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

Blessed art thou, O Lord, teach me thy statutes.

The Choir of the Saints have found the Fountain of Life and the Door of Paradise. May I also find the right way through repentance. I am a lost sheep.

Call me, O Saviour, and save me.

Blessed art thou, O Lord, teach me thy statutes.

O thou who of old didst create me from nothingness, and didst honor me with thine image divine,
but because I transgressed thy commandments hast returned me again unto the earth from which I was taken. Bring me back to that likeness, to be reshaped in that pristine beauty.

Blessed art thou, O Lord, teach me thy statutes.

I am an image of thy glory ineffable though I bear the brands of transgressions. Show thy compassions upon thy creature, O Master, and purify me by thy loving kindness; and grant unto me the home country of my heart's desire, making me again a citizen of Paradise.
Blessed art thou, O Lord, teach me thy statutes.

Ye holy Martyrs, who preached the lamb of God, and like unto lambs were slain, and are translated into life eternal, which groweth not old; pray ye unto Him that He will grant us remission of our sins.

Blessed art thou, O Lord, teach me thy statutes.

Give rest, O Lord, to the soul(s) of thy servant(s), and establish him in Paradise; where the Choirs of the Saints, and of the Just, shine like the stars of heaven.
Give rest to thy servant(s) who have fallen asleep,

regarding not all the charges against him.

Blessed art thou, O Lord, teach me thy statutes.

Ye who have trod the narrow way most sad, all ye who in life have taken upon you the Cross as a yoke, and have followed me through faith, draw near. Enjoy ye the honors and the crowns which I have prepared for you.

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

Devoutly do we hymn the triple splendor of the
one God-head, crying aloud: Holy art thou, O

Father, who art from ever-lasting; O Son, Co- eternal; and

Spirit divine! Illumine us who with faith do worship thee, and

rescue us from fire eternal.

Both now and ever and unto ages of ages. Amen.

Hail, O Holy One, who for the salvation of all men

didst bring forth God in the flesh through whom the race of men hath

found salvation. Through thee have we found paradise, O

Theo- to- kos, O pure and blessed one.
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.
Lord, have mercy. Lord, have mercy. Lord, have mercy.

Grant this, O Lord. Amen.

Byzantine Chant Tone 5
Christopher Holwey

Give rest with the Just, O our Saviour, unto thy servant,

and make him to dwell in thy courts, as it is written,

overlooking, as thou art good, his sins both voluntary

and involuntary, and all things done with knowledge

or in ignorance, O Thou who lovest mankind.

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

And all things done with knowledge or in ignorance,
Thou who lovest man-kind. Both now and ever, and unto ages of ages. Amen. O Christ our God, who from the Virgin didst dawn forth upon the world, through Her making us children of the light, have mercy upon us.

A Canon of Theophanes
Ode 3 - Heirmos
Adapted by Christopher Holwey from the music of Basil Kazan

There is none holy like unto thee, O Lord my God, who hast exalted the horn of thy faithful, O good one; and hast established them, upon the rock of thy confession.
Truly, all things are vanity, and life is but a shadow and a dream. For in vain doth every one born of earth disquiet himself as saith the Scripture. When we have acquired the world, then do we take up our dwelling in the grave, where kings and beggars are the same. Wherefore, O Christ our God, give rest to thy servant departed this life; for as much as thou lovest mankind.
Glo­ry to the Fa­ther and to the Son and to the Ho­ly Spir­it; both now and ev­er, and un­to ages of ages. A­men.

O All­ho­ly Theo­to­kos, for­sake me not dur­ing the years of my life, nor make me de­pend­ent up­on hu­man pro­tec­tion: But do thou de­ fend me and have mer­cy up­on me.
As I behold the sea of life, surging high with the tempest of temptations, I set my course toward thy tranquil haven and cry aloud to thee, lead thou my life forth from corruption, O most merciful one.

With the saints give rest, O Christ, to the soul of thy servant, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.
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

It is not possible that men should see________

God, upon whom the Orders of the

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

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

vis-i - ble to mort - tal men and mag - ni - fy - ing

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

call__ thee__ bless - ed.________________
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 given below.)

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

Grant this, O Lord. 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.
I weep and I wail when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb disfigured, dishonored, bereft of form. O marvel!

What is this mystery which doth befall us?

Why have we been given over unto corruption, and why have we been wedded unto death? Truly, as it is written, by the command of God, who giveth the departed 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- 
G 
mem- 
ber 
us, O 
Lord, when thou com- 
est in thy king-
dom.

Bless-ed 
are 
the 
poor 
in 
sprit- 
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 
right-eous-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 
is re-pen-tance, up-on the cross cried un-to 
thee: Re-
mem-ber me!
Make thou me, a sinner, worthy also of the same.

Blessed are the pure in heart for they shall see God.

O thou who reignest over life and death, in the courts of thy

Saints grant rest unto him whom thou hast removed from temporary things, and who crieth unto thee: Remember me also, O

Lord, when thou comest in thy kingdom.

Blessed are the peace-makers: for they shall be called the children of God. O thou who rulest over souls and

bodies, in whose hand is our breath,
the Consolation of the afflicted: In the land of the
Just give
rest unto thy servant whom thou hast taken from us.
Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
May Christ give thee rest in the land of the living,
and open unto thee the gates of Paradise, and
make thee a citizen of his kingdom; and
give thee remission of those things wherein
thou in life hast sinned, O thou who lovtest Christ.
Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Let us go forth, and gaze into the tombs: man is naked bones, food for the worms, and stench; and we shall learn what are riches, and comeliness, and beauty, and strength. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Let us hearken unto what the Almighty crieth: Woe unto those who seek to behold the terrible day of the Lord!
For lo, it is darkness: for all things shall be tried with fire.

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

Him who hath no be­gin­ning in birth or cause, the Fa­ther I wor­ship; Him who is the On­ly-be­got­ten Son, I glo­ri­fy;

and un­to the Hol­y Spir­it who shin­eth to­geth­er with the Fa­ther and the Son, I sing prais­es.

Both now and ev­er, and un­to ages of ages. A­men.

How dost thou press milk in abun­dance from thy breasts, O Vir­gin? How dost thou nour­ish the Nour­ish­er of cre­a­tion?
Priest: Let us attend.

The Prokeimenon
(before the Epistle)

Blessed is the way
thou, O soul, thou shalt walk today; for a place of rest

has been prepared for thee.

Verse

Unto 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: 13 Brethren: 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. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For 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. 16 For 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: 17 Then 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.

Verse

Blessed is he whom thou hast chosen and taken, O Lord.

Second and Final Time

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 spirit. Glory to thee, O Lord, glory to thee.

After the Gospel is concluded:

Glory to thee, O Lord, glory 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.

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

Grant this, O Lord. Lord, have mercy.
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: Whosesoever sins ye remit, they are remitted; and whosesoever 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. Lord, have mercy. Lord, have mercy. Lord, have mercy. Father, bless. Master, 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.