



The Departure of the Soul

According to the Teaching of the Orthodox Church

St. Anthony's Greek Orthodox Monastery

THE DEPARTURE OF THE SOUL

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of the Orthodox Church

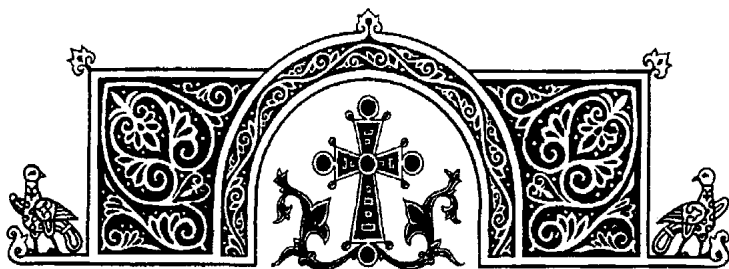
A Patristic anthology



Master Reference Edition

St. Anthony's Greek Orthodox Monastery

2016



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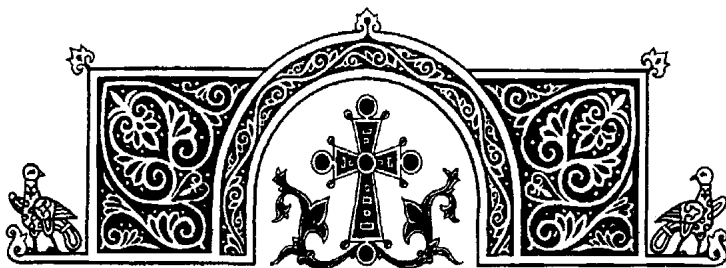
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Foreword

*His Eminence
Metropolitan Nikolaos
of Mesogaia and Lavreotiki,
Church of Greece*

*And as it is appointed unto men once to die,
but after this the judgment.*

Hebrews 9:27



*“On the Departure of the Soul
According to the Teaching of the Orthodox Church”*

“Terror truly past compare is inspired by the mystery of death.”

– Saint John of Damascus

Death is indeed a mystery, but it is also dreadful as an event because it fills the soul with deep pain and bewilderment, numerous unanswered questions, distress and uncontrollable fear. Death defeats common sense, breaks down our sentimental world, and exceeds human measures. One cannot comprehend it, nor bear it or even deal with it. Only one thing can defeat death: faith, or, even more so, faith in the resurrected Lord. When we chant the Paschal hymn, we say: *“Christ is risen from the dead, by death hath He trampled down death, and to those in the graves hath He bestowed life.”* The Resurrection of Christ marks the defeat of death and transforms it from a definite end and merciless threat into a passage to the true life. *“O Death, where is your sting?”* exclaims Saint John Chrysostom. Man is made for life not for death. That is why we so greatly honor the feast of the Resurrection of the Lord.

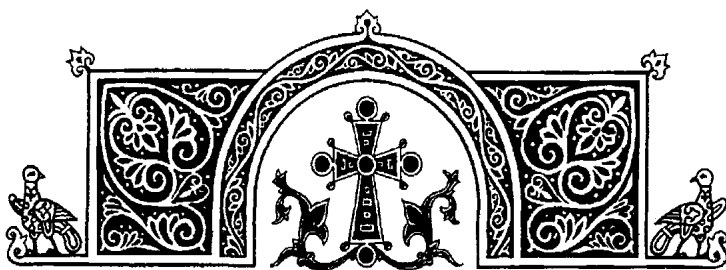
Death, apart from being a terrible mystery, is also beyond reach. Therefore, the only way to approach it is by the revelation and grace of God; not through intellectual theological contemplation. What happens to the body during the moment of death is of medical concern; yet, what happens to the soul, its state and course, is purely a matter of the Church, namely, of its theology and life, of its divine teaching and its saints' experience. *“How is the soul forcibly parted from the body, from its frame? And how is that most natural bond of union cut off by the will of God?”* No science can speak of this mystery; not even formal scholastic

Introduction

*The Trial of the Soul
at the Hour of Death*

*For the ruler of this world cometh,
and hath nothing in Me.*

John 14:30



Strive to enter in at the strait gate.

(Luke 13:24)

Heaven, the Kingdom of God, eternal life is open. From the moment our Christ died upon the Cross, with His expiration Paradise became wide open. Up to that moment, the gate of Heaven, the door of Paradise, the entrance into the Upper Jerusalem was barred. Our Christ, spreading His immaculate arms and opening His embrace on the Cross, embraced the entire human race to give them eternal life.

The ultimate goal of our Orthodox Christian life is for us to be found worthy of entering into the glory of this Kingdom which now lies open to us. Just the mere thought of seeing what *eye hath not seen* and becoming an inheritor of *the things which God hath prepared for them that love Him* (1 Cor. 2:9) brings joy to the hearts of the faithful. And with such great hope, we patiently endure every affliction and temptation in this world in order to become permanent inhabitants of the Upper Jerusalem. *For our citizenship is in Heaven* (Phil. 3:20).

But we are also ever mindful of the terrifying desolation of hell awaiting those who neglect to love God and keep His word. The greatest commandment is this: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind* (Matt. 22:37). Failure to struggle to keep God's commandments results in the torment of being shut out of the Kingdom and gives rise to the pain of eternal separation from Christ: *Then shall He say also unto*

transmitted through their teachings has become a primary vehicle of testimony through which the Orthodox Church receives its doctrine.

A characteristic example of such a revelation and its expression is found in the sixth-century teaching of St. Columba of Iona. When one of his monks departed from this present life, the saint, “with his eyes upraised to Heaven, was for a long time lost in wonder and admiration.” Having received the *theoria* of the trial, he concisely communicated its elements, declaring to his disciples near him:

“I have this moment seen the holy angels contending in the air against the hostile powers; and I return thanks to Christ, the Judge, because the victorious angels have carried off to the joys of our heavenly country the soul of this stranger, who is the first person that hath died among us in this island.”⁷

Thus, the saints’ knowledge of the trial at death is empirical – a direct revelation from God. They then conveyed the revelation to the Church through their holy teachings. The transmission of this revelation has two components: one is pure revelation from God to His saint, and the other is a revelation or disclosure of the content of the experience in the form of a teaching that the saint then offers to the Church. Understanding the distinction between these two components will provide a clearer picture of the divine origin of the Church’s doctrine of the trial of the soul at the hour of death.

Symbols and veils in the terminology of the Holy Fathers

The first of these components is the initial experience itself, properly defined as a divine revelation. The second is the expression or representation of the experience, either in spoken or written words or in visual images (as in iconography). Examples of this abound in the life of the Church, but perhaps the most well-known example is

⁷ St. Adamnan of Iona, *The Life of St. Columba* (Edinburg, 1874), bk. III, ch. VI.

the profound vision of the holy Prophet and God-seer Moses on Mount Sinai (cf. Exod. 24:15 ff). While Moses is in the dark cloud, God reveals to him the heavenly tabernacle. After Moses descends from the mountain, he constructs a material image of the immaterial tabernacle, following the directions given to him by God (cf. Exod. 25:9).

The Fathers of the Church teach that the identity between the celestial and earthly (material) tabernacles is not absolute. Similar to an icon of a saint which is not “one in essence” with its archetype, the material tabernacle was both “like and unlike” the celestial one, as St. John of Damascus defines an “image” in his defense of the holy icons.⁸ St. Gregory Palamas comments on this as follows:

“Can we say that when Moses had separated himself from all that sees and is seen, from all realities and concepts, and that when he had transcended the sight of the place where he was and entered the darkness, he saw nothing at all? *But he did see the immaterial tabernacle that he later showed in a material imitation to those who remained below....* Thus the tabernacle, the priesthood, and their appurtenances *were sensible symbols and veils*, covering the things which Moses saw in the divine darkness. But the things he saw *were not themselves symbols.*”⁹

This passage, and many others like it, points to a distinction between the celestial or immaterial archetype and its “material imitation,” as St. Gregory calls it. Also significant is that the material form is called both a “symbol” and a “veil.” In the same way, the divinely revealed *theorias* of the trial of the soul are indeed spiritual realities, but the saints expressed them in material words and images,

⁸ See St. John of Damascus, *On Holy Images* (London, 1898), pp. 10–17.

⁹ St. Gregory Palamas, *Τριάδες* (*Triads*) (Louvain, 1973), 2.3.55. (In Greek.) Italics added for emphasis.

Chapter One

Holy Scripture

The prince of the power of the air.

Ephesians 2:2

*From the New Testament***John 14:30**

Hereafter I will not talk much with you: for the ruler of this world cometh, and hath nothing in Me.

The Holy Gospels, the most sacred texts in existence, record the hallowed words spoken by our Lord Jesus Christ. As noted above, the great Fathers of the Church proclaim that Christ's teaching in John 14:30 refers to the trial of the soul at the hour of death. Below are the excerpts from the Holy Fathers writing in consensus regarding our Savior's teaching:

**St. Basil the Great,
Archbishop of Caesarea (†379)**
(commemorated on January 1st)

St. Basil the Great emphasizes the great need for the soul to be found at the hour of its departure with few and minor sins which are easily effaced by the mercy of Christ our Judge. The great hierarch writes:

Being under the sentence of death, knowing that there is One Who saves and One Who delivers [he cries out:] *In Thee have I put my trust* he says, *save me* from weakness and *deliver me* (Ps. 7:1–2) from captivity. I think that the noble athletes of God, who have wrestled considerably with the invisible enemies during the whole of their lives, after they have escaped all of their persecutions and reached the end of life, are examined by the prince of the world in order that, if they are found to have wounds from the wrestling or any stains or effects of sin, they may be detained; but, if they are found unwounded and stainless, they may be brought by Christ into their rest as being unconquered and free. Therefore [the Holy Prophet King David] prays for his life here and for his future life.

For, he says, “Save me” here “from them that persecute me; deliver me there in the time of the scrutiny lest at any time he seize upon my soul like a lion.” You may learn this from the Lord Himself Who said concerning the time of His passion, *Now the prince of this world is coming, and in Me he will have nothing* (John 14:30). He who had committed no sin said that He had nothing; but, for a man it will be sufficient if he dares to say: “The prince of this world is coming, and in me he will have few and trivial penalties.” And there is a danger of experiencing these penalties, unless we have someone to deliver us or to save us. For, the two tribulations set forth, two petitions are introduced. *Save me from the multitude of them that persecute me; and deliver me, lest at any time I be seized as if there were no one to redeem me* (Ps. 7:1–2).²²

St. Gregory the Dialogist, Pope of Rome (†604)

(commemorated on March 12th)

In his commentary on the Gospels, St. Gregory states that *the ruler of this world* will seek out his tainted possessions: unconfessed sins not atoned for and the corresponding passions remaining in the soul at the hour of its departure:

We should think seriously of how dreadful the hour of our death will be, of our trepidation of mind, of our extensive recollection of all evils, of our forgetfulness of past delights, of our terror in contemplating our judge. What should our delight in present things be, when, as everything else passes away together, what is impending cannot pass away? What we love is utterly ended; and that begins where sorrow never ends? Then will wicked spirits look

²² St. Basil the Great, *Exegetic Homilies, Homily on Psalm 7*, FOTC, vol. 46 (Washington, D.C., 1963), pp. 167–168. (PG 29:232C–233A.) See also below, “St. Basil the Great,” p. 68.

for their own works in the soul as it goes forth; then will they unfold the evil deeds they persuaded it to commit, so that they can drag it down with them to torment.

But why am I speaking only of evil souls? The wicked spirits may come also to the elect as they depart this life, seeking something of their own in them, if they are strong enough to do so. There was One among all human beings who said freely before His passion: *I will no longer talk much with you; the ruler of this world is coming, and He has no claim on Me.*²³

We must be concerned, and daily reflect with many tears, how cruel and dreadful *the ruler of this world* will be when he comes on the day of our death, seeking his own works in us, if he came to God in His flesh, and sought something in Him, in whom he could find nothing.²⁴

St. Maximos the Confessor (†662)

(commemorated on January 21st)

The superlative Byzantine theologian St. Maximos writes expressly of the demons coming to seek out the Lord Jesus Christ's soul at the moment of its departure. The text combines several Scriptural passages, noting especially Christ's triumphant despoiling of the arrogant spirits of evil (cf. Col. 2:15), thwarting their hopes to lay claim on a blameworthy passion in His soul. As a great champion of the Orthodox dogma of Christ's two natures, St. Maximos's explanation confirms that the demons – "every evil power and destructive force" – dared to examine the Lord, not in His divine nature, but in His human nature which He assumed in His ineffable love for us all:

²³ St. Gregory the Dialogist (the Great), *Forty Gospel Homilies, Homily 39* (Kalamazoo, 1990), p. 364. (PL 76:1294.)

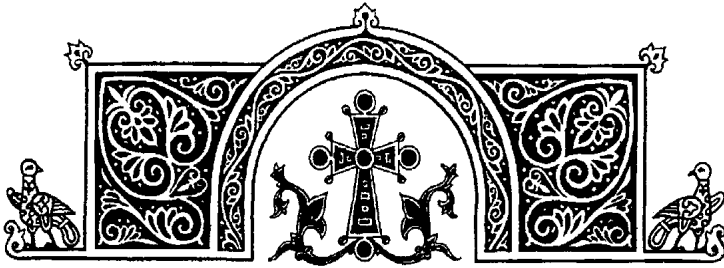
²⁴ Ibid., p. 365. (PL 76:1294.) See also below, "St. Gregory the Dialogist," p. 157.

Chapter Two

The Liturgical Services

The Lord shall judge the peoples.

Psalm 7:8



The Orthodox liturgical services are a divine school wherein we are taught the doctrines of the Church. According to St. Basil the Great, Archbishop of Caesarea,⁸² the Church's sacred chant and divine psalms are "a city of refuge from the demons, a means of inducing help from the angels, a weapon in fears by night ... the work of angels, a heavenly institution, the spiritual incense."⁸³

In prayerfully calling to remembrance the hour of death, the poetic hymns and prayers of the Orthodox Church use a wide variety of descriptive phrases to depict one and the same event: the trial of the soul at the hour of death. During the trial, the departed is "accused," put to an "inquisition," "called to account," as his sins are "examined," "scrutinized," by the "bitter toll-gatherers" or "accusing demons" in the "toll-houses." These descriptive terms help the faithful to instantly call to mind the dreadful ordeals awaiting them. The saints and inspired hymnographers of the Church who authored the liturgical hymns and prayers used such terms interchangeably with the purpose of inspiring the faithful to struggle to keep the commandments of God in preparation for their passage to the next life.

Presented below are examples from the divine service books of the Orthodox Church which refer to the demons lying in wait to ensnare souls at the hour of death.

⁸² See below, "St. Basil the Great," p. 137.

⁸³ St. Basil the Great, *Homily on Psalm 1*, PG 29:212D–213A. (In Greek.)

The Menaion

A service book of the Orthodox Church in twelve volumes, one for each month of the year, *The Menaion* contains the variable portions of the services appointed for the daily, immovable commemorations of the Church calendar.

From the canon of the Orthros* service composed by St. John of Damascus⁸⁴ for *The Recovery of the Holy Relics of Our Father among the Saints John Chrysostom*:

O Lady, grant me to pass
untroubled through the noetic
satraps⁸⁵ and the tyrannical aerial
battalion in the hour of my departure,
that joyously I may cry to thee,
“Rejoice, O Unashamed Hope of
all.”⁸⁶

From the Orthros service of *The Holy and Great Martyr, the All-famed Euphemia*:

We give thanks to thee always
and we magnify thee, O pure
Theotokos; we offer worship as we
praise thy childbearing, O thou Full of
Grace, crying out without ceasing:
Save us, O all-merciful Virgin, since
thou art good, and snatch us from the
fearful scrutiny of the demons at the

⁸⁴ †749, commemorated on December 4th. See below, “St. John of Damascus,” p. 179.

⁸⁵ Νοερὰν σατραπείαν. Webster: “satrap: a subordinate ruler, often a despotic one.”

⁸⁶ Μηναιὸν (*The Menaion*) (Athens, 1988–1993; 12 vol. series), January 27th, p. 224; fifth ode of the canon of the Theotokos, 1st troparion.* (In Greek.)

hour of our examination, lest thy
servants be put to shame.⁸⁷

From the Orthros service of *The Holy Martyrs Plato and Romanos*; and from the Orthros service of *Our Righteous Fathers Alypios the Stylite of Adrianople and Nikon Repent-Ye*; and from the Orthros service of *The Finding of the Relics of the Holy Martyrs in the Quarter of Eugenios*; and from the Orthros service of *The Righteous Martyr Conon of Isauria*:

O Pure One, govern my miserable
soul, and have pity upon it, O
All-Immaculate One, as it is slipping
down into the depth of perdition,
burdened by a multitude of offenses;
and in the fearful time of my death,
free me from the accusing demons and
the dreadful verdict.⁸⁸

From the Orthros service of *Our Righteous Father Ioannikios the Great*:

All my life has been spent in great
slothfulness, O All-pure One.
And now I have approached the time
of my departure, and I fear lest my
enemies tear my soul to pieces, O
Bride of God, and send me to the pit
of perdition. But have compassion on

⁸⁷ Ibid., July 11th, p. 54. This hymn is repeated in the *Lenten Triodion* Saturday Orthros service of Cheesefare week.

⁸⁸ Ibid., November 18th and 26th, pp. 123, 189; February 22nd, p. 115; and March 5th, p. 19. This hymn is repeated in the *Great Octoechos-Parakletiki*, Midnight Office for Sunday, and Monday Orthros, first tone.

Chapter Three

The Writings of the Saints

Many are they that war against me from on high.

Psalm 55:2

St. John Chrysostom,
Archbishop of Constantinople (†407)
(commemorated on November 13th)

Most brilliant star in the firmament of the saints, criterion of truth, composer of the Divine Liturgy, incomparable authority on Orthodox doctrine, the “golden mouth” of the Christian Faith,¹⁸⁰ St. John Chrysostom is one of the most beloved saints of all. Writing about the hour of death, St. John states:

Pondering these things – as well as other similar things that are more unknown, which only those who have arrived there and have experienced understand – some who are lying in bed jump up, wanting to escape but cannot; others grind their teeth; others scratch their cheeks; others roll their eyes around pitifully as they see the strength of their body gradually fading, the tongue uttering, and the deposit¹⁸¹ certainly obtained, the opposing powers standing by, scrutinizing, criticizing, and trying to seize. And then the thief enters and denounces and rends the soul from the body.

Then we will require many prayers, many helpers, many good deeds, and a great protection from angels on the journey through the spaces of the air. If when traveling in a foreign land or a strange city we are in need of a guide, how much more necessary for us are guides and helpers to guide us past the invisible dignities and powers and world rulers of this air who are called persecutors, publicans, and tax-collectors by Holy Scripture.¹⁸²

¹⁸⁰ Chrysostom means “golden-mouthed” in Greek.

¹⁸¹ “Παρακαταθήκη” in this context refers perhaps to burial clothes (Lampe: “of grave goods,” [*A Patristic Greek Lexicon*, op. cit., p. 1017]).

¹⁸² St. John Chrysostom, *Περὶ Ὑπομονῆς* (*On Patience and Gratitude*), PG 60:729. (In Greek.) St. John’s most vivid statement on the trials, *On Patience and Gratitude* is integrated into the liturgical services of the Orthodox Church. St. Ignatius Brianchaninov writes: “The homily is to be read on the seventh Saturday after Pascha, and at each burial service. ... This [homily] was blessed from ancient times



From Holy Synods, Hierarchs, Elders, Clergy, and Theologians

The Holy Synod of Bishops of the Russian Orthodox Church, Moscow Patriarchate: from *The Report of the Synodal Educational Committee*

In 1882, the Educational Committee of the Holy Synod of the Russian Orthodox Church reviewed the book *How Our Departed Ones Live* by Fr. Mitrophan, a monk of the Konevsky Island Monastery on Lake Ladoga in Russia. His work is a comprehensive study of the Orthodox teaching about death and the state of the soul beyond the grave. The book was so widely acclaimed and found to be of such benefit that it went through two editions in only a year and a half. Citing the Fathers of the Church extensively, Fr. Mitrophan includes a section on the soul's passage through the toll-houses:

The demons present the soul's sinful activities in all their fullness, and the soul recognizes the rightfulness of this accusation. ... The good angels, for their part, present the soul's good works at the toll-booths.³¹⁶

He then extensively cites the divine revelation of the toll-houses as given to St. Theodora.³¹⁷

³¹⁶ Fr. Mitrophan, *How Our Departed Ones Live* (Chelsea, 2005), p. 16. (In the original Russian: *Как живут наши умершие и как будем жить и мы по смерти* [St. Petersburg, 1897; reprint: Moscow, 2000], p. 25.)

In their critique of Fr. Mitrophan's praiseworthy work, the Holy Synod's Educational Committee explicitly refers to "... the aerial toll booths through which the soul passes after its separation from the body and ... the significance of the third, ninth, fortieth days, and the anniversary of death for the soul."³¹⁸

The Committee concluded:

Monk Mitrophan's book on life after death can bring an undoubted benefit to any attentive reader. ... The Committee has approved this book for the basic libraries of the theological seminaries and schools."³¹⁹

Thus, this Synodal document confirms the Holy Synod of the Russian Orthodox Church's official endorsement of the saints' teachings on the toll-houses.

The Holy Synod of Bishops of the Russian Orthodox Church Outside of Russia:

The Extract from the Minutes of the Synodal Prohibition against Deacon Lev (Lazar) Puhalo

Presented below is the formal determination by ROCOR's Synod regarding the teaching of the Church on the toll-houses and their decree concerning the controversy which Deacon Lev Puhalo (later renamed Lazar in monastic tonsure) initiated by publicly criticizing the doctrine of the Orthodox saints:

On 19 November/2 December, 1980,³²⁰ the Synod of Bishops of the Russian Orthodox Church Outside of Russia, heard the

³¹⁷ See below, "From the *Life of St. Basil the New*," p. 369.

³¹⁸ Fr. Mitrophan, *How Our Departed Ones Live*, op. cit., pp. xx, xxiii-xxiv.

³¹⁹ *Ibid.*, pp. xx, xxiii-xxiv.

Chapter Four

The Lives of the Saints

Fool, this night they demand thy soul from thee.

Luke 12:20

**From the Life of St. Ciarán (Kieran),
Founder and Abbot of
Clonmacnoise Monastery, Ireland (†545)**
(commemorated on September 9th)

Astonishing wonderworker and spiritual friend of his great contemporaries – Sts. Columba of Iona,⁴¹⁶ Kevin of Glendalough,⁴¹⁷ and Finnian of Clonard⁴¹⁸ – St. Ciarán was one of the monastic founders called the “Twelve Apostles of Ireland.”⁴¹⁹ The first saint to have been born in Ireland, he founded the monastery at Clonmacnoise on the banks of the River Shannon. Having had the eyes of his soul enlightened by the gift of the Holy Spirit, St. Ciarán beheld the dreadful difficulty of the soul’s passage through the aerial toll-houses:

When the time of his decease drew nigh to the holy Ciarán in the little church, in the thirty-third year of his age ... he said: “Let me be carried to the little height,” saith he. And when he looked at the sky, and the lofty air above his head, he said, “Awful is this way above.” “Not for thee is it awful,” say the monks. “I know not indeed,” saith he, “aught of God’s commandment which I have transgressed, and yet even David son of Jesse, and Paul the Apostle dreaded this way.” ... Then angels filled all between heaven and earth in order to meet his soul.⁴²⁰

⁴¹⁶ †597, commemorated on June 9th. See also below, “From the *Life of St. Columba (Columcille)*,” p. 333.

⁴¹⁷ †618, commemorated on June 3rd.

⁴¹⁸ †549, commemorated on December 12th.

⁴¹⁹ See Charles Plummer, trans. and ed., *Bethada Náem Nérenn: Lives of the Irish Saints*, vol. 2 (Oxford, 1922), p. 85.

⁴²⁰ Whitley Stokes, trans. and ed., *Lives of Saints from the Book of Lismore* (Oxford, 1890), p. 278. (In the original Gaelic: same edition pp. 132–133.) See also Edward C. Sellner’s modern translation in *Wisdom of the Celtic Saints* (Notre Dame, 1993), p. 86.

From the Life of St. Zosimas of the Solovki Hermitage, Russia (†1478)

(commemorated on April 17th)

Successor of St. Sabbatios, the great fifteenth-century Russian hesychast, St. Zosimas followed his holy spiritual father and guide, climbing to the greatest heights of noetic prayer. Living in great self-denial as a hermit on the isolated and forbidding island of Solovki, praying day and night for the whole creation, he was counted worthy of beholding wondrous visions sent from on high. Soon his fame spread and a small coenobitic monastic community assembled under his leadership. Ordained and elevated to the rank of abbot against his will, at his first Divine Liturgy as celebrant the church filled with heavenly fragrance and his face shone brilliantly with divine light. Prophet, wonderworker, and beholder of the Uncreated Light, St. Zosimas departed for the next life and was buried in the grave he had dug with his own hands, in which he used to sit and weep, pondering the difficult trials awaiting souls after death.

Our venerable father Zosimas reposed on April 17, in the year 6986 from the creation of the world and 1478 from the Incarnation of God the Word. Shedding tears and singing funeral hymns, the monks laid him in the grave he had dug with his own hands behind the altar of the Church of the Transfiguration. ... Miracles occurred at the grave, especially healings.... On several occasions he was seen in church, standing among the brethren. Nine days after his repose, he appeared to the monk Daniel and affirmed that, by the Lord's mercy, he had evaded the wicked spirits of the air and their many snares, and had been numbered in the choir of holy monastics.⁵⁰²

⁵⁰² St. Dimitri of Rostov, *The Great Collection of the Lives of the Saints*, vol. 8 (House Springs, 2012), p. 206.

From the Life of St. Seraphim of Sarov (†1833)

(commemorated on January 2nd)

Perhaps no other saint of holy Orthodox Russia is more beloved than St. Seraphim, the great witness to the Light of the Holy Trinity and spiritual father of all Russia. Filled with profound humility and resplendent with grace, in all seasons he cheerfully greeted everyone: “My joy, Christ is risen!”

On another occasion St. Seraphim himself related the following facts. “Two Nuns, who had both been Abbesses, died. The Lord revealed to me how their souls had been subjected to the aerial tests, how they had been tried and then condemned. For three days and nights I prayed, wretched as I am, entreating the Mother of God for them, and the Lord in His goodness pardoned them through the prayers of the Mother of God; they passed all the aerial tests and received forgiveness through God’s mercy.”⁵⁰³

From the Life of St. Makarios Sharov of Glinsk Hermitage, Russia (†1864)

(commemorated on February 21st)

Founded in the seventeenth century in a thicket where a miraculous icon of the Nativity of the Theotokos was discovered, the Glinsk Hermitage is located in Ukraine, near the Russian border. As a major spiritual center in the nineteenth and early twentieth centuries, Glinsk boasts its own lineage of God-bearing elders and ascetics, sixteen of which have been officially canonized by the Ukrainian Orthodox Church (Moscow Patriarchate).

With the introduction in the early nineteenth century of a monastic rule based on the order of the monasteries on Mount

⁵⁰³ Archimandrite Lazarus Moore, *An Extraordinary Peace, St. Seraphim, Flame of Sarov: A Spiritual Biography* (Port Townsend, 2009), p. 250.



Revelations Bestowed upon Laity

Presented below are several remarkable examples of laypeople who died, witnessed the demonic trials of the air, and miraculously returned to life by the providence of God. Their accounts contain hallmark features absent from the accounts of so-called “after-death experiences” which abound outside the Church. The deep humility, sincere repentance, and subsequent embarking upon an Orthodox Christian spiritual life resulting from the ordeal they endured, all bear witness to their spiritual experiences as being authentic gifts from God. Common to each of them was their compelling desire to confess the details of their ordeal to their bishop, who confirmed their experience as authentic and proceeding from divine grace. And to the glory of God, they each adopted a humble, pious life of repentance centered upon the dedicated worship of the One Who so mercifully saved them from eternal torments.

From the Life of Taxiotes the Soldier (†9th c.)

In the African city of Carthage, there once lived a soldier named Taxiotes. This man was a shameless sinner, but when plague struck the city, he was overcome by fear and compunction. With his wife, he left Carthage and settled in a village, where he repented of his sins and led a quiet life.

Some time passed and Taxiotes again heeded the beckoning hand of the devil. He committed adultery with the wife of his neighbor, a peasant, and several days later died in agony from a snakebite.

Taxiotes' wife went to a monastery half a mile from the village and asked that the brethren take her husband's body and entomb it in their church. The monks buried the corpse at the third hour of the day, but at the ninth hour they heard a voice from the sepulcher, crying, "Have mercy! Have mercy on me!" Opening the grave and finding the dead man alive, they were astonished and terrified. They implored him to tell them what had happened to him and how he had returned to life, but he could only weep and wail and beg that he be taken to God's servant, Bishop Tarasius. The monks fulfilled his request, and for three days the Bishop urged Taxiotes to describe what he had seen. Finally, on the fourth day, still hardly able to speak for his bitter tears, Taxiotes related:

"When I was dying, I saw dreadful Ethiopians standing before me, and my soul was gripped by fear. I also saw two very handsome youths. My soul rushed into their hands and began rising into the air. Ascending to heaven, it was blocked by the tollhouses, where the souls of all men are detained. At each tollhouse souls are interrogated about a different sin: lying at one, jealousy at another, pride at another. There are special toll collectors for every transgression. The angels were holding a vessel containing all my good deeds, which they used to offset my iniquities and enable me to pass by the tollhouses. Near the gates of heaven, we reached the tollhouse of fornication, where the toll collectors detained me and produced a record of all the sins of the flesh I had committed since childhood. My angelic guide informed me, 'God has forgiven all the carnal sins you committed while living in the city, because you repented of them.'

"But after leaving the city, you committed adultery in the village with the peasant's wife,' said my enemies.

"The angels looked to see whether any good deed remained to outweigh the transgression, but the vessel was empty, so they abandoned me. Then the evil spirits laid hold of me and, thrashing me cruelly, dragged me downward. The earth split apart and the devils led me through the foul-smelling cracks to the nethermost dungeons of hell, where the souls of sinners are confined in eternal

Chapter Five

Iconography

*For we wrestle not against flesh and blood,
but against principalities, against powers,
against the rulers of the darkness of this
world, against spiritual hosts of evil
in heavenly places.*

Ephesians 6:12

The Orthodox depiction of the particular judgment on the field of Last Judgment iconography

As early as the second century in the Priscilla catacomb in Rome, precedents to the Byzantine Last Judgment depiction can be found

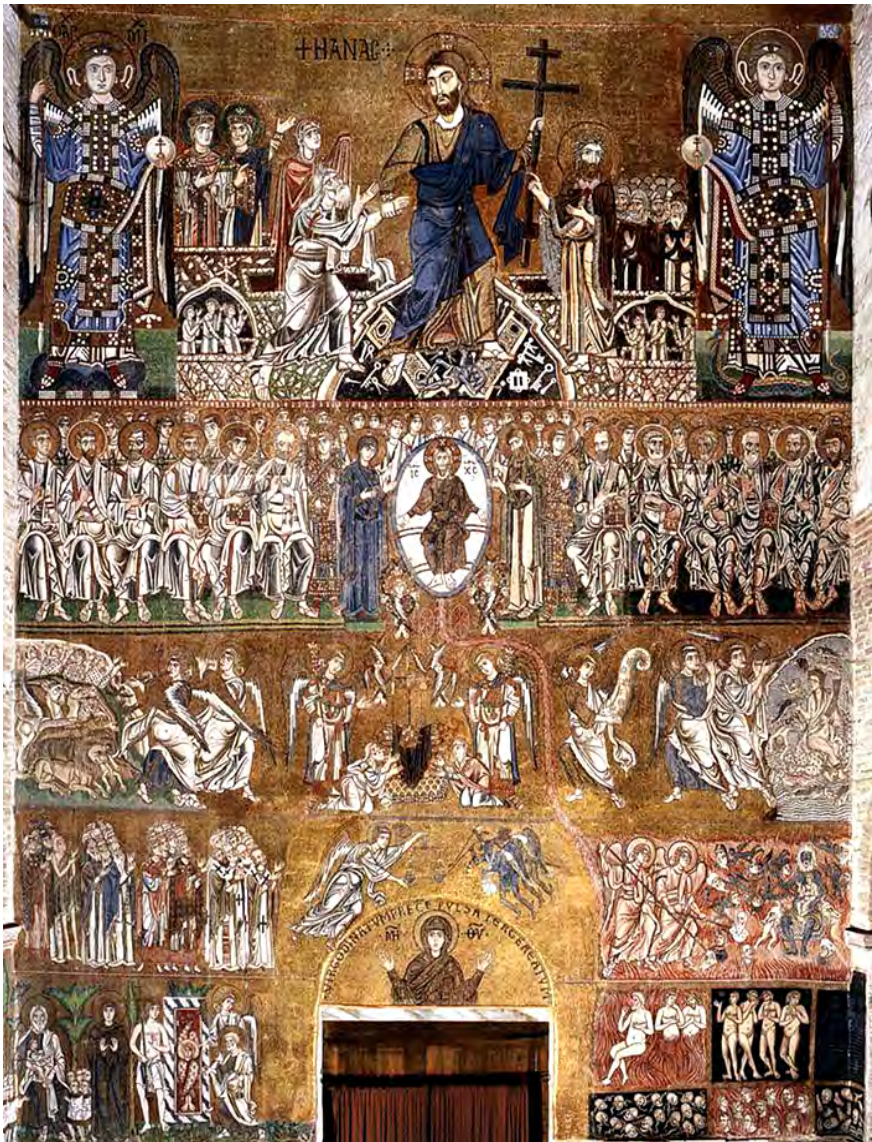


The Good Shepherd
Catacomb of Priscilla, Rome, 2nd c.

which variously illustrate the Judgment Day narratives from the Gospels, such as the parable of the Shepherd separating the sheep from the goats and the parable of the Ten Virgins. These are generally not regarded as fully-developed Last Judgment depictions in academic studies by art historians, which demonstrate that the first such fully-developed depictions appear immediately after the dual devastating periods of iconoclasm.⁵³⁰

The earliest extant Orthodox representations of the trial of the soul at the hour of death are found painted on the backdrop of this newly emergent Byzantine Last Judgment image. The inspired iconographers of the Church highlighted the great importance of this sacred image by painting it on a monumental scale. Often covering an entire wall or even several walls of the narthex of a church, iconographers also imbedded within the Judgment monolith several

⁵³⁰ See, e.g., Beat Brenk's definitive *Tradition und Neuerung in der christliche Kunst des ersten Jahrtausends. Studien zur Weltgerichtsbilder* (*Tradition and Innovation in Christian Art of the First Millennium: Studies on the History of the Image of the Last Judgment*) (Vienna, 1966).



Color plate 3 The Last Judgment (and Resurrection) early 11th c.

The Great Mosaic at the Cattedrale di Santa Maria Assunta, Torcello, Italy

UNESCO World Heritage Site



Color plate 3a

The Last Judgment (detail)

early 11th c.

This mosaic from the basilica in Torcello, Italy, founded in 639, is a celebrated historical treasure. After Bishop Orso of Venice completely restored the cathedral in 1008, the great Last Judgment mosaic was crafted by the hands of Greek masters summoned from Thessaloniki. Damage from an earthquake in 1117 to the topmost section of the forty-foot mosaic was repaired using less refined tesserae (mosaic tiles) and techniques. Contemporary analysis comparing the material and craftsmanship of the upper and lower sections established the date of the lower part of the mosaic as early eleventh century. A highly influential masterpiece, the Torcello mosaic served as the exemplar for numerous subsequent Last Judgment images. Above the door leading to the narthex, beneath two demons with spears trying to weigh down the scale held by an angel, the inscription over the Theotokos supplicating with upstretched arms reads: “O Virgin, with Thy prayer may the Son of God take pity and wipe out every sin.”



Color plate 48

The Last Judgment

first third 15th c.

Vanivka (National Museum, Lviv)

The earliest of the three Carpathian “prototype” icons. The names of each toll-house are written next to each ring on the serpent bruising the heel of Adam (cf. Gen. 3:16) who supplicates the Lord. The saved souls are in the hand of the Lord Who also holds the scale.



Color plate 48a (detail): Vanivka



Color plate 87

The Last Judgment

16th c.

Novgorod school, Russia



Color plate 87a The Last Judgment (detail) 16th c.

The color plates that follow invite comparison to the masterpiece Novgorod “prototype” icon (color plate 82). With variations allowed within the rules of iconographic freedom of artistic expression, each display similar details of the trial at the hour of death: the serpent of primordial sin striking at the heel of Adam (cf. Gen. 3:16); the toll-houses depicted on the body of the snake by rings or spheres each containing a demon; the evil spirits attempting to falsify the balance and leading condemned sinners into the fire of torments; and the audacity of the demons trying to snatch infant-like souls from the hands of the holy angels.



Color plates 114 & 114a (detail) The Last Judgment 18th c.



Color plates 115 & 115a (detail) The Last Judgment 18th c.
Povolzhie, Volga Region



Color plates 116 & 116a (detail) The Last Judgment second half 18th c.
Karelia



Color plates 117 & 117a (detail) The Last Judgment 18th c.



Color plate 129

Patrauti Monastery

1487

Katholikon of the Holy Cross



Color plate 129a

The Last Judgment (detail)

1487

Western façade of the katholikon, Patrauti Monastery

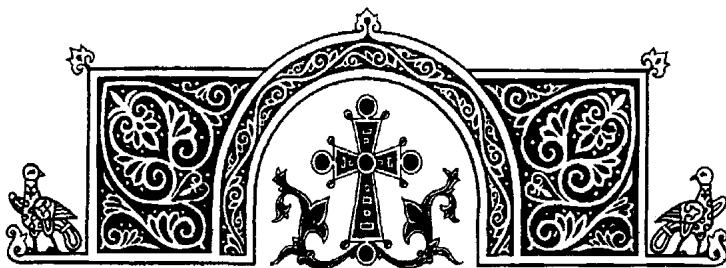
The earliest extant exterior fresco of the Moldavian painted monasteries, Patrauti was built by St. Stephen the Great as his only convent. Demons with load of scrolls on their backs attempt to influence the balance scale in the holy angel's hand – one even brashly clings to the left scale pan.

Chapter Six

On Commemoration and Prayer for the Departed

Blessed are the merciful for they shall find mercy.

Matthew 5:8



“What can we do for our loved ones?”

When a lone traveler prepares to journey to a distant and unknown country, he learns from the example of experienced travelers that he must obtain certain indispensable items in order to arrive successfully at his destination. A ticket must be purchased; a passport is essential; a guide who knows the way perfectly must be hired. And so it is with every soul who prepares to embark on the most awesome journey to the other world. The hour of departure is the hour of death and the intended final destination is the Kingdom of Heaven. The sojourning soul must be prepared. Just as tickets and passports and guides are needed in order to find one's way unhindered in this world, so it is necessary for the soul to depart through the gate of death with certain “documents,” as it were, or it will be detained and unable to safely cross the border and enter Christ's Kingdom.

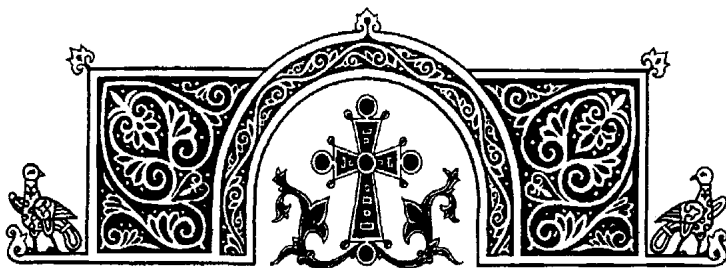
For a guide, let us – every Orthodox Christian – have a spiritual father who knows the way from experience and to whom we have entrusted our spiritual lives in unhesitating obedience. Let us purchase our ticket with the currency of repentance and a sincere desire and effort to be cured of our sinful habits and rise from our falls by the grace of God. And if we truly desire to quickly flee from all danger on this final journey, let us purchase an “express” ticket by the most thorough confession possible to our spiritual father of all the sins we have committed since our youth up to the present day.

Chapter Seven

*On the Falsifications,
Misrepresentations, and Errors
of Those Who Oppose the
Teaching of the Orthodox Church*

Judge me, O Lord.

Psalm 25:1



Introduction

The Departure of the Soul According to the Teaching of the Orthodox Church is the product of over five years of concerted research on the subject of the Orthodox doctrine of the trial of the soul at the hour of death. The genesis of the project arose in part from the need to repudiate the publicly expressed inaccurate opinions of primarily two individuals who have repeatedly written against the teaching of the Church. While researching the subject, several significant observations were noted:

- There is not a single example of a saint of the Orthodox Church writing against the teaching of the Church on the trial of the soul at the hour of death.
- Evidence of any opposition to the Orthodox teaching on the subject does not appear until the late nineteenth century. The earliest direct indication is found in the writings of St. Theophan the Recluse (†1894) addressing the unbelief of certain members of the intelligentsia: “No matter how absurd the idea of the toll-houses may seem to our ‘wise men,’ they will not escape passing through them.”⁵⁸³ Additionally, the inferences in two phrases emphatically confirming the Orthodox teaching in the works of St. Ignatios Brianchaninov (†1867) (“There is no

⁵⁸³ St. Theophan the Recluse, *Сто Восемнадцатый Псалом с Объяснениями Епископа Феофана*, op. cit., p. 289. (In Russian.)

in the miniature.⁵⁹⁵ The holy patriarch wrote that Kosmas held that “the angels are not in heaven but only beneath the firmament.... He proffers still other absurdities.”⁵⁹⁶

Similarly, on p. 71 of his publication entitled *Gehenna, the Orthodox Christian Doctrine about Judgment and Hell from the Tradition and Holy Fathers and a Historical Survey at [sic] Icons of the Last Judgment*, Puhalo reproduces an image from an illuminated ninth-century manuscript (*Parisinus gr. 923*, fol. 68v) of an important work by St. John of Damascus entitled *Sacra Parallela*. The image is one of the four earliest extant examples of Orthodox Last Judgment iconography. Puhalo writes: “In this representation, also after Kosmas Indikopleutes ... flows a stream of fire.”⁵⁹⁷

Shown here at right is Puhalo’s reproduction which he labels “Plate 16: River of Fire Schema.” Note the “river of fire” on the left of the image.



Plate 16: River of Fire Schema

Falsified reproduction of *Parisinus gr. 923*, fol. 68v from Puhalo’s *Gehenna*

⁵⁹⁵ H. Kessler, *Spiritual Seeing* (Philadelphia, 2000), pp. 94–95, 216. See also *Cosmas Indicopleustès, Topographie chrétienne*, vol. 1 (Paris, 1968), p. 116.

⁵⁹⁶ St. Photios the Great, *Bibliotheca*, cod. 36, ed. R. Henry (Paris, 1959), 1, 21f; cited in *Spiritual Seeing*, op. cit., p. 226.

⁵⁹⁷ Puhalo, *Gehenna, the Orthodox Christian Doctrine about Judgment and Hell from the Tradition and Holy Fathers and a Historical Survey at Icons of the Last Judgment* (Dewdney, 2012), pp. 70, 71.

Below is a reproduction from the ninth- century manuscript of the *Sacra Parallela* containing the image. The river of fire is observably absent.



Sacra Parallela (Parisinus gr. 923, fol. 68v)
Bibliotheque Nationale, Paris, 9th century

Puhalo’s reproduction is a falsification of the image with the river of fire drawn in as an addition. To the right of Puhalo’s reproduction, portions of the ancient Greek calligraphic text can

**Θ'. Ὡςπερ δὲ οἱ ἄνεμοι σφοδρῶς πνέοντες πάντα
 τὰ κτίσματα τὰ ὑπὸ τῶν οὐρανῶν κινᾷσι, καὶ ἤχον
 πολὺν ἀποτελοῦσιν· οὕτως ἡ δύναμις τοῦ ἐχθροῦ
 κρούει καὶ φέρει τοὺς λογισμοὺς, καὶ σαλεύει τὰ
 βάθη τῆς καρδίας πρὸς τὸ ἑαυτοῦ θέλημα, καὶ εἰς
 τὴν διακονίαν αὐτοῦ σκορπίζει τοὺς λογισμοὺς.
 Ὡςπερ εἰσὶν οἱ τελῶναι καθεζόμενοι εἰς τὰς στενὰς
 ὁδοὺς, καὶ κατέχοντες τοὺς παριόντας καὶ διασείον-
 τες, οὕτως καὶ οἱ δαίμονες ἐπιτηροῦσι καὶ κατέχουσι
 τὰς ψυχὰς, καὶ ἐν τῷ ἐξέρχεσθαι αὐτὰς ἐκ τοῦ σώ-
 ματος, ἐὰν μὴ τελείως καθαρισθῶσιν, οὐκ ἐπιτρέ-
 πονται ἀνελθεῖν εἰς τὰς μονὰς τοῦ οὐρανοῦ, καὶ
 ἀπαντῆσαι τῷ Δεσπότη αὐτῶν· καταφέρονται γὰρ
 ὑπὸ τῶν ἀερίων δαιμόνων. Οἱ δὲ ὑπάρχοντες ἐν**

The word indicated in the second red box, “αὐτὰς,” is the Greek word for the feminine plural accusative pronoun “they.” The phrase, “καὶ ἐν τῷ ἐξέρχεσθαι αὐτὰς ἐκ τοῦ σώματος” is therefore translated, “and when they pass out of the body.” Azkoul falsifies the text by misleadingly substituting “the thoughts” – namely “τοὺς λογισμοὺς” indicted in the first red box – for the feminine plural pronoun “they,” altering the text to read: “And when the thoughts pass out of the body....”

The word “λογισμούς” is always masculine and never feminine in the Greek language. Therefore, there is no grammatical possibility that the feminine plural accusative pronoun “αὐτὰς” could ever refer to “λογισμούς.”

Additionally, it is evident from the context that St. Makarios is writing about the hour of death when the soul must “pass out of the body” in order “to go up into the mansions of Heaven there to meet their Master.” Azkoul, however, omits the rest of the text. The ending of the homily, “But if, while they still live in the flesh, they shall, because of their hard toil and much struggle, obtain from the Lord on high grace, they, along with those who through virtuous living are at rest, shall go to the Lord, as He promised,” observably does not support Azkoul’s falsification of

the text replacing “they” with “thoughts” (which in the Greek text occurs twenty-nine words before the pronoun “they” rather than “souls” “τὰς ψυχάς” which occurs only five words before the pronoun “they”).

Azkoul is shown to have, in his own words, “deliberately altered the text for the case of [his] misconceived beliefs.”

2. Falsification of a Translation of a Patristic Text (II) and Misrepresentation of its Contents

In *The Toll-House Myth: The Neo-Gnosticism of Fr. Seraphim Rose*, Azkoul falsifies the text of the holy martyr St. Boniface of Crediton’s *Letter II* by adding words to the saint’s text without indicating the editorial addition.

Excerpted above on p. 174, St. Boniface’s letter records a remarkable revelation given by God to a monk at the Wenlock Monastery in Shropshire, England. The monk died and was taken through the toll-houses after death. Azkoul writes:

“Fr. Seraphim next calls upon the *Letters* of St. Boniface (680-754), ‘Apostle to Germany,’ for corroboration. ... As he [Fr. Seraphim Rose] cites Boniface:

“Angels of such pure splendor bore him up as he came forth from the body that he could not bear to gaze upon them.... ‘They carried me up,’ he said, ‘high into the air...in the spirit...’ He reported further that in the space of time he was out of the body, a greater multitude of souls left their bodies and gathered in the place where he was than he had thought formed the whole race of mankind on earth.” [Ellipses and italics in this paragraph are in Azkoul’s text; red highlight added for emphasis by the editors of this present edition.]

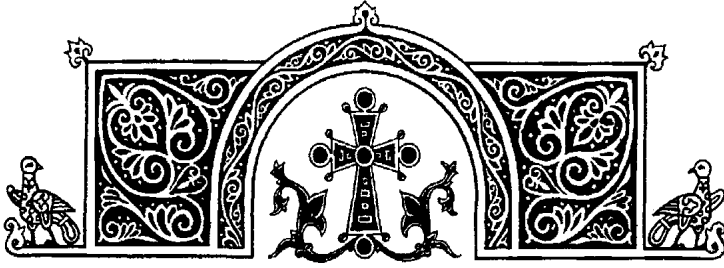
“... Even a cursory reading of the text reveals the monk of Wenlock was ‘in his *spiritus*’ or spirit – not his *anima* or soul – when carried ‘high into the air.’ His ‘spirit’ was free of his body. There is no mention of the monk’s death, only what occurs after death. ... Fr. Seraphim’s analysis of the monk’s ‘vision’ is dishonest. When St.

Chapter Eight

*On the Orthodoxy of
The Life of St. Basil the New*

The elders were not honored.

Lamentations 5:12



Introduction

In all Orthodox hagiography, the 344 page *Life of St. Basil the New* contains the most complete and vivid description of the toll-houses. Puhalo's clash with the Church on the teaching of the trial of the soul at the hour of death is based largely on his calling into question of the Orthodoxy of the *Life*. As the foundation of his erroneous "Bogomil–Gnostic doctrinal infiltration hypothesis,"¹⁰⁶¹ Puhalo's unsubstantiated attack on the *Life* also supports his assault against the Church's iconography of the toll-houses, the origin of which can be unmistakably traced to the *Life*.¹⁰⁶² Therefore, if the *Life of St. Basil the New* is proven to be a heretical product of Bogomil doctrinal subversion, then the iconography of the Orthodox Church would also be in error.

In this present chapter the *Life* itself refutes Puhalo's un-Orthodox opinions.¹⁰⁶³ The *Life's* own effortless and conclusive

¹⁰⁶¹ See below in this chapter, "Falsified Translation and Misrepresentation of Orthodox Elements of the *Life of St. Basil the New*," p. 957.

¹⁰⁶² In the three earliest and many subsequent Orthodox iconographic portrayals of the toll-houses, the order of the sins written on or next to each toll-house corresponds to the order found in the *Life of St. Basil the New*. See also the comparison chart in Appendix E below, p. 1032.

¹⁰⁶³ For a discussion of the saints who commended the *Life of St. Basil the New* in their writings and teachings, see above, "On 'Not Two Teachings': the Third Branch of the Erroneous Tripartite Thesis," p. 907.

10. Orthodox doctrine in general.¹⁰⁸⁹

Comparing the details of the Orthodox doctrine of this beautifully written *Life* with the Bogomil sect's un-Orthodox beliefs reveals the following:

1. In the *Life of St. Basil the New*, there are 321 references to the Old Testament, other than the Psalms (188 direct quotations and 133 allusions).¹⁰⁹⁰

The Bogomils rejected all the books of the Old Testament except the Psalter.

2. The *Life* contains a description of an awesome vision of the Last Judgment which God granted to Gregory, St. Basil's disciple and hagiographer. In the vision, the Divine Liturgy is celebrated in the Heavenly Kingdom in a celestial church of astonishing beauty where the Lord Jesus Christ Himself serves the Eucharist of Holy Communion.¹⁰⁹¹ Likewise, the day before St. Basil reposed, "he had celebrated the feast of the Annunciation of the Holy Theotokos and partook of the divine and undefiled mysteries" ... The keeping of "the days of holy Lent," the celebration of "the brilliant Sunday of the holy and life-giving resurrection of Christ our true God" (Pascha [Easter]) and Bright Week are also mentioned in the *Life*.¹⁰⁹²

¹⁰⁸⁸ Obolensky cites Cosmas's *Sermon against the Heretics*: "They say [the Devil] has ordered men to take wives, to eat meat, and to drink wine" (*The Bogomils*, op. cit., p. 127). See also *Christian Dualist Heresies*, op. cit., p. 28.

¹⁰⁸⁹ See *The Bogomils*, op. cit., p. 140. Hamilton and Hamilton make a very similar statement (*Christian Dualist Heresies*, op. cit., p. 3).

¹⁰⁹⁰ See Gregory, *The Life of St. Basil*, op. cit., index, pp. 787–794.

¹⁰⁹¹ *Ibid.*, pp. 661–663.

¹⁰⁹² *Ibid.*, pp. 731, 733. Obolensky notes that in addition to the Bogomils holding the Most Holy Theotokos in contempt, "Cosmas accuses them of keeping Sunday as a day of fasting and work and of not celebrating the Orthodox feasts of the Lord" (Obolensky, *The Bogomils*, op. cit., p. 134).

The Bogomils rejected both the Divine Liturgy and Holy Communion as well as the celebration of the Feasts of the Orthodox Church.

In the *Life* marriage is upheld while adultery is condemned by the Lord Himself many times over in the vision of the Last Judgment,¹⁰⁹³ as well as by St. Basil in his admonitions to the faithful who came to him for spiritual counsel.¹⁰⁹⁴ St. Theodora is also stopped at the toll-house of adultery and examined to see if she indeed was guilty of violating the sacrament of marriage.¹⁰⁹⁵

The Bogomils rejected the Mystery of Holy Matrimony.

Baptism is heralded abundantly throughout the *Life*, proclaiming its inauguration during the Incarnation of Christ, and demonstrating how it is essential for the Orthodox Christian's entry into the Kingdom of Heaven.¹⁰⁹⁶

The Bogomils rejected the Mystery of Holy Baptism.

3. Throughout the *Life*, Gregory frequents Orthodox churches, affectionately and reverently referring to them: "As I journeyed, I seemed to go along that road which leads to the divine church of the most Holy Theotokos of Blachernai. As I proceeded rejoicing and hastening to reach it..."¹⁰⁹⁷ The churches of the holy Apostle Philip, the holy Archangels Michael and Gabriel, the Great-martyr George, St. Stephen the Protomartyr, St. Paraskeve, St. Barbara, and Sts. Floros and Lauros, and the shrine of St. Anastasia are among the Orthodox temples mentioned. In the description of the *theoria* of the Last

¹⁰⁹³ Gregory, *The Life of St. Basil*, op. cit., pp. 441, 451, 517, 523, 543, 549.

¹⁰⁹⁴ Ibid., p. 89.

¹⁰⁹⁵ Ibid., pp. 237–239.

¹⁰⁹⁶ Ibid., pp. 225, 235, 257, 485–487, 517–519, 551, 563–565, 635, 665, 683.

¹⁰⁹⁷ Ibid., p. 195. The Church of the Mother of God of Blachernai in the northwest corner of Constantinople was the most famous Marian temple of the city.

Appendix C

Κανὼν εἰς Ψυχορραγοῦντα

Appendix C contains the *Κανὼν εἰς Ψυχορραγοῦντα* (*Canon for the Departure of the Soul*) in the Greek usage, which is also the second canon in the Slavonic usage. Included in the Greek language editions of the *Εὐχολόγιον* (*Euchologion*, the priest's service book),¹²⁸⁷ the *Canon for the Departure of the Soul* in the Greek usage was omitted from the North American bilingual Greek-English language editions of *The Priest's Service Book*.¹²⁸⁸

The attribution of the canon in the vast majority of manuscripts and printed editions is to St. Andrew, Archbishop of Crete,¹²⁸⁹ including the earliest extant manuscript of the *Canon* contained in the late twelfth/early thirteenth-century *Horologion* of the Akoimeton Monastery in Constantinople, now treasured in the Leimonos Monastery on Lesbos (*MS* 295), the thirteenth-century manuscript treasured at the Holy and Great Monastery of Vatopaidi on Mount Athos (*codex* 1009), numerous early manuscripts from the collection of the St. Sergius–Holy Trinity Lavra, Russia such as the fifteenth-century *Book of Canons* (*MS* 255), as well as in the printed editions of the *Εὐχολόγιον τὸ Μέγα*, the *Μικρόν Εὐχολόγιον*, and *The Great Book of Needs*. For manuscript reproductions, see below, Appendix I, p. 1047.

¹²⁸⁷ *Εὐχολόγιον τὸ Μέγα* (*The Great Euchologion*) (Athens: Ekdotikos Oikos “Aster,” 1970), pp. 389–393 (in Greek); *Εὐχολόγιον Γ΄: Ἐξοδιαστικόν* (*The Euchologion vol. 3, The Departure Service*) (Agion Oros, Greece: Simonos Petras, 2002), pp. 236–243 (in Greek); *Μικρόν Εὐχολόγιον* (*Small Euchologion*) (Athens: Apostolikē Diakonia, 1988), pp. 185–192 (in Greek); *Νεκρώσιμοι καὶ Ἐπιμνημόσυνοι Ἀκολουθίαι* (*Funeral and Memorial Services*) (Athens: Apostolikē Diakonia, 2011), pp. 9–29 (in Greek); et. al.

¹²⁸⁸ *Mikron Euchologion* (Brookline: Holy Cross Orthodox Press, 1985) (in Greek and English); and *Mikron Euchologion*, trans. and publ. by Evagoras Constantinides (Merrillville, Indiana: Constantinides, 1989) (in Greek and English).

¹²⁸⁹ †740, commemorated on July 4th.

*The Canon for the Departure of the Soul
(When One Has Suffered for a Long Time)*



a work of St. Andrew, Archbishop of Crete

The Priest begins: Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King.... *and the Trisagion.*
After Our Father....

Priest: For Thine is the Kingdom....

Reader: Amen. Lord, have mercy (*12 times*). Glory ... now and ever
... Come, let us worship.... *and Psalms 69, 142 and 50.*

Then the Canon, Plagal Second Tone:

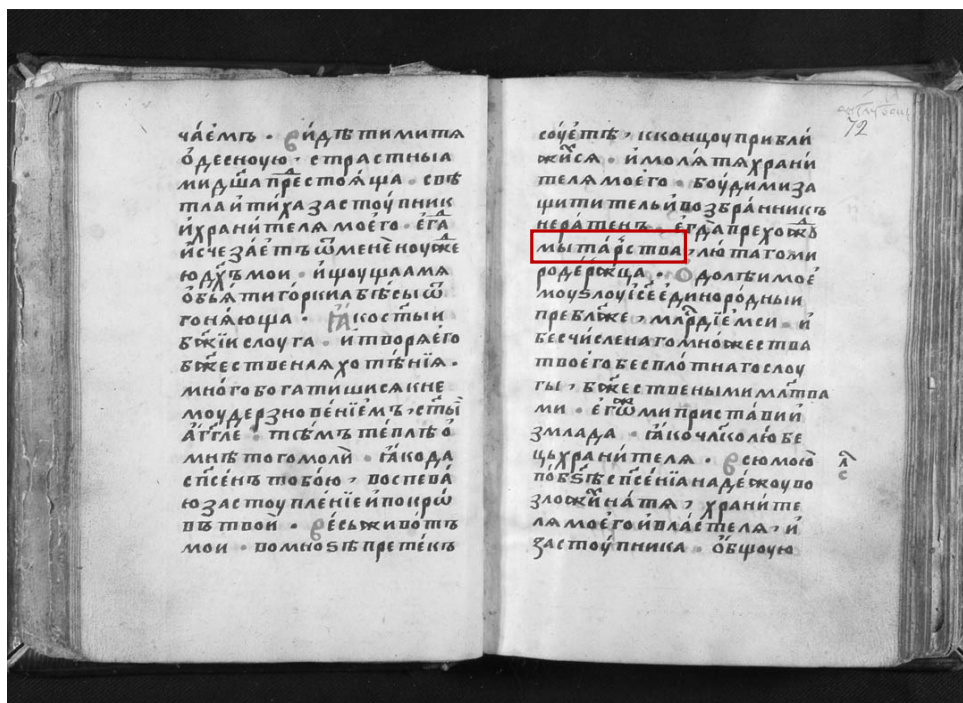
Ode One

Irmos: *When Israel passed on foot through the deep, as if on dry land, upon seeing Pharaoh their pursuer drowned, they cried aloud: Let us sing unto God a song of victory.*

Refrain: Most-holy Theotokos, save us.

Come, all you that have gathered together, who have lived your lives in piety, and lament the soul bereft of the glory of God, for shameful demons are striving to enslave it.

Now, then, all the time of my life has passed away as smoke, and Angels sent from God henceforth are standing about, mercilessly seeking my wretched soul.



Канон Молебный Ангелу Хранителю
(*Supplicatory Canon to the Guardian Angel*)
ninth ode, third troparion

sixteenth century

Канонник (*The Book of Canons*), MS 267, f. 72
collection of the St. Sergius–Holy Trinity Lavra, Russia

[http://old.stsl.ru/manuscripts/medium.php?col=1
&manuscript=267&pagefile=267-0074](http://old.stsl.ru/manuscripts/medium.php?col=1&manuscript=267&pagefile=267-0074)

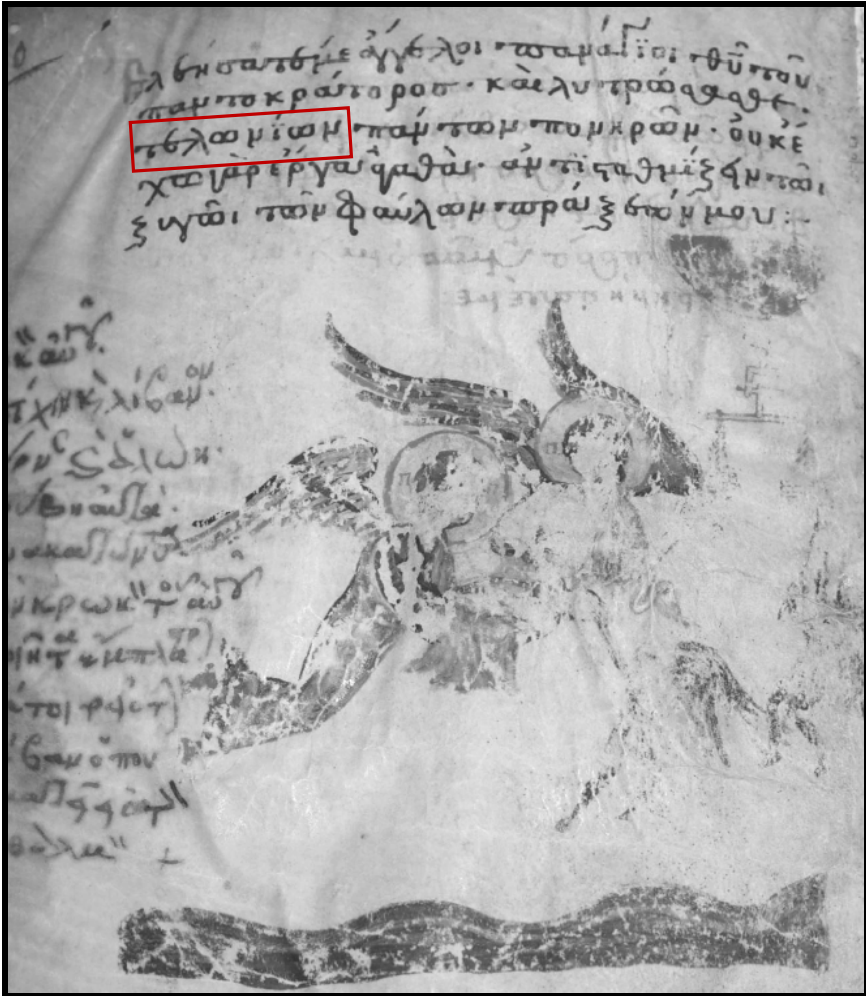


photo: Vasileios Marinis

Κανὼν εἰς ψυχorroαγοῦντα
(Canon for the Departure of the Soul
for When One Has Suffered for a Long Time)
 seventh ode, second troparion

late twelfth – early thirteenth century
 Ὁρολόγιον (*Horologion*) of the Akoimeton Monastery,
 Constantinople; now in collection at the
 Leimonos Monastery, Lesbos, Greece, MS 295, f. 340
<http://www.jstor.org/stable/10.1086/679401>

Index A

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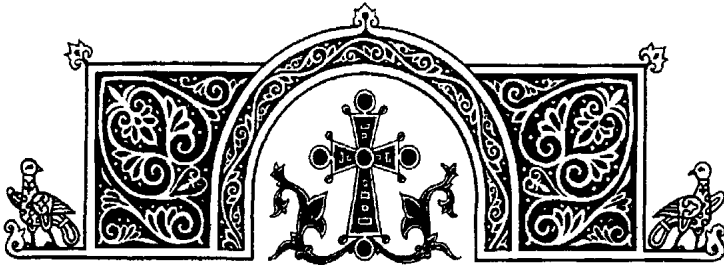
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The Departure of the Soul

According to the Teaching
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GLORY TO GOD FOR ALL THINGS.
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