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Documentation: The Order for the Burial of the Dead and Propers For A: Memorial Service with Holy Communion

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DOCUMENTATION

The Order for the Burial of the Dead

The burial rite which appears on the following pages has been approved by the Commission on Worship, Liturgics, and Hymnology of The Evangelical Lutheran Synodical Conference of North America and is herewith submitted to the clergy of The Lutheran Church — Missouri Synod and the Synod of Evangelical Lutheran Churches as a further step toward a new and uniform liturgy. Previous steps have been the recently published rites of Holy Baptism and the Ordination of a Minister and the Order for the Confirmation of Children, issued some years ago.

As with its predecessors, pastors are urged to use this burial rite in an experimental way and to convey their suggestions for improvement to the Commission so that a final polishing may be done before it is submitted as part of the manuscript for the service books of the future.

The Commission would particularly welcome the reaction of the clergy to the following changes which have been introduced:

RSV language

Text of the Gloria Patri

Termination of the Collects

Discontinuance of capitalization of personal pronouns referring to the deity.

The vertical lines appearing in the left margin indicate material that may be omitted at the option of the pastor.

The Commission is indebted to the staff of CONCORDIA THEOLOGICAL MONTHLY for its willingness to include this material within the covers of this journal.

Comments on the burial rite are to be directed to the Commission on Worship, Liturgics, and Hymnology, Concordia Seminary, 801 De Mun Avenue, St. Louis, Missouri 63105.

ADALBERT R. KRETZMANN
Chairman

COMMENTS ON THE PROPOSED REVISION OF THE ORDER FOR THE BURIAL OF THE DEAD

The sequence of elements in the Burial Service presents no problem; it is the same in the present Agenda, the Occasional Services from the Service Book and Hymnal, and the Book of Common Prayer. The outline in every case is: psalms, lessons, hymn, prayers. In the Lutheran rites a sermon follows the hymn, and in the Service Book and Hymnal a responsory follows the lesson and a canticle follows the sermon.

The problem was not with the sequence of elements but with the selection of material to fill in this outline. In the existing rites there is a great profusion of such material, so that elimination becomes a rather painful process; one would like to include more and is deterred only by the consideration that it is possible to provide too much: the finished product includes so much that the outline of the service is all but lost in the plethora of Scripture passages and prayers. Such a criticism may be made of our present Agenda; therefore the present revision seeks to reduce the material to what is best, most relevant and essential. Some may mourn the loss of what has been excised, but at least a greater amount of clarity and uniformity will have been achieved.

The psalms, responsories, canticles, and other material in which the congregation is expected to participate will undoubtedly be printed in the service book of the future. And the congregation should participate!

No special order has been provided for use at the house or at the funeral home. If such a service is still desired, the minister will be able to devise his own, as the final rubric indicates.

Nor has any special order been provided for the burial of a child. The Book of Common Prayer does this, and if the church so directs, such an order can be devised. Lessons and prayers for this occasion have been included in the proposed rite, as have also items for use in uncertain cases.

As to the psalms: Only three have been provided: 130, 90, 23. Allowance has been made for others: 27, 39, 46, 103, 121, 146. The following is a comparative table:

Suggested Selection	SBH	BCP	German Agenda III
23	23	23	23
27	27	27	27
	34		
39		39	39
	42		

DOCUMENTATION

303

46		46	69 (for a suicide)
	73		73
	84		
90	90	90	90
	91		
103	103		103
	116		
121	121	121	
	126		126
130	130	130	130
	139		
146	146		(verses from Lam. 3)

In our own selection we have tried to pay particular attention to those psalms which speak specifically of death and eternal life, eliminating most of those which are merely comforting in time of trouble. It is true that of the standard three, Psalm 130 does not mention death or eternal life, but it has been included because of the weight of testimony in its favor. Nor does Psalm 46 do this; it has been included because of its great strength and Lutheran ruggedness. Nor does Psalm 121; but SBH and BCP both have it, and it is well known, loved, and beautiful.

The same problem of selection developed with the Scripture readings, only more so. The Holy Bible is full of references to death and resurrection, and one could easily come up with a list a yard long. It is obvious that ruthless eliminations will have to be made. Once again, a comparative table:

	Suggested Readings	SBH	BCP	German Agenda III
	John 5:24-29	John 5		John 5
	John 11:21-27	John 11		John 11
	John 14:1-6	John 14	John 14	John 14
	Rom. 8:31-39	Rom. 8	Rom. 8	Rom. 8
	1 Cor. 15:12-26	1 Cor. 15	1 Cor. 15	1 Cor. 15
	1 Cor. 15:50-58	1 Cor. 15	1 Cor. 15	1 Cor. 15
	1 Thess. 4:13-18			
	1 Peter 1:3-9	1 Peter 1		1 Peter 1
	Rev. 7:9-17	Rev. 7		Rev. 7
	Rev. 21:3-7	Rev. 21		
(Child)	Mark 10:13-16	Mark 10		
(Youth)	Luke 7:11-17			
	Mark 5:22-24, 35-43			Mark 5
(Doubtful)	Job 14:1-15			

In addition, the German Agenda has Mark 16:1-10; Luke 7:11-16; Luke 12:35-40; John 6:35-40; John 10:14-15, 27-29; Rom. 5:1-5; 2 Cor. 4:14-18; 2 Cor. 5:1-8; Phil. 3:20-21; Col. 1:9-18; 2 Tim. 1:9-10; Rev. 1:8, 17, 18.

Also, for a Child: Matt. 18:1-4, 10; John 10:14-15, 27-29;

For the Aged: Luke 2:25-32;

For a Suicide: John 3:16-21; 1 John 1:5—2:2; Heb. 4:15-16.

All of the Scripture references on pages 78 and 79 of the Agenda have been omitted on the ground that this is homiletic material and should not therefore be included in the liturgy. The references, however, are pertinent and should continue in print somewhere — but not here.

We have followed SBH quite closely in the selection of Scripture readings, and the remainder of the service is almost an exact reproduction of SBH. This means, once more, that several excellent prayers in the Agenda are being lost, but our constant effort has been to streamline this rite as much as possible. In line with this the references to messages of condolence and the obituary have been eliminated.

The additional rubrics prefacing the order express what we believe to be the wishes of the great majority of our pastors, as well as corresponding to the practices of the universal church.

PROPOSED ORDER FOR THE BURIAL OF THE DEAD

This Order is provided for the burial of those who depart this life in the Christian faith.

This Order may be used in the church or in the mortuary before the burial, or it may be used as a memorial service after the burial. A memorial service should always be held in the church. If desired, the memorial service may be in the form of a celebration of Holy Communion, held in the church on the evening of the day of burial or soon thereafter. For this purpose a set of propers is provided.

If the coffin is brought into the church, it should be placed in a lengthwise position, with the feet toward the altar. If the body be that of a clergyman, the head should be toward the altar. The coffin should remain closed during and after the service. It may be covered with a funeral pall. Flowers brought into the church should be kept at a minimum. Before the service the coffin may be placed in the narthex of the church. The order "At the Church" herein provided shall in no case be interrupted by the exercises of secular organizations and shall close with the benediction immediately following the final collect.

In all cases those present at the service are expected to participate by joining in the hymns, psalms, and responses.

When a brief service is held at the mortuary before going to the church, it may include a psalm, a lesson, and a collect, or prayer.

AT THE CHURCH

The Pastor, in his customary vestments, meeting the body at the church door and preceding the funeral procession into the church, may read aloud some of the following sentences, continuing in the chancel until the mourners are in their pews. The congregation shall rise as the procession enters the church.

I am the resurrection and the life, says the Lord; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die.

I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another.

Everyone who thus hopes in him purifies himself, as he is pure. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body.

None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.

Blessed be the God and Father of our Lord Jesus Christ, the Father of all mercies and the God of all comfort, who loved us and gave us eternal comfort through grace and has begotten us to a living hope through the resurrection of Jesus Christ from the dead.

Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven, our Lord Jesus Christ, who will change our lowly body to be like his glorious body.

Blessed are the dead who die in the Lord henceforth. Blessed indeed, says the Spirit, that they may rest from their labors, for their deeds follow them.

The Service may begin with a hymn, after which the Pastor shall sing or say:
In the name of the Father and of the ✠ Son and of the Holy Spirit.

Ry: Amen.

Then shall be sung or said the Kyrie:

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

Or:

Kyrie, eleison. Christe, eleison. Kyrie, eleison.

Then shall be sung or said one or more of the psalms here following. Each psalm may be preceded and followed by an antiphon.

Psalm 130—De profundis

Antiphon: If Thou, O Lord, shouldst mark iniquities, Lord, who could stand?

(The Psalm will be printed out in the service book of the future)

Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and shall be forever and ever. Amen.

Repeat the Antiphon

Psalm 90—Domine, refugium

Antiphon: So teach us to number our days that we may get a heart of wisdom.

(The Psalm will be printed out in the service book of the future)

Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and shall be forever and ever. Amen.

Repeat the Antiphon

Psalm 23—Dominus regit me

Antiphon: Into thy hand I commit my spirit; thou hast redeemed me, O Lord, faithful God.

(The Psalm will be printed out in the service book of the future)

Glory be to the Father and to the Son and to Holy Spirit; as it was in the beginning, is now, and shall be forever and ever. Amen.

Repeat the Antiphon

Or one or more of the following psalms may be used: 27, 39, 46, 103, 121, 146.

At the burial of a person who has committed suicide: Psalm 69: 2-3, 6, 14-19, 21b, 30, 33.

Then shall be read one or more of the following lessons:

After each lesson may be sung or said:

℣: But thou, O Lord, have mercy on us.

℟: Thanks be to thee, O Lord.

(The lessons will be printed out in the service book of the future)

Rom. 8:31-39

Rev. 7:9-17

1 Cor. 15:12-26

Rev. 21:3-7

1 Thess. 4:13-18

John 5:24-29

1 Cor. 15:50-58

John 11:21-27

1 Peter 1:3-9

John 14:1-6

At the Burial of a Child:

Mark 10:13-16

At the Burial of a Young Person:

Luke 7:11-17

Mark 5:22-24, 35-43

In Doubtful Cases:

Job 14:1-15

Then may a hymn be sung, or one of the following responsories or a suitable choral selection may be sung:

The Responory

I. Si bona suscepimus

Shall we receive good at the hand of God, and shall we not receive evil?
The Lord gave, and the Lord has taken away.

Verse. Blessed be the name of the Lord.

The Lord gave, and the Lord has taken away.

II. Credo, quod Redemptor meus

I know that my Redeemer lives, and at last he will stand upon the earth;
and from my flesh I shall see God.

Verse. Whom I shall see for myself, and my eyes shall behold, and not
another.

And from my flesh I shall see God.

III. Ecce, quomodo moritur justus

The righteous man perishes, and no one lays it to heart; devout men are
taken away while no one understands. For the righteous man is taken away
from calamity, he enters into peace.

Verse. In peace he rests in the earth, and in Zion is his habitation.

He enters into peace.

IV. Si credimus

For since we believe that Jesus died and rose again, even so through Jesus God will bring with him those who have fallen asleep. Wherefore do not grieve as others do who have no hope.

Verse. For as in Adam all die, so also in Christ shall all be made alive. Wherefore do not grieve as others do who have no hope.

V. In pace in id ipsum dormiam

In peace I will both lie down and sleep. None of us lives to himself, and none of us dies to himself.

Verse. Whether we live or whether we die, we are the Lord's. None of us lives to himself, and none of us dies to himself.

Then may follow a Sermon.

Then a Hymn may be sung.

Then may one of the following Canticles be sung or said, with it an Antiphon.

The Canticles

I. Nunc Dimittis

Antiphon: O how glorious is that kingdom wherein all the saints rejoice with Christ. They are clothed with white robes and follow the Lamb wherever he goes.

(The Canticle will be printed out)

Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and shall be forever and ever. Amen.

Repeat the Antiphon

II. Benedictus

Antiphon: He who goes forth weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him.

(The Canticle will be printed out)

Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and shall be forever and ever. Amen.

Repeat the Antiphon

Then shall the Congregation kneel or stand, and the following Prayers or other Prayers shall be said:

℣: O God, the Father in heaven:

℟: Have mercy.

℣: O God the Son, Redeemer of the world:

℟: Have mercy.

℣: O God the Holy Spirit, the Counselor:

℟: Grant us thy peace.

Then shall all say:

Our Father who art in heaven . . .

Then shall the Pastor say one or more of the following Collects:

Let us pray.

Almighty God, with whom do live the spirits of those who die in the Lord and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give thee hearty thanks for the grace bestowed upon thy servants who have finished their course in faith and now rest from their labors; and we beseech thee that we, with all who have departed in the true faith of thy holy name, may have our perfect consummation and bliss both in body and soul in thy eternal glory; through Jesus Christ, thy Son, our Lord.

℟: Amen.

Let us pray.

Almighty and most merciful God, who hast appointed us to endure sufferings and death with our Lord Jesus Christ before we enter with him into eternal glory, grant us grace at all times to subject ourselves to thy holy will, to continue steadfast in the true faith to the end of our lives, and at all times to find peace and joy in the blessed hope of the resurrection of the dead and of the glory of the world to come; through the same, Jesus Christ, thy Son, our Lord.

℟: Amen.

Let us pray.

Almighty and ever-living God, the consolation of the sorrowful and the strength of the weak, may the prayers of those who in any tribulation or distress cry to thee graciously come before thee, so that in all their necessities they may mark and receive thy manifold help and comfort; through Jesus Christ, thy Son, our Lord.

R̄: Amen.

Let us pray.

O God, before whose face the generations rise and pass away, the strength of those who labor and the repose of the blessed dead, we rejoice in the communion of thy saints; we remember all who have faithfully lived, all who have peacefully died, and especially those most dear to us who rest in thee. Give us at last our portion with those who have trusted in thee and striven in all things to do thy holy will; and to thy name, with the church on earth and the church in heaven, we ascribe all honor and glory forever and ever; through Jesus Christ, thy Son, our Lord.

R̄: Amen.

Let us pray.

O Lord, support us all the day long, until the shadows lengthen and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last, through the merits of Jesus Christ, our Savior.

R̄: Amen.

Then shall be said the following Prayer:

Let us pray.

God of all grace, who didst send thy Son, our Savior Jesus Christ, to bring life and immortality to light, most humbly and heartily we give thee thanks that by his death he has destroyed the power of death and by his glorious resurrection has opened the kingdom of heaven to all believers. Grant us assuredly to know that because he lives we shall live also and that neither death nor life nor things present nor things to come shall be able to separate us from thy love,

which is in Jesus Christ, our Lord, who lives and reigns with thee and the Holy Spirit, one God, forever and ever.

R̄: Amen.

Or at the Burial of a Child:

Let us pray.

O God, whose beloved Son took little children in his arms and blessed them, give us grace, we beseech thee, to entrust the soul of this child to thy never-failing care and love, and bring us all to thy heavenly kingdom; through the same, thy Son, Jesus Christ, our Lord.

R̄: Amen.

Let us pray.

O merciful and gracious God, we thank thee that through Holy Baptism thou hast received this child to be thine own and made *him* an heir of everlasting life. We pray thee to fill the hearts of those who mourn for *him* with the comfort of thy Word and with thy peace. Let us as thy children live in the sure and certain hope that thou wilt deliver us from all tribulation and bring us home at the last to the never-fading joy of thy presence, through Jesus Christ, thy Son, our Lord.

R̄: Amen.

Or in doubtful cases:

Let us pray.

Almighty God, the fountain of all wisdom, who knowest both our necessities before we ask and our ignorance in asking, we beseech thee to have compassion on our infirmities, and those things which for our unworthiness we dare not and for our blindness we cannot ask, be pleased to give us for the worthiness of Jesus Christ, thy Son, our Lord.

R̄: Amen.

Then shall the Pastor say:

The grace of the Lord Jesus ✠ Christ and the love of God and the fellowship of the Holy Spirit be with you all.

R̄: Amen.

THE COMMITTAL

The Pastor may say:

We brought nothing into the world, and we cannot take anything out of the world. The Lord gave, and the Lord has taken away; blessed be the name of the Lord. We would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so through Jesus God will bring with him those who have fallen asleep.

May those who sow in tears reap with shouts of joy!

The Pastor shall say:

Man that is born of a woman is of few days and full of trouble. He comes forth like a flower and withers; he flees like a shadow and continues not.

In the midst of life we are in death. Of whom may we seek comfort but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, O Lord most holy. O God most mighty, O holy and most merciful Savior, permit us not at our last hour, because of any pains of death, to fall from thee.

So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body.

For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable and the mortal puts on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Then while earth is cast upon the body, the Pastor shall say:

Forasmuch as it has pleased Almighty God of his great mercy to take to

himself the soul of our *brother*, we therefore commit *his* body to the ground:* earth to earth, ashes to ashes, dust to dust; in the sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, who shall change our lowly body to be like his glorious body by the power which enables him even to subject all things to himself.

May God the Father, who created this body; may God the Son, who by his blood redeemed this body, together with the soul; may God the Holy Spirit, who by Baptism sanctified this body to be his temple, keep it to the day of the resurrection of the dead. May it rest in peace.

R: Amen.

Or in doubtful cases he may say:

Forasmuch as it has pleased Almighty God in his wise providence to call the soul of our *brother* out of this life, we therefore commit *his* body to the ground. Dust you are, and to dust you shall return. Jesus Christ, our Savior, shall on the last day raise you from the dead.

Then may the Pastor say one or more of the following Prayers:

Let us pray.

Almighty God, who by the death of thy Son hast destroyed death, by his rest in the tomb hast sanctified the graves of thy saints, and by his glorious resurrection hast brought life and immortality to light, so that all who die in him abide in peace and hope, receive, we beseech thee, our heartfelt thanks for the victory over death and the grave which he has obtained for us and for all who sleep in him; and keep us, who are still in the body, in everlasting fellowship with all that wait for thee on earth and with all around thee in heaven, in union with him who is the resurrection and the life, even Jesus Christ, thy Son, our Lord.

R: Amen.

Let us pray.

O Lord Jesus Christ, who by thy death didst take away the sting of death, grant to us, thy servants, so to follow in faith where thou hast led the way

* At the burial of the dead at sea the words "to the deep" shall be substituted for the words "to the ground"; and the words "earth to earth, ashes to ashes, dust to dust" shall be omitted.

that we may at last fall peacefully asleep in thee and awake after thy likeness, through thy mercy, O our Lord, who livest and reignest with the Father and the Holy Spirit, one God, forever and ever.

R̄: Amen.

Let us pray.

O everlasting God and Father, who art not a God of the dead but of the living and to whom live all that dwell in dust and rest in the chamber of death, we entreat thee of thy fatherly goodness, let not the thoughts and the sting of death make us afraid, neither let us be troubled, but graciously keep us in thy Son in true faith and good conscience, to the end that we may lead a Christian life, prepare for a blessed departure, and finally fall asleep and rest in peace and joy, until thou wilt open our graves and, by the sound of the trumpet, call us forth again to life; through Jesus Christ, thy Son, our Lord.

R̄: Amen.

Then all shall say the Our Father.

Then may the Pastor say:

We join in confessing our holy Christian faith. This is the faith in which our departed *brother* now fallen asleep was baptized and in which we as Christians live and die.

Then all shall say the Apostles' Creed.

Or the Pastor may say:

Do you believe in God the Father Almighty, Maker of heaven and earth?

R̄: I believe.

Do you believe in Jesus Christ his only Son our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven and is seated at the right hand of God the Father Almighty, from thence he shall come to judge the living and the dead?

R̄: I believe.

Do you believe in the Holy Spirit; the holy Christian church, the com-

munion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?

R̄: I believe.

Then shall the Pastor say:

Now may the God of peace, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

R̄: Amen.

PROPERS FOR A MEMORIAL SERVICE WITH HOLY COMMUNION

When there is a celebration of Holy Communion, the following propers shall be used:

The Introit

Oh, how glorious is that kingdom wherein all the saints do rejoice with Christ! They are clothed with white robes and follow the Lamb wherever he goes.

Psalm: I lift up my eyes to the hills. My help comes from the Lord, who made heaven and earth.

Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and shall be forever and ever. Amen.

The Collect

O God, our heavenly Father, who hast taught us by thy holy apostle not to grieve overmuch for those who sleep in Jesus, mercifully grant that after this life we with all thy saints may be received into everlasting joy; through Jesus Christ, thy Son, our Lord.

R̄: Amen.

DOCUMENTATION

The Old Testament Lesson

Job 19:25-27

I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another.

The Gradual

2 Sam. 22:47, 7

The Lord lives; and blessed be my rock, and exalted be my God.

∇: In my distress I called upon the Lord; from his temple he heard my voice.

The Epistle

1 Cor. 15:50-57

I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." "O death, where is thy victory? O death, where is thy sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

The Alleluia Verse

1 Cor. 15:57

Alleluia, alleluia. Thanks be to God, who gives us the victory through our Lord Jesus Christ. Alleluia!

From Septuagesima to Easter Eve the Alleluia Verse is omitted, and instead the following Tract is used (1 Cor. 15:48-49):

As was the man of dust, so are those who are dust; and as is the man of heaven, so are those who are of heaven.

℣: Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

During Eastertide the following additional Alleluia Verse is said after the above Alleluia Verse (1 Cor. 15:20):

Christ has been raised from the dead, the firstfruits of those who have fallen asleep. Alleluia.

The Holy Gospel

John 5:24-29

Truly, truly, I say to you, he who hears my Word and believes him who sent me, has eternal life; he does not come into judgment but has passed from death to life.

Truly, truly, I say to you, the hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself and has given him authority to execute judgment because he is the Son of Man. Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.