply the Savior. He now earned for himself the majestic and ultimate title of "King of kings and Judge of judges". Through the resurrection, his own and that of all others, he is made the "Lord of all".

Endlessly, tenaciously and even monotonously, the texts announce that those who depart "fall asleep in the hope" of the Lord. This hope is nothing but resurrection itself.

The funeral texts present death as a new journey "on that road taken by all generations". They indicate a passage "from this life to life beyond", "from a passing life to an everlasting life", "from the place of darkness to the abode of light", "from the place of fear to the abode of joy", and so on.

On the road "from here to there", the departed soul has to face all kinds of enemies blocking its way: "armies of darkness", "bands of evil spirits", "pirates", etc. They wait at roadblocks, and in the "aerial spheres" - "dancing in the air" - anxious to inflict a "second death" on the journeying soul. The images are powerful and frightening, and the language is crude and primitive. But the message is quite clear: The departed soul, seized by fear, is unable to take this journey on its own. Hence the funeral rites develop the concept of "accompaniment", another major theme in the funeral liturgy. Priests, relatives and friends can escort the departed only as far as the grave. Beyond this point, all they can do is commit the deceased to God, beseeching God to be their "companion" on that road which is filled with danger and unpleasant surprises:

"Rescue [the soul of your servant]
from the second death.
Assist it with your hidden power,
that it may cross the dreadful passage."

The texts repeat over and over again the request for companionship. All who share in the liturgical celebration join in this call: priests, relatives, friends, the community of faithful and the departed themselves. All the "mysteries" of salvation at hand are also invoked for the same purpose. The hymns continually implore:

"O brother,
may the church, the altar, baptism,
the holy mysteries and the cross
be your companions."

"Go in peace.
May the Lord be your companion."

And the departed soul echoes, on its own, the same supplication:

"Pray for me,
people of this city,
that his grace may be
my companion."

The journey is safe only because of this companionship. On the other hand, a different image enters the texts here and there. The road to be taken is no longer a paved road, nor a flight into the "aerial spheres". It is, rather, "a sea of fire", raging with flames. It has to be crossed. This "companionship", then, loses its subjective and personalized symbolism, and takes on an objective one. The Lord and the mysteries are envisioned now as a "bridge" or a "ship - an unsinkable ship", enabling the

departed to cross over safely:

"May baptism be a ship for her [this woman],
that she may reach the heaven of life.
May she cross over the river of fire,
for she took refuge in the cross of light."

*

Still, the end of the road is not yet the final end. The departed will have to face two more encounters - the coming of the Lord and judgment.

Judgment day is evoked with a mixture of fear and justice, but mostly with a firm belief in the "limitless mercy" of God, and also with the awareness of one's personal "debts and sins" and of "a bill to be paid" for them. It is described through the evangelical images of the lambs and goats and the right and left sides. Hence the constant supplication: "Rank me at your right side". "Place him/her at your right side".

The coming of the Lord is a familiar theme in the texts. However, the "majestic" aspect of this coming is not often stressed. It appears, on the contrary, in the context of a more intimate picture. The "epiphany" of the Lord is one of glory announced by the sound of trumpets and accompanied by the "choirs" of the angels; however, the emphasis is on those who labored humbly on earth and lived the whole human experience. They are the men and women, the just, righteous and priests, the ordinary believers, the "wise virgins", the Annas, Marys, Marthas, Sarahs, Rebeccas and all the others. The coming of the Lord is for them; it is theirs, in a way, because it is the "reward" that gives final meaning to their Christian choices in life.

*

The theological vision of the funeral texts is expressed in the language of hymns and melodies, that is to say, in a poetic language. This language bases itself on religious symbolism, basic and familiar to the Christian community. It develops in a constant paraphrasing of the Scriptural texts. Funeral and Scripture texts are so intermingled with each other, that it is sometimes hard to notice when the one ends and the other begins. That is to say, the funeral language does not make use of a didactic style and form. Again and again it turns around themes and images which appeal primarily to the heart, imagination, sensitivity and memory. The emphasis is simple, sometimes naive, but always human and down to earth.

Only the sedre show some attempt at intellectual speculation. On the one hand, they depart from the serene ambiance of the liturgical celebration; on the other, they bring forth theological and philosophical elements which belong to an old, if not obsolete, past. It seems that the sedre primarily intend to teach. The hymnic sections, while bearing precious lessons in faith, intend most of all to comfort, move and convert. Their endless repeti-

tions may, at times, seem monotonous, especially when they are recited instead of sung. However, they serve the purpose of providing a unique and moving experience in the presence of the "awesome reality of death".

The main characteristic of the hymns is the use of dialog. The dialog is continuous and crisscrosses the texts. The Church, the celebrant, the relatives and friends, the departed, the soul, the body, God himself, converse back and forth and listen to each other. This sort of directness, evoked in the dialog, may belong to a particular cultural milieu or express a certain sensitivity proper to Eastern people. Indeed, it does dramatize the situation. But, at the same time, it manifests a deeply rooted belief in the ongoing unity and closeness of the family (living and dead), of the Church (in heaven and on earth) and of human life (here and in heaven). The members of the same family, the Church and life itself believe that they will "see" each other again. The texts are firm and consistent about this, and the verb "see", repeatedly used here, seems to indicate much more than the action of looking at something. It seems to signify an ongoing dialog among the members of the same family, the Church and life.

This belief is unquestionably at the core of the funeral rites.

*

Conclusion

Second Vatican Council, in the first of its official documents, *The Constitution On Sacred Liturgy*, met the rites of Christian funerals in the universal Church with a challenge. It said: "The funeral rites should manifest more evidently the paschal character of Christian death; they should also respond more adequately to the situations and traditions of each region" (no. 81).

The challenge still stands.

The existing funeral rites of the Maronite Church can meet the challenge. They hold a great wealth of liturgical, spiritual and theological content and meaning. What they direly need is a proper adjustment, on one hand, to the "situations" created by modern times and, on the other, to the authenticity of their own "traditions". They require, thus, an honest rethinking and re-evaluation.

Special thanks are due to Ms. Michelle Thomas and Msgr. Alan F. Detscher for their assistance in the preparation of this liturgical book.

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The existing funeral rites of the National Church has met the challenge. They hold a great wealth of liturgical, spiritual and theological content and meaning. What they directly need is a proper adjustment, on one hand, to the "situations" created by modern times and, on the other, to the authenticity of their own "traditions". They require, then, an honest rethinking and re-evaluation.

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NOTES AND GUIDELINES FOR THE FUNERAL RITES

1. The minister should make the necessary adaptations in the prayers of the funeral rites according to the particular pastoral circumstances.

2. The rubrics of the funeral rites are meant to assist pastors in their proper celebration. They are, by no means, intended to replace the priest's sense of responsibility, and his knowledge of, personal meditation upon and love for and fidelity to the rites of the Church.

3. The funeral rites have much of their impact when they are not sung. Music is at the very foundation of the hymns and thus of the funeral rites themselves.

4. Unfortunately not all the English texts can be provided with their proper music. A selection of music prepared by Father Joseph Barr is provided for use by the congregation and choir during the major sections of the funeral rites. Additional music in Syriac has also been included.

NOTES AND GUIDELINES FOR THE FUNERAL RITES

5. Especially when there is a large gathering of the faithful at the funeral home, and because of the impact of the emotions experienced by family and friends, the Wake Service requires careful preparation.

6. The "Hymn of Entrance" may be introduced by a few words of explanation. An English version of the hymn is provided in Appendix I. If the hymn is only in Syriac, the English translation of the text should be recited alternately with the Syriac text, or in a manner that seems more fitting, so that those who are present may understand and take an active part.

7. Readings and hymns, taken from the appropriate gospels, may be added to the Wake Service. However, these things are to be avoided: improvising, improperly mixing the texts, and borrowing texts and rites from other Churches.

8. Four forms of the gospels are given: for a Man; for a Woman; for the Faithful Departed; for a Priest; for a Bishop. The gospels for the Faithful Departed are used for a memorial service for several departed or for the faithful departed in general.

9. On the day of burial only the gospels itself is celebrated. The Divine Service of the Holy Mysteries is celebrated on a suitable day following the burial, traditionally on the third or seventh after the death.

10. The only required liturgical vestments for a priest are the alb and the stole.

Notes And Guidelines For The Funeral Rites

Prayers

1. The celebrant should make the necessary adaptations in the prayers of the funeral rites according to the particular pastoral circumstances.

Rubrics

2. The rubrics of the funeral rites are meant to assist pastors in their proper celebration. They are, by no means, intended to replace the priest's sense of responsibility, and his knowledge of, personal meditation upon and love for and fidelity to the rites of the Church.

Music

3. The funeral rites lose much of their impact when they are not sung. Music is at the very foundation of the hymns and thus of the funeral rites themselves.

Unfortunately not all the English texts can be provided with their proper music. A selection of music prepared by Father Joseph Amar is provided for use by the congregation and choir during the major sections of the funeral rites. Additional music in Syriac has also been included.

Wake Service

4. Especially when there is a large gathering of the faithful at the funeral home, and because of the impact of the emotions experienced by family and friends, the Wake Service requires careful preparation.

5. The "Hymn of Incense" may be introduced by a few words of explanation. An English version of the hymn is provided in Appendix I. If the hymn is only sung in Syriac, the English strophes of the text should be recited alternately with the Syriac ones, or in a manner that seems more fitting, so that those who are present may understand and take an active part.

6. Readings and hymns, taken from the appropriate ginnaz, may be added to the Wake Service. However, three things are to be avoided: improvising, improperly mixing the texts, and borrowing texts and rites from other Churches.

Ginnaz

7. Four forms of the ginnaz are given: For a Man; For a Woman; For the Faithful Departed: Common Service; For a Priest. The ginnaz for the Faithful Departed is used for a memorial service for several departed or for the faithful departed in general.

8. On the day of burial only the ginnaz itself is celebrated. The Divine Service of the Holy Mysteries is celebrated on a suitable day following the burial, traditionally on the third or seventh after the death.

9. The only required liturgical vestments for a ginnaz are the jibbee and the stole.

10. The coffin is placed before the sanctuary with a lighted candle on each side. If the deceased was a member of the clergy, the body is placed so that the head is toward the altar. If the deceased was a lay person, the body is placed with the feet toward the altar.

11. The funeral pall is not used in the Maronite funeral rites.

12. The principal celebrant recites the opening and concluding prayers. Other prayers may be recited by another priest, a deacon or any other reader. The etro is reserved only to the priest.

13. During the hoosoyo the priest incenses the altar, then the clergy, the congregation, and finally, the coffin. As a general rule, the living are incensed before the dead.

14. When other members of the clergy are present, the celebrant may give precedence to them and invite them to begin the strophes which begin with "Bless, Father". When the bishop is present, he begins these strophes. He is invited with the announcement, "Bless, Excellency". The bishop always concludes the doxological section of the proemion: "The good One, to whom are due glory and honor, at this moment and at all times of our life, now and for ever". (The short form may also be used here.) The bishop also concludes the prayers in the customary manner.

Hymns on the Road

15. The following remarks of Bishop Germanos Farhat (+1732) about the celebration of the ginnazat are also appropriate for today:

"The group of Prayers and Hymns on the Road should be adjusted according to circumstances of place, time and distance.

The clergy should avoid rushing things, particularly when they are accompanying the faithful departed. This is most unbecoming of them.

The hymns should be properly sung and naturally rendered, that they may manifest sincerity of feelings, move those who listen to [take part in] them, and remind all of the awesome reality of death."

Memorial Days

16. Tradition assigns proper rites to the memorial days, which are different from those of the day of burial. The most observed memorial days are those of the third, ninth, and fortieth days, as well as the first anniversary of burial. Patriarch Ad-Doueih (+1704) explains the meaning of this choice as follows:

"We celebrate the Divine Service [on behalf of the dead] on the third day, because the Lord rose from the dead on the third day, thus becoming the first-born and head of those who fell asleep; on the fortieth day, because he ascended

into heaven after forty days; on the ninth day, because [the departed] become "companions" of the nine choirs of the angels, and mostly because the Lord sent the Spirit Paraclete to his apostles nine days after his ascension, that he might lift up their spirits and give them courage; last, at the end of the year: as we commemorate, each year, the feast (literally, birth) of the saints, the departed [are remembered] because they share with them everlasting life". (*The Lamp of the Sanctuary*, Vol.I, p. 460).

The *Kitab Al-Hoda* (The Book of Guidance) also mentions a thirtieth day memorial as in the Old Law "because", it says, "the people of Israel mourned Moses for thirty days" (*Kitab Al-Hoda*, edited by Boutros Fahd, Aleppo, 1935, p. 281). This memorial is now seldom observed. The memorials of the New Law prevail over the Old Law.

OUTLINE OF THE RITE

Burning of the Incense

Incense Burner

Consulting Priests

Prayer

Lord, have mercy

Lord's Prayer

FIRST STATION: AT HOME

OUTLINE OF THE RITE

Burning of the Incense

Incense Hymn

Concluding Prayers

Prayer

Lord, have mercy

Lord's Prayer

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First Station: At Home

I

Wake Service For The Faithful Departed

Common Service

All assemble around the body of the deceased. The priest vests in jibbee and stole for the service.

Burning of the Incense

The priest (bishop) burns incense, saying:

May the most Holy Trinity be pleased
with the fragrance of this incense
which we offer now for the rest
and pardon of the Lord's servant, N.,
and for our parents, brothers and sisters,
relatives and benefactors,
and all the faithful departed.
In the name of the Father, and of the Son,
and of the Holy Spirit.

All respond:

Amen.

Incense Hymn

This hymn is sung in Syriac or English alternately by two choirs. During the hymn the priest or deacon incenses the cross, the bishop (if present), the clergy, the community, and the body of the deceased. If the priest is alone, the incensation may be done at the conclusion of the hymn. A musical version of this hymn is found on page 152.

(Tune: Idtokh Eno Moran)

Choir 1

Praise the Lord, all you nations. (Psalm 117:1a)

O Lord,
with the sweet fragrance of this incense
we recall the memory of the faithful departed.
They received your holy body and blood in true faith,
and went to sleep in your hope.

Choir 2

Glorify him, all you peoples. (Psalm 117:1b)

Indeed, the righteous sleep in faith,
putting their hope in the resurrection.
They await Christ to come
and to give them their reward:
"That which eyes have not seen,
neither ears have heard,
nor ever occurred to the human heart,"
--this is, indeed, the glory prepared for them.

Choir 1

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

When we heard the Son of God, saying:
"When the dead hear the voice of the living God,
they shall arise without corruption:
those who did good, for a new life,
and those who did wrong, for judgment."

Choir 2

Now and for ever. Amen.

In times past,
when rising to life was hidden to all mortals,
Isaac enshrouded Abraham in tears
and with grief.
God then revealed himself to Moses and told him:
"The righteous and just ones
live for ever in the Lord."

Choir 1

May the prayer of Blessed Mary be a protection for us.

Deacon:

Bless, Father.

The choir continues:

Who is to see a new ship,
carrying a treasure of great value
and sailing over stormy seas with the treasure
growing within her?
Mary is the ship,
and Christ is the treasure within her.
She sails in the midst of the world
and bestows life to those who die.

Choir 2

May the prayers of the martyrs support us. Praise be to you, O Lord.

O blessed ones,
when they took you to courts
you confused your judges, cast down Satan,
and conquered evil.
Like gold tried by fire,
you came out of your trials.
Behold, your memory is exalted
in heaven and on earth.

Choir 1

May the faithful departed rest in peace. Praise be to you, O Lord.

Deacon:

Bless, Father.

The choir continues:

We remember the prophets and apostles who
announced the truth to the whole world.
We remember the blessed martyrs who are
exalted and crowned in glory.
We also remember the Church and her children,
Mary, the Mother of God,
and all the departed ones who slept in the hope
of the Lord.

Choir 2

O Lord,
grant rest to your servant, N.,
among your saints and righteous ones,
in the heavenly kingdom that has no end.

Choir 1

O Son of God,
who, by his word,
raises the dead from their tombs,
heed our supplication
and bestow your pardon upon your servant, N.,
who has departed from us.

Choir 2

O Christ,
who prayed that the cup of death be
kept away from him,

keep this same cup away from us
and be compassionate to us.

Choir 1

O Lord,
exalt the memory of your Mother,
and of your saints;
through their intercession grant pardon to us
and to our departed.

Concluding Prayers

The priest concludes, saying:

O Lord,
we beseech you,
receive the soul of your servant, N.,
that he/she may participate in the company
of your saints
in everlasting happiness.
Shower upon him/her the dew of
your eternal mercy,
as we commemorate his/her death before you.
Through our Lord Jesus Christ,
to whom be glory, for ever.

All respond:

Amen.

The priest then says:

Lord, have mercy.
Lord, have mercy.
Lord, have mercy.

All then say:

Our Father, who are in heaven,
hallowed be your name;
your kingdom come;
your will be done
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and for ever.
Amen.

WAKE SERVICE FOR THE CLERGY

OUTLINE OF THE RITE

Doxology
Opening Prayer
Qolo/Hymn
Qolo/Hymn
Hoosoyo
 Proemion
 Sedro
 Qolo/Hymn
Readings
 Mazmooro
 First Reading
 Gospel
Concluding Qolo/Hymn

II

Wake Service For Clergy

The priests, vested in jibbee and stole, assemble around the body.

The principal celebrant then begins the service.

Doxology

Glory be to the Father, and to the Son, and to the Holy Spirit, as we begin and until we conclude and for ever.

All respond:

Amen.

Opening Prayer

He then says:

O Lord,
let your blessed angels accompany the soul of our brother, N.,
who, by your command departed from the assembly of the holy
Church.

Lead him to your heavenly and glorious altar,
where he will renew his priesthood
and continue to offer you spotless and glorious
sacrifices of praise.

Then he will give you thanks and sing your praise,
now and for ever.

All respond:

Amen.

Qolo/ Hymn

(Tune: Setoro Tobo)

The hymn is sung alternately by two choirs.

Choir 1

Shield me, O Lord, under the wings of your cross,
and let me see your mercy on the day of judgment.

Choir 2

O Lord, under the wings of your cross,

shield our father who lifted up his wings to the heights.

Choir 1

O honorable father, your labor exalts you.
He whom you served will reward you in the heights.

Choir 2

Go in peace, O blessed father,
for you became the companion of the just and righteous.

Qolo/ Hymn

(Tune: Bsafro Salee Daniel)

Choir 1

Like the eagle who flies mightily to his nest
and broods over his young,
behold, father, the Holy Spirit will brood over your
body.

You were clothed by him in baptism
and reverently served him.
On the day of the resurrection
he will fly your body to the heights.

Choir 2

Blessed are you, O steadfast father,
for you became a pleasing example,
all the days of your life,
to those who are near and far.
Do not be sad as you fall asleep, father,
for the Lord will raise your body from the grave
to inherit the kingdom in paradise.

Choir 1

I heard what the soul clearly
said to the body:
"Woe is me!" --I heard it, and yet I sinned.
Behold, judgment is keeping watch over me.
Come now, let us cast lots on our debts to the
Lord of justice,
for I have hope that the Lord will remit my debts.

Choir 2

Because your departure has saddened us, O father and
innocent lamb,
Christ will rejoice us with your rising on the day
of his coming.
As we carry your body in procession
and exalt the day of your departure,

may Christ enable us to see you in his paradise
with all the just.

RITE OF INCENSE

Hoosoyo

The celebrant burns incense and then sings the
proemion. The cross, clergy, congregation and the
body are incensed during the hoosoyo.

Proemion

May we be worthy to worship and praise the Lord.
He is served by heavenly choirs
and his glory is proclaimed by the spiritual ranks.
In his love he chose from the people of the earth
holy fathers and pastors of true faith.
He made of them priests for the service of his great glory.
He endowed them with the power to consecrate his glorious body
and entrusted his mysteries to them,
that they might administer them to his flock.
He gave them power over his eternal treasury,
that they might forgive sins through the power
of the priesthood.
To the good One are due glory and honor,
now and for ever.

All respond:

Amen.

Sedro

A priest or deacon sings the sedro.

Glory and praise to you,
eternal Head of the priesthood,
your high priesthood has no end.
Lord of all good gifts,
you enrich those who increase their
evangelical talents.
You reward them for their good deeds
and rejoice them with eternal rest for their toil.
In your mercy, O Lord,
be compassionate to your servant, our brother, N.,
who has departed from us at your command
and by your grace.
Send to his soul your powerful assistance.
Raise him to you on wings of light.
Receive him with honor and joy.
Let him enter the abode of rest and light.
Seat him at the banquet of the shining lights
with the holy just ones.

Gladden him with the vision of your resplendent face,
that he may find joy in eternal life.
Make him worthy to serve your divine and awesome altar,
and minister in your hidden sanctuary.

O Lord,
forgive the sins of your priest, our brother, N.,
who has departed from us to enter into your paradise,
that he may take pride in his priestly garments
and find joy in the kingdom.
Then he will offer glory and praise with the angels
and saints,
to you, your Father, and your Holy Spirit,
now and for ever.

All respond:

Amen.

Qolo/Hymn

(Tune: Dawid Malko)

Choir 1

O Lord,
may the fragrance of this incense
offered before your majesty
for our brother who has departed from us,
be for the forgiveness of his debts and sins.
Place him at your right side --
Alleluia! --
with the just.

Choir 2

O Lord,
Remember our brother who has gone to sleep
and left the holy Church.
Seat him at your right side
with the righteous and the just who have kept
your precepts--
Alleluia! --
and grant rest to his soul.

READINGS

Mazmooro

(Tune: Ramremein)

Like the sun, may the priesthood cover your body.

May the holy Mysteries that your fingers broke
be your bridge to the heavens.

May our Lord Jesus Christ,
the light for the just and joy for the upright,
be your bridge to the heavens.

First Reading

The reading follows without the conclusion, "Praise be to God always."

1 Corinthians 15: 50-57 Glorification of the Body.

A reading from the first letter of Paul to the Corinthians.

This is what I mean, brothers: flesh and blood cannot inherit the kingdom of God; no more can corruption inherit incorruption. Now I am going to tell you a mystery. Not all of us shall fall asleep, but all of us are to be changed - in an instant, in the twinkling of an eye, at the sound of the last trumpet. The trumpet will sound and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture be fulfilled: "Death is swallowed up in victory." "O death, where is your victory? O death, where is your sting?" The sting of death is sin, and sin gets its power from the law, But thanks be to God who has given us the victory through our Lord Jesus Christ.

Gospel

Matthew 24: 45-51 The Faithful Servant.

The priest introduces the gospel, saying:

Let us be attentive to the gospel of life and salvation of our Lord Jesus Christ as recorded by the apostle Matthew.

Who is the faithful, farsighted servant whom the master has put in charge of his household to dispense food at need? Happy that servant whom his master discovers at work on his return! I assure you, he will put him in charge of all his property. But if the servant is worthless and tells himself, 'My master is a long time in coming,' and begins to beat his fellow servants, to eat and drink with his drunkards, that man's master will return when

he is not ready and least expects him. He will
punish him severely and settle with him as is done

with hypocrites. There will be no wailing then
and grinding of teeth.

Concluding Qolo/Hymn

(Tune: Ephremito)

Choir 1

O brother,
in temperance and sanctity
you accomplished your struggle.
May the happiness inherited by the meek
await you in the kingdom.

Choir 2

O brother,
may the hope you longed for since your childhood
prepare for you the path of life,
that you may enter the dwelling place of joy.

Choir 1

Go, brother, do not be sad.
You are taken from death to life.
May the Lord who has taken you away
let you mingle with the saints.

Choir 2

O Lord,
your servants give you thanks,
and your just ones praise you.
May they sing of the glory of the kingdom,
where all secrets are revealed.

ON THE ROAD TO THE CHURCH

On The Road To The Church

According to a recent tradition, Psalms 148, 149, 150, and 117, taken from Sunday Saftro, and the intervening verses associated with them, may be sung on the way to the church.

PSALMS OF PRAISE

Psalm 148

Praise the Lord from the heavens,
praise him in the heights;
Praise him, all you his angels,
praise him, all you hosts.
Praise him, sun and moon;
praise him, all you shining stars.

The heavenly assemblies stand fearlessly
and sing praise,
while trembling and fear fell upon
the children of the flame.
They bless and exalt the Power
they uphold,
yet they do not know his abode.

Praise him you highest heavens,
and you waters above the heavens.
Let them praise the name of the Lord,
for he commanded and they were created;
He established them forever and ever;
he gave them a duty which shall not pass away.

O Lord,
let us hear from you the forgiving word.
Remember your body and your living blood
which we have received,
and be pleased by them.
Even though we are not worthy
to mingle with the just,
deliver us from evil.

Praise the Lord from the earth,
you sea monsters and all depths;
Fire and hail, snow and mist,
storm winds that fulfill his word;

Heaven and earth are filled with him,
yet they are less than him
and cannot contain him.
Thousands and myriads of angels
are in awe of his glory.
Come, let us worship
and offer praise to the Son
and the Father.

You mountains and all you hills,
 you fruit trees and all you cedars;
You wild beasts and all tame animals,
 you creeping things and you winged fowl.

The high mountains and valleys cannot balance
 the weight of my faults.
Grant me a tiny drop from the sea of your mercy,
 and I shall be freed of them.
My thoughts weary me and judge me.
O Lord, I cling fast to you!

Let the kings of the earth and all the peoples,
 the princes and all the judges of the earth.
Young men too, and maidens,
 old men and boys,
Praise the name of the Lord,
 for his name alone is exalted;

May all the kings, princes, and judges
 who rule the universe
go before Christ and worship him.
He is King of kings and Lord of judges,
he weaves their crowns and dissolves their authority.
Yet his crown cannot be dissolved.

His majesty is above earth and heaven,
 and he has lifted up the horn of his people.
Be this his praise from all his faithful ones,
 from the children of Israel, the people close to him.

The living One came down to the just,
 the righteous, and our forebearers
who fell asleep in Christ.
He visited them in their graves
and raised them from the dead.
They worshiped him,
believed in him and his resurrection,
and sang his praise.

Psalm 149

Sing to the Lord a new song
 of praise in the assembly of the faithful.
Let Israel be glad in their maker,
 let the children of Zion rejoice in their king.
O Lord,
 grant peace to churches and monasteries throughout
 the world.
Banish disputes, evil divisions, and schisms from them.
Gather their children
 that they may be one assembly
and may serve your glory.

Let them praise his name in the festive dance,
let them sing praise to him with timbrel and harp.
For the Lord loves his people,
and adorns the lowly with victory.

How beautiful are the choirs of the
children of the Church
as they stand to pray.
Like angels they offer sweet and joyful hymns:
the prophets with their mysteries,
the apostles with their preaching,
and the martyrs with their deaths.

Let the faithful exult in glory;
let them sing for joy upon their couches;
Let the high praises of God be in their throats.
And let two-edged swords be in their hands:

Awake, o sinner, from the sleep of
iniquity and sin.
Wash yourself with tears
and cleanse away your stains,
that the Lord may rejoice in you
and give you the inheritance of the kingdom
and everlasting life.

To execute vengeance on the nations,
punishments on the peoples;
To bind their kings with chains,
their nobles with fetters of iron;
To execute on them the written sentence.
This is the glory of all his faithful.

O my beloved,
the thought of judgment disturbs me greatly
and terrifies me.
May I not be a companion
to the iniquities, old and new,
that I have committed.
Forgive all my sins
through the love of the Father who sent you,
and have mercy on me.

Psalm 150

Praise the Lord in his sanctuary,
praise him in the firmament of his strength.
Praise him for his mighty deeds,
praise him for his sovereign majesty.
Praise him with the blast of the trumpet
praise him with lyre and harp.

The people of the heavens proclaim:
Holy, holy, holy are you,
O Lord of Sabaoth!

The people of the depths proclaim:
Blessed is your hidden glory.
The people of the heavens and the depths
join their hymns
and chant your praise.

Praise him with timbrei and dance,
praise him with strings and pipe.
Praise him with sounding cymbals,
praise him with clanging cymbals.
Let everything that has breath
praise the Lord.

Isaiah saw the God-fearing cherubim
and the innumerable seraphim,
as they stood in fear and awe around
the throne of the Most High.
They continue their three-fold hymn:
Holy, holy, holy is the mighty Lord.

Psalm 117

Praise the Lord, all you nations;
glorify him, all you peoples!
For steadfast is his mercy toward us,
and the truth of the Lord endures for ever.

O blessed Virgin,
we exalt your glorious memory.
We receive mercy and pardon from your Son
who is endowed with beauty.
Intercede for us,
that we may be sheltered by your prayers
from all harm.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and for ever. Amen.

O prophets, apostles, and martyrs
who loved Christ,
sing praise to your Lord.
By your deaths the holy Church was built
throughout the four corners of the universe.
Intercede for her children
who exalt your memory,
that they may obtain pardon.

May the faithful departed have rest,
and may praise be given to you, O Lord.

O Christ our Savior,
remember your Mother and the saints;
unite with them our parents, brothers, sisters,
and leaders.

Raise them up on the day of the resurrection
with the righteous and the just,
and grant them and us your pardon.

OUTLINE OF THE RITE
Reception of the Body
SECOND STATION: AT THE CHURCH
Inscribed upon

OUTLINE OF THE RITE

**Reception of the Body
Incensation of the Body
Entrance Hymn**

Second Station: At The Church

I

ENTRANCE INTO THE CHURCH

The priest, assisted by the ministers, receives the body at the entrance of the church and incenses it. The priest and ministers lead the body and the mourners to the front of the church, while they sing the concluding verses of the IVth station of Sunday Lilio (the night office).

Entrance Hymn

A musical version of this hymn is found on page 154.

(Tune: Ho'en Lhatoyeh)

Netfathoon tar'eyk Ourishlem dal'el:
wne'loon slawotan qdom beem daMshiho:
wnesbon shelotan rahmeh whoosoyo:
Basloot Yoledtokh wqulhoon qadisheyk:
w'aylen d'al sabrokh shalem hayayhoon:
aneeh roothothon bagnoon hadwoto.

* * * * *

Open your gates,
O heavenly Jerusalem;
let our prayers stand before the throne of Christ
and our petitions obtain mercy and forgiveness.

O Lord,
through the intercession of your Mother
and all your saints,
heed our supplications
and be compassionate to us.

O Lord,
grant rest in your blissful kingdom
to those who have entrusted their lives to you
in the hope of their resurrection.

The Ginnaz then follows.

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OUTLINE OF THE RITE

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 Lord's Prayer

A. GINNAZ FOR A MAN

Rite for Men, Children of the World

INTRODUCTION

Doxology

The priest makes the sign of the cross and sings or says:

Glory be to the Father and to the Son and to the Holy Spirit,
as we begin and until we conclude and for ever.

All respond:

Amen.

Opening Prayer

The priest sings or says:

O Lord,
make all the faithful departed
who sleep in your hope and true faith
worthy to find rest, joy, and happiness
with your saints,
especially your servant, N.,
and all those whom we remember today
before your majesty.
You are the good One
and the lover of all.
We offer glory and thanksgiving to you,
to your Father, and your Holy Spirit,
now and for ever.

All respond:

Amen.

PSALMODY

Psalm 51

The psalm is sung by two choirs in alternation. It may also be sung by a soloist.

Choir 1

Have mercy on me, O God, in your goodness;

in the greatness of your compassion wipe
out my offense.

Choir 2

Thoroughly wash me from my guilt and of my sin
cleanse me.

For I acknowledge my offense, and my sin is
before me always.

Choir 1

Against you only have I sinned,
and done what is evil in your sight --
That you may be justified in your sentence,
vindicated when you condemn.
Indeed, in guilt was I born,
and in sin my mother conceived me;

Choir 2

Behold, you are pleased with sincerity of heart,
and in my inmost being you teach me wisdom.
Cleanse me of sin with hyssop, that I may be purified;
wash me, and I shall be whiter than snow.

Choir 1

Let me hear the sounds of joy and gladness;
the bones you have crushed shall rejoice.
Turn away your face from my sins, and blot out
all my guilt.

Choir 2

A clean heart create for me, O God,
and a steadfast spirit renew within me.
Cast me not out from your presence,
and your Holy Spirit take not from me.

Choir 1

Give me back the joys of your salvation,
and a willing spirit sustain in me.
I will teach transgressors your ways,
and sinners shall return to you.

Choir 2

Free me from blood guilt, O God, my saving God;
then my tongue shall revel in your justice.
O Lord, open my lips,
and my mouth shall proclaim your praise.

Choir 1

For you are not pleased with sacrifices;
should I offer a holocaust, you would not accept it.
My sacrifice, O God, is a contrite spirit;
a heart contrite and humbled, O God, you will not spurn.

Choir 2

Be bountiful, O Lord, to Zion in your kindness
by rebuilding the walls of Jerusalem;
Then shall you be pleased with due sacrifices,
burnt offerings and holocausts;
then shall they offer up bullocks on your altar.

Prayer of the First Psalm

The reader says the prayer of the first psalm:

O Lord,
in your mercy enable your servant, N.,
who has left us to be admitted into the abode of life,
into the assembly of the just,
into the dwelling place of the saints who have
pleased you from the beginning.
We offer glory and thanksgiving to you,
to your Father, and to your Holy Spirit,
now and for ever.

All respond:

Amen.

Psalm 103 and Intervening Verses

The verses of the psalm and the intervening verses are
sung alternately by two choirs.

(Qolo/Tune: Qaqro)

Choir 1

Bless the Lord, O my soul;
Alleluia!
Through the fragrance of this incense,
offered to your majesty by the priests,
may your servant, N.
find rest in your kingdom.
Let him cross over the place of fear,
and, when you appear in glory,
let him see your mercy.

As you had mercy on the thief
and opened to him the gates of paradise,
have mercy on your servant on the day of judgment
and be compassionate to him.

Choir 2

And all my being, bless his holy name.

Alleluia!

O Lord,
accept our supplication for your servant
whom you have taken away from this world.
Forgive his mistakes
and count him among your righteous and just
who have loved you and carried out your precepts.
When you come in glory with your angels
to separate the good from the evil,
enable him to stand at your right
that he may give you thanks.

Choir 1

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

Alleluia!

In times past
the just offered incense for three days
for the deceased.
Grant rest and remembrance in the abode of joy
to your servant on whose behalf we now assemble.
May he rejoice and find joy
in the company of the righteous and the just.
Then he will unceasingly proclaim
glory and thanksgiving to you.

Choir 2

Now and for ever. Amen.

Alleluia!

I do not fear to taste the cup of death
for death covers the universe from end to end.
But I am truly saddened and filled with fear
by the severe and merciless judgment.
Whether it be toil and strife in this life,
or judgment and distress in the life beyond,
may your cross be a companion for me in the
place of fear.

Prayer of the Second Psalm

The reader says the prayer of the second psalm.

O Lord,
deliver your servant N.,
whom you have taken from us by the power of your command,
from the power of death.
Rescue the soul of your worshiper
from the nether world.
In your mercy let him dwell in the paradise of Eden.
Make him worthy to enter your kingdom
on the day of your manifestation,
that he may praise and glorify you,
your Father, and your Holy Spirit,
now and for ever.

All respond:

Amen.

Psalm 130 and Intervening Verses

The verses of the psalm and the intervening verses
are sung alternately by two choirs.

(Qolo/Tune: Fsheets)

Choir 1

Out of the depths I cry to you, O Lord; Lord, hear my voice.

O Lord,
grant that your servant,
whom you have taken from us by your command,
be well remembered in heaven and on earth.
Forgive his debts and forget his failings,
as you forgave the debts of the sinful woman.
When the nations rise up on the day of judgment
may your grace shine upon him,
O Savior of the world.

Choir 2

Let your ears be attentive to my voice of supplication.

O Lord,
I have consumed your holy body,
let not fire consume me.
My eyes have touched his body,
let them see your mercy.
I was not a stranger to you in this life,
let me not be an outsider in the life beyond.
Do not number me with the goats.
Rather, enable me to stand with the sheep,
the children who stand at your right,
that I may glorify you.

Choir 1

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

O Son of the King,
when the trumpet sounds the dead arise;
when the throne is erected in glory and the judge appears;
when you come at that moment,
and the just and righteous go forth to meet you,
may your servant, taken away by your command,
be seen among them,
and proclaim with faith:
glory to you, O Lord!

Choir 2

Now and for ever. Amen.

I am dread the day of judgment and fear
seizes me.
I implore you, O Lord:
do not count me among the wicked.
I have a debt to pay for my sins,
and I am afraid that they will bear witness against
me on the day of judgment.
Deliver me from the fire that is not extinguished
and from the worm that does not die,
that I may glorify you, O Lord.

Prayer of the Third Psalm

The reader says the prayer of the third psalm.

O Lord,
grant that your servant, who slept in your hope,
may be well remembered.
May your worshiper, who has been brought to you,
be eternally remembered.
Console those who mourn him
and deliver them from sorrow and sadness.
Fill them with joy and gladness
and enrich them with the blissful hope
of resurrection,
that they may rejoice and offer glory to you,
your Father, and your Holy Spirit,
now and for ever.

All respond:

Amen.

Psalm 63 and Intervening Verses

The verses of the psalm and the intervening verses are
sung alternately by two choirs.

(Qolo/Tune: L'el Men Shoufreh Da'noneh)

Choir 1

O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts.

With faith, the children of your holy Church
are assembled on behalf of your servant.
Grant him rest in your kingdom with your just ones
and set him at the right hand of your divinity.

Choir 2

Like the earth, parched, lifeless and without water.
Thus have I gazed toward you in the sanctuary
to see your power and your glory.

O Son,
who brought me into this world from the dust,
may your grace be my companion in the abode of life.
May your mercy overcome my guilt,
that I may rejoice in your kingdom and sing your glory.

Choir 1

For your kindness is a greater good than life;
my lips shall glorify you.
Thus will I bless you while I live;
lifting up my hands, I will call upon your name.

O God,
your will is accomplished, you have taken me away me.
In the dust of death you have placed me,
as in the beginning.
When the trumpet resounds and thunders forth
place me at the right hand of your divinity.

Choir 2

As with the riches of a banquet shall my soul be satisfied,
and with exultant lips my mouth shall praise you.
I will remember you upon my couch,
and through the night watches, I will meditate on you.

O God,
may your mercy be upon me, your lowly servant,
when the trumpet calls me forth from the grave.
May I then see your merciful grace,
be delivered from Gehenna,
and sing your glory.

Choir 1

That you are my help,
and in the shadow of your wings I shout for joy.
My soul clings fast to you;
your right hand upholds me.

The soul is separated from the body;
it is led in sorrow before your majesty.
May both body and soul be mercifully received
when your justice seeks an account for their debts.

Choir 2

But they shall be destroyed who seek my life,
they shall go into the depths of the earth;
They shall be delivered over to the sword,
and shall be the prey of jackals.

O God,
remember not my sins,
for there is no one who is free from guilt before you.
May your grace stand in my favor, on that day,
when the secrets of all people are made known.

Choir 1

The king, however, shall rejoice in God;
everyone who swears by him shall glory,
but the mouths of those who speak falsely shall be stopped.

O living Son, our Savior,
who willingly tasted death,
in the body which you clothed from the Virgin,
and who brought life to Adam.
In your grace raise your servant, who shared in your body
and blood, to new life.

Choir 2

Glory to the Father and to the Son and to the Holy Spirit,
now and for ever. Amen.

Glory to the One who died, was placed in the grave,
and offered his body and blood as a pledge for the dead.
He will come to raise their bodies from the grave
and clothe them in the stole of glory on the day of
the resurrection.

Choir 1

May the faithful departed have rest,
and may praise be given to you, O Lord.

The deacon says:

Bless father.

The choir continues:

O Lord,
grant rest, life, and joy
to the departed who ate your body and drank your blood.
May they see your mercy when you come on the day of judgment,
and may they stand at the right hand of your majesty.

**SOOGHITO
(Canticle)**

The sooghito is alternated by two choirs.
A musical version of the sooghito is found on page 156.

Choir 1

O Lord,
grant rest to your servant
with the saints who pleased you.
May he rejoice with the victorious ones
in the blissful kingdom.

Choir 2

O Lord,
let him inherit the paradise of joy
and let his soul rejoice at your banquet.
May your light descend to the depths of the
nether world
and shine for him in the darkness.

Choir 1

O Lord,
in your mercy remove him from the blazing
flames of fire.
Clothe him with the stole of glory
when he rises to new life from the dust.

Choir 2

On the day of your coming
may your servant be clothed with splendor,
glory, and joy.
In your bounty be compassionate to him
when you sit on your throne.

Choir 1

May your grace stand in his favor
when the secrets come forth in the open.

Let him cross over the sea of fire
by the mercy you sent to the dead.

Choir 2

O Jesus, our Lord,
withhold the flame from his body
because of your Father's love.
Guide him to the abode of the just
by your upholding assistance.

Choir 1

O Lord,
let your right hand rescue him
when he crosses over the dreadful gulf.
May your cross be a bridge for him
so that he may cross over the place of fear.

Choir 2

O Lord,
in your grace shelter him
on the day of judgment.
Let him rejoice with your saints
in the abode of bliss and joy.

Choir 1

Open to him the all-merciful door,
that he may enter and be delivered from his toil.
May the living cross and baptism
be his companions on the way to the abode of life.

Choir 2

O Lord,
hear the voice of our supplication
and grant forgiveness to your servant
who has departed from us.
May your abundant and blissful mercy stand
in his favor
on the day of judgment.

Choir 1

May he receive the pardon of his debts
when you sit on your throne.
May the Trinity stand in his favor
on the day of judgment.

RITE OF INCENSE

Hoosoyo

The celebrant burns incense. During the hoosoyo the altar, clergy, congregation and finally the body are incensed. If the celebrant is alone, he incenses at the end of the hoosoyo.

Proemion

The celebrant sings the proemion.

May we be worthy to worship and praise the living One
who spoke and we came to life.
He created Adam and fashioned him in the image
of his majesty.
By his command he deprived Adam of this life,
and by his mighty power he sent him back to
his former state:
the dust from which he was made.
Then he called him again,
raised him, renewed him, adorned him,
and granted him an inheritance with the angels.
To him, the good One, are due glory and honor,
now and for ever.

All respond:

Amen.

Sedro

He then sings the sedro.

O eternal God,
you are abundant in grace and truth.
You are light and new life,
the source of immortality.
You are the Creator and ruler of the universe,
time, and all that changes.
You are awesome, exalted, and praised in your commands,
yet, patient and kind in your mercy.
Hidden things cannot
be concealed from your divine sight,
and innermost thoughts are revealed and laid bare before you.
Yet your judgments are not known,
and your ways are unsearchable.

You sent your beloved Son, our Lord Jesus Christ,
into the world
to conquer death, to destroy the nether world,
and to slay the dragon, the destroyer of people.
Through Christ you announced life and incorruptibility

to every soul who called upon you.
By your blessed commands
we are taken from this world filled with adversity,
and brought to the glorious and imperishable world.

Now, O Lord,
maker and ruler of heaven and earth,
we offer you our prayers and supplications
for the soul of your servant, N.,
who has left this earthly life of pilgrimage.
May the angels of peace guide him to the
abode of rest.

Deliver him from the power of the evil spirits
and set him free from the coercion of the adversary.
Send to him your peaceful hosts who surround those who fear you
and accomplish your will.

In your love for us
grant him the pardon of his sins
and, in your mercy, blot out all his offenses.
Extend your help to him during his journey.
Outstretch your all-merciful right hand to him
and rescue him from the second death.
Assist him with your hidden power.
Do not judge him for his offenses,
for he stands guilty before you.
Look at the weakness of our nature
and remember your holy promise.

O Lord,
be his companion, guardian, protector, and helper,
that he may reach the blissful dwelling place,
rejoice in your eternal glory,
forget his adversity and sorrow,
and find rest in the bosom of Abraham.

O Lord,
grant that we, your worshipers,
may acquire that blissful life,
and may have a peaceful departure.
Then make us worthy to praise you,
your Son, and your living and Holy Spirit,
in your eternal kingdom,
now and for ever.

All respond:

Amen.

Golo

(Tune: Lhoudaou Itqaba')

The golo is alternated by two choirs.

Choir 1

Grant, O Lord,

Choir 2

good rest

Choir 1

to your servant who sleeps in your hope

Choir 2

with Abraham, Isaac and Jacob,

Choir 1

the just who kept your precepts.

Choir 2

Take him from the place of fear

Choir 1

to the abode filled with happiness.

Choir 2

May your holy body and blood be his companions.

Choir 1

May he enter the paradise of light

Choir 2

which is filled with life,

Choir 1

and find joy with the saints.

Choir 2

Glory to you, O Lord.

Etro

The priest concludes with the etro.

O Lord,

we beseech you through the fragrance of this incense,
offered before you:

accompany your servant who has departed from us,
Deliver him from the power of the evil spirits
and lead him to the blissful dwelling places with
all the saints.

Pardon us and forgive all his offenses and transgressions
through our Lord Jesus Christ
to whom are due, with you,
all glory and honor,
now and for ever.

All respond:

Amen.

READINGS

Mazmooro

(Tune: Ramremein)

A musical version of this text is found on page 158.

Choir 1

From my childhood even until today,
my eyes have sought your salvation.
And now, as I sleep in your hope,
grant rest to my soul with the saints.

Choir 2

May your cross illuminate the nether world for me,
for the shadows of death surround me.
Deliver me from torment
and enable me to enter your kingdom.

Choir 1

O Lord,
in your grace grant rest to your servant
who sleeps in your hope.
Raise him to your right hand
with the righteous and the just.

First Reading

The reading follows without the conclusion, "Praise be to God always."

1 Corinthians 15: 35-49 The Resurrection of the Dead.

A reading from the first letter of Paul to the Corinthians.

Perhaps someone will say, "How are the dead to be raised up? What kind of body will they have?"
A nonsensical question! The seed you sow does not germinate unless it dies. When you sow, you do not sow the full-blown plant, but a kernel of wheat

For a Memorial Service

A reading from the first letter of Paul to the Thessalonians.

We would have you be clear about those who sleep in death, brothers; otherwise you might yield to grief, like those who have no hope. For if we believe that Jesus died and rose, God will bring 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. Console one another with this message.

Fetgomo

Congregation:

Alleluia! Alleluia!

Cantor:

Behold, you shall show wonders to the dead;
the mighty ones shall rise and sing of your grace
in the graves. (Psalm 88:11)

Congregation:

Alleluia!

Gospel

Mark 13: 32-37 The Need for Watchfulness.

The priest introduces the gospel, saying:

Let us be attentive to the gospel of life and salvation of our
Lord Jesus Christ as recorded by the apostle Matthew.

"As to the exact day or hour, no one knows it,
neither the angels in heaven nor even the Son,
but only the Father. Be constantly on the
watch! Stay awake! You do not know when the
appointed time will come. It is like a man
traveling abroad. He leaves home and places
his servants in charge, each with his own task;
and he orders the man at the gate to watch with
a sharp eye. Look around you! You do not know
when the master of the house is coming, whether
at dusk, at midnight, when the cock crows, or
at early dawn. Do not let him come suddenly
and catch you asleep. What I say to you, I say
to all: Be on guard!"

For a Memorial Service

John 11: 21-27 I Am the Resurrection and the Life.

Let us be attentive to the gospel of life and salvation of our
Lord Jesus Christ as recorded by the apostle John.

Martha said to Jesus, "Lord, if you had been
here, my brother would never had died. Even
now, I am sure that God will give you whatever
you ask of him." "Your brother will rise again,"
Jesus assured her. "I know he will rise again,"
Martha replied, "in the resurrection on the last
day." Jesus told her:

"I am the resurrection and the life:
whoever believes in me,
though he should die, will come to
life;

and whoever is alive and believes in
me
will never die.

Do you believe this?" "Yes, Lord," she replied,
"I have come to believe that you are the Messiah,
the Son of God: he who is to come into the world."

BO'OUTO / SUPPLICATION
(According to the Melody of Saint James)

The Bo'outo is alternated by two choirs.
A musical version of this Bo'outo is found on page 160.

Choir 1

O Son of God,
grant rest to your servant
among your saints and righteous ones
in the heavenly kingdom
that has no end.

Choir 2

O Son,
who by his word
raises the dead from their graves,
heed our supplication
and bestow your pardon upon your servant
who has departed from our midst.

Choir 1

The rich man descended to the abode of the nether world.
With great torment he reached the frightening
abyss of flames.

As the miser was tortured there he raised his eyes
and saw Abraham and poor Lazarus in the kingdom.

Choir 2

He called out: "Father Abraham, have pity on me.
Send Lazarus to dip his finger in the water
and come refresh my tongue,
for I am tortured in the flames."

Choir 1

Abraham replied, saying:
"My son, remember that you received all your

riches in your lifetime,
while Lazarus endured great misery.
Now he has found rest here,
and you have found torment."

Choir 2

"If he were accustomed to sit at your banquet table,
your invitation would not be strange to him.
After all, there is fixed an abyss between you and us,
so that those who wish to cross from here to you cannot do so.

Choir 1

Glory to the Father, who likened the kingdom to Lazarus;
adoration to the Son, who showed suffering to us in the person of
the rich man;
thanksgiving to the Holy Spirit, who separates us
and rewards us each according to our deeds.

Choir 2

O Christ,
who prayed that the cup of death
might pass from him,
keep this same cup away from us
and be compassionate to us.

Choir 1

O Lord,
exalt the memory of your Mother
and of your saints.
Through their prayers grant pardon to us
and to our departed.

CONCLUDING PRAYERS

The celebrant concludes, saying:

O Lord, we beseech you:
grant a good remembrance, eternal rest,
and a share in the happiness of your saints
to all the souls who have departed from this world
in true faith,
especially the soul of your servant, N.

Guide him to the mansions of joy
with your victorious ones,
and grant consolation to those who mourn for him.
We offer you glory and thanksgiving,
now and for ever.

All respond:

Amen.

The celebrant says:

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

All then sing or say the Lord's Prayer:

**Our Father, who are in heaven;
hallowed be your name;
your kingdom come;
your will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For the kingdom, the power and the glory are yours,
now and for ever.
Amen.**

B. GINNAZ FOR A WOMAN

Rite for a Woman, Daughter of the World

INTRODUCTION

Doxology

The priest makes the sign of the cross and sings or says:

Glory be to the Father and to the Son and to the Holy Spirit,
as we begin and until we conclude and for ever.

All respond:

Amen.

Opening Prayer

The priest sings or says:

O Lord,
let your ears be attentive to our supplications
and deliver us from temptation and adversity.
Grant rest to our parents, brothers and sisters, our leaders
and all the faithful departed,
especially your handmaid, N.,
and all those whom we remember before you today.
Let them live in your heavenly dwellings,
for you are Lord of the living and of the dead.
To you be glory, for ever.

All respond:

Amen.

PSALMODY

Psalm 51

The psalm is sung by two choirs in alternation. It may
also be sung by a soloist.

Choir 1

Have mercy on me, O God, in your goodness;
in the greatness of your compassion wipe
out my offense.

Choir 2

Thoroughly wash me from my guilt and of my sin
cleanse me.
For I acknowledge my offense, and my sin is
before me always.

Choir 1

Against you only have I sinned,
and done what is evil in your sight --
That you may be justified in your sentence,
vindicated when you condemn.
Indeed, in guilt was I born,
and in sin my mother conceived me;

Choir 2

Behold, you are pleased with sincerity of heart,
and in my inmost being you teach me wisdom.
Cleanse me of sin with hyssop, that I may be purified;
wash me, and I shall be whiter than snow.

Choir 1

Let me hear the sounds of joy and gladness;
the bones you have crushed shall rejoice.
Turn away your face from my sins, and blot out
all my guilt.

Choir 2

A clean heart create for me, O God,
and a steadfast spirit renew within me.
Cast me not out from your presence,
and your Holy Spirit take not from me.

Choir 1

Give me back the joys of your salvation,
and a willing spirit sustain in me.
I will teach transgressors your ways,
and sinners shall return to you.

Choir 2

Free me from blood guilt, O God, my saving God;
then my tongue shall revel in your justice.
O Lord, open my lips,
and my mouth shall proclaim your praise.

Choir 1

For you are not pleased with sacrifices;
should I offer a holocaust, you would not accept it.

My sacrifice, O God, is a contrite spirit;
a heart contrite and humbled, O God, you will not spurn.

Choir 2

Be bountiful, O Lord, to Zion in your kindness
by rebuilding the walls of Jerusalem;
Then shall you be pleased with due sacrifices,
burnt offerings and holocausts;
then shall they offer up bullocks on your altar.

Prayer of the First Psalm

The reader says the prayer of the first psalm.

O Lord,
may your blessed angels guide the soul of your handmaid N.,
who was set free from this passing life
and has departed from this world,
to the abode of the rest and joy
until the day of resurrection.
Then she will meet you with confidence,
Father, Son, and Holy Spirit.
To you be glory for ever.

All respond:

Amen.

Psalm 103 and Intervening Verses

The verses of the psalm and the intervening verses are
sung alternately by two choirs.

(Qolo/Tune: Qaqro)

Choir 1

Bless the Lord, O my soul;
Alleluia!
Lord,
may your cross be a tower of compassion
to your handmaid
whom you have taken from this world by your command.
Mercifully deliver her from the nether world
and clothe her with the stole of glory,
that she may sing your praise.
O Lord,
as she took refuge in your name,
may your living word raise her from the grave,
that she may rejoice in paradise.

Choir 2

And all my being, bless his holy name.

Alleluia!

By your grace grant your handmaid,
taken from us by your command,
to be among the five wise virgins
when they come forth without blemish to
meet the groom.

They carry their lighted lamps,
burning with oil and love,
and adorned in pure vessels.

Choir 1

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

Alleluia!

Go in peace, our sister,
as your Lord takes you from us.
May you find joy in the company of the holy women.
Blessed are you,
for your Lord has prepared for you an imperishable world,
a world that does not change at all.
When the heavenly King comes,
and the just prepare to meet him,
may your soul find rest with them
in the heavenly abode.

Choir 2

Now and for ever. Amen.

Alleluia!

I offer you the peace of Christ,
O children of the Church.
Pray for me that I may be received
before the Lord with mercy.
He is the merciful One who took me from
this passing world
to one which is eternal
In his mercy, may he make me worthy
to mingle with the choirs of the holy women.
Then in the paradise of light
I shall glorify you, O Lord.

Prayer of the Second Psalm

The reader says the prayer of the second
psalm.

O Jesus Christ, our Lord,
you are the door to mercy,
the road to peace,

the way to the truth,
the haven of life,
and the abode of grace.
May the soul of your handmaid ascend to your dwelling place,
approach your Father,
find shelter in your kingdom,
and dwell in the abode of your grace
until the day of your manifestation.
May she be worthy of your paradise when you come,
that she may perfectly give thanks to you,
your Father, and your Holy Spirit,
now and for ever.

All respond:

Amen.

Psalm 130 and Intervening Verses

The verses of the psalm and the intervening verses
are sung alternately by two choirs.

(Qolo/Tune: Fsheeto)

Choir 1

Out of the depths I cry to you O Lord; Lord, hear my voice.

Glory to the Lord!
With Anna, daughter of Phanuel,
that just woman who served the Lord
for eighty years in the temple,
may we see you, O sister, on that day
as you glorify the Lord at his right side.
With Susanna, Elizabeth, and the holy Mary
may you enter paradise and shout:
Glory to you, O Lord.

Choir 2

Let your ears be attentive to my voice in supplication.

Glory to the Lord!
With the sinner who anointed the feet of the Most High,
and with a little oil obtained the pardon of her sins,
may we see you, O sister, on that day,
as you glorify the Lord at his right side.
With the five wise virgins
may you enter paradise and shout:
Glory to you. O Lord.

Choir 1

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

Glory to the Lord!
May the Lord who took you from us,
be a good companion to you
on the road you are taking.
May you see Sarah and Rebecca,
who walked the path of justice, there,
may you mingle with Mary and Martha,
and shout with confidence:
Glory to you, O Lord.

Choir 2

Now and for ever. Amen.

Glory to the Lord!
With Sarah, Rebecca, and Leah,
handmaids of the Lord,
who gave birth to the children of those from whom
the Lord appeared,
may we see you, O sister, on that day,
as you glorify the Lord at his right side.
With the five wise virgins
may you enter paradise and shout:
Glory to you, O Lord.

Prayer of the Third Psalm

The reader says the prayer of the third psalm.

O Lord,
in your mercy
guide and shelter your handmaid, N.,
who sleeps in your hope,
under the wings of your grace.
Deliver her from all hostile spirits
who seek to oppose her.
Make her worthy to enter the life of heavenly bliss
and to stand at your right side
with all who have pleased you.
Then, with them and among them,
she shall glorify you,
now and for ever.

All respond:

Amen.

Psalm 63 and Intervening Verses

The verses of the psalm and the intervening verses are

and in your grace forgive her sins.
Let her stand at your right hand
when you come with all the choirs of the holy women.

Choir 1

That you are my help,
and in the shadow of your wings I shout for joy;
my soul clings fast to you;
your right hand upholds me.

O Giver of riches to the needy
and sustainer of the nations,
you need nothing in this world.,
Grant your handmaid, taken from us by your command,
may inherit life in your kingdom with your saints.

Choir 2

But they shall be destroyed who seek my life;
they shall go into the depths of the earth;
They shall be delivered over to the sword,
and shall be the prey of jackals.

O Lord,
may your cross be a refuge to your handmaid,
taken from us by your command.
By it set her free from death to life
and from the grace to the paradise of bliss.

Choir 1

The king, however, shall rejoice in God;
everyone who swears by him shall glory,
but the mouths of those who speak falsely shall be stopped.

O Son of the Virgin, our Savior,
who tasted death like us
and willed to lay down in the nether world of sadness,
raise your handmaid to life
by the power of your word.
May she find joy in paradise with the five wise ones.

Choir 2

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

Go in the peace of Christ, O sister.
May the body and blood of our Savior keep your company.
May baptism, which clothed you,
help you cross over the place of fear
to the blissful dwelling place.

Choir 1

Now and for ever. Amen.

Choir 2

O just One,
who rewards everyone with justice,
forgive your handmaid on the day of the just judgment.
Make her worthy of the paradise of light
in the company of the wise virgins.

Choir 1

May baptism be a ship for her,
that she may reach the haven of life.
May she cross over the river of fire,
for she took refuge in the cross of light.

Choir 2

May she find salvation from fire
in the body and blood - the life-giving hope.
May she find joy and happiness with the sinful woman
who anointed the feet of Christ, the King.

Choir 1

May the body, the blood, baptism and
the cross of light
keep her company.
Clothe her, O Lord, with the robe of light
on the day of judgment.

Choir 2

May she hear your life-giving voice
and glorify you with the saints.
All-merciful and compassionate One,
forgive your handmaid and have mercy on her.

Choir 1

With the wise virgins
may she glorify you in your kingdom.
May your mercy accompany her,
that she may see your divine mercy.

RITE OF INCENSE

Hoosoyo

The celebrant burns incense. During the hoosoyo the altar, clergy, congregation and finally the body are incensed. If the celebrant is alone, he incenses at the end of the hoosoyo.

on that road filled with hostile encounters.
Remember that our life and the foolishness of
our wretchedness
are like the grass, dew, or smoke.

O Lord,
turn to your handmaid and shield her with your right hand
from those who attack souls.
Surround her soul with the armor
and shield of your might.
May your victorious cross be her guide
and take her to the abodes of rest.

O Lord,
when you appear in your majesty
with the fiery ranks;
when the resurrection suddenly comes to those who
sleep in the dust and dirt of the earth;
when the shout, which shakes the borders of
the world, resounds
for the regeneration of those who are buried
in the innermost recesses of the earth;
when great fear takes hold of the angels
and all people;
when the final gathering takes place
before the fearful and terrible throne;
when the joyful reward is suddenly called for
those on the right,
and damnation is called for those on the left;
then turn to your handmaid and worshiper
and shield her from the burning heat of the flames.
Extinguish before her the river of fire
that flows before your majesty.
Let her mingle with the choirs of those who
glorify you,
and with the stewards who are renowned
by their excellence
and by their service in your household.
With them, she will offer glory and thanksgiving to you,
to your Father, and to your Holy Spirit,
now and for ever.

All respond:

Amen.

Golo

(Tune: Lhoudaou Itqaba')

The golo is alternated by two choirs.

Choir 1

May your cross, O Lord,

grant rest to your handmaid, taken from us by your command.
Make her worthy to rejoice in your paradise
with the righteous and just ones.

Choir 2

Make your handmaid and worshiper
worthy to rejoice in your kingdom
with the five wise women
who kept their lamps lighted.

Choir 1

O my beloved ones, do not be sad
that I have departed from you,
for the Lord who took me from you
will be your guardian.

First Reading

The reading follows without the conclusion, "Praise be
to God always."

Romans 6: 3-14 Mankind sins through Adam; Grace and life through
Christ.

A reading from the letter of Paul to the Romans.

Are you not aware that we who were baptized into
Christ Jesus were baptized into his death?
Through baptism into his death we were buried
with him, so that, just as Christ was raised
from the dead by the glory of the Father, we
too might live a new life. If we have been
united with him through likeness to his death,
so shall we be through a like resurrection.
This we know: our old self was crucified with
him so that the sinful body might be destroyed
and we might be slaves to sin no longer. A
man who is dead has been freed from sin. If
we have died with Christ, we believe that we
are also to live with him. We know that Christ,
once raised from the dead, will never die again;
death has no more power over him. His death was
death to sin, once for all; his life is life for
God. In the same way, you must consider your-
selves dead to sin but alive for God in Christ
Jesus.

Do not, therefore, let sin rule your mortal body
and make you obey its lusts; no more shall you
offer the members of your body to sin as weapons
for evil. Rather, offer yourselves to God as
men who have come back from the dead to life,
and your bodies to God as weapons for justice.

The priest introduces the gospel, saying:

Let us be attentive to the gospel of life and salvation of our Lord Jesus Christ as recorded by the apostle John.

This was Jesus' answer:

"I solemnly assure you,
the Son cannot do anything by himself -
he can only do what he sees the
Father doing.

For whatever the Father does,
the Son does likewise.
For the Father loves the Son
and everything the Father does he
shows him.

Yes, to your great wonderment,
he will show him even greater works
than these.

Indeed, just as the Father raises the
dead and grants life,
so the Son grants life to those to
whom he wishes.

The Father himself judges no one,
but has assigned all judgment to
the Son,
so that all men may honor the Son
just as they honor the Father.
He who refuses to honor the Son
refuses to honor the Father who sent
him.

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,
an 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 himself.

The Father has given over to him
power to pass 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 damned."

and bestow your pardon upon your
handmaid
who has departed from us.

Choir 1

The Sadducees approached our Lord with a foolish distinction;
they asked him: "One woman married seven men.
Whose wife will she be on the day of judgment?"

Choir 2

Our Lord reproved the children of iniquity,
and blamed their error as being foolish:
"You err because you do not understand the Scriptures;
and do not perceive the power of God in its readings."

Choir 1

"In the new world men neither marry women
nor are women given in marriage to men after the resurrection.
Rather, they rise together like angels of fire and spirit -
free from earthly dross and sin, innocent, pure and spiritual."

Choir 2

The Sadducees were the context
for the resurrection to be explained to us,
with its manners and effects:
The children of the resurrection are like angels of fire;
they are children of the Lord,
to him be glory.

Choir 1

O Christ,
who prayed that the cup of death
might pass from him,
keep this same cup away from us
and be compassionate to us.

Choir 2

O Lord,
exalt the memory of your Mother
and of your saints.
Through their prayers grant pardon to us
and to our departed.

CONCLUDING PRAYERS

The priest concludes, saying:

C. GIMNAS FOR THE PATRIOTIC DEPARTED

COMMON SERVICE

INTRODUCTION

Exordium

The priest makes the sign of the cross and says or says:

Glorify be to the Father and to the Son and to the Holy Spirit, as we begin and until we conclude and for ever.

All respond:

Amen.

Opening Prayer

The priest stands and says:

All-mighty Lord,
who loves to save all people,
we beseech you:
through the intercession of the blessed ever-Virgin Mary,
raise our brothers and sisters,
who have left this life,
to eternal life in the company of your saints,
to you be glory,
now and for ever.

All respond:

Amen.

PSALMODY

Psalm 81

The psalm is sung by two choirs in alternation. It may also be sung by a soloist.

Choir 1

Have mercy on us, O God, in your goodness,
in the greatness of your compassion wipe
out my offences.

Choir 2

Thoroughly wash me from my guilt and of my sin

C. GINNAZ FOR THE FAITHFUL DEPARTED

COMMON SERVICE

INTRODUCTION

Doxology

The priest makes the sign of the cross and sings or says:

Glory be to the Father and to the Son and to the Holy Spirit,
as we begin and until we conclude and for ever.

All respond:

Amen.

Opening Prayer

The priest sings or says:

All-merciful Lord,
who loves to save all people,
we beseech you:
through the intercession of the blessed ever-Virgin Mary
raise our brothers and sisters,
who have left this life,
to eternal life in the company of your saints.
To you be glory,
now and for ever.

All respond:

Amen.

PSALMODY

Psalm 51

The psalm is sung by two choirs in alternation. It may also be sung by a soloist.

Choir 1

Have mercy on me, O God, in your goodness;
in the greatness of your compassion wipe
out my offense.

Choir 2

Thoroughly wash me from my guilt and of my sin

cleanse me.
For I acknowledge my offense, and my sin is
before me always.

Choir 1

Against you only have I sinned,
and done what is evil in your sight --
That you may be justified in your sentence,
vindicated when you condemn.
Indeed, in guilt was I born,
and in sin my mother conceived me;

Choir 2

Behold, you are pleased with sincerity of heart,
and in my inmost being you teach me wisdom.
Cleanse me of sin with hyssop, that I may be purified;
wash me, and I shall be whiter than snow.

Choir 1

Let me hear the sounds of joy and gladness;
the bones you have crushed shall rejoice.
Turn away your face from my sins, and blot out
all my guilt.

Choir 2

A clean heart create for me, O God,
and a steadfast spirit renew within me.
Cast me not out from your presence,
and your Holy Spirit take not from me.

Choir 1

Give me back the joys of your salvation,
and a willing spirit sustain in me.
I will teach transgressors your ways,
and sinners shall return to you.

Choir 2

Free me from blood guilt, O God, my saving God;
then my tongue shall revel in your justice.
O Lord, open my lips,
and my mouth shall proclaim your praise.

Choir 1

For you are not pleased with sacrifices;
should I offer a holocaust, you would not accept it.
My sacrifice, O God, is a contrite spirit;
a heart contrite and humbled, O God, you will not spurn.

Choir 2

Be bountiful, O Lord, to Zion in your kindness
by rebuilding the walls of Jerusalem;
Then shall you be pleased with due sacrifices,
burnt offerings and holocausts;
then shall they offer up bullocks on your altar.

Prayer of the First Psalm

The reader says the prayer of the first psalm.

O God,
Creator of all people
and Savior of those who have pleased you,
forgive the sins your servants have committed
in the weakness of their human condition.
May they obtain through our prayers
the pardon they always sought.
You live and reign for ever.

All respond:

Amen.

Psalm 103 and Intervening Verses

The verses of the psalm and the intervening verses are
sung alternately by two choirs.

(Qolo/Tune: Msatroneh Dnooh)

Choir 1

Bless the Lord, O my soul;

O Lord,
grant rest in the kingdom of joy
to your servants who fell asleep in your hope.
When you come in glory
let them stand at your right side.

Choir 2

And all my being, bless his holy name.

O Christ the King,
when your coming shines
and your resurrection is at hand,
sprinkle the dew of your mercy upon the dead
who await you to raise them to life.

Choir 1

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

O Lord,
may the glory and splendor
which clothed your servants, who sleep in your hope,
in the waters of baptism
be for them the road to life.
Then they will glorify you with your saints.

Choir 2

Now and for ever. Amen.

Let death not boast
over the righteous and the just
who are imprisoned in the graves.
Behold, resurrection is at hand,
death will end,
and the departed will rise to life.

Prayer of the Second Psalm

The reader says the prayer of the second psalm.

O Lord God,
grant rest and happiness with your saints
to the faithful departed who sleep in your hope,
especially those whom we remember today before
your majesty.

You are the good One
and the lover of all.
We offer glory and thanksgiving to you,
now and for ever.

All respond:

Amen.

Psalm 130 and Intervening Verses

The verses of the psalm and the intervening verses
are sung alternately by two choirs.

(Solo/Tune: Mo Rhimin)

Choir 1:

Out of the depths I cry to you O Lord; Lord, hear my voice.

Alleluia, glory to the Lord!

I passed by the dead and saw
the corruption of their bodies.
I said: "O Lord, have mercy on your servants
who are worn out in humiliation.
Sprinkle them with the dew of your mercy
and raise them from the depths of
the nether world."

Choir 2

Let your ears be attentive to my voice in supplication.

Alleluia, glory to the Lord!
The bodies await and the souls look for
the manifestation of Christ the King.
When the body is raised back to life
and is clothed with the garments of its former self,
the soul shall then return to it
and chant hymns of glory and thanksgiving.

Choir 1

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

Alleluia, glory to the Lord!
May the bodies corrupted by death in the
depths of the nether world,
find in your body and precious blood
and in baptism by which they were clothed,
a companion and a passage to the dwelling place of joy.

Choir 2

Now and for ever. Amen.

Alleluia, glory to the Lord!
O Lord,
on the day of your coming,
place the deceased who ate your body and
drank your victorious blood at your right hand.
Lead them to your dwelling place
and gladden them in your blissful kingdom.

Prayer of the Third Psalm

The reader says the prayer of the third psalm.

O Lord,
hear our prayers.
Deliver the living from temptation
and grant rest to our parents, teachers, brothers
and sisters,
and to all the faithful departed,
especially those whom we now remember before you.
May you receive them into your heavenly dwellings,

for you are the Lord of the living and the dead.
To you be glory, for ever.

All respond:

Amen.

Psalm 63 and Intervening Verses

The verses of the psalm and the intervening verses are
sung alternately by two choirs.

(Qolo/Tune: B'edoneh Dsafro)

Choir 1

O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts.

O Christ, Lord of all,
receive, at the banquet of the kingdom
in the place of joy,
the souls of your servants,
who have left this world, full of sadness,
and sleep in the hope of their faith,
and grant them rest.

Choir 2

Like the earth, parched, lifeless and without water.
Thus have I gazed toward you in the sanctuary
to see your power and your glory.
O Lord,
sprinkle the dew of your mercy
upon the bodies of the faithful departed.
They were clothed by you in baptism,
sealed by your myron,
ate your body and fell asleep in your hope.

Choir 1

For your kindness is a greater good than life;
my lips shall glorify you.
Thus will I bless you while I live;
lifting up my hands, I will call upon your name.

O Lord,
may the bodies of the faithful departed
who ate your holy body and drank your blood - the cup of
salvation -
be raised from their graves without corruption.
Clothe them with the stole of glory.

Choir 2

As the riches of a banquet shall my soul be satisfied,
and with exultant lips my mouth shall praise you.
I will remember you upon my couch,
and through the night watches, I will meditate on you.

In the Church of the first-born,
and the heavenly Jerusalem,
may the faithful departed be remembered.
They slept in your hope
and await for your living voice
to resound and raise them to life.

Choir 1

But they shall be destroyed who seek my life;
they shall go into the depths of the earth;
They shall be delivered over to the sword,
and shall be the prey of jackals.

O Lord,
accept our prayer.
In your mercy, answer our petitions
and have pity on your faithful departed.
Do not cast them away from your face
when you separate the just from the evildoers.

Choir 2

May the faithful departed have rest,
and may praise be given to you, O Lord.

The deacon says:

Bless father.

The choir continues:

O heavenly King,
in your mercy grant incorruptible life
and boundless joy
to the faithful departed
who ate your holy body,
drank your blood
and slept in your hope.

SOOGHITO
Canticle

The verses of the sooghito are sung alternately by two choirs.

Choir 1

From the beginning death reigned,
because Adam transgressed the precept.
Insatiable death ruled over all generations
and vanquished them.

Choir 2

In paradise Adam and Eve stripped the glory
that clothed them,
for the slayer entered
and led them out of blissful Eden.

Choir 1

Like lightening, Christ's coming will suddenly appear
in the middle of the night:
the dead will rise from their graves
and sing glory to the One who raises them.

Choir 2

O Son of God, let your servants hear,
on the day of resurrection,
that joyful and resounding voice which calls:

Choir 1

"Come, enter and inherit the kingdom
prepared for you from the beginning."
I meditate on the human race
and I keep marveling:

Choir 2

Here they became corrupted in
the depths of the nether world
and behold, cruel death is mocking them.
O Son of God, save these captives
from their captor who mocks them.

Choir 1

May your cross be a bridge for your servants
who died, falling asleep trusting in you.
May they cross on it over the sea of fire
and not be drawn into its flames.

Choir 2

Your body and blood are buried in their members
as a pledge of life..

May they glorify you, your Father
and your Holy Spirit, for ever.

RITE OF INCENSE

Hoosoyo

The celebrant burns incense. During the hoosoyo the altar, clergy, and congregation are incensed. If the celebrant is alone, he incenses at the end of the hoosoyo.

Proemion

The celebrant sings the proemion.

May we be worthy to worship and praise
the One who resurrects the dead
and raises those in the graves.
He is the judge of the living and the dead,
the God of souls and bodies.
He is known as one God
and confessed in his Trinity.
He is worshiped and praised now
as we commemorate our parents, leaders,
brothers and sisters, (and especially, N.).
To him, the good One,
are due glory and honor,
now and for ever.

All respond:

Amen.

Sedro

He then sings the sedro.

Lord God,
on the day of judgment,
when those on the right receive their reward
and those on the left are put to shame;
when the judge's fire separates both sides,
illuminating, on the one hand, the chosen ones,
and, on the other, throwing the evildoers into darkness
and devouring them in the flames;
when each side takes possession of their portions
for an everlasting and unchanging life;
when those on the left gather together in sadness,
and the children on the right embrace in gladness;
we beseech you, O Lord,
at that time make the faithful departed worthy
to meet you on that road with illuminated faces.
They clothed you in their body

and received you with their lips,
as a viaticum of all blessings.
May they find rest in the heavenly mansions
surrounded by the splendor of your light,
in the glorious and blissful sanctuary,
in Jerusalem, the city of the saints,
in the company of your elect:
Abraham, Isaac and Jacob.

O Lord,
through the offerings we now present on their behalf -
alms, services, tithes, prayers and sacrifices -
honor their memory
and be pleased with these offerings.
Make us ready for that joy
to which we have been called
by our faith in you, your Father,
and your Holy Spirit,
for ever.

All respond:

Amen.

Qolo

(Tune: Lhoudaou Itqaba')

The qolo is alternated by two choirs.

Choir 1

O Lord, in your mercy, raise to life

Choir 2

the deceased who sleep in your hope,

Choir 1

who ate your body and drank your blood,

Choir 2

and await the day of your manifestation.

Choir 1

Deliver them from torment

Choir 2

and from external darkness.

Choir 1

May baptism be for them a ship of life.

Choir 2

May they join the angels in proclaiming pleasing hymns.

Choir 1

Glory is due to you who raise the dead.

Choir 2

Glory to you, O Lord.

Etro

The priest concludes the etro.

O loving God, giver of life,
who went down to the nether world
and in his fragrant mercy and kind compassion
brought it life and resurrection.
We beseech you:
let the faithful departed stand at your right hand.
Grant rest to their souls
in the dwelling place of your glory,
that the living and the dead may offer glory
to your majesty,
and that your divinity and abundant mercies
may be praised and glorified,
with your Father and your Holy Spirit,
now and for ever.

All respond:

Amen.

READINGS

Mazmooro

(Tune: Bsafrokh Rabo)

Choir 1

The living Son shone over the nether world,
the dead heard his voice and came forth.
They sing glory to the hidden force
that raised them to life from their graves.

Choir 2

His voice resounds, the rocks split
and the dead come forth from their graves.
They sing glory and thanksgiving
to the hidden force that raised them to life.

Choir 1

Stay away, O evil world,
you are filled with tricks for sinners,
the Other One is coming
He is all-merciful and forgiving to those who repent.

First Reading

The reading follows without the conclusion, "Praise be
to God always."

Common for the Faithful Departed

I Thessalonians 4: 13-18 The Lord's Second Coming, Witnessed by
the Dead.

A reading from the first letter of Paul to the Thessalonians.

We would have you be clear about those who sleep
in death, brothers; otherwise you might yield to
grief, like those who have no hope. For if we
believe that Jesus died and rose, God will bring
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. Thence-
forth we shall be with the Lord unceasingly. Con-
sole one another with this message.

Common for Children

For a Boy

I Thessalonians 4: 13-18 The Lord's Second Coming, Witnessed by
the Dead.

A reading from the first letter of Paul to the Thessalonians.

We would have you be clear about those who sleep

in death, brothers; otherwise you might yield to grief, like those who have no hope. For if we believe that Jesus died and rose, God will bring 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. Console one another with this message.

For a Girl

I Corinthians 15: 51-57 Glorification of the Body.

A reading from the first letter of Paul to the Corinthians.

Now I am going to tell you a mystery. Not all of us shall fall asleep, but all of us are to be changed - in an instant, in the twinkling of an eye, at the sound of the last trumpet. The trumpet will sound and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture be fulfilled: "Death is swallowed up in victory." "O death, where is your victory? O death, where is your sting?" The sting of death is sin, and sin gets its power from the law. But thanks be to God who has given us the victory through our Lord Jesus Christ.

Fetgomo

Congregation:

Alleluia! Alleluia!

Cantor:

Behold, you shall show wonders to the dead;
the mighty ones shall rise and sing of your grace
in the graves. (Psalm 88: 11)

Gospel

Common for the Faithful Departed

Mark 13: 32-37 Need for Watchfulness.

The priest introduces the gospel, saying:

Let us be attentive to the gospel of life and salvation of our Lord Jesus Christ as recorded by the apostle Mark.

"As to the exact day or hour, no one knows it, neither the angels in heaven nor even the Son, but only the Father. Be constantly on the watch! Stay awake! You do not know when the appointed time will come. It is like a man traveling abroad. He leaves home and places his servants in charge, each with his own task; and he orders the man at the gate to watch with a sharp eye. Look around you! You do not know when the master of the house is coming, whether at dusk, at midnight, when the cock crows, or at early dawn. Do not let him come suddenly and catch you asleep. What I say to you, I say to all: Be on guard!"

Common for Children

For a Boy

Luke 7: 1-10 Cure of the Centurion's Boy.

Let us be attentive to the gospel of life and salvation of our Lord Jesus Christ as recorded by the evangelist Luke.

When he had finished his discourse in the hearing of the people, he entered Capernaum. A centurion had a servant he held in high regard, who was at that moment sick to the point of death. When he heard about Jesus he sent some Jewish elders to him, asking him to come and save the life of his servant. Upon approaching Jesus they petitioned him earnestly. "He deserves this favor from you," they said, "because he loves our people, and even built our synagogue for us." Jesus set out with them. When he was only a short distance from the house, the centurion sent friends to tell him: "Sir, do not trouble yourself, for I am not worthy to have you enter my house. That is why I did not presume to come to you myself. Just give the order and my servant will be cured. I too am a man who knows the meaning of an order, having soldiers under my command. I say to one, 'On your way,' and off he goes; to another, 'Come here,' and he comes; to my slave, 'Do this,' and he does it." Jesus showed amazement on hearing this, and turned to the crowd which was

following him to say, 'I tell you, I have never found so much faith among the Israelites.' When the deputation returned to the house, they found the servant in perfect health.

For a Girl

Luke 8: 49-56 Raising of Jairus' Daughter.

Let us be attentive to the gospel of life and salvation of our Lord Jesus Christ as recorded by the evangelist Luke.

He was still speaking when a man came from the ruler's house with the announcement, "Your daughter is dead; do not bother the teacher further." Jesus heard this, and his response was: "Fear is useless; what is needed is trust and her life will be spared." Once he had arrived at the house, he permitted no one to enter with him except Peter, John, James, and the child's parents. While everyone wept and lamented her, he said, "Stop crying for she is not dead but asleep." They laughed at him, being certain she was dead. He took her by the hand and spoke these words: "Get up, child." The breath of life returned to her and she got up immediately; whereupon he told them to give her something to eat. Her parents were astounded, but he ordered them not to tell anyone what had happened.

BO'OUTO / SUPPLICATION

(According to the Melody of Saint James)

The Bo'outo is alternated by two choirs.

Choir 1

O Son of God,
grant rest to your servant
among your saints and righteous ones
in the heavenly kingdom
that has no end.

Choir 2

O Son,
who by his word
raises the dead from their graves,
heed our supplication
and bestow your pardon upon your servant
who has departed from our midst.

Choir 1

O Lord,
grant rest to the departed children of the Church,
with the saints who were pleasing before you.
Rank them in the company of the righteous and just
who were sealed by you in the waters of baptism.

Choir 2

Make them worthy of your joyful words:
"Come, blessed of my Father,
and inherit life with the saints."
Clothe them with the likeness of the
guardian angels, children of fire,
and with the honor of the apostles, your honored guests.

Choir 1

Allow them to enter the exalted kingdom,
at your right side,
and seat them in the Eden of joy,
that they may find delight.
May they rejoice in the splendid light
of your glorious face.
They enter with you and inherit life that never ends.

Choir 2

Glory to the Father, who raises the dead
from perdition;
adoration to the Son, who clothes them with the stole
of glory;
thanksgiving to the Holy Spirit, who forgives their shortcomings
and grants them life with the saints.

Choir 1

O Christ,
who prayed that the cup of death
be kept away from him,
keep this same cup away from us
and be compassionate to us.

Choir 2

O Lord,
exalt the memory of your Mother
and of your saints.
Through their prayers grant pardon
to us and to our departed.

CONCLUDING PRAYERS

The celebrant concludes, saying:

O Lord God of limitless mercy
and boundless generosity,
accept our humble supplication for your servant
who departed from this world while confessing
your holy name.

In your mercy forgive their sins,
that, in the company of your saints,
they may continually see your face
and give you glory,
now and for ever.

All respond:

Amen.

The celebrant says:

Lord, have mercy.
Lord, have mercy.
Lord, have mercy.

All then sing or say the Lord's Prayer:

Our Father, who are in heaven;
hallowed be your name;
your kingdom come;
your will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For the kingdom, the power and the glory are yours,
now and for ever.
Amen.

D. GINNAZ FOR A PRIEST

INTRODUCTION

Doxology

The priest makes the sign of the cross and sings or says:

Glory be to the Father and to the Son and to the Holy Spirit,
as we begin and until we conclude and for ever.

All respond:

Amen.

Opening Prayer

The priest sings or says:

O Lord,
grant rest in the Church of your first-born
and at your spiritual and blissful banquet
to our beloved brother, N.,
who departed from us in true faith
and in priestly and apostolic deeds.
As a reward for his toiling on behalf of the
sheep entrusted to him,
may he be numbered among your apostles.
May he be enriched with the blessings
promised to them
and be numbered in their assemblies.
Then he will glorify you,
with and among them,
now and for ever.

All respond:

Amen.

PSALMODY

Psalm 51

The psalm is sung by two choirs in alternation. It may also be sung by a soloist.

Choir 1

Have mercy on me, O God, in your goodness;
in the greatness of your compassion wipe
out my offense.

Choir 2

Thoroughly wash me from my guilt and of my sin
cleanse me.
For I acknowledge my offense, and my sin is
before me always.

Choir 1

Against you only have I sinned,
and done what is evil in your sight --
That you may be justified in your sentence,
vindicated when you condemn.
Indeed, in guilt was I born,
and in sin my mother conceived me;

Choir 2

Behold, you are pleased with sincerity of heart,
and in my inmost being you teach me wisdom.
Cleanse me of sin with hyssop, that I may be purified;
wash me, and I shall be whiter than snow.

Choir 1

Let me hear the sounds of joy and gladness;
the bones you have crushed shall rejoice.
Turn away your face from my sins, and blot out
all my guilt.

Choir 2

A clean heart create for me, O God,
and a steadfast spirit renew within me.
Cast me not out from your presence,
and your Holy Spirit take not from me.

Choir 1

Give me back the joys of your salvation,
and a willing spirit sustain in me.
I will teach transgressors your ways,
and sinners shall return to you.

Choir 2

Free me from blood guilt, O God, my saving God;
then my tongue shall revel in your justice.
O Lord, open my lips,
and my mouth shall proclaim your praise.

Choir 1

For you are not pleased with sacrifices;
should I offer a holocaust, you would not accept it.

My sacrifice, O God, is a contrite spirit;
a heart contrite and humbled, O God, you will not spurn.

Choir 2

Be bountiful, O Lord, to Zion in your kindness
by rebuilding the walls of Jerusalem;
Then shall you be pleased with due sacrifices,
burnt offerings and holocausts;
then shall they offer up bullocks on your altar.

Prayer of the First Psalm

The reader says the prayer of the first psalm.

O Lord,
number your minister, N.,
among your tested just
and the teachers of your truth
who has passed away from the service of your
holy mysteries
and departed from the work of your spiritual
vineyard.
May he offer praise to you in your heavenly Church,
and exalt you in the company of your holy
and exalted priests.
O Lord, our God,
to you be glory, for ever.

All respond:

Amen.

Psalm 103 and Intervening Verses

The verses of the psalm and the intervening verses are
sung alternately by two choirs.

(Qolo/Tune: Qaqro)

Choir 1

Bless the Lord, O my soul;

Go in peace, brother,
to the abode of life.
May Christ, whom you loved,
be a companion to you.
May the body which you held in your hands
be a bridge before you,
that you may cross over to meet him.

May the blood you distributed to his sheep
be a companion to your virtue,
that you may inherit the kingdom
with the righteous and the just.

Choir 2

And all my being, bless his holy name.

O Shepherd,
who, in his love, made me a shepherd
of his flock
and called me to depart from it,
I entrust this flock to you.
Be a guardian to this flock
and a good companion to me on the road
I am taking.
As you removed me from this world,
so forgive me, Lord,
for the sake of your body which I received.
O merciful One and forgiver of debts,
have mercy on me.

Choir 1

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

May the priest be blessed in the coming world,
for he served his Lord in purity and sanctity.
Moses, Aaron, and the Levites,
Samuel, David, Elijah and the true priest,
Zechariah,
all long to come forth to meet him,
and receive him in the abode of light.
Then they will all dwell with him in peace
and rejoice in his sight.

Choir 2

Now and for ever. Amen.

Go in peace, O holy Church, cross,
baptism and my fellow priests.
Because I loved you during my life,
remember me in your assemblies and ranks.
The Lord took me from the world
and, as he willed, I departed from you.
May he be a tower of mercy to you
and a good companion to me.

Prayer of the Second Psalm

The reader says the prayer of the second
psalm.

O Lord,
defeat and cast down the armies of darkness
which lie in wait
and the evil spirits which await the soul of your servant,
who has departed from this passing and troublesome world.
Bring him to yourself.
May your mighty power come to his assistance,
your right hand, to his salvation,
and your victorious cross, to his safety.
May your body and blood be for his pardon,
your rising, for his regeneration,
and your banquet in the kingdom, for his joy.
Father, Son, and Holy Spirit,
to you be glory, for ever.

All respond:

Amen.

Psalm 130 and Intervening Verses

The verses of the psalm and the intervening verses
are sung alternately by two choirs.

(Qolo/Tune: Fesheeto)

Choir 1:

Out of the depths I cry to you O Lord; Lord, hear my voice.

Glory to the Lord!

O Lord,

the honorable priest worked in your vineyard
with love, faith and virtuous deeds.

He did not deny you in this world;

do not deny him in the world of justice.

At the end, when all the secrets are revealed,

may he rejoice with the workers of the first hour,
and sing your praise.

Choir 2

Let your ears be attentive to my voice in supplication.

Glory to the Lord!

As I depart on the road to eternity,

may the priesthood with which I was clothed

by the imposition of hands,

and the holy Church within which I was a steward

and shepherd,

and the altar I served,

keep me company.

May your holy body and blood,

which I distributed to your flock,

be a bridge for me
that I may cross over to the abode of life.

Choir 1

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

Glory to the Lord!
O Son of God,
if I have sinned and offended you,
may my debts be canceled
through your body and blood which I
solemnly carried.
Do not let the fury of the fire attack me,
for daily I meditated on your words of hope.
When you appear in majesty, and your books are open,
may I and the children you entrusted to me
sing you thanks and praise.

Choir 2

Now and for ever. Amen.

Glory to the Lord!
Go in the peace of Christ, O honorable priest.
May the cross of God's Son be your companion.
May you see Moses and the prophets,
who walked in the path of justice,
in the life beyond.
May you mingle with the assembly of the
righteous and the just,
and shout with confidence:
Glory to you, O Lord.

Prayer of the Third Psalm

The reader says the prayer of the third psalm.

Lord God,
grant the minister of your holy mysteries
the forgiveness of his debts and sins.
May he hear the joyful words which say:
"You have been faithful of a little,
I will appoint you over much.
Enter into your master's joy."
Instead of his talent, may he receive
with your chosen ones,
many times as much -
the joyful and glorious rewards.
Father, Son and Holy Spirit,
to you be glory, for ever.

All respond:

Amen.

Psalm 63 and Intervening Verses

The verses of the psalm and the intervening verses are sung alternately by two choirs.

(Qolo/Tune: L'el Men Shoufreh Da'noneh)

Choir 1

O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts.

Blessed be the priesthood
which completes the course of its days
in righteous deeds.
Grace and justice will crown it on
the day of the resurrection
with the crown of glory.

Choir 2

Like the earth, parched, lifeless and without water.
Thus have I gazed toward you in the sanctuary
to see your power and your glory.

O brother priest,
you were an industrious merchant
in this turbulent and stormy world.
You watched your ship in the midst
of the floods.
Behold, the good Lord rejoices in your trade.

Choir 1

For your kindness is a greater good than life;
my lips shall glorify you.
Thus will I bless you while I live;
lifting up my hands, I will call upon your name.

O Christ the King,
since my childhood, I bore your sweet yoke
and toiled in your vineyard.
Now, as you willed by your command
and took me away,
place me at the right side of your divinity.

Choir 2

As the riches of a banquet shall my soul be satisfied,
and with exultant lips my mouth shall praise you.
I will remember you upon my couch,
and through the night watches, I will meditate on you.

O blessed brother,
behold, you reign in the heavenly kingdom
because of your toiling in this world.
Blessed are you, O righteous athlete,
when you receive the reward for your work.

Choir 1

That you are my help,
and in the shadow of your wings I shout for joy;
my soul clings fast to you;
your right hand upholds me!

May the Lord, before whom you labored all the
days of your life,
in vigil, fast and prayer,
bring your soul to dwell in the abode of the saints.
May you rejoice in the dwelling place of light.

Choir 2

But they shall be destroyed who seek my life;
they shall go into the depths of the earth;
they shall be delivered over to the sword,
and shall be the prey of jackals.

Go in peace, O steadfast brother,
for the Lord who rewarded Moses will be your companion.
May the grace which accompanied him on
Mount Sinai
enable you to cross over the place of fear
to the abode of life.

Choir 1

The king, however, shall rejoice in God;
everyone who swears by him shall glory;
but the mouth of those who speak falsely shall be stopped.

O God,
you clothed yourself in a body from the Virgin
and willed to die and rise as you pleased.
Raise our brother, taken away by your command,
with the choir of Simon and John,
the chosen apostles.

Choir 2

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

O Lord,
our brother was a harp of the Holy Spirit
and served your glory in righteous deed.
Make him worthy of your dwelling place
on the day of your coming,
and let him rejoice at your banquet.

Choir 1

Now and for ever. Amen.

O Lord,
grant rest, life, and joy to the
faithful departed
who ate your body and drank your blood.
May they see your mercy
when you come on the day of judgment,
and may they stand at the right
side of your divinity.

SOOGHITO
Canticle

The verses of the sooghito are sung alternately by two
choirs.

Choir 1

Go in peace, brother priest,
may the Lord in his mercy receive you
into the life beyond.

Choir 2

You are taken on the road;
Christ is there,
for great is his love for his worshipers.

Choir 1

O brother,
your labor is known to God,
and he will justify you because of your deeds.

Choir 2

Have no fear or dread,
for the fiery angels
will be your escort.

Choir 1

The hour in which you will receive
the crown of victory
will be radiant for you.

Choir 2

You Lord promised
you would enter

and inherit new life in the kingdom.

Choir 1

O brother,
send forth your provisions,
that they may prepare life for you in the heavens.

Choir 2

The suffering and fasting
that your body bore
will carry you to the dwelling place of light.

Choir 1

We grieve at your separation from us,
O honorable priest,
who has departed from us.

Choir 2

May our Lord Jesus,
the all-merciful One,
graciously receive you into his kingdom.

Choir 1

O honorable priest,
may the mysteries of the Son be with you,
for you ministered to them.

Choir 2

O brother,
we no longer hear your voice,
who will not lament your separation?

Choir 1

May the Lord who took you away from us
guide us through your prayers.

Choir 2

You have to cross over the
river of fire
on the strong wings of our prayers.

Choir 1

May the fragrance of your victories
ascend like incense
toward the Lord and cover your faults.

Choir 2

The guardian angels of heaven
and of the holy Church
will be your companions.
Do not be sad.

Choir 1

He will open his door and receive you.
He will let you inherit the new life.

Choir 2

May the living cross and baptism
accompany you
and be your ship.

Choir 1

O brother,
your deeds will rise with you:
vigils, fasting and prayers.

Choir 2

Since your childhood
you loved the Lord.
He will give you joy
with the holy ones.

Choir 1

Glory be to the good One
who took you from us,
that you may inherit the new life.

Choir 2

May the Trinity stand in your favor
and forgive your debts,
as the debts of the thief were forgiven.

RITE OF INCENSE

Hoosoyo

The celebrant burns incense. During the hoosoyo the altar, clergy, congregation and finally the body are incensed. If the celebrant is alone, he incenses at the end of the hoosoyo.

Proemion

The celebrant sings the proemion.

May we be worthy to worship and praise
the One who chooses priests
and perfects bishops.
He selected earthly priests
and entrusted them with his spiritual treasury.
He placed in their hands the keys of heaven,
that they may distribute his riches to the needy,
and justly toil in his spiritual vineyard.
Then, as it pleased him,
he brought them to himself,
that they may rejoice in the resplendent light of his face.
To the good One,
are due glory and honor,
now and for ever.

All respond:

Amen.

Sedro

He then sings the sedro.

O Christ our God,
true bishop and sanctifier of the
holy bishops,
you entrusted the exalted priesthood
and the spiritual ministry
to your faithful servants.
You declared them true mediators, stewards
and commentators of your holy Church.
You made them worthy to be your stewards,
that they might have access to your sanctuaries.
Through their assistance
you forgave the sins and offenses of your people,
and bestowed upon them gifts that are far beyond
those of this world.
Through their assistance you have often protected
your priestly flock
from various causes of death and consuming wrath.
You armed them with gifts resplendent with the Holy Spirit.
You allowed your angels to bear them from this life
to the life beyond,
according to your own sentence declared to our father, Adam:
"You are dust, and to dust you shall return."
Thereafter the mouth full of grace became mute,
and the holy flute of pleasant melodies stopped.

Yet, we beseech you, O Lord:
make your servants, the priests whom you took away,
worthy of your eternal glory.

May they be resplendent with unreachable gifts
and be honored with the spiritual stole of glory.
Grant them, O Lord, joy with your saints,
because of their ministry at the holy sacrifices.

Enrich them, O Lord, with those sacrifices which they
offered before you.

O Jesus Christ, true high priest,
prepare them for the assembly of your angels.
As they present their talents to you,
they increase along with the interest they have earned.
Deliver them from suffering, adversity, misery and
sadness,
and exalt them with the glory of your chosen ones.
May they praise and glorify you
with Peter, the head of the apostolic choir,
and rejoice with hymns of glory,
in the company of John, the son of thunder.

O all-merciful and forgiving One,
seat them at your banquet.
In your grace, remember those whom you
have mercifully granted
the ministry of the priesthood,
that they may rejoice for ever in the heavenly blessings.
May they be worthy of the crown of victory,
find joy with the prophets
and exult with the apostles.
May they be honored with the stole of the priesthood
in the company of the pure and holy priests.
Through the prayers of your worshipers
prepare us to depart from this world,
and, to escape dreadful and harmful encounters.

O Jesus Christ our Lord,
grant to us and to the children of your holy Church
all the promises you made to those who keep your will,
through the grace that comes from you,
your Father, and your Holy Spirit,
now and for ever.

All respond:

Amen.

Golo

(Tune: Lhoudaou Itgaba')

The golo is alternated by two choirs.

Choir 1

May the Church, the altar

Choir 2

and baptism,

Choir 1

the holy mysteries and the cross,

Choir 2

be your companions, O brother,

Choir 1

as you cross over the place of fear.

Choir 2

May you see, in the life beyond,

Choir 1

Moses and Joshua,

Choir 2

Zechariah and king David.

Choir 1

May you mingle with the choir of the Twelve

Choir 2

and there receive your just reward:

Choir 1

Eden and the kingdom of heaven.

Etro

The priest concludes the etro.

O Lord,
high priest of our faith,
you grant to true priests
and to the orthodox teachers of your mysteries,
the reward they deserve.
Grant to our spiritual fathers and brothers,
who have departed from this life in pure
and priestly conduct,
the blissful rewards.
We offer to you, on their behalf,

our prayers and the fragrance of our incense.
May their debts be forgiven
and their offenses pardoned.
May they glorify you
in the company of the just who pleased you,
the teachers of your mysteries who kept your will,
and the true priests who served you in purity.
May they give thanks to you,
Father, Son, and Holy Spirit,
now and for ever.

All respond:

Amen.

READINGS

Mazmooro

(Tune: Ramremein)

Choir 1

May the feet that walked in the sanctuary in purity
walk through the gate of the spiritual paradise
on the day of the resurrection.

Choir 2

O Savior, grant rest in the heavenly Jerusalem
to the just who kept your precepts
and the priests who served you in purity.

Choir 1

O Lord, grant rest to our father,
taken away by your command,
and place him at your right with the
righteous and the just.

First Reading

The reading follows without the conclusion, "Praise be
to God always."

For a Priest

Romans 6: 3-14 Death to sin; life to God.

A reading from the letter of Paul to the Romans.

Are you not aware that we who were baptized into
Christ Jesus were baptized into his death?

Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life. If we have been united with him through likeness to his death, so shall we be through a like resurrection. This we know: our old self was crucified with him so that the sinful body might be destroyed and we might be slaves to sin no longer. A man who is dead has been freed from sin. If we have died with Christ, we believe that we are also to live with him. We know that Christ, once raised from the dead, will never die again; death has no more power over him. His death was death to sin, once for all; his life is life for God. In the same way, you must consider yourselves dead to sin but alive for God in Christ Jesus.

For a Bishop

Hebrews 13: 7-17 Remember your leaders.

A reading from the letter to the Hebrews.

Remember your leaders who spoke the word of God to you; consider how their lives ended, and imitate their faith. Jesus Christ is the same yesterday, today, and forever. Do not be carried away by all kinds of strange teaching. It is good to have our hearts strengthened by the grace of God and not by foods which are useless to those who take them as a standard for living. We have an altar from which those who serve the tabernacle have no right to eat, The bodies of the animals whose blood is brought into the sanctuary by the high priest as a sin offering are burned outside the gate, to sanctify the people by his own blood. Let us go to him outside the camp, bearing the insult which he bore, For here we have no lasting city; we are seeking one which is to come. Through him let us continually offer God a sacrifice of praise, that is, the fruit of lips which acknowledge his name.

Do not neglect good deeds and generosity; God is pleased by sacrifices of that kind. Obey your leaders and submit to them, for they keep watch over you as men who must render an account. So act that they may fulfill their task with joy, not with sorrow, for that would be harmful to you.

For a Memorial Service

For a Priest

2 Corinthians 5:1-10 Living in faith.

A reading from the second letter of Paul to the Corinthians.

Indeed, we know that when the earthly tent in which we dwell is destroyed we have a dwelling provided for us by God, a dwelling in the heavens, not made by hands but to last forever. We groan while we are here, even as we yearn to have our heavenly habitation envelop us. This it will, provided we are found clothed and not naked. While we live in our present tent we groan; we are weighed down because we do not wish to be stripped naked but rather to have the heavenly dwelling envelop us, so that what is mortal may be absorbed by life. God has fashioned us for this very thing and has given us the Spirit as a pledge of it.

Therefore we continue to be confident. We know that while we dwell in the body we are away from the Lord. We walk by faith, not by sight. I repeat, we are full of confidence and would much rather be away from the body and at home with the Lord. This being so, we make it our aim to please him whether we are with him or away from him. The lives of all of us are to be revealed before the tribunal of Christ so that each one may receive his recompense, good or bad, according to his life in the body.

For a Bishop

Titus 3: 1-8 Justified by God's grace.

A reading from the letter of Paul to Titus.

Remind people to be loyally subject to the government and its officials, to obey the laws, to be ready to take on any honest employment. Tell them not to speak evil of anyone or be quarrelsome. They must be forbearing and display a perfect courtesy toward all men. We ourselves were once foolish, disobedient, and far from true faith; we were the slaves of our passions and of pleasures of various kinds. We went our way in malice and envy, hateful ourselves and hating one another. But when the kindness and love of God our Savior appeared, he saved us; not because of any righteous deeds we had done, but because of his mercy. He saved us through the baptism of new birth and renewal by the Holy Spirit. This Spirit he lavished on us through

Jesus Christ our Savior, that we might be justified
by his grace and become heirs, in hope, of eternal
life. You can depend on this to be true.

THE BEATITUDES

Choir 1

Blessed is the priesthood,
for it attained virtue.

Choir 2

Blessed is the priesthood,
for it loved repentance.

Choir 1

Blessed is the priesthood,
for it crucified the body.

Choir 2

Blessed is the priesthood,
for it rejected vengeance.

Choir 1

Blessed is the priesthood,
for it encouraged alms.

Choir 2

Blessed is the priesthood,
for it hated greed.

Choir 1

Blessed is the priesthood,
for it loved the holy ones.

Choir 2

Blessed is the priesthood,
for its way of life is pure.

Choir 1

Blessed is the priesthood,
for it deserved the kingdom.

Choir 2

Blessed is the priesthood,
for it is accepted by the Lord.

Fetgomo

Congregation:

Alleluia! Alleluia!

Cantor:

Let your priests be clothed with righteousness
and your saints with glory. (Psalm 131:9)

Congregation:

Alleluia!

Gospel

For a Priest

Matthew 25: 14-30 Parable of the talents.

The priest introduces the gospel, saying:

Let us be attentive to the gospel of life and salvation of our
Lord Jesus Christ as recorded by the apostle Matthew.

"The case of a man who is going on a journey is similar. He called in his servants and handed his funds over to them according to each man's abilities. To one he disbursed five thousand silver pieces, to a second two thousand, and to a third a thousand. Then he went away. Immediately the man who received the five thousand went to invest it and made another five. In the same way, the man who received the two thousand doubled his figure. The man who received the thousand went off instead and dug a hole in the ground, where he buried his master's money. After a long absence, the master of those servants came home and settled accounts with them. The man who had received the five thousand came forward bringing the additional five. 'My lord,' he said, 'you let me have five thousand. See, I have made five thousand more.' His master said to him, 'Well done! You are an industrious and reliable servant. Since you were dependable in a small matter I will put you in charge of larger affairs. Come, share your master's joy!' The man who had received the two thousand then stepped forward. 'My lord,' he said, 'you entrusted me with two thousand and I have made two thousand more.' His master said to him, 'Cleverly done! You too are an industrious and reliable servant. Since you were dependable in a small matter I will put you in charge of larger

affairs. Come, share your master's joy!'

"Finally the man who had received the thousand stepped forward. 'My lord,' he said, 'I knew you were a hard man, You reap where you did not sow and gather where you did not scatter, so out of fear I went off and buried your thousand silver pieces in the ground, Here is your money back.' His master exclaimed: 'You worthless, lazy lout! You know I reap where I did not sow and gather where I did not scatter. All the more reason to deposit my money with the bankers, so that on my return I could have had it back with interest, You, there! Take the thousand away from him and give it to the man with the ten thousand. Those who have will get more until they grow rich, while those who have not, will lose even the little they have. Throw this worthless servant into the darkness outside, where he can wail and grind his teeth.'

For a Bishop

John 10: 1-16 The Good Shepherd.

Let us be attentive to the gospel of life and salvation of our Lord Jesus Christ as recorded by the apostle John.

"Truly I assure you:
Whoever does not enter the sheepfold
through the gate
but climbs in some other way
is a thief and a marauder.
The one who enters through the gate
is shepherd of the sheep;
the keeper opens the gate for him,
The sheep hear his voice
as he calls his own by name
and leads them out.
When he has brought out [all] those
that are his,
he walks in front of them,
and the sheep follow him
because they recognize his voice.
They will not follow a stranger;
such a one they will flee,
because they do not recognize a
stranger's voice."

Even though Jesus used this figure with them, they did not grasp what he was trying to tell them, He therefore said [to them again]:

"My solemn word is this:
I am the sheepgate.
All who came before me

were thieves and marauders
whom the sheep did not heed.
I am the gate.
Whoever enters through me
will be safe.
He will go in and out,
and find pasture.
The thief comes
only to steal and slaughter and destroy.
I came
that they might have life
and have it to the full.
I am the good shepherd;
the good shepherd lays down his life
for the sheep.
The hired hand - who is no shepherd
nor owner of the sheep -
catches sight of the wolf coming
and runs away, leaving the sheep
to be snatched and scattered by the wolf,
That is because he works for pay;
he has no concern for the sheep.

"I am the good shepherd.
I know my sheep
and my sheep know me
in the same way that the Father knows
me
and I know the Father;
for these sheep I will give my life,
I have other sheep
that do not belong to this fold.
I must lead them, too,
and they will hear my voice.
There shall be one flock then, one
shepherd."

For a Memorial Service

For a Priest

Luke 19: 12-19 Parable of the sums of money.

Let us be attentive to the gospel of life and salvation of our
Lord Jesus Christ as recorded by the evangelist Luke.

He said: "A man of noble birth went to a faraway
country to become its king, and then return. He
summoned ten of his servants and gave them sums
of ten units each, saying to them, 'Invest this
until I get back.' But his fellow citizens des-
pised him, and they immediately sent a deputation
after him with instructions to say, 'We will not
have this man rule over us.' He returned, however,

crowned as king. Then he sent for the servants to whom he had given the money, to learn what profit each had made, The first presented himself and said, 'Lord, the sum you gave me has earned you another ten.' 'Good man!' he replied. 'You showed yourself capable in a small matter, For that you can take over ten villages.' The second came and said, 'Your investment, my lord, has netted you five.' His word to him was, 'Take over five villages.'"

For a Bishop

Matthew 16: 13-19 Peter, the rock of faith.

Let us be attentive to the gospel of life and salvation of our Lord Jesus Christ as recorded by the apostle Matthew.

When Jesus came to the neighborhood of Caesarea Philippi, he asked his disciples this question: "Who do people say that the Son of Man is?" They replied, "Some say John the Baptizer, others Elijah, still others Jeremiah or one of the prophets," "And you," he said to them, "who do you say that I am?" "You are the Messiah," Simon Peter answered, "the Son of the living God!" Jesus replied, "Blest are you, Simon, son of Jonah! No mere man has revealed this to you, but my heavenly Father. I for my part declare to you, you are 'Rock,' and on this rock I will build my church, and the jaws of death shall not prevail against it. I will entrust to you the keys of the kingdom of heaven. Whatever you declare bound on earth shall be bound in heaven; whatever you declare loosed on earth shall be loosed in heaven."

BO'OUTO / SUPPLICATION (According to the Melody of Saint James)

The Bo'outo is alternated by two choirs.

Choir 1

O Son of God,
grant rest to our brother
among your saints and righteous ones
in the heavenly kingdom
that has no end.

Choir 2

O Son,
who by his word
raises the dead from their graves,

heed our supplication
and bestow your pardon upon your servant
who has departed from our midst.

Choir 1

O Lord of the just,
who rewards all who labor with zeal,
remember with your saints
the priests who served you.
O Son of God,
may the priests who left your flock
minister your mysteries in the
heavenly holy of holies.

Choir 2

Enable our brothers, who served you
in the sanctuary,
and then left it,
to minister with the spiritual ones.
As they served you during their lives,
by your flock,
make them worthy to minister to you now
by your Spirit.

Choir 1

O Son of the Virgin,
who is served in heaven by the
guardian angels,
may the priests who served you in the
sanctuary
find pardon in you.
They administered your body and blood to
the children of your Church.
Give them joy in the dwelling place of light
with the saints.

Choir 2

May the Father, Son and Holy Spirit be
praised and adored
by the choirs of earth and heaven.
O Good One,
who desires life for all people,
may we be redeemed from torment and
inherit life.

Choir 1

O Christ,
who prayed that the cup of death
be kept away from him,

keep this same cup away from us
and be compassionate to us.

Choir 2

O Lord,
exalt the memory of your Mother
and of your saints.
Through their prayers grant pardon
to us and to our departed.

CONCLUDING PRAYERS

The principal celebrant concludes, saying:

Lord God,
you honored your servant, N.,
in this world
with the exalted order of the priesthood.
Grant him, we beseech you,
his reward in heaven,
that he may share in the divine vision
with the choirs of the saints.
May he find joy in his heavenly rank
and sing your praise for ever.
Through Jesus Christ, your only Son,
our Lord and God,
who lives with you and the Holy Spirit,
for ever and ever.

All respond:

Amen.

Madrosho

All then sing the following hymn/madrosho:

(Tune: Ho Qteelou Bmesren)

In the orders of the saints, number him, O Lord.

In the choirs of your attendants, place him, O Lord.

In the abode of bliss, give him joy, O Lord.

In the bosom of Abraham, let him rest, O Lord.

This is your promise and your word, O Lord:

"He who believes in me and eats my body,

will rise in me, on the day of resurrection,
and will inherit everlasting life."

The celebrant says:

Lord, have mercy.
Lord, have mercy.
Lord, have mercy.

All then sing or say the Lord's Prayer:

Our Father, who are in heaven;
hallowed be your name;
your kingdom come;
your will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For the kingdom, the power and the glory are yours,
now and for ever.
Amen.

III

FAREWELL FROM THE CHURCH

OUTLINE OF THE RITE

Proclamation
Incensation
Qolo/Hymn

Farewell From The Church

A. For the Faithful Departed

Common Service

Proclamation

At the end of the ginnaz, the celebrant goes to the coffin. In a solemn tone, he proclaims:

For those who believed in the Father, Son and Holy Spirit, death becomes, as they taste it, eternal life.

For those who believed in Christ, the Son of God, death becomes, as they taste it, eternal life.

For those who believed in the mystery of the Trinity, death becomes, as they taste it, eternal life.

Incensation

The celebrant incenses the body from the four sides, in the form of a cross. As the body is carried out of the church, the following hymn is sung.

Qolo

(Tune: Fsheeto)

I prayed in the holy temple
and, behold, I am going out to journey
on that road taken by all generations.
O priests, remember me in the sanctuary
and you deacons, before the altar.
Pray for me, O people,
that his grace may be my companion,
and his mercy may be upon me.

B. For the Clergy

Bishop, Priest, Deacon

Proclamation

At the end of the ginnaz the principal celebrant goes to the coffin. In a solemn tone, he proclaims:

For those who believed in the Father, Son and Holy Spirit, death becomes, as they taste it, eternal life.

For those who believed in Christ, the Son of God, death becomes, as they taste it, eternal life.

For those who believed in the mystery of the Trinity, death becomes, as they taste it, eternal life.

Procession around the Altar

The body is then carried around the altar or within the Church three times. The following hymn is sung during the procession.

Qolo

(Tune: Z'ouro)

O holy altar, you did not tell me,
as I left you,
if I shall return to you.

The holy altar you served with
purity and sanctity
told you to go in peace.

The lamp that burned in the sanctuary
and was extinguished by death
will be called by Christ on the day of resurrection
and will be placed at his right hand.

May your feet that walked in purity in the sanctuary
walk through the gate of paradise
on the great day of resurrection.

As I served you in the sanctuary
and distributed life to the people of this earth,
let me not be burned by the threatening fire
in the presence of the evil ones.

As I carried your holy body in procession
and distributed life to mortals,
behold, I have died in the grave;
make me worthy to enter your dwelling place.

I was a steward of your mysteries
and was faithful to your treasury.

Do not place me, on the day of your coming,
with those who did not believe in you.

Go in peace, o holy altar,
for I ministered at you all my life.
May the body which you supported
be for the pardon of my faults.

Go in peace, O bishop (priest, deacon)!
May the Lord be your companion;
may you find mercy and clemency
in the place where you are going.

May Christ who took you from us
make us worthy to see you
when you receive the reward for your life
and find joy with all the saints.

Alleluia! Alleluia!

O Lord,
grant rest to our brother (father)
in your kingdom.

If necessary, the priests may repeat the "Beatitudes"
from the ginnaz during the procession.

After the procession, the body is placed before the
altar. The clergy then bid him farewell as they sing
the following hymn.

Qolo

-(Tune: Hoyen Lhatoyeh)

Assemble, brothers and sisters,
and give me peace,
for in peace I am now
and will be for ever.

I am saddened that I have departed from you.
Pray for me, brothers and sisters,
that I may go and be accepted by God.

My voice is silenced
and my harp became mute.
Who will intercede for me
before my judgment?

Do not ask, O poor man:
How did your voice become silent,
and who extinguished your lamp?

Moses himself, the mighty man,
also tasted death.
Yet among the just ones
you were not laid lower than he.

Open the book of David and read.
He will teach you
that the death of the just
is exalted in the eyes of the Lord.

Give me peace, then go in peace.
Pray for me, brothers and sisters,
that I may go and be accepted by God.

Reverencing of the Body

The body is moved to the gate of the sanctuary. A handcross is then placed in the right hand of a bishop or on a priest's chest. The clergy and congregation then approach the body and reverence it. As they leave the church the following hymn is sung:

Qolo

(Tune: Fsheeto)

I prayed in the holy temple
and, behold, I am going out to journey
on that road taken by all generations.
O priests, remember me in the sanctuary
and you deacons, before the altar.
Pray for me, people of this city,
that his grace may be my companion,
and his mercy may be upon me.

O glorious temple of God,
go in peace.
I depart from you to go to the
well-known place.
May the Holy Spirit I extolled in your midst,
protect the assembly that sing glory within you.
May your grace be my companion
through the prayer of all
and may I cross over the place of fear
to the abode of life.

Pray for me, O holy altar,
and go in peace,
for the command of the Lord
took me to the next world.
I beg you, O holy priests,
pray for me before the holy altar.
As the body of the Son is distributed from it,
may I receive pardon
and glorify you, O Lord.

**HYMNS ON THE ROAD
TO THE CEMETERY**

Hymns On The Road To The Cemetery

The following hymns are sung to accompany the body on the road to the cemetery.

1

Qolo

(Tune: Lbeit Anideh)

Peace to you, O departed ones!
You died in Christ,
bearing the armor of the life-giving cross.
Peace to you,
who wore the mark of the waters of baptism
and were redeemed by the precious blood of
the only Son.
Blessed are you,
who sleep with faith,
waiting for the day of your Lord's coming.
You longed for the good news
that gives life to the dead,
and were clothed in the glorious and incorruptible stole
of glory.

In the dead raised to life by the Son of God,
the new and just rising was manifested to us.
He raised the daughter of Jairus
and, on the road to the grave,
delivered the young man, son of the widow,
from the hands of death.
He called Lazarus before corruption,
and Lazarus came out to him
bound hand and foot.
He showed us by examples
how he will call the dead to life
on his great day of resurrection.

2

Qolo

(Tune: Lbeit Anideh)

The Son of God will rise in glory
beyond the heavenly spheres
and over the fleeting clouds.
The assemblies and ranks of angels
and the fearsome cohorts of burning flame will
accompany him.
The trumpet will resound,
and those who are buried in the dust
will awake in the blink of an eye.
O merciful One,
in your mercy forgive the faithful departed

who were marked by your seal
and shared your body and blood.

(Saturday Safro)

3

Qolo

(Tune: 'Afeefo)

Alleluia!

On the day of resurrection
the just are clothed with their deeds.
They will see, face to face, the Son of God
coming in glory.

He will be heralded by the fearsome voice:

"Everyone will approach
and rise according to their deeds."

O Lord,

may the faithful departed see your compassion at that time,
for they ate your body, drank your precious blood
and with faith went to rest in your hope.

Alleluia, Alleluia!

(Sunday Lilio)

4

Qolo

(Tune: Fsheeto)

A musical version of this qolo is found on page 162.

I have consumed your holy body;
let not the fire consume me.
My eyes have touched this body;
let them see your mercy.
I was not a stranger to you in this life;
let me not be an outsider in the life beyond.
Number me not with the goats;
rather, enable me to stand with the lambs,
the children at your right hand,
that I may sing your glory.

O Son of God,

I have taken you as a viaticum for the road.

When I am hungry, I consume you, O Savior of all people.

Fire will not touch my members

as the aroma of your body and blood emanates from me.

May your baptism be a ship for me that does not sink,

and I shall cross over the place of fear in it

to the abode of life.

OUTLINE OF THE RITE
Barrow II
Gospel
THIRD STATION: AT THE CEMETERY
Gospel
Closing of the Grave
Gospel
Complaining Prayer
Prayer
Gospel
Lord, have mercy
Lord's Prayer

OUTLINE OF THE RITE

Farewell

Qolo/Hymn

Placing of the Body in the Grave

Qolo/Hymn

Closing of the Grave

Qolo/Hymn

Concluding Prayers

Prayer

Qolo/Hymn

Lord, have mercy

Lord's Prayer

Third Station: At The Cemetery

Service at the Grave

Farewell

At the grave all bid a final farewell to the deceased man or woman. The final farewell for a bishop, priest or deacon takes place in church before the altar.

Meanwhile, the following qolo is then sung.

Qolo

(Tune: Ho'yen Lhatoyeh)

Assemble, my brothers and sisters,
and give me peace.
For in peace am I now
and will be for ever.

Give me peace, then go in peace.
Pray for me, brothers and sisters,
that I may go and be accepted.

In this am I saddened,
that I departed from you.
Pray for me, brothers and sisters,
that I may go and be accepted.

The following verses are then sung. These verses are also used for a deceased bishop, priest, or deacon.

The body reaches the grave
and the soul goes to its Lord.
Pray for me, brothers and sisters,
that I may go and be accepted.

Bodies and souls together shout:
Blessed is he who came to save us
and will come to raise us.

Placing of the Body in the Grave

As the body is lowered into the grave, the priest takes a handful of earth, blesses it, and sprinkles it over the coffin in the form of a cross, saying:

Behold, O Lord,
your command has been fulfilled
according to your will.
From dust you are
and to dust you return,
yet you shall be born anew.

The following qolo is then sung.

Qolo

(Tune: Ho'yen Lhatoyeh)

My brothers and sisters,
place the stone and seal the grave.
Pray for me that I may go and be accepted.

Behold, O brother (sister),
we placed the stone and sealed the grave.
May the cross of Christ be your companion.

Closing of the Grave

The following hymn is sung as the grave is closed or sealed. Each strophe is introduced by the first half of each verse of Psalm 51. Either of the following two versions of the hymn may be used.

Qolo

(Tune: Lmariam Yoldat Aloho)

Version A

Have mercy on me, O God:
Wipe out my offenses,
let me inherit your heavenly kingdom
and have mercy on me.

Thoroughly wash me from my guilt:
O Son of God,
make your servant who sleeps in your hope
worthy to enter paradise,
and have mercy on him/her.

Against you only have I sinned:
Because of your Father's love,
do not bring him/her to judgment.
Place him/her at your right side
and have mercy on him/her.

Behold, you are pleased with sincerity of heart:
May he/she dwell
in the garden of paradise,
for he/she is your servant
who sleeps with faith in your hope.

Let me hear the sounds of joy:
O Son of God,
your judgment is fearsome,
and your punishment is severe.
In the mercy which sent you for our salvation,
forgive your servant.

A clean heart, create for me:
O Son of God,
may your cross be a bridge for him/her.
Through it may he/she cross over the place of fear

to the abode of life.

Give me back the joy of your salvation:

O Lord of mercy,
in your grace grant him/her mercy and life.
Deliver him/her from torment
and have mercy on him/her.

Free me, O Lord:

May he who received baptism from John,
the son of Zechariah,
invite you to paradise.
Go in peace.

For you are not pleased with sacrifices:

May he who distributed his holy body
within the church
forgive you in his mercy.
Go in peace.

Be bountiful, O Lord:

May he who was born
of the Blessed Virgin
raise you from the grave.
Go in peace.

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

At all times,
we give thanks, worship and praise
to the hidden mystery:
Father, Son and Holy Spirit.

Now and for ever and ever:

May he who raises the dead by the
power of his word,
call you and raise you up.
Go in peace.

May the merciful One

who had pity on the thief on the cross,
be your companion.
Go in peace.

Version B

Have mercy on me, O God, in your goodness:

When you judge the generations,
have mercy on me.

Thoroughly wash me from my guilt, O Son of God:

On that day of your judgment,
have mercy on me.

Against you only have I sinned, O forgiver of debts:
Forgive my debts and sins,
and have mercy on me.

Behold, you are pleased with holiness and truth:
Now, as your command took me away,
have mercy on me.

Let me hear the sounds of your joy, O Christ the King:
At the moment of the fearsome judgment,
have mercy on me.

A clean heart create for me, O God:
With your consolation,
comfort the hearts of those who mourn me today,
and have mercy on me.

Give me back the joy of your salvation:
For you took me away on this day;
have mercy on me on the final day of your coming.

Free me, O Lord,
from the Gehenna of the rich man;
and with poor Lazarus,
have mercy on me.

For you are not pleased
that I live in this passing world,
have mercy on me in the new world
that does not pass.

Be bountiful, O Son of God,
to your Church.
As the priests offer prayers within her,
have mercy on me.

Glory to the Father and to the Son and to the Holy Spirit:
Glory to the Father, who created me.
He took me away again,
and moved me from one world to another,
and had mercy on me.

Now and for ever and ever:
For ever and ever,
do not cry for me;
rather, pray God to have mercy on me.

O God,
have mercy on me and on my companions.
When you judge us all,
have mercy on me.

CONCLUDING PRAYERS

The priest then says the following prayer:

O Lord,
grant rest and consolation
to your servant/handmaid, N.
He/She worshiped you,
and with true faith sleeps in your hope.
May he/she stand at your right
on the day of your divine manifestation,
and with the righteous and the just
offer you praise.

Qolo

(Tune: Toubek 'Idto)

The following concluding hymn is then sung:

May the dew of mercy,
showered by the Father
and sprinkled over the young men
in the furnace of corruption,
overshadow the departed
in the dark depths of the nether world.
May it pardon the faults of his servants/handmaids
who sleep in his hope,
and enable them to inherit the everlasting kingdom.

The celebrant says:

Lord, have mercy.
Lord, have mercy.
Lord, have mercy.

All sing or say the Lord's Prayer:

Our Father, who are in heaven;
hallowed be your name;
your kingdom come;
your will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For the kingdom, the power and the glory are yours,
now and for ever.
Amen.

APPENDIX I

MUSIC FOR THE ORDER OF CHRISTIAN WEDDINGS

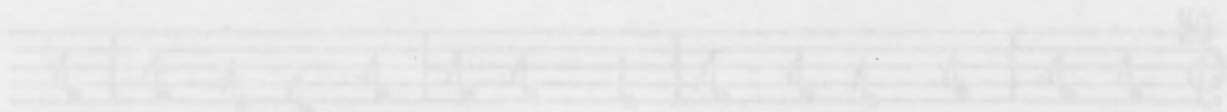
The following musical parts may be sung at the places indicated in the various rites of the Order of Christian Weddings.

WEDDING SERVICE: AT HOME

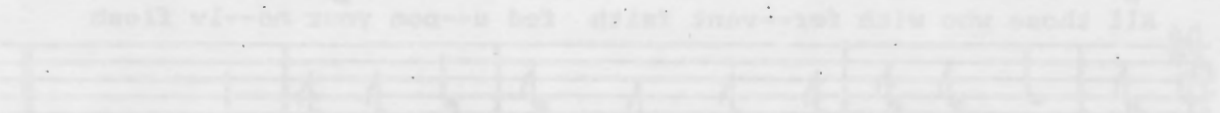
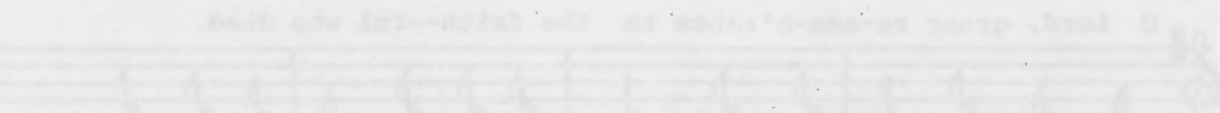
INTROIT

This hymn is sung at the beginning of the Wedding Service.

On These Clouds



APPENDICES



1. Let us hear the Son who speaks
as the Son of God will hear
the life-giving voice of God
and give us life.
For those who are baptized,
renewed and new life,
but those who are baptized ill,
will stand to be judged.

2. A new vessel has been born
laden with a great reward
bestowing a story and
enriched by its story.
Now is the vessel's hour,
Christ within her, the reward,
who travels through the world
to give eternal life.

3. Truly the Lord have died
renewed in faith hope
waiting the Lord to come
and give them life.
Nothing any one can do,
nothing human can help,
not even what we thought,
the Lord shall receive.

4. Jesus Christ has been
as he believed and named for him,
since life after death was his,
known to mankind.
But to Jesus God appeared,
speaking with him to reveal
the Lord and the righteous are
alive with their God.

APPENDIX I

MUSIC FOR THE ORDER OF CHRISTIAN FUNERALS

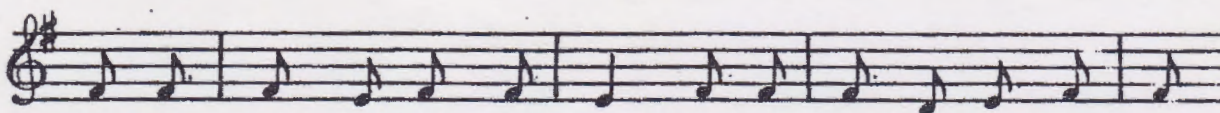
The following musical texts may be sung at the places indicated in the various rites of the Order of Christian Funerals.

FIRST STATION: AT HOME Wake Service

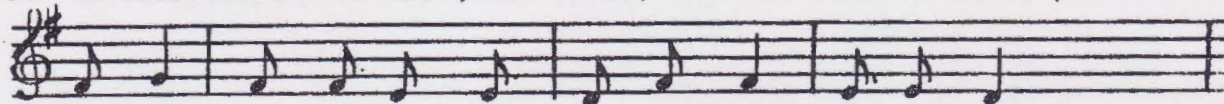
INCENSE HYMN

This hymn is sung at the beginning of the Wake Service.

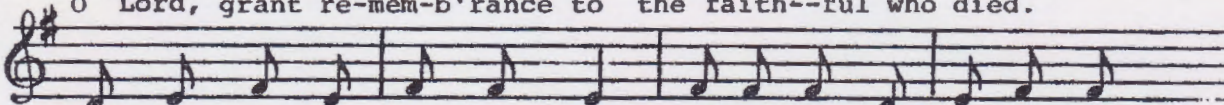
On These Clouds



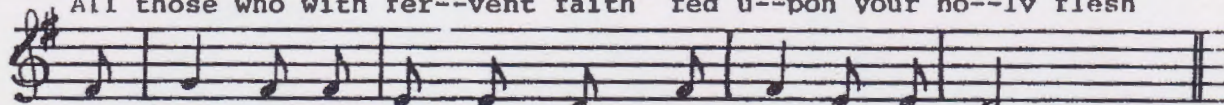
1. On these clouds of fra-grant smoke, and the scent of sweet per-fume



O Lord, grant re-mem-b'rance to the faith--ful who died.



All those who with fer--vent faith fed u--pon your ho--lv flesh



and. drank of your sa--cred blood, then died in your hope.

- | | |
|--|---|
| 2. Faithfully the just have died
resurrection is their hope;
awaiting the Lord to come
and give them their due.
Nothing any eye has seen,
nothing human ear has heard,
nor what any mind has thought,
the just shall receive. | 3. Let us hear the Son who speaks
at the time the dead will hear
the life-giving voice of God
and rise incorrupt.
For those who accomplished good,
resurrection and new life;
but those who accomplished ill,
will stand to be judged. |
| 4. Isaac buried Abraham
as he grieved and mourned for him,
since life after death was hid,
unknown to mankind.
But to Moses God appeared,
speaking with him to reveal
the just and the righteous are
alive with their God. | 5. A new vessel has been seen
laden with a great reward
traversing a stormy sea
enriched by its store.
Mary is the vessel's name,
Christ-within-her, the reward,
who travels throughout the world
to give mortals life. |

7. We commemorate the saints
who proclaimed the truth on earth,
and martyrs who won the prize,
receiving the crown.
We commemorate the church
and God's mother, Mary blest,
and all those who left this world
awaiting your hope.

مَنَّهُ مَا أَلْفَا مَبْلَا
 أَلْفَا مَبْلَا مَبْلَا
 مَبْلَا مَبْلَا مَبْلَا
 مَبْلَا مَبْلَا مَبْلَا
 مَبْلَا مَبْلَا مَبْلَا
 مَبْلَا مَبْلَا مَبْلَا
 مَبْلَا مَبْلَا مَبْلَا

۞ لَّا إِلَهَ إِلَّا هُوَ ۚ فَحَسْبُ لَكَ
 ۞ إِلَهُهُ ۚ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ
 ۞ تَعَالَىٰ عَمَّا يُشْرِكُونَ
 ۞ إِلَهُهُ ۚ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ
 ۞ تَعَالَىٰ عَمَّا يُشْرِكُونَ
 ۞ إِلَهُهُ ۚ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ
 ۞ تَعَالَىٰ عَمَّا يُشْرِكُونَ
 ۞ إِلَهُهُ ۚ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ

لَا سَاءَ ثَلَاثًا ۖ لَوْ كُنَّا
 وَلَدُنَا أَرْحَمُ ۖ لَمْ
 نَقْضِكُمْ ۖ فَعَلْنَا ۖ
 وَأَخْصَفْنَا ۖ وَبَيْنَكُمْ ۖ
 وَأَمْرٌ ۖ وَكَأَنَّكُمْ ۖ قَدْ
 بَقِيتُمْ ۖ فَمَنْ ۖ لَكُمْ ۖ شَقَمٌ
 ۖ مَا تَزِيدُكُمْ ۖ وَتَنْقُصُكُمْ
 حَتَّى تَقُولُوا ۖ كَذِبًا ۖ

[illegible][illegible][illegible]

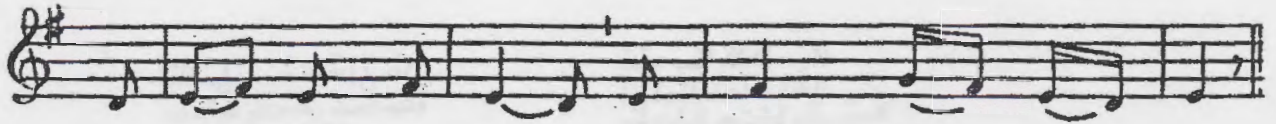
تَقَبُّهُمْ لَأَحْسَنَ
تَبَّخًا تَسْبِيحًا
حَوْثًا وَنَقْلًا
لَأَحْسَنَ تَبَّخًا
لَأَحْسَنَ تَبَّخًا
لَأَحْسَنَ تَبَّخًا
لَأَحْسَنَ تَبَّخًا
لَأَحْسَنَ تَبَّخًا

SECOND STATION: AT THE CHURCH

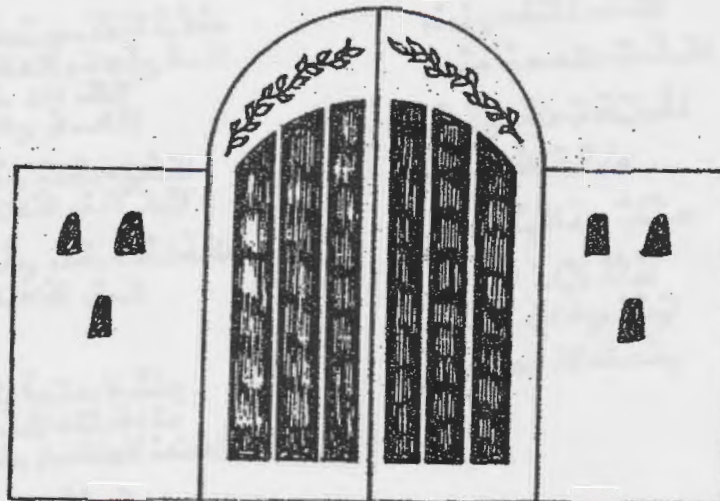
ENTRANCE INTO THE CHURCH

ENTRANCE HYMN

Throw Open Your Gates



1. Throw o---pen your gates-, O Je-----ru-----sa-----lem.
2. That our- pray'r may come-- to Christ's throne- a-----bove.
3. That they may ob---tain for---give-----ness- and aid.
4. Thru your mo-----ther's pray'r and all of--- your saints.
5. Ac---cept our a-----ppeal, have mer-----cy on us.
6. The an---gels who stand and serve at--- your throne.
7. Pre---sent our a-----ppeal, have mer-----cy--- on us.
8. Grant rest to the souls who looked for-- your hope.
9. Your gar--den of joy is their great- re-----ward.



لَا جُلاَئِفَ لَكَ تُسَبِّحُ

لَكَ حَمْدٌ وَلِلَّاهِ

تَنْكِي رُكْعَةً

حَمْدٌ حَامٍ وَصَفِيٍّ

وَتَمَحُّضٍ قَالًا

تُسَبِّحُ وَتُسَبِّحُ

حَمْدًا نَكْبًا

تَكْبَةً وَتَكْبَةً

حَمْدًا حَمْدًا

لَكَ حَمْدٌ حَمْدٌ

حَمْدٌ حَمْدٌ

وَتَكْبَةً حَمْدًا

حَمْدًا حَمْدًا

لَكَ حَمْدٌ حَمْدٌ

لَكَ حَمْدٌ حَمْدٌ

حَمْدٌ حَمْدٌ

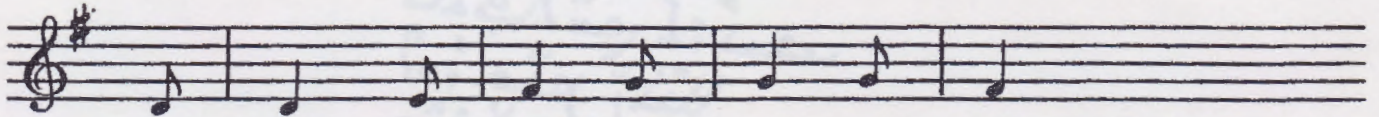
تُسَبِّحُ وَتُسَبِّحُ

حَمْدٌ حَمْدٌ

GINNAZAT

SOGHITO (CANTICLE)

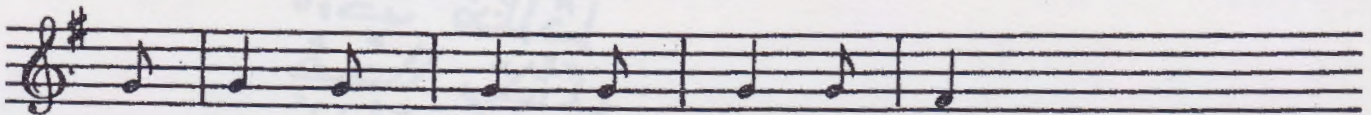
Refresh Your Servant



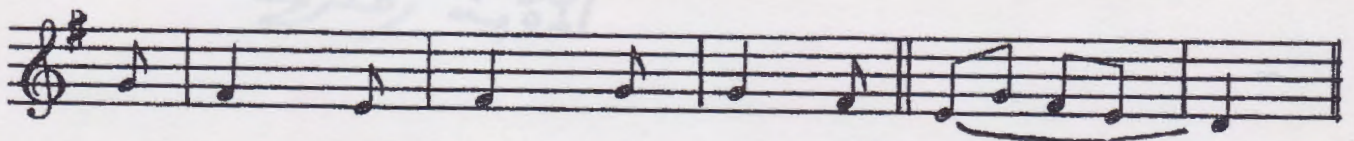
1. Re----fresh, O Lord your ser-vant's soul
2. Ad----mit them Lord to pa--ra-----dise
3. Hear our re----quest and an--swer Lord
4. May they re----ceive for-----giveness Lord



1. With all the saints who please your will
2. May they re----joice at your great feast
3. For---give the souls now gone from us
4. When you as----sume the judg---ment throne



1. May they re-----joice with your e-----lect
2. May your bright dawn reach to She---ol
3. With ten---der-----ness from your great store
4. The Tri---ni-----ty will plead the cause



1. At that great feast you set for them.
2. And light the way a-----mid the dark.
3. Es---tab-----lish them with your e-----lect.
4. When that great day of judg---ment comes.

أَتَيْبُ مَدِينَا
تُحَقِّقُهُ بِكُحْبُرٍ
كَمْ حَبَّتْ قَلْبًا
بُحْبُورُهُ قَهْرُهُ
هَذِهِ مَلَكُهُ لَا
مَلِكُهُ هُوَ خَا
نُهُ لَا مَلِكُهُ
كَمْ تَرْتَضِيَا

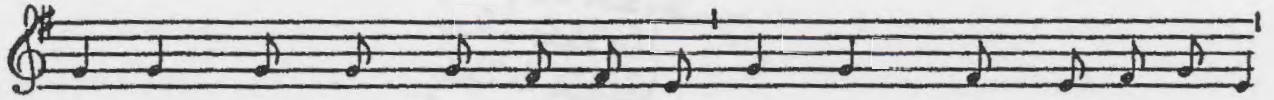
كَيْفَ سَبَّحُوا
أَتَيْبُ مَدِينَا
هَذَا فَكَلَامُهُ
تُحَقِّقُهُ بِكُحْبُرٍ
بُحْبُورُهُ تَبَيَّنَ
لِسَانُهُ بَعْدَ لَا
هَبْنِي خَافَتُهُ
خَدَّ شَمْعُهُ لَا

صَلَا لِمَعْقَلِهِ
رَبُّهَا مَدِينَةُ حَبَّتْ
هَذَا لِمَحْبُورٍ
بُحْبُورُهُ مَدِينَةُ
تَسْقَى حَقْنًا
بُحْبُورُهُ لَا
بُحْبُورُهُ خَافَتُهُ
خَدَّ حَبَّتْ بِمَدِينَا

هَذِهِ مَدِينَةُ
بُحْبُورُهُ مَدِينَةُ
مَدِينَةُ تَبَيَّنَ
مَلِكُهُ بِمَدِينَةٍ
لَا مَلِكُهُ لَا
بُحْبُورُهُ خَافَتُهُ
خَدَّ حَبَّتْ بِمَدِينَا
بُحْبُورُهُ لَا

MAZMOORO (PSALM OF THE READINGS)

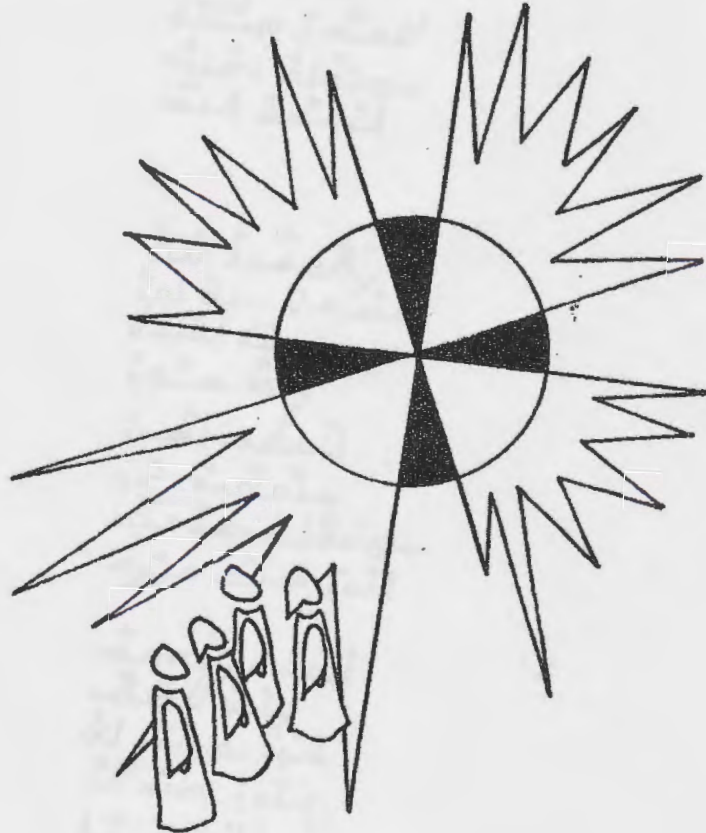
From My Youth



1. From my youth un----til the pre-sent, my eyes look'd to you to save
2. Your cross gives light in She-ol-----, with death's sha---dow round-a-bout
3. In your kind--ness give them rest---; they have slept in hope of you



1. Now I sleep in hope of you; grant me rest a--mong the saints.
2. Save me from the tor--ment there; make me wor--thy of your feast.
3. With the right--eous and the just; stand them to the right of you.



مَنْ لَيْسَ بِمُؤْمِنٍ
لَهُ قَوْلٌ مِّنْ عَمَلٍ
يُفْعَلُ بِهِ
أَتَيْتُكُمْ بِمُؤْمِنٍ

مَنْ لَيْسَ بِمُؤْمِنٍ
لَهُ قَوْلٌ مِّنْ عَمَلٍ
يُفْعَلُ بِهِ

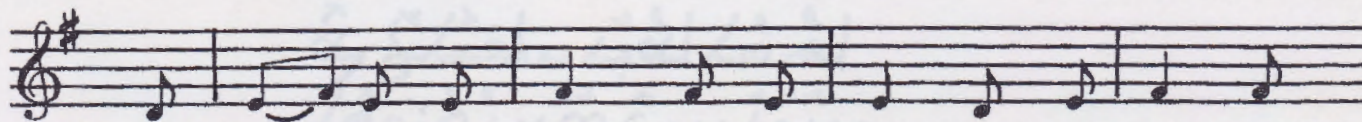
هُوَ الَّذِي
أَتَيْتُكُمْ بِمُؤْمِنٍ
لَهُ قَوْلٌ مِّنْ عَمَلٍ
يُفْعَلُ بِهِ

أَتَيْتُكُمْ بِمُؤْمِنٍ
لَهُ قَوْلٌ مِّنْ عَمَلٍ
يُفْعَلُ بِهِ

هُوَ الَّذِي
أَتَيْتُكُمْ بِمُؤْمِنٍ
لَهُ قَوْلٌ مِّنْ عَمَلٍ
يُفْعَلُ بِهِ

BO'OUTO (SUPPLICATION)

Give Rest



1. Give rest- to your ser-----vant a----mong all the right-eous
2. O Son-- at the sound of your voice the de--par---ted
3. O Christ you once prayed to be spared from the ang---uish



1. O Lord Je---sus for----ev----er----more, in the kingdom.
2. will rise, hear our pray'r for the soul who has left us.
3. of death. Spare us now from it Lord, and have mer--cy.

لِجَبْرِ رَبِّ
حَمْدًا قَاتِلًا
كَالْكَاهِنِ
حَقْلَقَمًا وَمَا
وَلَا قَعْلًا وَلَا
تَمَّ شَيْءٌ تَقْصِيرِ
حَدًّا بِحُكْمِهِ
فَتَقْصِيرُ مَنَّا
فَكَيْفَ تَقْصِيرُ
لَمَّا كُنَّا كُنَّا
سَبْقًا لِلْجَبْرِ
بِقُدْرَةِ قَلْبِهِ

صَفِيًّا بِرُكْبِ
بِدَارِ قَدْرِهِ
قُصَا وَمَهْلًا
أَمَّا قَدْرُ
قُصَا وَمَهْلًا
وَتَقْصِيرُ مَنَّا

أَهْلًا بِقَدْرِهِ
بِقَدْرِهِ تَقْصِيرِ
وَتَقْصِيرُ مَنَّا
سَبْقًا لِمَنْ
وَلَمْ يَكُنْ

HYMNS ON THE ROAD TO THE CEMETERY

SOLO

I Consumed Your Sacred Flesh



Give the Lord glo-ry.



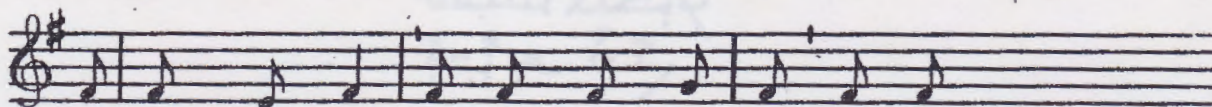
1. I con-sumed your sa--cred flesh lest flames con--sume me.

2. You sus-tain me on my way, Lord Son of Go-----d.



1. I have held you to my eyes; may they see mer--cy.

2. In my hun---ger nou-rish me, sav--ior of our souls.



1. I have not been a stra--nger to you; may I

2. The flame will flee from the path I take, at the



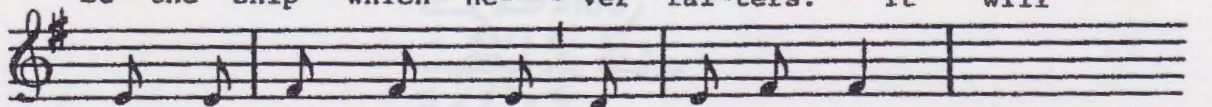
1. not be un--known to you, Lord. Do not place me

2. fra-grance of your flesh and blood. Bap--ti---sm will



1. to the side where goats are ga--thered. With the

2. be the ship which ne-----ver fal-ters. It will



1. lambs at your right side grant me to praise

2. lead me thru the storm and bring me to



1. you.

أَنْتَ لَا تَخْشَى خَيْرُ قَبِيحًا
تَهْ لَا لَا أَجَلِي
وَأَنْتَ لَا تَخْشَى تَلَا تَنْت
مَنْتَ مَنْتَ تَنْتَ

لَا تَهْ كَرِ مَنْتَ
وَأَنْتَ تَهْ مَنْتَ
لَا تَهْ أَكْ
أَمْ مَنْتَ

وَأَنْتَ أَجَلِي مَنْتَ
وَأَنْتَ أَجَلِي مَنْتَ
وَأَنْتَ أَجَلِي مَنْتَ
وَأَنْتَ أَجَلِي مَنْتَ

وَأَنْتَ لَا تَخْشَى خَيْرُ قَبِيحًا
تَهْ لَا لَا أَجَلِي

وَأَنْتَ لَا تَخْشَى تَلَا تَنْت
مَنْتَ مَنْتَ تَنْتَ

لَا تَهْ كَرِ مَنْتَ
وَأَنْتَ تَهْ مَنْتَ
لَا تَهْ أَكْ
أَمْ مَنْتَ

وَأَنْتَ أَجَلِي مَنْتَ
وَأَنْتَ أَجَلِي مَنْتَ
وَأَنْتَ أَجَلِي مَنْتَ
وَأَنْتَ أَجَلِي مَنْتَ

APPENDIX II

AT THE DEATH OF A CHILD

PRAYERS FROM THE GINNAZ FOR CHILDREN

This appendix contains texts from the ginnaz of children. These prayers may be used on the occasion of the death of a child, either in the home or the hospital.

The Aleppo edition (1926) of the *Book of Ginnazat* contains two funeral rites for children: a "Ginnaz for Boys" and a "Ginnaz for Girls". These rites present a structure identical to the ginnazat for adults.

The "Ginnaz for Girls", however, does not directly refer to the death of children. Its prayers and hymns are, rather, directed to the faithful departed in general. This same ginnaz is used for "virgins" in the Beirut edition of 1898.

The "Ginnaz for Boys" seems to be more specific, for it regularly refers to YALDEH (infants), SHABREH (children up to the age of seven), and TLOYEH (children up to the age of twelve). These three terms are mostly used in the plural and indicate children of tender and younger years, as well as children who have not yet reached their teen-age years. They refer to both boys and girls, without the distinction of gender. In addition, this ginnaz also mentions, without distinction, BTOOLEH (celibates) and BTOOLOTO (virgins), as if to say that children and celibates/virgins should be considered as belonging to the same category in the heavenly kingdom. In fact, the natural innocence of the former is matched by the virtuous innocence obtained by the latter through a life of commitment to the Lord.

The "Ginnaz for Boys" contains three themes in addition to those contained in the ginnazat above: Christ as a child, children and parents.

Christ as a Child

Christ, the "Son of the Virgin," himself was once "an infant." He "was reared according to our human condition." He takes children away, that they may share in his happiness and joy. He prepares a "beautiful banquet for the children, endowed with beauty."

Children

Children "are not afraid of death," for Christ chooses them, as "fruits of blessed trees." The "paradise of light," where dwell all the saints, awaits them. They are received with joy by the angels, and "their faces shine like the sun." They will be counted among the children who sang hosanna to Christ in the streets of Jerusalem, and the innocent ones who gave their lives on his behalf, under the swords of Herod's soldiers.

Parents

Parents are repeatedly offered consolation by the Church as well as by the children themselves: "O parents, do not grieve at the separation from your children, for, as the fruit of spiritual trees, they enter paradise in joy and happiness; O my parents, do not mourn my childhood (youth)," taken away from you; "O Lord, keep grief and pain from parents." The Lord, in fact, prepares an abundance of hope and consolation for parents who mourn the death of a child.

The *Book of Ginnazat* today does not provide proper ginnazat for children. It says: "While the parents are oppressed by grief, the children find joy in the paradise of light." Nevertheless, parents may still request a ginnaz for all the departed members of the family, for a particular member of the family, or even for a child. In such cases, the ginnaz is celebrated in the presence of the child's body and the ginnaz for a man, a woman, or for the faithful departed is used.

AT THE DEATH OF A CHILD

Opening Prayer

The priest says the opening prayer:

O Son of the eternal Being,
you became the Son of the Virgin
and were reared according to our
human condition.
With your angels of peace,
guide the souls of the children
who have departed from us,
especially this child, N.
Place him/her in the dwelling of light
and number him/her among the lambs
as your blessed children.
Bring him/her into the pastures of glory
until the day of resurrection,
that he/she may praise you,
now and for ever.

All respond:

Amen.

PSALMODY

Psalm 113

Praise, you servants of the Lord,
praise the name of the Lord.
Blessed be the name of the Lord
both now and for ever.
From the rising to the setting of the sun
is the name of the Lord to be praised.

High above all nations is the Lord,
above the heavens is his glory.
Who is like the Lord, our God, who is
enthroned on high
and looks upon the heavens and the
earth below?

He raises up the lowly from the dust;
from the dunghill he lifts up the poor
To seat them with princes,
with the princes of his own people.
He establishes in her home the barren wife
as the joyful mother of children.

Prayer of the First Psalm

The priest then says the prayer of the first psalm.

O Lord God,
clothe the souls of the children
who have departed from us with perfection,
especially this child, N.
As he/she reaches you,
bring him/her to full stature in Christ.
O living Son,
who redeemed us by your cross,
gave us life through your death
and strengthened our hope in your resurrection,
make this child worthy of your
heavenly kingdom.
O Lord our God,
to you be glory, for ever.

All respond:

Amen.

Psalm 103

Bless the Lord, O my soul;
and all my being, bless his holy name.
Bless the Lord, O my soul;
and forget not all his benefits;
He pardons all your iniquities,
he heals all your ills.
He redeems your life from destruction,
he crowns you with kindness and compassion,
He fills your lifetime with good;
your youth is renewed like the eagle's.

As a father has compassion on his children,
so the Lord has compassion on those who fear him,
For he knows how we are formed;
he remembers that we are dust.
Man's days are like those of grass;
like a flower of the field he blooms;
The wind sweeps over him and he is gone,
and his place knows him no more.
But the kindness of the Lord is from eternity
to eternity toward those who fear him,
And his justice toward children's children
among those who keep his covenant and remember
to fulfill his precepts.

Bless the Lord, all his works,
everywhere in his domain.
Bless the Lord, O my soul.

Prayer of the Second Psalm

The priest then says the prayer of the second psalm.

O Lord,
by your grace give joy in your glorious paradise
and eternal kingdom
to all the children who were purified from the stain of sin,
especially this child, N.
In your love for us,
grant him/her happiness and rest with you,
for he/she left this weary and sad life at a tender age.
May he/she abide with the blessed lambs of your flock
in the pastures of joy
and graze in the desirable realm of delight,
so that he/she may joyfully offer glory and thanksgiving
to your exalted divinity.
O Lord our God,
to you be glory, for ever.

All respond:

Amen.

Psalm 130

Out of the depths I cry to you, O Lord;
Lord, hear my voice!
Let your ears be attentive
to my voice in supplication:

If you, O Lord, mark iniquities,
Lord, who can stand?
But with you is forgiveness,
that you may be revered.

I trust in the Lord;
my soul trusts in his word.
My soul waits for the Lord
more than sentinels wait for the dawn.

More than sentinels wait for the dawn,
let Israel wait for the Lord,
For the Lord is kindness
and with him is plenteous redemption;

And he will redeem Israel
from all their iniquities.

Prayer of the Third Psalm

The priest then says the prayer of the third psalm.

O Lord,
rejoice for ever

at the unceasing banquet of your
eternal paradise
the soul of this child, N.,
who has departed this world for you,
purified from every stain and earthly impulse.
Number him/her among the blessed souls of the
innocent children
who chanted your praise with cries of hosanna.
Count him/her among the host of the innocent children
and infants,
who shed their blood in martyrdom for your sake,
that with and among them he/she may glorify you,
now and for ever.

All respond:

Amen.

Psalm 63

O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts
like the earth parched, lifeless and without water.
Thus have I gazed toward you in the sanctuary
to see your power and glory,
For your kindness is a greater good than life;
my lips shall glorify you.
Thus will I bless you while I live;
lifting up my hands, I will call upon your name.
As with the riches of a banquet shall my soul be satisfied,
and with exultant lips my mouth shall praise you.
I will remember you upon my couch,
and through the night-watches I will meditate on you:
That you are my help,
and in the shadow of your wings, I shout for joy.
My soul clings fast to you;
your right hand upholds me.

READINGS

First Reading

The reading follows without the conclusion, "Praise be to God always."

For a Boy

1 Thessalonians 4: 13-18 The Lord's Second Coming Witnessed by the Dead.

A reading from the first letter of Paul to the Thessalonians.

We would have you be clear about those who sleep in death, brothers; otherwise you might yield to grief, like those who have no hope. For if we believe that Jesus died and rose, God will bring 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. Console one another with this message.

For a Girl

1 Corinthians 15: 51-57 Glorification of the Body.

A reading from the first letter of Paul to the Corinthians.

Now I am going to tell you a mystery. Not all of us shall fall asleep, but all of us are to be changed - in an instant, in the twinkling of an eye, at the sound of the last trumpet. The trumpet will sound and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture be fulfilled: "Death is swallowed up in victory." "O death, where is your victory? O death, where is your sting?" The sting of death is sin, and sin gets its power from the law.

But thanks be to God who has given us the victory through our Lord Jesus Christ.

Gospels

For a Boy

Luke 7: 1-10 Cure of the Centurion's Boy.

Let us be attentive to the gospel of life and salvation of our Lord Jesus Christ as recorded by the evangelist Luke.

When he had finished his discourse in the hearing of the people, he entered Capernaum. A centurion

had a servant he held in high regard, who was at that moment sick to the point of death. When he heard about Jesus he sent some Jewish elders to him, asking him to come and save the life of his servant. Upon approaching Jesus they petitioned him earnestly. "He deserves this favor from you," they said, "because he loves our people, and even built our synagogue for us." Jesus set out with them. When he was only a short distance from the house, the centurion sent friends to tell him: "Sir, do not trouble yourself, for I am not worthy to have you enter my house. That is why I did not presume to come to you myself. Just give the order and my servant will be cured. I too am a man who knows the meaning of an order, having soldiers under my command. I say to one, 'On your way,' and off he goes; to another, 'Come here,' and he comes; to my slave, 'Do this,' and he does it." Jesus showed amazement on hearing this, and turned to the crowd which was following him to say, "I tell you, I have never found so much faith among the Israelites." When the deputation returned to the house, they found the servant in perfect health.

For a Girl

Luke 8: 49-56 Raising of Jairus' Daughter.

Let us be attentive to the gospel of life and salvation of our Lord Jesus Christ as recorded by the evangelist Luke.

He was still speaking when a man came from the ruler's house with the announcement, "Your daughter is dead; do not bother the teacher further." Jesus heard this, and his response was: "Fear is useless; what is needed is trust and her life will be spared." Once he had arrived at the house, he permitted no one to enter with him except Peter, John, James, and the child's parents. While everyone wept and lamented her, he said, "Stop crying for she is not dead but asleep." They laughed at him, being certain she was dead. He took her by the hand and spoke these words: "Get up, child." The breath of life returned to her and she got up immediately; whereupon he told them to give her something to eat. Her parents were astounded, but he ordered them not to tell anyone what had happened.

APPENDIX III

PRAYERS FOR THE DYING AND THE DEAD

The following two prayers are taken from the *Book of Rituals for the Service of the Holy Mysteries* (Bkerke, 1942, pp 223-230). They conclude the Rites for the Care of the Sick ("Order of the Lamp") and that of the anointing. They are included here to aid pastors, at home or in the hospital, when they are confronted with a death that seems imminent or has just taken place. For this reason they are added as an appendix to the Rites of Christian Funerals.

In language, content, and meaning, these prayers resemble the letter and spirit of the texts of the Ginnazat. They use the same images and develop the same themes as the funeral prayers: death is a departure, a passage; the soul is the body's companion, the "evil spirits" are "in the air" and set "ambushes" for the departing soul; the angels of God are to guide and protect the soul; the soul is to be delivered from "the place of fear and torment" and to be led "to the abode of life"; it is to "rise from the dead" and to "sit at the right side" of God.

All these themes form the core of the Ginnazat, for which these prayers are like an introduction and a preparation.

PRAYERS FOR THE DYING AND THE DEAD

The following two prayers are taken from the Book of Rituals for the Liturgy of the Holy Mysteries (Shekha, 1943, pp 223-230). They conclude the Rites for the Care of the Sick ("Order of the Lamp") and that of the anointing. They are included here to aid pastors, at home or in the hospital, when they are confronted with a death that seems imminent or has just taken place. For this reason they are added as an appendix to the Rites of Christian Mysteries.

In language, content, and meaning, these prayers resemble the latter and spirit of the texts of the Gospels. They use the same images and develop the same themes as the funeral prayers: death is a departure, a passage; the soul is the body's companion, the "evil spirits" are "in the air" and are "undressed" for the departing soul; the angels of God are to guide and protect the soul; the soul is to be delivered from "the place of fear and torment" and to be led "to the shade of life"; it is to "rise from the dead" and to "sit at the right side" of God.

All these themes form the core of the Gospels, for which these prayers are like an introduction and a preparation.

PRAYER FOR THE DYING

The priest makes the sign of the cross as he says:

Glory be to the Father and to the Son and to the Holy Spirit,
now and for ever. Amen.

He then continues:

O Lord,
merciful and almighty God,
in the abundance of your mercies
you formed Adam, the first man, in your image
and likeness -
fully alive and incorruptible.
You endowed him with free will
and granted him dominion over all that is on
the earth.
When he fell under the seductions of evil,
you visited him through the prophets, apostles,
the just and the righteous.

O Lord our God,
through you all things difficult are made easy,
and hardships, smooth;
we now petition you and implore:
in your bounty and unspeakable love for us,
visit your servant, N.,
who is sick and suffering.
Dismiss and pardon all the sins he/she has committed
as a weak human being, clothed in the flesh:
for you are a good God and the lover of all people.
If it pleases you that he/she continue to enjoy
this passing life,
raise him/her immediately from his/her bed of sickness
and suffering.
Remove pain and infirmity from him/her
and let him/her enter your holy house
in good health of body and soul,
that he/she may thank you for visiting him in your mercy.
However, if it now pleases you to take him/her from
this passing life,
send him/her at once your angel of peace,
that you may receive his soul.
Redeem him/her from torment
and deliver him/her from peril and weariness.
Lead him/her through the place of fear
and the dreadful paths.
Forgive his/her sins and failings
and blot out the transgressions he/she has committed:
knowingly and unknowingly, willingly and unwillingly.
Make him/her worthy of the blessed resurrection from the dead,
and place him/her, with confidence, at your right side
in company with all those who were well-pleasing to you.

For you are a merciful God and the lover of all people.
Father, Son, and Holy Spirit,
to you be glory, for ever.

All respond:

Amen.

II

PRAYER FOR THE DEAD

The priest makes the sign of the cross and says:

Glory be to the Father and to the Son and to the Holy Spirit,
now and for ever. Amen.

He then continues:

All-merciful Lord and God,
you are patient and rich in grace and holiness.
You are not pleased with the death of sinners,
rather you desire that they repent and live.
O Compassionate Father,
you forgave the sins of your people
and dismissed David's offenses as he confessed them.

O good One,
you immediately granted pardon to the tax collector,
the adulteress and the thief,
to the penitent woman and to Zachaeus, the publican.
In the abundance of your grace
you made the workmen of the eleventh hour
equal with those who bore the burden of the day
and its heat.

O Lord,
you showed compassion to them,
now show your compassion to your servant, N.
Deliver him/her from the dreadful ambushes of the evil ones.
In your mercy, send him/her your angel of peace
to guide him/her.
As his/her soul departs from its companion, the body,
surround him/her with the host of your holy angels,
that he/she may eagerly gaze upon the light of your face
and experience the joy of your glorious presence.
If he/she has sinned, forgive him/her;
let not his/her sins overcome your all-merciful compassion.
O Compassionate One, have mercy on him/her.

O Creator,
you know well the inclinations of our feeble and weak nature,
have mercy on him/her,
for, as it is written, no living person is justified
in your sight,
even if his/her life on earth is less than an hour.

O Lord,
pardon your servant, N., the work of your hands.
Pardon him/her according to the abundance of
your loving kindness.
Have mercy on him/her,
for you are the endless source of mercy.
Have mercy on him/her

and receive him/her in your mercy and compassion.
Do not reject nor rebuke him/her.
Do not cast him/her away from your face
nor close the door of your mercy in his face.
Let not Gehenna, the place of torment, await him/her
nor lay hold of his members.
Protect him/her under your wings.
Let him/her cross over the place of fear
and lead him/her to the abode of life.
Let him/her mingle with your saints
and place him/her at your right side,
that he/she may receive the remission of his/her
failings,
in company of the sinners who repented,
the tax collectors who were justified,
and the thief who believed in you.
He/She will glorify, praise and adore you,
Father, Son, and Holy Spirit,
now and for ever.

All respond:

Amen.

Appendix IV

THE MARONITE FUNERAL TEXTS

A. The Editions

I. *Officium Defunctorum Ad Usus Maronitum* - Rome 1585 (Office of the Dead for the Use of the Maronites)

This is the first printed text of the funeral rites. It was edited by Youhanna Ibn Ayoub Hasrouni.

Anton Baumstark, the renowned liturgist, remarks that this text is: "The first edition of a Maronite liturgical text, and, indeed, the first edition of a liturgical text in the Syriac language," known to the West (*Comparative Liturgy*, Chevetogne, Belgium, 1953, p. 222).

II. *Ritualis Sacerdotalis Ecclesiae Nationis Maronitarum* - Rome, 1752 (Sacerdotal Ritual of the Church of the Maronite Nation)

Boutros Moubarak prepared the ginnazat in this ritual and Bishop George Benyamin edited them after Moubarak's death.

III. *Book of Ginnazat* - edited at Beirut in 1882 by Bishop Youssef Debs, but revised under his directives by Fr. Francis Chemali.

A second edition was also published at Beirut in 1898. The complete title (Arabic/Karshouni) of this second edition reads: *Book of Ginnazat, Sedre and Litanies, According to the Maronite Church*. The preface says that this edition has been ordered, because the *Book of Nouwaisseh*, "which contains most of the ginnazat, that is: the prayers over the dead, was hard to find". It also says that the ginnazat, reproduced here, represent those used "in the churches of Beirut". Fr. Chemali added some corrections to the text. The ginnazat are in the following order: Prelates (Popes, Patriarchs or Bishops), Priests, Children, Virgins, Monks, Men, Women and the Common for the Faithful Departed.

IV. Other minor editions appeared in the back of the short form of the *Shimto* (Weekly Divine Office) - Rome, 1863; Beirut, 1887 and 1902.

V. The Order of Lebanese Missionaries printed two editions at Jounieh, the first in 1929 and the second in 1968. The last edition includes the Ginnazat of Priests, Nuns, Men, Women and the Common of the Faithful Departed. It also includes the Prayers for the Burial of the Dead (abbreviated) and the Incense Hymns in both Syriac and Arabic. The Karshouni of the previous editions is replaced by Arabic letters.

VI. Fr. Paul Daher, of the Lebanese Maronite Order, edited the Ginnazat of Men, Women, the Common of the Faithful Departed and the Hymn of Incense in 1962. He introduced musical notation for the hymns, translated them in the footnotes, and placed the

Arabic phonetics of the Syriac texts on facing pages.

In 1968 Fr. Daher published the Ginnaz for Monks.

VII. *Ktobo Dqoleh Mbayoneh D'al Qabreh D'anideh* (Syriac) - *Book of Ginnazat* (Arabic) - Aleppo, 1926.

This edition was prepared by the then Vicar General of the Maronite Diocese of Aleppo, Chorbishop Girgis Manash. It is prefaced by a rather long introduction about the funeral rites which includes the names, structure and description of the rites, their origins, the manuscript and printed traditions, etc. The introduction (62 pages in Arabic) is one of the very few essays dedicated to the funeral rites. This edition is the basis of the present English text.

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B. The Manuscripts

The manuscripts of the funeral rites are scarce. The two major sources for them are the Vatican Library and the Patriarchal Library at Bkerke.

Vatican Manuscripts

I. The oldest and most authoritative manuscript is kept in the Vatican Library, *Syriac Fund Ms. 59*, dated 1266. The manuscript is divided into two sections: the first part includes the funeral rites for bishops, priests and deacons; the second part contains those for the monks. The text does not contain funeral rites for the laity.

The first section was edited by the students of the Maronite College of Rome. This edition is reproduced by Assemani, in his *Catalogus*, Vol. I.

Other manuscripts in the Vatican Library are:

II. Vatican Syriac Ms. 314 (1477)

III. Vatican Syriac Ms. 315 (XVth century).

Patriarchal Manuscripts

The Maronite Patriarchal Library, in Bkerke, Lebanon, contains the following manuscripts:

IV. Bkerke No. 80 (XVIth century)

V. Bkerke No. 81 (XVth century)

VI. Bkerke No. 82 (XVIth century)

VII. Bkerke No. 83 (XVIIIth ? century).