

# 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.

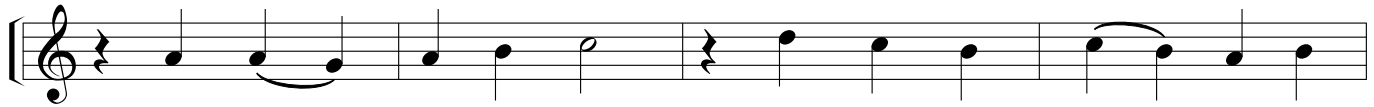
## Evlogitaria

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.



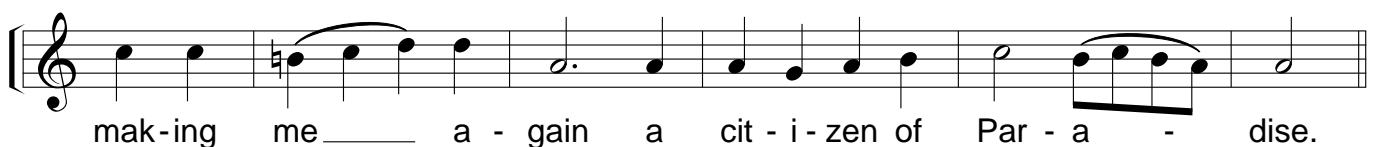
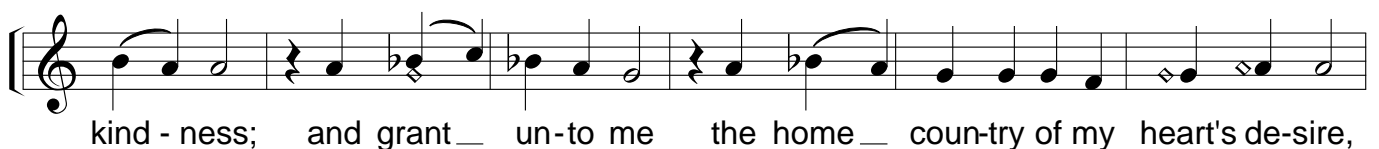
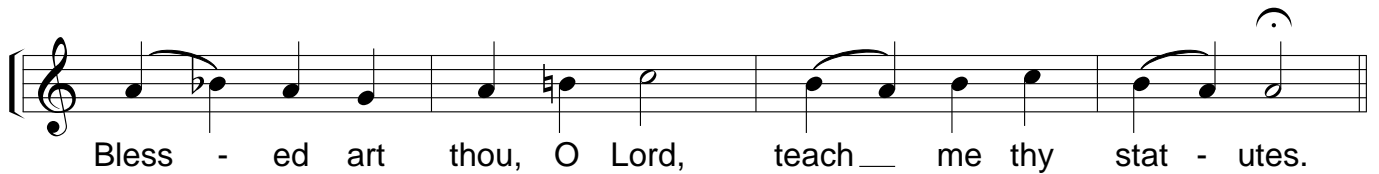
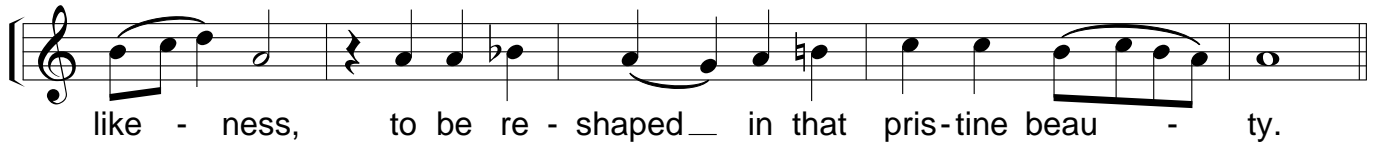
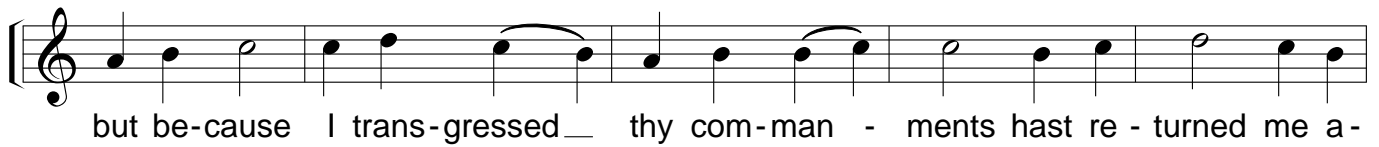
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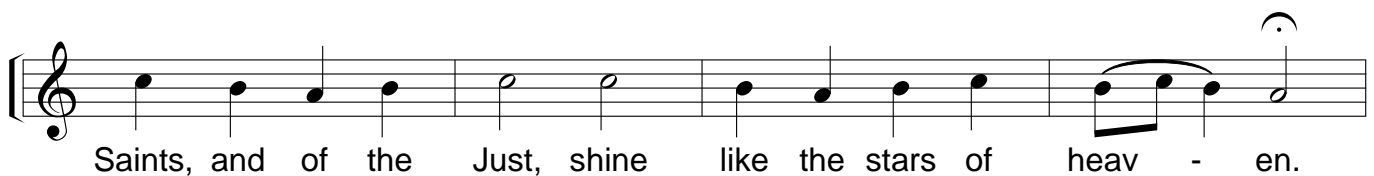
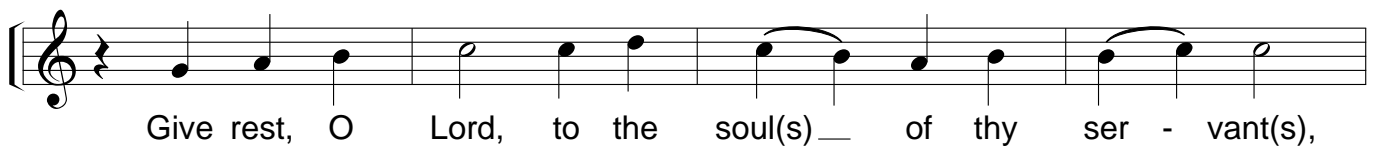
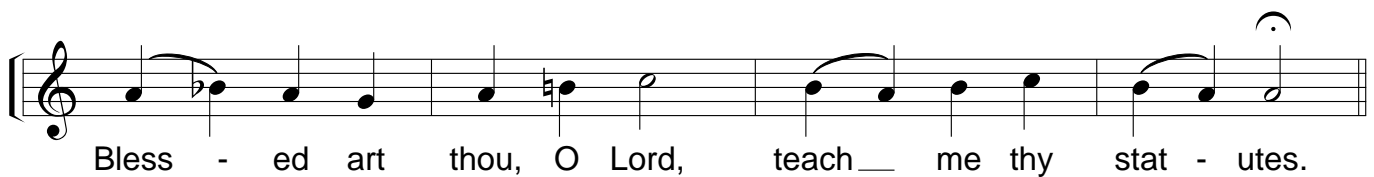
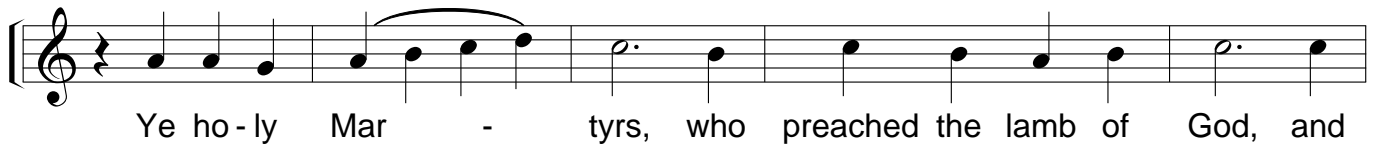
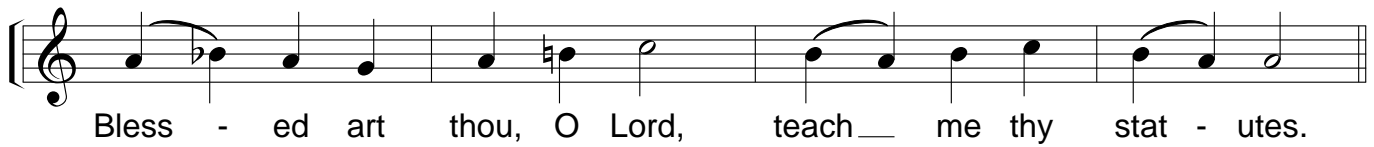


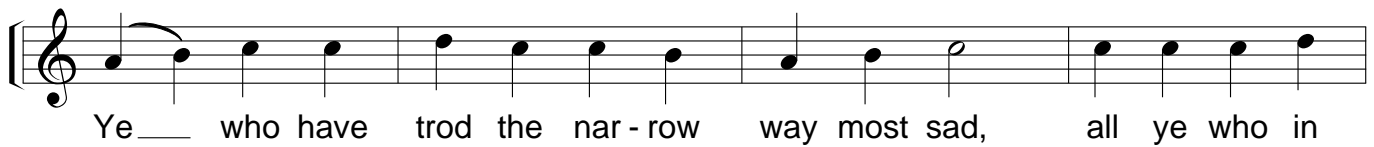
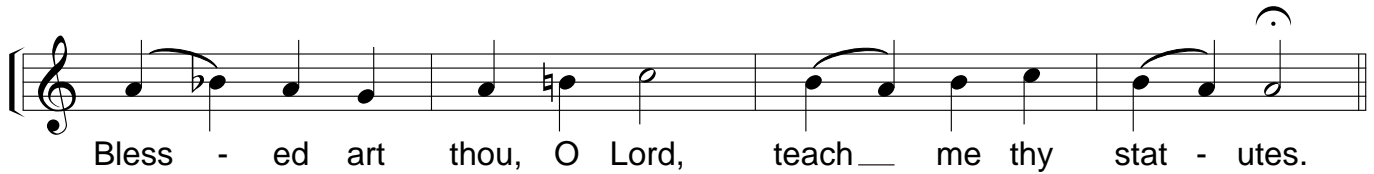
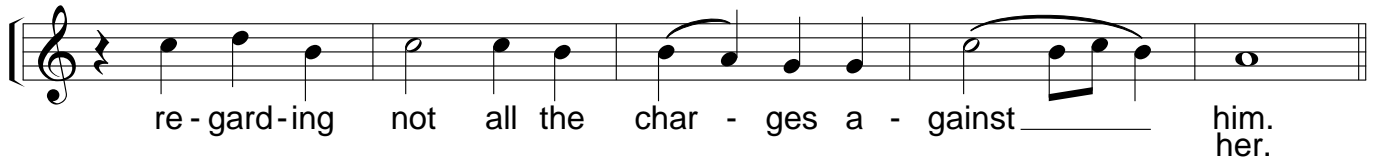
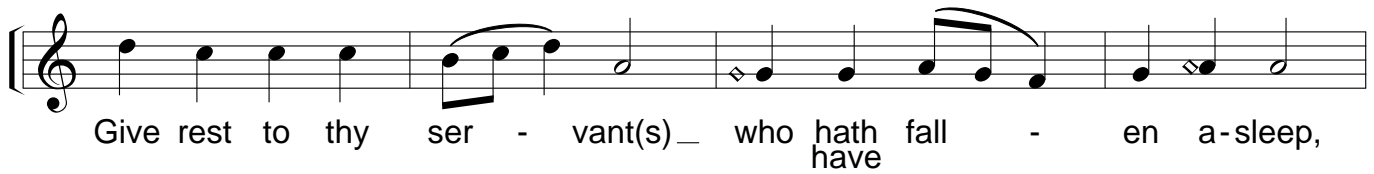
O thou\_\_ who of old didst cre - ate\_\_ me from

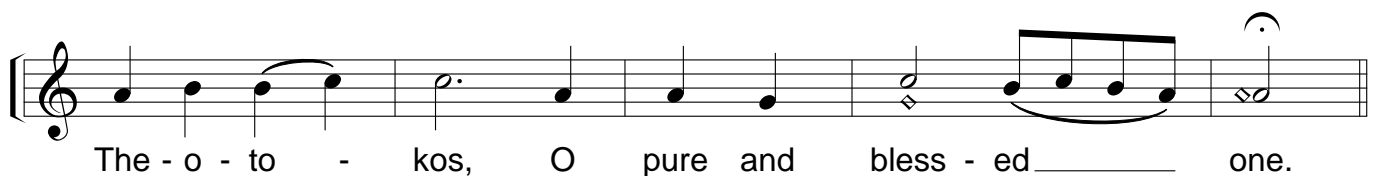
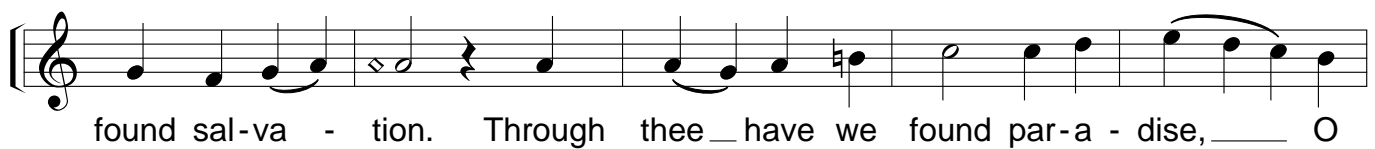
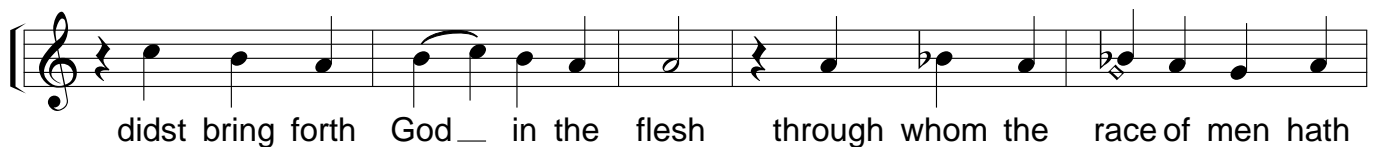
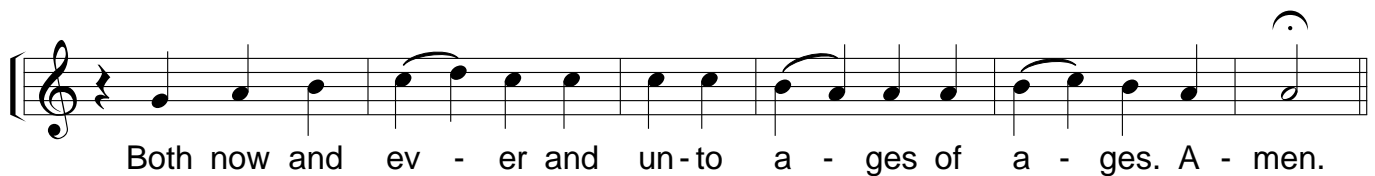
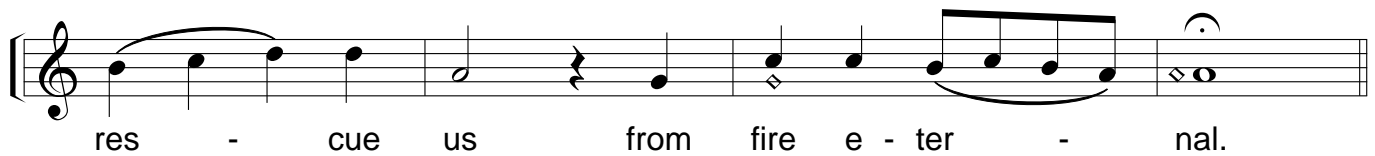


noth - ing - ness, and didst ho - nor me with thine im - age di - vine,











## 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.

*Ison*  
 Lord, have mer - cy. Lord, have\_\_ mer - cy. Lord,\_\_ have\_\_ mer - cy.

Grant\_\_\_\_\_ this, O Lord. A - men.

Byzantine Chant Tone 5

Christopher Holwey

*Ison*  
 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

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. *rit.*

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 eve - ry one\_\_



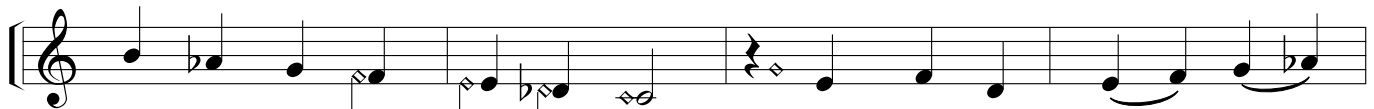
born\_\_\_\_\_ of earth dis - qui - et him - self as



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



then do we take\_\_ up our dwell - ing in the grave, where



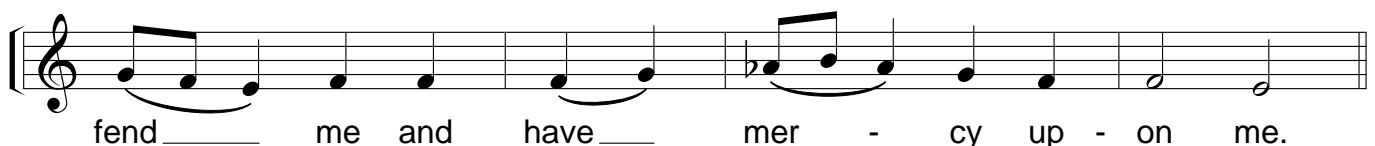
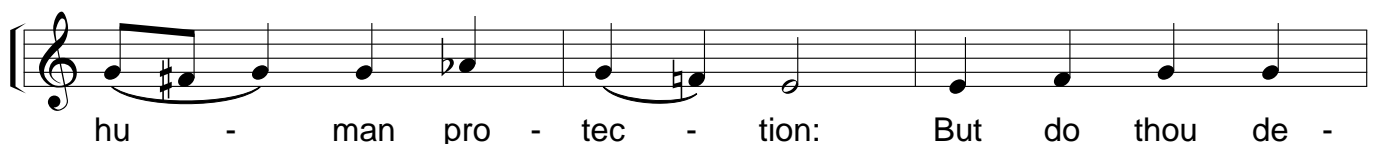
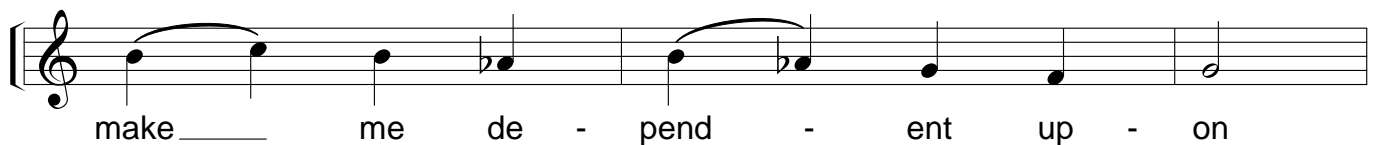
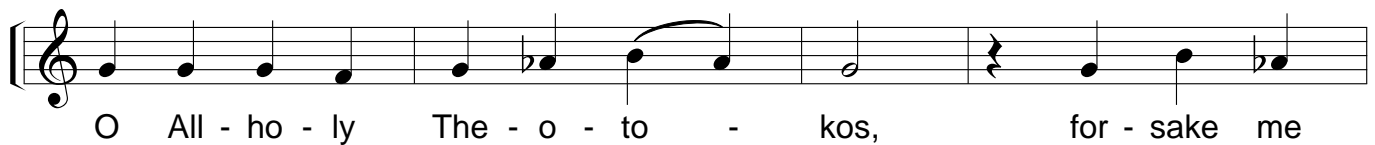
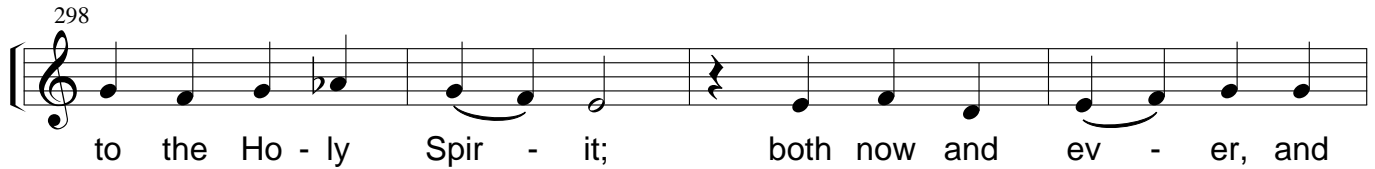
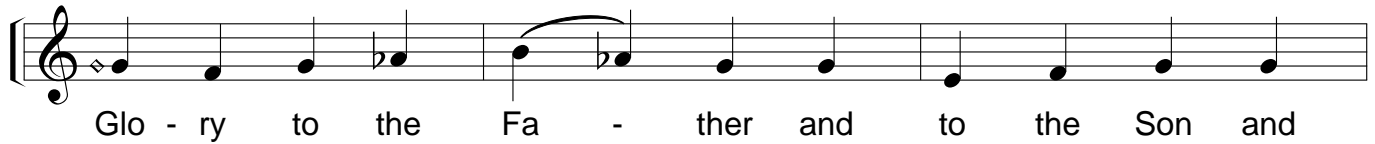
kings and beg - gars are the same. Where - fore, O Christ\_\_ our\_\_



God, give rest\_\_ to thy serv - ant de - part - ed this



life; for - as - much\_\_\_\_\_ as thou lov - est man - kind.\_\_\_\_



## Ode 6 - Heirmos

As I be - hold the sea of life, surg - ing  
 high with the tem - pest of temp - ta - tions, I set my  
 course toward thy tran - quil ha - ven and cry a - loud to  
 thee, lead thou my life — forth from cor - rup - tion, O  
 most — mer - ci - ful one. —

Byzantine Tone 8

## Kontakion

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

With — the saints give — rest, O — Christ, to the soul —  
 of — thy — ser - vant, where — there is nei - ther  
 sick - ness, nor sor - row, — nor sigh - ing, but  
 life — ev - er - last ing.

## 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

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

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

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

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

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

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

call \_\_\_\_\_ thee \_\_\_\_\_ bless - ed. \_\_\_\_\_

# Litany

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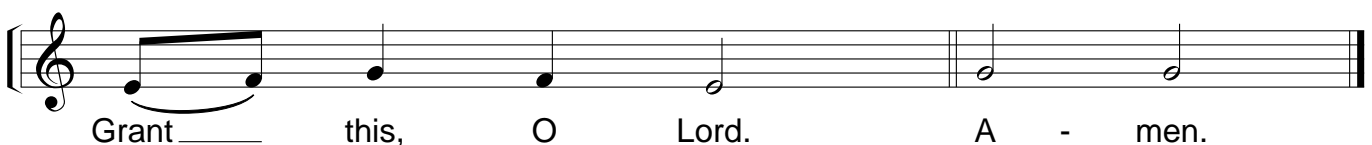
**Choir:** Lord, have mercy. Lord, have mercy. Lord, have mercy.

**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.

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**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.

Basil Kazan  
(1915-2001)

Adapted by Christopher Holwey

## Tone VIII

*Ison*

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 - vel! 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.)* Basil Kazan (1915-2001)

Adapted by Christopher Holwey

Byzantine Chant Tone 6



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.



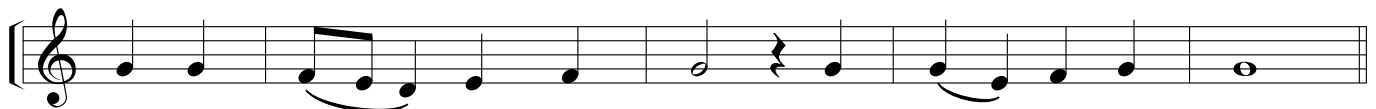
Bless - ed are they that mourn: for they\_\_\_ shall be com - fort - ed.



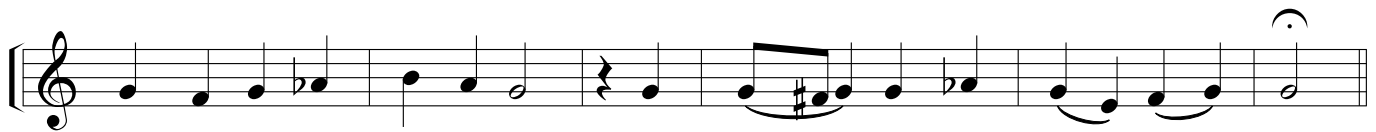
Bless-ed are the meek: for they\_\_\_ shall in - her - it the earth.



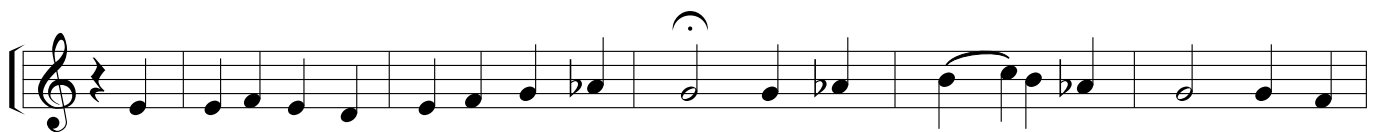
Bless - ed are they\_\_\_ that do hun - ger and



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



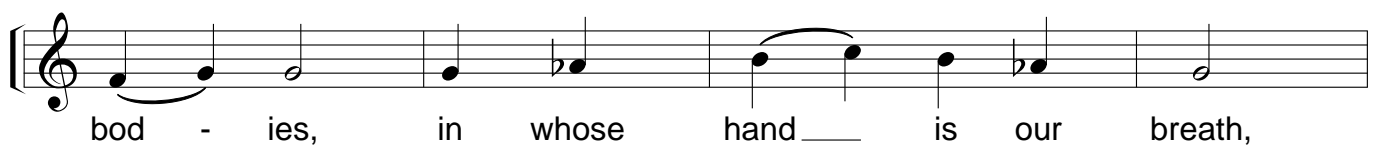
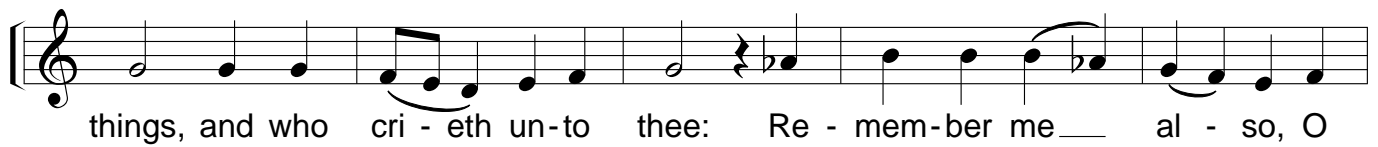
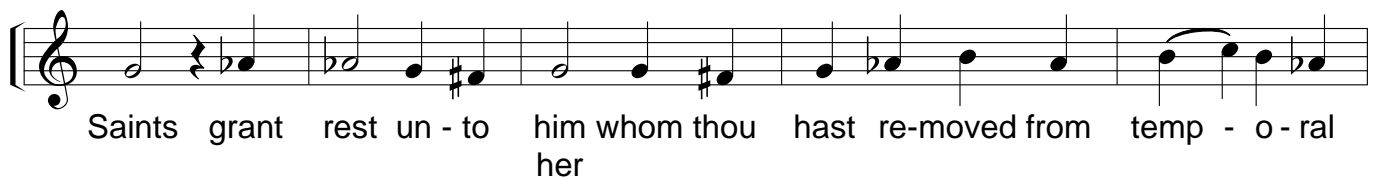
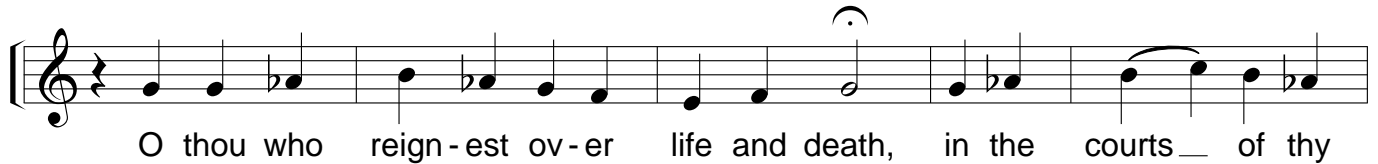
Bless-ed are the mer-ci-ful for they\_\_\_ shall ob - tain\_\_\_ mer - cy.

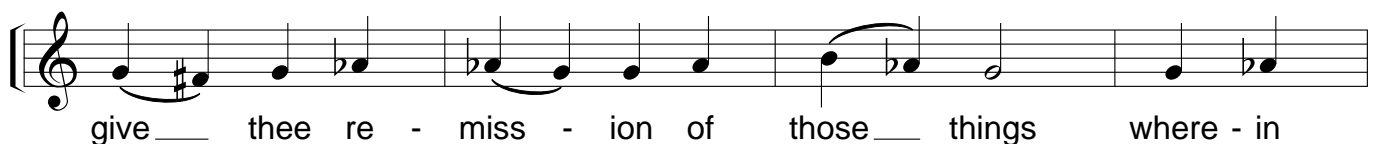
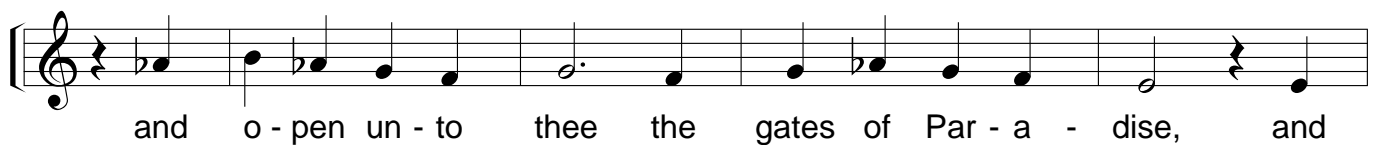
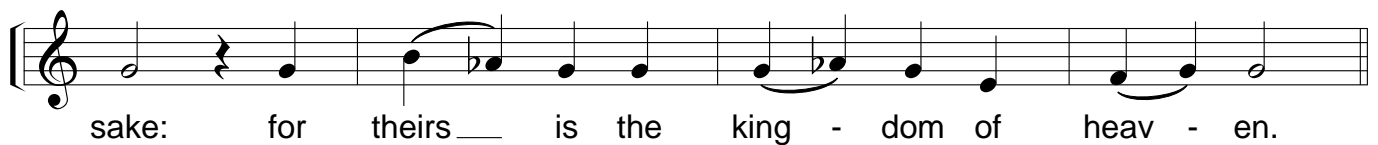
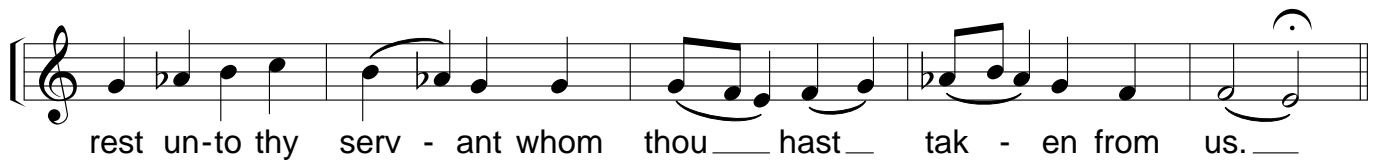


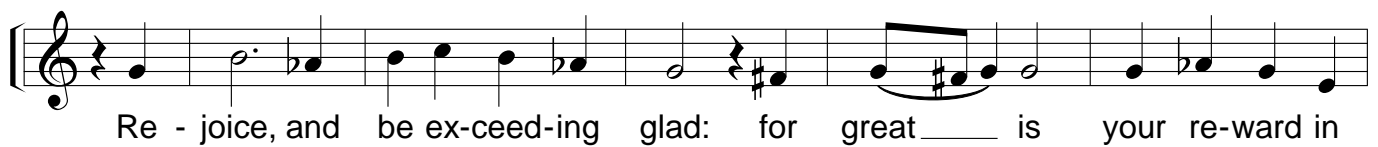
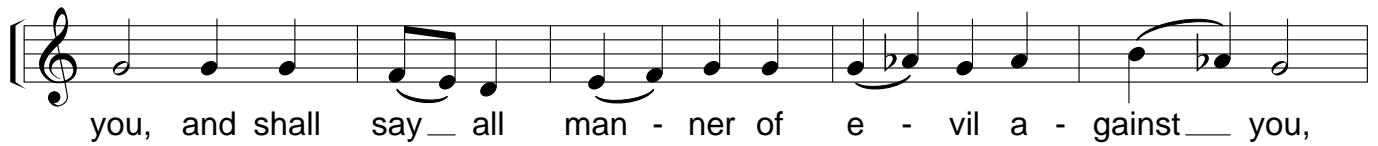
A cit-i-zen of Par-a-dise, O Christ,thoudidst make\_\_\_of the Thief,who,be -



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









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: 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.

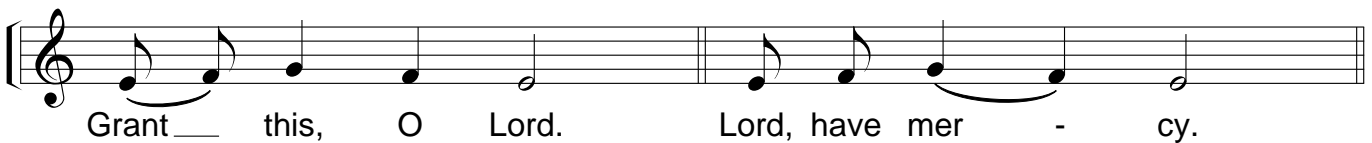
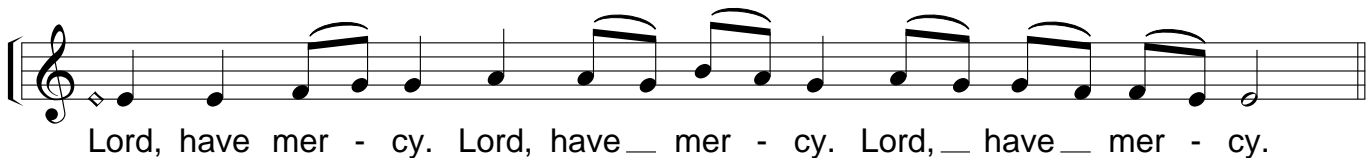
**Priest:** That the Lord God will establish *his* soul where the just repose.  
The mercies of God, the kingdom of heaven and remission of *his* sins,  
let us ask of Christ, our Immortal King and our God.

**Choir:** Grant this, O Lord.

### The Prayer of Absolution

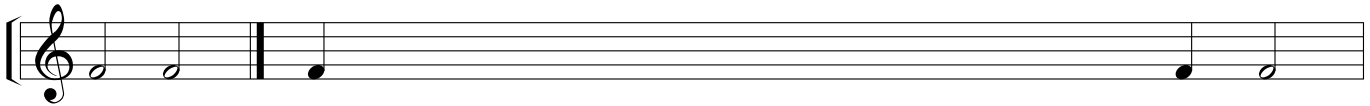
**Priest:** Let us pray to the Lord.

**Choir:** Lord, have mercy.

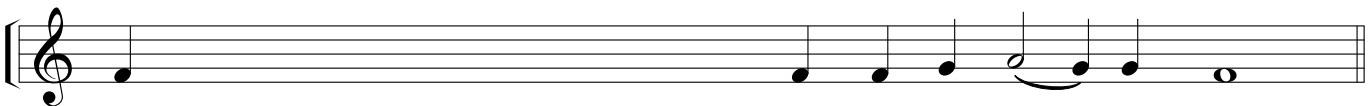


**Priest:** Our Lord Jesus Christ, by his divine grace, as also by the gift and power vouchsafed unto his holy Disciples and Apostles, that they should bind and loose the sins of men: (For he said unto them: Receive ye the Holy Spirit: Whosoever sins ye remit, they are remitted; and whosoever sins ye 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 a - ges of a - ges. 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**.


# Memory Eternal

## (Chant versions)

1.


Byzantine chant - Tone 6

Traditional Antiochian melody




May (his)  
(her) mem - o - ry \_\_\_\_\_ be e - ter - nal.  
(their)

Third time:



May (his)  
(her) mem-o - ry \_\_\_\_\_ be e - ter - nal. \_\_\_\_\_ A-men.  
(their)

ARABIC:



1. Lee - ya-kun thi-kru - (hu) \_\_\_\_\_ mu - a - ba - dan. (ha)  
2. Fa - Lee - ya-kun (hum)

Third time:




3. Fa - Lee - yakunthikru - (hu) \_\_\_\_\_ mu - a - ba - dan. \_\_\_\_\_ A-min. (ha)  
(hum)


2.

Byzantine chant - Tone 3

Traditional Greek melody



Mem - o - ry e - ter - nal.



May (his)  
(her) mem - o - ry \_\_\_\_\_ be e - ter - nal. A - men.  
(their)