

FUNERAL SERVICE
OF THE
ORTHODOX CHURCH
ANTIOCHIAN ORTHODOX TRADITION

MUSIC OF THE
BYZANTINE AND RUSSIAN TRADITIONS

COMPILED BY MICHAEL G. FARROW, PH.D.

Preface

The music in this booklet has been chosen to correspond to the Funeral Service of the Orthodox Church as published in the Service Book of the Antiochian Orthodox Christian Archdiocese of North America. The musical pieces included here were selected because they reflect the Byzantine and Russian musical traditions of the Antiochian Archdiocese. While most of the service is to be sung by the choir (or chanted by the chanter), there are a few places where the hymns may be read by the reader. In any case, you are encouraged, above all, to follow the guidelines, rubrics, and direction of your Metropolitan Archbishop, your Diocesan bishop and/or parish priest as to what is to be sung or read.

Initially compiled by Michael G. Farrow, 1988
Revised in 2008

The Funeral Service

The Funeral Service may be held at the house, or in the Church, or at a funeral parlor, or at the grave.

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

Armenian melody

A - - - men. A - men.

The musical score consists of two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is written in a simple, homophonic style. The first staff begins with a treble clef and a B-flat key signature. The melody starts on a whole note G4, followed by a half note F4, a quarter note E4, a quarter note D4, and a quarter note C4. This is followed by a double bar line. The second staff begins with a bass clef and a B-flat key signature. The melody starts on a whole note G3, followed by a half note F3, a quarter note E3, a quarter note D3, and a quarter note C3. This is followed by a double bar line. The lyrics 'A - - - men. A - men.' are written below the notes.

Psalm 90

Reader: 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.

Music and text
adapted by Michael G. Farrow

Obikhod chant - Tone 5

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 also find the right way through re - pent - ance.

I am a lost sheep. Call me, O Saviour, and save me.

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

O thou who of old didst create me from noth-ing-ness, and didst honor me

with thine im-age di-vine, but because I transgressed thy com-mand-ments

hast returned me again unto the earth from which I was tak - en:

Bring me back to that like-ness, to be reshaped in that pris-tine beau - ty.

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

I am an image of thy glory in - ef - fa - ble, though I bear the brands

of trans-gres-sions: Show thy compassions upon thy creature, O Mas-ter,

and purify me by thy lov-ing-kind-ness; and grant unto me the home-country

of my heart's de - sire, making me again a citizen of Par - a - dise.

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

Ye holy Martyrs, who preached the Lamb of God, and like unto lambs were slain,

and are translated into life e - ter - nal, which grow - eth not old;

pray ye un - to Him that he will grant us re - mis - sion of our sins.

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

Give rest, O Lord, to the soul of thy ser - vant, and establish him in Par - a - dise;
(her)

where the Choirs of the Saints, and of the Just, shine like the

stars of heav - en; Give rest to thy servant who hath fall - en a - sleep,

regarding not all the charges a - gainst him.
(her)

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

Ye who have trod the nar - row 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 pre-pared for you.

Glory to the Father and to the Son and to the Ho - ly Spir - it:

Devoutly do we hymn the triple Splendor of the one God-head, cry-ing a-loud:

Holy art thou, O Father, who art from e-ver-last-ing; O Son, Co-e-ter-nal;

and Spir - it di - vine! Il - lu - mine us who with

faith do wor - ship thee; and res-cue us from fire e - ter - nal.

Both now and ever and unto ages of a-ges. A-men. Hail, O Ho - ly One,

who for the sal-va - tion of all men didst bring forth God in the flesh;

through whom the race of men hath found sal-va-tion; through Thee have

we found Par - a-dise, O The-o - to - kos, O pure and bless-ed One.

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

Third Time

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

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.

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.

Threefold Lord Have Mercy #1

Byzantine chant - Tone 4

Antiochian melody

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

Grant this, O Lord. A - men.

Threefold Lord Have Mercy #2

Traditional Russian Version

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

The first system of music consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It features a series of chords, each with a stem and a flag, indicating a specific rhythmic value. The lower staff is in bass clef and provides a simple harmonic accompaniment with single notes and rests.

Grant this, O Lord. A - men.

The second system of music continues the two-staff format. The upper staff shows chords with stems and flags, and the lower staff shows single notes and rests. The system concludes with a double bar line.

Funeral Service - 12

Melody by Christopher Holwey
Harmony taken from the music of
Archpriest James C. Meena (1924-1995)

Based on Byzantine Tone 5

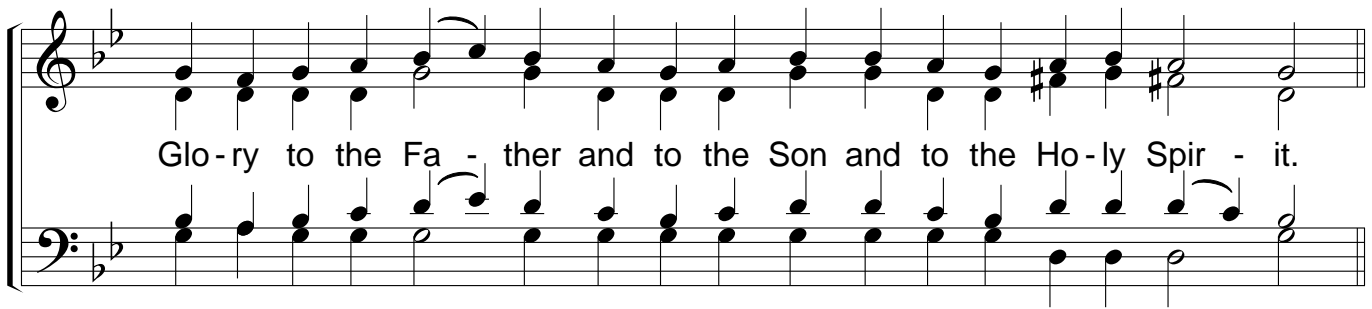
Give rest with the Just, O our Sav - iour, un-to thy ser - vant,

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

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

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 making us children of the light,

rit.
have mercy upon us.

Russian Tone 6

**A Canon of Theophanes
Ode 3 - Heirmos**

Text adapted by
Michael G. Farrow

There is none holy like unto thee, O Lord my God,

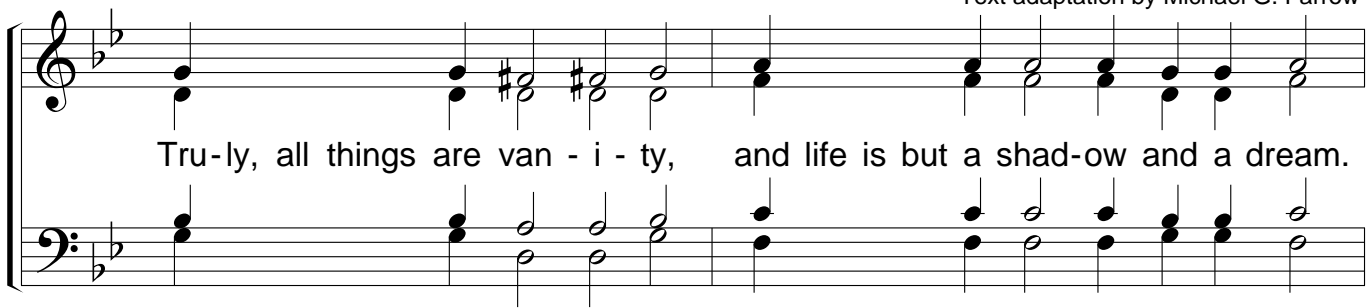
who hast exalted the horn of the faithful, O Good One,

and hast established them upon the rock of thy confession.

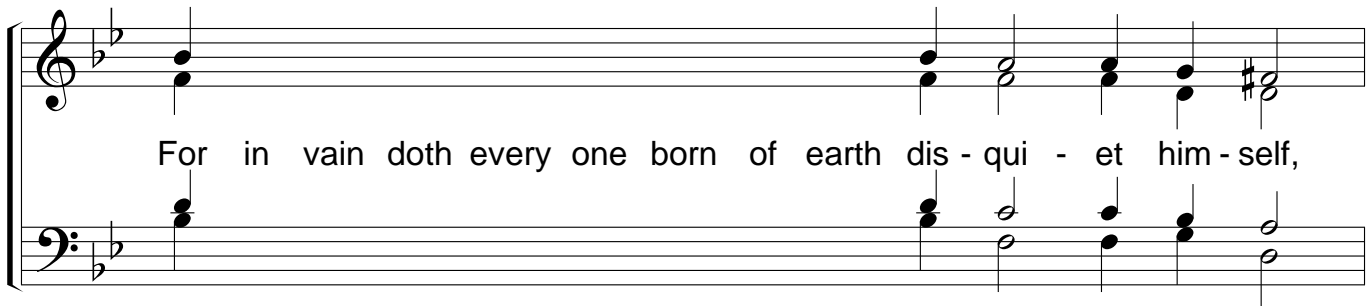
Kathisma

Obikhod chant - Tone 6

Text adaptation by Michael G. Farrow



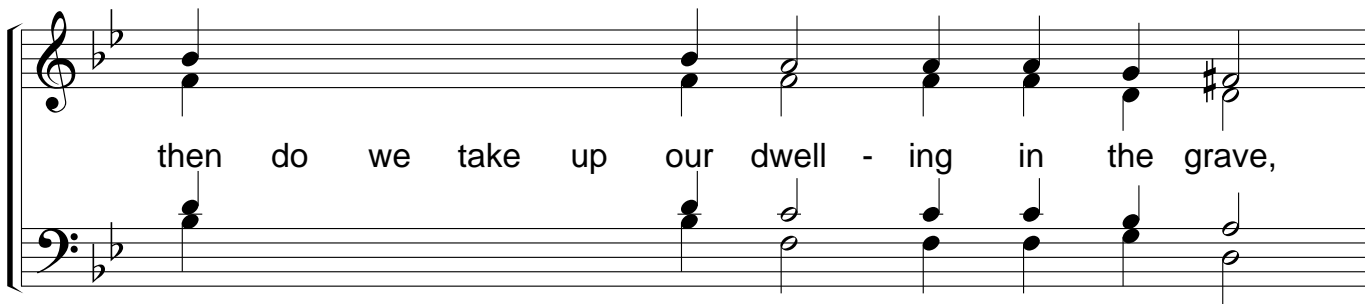
Tru-ly, all things are van - i - ty, and life is but a shad-ow and a dream.



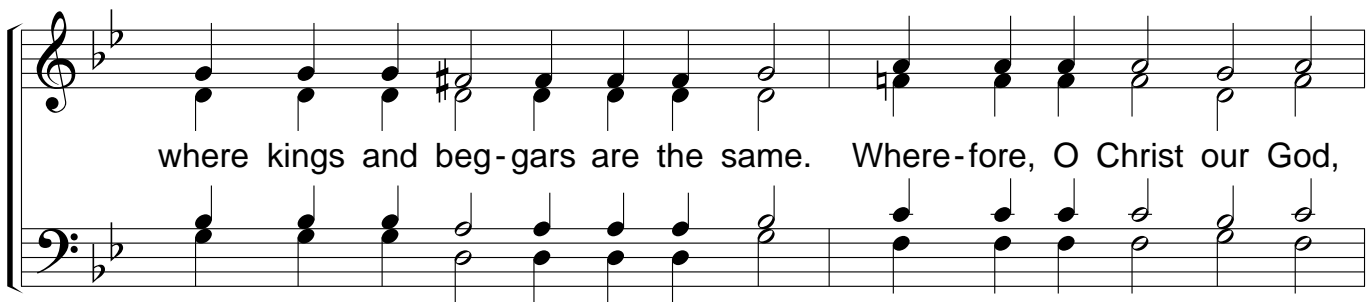
For in vain doth every one born of earth dis - qui - et him - self,



as saith 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 ser - vant de - part - ed this life;

for - as - much as thou lov - est man - kind.

Glory to the Father and to the Son and to the Ho - ly Spir - it:

both now and ever and unto ages of a - ges. A - men.

O All-ho-ly The-o-to-kos, forsake me not during the years of my life,

nor make me dependent upon human protection:

But do thou defend me and have mercy upon me.

Russian Tone 6

Ode 6 - Heirmos

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.

Kontakion

Kievan Chant, Tone 8

Text adaptation by Priest Igor Soroka

With the Saints give rest, Christ, to the soul of thy ser - vant,

where there is nei-ther sick-ness, nor sor-row, and no more sigh - ing

Oikos
Obikhod - Tone 8Text adaptation by
Michael G. Farrow

but life ev-er-last - ing. Thou a-lone art im-mor - tal,

who hast created and fash - ioned man. For out of the earth

were we mor-tals made, and unto the same earth shall we re-turn a-gain,

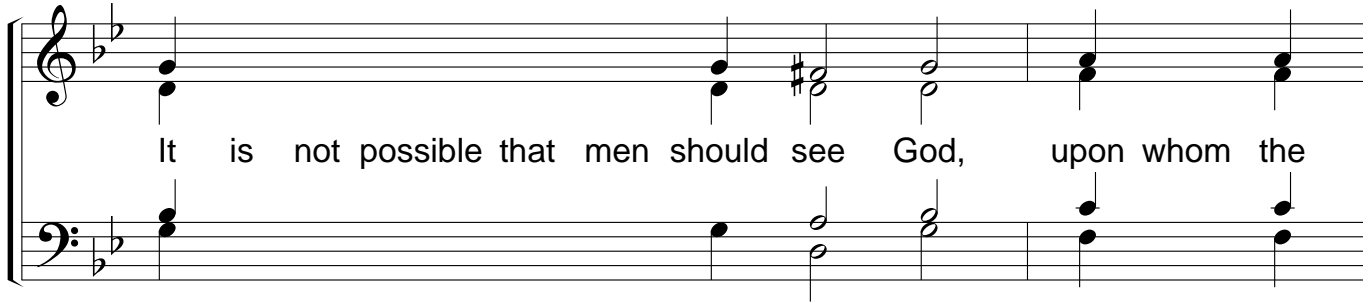
as thou didst command when thou didst fashion me, say - ing un - to me:

Earth thou art, and unto the earth shalt thou re - turn.

Whith - er also all we mor - tals wend our way,

mak - ing of our fun - er - al dirge the song:

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



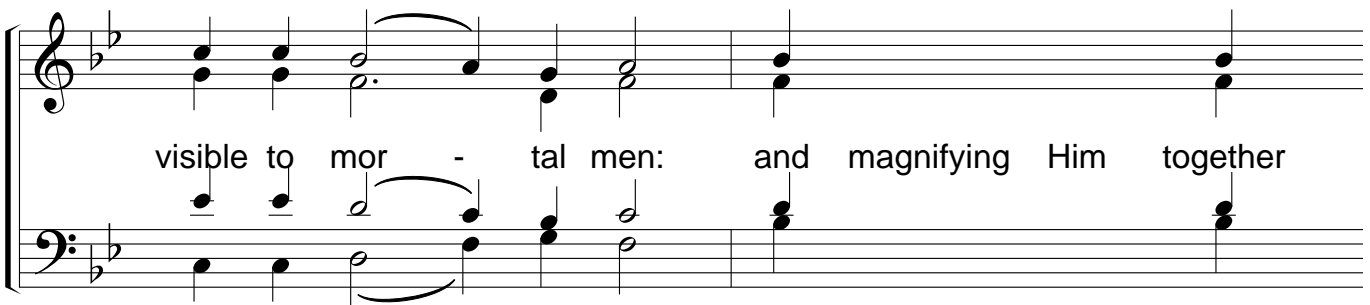
It is not possible that men should see God, upon whom the



Orders of the An - gels dare not gaze. But through thee, O



All - im - mac - u - late One, was the Word Incarnate made



visible to mor - tal men: and magnifying Him together



with the Heav - en - 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.

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.

Threefold Lord Have Mercy #1

Byzantine chant - Tone 4

Antiochian melody

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

Grant this, O Lord. A - men.

Threefold Lord Have Mercy #2

Traditional Russian Version

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

The first system of music consists of two staves. The upper staff is in treble clef with a key signature of one flat (B-flat) and a common time signature. It features a series of chords, each with a sharp sign (#) on the left side, indicating a specific harmonic structure. The lower staff is in bass clef and provides a simple harmonic accompaniment with single notes and rests.

Grant this, O Lord. A - men.

The second system of music also consists of two staves. The upper staff continues the chordal sequence from the first system, ending with a double bar line. The lower staff continues the accompaniment. The lyrics 'Grant this, O Lord. A - men.' are placed between the two staves.

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.

p $\text{♩} = 80$

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?

*Alternate ending on next page

Tru - ly, as__ it is writ - ten, by

the com - mand of God, who giv -

eth the de - part - ed rest.

rit.

p

Alternate Ending

Tru - ly, as it is writ - ten, by

f the com - mand of God, who giv - *mf*

rit.
p eth the de - part - ed rest.

Beatitudes

Russian Tone 6

Podoben: "My Most Gracious Queen"

In Thy king - dom re - mem - ber us, O Lord, when thou comest

1.
in Thy king - dom. Bless - ed are the poor in spir - it,

2.
for theirs is the king - dom of heav - en. Bless - ed are

those who mourn, for they shall be com - fort - ed.

3.
Bless - ed are the meek, for they shall in - her - it the earth.

Bless - ed are those who hunger and thirst af - ter right - eous - ness,

for — they shall be filled. Bless - ed are the mer - ci - ful,

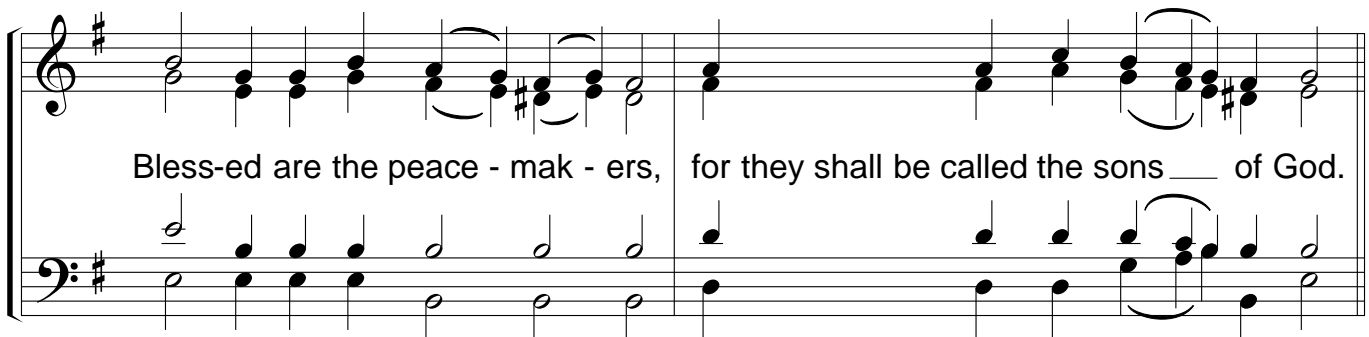
for they shall ob - tain mer - cy.

(Note: The following stichera may either be read, or chanted straight on an E to match the chord and tone of the choir.)

A citizen of Paradise, O Christ, thou didst make of the Thief, who, because of his repentance upon the cross, cried unto thee: Remember me! Make thou me, a sinner, worthy also of the same.

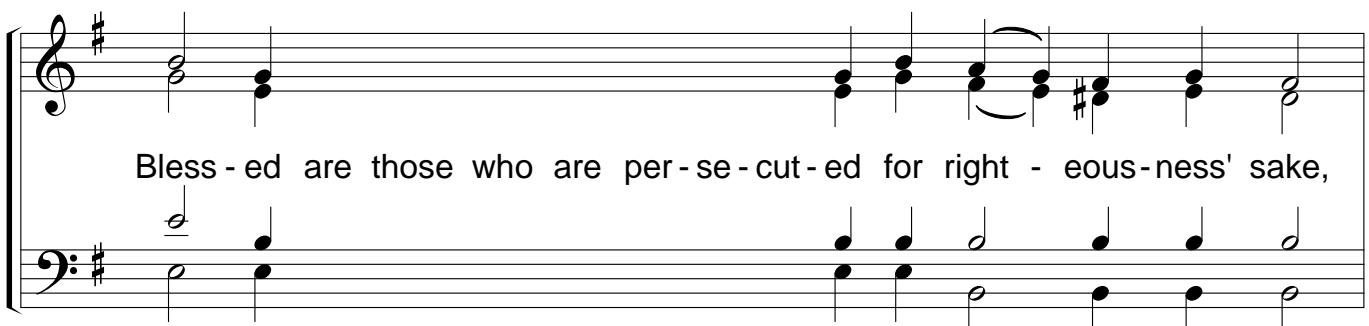
Bless - ed are the pure — in heart, for they shall see — God.

O thou who reignest over life and death, in the courts of thy Saints grant rest unto *him* whom thou hast removed from temporal things, and who crieth unto thee: Remember me also, O Lord, when thou comest in thy kingdom.

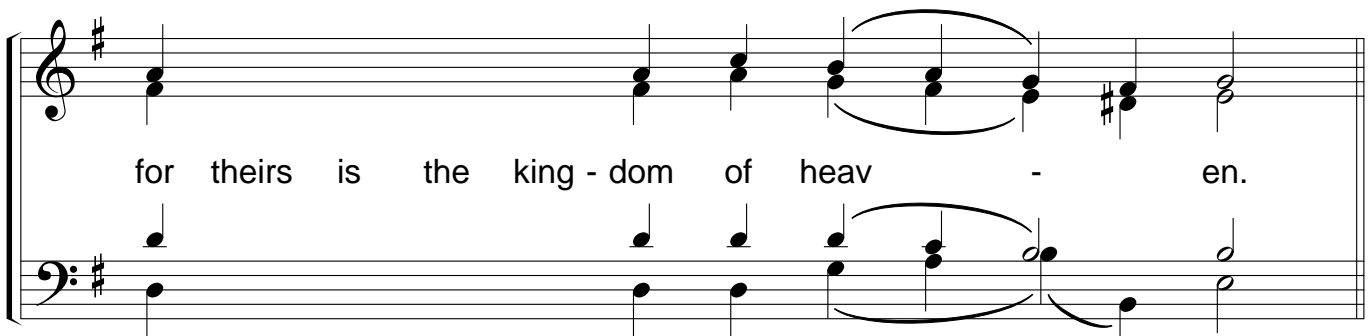


Bless-ed are the peace - mak - ers, for they shall be called the sons ___ of God.

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.



Bless - ed are those who 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 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 lovest Christ.

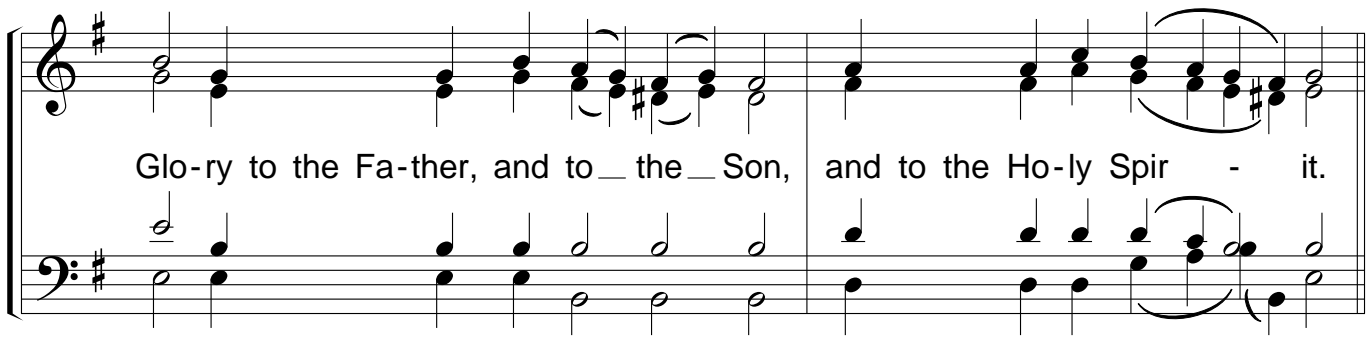
Bless - ed are you when men shall revile you, and per - se - cute you,

and shall say all manner of evil a - gainst you, false - ly, 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.

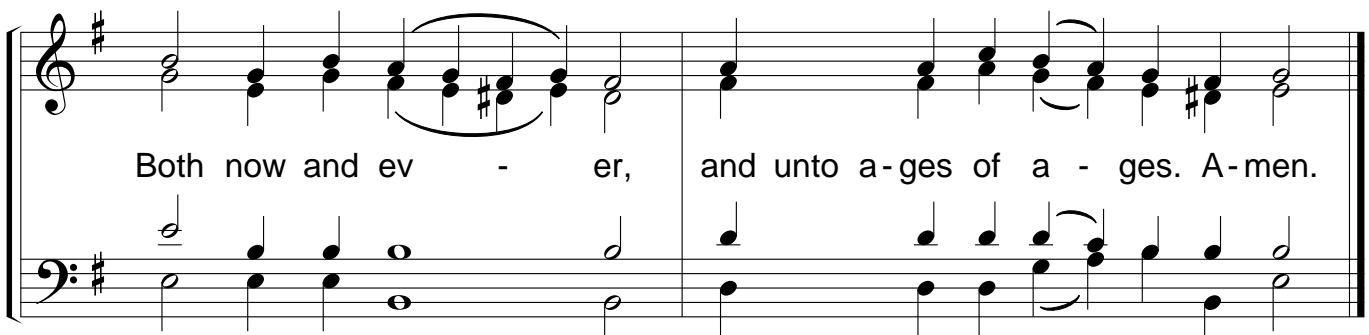
Re-joice and be ex-ceed - ing-ly glad, for great is your re-ward in heav - en.

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.



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

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 ev - er, and unto a-ges of a - ges. A-men.

THEOTOKION

How dost thou press milk in abundance from thy breasts, O Virgin? How dost thou nourish the Nourisher of creation? He knoweth it who made the water to well forth from the rock; streams of water for a people that were athirst, as it was written.

Prokeimenon*Before the Epistle*Special Melody
Byzantine 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: Unto thee will I cry, O Lord my God. *(Then the Prokeimenon is chanted for the third and final time.)***Alleluia**

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

Verse: Blessed is he whom Thou hast chosen and taken, O Lord. *(Then the Choir repeats the Alleluia.)*

And to thy spir - it. 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, censens 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.

1. Byzantine chant - Tone 4 Antiochian melody

Lord, have mer - cy. Lord, have _mer - cy. Lord, _have _mer - cy. Grant this, O Lord.

2. Traditional Russian melody

Lord, have mer-cy. 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 ... glory to Thee.

A - men. Glory to the Father, and to the Son, and to the Ho-ly Spir - it,

Both now and ever and unto ages 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.

1.

Memory Eternal

Russian Traditional

Mem - o - ry e - ter - nal.

Mem - o - ry e - ter - nal.

Mem - o - ry e - ter - nal.

Priest: Through the prayers
... and save us.

A - men.

* As an alternative, the sopranos may sing the alto part an octave higher (smaller notes), with the altos then singing the soprano part.

Memory Eternal

(Chant versions)

2.

Byzantine chant - Tone 6

Traditional Antiochian melody

Ison
 (his)
 May (her) mem - o - ry _____ be e - ter - nal.
 (their)

Third time:

(his)
 May (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)

3.

Byzantine chant - Tone 3

Traditional Greek melody

Mem - o - ry e - ter - nal.

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

Russian Tone VIII (8)

Moderately slow

I weep and I wail when I think up - on death,

and behold our beauty, fashioned after the im - age of God,

ly - ing in the tomb disfigured, dis - hon - ored, be - reft of form,

O marvel! What is this myst'ry which doth be - fall us?

Why have we been given over unto cor - rup - tion,

and why have we been wed - ded un - to death?

Tru - ly as it is written, by the com - mand of God,

who giveth the de - part - ed rest.