

THE FUNERAL SERVICE

Byzantine Chant Version

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

Reader: Amen.

Psalm 90

Whoso dwelleth under the defense of the Most High, shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope, and my stronghold; my God, in Him will I trust. For He shall deliver thee from the snare of the hunter, and from the noisome pestilence. He shall defend thee under His wings, and thou shalt be safe under His feathers; His faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day. A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee. Yea, with thine eyes shalt thou behold, and see the reward of the ungodly. For Thou, Lord, art my hope; Thou hast set Thine house of defense very high. There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone. Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet. Because he hath set his love upon Me, therefore will I deliver him; I will set him up, because he hath known my Name. He shall call upon Me, and I will hear him; yea, I am with him in trouble; I will deliver him, and bring him to honour. With long life will I satisfy him, and show him My salvation.

Evlogitaria

Byzantine Chant Tone 5

Basil Kazan (1915-2001)

Bless - ed art thou O Lord, teach me thy stat - utes.

The Choir__ of the Saints have found the Foun - tain of

Life and the Door of Par - a - dise. May I al - so find the

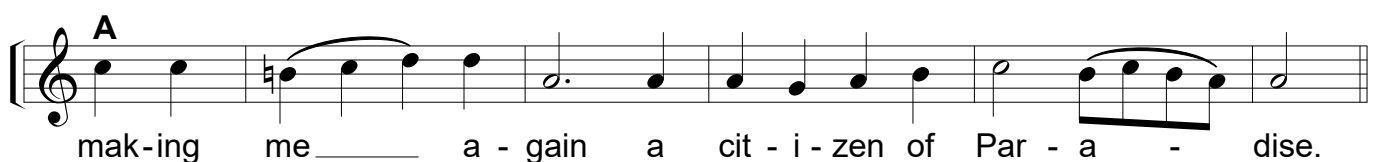
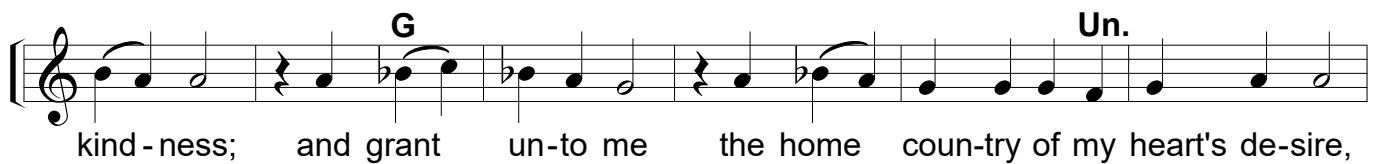
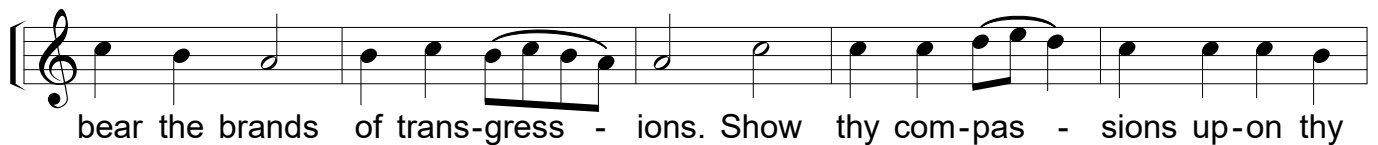
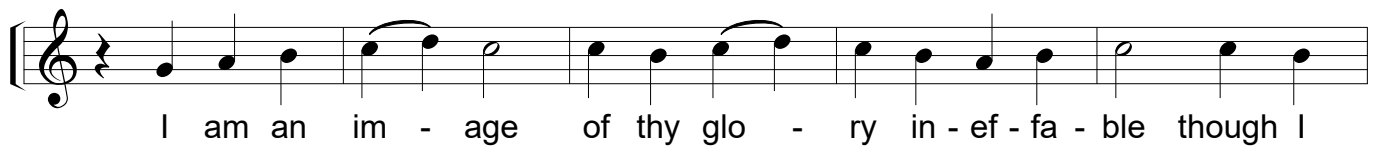
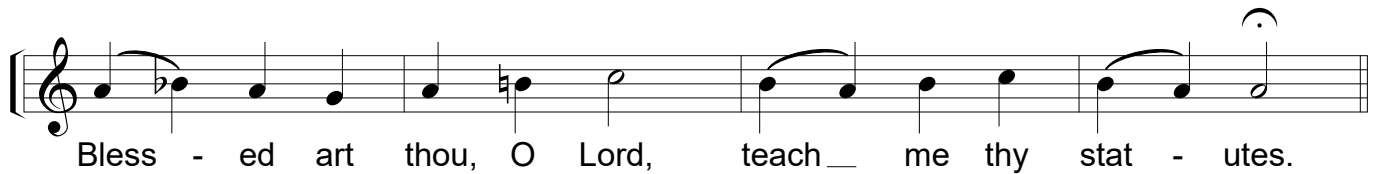
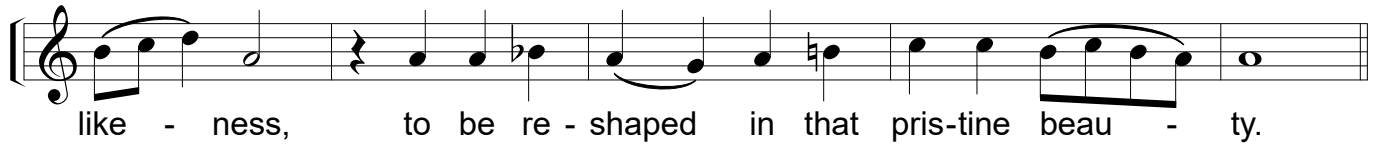
right__ way through re - pen - tance. I am a lost__ sheep.

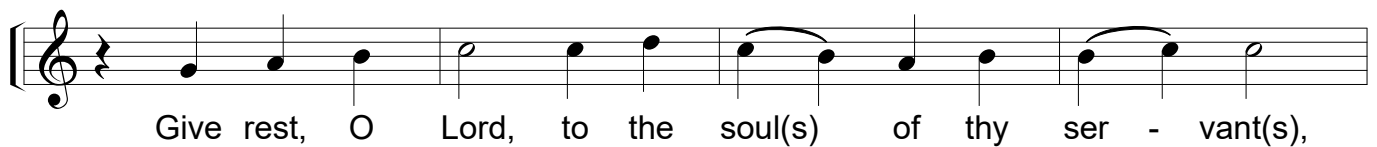
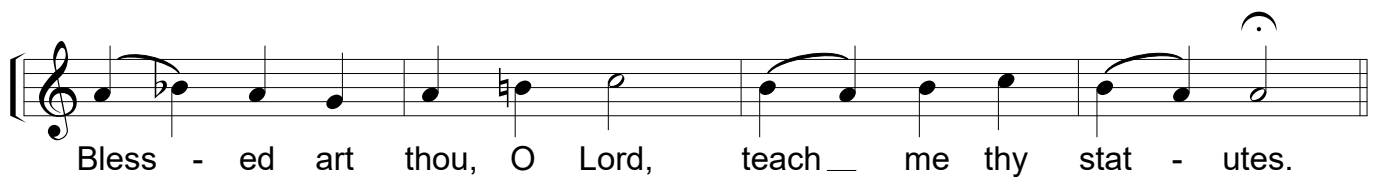
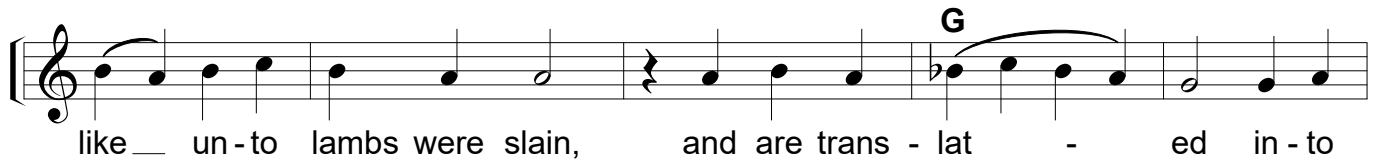
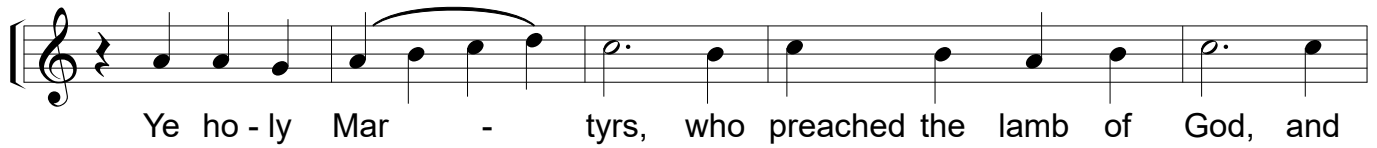
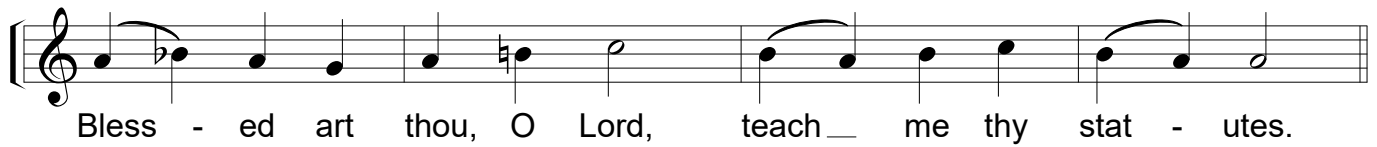
Call__ me, O Sav - iour, and save__ me.

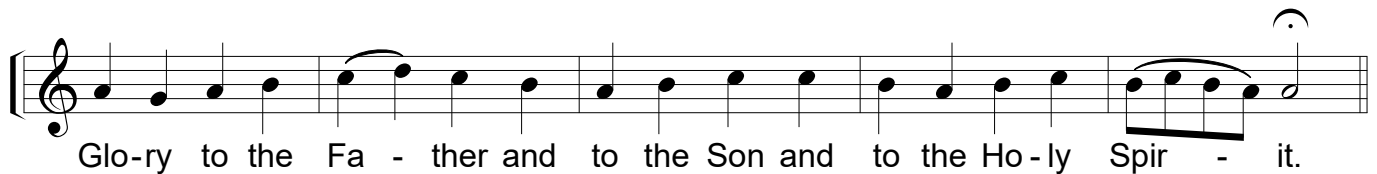
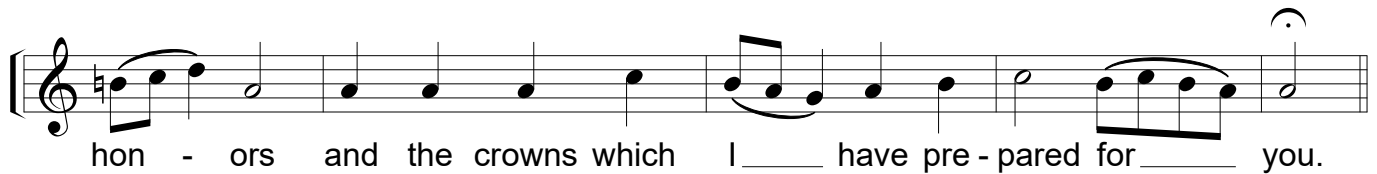
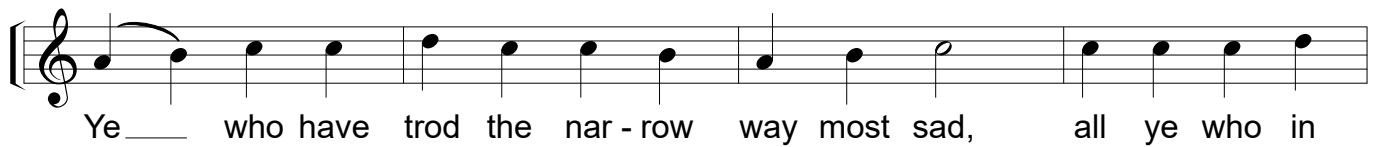
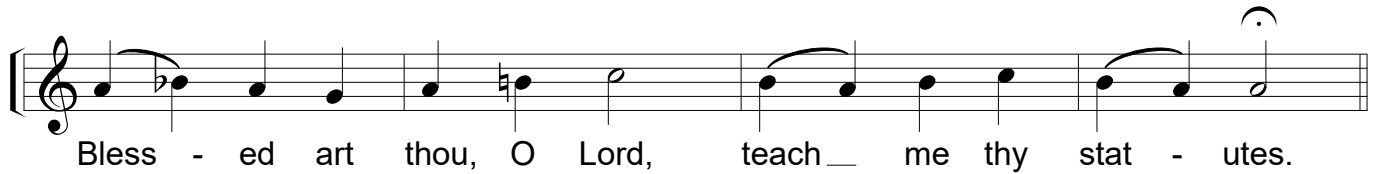
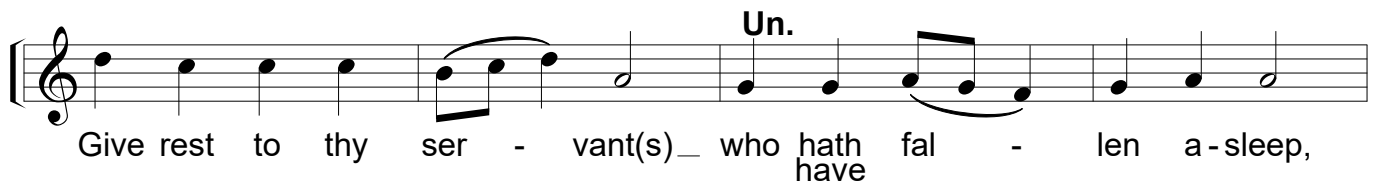
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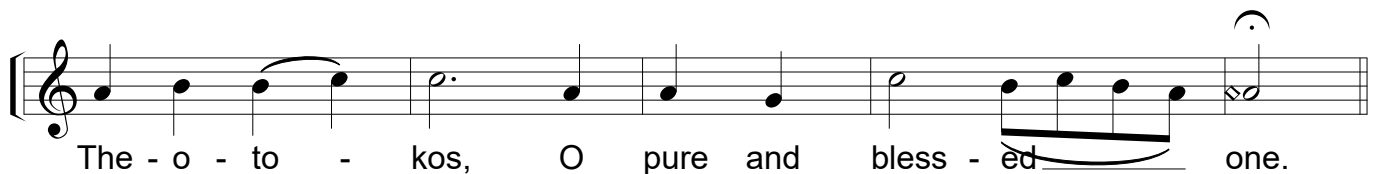
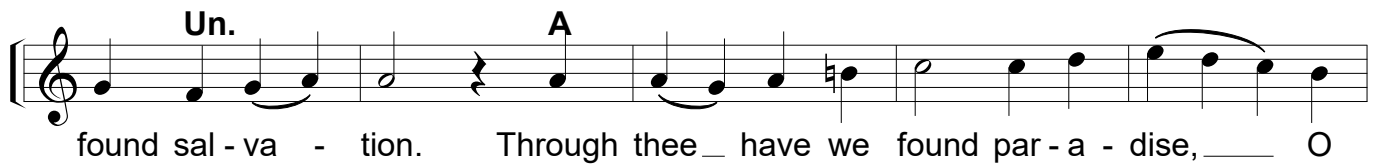
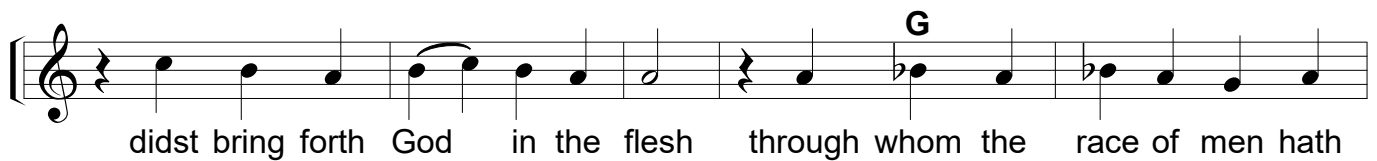
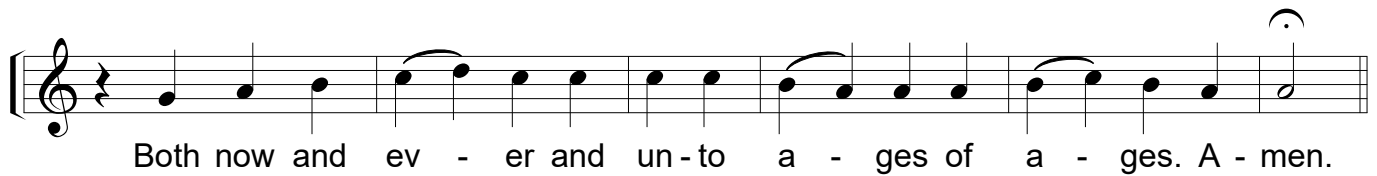
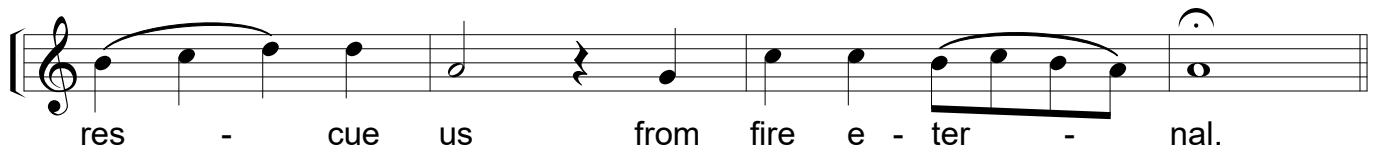
O thou__ who of old didst cre - ate__ me from

noth - ing - ness, and didst ho - nor me with thine im - age di - vine,









Al-le - lu - ia. Al-le - lu - ia. Al-le - lu - ia. Glo - ry to thee, O God.

214

Al-le - lu - ia. Al-le - lu - ia. Al-le - lu - ia. Glo - ry to thee, O

222

God. Give rest, O Lord, to the soul of thy ser - vant.

Litany

(The Priest [or Deacon], standing at his place to the head of the casket, censes the Departed while intoning the following petitions:)

Priest: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.
(Music is on the next page.)

Priest: Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that Thou wilt pardon *his* every transgression, both voluntary and involuntary.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: That the Lord God will establish *his* soul where the just repose.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

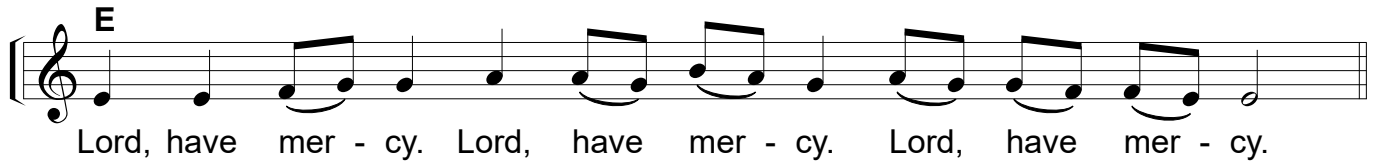
Priest: The mercies of God, the kingdom of heaven and remission of *his* sins, let us ask of Christ, our Immortal King and our God.

Choir: Grant this, O Lord.

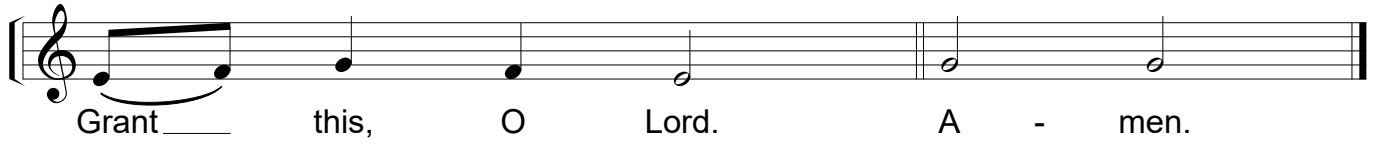
Priest: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servant, *N.*, O Christ our God, and unto Thee we ascribe glory, together with Thy Father who is from everlasting, and Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

Choir: Amen.

E



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



Grant this, O Lord. A - men.

Byzantine Chant Tone 5

Christopher Holwey

G A



Give rest with the Just, O our Sav - iour, un - to thy ser - vant,

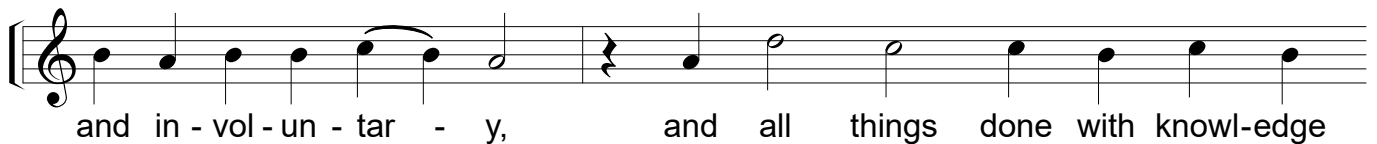


and make him to dwell in thy courts, as it is writ - ten,
her

G Un. A



o-ver-look - ing, as thou art good, his sins both vol-un-tar - y
her



and in - vol - un - tar - y, and all things done with knowl-edge



or in ig - nor-ance, O Thou who lov - est man-kind.



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



And all things done with knowl-edge or in ig - nor - ance,

O Thou who lov - est man-kind. Both now and ev - er, and

un - to a - ges of a - ges. A - men. O Christ our

God, who from the Vir - gin didst dawn forth up - on the world,

through Her mak - ing us child - ren of the light,

have mer - cy up - on us.

Byzantine Chant Tone 6

A Canon of Theophanes
Ode 3 - Heirmos

Adapted by Christopher Holwey
from the music of Basil Kazan

There is none ho - ly like un - to thee, O Lord my

God, who hast ex - alt - ed the horn of thy faith - ful, O

good one; and hast es - tab - lished them, up - on the

rock of thy con - fess - - - ion.

Kathisma (Tone 6)

Christopher Holwey



Tru - ly, all things are van - i - ty, and life is but a



shad - ow and a dream. For in vain doth ev' - ry one__



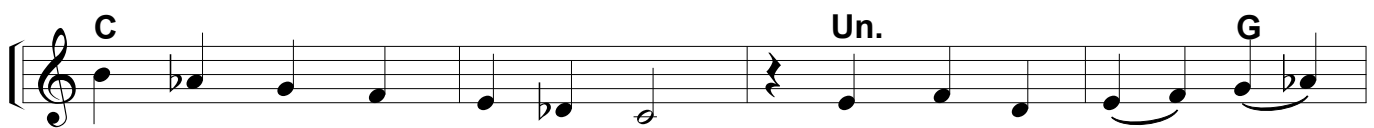
born_____ of earth dis - qui - et him - self as



sa - ith the Scrip - ture. When we have ac - quired the world,



then do we take__ up our dwell - ing in the grave, where



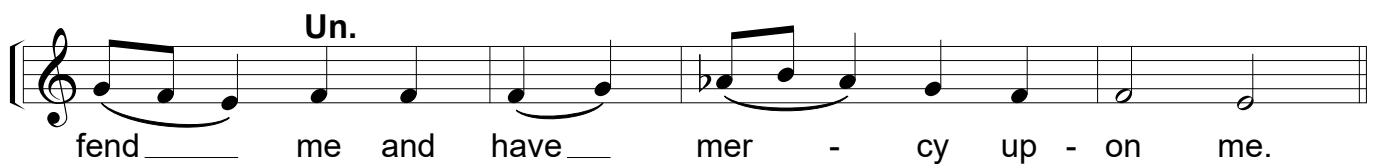
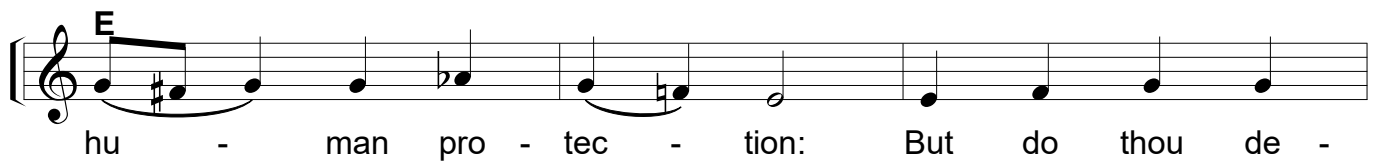
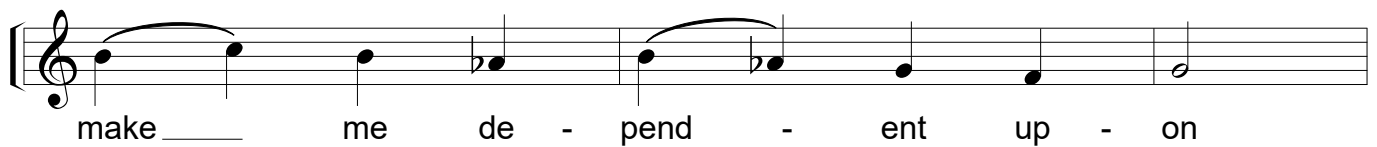
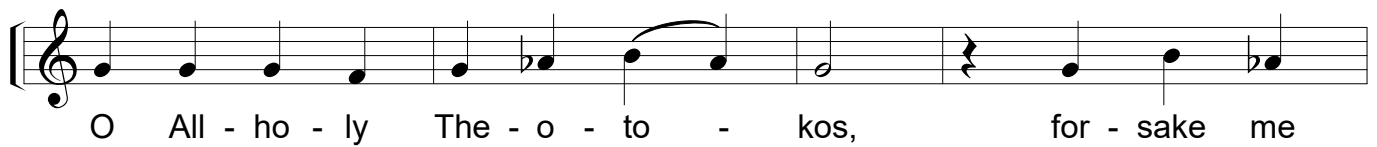
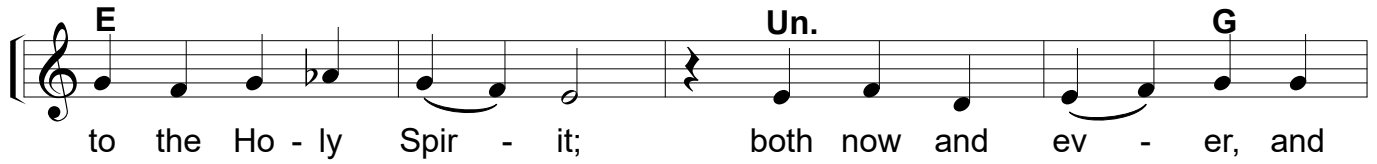
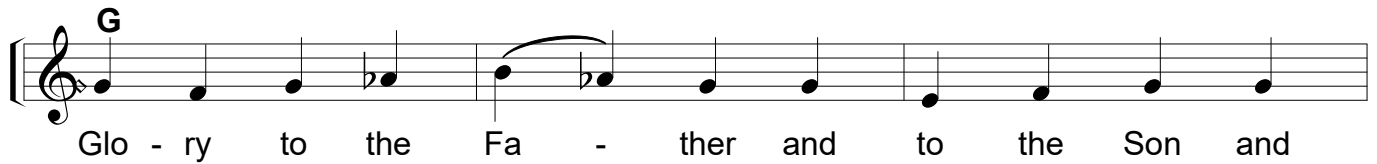
kings and beg - gars are the same. Where - fore, O Christ our__



God, give rest__ to thy serv - ant de - part - ed this

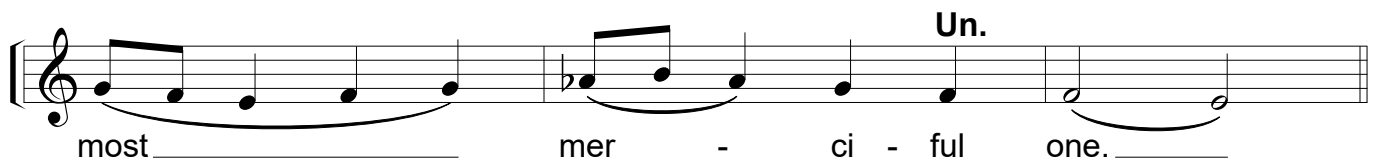
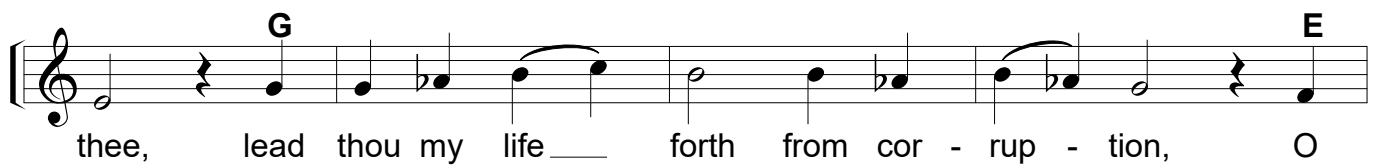
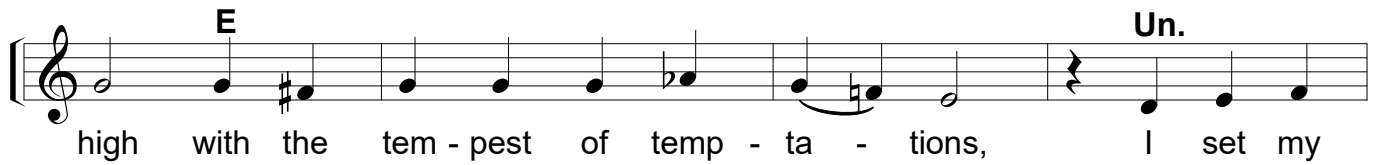
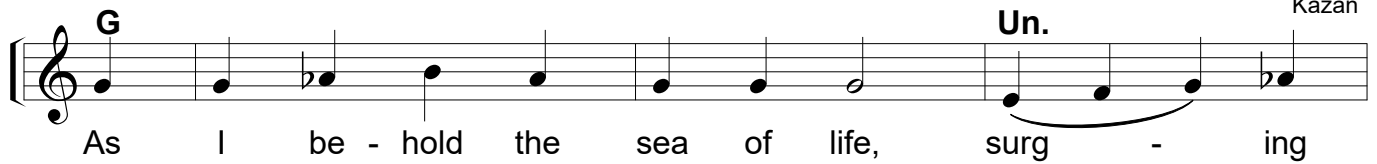


life; for - as - much__ as thou lov - est man - kind.____



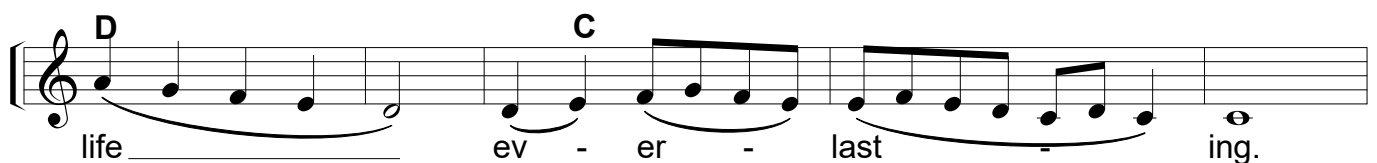
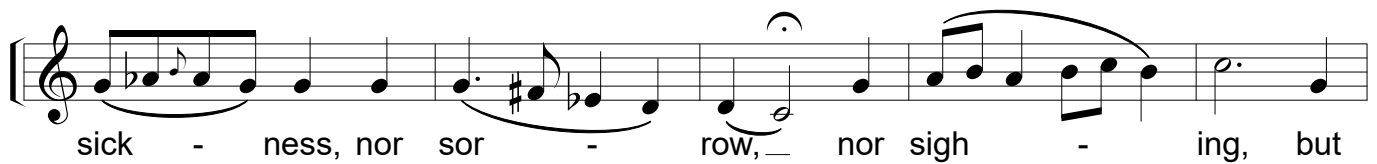
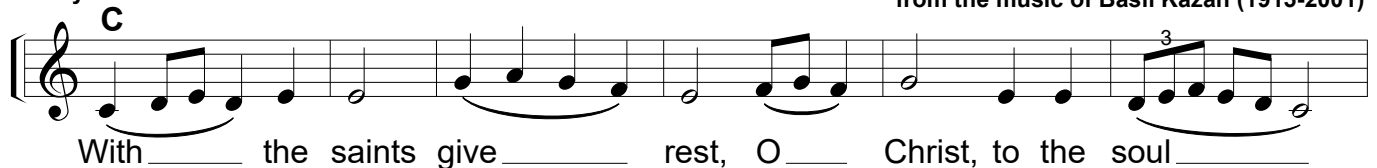
Ode 6 - Heirmos

Kazan



Byzantine Tone 8

Kontakion

Adapted by Christopher Holwey
from the music of Basil Kazan (1915-2001)

Oikos

Reader: Thou alone art immortal, who hast created and fashioned man. For out of the earth were we mortals made, and unto the same earth shall we return again, as thou didst command when thou didst fashion me, saying unto me: Earth thou art, and unto the earth shalt thou return. Whither, also, all we mortals wend our way, making of our funeral dirge the song: Alleluia.

Ode 9 - Heirmos

Un.



It is not pos - si - ble that men should see

G E



God, up - on whom the Or - ders of the

G



An - gels dare not gaze. But through thee, O All - im -



ma - cu - late one was the Word in - car - nate made

E Un.



vi - si - ble to mor - tal men and mag - ni - fy - ing

G



him to - geth - er with the heav'n - ly hosts, we

E F G



call thee bless - ed.

Litany

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Priest: That the Lord God will establish *his* soul where the just repose.

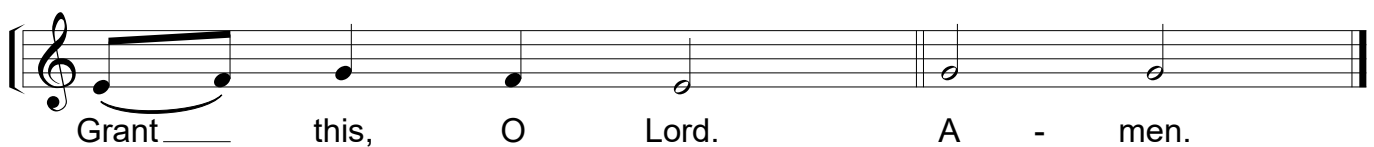
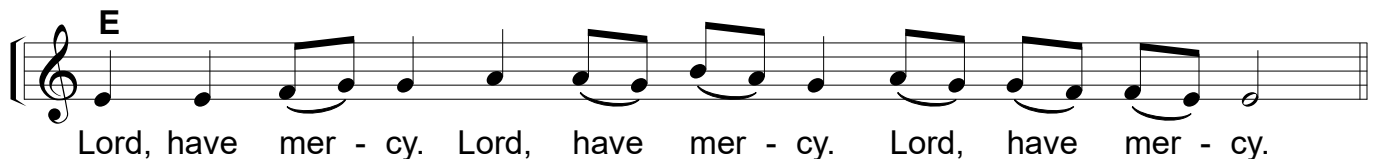
Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: The mercies of God, the kingdom of heaven and remission of *his* sins, let us ask of Christ, our Immortal King and our God.

Choir: Grant this, O Lord.

Priest: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servant, *N.*, O Christ our God, and unto Thee we ascribe glory, together with Thy Father who is from everlasting, and Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

Choir: Amen.



While it is appointed that the following troparia (Idiomela), by St. John of Damascus, are to be chanted (stichiraric style), it is customary that the first seven are simply read by the Reader.

Tone I. What earthly sweetness remaineth unmixed with grief? What glory standeth immutable on earth? All things are but feeble shadows, all things are most deluding dreams: yet one moment only, and Death shall supplant them all. But in the light of thy countenance, O Christ, and in the sweetness of thy beauty, give rest unto *him* whom thou hast chosen: forasmuch as thou lovest mankind.

Tone II. Woe is me! What manner of ordeal doth the soul endure when it is parted from the body! Woe is me! How many then are its tears, and there is none to show compassion! Turning its eyes to the angels, it supplicates in vain; stretching out its hands to men, it findeth none to succour. Wherefore, my beloved brethren, meditating on the brevity of our life, let us beseech of Christ rest for *him* who hath departed hence; and for our souls great mercy.

Tone III. All mortal things are vanity and exist not after death. Riches endure not, neither doth glory accompany on the way: for when death cometh, all these things vanish utterly. Wherefore let us cry unto Christ the Immortal King: Give rest, in the dwelling-place of all those who rejoice to *him* who is departed from among us.

Tone IV. Where is the desire for the world? Where is the display of transient mortals? Where are the gold and the silver? Where is the multitude of household servants and their clamour? All are dust, all are ashes, all are shadows. But come, let us cry aloud unto the deathless King: O Lord, of thine eternal good things account *him* worthy who hath departed from among us, giving unto *him* rest in thy blessedness which growth not old.

Tone V. I called to mind the Prophet, as he cried: I am earth, and ashes; and I looked again into the graves and beheld the bones laid bare, and I said: Who then is the king or the warrior, the rich man or the needy, the upright or the sinner? Yet, O Lord, give rest unto thy servant with the righteous.

Tone VI. Thy creating command was my origin and my foundation: for it was thy pleasure to fashion me out of nature visible and invisible, a living creature. From the earth thou didst shape my body, and didst give me a soul by thy divine and quickening breath. Wherefore, O Christ, give rest to thy servant in the land of the living, in the habitation of the Just.

Tone VII. When in the beginning, thou didst create man after thine own image and likeness, thou didst set him in Paradise to reign over thy creatures. But when, beguiled by the malice of the Devil, he tasted of the food, he became a transgressor of thy commandment. For which cause, O Lord, thou didst condemn him to return again unto the earth whence he was taken, and to entreat repose.

Tone VIII

Christopher Holwey

p I weep and I wail when I think up - on
 death, and be - hold our beau - ty, fash-ioned af - ter the im - age of
 God, ly - ing in the tomb dis - fig - ured, dis -
 hon - ored, be - reft of form. O mar - vell!
 What is this mys - ter - y which doth be - fall us?
 Why have we been giv-en o - ver un - to cor - rup - tion, and
 why have we been wed - ded un - to death? Tru - ly,
 as it is writ - ten, by the com - mand of God, who
 giv - eth the de - part - ed rest.

The Beatitudes

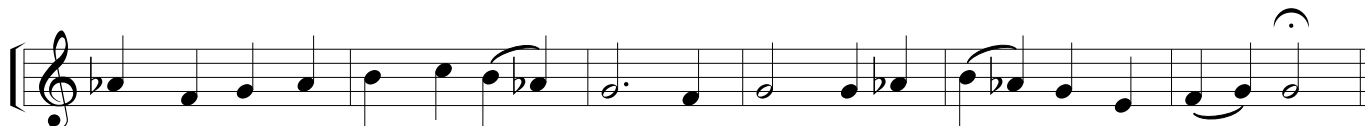
(It is permissible for the following verses to be chanted in troparic Tone 6 with the accompanying troparia simply intoned in that same melody; or for it all to be sung as follows.)

Byzantine Chant Tone 6

Adapted by Christopher Holwey
from the music of Basil Kazan (1915-2001)



Re - mem - ber us, O Lord, when thou com - est in thy king - dom.



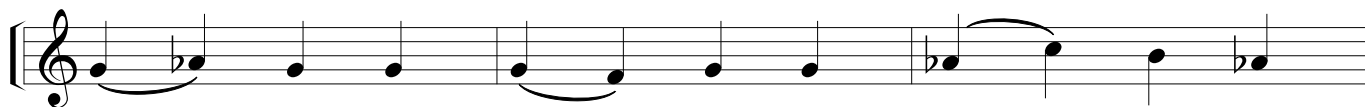
Bless - ed are the poor in spir - it: for theirs is the king - dom of heav - en.



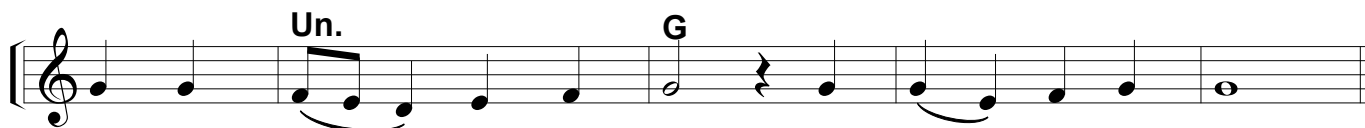
Bless - ed are they that mourn: for they shall be com - fort - ed.



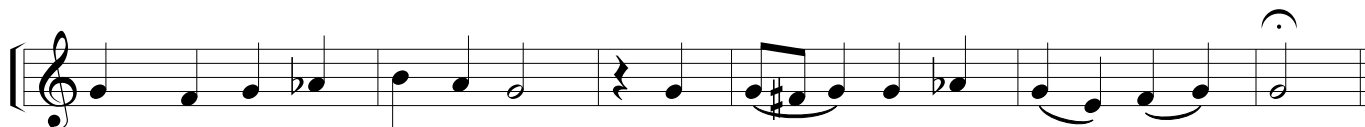
Bless - ed are the meek: for they shall in - her - it the earth.



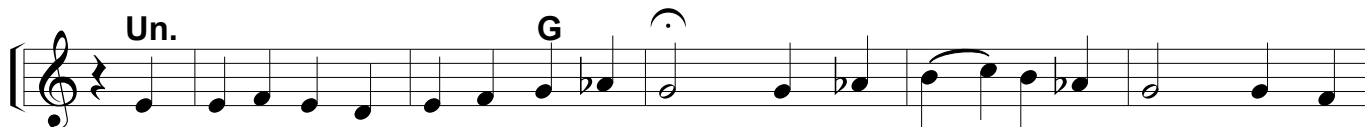
Bless - ed are they that do hun - ger and



thirst for righ - teous - ness' sake: for they shall be filled.



Bless - ed are the mer - ci - ful for they shall ob - tain mer - cy.



A cit - i - zen of Par - a - dise, O Christ, thou didst make of the Thief, who, be -



cause of his re - pen - tance, up - on the cross cried un - to thee: Re - mem - ber me!

Un. E

Make thou me, ___ a sin - ner, wor - thy al - so of ___ the same.

G

Bless - ed are the pure in heart for they ___ shall see God.

O thou who reign - est ov - er life and death, in the courts of thy

Saints grant rest un - to him whom thou hast re - moved from temp - o - ral
her

Un. G

things, and who cri - eth un - to thee: Re - mem - ber me ___ al - so, O

E

Lord, when thou com - est in thy king - dom. ___

G

Bless - ed are the peace - mak - ers: for they ___ shall be called the

chil - dren of God. O thou who rul - est o - ver souls and

bod - ies, in whose hand ___ is our breath,

E **Un.** **G**
 the Con-so - la - tion of the af - flict - ed: In the land_ of the Just give

rest un-to thy serv - ant whom thou_ hast tak - en from us.____

G
 Bless - ed are they which are per-se - cut - ed for right - eous-ness'

sake: for theirs_ is the king - dom of heav - en.

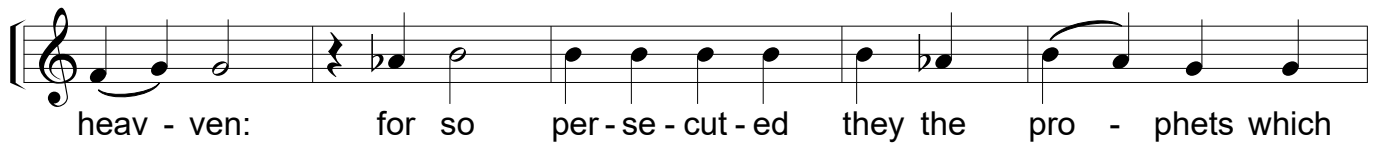
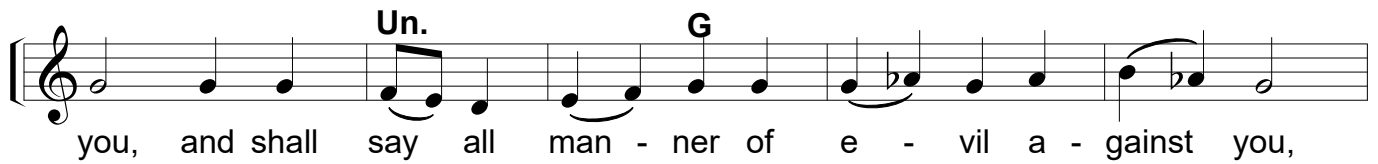
May Christ give thee rest in the land_ of the liv - ing,

Un. **E**
 and o - pen un - to thee the gates of Par - a - dise, and

Un. **G**
 make_ thee a cit - i - zen of his_ king - dom; and

give_ thee re - miss - ion of those_ things where - in

E **Un.**
 thou in life hast sinned, O thou_ who lov - est Christ.



For lo, it is dark-ness: for all things shall be tried with fire.

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

Him who hath no be-gin-ning in birth or cause, the Fa-ther I

wor-ship; Him who is the On-ly-be-got-ten Son, I glo-ri-fy;

and un-to the Ho-ly Spir-it who shin-eth to-geth-er with the

Fa-ther and the Son, I sing prais-es.

Both now and ev-er, and un-to ag-es of ag-es. A-men.

How dost thou press milk in a-bun-dance from thy breasts, O Vir-

gin? How dost thou nour-ish the Nour-ish-er of cre-a-tion?

He know-eth it who made the wa - ter to well forth from the
 rock; streams of wa - ter for a peo - ple that were a - thirst, as
 it was writ - ten.

Priest: Let us attend.

The Prokeimenon
(before the Epistle)

Special Melody Tone 3

Bless - ed is the way
 thou, O soul, shalt walk to - day; for a
 place of re - pose
 has been pre - pared for thee.

Verse

Un - to thee will I cry, O Lord my God.

NOTE: The Prokeimenon is chanted twice, followed by the Verse, and then chanted a third and final time.

PRIEST: Let us attend.

READER: *Prokeimenon*. Blessed is the way in which thou shalt walk today;
for a place of rest is prepared for thee.

Verse: Unto thee will I cry, O Lord my God.

PRIEST: Wisdom.

READER: The Reading is from the First Epistle of the Holy Apostle Paul to
the Thessalonians (4:13-17).

PRIEST: Let us attend.

READER: ¹³Brethren: I would not have you to be ignorant, brethren,
concerning them which are asleep, that ye sorrow not, even as others which
have no hope. ¹⁴For if we believe that Jesus died and rose again, even so them
also which sleep in Jesus will God bring with him. ¹⁵For this we say unto you
by the word of the Lord, that we which are alive *and* remain unto the coming
of the Lord shall not prevent them which are asleep. ¹⁶For the Lord himself
shall descend from heaven with a shout, with the voice of the archangel, and
with the trump of God: and the dead in Christ shall rise first: ¹⁷Then we
which are alive *and* remain shall be caught up together with them in the
clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Priest: Peace be to thee that readest.

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

Verse

Blessed is he whom thou hast chosen and tak - en, O Lord.

Second and Final Time

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

The Gospel

Priest: Wisdom! Attend! Let us hear
the holy Gospel. Peace be to all.

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

And to thy spir - it. Glo - ry to thee, O Lord, glo - ry to thee.

After the Gospel is concluded:

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

Litany

(The Priest [or Deacon], standing at his place to the head of the casket, censes the Departed while intoning the following petitions:)

Priest: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that Thou wilt pardon *his* every transgression, both voluntary and involuntary.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: That the Lord God will establish *his* soul where the just repose. The mercies of God, the kingdom of heaven and remission of *his* sins, let us ask of Christ, our Immortal King and our God.

Choir: Grant this, O Lord.

The Prayer of Absolution

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

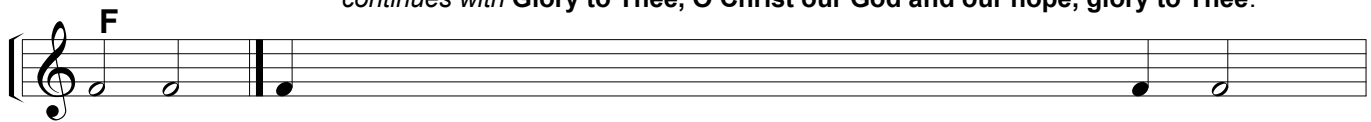
E

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

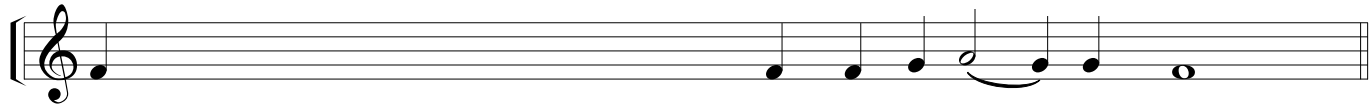
Grant_ this, O Lord. Lord, have mer - cy.

Priest: Our Lord Jesus Christ, by his divine grace, as also by the gift and power vouchsafed unto his holy Disciples and Apostles, that they should bind and loose the sins of men: (For he said unto them: Receive ye the Holy Spirit: Whosoever sins ye remit, they are remitted; and whosoever sins ye retain they are retained. And whatsoever ye shall bind or loose upon earth shall be bound or loosed also in heaven.) By that same power, also transmitted unto us from them, this my spiritual child, *N.*, is absolved, through me, unworthy though I be, from all things wherein, as mortal, *he* hath sinned against God, whether in word, or deed, or thought, and with all *his* senses, whether voluntary or involuntary; whether with knowledge or through ignorance. If *he* be under the ban or excommunication of a Bishop, or of a Priest; or hath sinned by any oath; or hath been bound, as man, by any sins whatsoever, but hath repented *him* thereof, with contrition of heart: *he* is now absolved from all those faults and bonds. May all those things which have proceeded from the weakness of *his* mortal nature be consigned to oblivion, and be remitted unto *him*: Through His loving-kindness; through the prayers of our most holy, and blessed, and glorious Lady Theotokos and ever-virgin Mary; of the holy, glorious, and all-laudable Apostles, and of all the Saints.

*After the Amen, the eulogy/homily is preached. Then, the Priest continues with **Glory to Thee, O Christ our God and our hope, glory to Thee.***



A - men. Glory to the Father and to the Son and to the Holy Spir - it,
Both now and ever and un-to ag - es of ag - es. A - men.



Lord, have mercy. Lord, have mercy. Lord, have mer-cy. Fa - ther, bless.
Mas - ter, bless.

Priest: May He who rose again from the dead, Christ our true God: through the intercessions of his all-immaculate and all-blameless holy Mother; of the holy, glorious, and all-laudable Apostles, of our venerable and God-bearing Fathers, and of all the Saints, establish in the mansions of the righteous the soul of his servant, *N.*, who hath been taken from us, and number *him* among the Just; and have mercy upon us, forasmuch as He is good and loveth mankind.

NOTE: *Memory Eternal is now chanted three times, followed by the Priest saying, "Through the prayers...", and the chanter responding with the final Amen.*