

Funeral Service Conglomeration of Music and Text

Mostly English with some Greek

And a few Rubrics

Fr. Emmanuel Maginas, 2024

Eighth Draft Edition
Sept. 19, 2024

Sources:

- Funeral music by John Boyer. Translation by Archimandrite Ephrem Lash
- Text of the Evlogetaria, Petitions, and Dismissal: GOA 2016
- Evlogetaria and Kontakion music: GOA DCS
- Beatitudes: NKJV
- Prokeimenon and some rubrics: HC Press: *Small Euchologion (An Orthodox Prayer Book)* (1977)
- Epistle/Gospel: RSV
- Extra Stichera of the Last Kiss: *Εὐχολόγιον τὸ Μέγα* (Gk.); Unpublished Translation (Eng.)
- Final Theotokion: Psaltologion (Greek) and Gabriel Cremeens (English)

THE FUNERAL SERVICE

Of the Orthodox Church

*Dedicated to the memory of Sir John Tavener,
for whose funeral this music was composed.*

The Blameless (Psalm 118)

First Section

Ὕχος ἀπόβασις

B lame-less on their road_. Al - le - lu - i - - a. Bles-sed are

you, O Lord; teach_ me your stat - - utes. Al - - - le - lu -

i - a.

M y soul____ has longed____ to de - sire____ your judge -

ments____ at all____ times. Al - - - le - lu - i - - a.

M y soul slum - - ber'd from wear - i - ness, strengthen me_

by your_ words. Al - - - le - lu - i - a.

I n - cline my heart to your tes - - ti - mo - - - nies and

not to____ av - a - rice. Al - - - le - lu - i - a.

ners, who a - ban - - don your law. Al - - - le - lu - i - a.

I |  am a friend to all who fear you, and keep

your com-mand - ments. Al - - le - lu - i - a.

 Spi - - - rit. Both now & for - ev - - er and to the ag - -

es of ag - - es. A - - men _____ Al - le - lu - - - i - -

The [first] Deacon:

Have mercy on us, O God, according to Your great mercy, we pray You, hear us and have mercy.

The choir: Lord, have mercy. (3x)

Again we pray for the repose of the soul of the departed servant of God (*Name*), who has fallen asleep, and for the forgiveness of all *his/her* sins, voluntary and involuntary.

The choir: Lord, have mercy. (3x)

May the Lord God place *his/her* soul where the righteous repose. Let us ask for the mercies of God, the kingdom of Heaven, and the forgiveness of *his/her* sins from Christ our immortal king and our God.

The choir: Grant this, O Lord.

Let us pray to the Lord.

The choir: Lord, have mercy.

The [first] Priest:

For You are the resurrection, the life, and the repose of Your departed servant (*Name*), Christ our God, and to You we offer glory, with Your eternal Father and Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.

The choir: Amen.

Ο [α΄] Διάκονος·

Ἐλέησον ἡμᾶς ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου,
ἐπάκουσον καὶ ἐλέησον.

Ο Χορός· Κύριε ἐλέησον. (*ἐκ γ'*)

Ἐτι δεόμεθα ὑπὲρ ἀναπαύσεως τῆς ψυχῆς τοῦ κεκοιμημένου
δούλου τοῦ Θεοῦ [τοῦδε]/τῆς κεκοιμημένης δούλης τοῦ Θεοῦ
[τῆσδε] καὶ ὑπὲρ τοῦ συγχωρηθῆναι αὐτῷ/αὐτῇ πᾶν
πλημμέλημα ἕκουσιόν τε καὶ ἀκούσιον.

Ο Χορός· Κύριε ἐλέησον. (*ἐκ γ'*)

Ὥπως Κύριος ὁ Θεὸς τάξῃ τὴν ψυχὴν αὐτοῦ/αὐτῆς ἐνθα oī
Δίκαιοι ἀναπαύονται, τὰ ἐλέη τοῦ Θεοῦ, τὴν βασιλείαν τῶν
οὐρανῶν, καὶ ἄφεσιν τῶν αὐτοῦ/αὐτῆς ἀμαρτιῶν, παρὰ
Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ καὶ Θεῷ ἡμῶν αἰτησώμεθα.

Ο Χορός· Παράσχου, Κύριε.

Τοῦ Κυρίου δεηθῶμεν.

Ο Χορός· Κύριε ἐλέησον.

Ο [α΄] Ιερεύς·

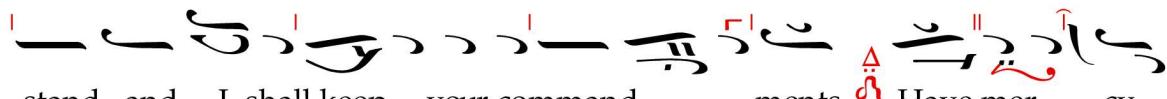
Ὅτι σὺ εἶ ἡ ἀνάστασις, ἡ ζωή, καὶ ἡ ἀνάπαυσις τοῦ
κεκοιμημένου δούλου σου [τοῦδε]/τῆς κεκοιμημένης δούλης
σου [τῆσδε], Χριστέ ὁ Θεός ἡμῶν, καὶ σοὶ τὴν δόξαν
ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ καὶ
ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

Ο Χορός· Αμήν.

Second Section

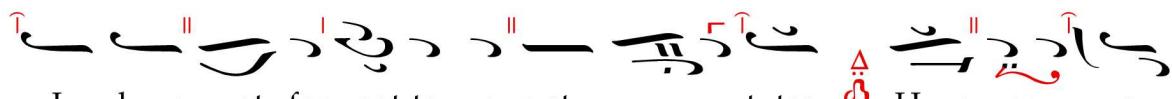
Ἄγαρ οὐδὲν πάτερ

Y 
our hands made me and fash-ion'd me make me un-der-


stand and I shall keep your command - - ments.  Have mer - cy


on me, O Lord. 

F 
or I have be - come like a wine - skin in the frost -


I have not for - got-ten your sta - - tutes.  Have mer - - cy


on me, O Lord. 

I 
am yours, save me, for I have sought your sta - -


tutes.  Have mer - - cy on me, O Lord. 

I 
did not turn from your judge - ments, for you gave me


your law.  Have mer - - cy on me, O Lord. 

I in - clin'd my heart to do your sta - tutes for

ev - - er be - cause of the re - com - pense Have mer -

cy on me, O Lord.

I t is time for the Lord to act ; they have

thrown your law to the winds. have mer - - cy on me,

O Lord.

G lo - ry to the Fa - ther, & to the Son, and to the

ho - ly Spi - - rit, both now and for ev - er & to the

ag - - ges of ag - es. A - - men. have mer - - - cy

on me O Lord

If more than one priest is serving, the (second) deacon: Let us pray to the Lord.

The second priest: For You are the resurrection, the life, and the repose of Your departed servant (*Name*), Christ our God, and to You we offer glory, with Your eternal Father and Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.

Third Section

Ἄλεια Ἀλέλυα

A (Γ) nd have mer-cy on me. Al - le - - lu - - i - a. Look up -

- on me and have mer-cy on me ac-cord-ing to the judgement of

those who love your name. Al - le - - lu - - i - a.

I am young and de - spised; I have not for - got-ten your

sta-tutes. Al - le - - lu - - i - a.

H ear my voice, O Lord, ac - cording to your mer-cy, ac-cord-

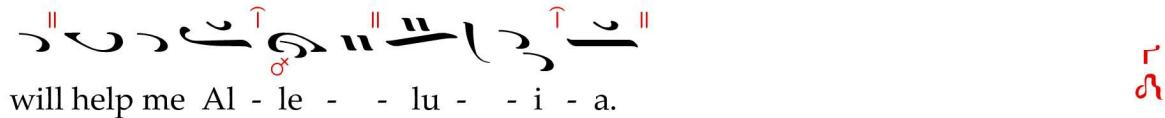
ing to your judgement give me life. Al - le - - lu - - i - a.

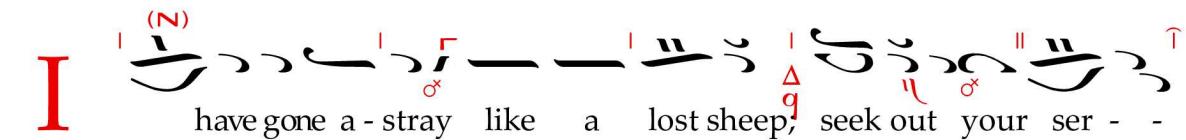
R ul - ers have per - se - cut - ed me for no__ rea - - son, and

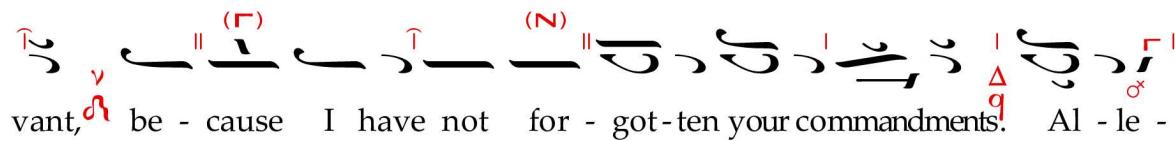
my heart has been in awe__ of your words__. Al - le - - lu -

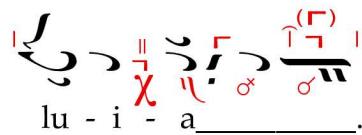
i - a.

M 
y soul will live and praise you and your judgements


will help me Al - le - - lu - - i - a.

I 
have gone a - stray like a lost sheep, seek out your ser - -


vant,  be - cause I have not for - got-ten your commandments. Al - le -


lu - i - a_____.

If more than two priests are serving, the [first (or third)] deacon:

Let us pray to the Lord.
Τοῦ Κυρίου δεηθῶμεν.

The choir: Κύριε ἐλέησον.

The third priest:

For You are the resurrection, the life, and the repose of Your departed servant (*Name*), Christ our God, and to You we offer glory, with Your eternal Father and Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.

Οτι σὺ εἶ ή ἀνάστασις, ή ζωή, καὶ ή ἀνάπαυσις τοῦ κεκοιμημένου δούλου σου [*τοῦδε*]/τῆς κεκοιμημένης δούλης σου [*τῆσδε*], Χριστέ ὁ Θεός ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Evogetaria for the Deceased Mode pl. 1.

Ἁγιος πατερ Κε

K

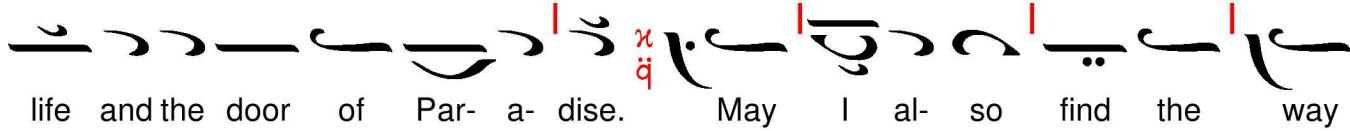


Bless- ed are You, O Lord; teach me Your com-mand-ments.

K



The choir _____ of Saints____ has ____ found the ____ foun - tain of



life and the door of Par- a- dise. May I al- so find the way



thru re- pen - tance. I am the lost ____ sheep: O Sav-ior,



call me back and save _____ me.

If there are more than three priests serving, at the end of each troparion the deacon says:

Let us pray to the Lord, and the priests according to their rank take turns saying:

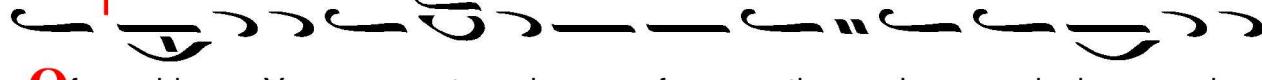
For You are the Resurrection..., until all have said it.

K



Bless- ed are You, O Lord; teach me Your com-mand-ments.

K



Of old ____ You cre- at- ed me from noth - ing and hon- ored me



with Your di- vine im- age. But when I dis- o- beyed ____ Your com- mand-


 ment, You re- turned me to the earth from ^{v'}_ן which I was tak- en. Lead

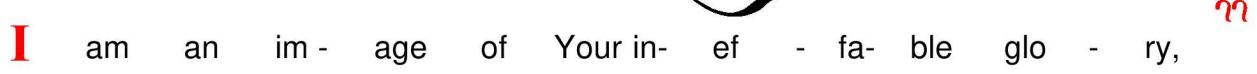

 me back a- gain to Your like- ness, so that the an- cient beau - ty


 may be re- fash- ioned.

K


^{v'}_ן 
 Bless- ed are You, O Lord; teach me Your com-mand-ments.

| K


^{v'}_ן 
 I am an im - age of Your in- ef - fa- ble glo - ry,


^x_ן 
 tho I bearthescars of my trans-gres- sions. Take pit - ty on me,


^x_ן 
 the work of Yourhands, Mas - ster, andcleanse me by Your com- pas-sion.


^x_ן 
 Grant me the de- sired home - - land for which I long, mak- ing

M

K

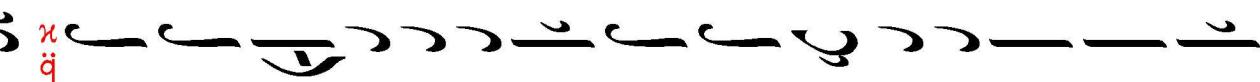

^x_ן 
 me a- gain a cit- i- zen of Par- a - dise.

K

Bless-ed are You, O Lord; teach me Your com-mand-ments.

K

Give rest, O God, to Your ser-vants, and place them in Par-



a-dise, where the choirs of the Saints and the righ-teous, O Lord, will shine



as the stars of heav-en. To Your de-part-ed ser-vants give



rest, O Lord, o-ver look-ing all their of-fenses.

x
q



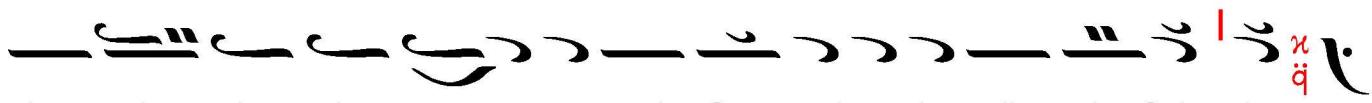
Glo-ry to the Fa-ther and the Son and the Ho-ly Spir-it.

K

Let us de-vout-ly praise the three-fold ra-di-ance of the



one God as we sing: Ho-ly are You, the Fa-therwith-out



be-gin-ning, the co-e-ter-nal Son, and the di-vine Spir-it.

M

Il-lu-mine us who wor-ship You in faith and de-liv-er us from

Kبِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
the e- ter- nal ____ fire.

خ
ة

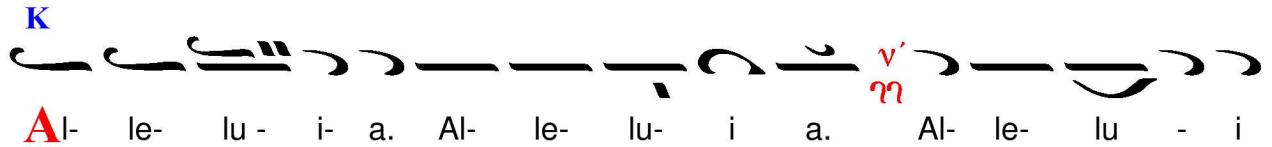
Kنَّا وَالْفَلَقُ
Now ____ and for- ev- er and to the a - ges of a- ges. A-

خ
ة

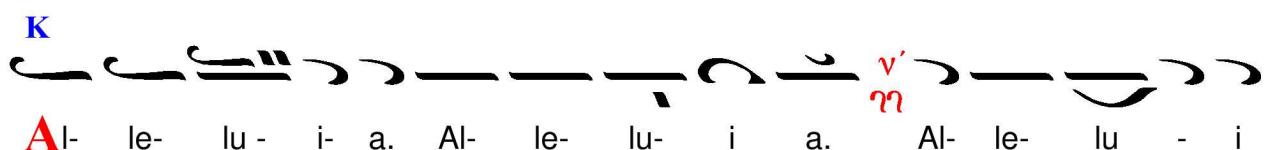
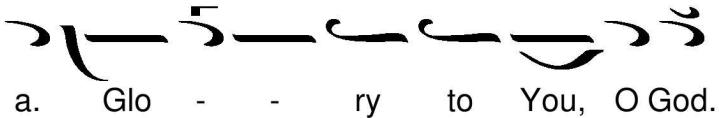
men.

Kرَبِّ الْفَلَقِ
R-e- joice,gra-cious La - dy, who gave birth to God ____ in the flesh
خ
ة
for the sal- va - tion of all, and thru whom the hu- man race has
خ
ة
found sal- va - tion. Thru you, ____ pureandbless- ed The- o- to -
Mكَوْسٌ مَّا
خ
ة
kos, may we find ____ Par- a - dise.

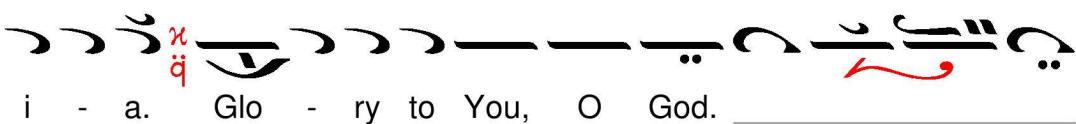
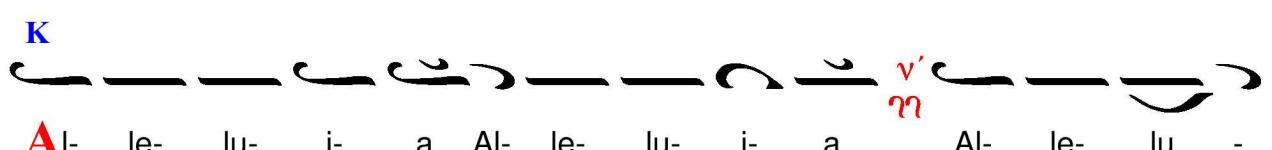
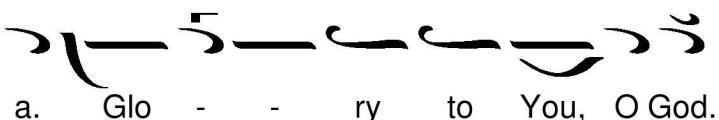
እ
፩



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Kontakion.
Mode pl. 4.

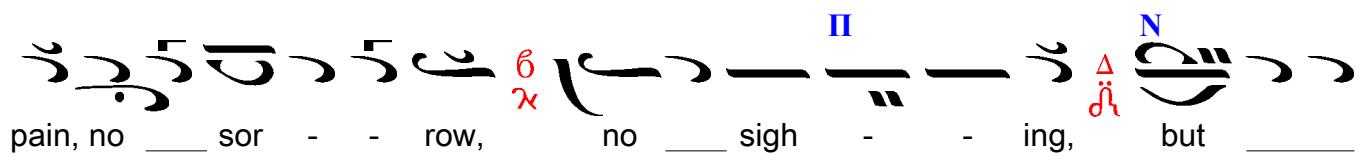
Ὕπαγε πάντα Νη



With the _____ Saints give rest, O _____ Christ, to the soul(s)



of Your _____ servant(s), where there is no

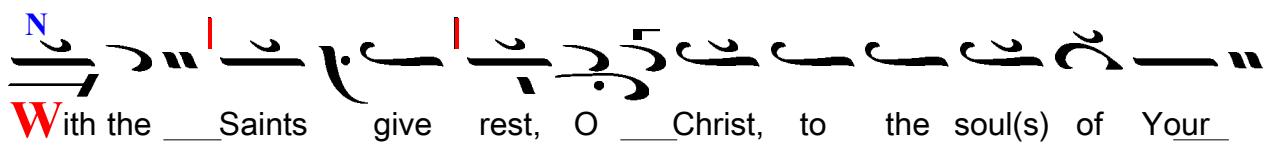


pain, no _____ sorrow, no _____ sigh - - - ing, but _____



life _____ ever - last - - - ing.

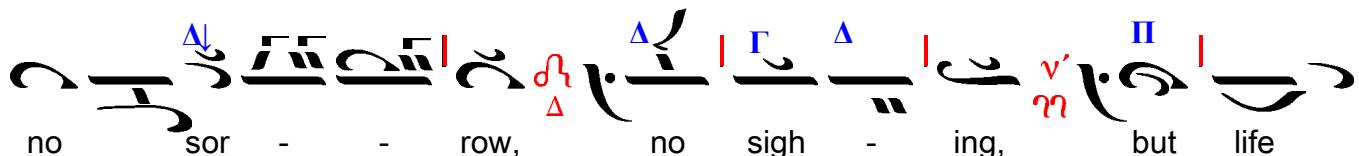
Another popular melody.



With the _____ Saints give rest, O _____ Christ, to the soul(s) of Your



servant(s), where _____ there is no _____ pain,



no _____ sorrow, no _____ sigh - - - ing, but _____ life



ever - last - - - ing.

ΜΕΤΑ ΤΩΝ ΑΓΙΩΝ

Κοντάκιον

Ἡχος πᾶς Νη.

M ε τα α των Α γι ων α να παυσον Χρι ι στε N

την ψυ χη η ην του δου ου ου ου λου ου ου ου σου π
 ε ε εν θα ουκ ε στι ι πο ο ο νος ου λυ ν ν πη η
 τας ψυ χα α ας των δου ου ου ου λω ω ω ων ε ε

ου στε να α αγ μος αλ λα ζω η η η α N

α α τε λε ε ε εν τη η η η τος π
N

IDIOMELA
Of St. John of Damascus

Ἅγιος Ἰωάννης Δαμασκηνός

What pleasure in life remains without its share of sorrow?
What glory stands on earth unchanged? All things are feebler than a
shadow; all things more deceptive than dreams; one instant,
& death supplants them all. But give rest to him whom
you have chosen, O Christ, in the light of your countenance
and the sweetness of your beauty, as you love mankind.

⁹ Ἡγος οὐαὶ Ἰα

A ^(Π) s a flow-er with-ers and as a dream pas - - ses, ^Δ ^Θ so
ev' - ry hu - man be - ing is dissolv'd. But once a - gain, at the
sound of the trum - - pet, ^Δ ^Θ all the dead ^Θ will a - rise as by
an earth - quake to go to meet you, Christ God. Then ^Θ Christ our Mas -
ter, es - tab-lish in the tents ^Θ of your Saints ^Δ ^Θ the Spi - rit of your
ser - - vant whom you have tak - en o - ver from us.

Ἕκος γ'. Γα

⁸ Ἡλος Ῥτος Β^ξ

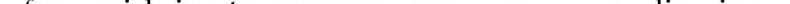
T ru - ly fear - ful and most ter - ri - ble is death's dreaded mys -
te - ry, how the soul ⁶ is so for - ci - bly ⁶ di - vorced ⁶ from its
flesh - ly frame, & that bond of u - nion ⁶ which is whol - ly nat - ur -
al is cut off by God's own will. ⁶ There - fore we make ⁶ this en -
treat - y un - to you: ⁶ Give rest to him who has pass'd ov - er
in the tents of your right-eous ones, ⁶ O life - giv - - er & Sav -
ior Christ, ⁶ on - ly Lov - er of hu - man - kind

Ἡχος λαῳ Κε

I re - mem-ber'd how the Pro - phet cried out: I am earth&
ash - es; and I looked a - gain in-to the tombs and saw the naked
bones, & I said: Who then is king or sol - - dier, rich or beg - -
gar, just or sin - - ner? But give rest, O Lord_ with the just_

Ἕχος λίτως Β^ογ^ά —

Y ୟ ଉଚ୍ଚାରଣା ପାଇଁ
our com-mand which fash-ion'd me was my be - gin-ning and my


sub-stance; for wish-ing to compose me as a liv - ing creature from

॥ ॥ vis - i - ble & in - vis - i - ble na-ture, you moulded my bod - y

Therefore O Christ, give rest to your ser - vant in the land of the

⁹Ηχος βαρύς ~~αντι~~ Γα

ther ter ^(N) who has pass'd ov - er from tran- si- to - ry things as he cries,
she

| (Gamma) |
— — — — — |
‘Glo - ry to you!’

³Hχoς λ π ḍη Νη ρ

I (N) grieve_ and la -ment when I con-tem-plate death_ λ and see
 the beau - ty fashion'd for us____ in God's im - age Δ ly - ing in the
 graves_ with-out form, λ with-out glo - - ry, with-out shape. Δ O the won -
 - - der! Δ What is this mys - te - ry which has hap-pen'd a - round us? Δ

How have we been handed ov - er to cor - rup - - tion, ρ and been yoked

with death_? Δ Tru - - - ly it is at God's com-mand, as it
 is writ - - ten, Δ God____ who grants rest to those_ who have pass'd_

ov - - er. Δ

G (N) lo - ry to the Fa - ther, & to the Son, and to the ho-ly Spi -
 rit. Δ

Y  our death____ Lord, has be - come the cause of im - - mor -
 tal - i - ty;  for had you not____ been laid____ in a grave,  Par - a -dise had
 not been o - pen'd:  and give rest____ to the one who has
 pass'd ov - -er,  as you love____ humankind.
B  oth now____ and for - ev - er and to the ag - - es of ag -

 - es. A-men.

P  ure Vir - - gin, gate____ of the Word, Moth-er of our
 God,  im - plore that he have mer - cy on his____  soul____.


THE BEATITUDES

*In some places, the Beatitudes are intoned here.
Otherwise, proceed to the next page.*

Ἐν τῇ βασιλείᾳ σου μνήσθητί ἡμῶν, Κύριε, ὅταν ἔλθης ἐν τῇ βασιλείᾳ σου.	In your kingdom remember us, O Lord when you come in your kingdom. Blessed are the poor in spirit for theirs is the kingdom of heaven.
Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.	Blessed are those who mourn for they shall be comforted.
Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.	Blessed are the meek for they shall inherit the earth.
Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.	Blessed are those who hunger and thirst for righteousness for they shall be filled.
Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.	Blessed are the merciful for they shall obtain mercy.
Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεόν ὄψονται.	Blessed are the pure in heart for they shall see God.
Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ νίοι Θεοῦ κληθήσονται.	Blessed are the peacemakers for they shall be called sons of God.
Μακάριοι οἱ δεδιωγμένοι ἐνεκεν δικαιοσύνης, ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.	Blessed are those who are persecuted for righteousness' sake for theirs is the kingdom of heaven.
Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς, καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ὅῆμα καθ' ὑμῶν, ψευδόμενοι ἐνεκεν ἐμοῦ.	Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.
Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.	Rejoice and be exceedingly glad, for great is your reward in heaven.

PROKEIMENON. Third Mode.

Μακαρία ἡ ὁδός, ἥ πορεύει
σήμερον, ὅτι ἡτοιμάσθη σοι
τόπος ἀναπαύσεως.

Blessed is the way wherein you walk today, for there is prepared for you a place of rest.

The foregoing is chanted three times.

THE EPISTLE

The [second] Deacon: Let us be attentive.

The Reader: To You, O Lord, will I cry, O my God.

The [second] Deacon: Wisdom.

The Reader: The reading is from Paul's First Letter to the Thessalonians. *[4:13-18]*

The [second] Deacon: Let us be attentive.

The Reader: Brethren, we could not have you ignorant concerning those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. [Therefore comfort one another with these words.] *[RSV]*

The Priest: Peace be with you [the reader].

THE HOLY GOSPEL

The Choir: Alleluia. Alleluia. Alleluia.

The [first] Deacon: Wisdom. Arise. Let us hear the holy Gospel.

The Priest: Peace be with all.

The Choir: And with your spirit.

The Priest: The reading is from the holy Gospel according to John.
[5:24-30]

The [first] Deacon: Let us be attentive.

The Choir: Glory to You, O Lord, glory to You.

The Priest: The Lord said to those Jews which had come to him:
“Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life. Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself, and has given him the authority to execute judgment, because he is the Son of man. Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment. I can do nothing on my own authority; as I hear, I judge; and my judgment is just, because I seek not my own will but the will of him who sent me.”
[RSV]

The Choir: Glory to You, O Lord, glory to You.

The [second] Deacon:

Have mercy on us, O God, according to Your great mercy, we pray You, hear us and have mercy.

Again we pray for the repose of the soul of the departed servant of God (*Name*), who has fallen asleep, and for the forgiveness of all *his/her* sins, voluntary and involuntary.

May the Lord God place *his/her* soul where the righteous repose. Let us ask for the mercies of God, the kingdom of Heaven, and the forgiveness of *his/her* sins from Christ our immortal king and our God.

Let us pray to the Lord.

The Priest:

O God of spirits and of all flesh, You trampled upon death and abolished the power of the devil, giving life to Your world. Give rest to the soul of Your departed servant (*Name*) in a place of light, in a place of green pasture, in a place of refreshment, from where pain, sorrow, and sighing have fled away. As a good and loving God, forgive every sin *he/she* has committed in word, deed, or thought, for there is no one who lives and does not sin. You alone are without sin. Your righteousness is an everlasting righteousness, and Your word is truth.

(*The Deacon:* Let us pray to the Lord.)

For You are the resurrection, the life, and the repose of Your departed servant (*Name*), Christ our God, and to You we offer glory, with Your eternal Father and Your all-holy, good, and life-creating Spirit, now and forever and to the ages of ages.

Ο [β'] Διάκονος: Ἐλέησον ἡμᾶς ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου,
δεόμεθά σου, ἐπάκουοντος καὶ ἐλέησον.

Ἐτι δεόμεθα ὑπὲρ ἀναπαύσεως τῆς ψυχῆς **τοῦ κεκοιμημένου δούλου τοῦ Θεοῦ [τοῦδε]/τῆς κεκοιμημένης δούλης τοῦ Θεοῦ [τῆσδε]** καὶ ὑπὲρ τοῦ συγχωρηθῆναι **αὐτῷ/αὐτῇ** πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον.

Ὄπως Κύριος ὁ Θεὸς τάξη τὴν ψυχὴν **αὐτοῦ/αὐτῆς** ἐνθα οἱ Δίκαιοι ἀναπαύονται, τὰ ἐλέη τοῦ Θεοῦ, τὴν βασιλείαν τῶν οὐρανῶν, καὶ ἄφεσιν τῶν **αὐτοῦ/αὐτῆς** ἀμαρτιῶν, παρὰ Χριστῷ τῷ ἀθανάτῳ Βασιλεῖ καὶ Θεῷ ἡμῶν αἰτησώμεθα.

Τοῦ Κυρίου δεηθῶμεν.

Ο Ιερεύς: Ο Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ὁ τὸν θάνατον καταπατήσας, τὸν δὲ διάβολον καταργήσας, καὶ ζωὴν τῷ κόσμῳ σου δωρησάμενος, αυτός, Κύριε, ἀνάπαυσον τὴν **τοῦ κεκοιμημένου δούλου σου [τοῦδε]/τῆς κεκοιμημένης δούλης σου [τῆσδε]**, ἐν τόπῳ φωτεινῷ, ἐν τόπῳ χλοερῷ, ἐν τόπῳ ἀναψύξεως, ἐνθα ἀπέδρα ὁδύνη, λύπη καὶ στεναγμός. Πᾶν ἀμάρτημα τὸ παρ' **αὐτοῦ/αὐτῆς** πραχθὲν ἐν λόγῳ ἢ ἔργῳ ἢ διανοίᾳ, ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεός, συγχώρησον· ὅτι οὐκ ἔστιν ἀνθρωπος, δος ζήσεται καὶ οὐχ ἀμαρτήσει· σὺ γὰρ μόνος ἐκτὸς ἀμαρτίας ὑπάρχεις, ἡ δικαιοσύνη σου δικαιοσύνη εἰς τὸν αἰῶνα, καὶ ὁ λόγος σου ἀλήθεια.

(Ο διάκονος. Τοῦ Κυρίου δεηθῶμεν.)

Ὅτι σὺ εἶ ἡ ἀνάστασις, ἡ ζωή, καὶ ἡ ἀνάπαυσις **τοῦ κεκοιμημένου δούλου σου [τοῦδε]/τῆς κεκοιμημένης δούλης σου [τῆσδε]**, Χριστέ ὁ Θεός ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

THE DISMISSAL

The Priest:

Glory to You, O Christ God, our hope. Glory to You.

(The Deacon or Reader: Glory. Both now. Holy Master [Father], bless.)

May He who as immortal King has authority over the living and the dead and who is risen from the dead, Christ our true God, through the intercessions of His all-pure and spotless holy Mother; of the holy, glorious, and praiseworthy Apostles; of our venerable and God-bearing Fathers; of the holy and glorious forefathers Abraham, Isaac, and Jacob; of His holy and righteous friend Lazarus, who lay in the grave four days; and of all the saints, place the soul of His servant (*Name*), departed from us, in the dwelling place of the righteous; grant rest to *him/her* in the bosom of Abraham; and number *him/her* among the saints; and have mercy on us as a good God who loves mankind.

May your memory be eternal, *brother/sister* worthy of blessedness and everlasting memory. (3)

Αἰωνία σου ἡ μνήμη, ἀξιομακάριστε/ἀξιομακάριστος καὶ ἀείμνηστε/ἀείμνηστος ἀδελφὲ/ἀδελφὴ ήμῶν. (ἐκ γ')

CHANTED THREE TIMES:

Αἰωνία ἡ μνήμη· αἰωνία ἡ μνήμη· αἰωνία *αὐτοῦ/αὐτῆς* ἡ μνήμη.

Eternal be *his/her* memory. Eternal be *his/her* memory. Eternal be *his/her* memory. ([GOA] or the local variant translation)

*The Eulogy follows. Then the Last Kiss:
AT THE FINAL GREETING*

Prosomoia

Ὕχος Ἀττικής Διάλεκτος

Come now let us give the final kiss, breath-ren, to the dead, as we give thanks to our most merciful God; for the dead, has left [his/her] family and has tens forth to the grave; and [he/she] has no care or fur-ther con-cern for mat-ters of no mo-ment or of the much wea-ried flesh. Where now are [his/her] friends and relations? Let us pray, as we are now part-ed, that the Lord will give [him/her] ev-er-


 last - - ing rest.

The same, briefly: Δ


 C ome, now let us give the fi - nal kiss, Δ breth-ren, to the


 dead, as we give__ thanks to our most mer - - ci - ful God; Δ for


 the dead has left [his/her] fam-i-ly and has - - tens forth Δ to the grave;

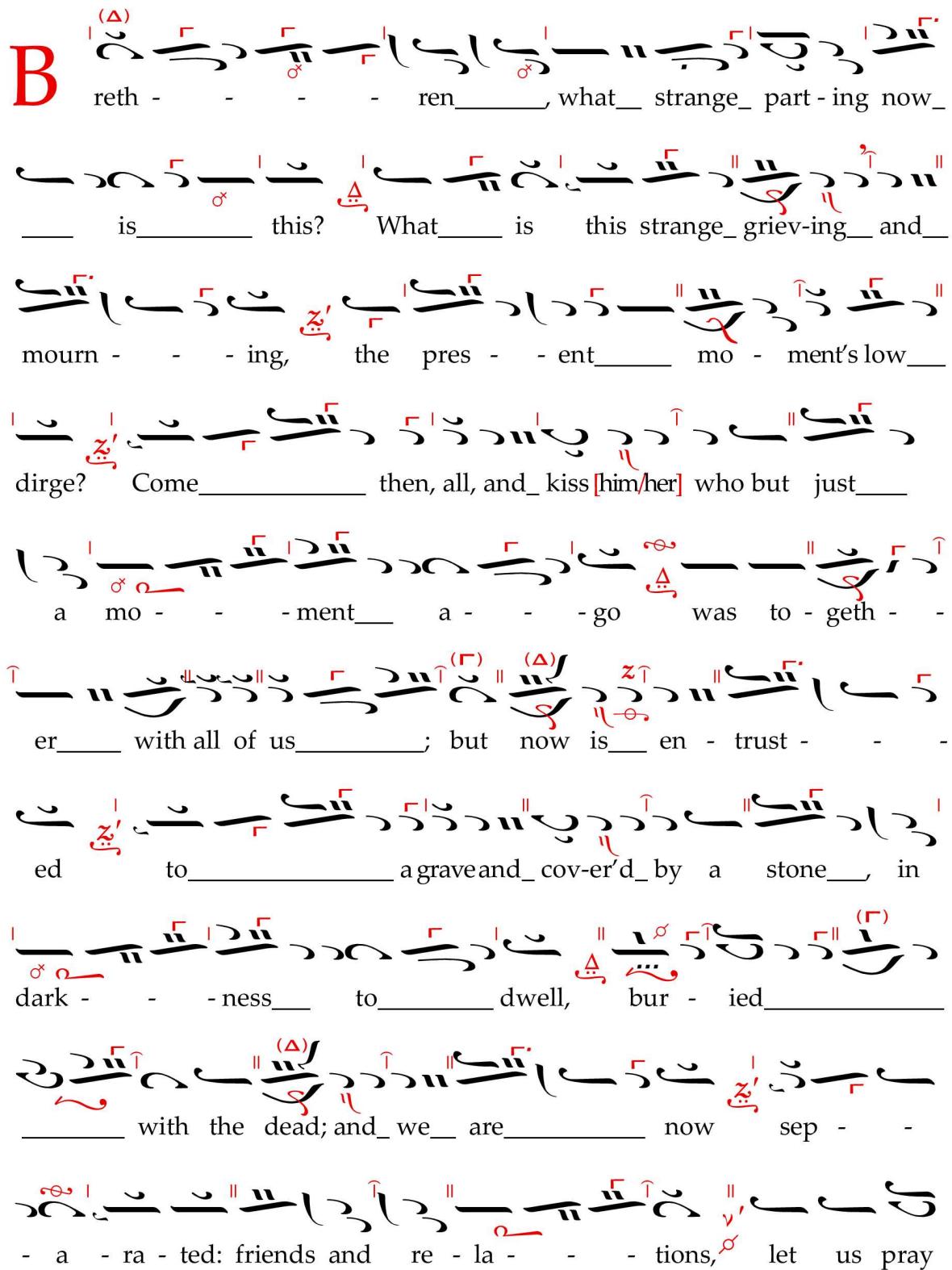

 and[he/she] has no care or fur - ther con - cern for mat-ters of no


 mo-ment, or of the much wea - - ried flesh. Δ Where now_are [his/her] friends


 and re - la - tions? Let us pray, as we are now part - ed, Δ that


 the Lord will grant [him/her] ev-er - last-ing rest. Δ

Δεῦτε τελευταῖον ἀσπασμόν, δῶμεν ἀδελφοὶ τῷ Θανόντι (τῇ Θανούσῃ), εὐχαριστοῦντες Θεῷ οὗτος (αὗτη) γὰρ ἐξέλιπε τῆς συγγενείας αὐτοῦ (αὐτῆς), καὶ πρὸς τάφον ἐπείγεται, οὐκ ἔτι φροντίζων (φροντίζουσα), τὰ τῆς ματαιότητος καὶ πολυμόχθου σαρκός. Ποῦ νῦν συγγενεῖς τε καὶ φίλοι; Ἀρτὶ χωριζόμεθα ὅνπερ (ἥνπερ), ἀναπαῦσαι Κύριος εὐξώμεθα.

B 

 reth - - - - ren, what_ strange_ part - ing now_

 — is_____ this? What____ is this strange_griev-ing_ and_

 mourn - - - ing, the pres - - ent____ mo - ment's low_

 dirge? Come_____ then, all, and_ kiss [him/her] who but just_

 a mo - - - - ment____ a - - - go was to - geth - -

 er____ with all of us____; but now is____ en - trust -

 ed to_____ a grave and cov'er'd by a stone____ in

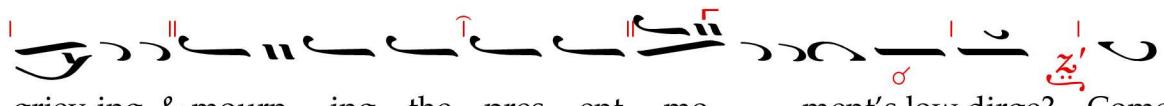
 dark - - - ness____ to____ dwell, bur - ied____

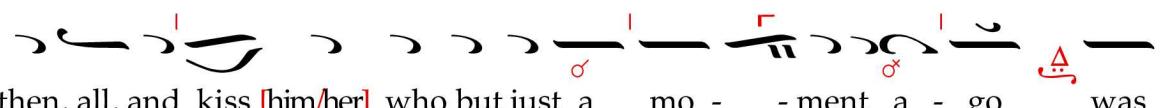
 _____ with the dead; and_ we_ are_____ now sep - -

 - a - ra - ted: friends and re - la - - - tions, let us pray


Briefly: ☰
 the Lord our God to grant [him/her] rest.

B 
 reth - ren, what strange parting now is this? What is this strange


 griev-ing & mourn - ing, the pres - ent mo - - ment's low dirge? Come


 then, all, and kiss [him/her] who but just a mo - - ment a - go was


 to geth-er w/ all of us; but now is en - trust-ed to a grave


 and cov-er'd with a stone, in dark - - ness to dwell, bur-ied w/ the dead;


 and we are now sep - a - ra - ted: friends & re - la - tions, let


☐
 us pray the Lord our God to grant [him/her] rest.

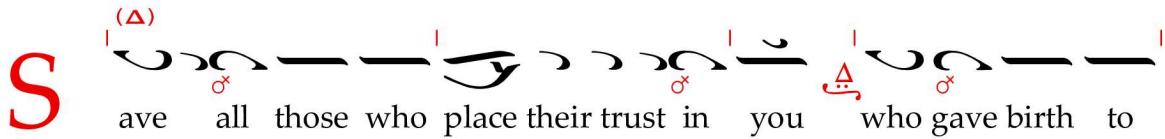
Ποῖος χωρισμός, ὡς ἀδελφοί, ποῖος κοπετός, ποῖος θρῆνος, ἐν τῇ παρούσῃ δόπῃ! Δεῦτε οὖν ἀσπάσασθε τὸν (τήν) πρὸ μικροῦ μεθ' ἡμῶν παραδίδοται τάφῳ γάρ, καλύπτεται λίθῳ, σκότει κατοικίζεται, νεκροῖς συνθάπτεται πάντες συγγενεῖς τε καὶ φίλοι, ἄρτι χωριζόμεθα δνπερ (ῆνπερ), ἀναπαῦσαι Κύριος εὐξώμεθα.

S ave _____ all _____ those _____ who _____ place their trust _____
in _____ you _____ who _____ gave birth to _____ God, O _____ pure _____
moth - - - er of Christ _____ the _____ un - - set-ting _____
Sun; ask _____ him, the Su-preme-ly _____ Good, w/ your _____
en - treat - - - ies _____ we _____ beg, to give rest _____
where _____ the righteous souls _____ re - pose for _____ the _____ a - - -
ges to _____ the one who _____ now has _____ passed _____ over from _____
earth - - - ly _____ life; show _____ [him/her] _____
to be heir of _____ God's bles - - - ings in _____ the _____
dwel - lings of all the righ - - - teous _____ to e - ter - nal _____



 mem - o - ry, O _____ All - - pure _____ Maid.

Briefly: Α

S 

 ave all those who place their trust in you who gave birth to



 God, O pure Moth - er of Christ, the un - - set - ting Sun; ask him,



 the Su-preme- ly Good, w/ your en - treat - -ies, we beg to give



 rest where the righteous souls re - pose for the a - ges to the one



 who now has pass'd ov-er from earth - - ly life; show [him/her] to be heir



 of God's blessings in the dwel - lings of all the righteous to



 e - ter - nal mem - o - ry, O All - pure Maid.

Σῶζε τοὺς ἐλπίζοντας εἰς σέ, Μήτηρ τοῦ ἀδύτου Ἡλίου,
 Θεογεννήτρια, αἴτησαι πρεσβείαις σου τὸν Υπεράγαθον,
 ἀναπαῦσαι δεόμεθα, **τὸν νῦν μεταστάντα (τὴν νῦν μεταστᾶσαν)**, ἐνθα ἀναπαύονται αἱ τῶν δικαίων ψυχαί, θείων ἀγαθῶν κληρονόμουν, δεῖξον ἐν αὐλαῖς τῶν δικαίων εἰς μνημόσυνον, Πανάμωμε, αἰώνιον.

'Ο Διάκονος.

'Ἐλέησον ἡμᾶς ὁ Θεὸς, κατὰ τὸ μέγα ἔλεός σου.

"Ἐτι δεόμεθα ὑπὲρ ἀναπαύσεως τῆς ψυχῆς τὸ δόλητὸν Θεῖ.

Καὶ μετὰ τὴν συμπλήρωσιν τούτων, λέγει ὁ πρῶτος τῶν Ἱερέων, ἢ ὁ Ἀρχιερεὺς τυχῶν, τὴν Εὐχὴν. 'Ο Θεὸς τῶν πνευμάτων καὶ πάσης σαρκὸς, μεγαλοφώνως, πλησίον τοῦ λειψάνου ἀπελθών· ὡσαύτως καὶ οἱ συμπαρόντες Ἱερεῖς ἅπαντες.

'Ιστέον δὲ ὅτι, λεγομένης ἐνάστης Αἰτήσεως παρὰ τοῦ Διακόνου, ἐν ὅσῳ λέγεται ἡ Αἴτησις παρ' αὐτοῦ, λέγει τὴν ἄνωθεν Εὐχὴν ἐκαστος τῶν Ἱερέων, κατὰ τὴν ταξιδεύοντα αὐτοῦ, μυστικῶς, πλησίον τοῦ λειψάνου, καὶ ἐκφωνεῖ.

Οὕτι σὺ εἶ ή ἀνάστασις, ή ζωὴ, καὶ ή ἀνάπταυσις.

Νῦν δὲ παρὰ τοῦ πρώτου τῶν Ἱερέων, ἢ καὶ τοῦ Ἀρχιερέως λέγεται μεγαλοφώνως, ως ἄνωθεν εἴρηται. Μετὰ δὲ τὴν Ἐκφώνησιν, γίνεται ὁ Ἀσπασμὸς, καὶ Φαίλομεν τὰ παρόντα Στιχηρὰ προσόμοια.

"Ηχος β." Οτε ἐν τοῦ ξύλου σε νεκρόν.

Δεῦτε τελευταῖον ἀσπασμὸν, δῶμεν ἀδελφοὶ τῷ θανόντι, εὐχαριστοῦντες Θεῷ· οὗτος γάρ εἴξελιπε τῆς συγγενείας αὐτοῦ, καὶ πρὸς τάφον ἐπείγεται, οὐκ ἔτι φροντίζων, τὰ τῆς ματαιότητος, καὶ πολυμόχθου σαρκός· ποῦ γῦν συγγενεῖς τε καὶ φίλοι; ἀρτὶ χωριζόμεθα, ὅν περ, ἀναπαύσαι Κύριος εὐξώμεθα.

Ποῖος χωρισμὸς ω̄ ἀδελφοί; ποῖος κοπετὸς, ποῖος θρῆνος, ἐν τῇ παρούσῃ ρόπῃ; δεῦτε οὖν ἀσπάσασθε τὸν πρὸ μικροῦ μεθ' ἡμῶν· παραδίδοται τάφῳ γάρ, οὐλύπτεται λίθῳ, σκότει κατοικίζεται, νεκροῖς συνθάπτεται· πάντες συγγενεῖς τε καὶ φίλοι, ἀρτὶ χωριζόμεθα, ὅν περ, ἀναπαύσαι Κύριος εὐξώμεθα.

Α"ρτὶ ή τοῦ βίου πονηρὰ, λύεται πανήγυρις πᾶσα τῆς ματαιότητος· πνεῦμα γάρ εἴξελιπεν ἀπὸ σκηνώματος· ὁ πηλὸς μεμελάνωται, τὸ σκεῦος ἐρράγη, ἀφωνον, ἀναίσθητον, νεκρὸν, ἀκίνητον· ὅν περ παραπέμποντες τάφῳ, Κύριον εὐξώμεθα δοῦγαι, εἰς αἰῶνας τύτω τὴν ἀνάπταυσιν.

Οἶα ἡ ζωὴ ἡμῶν ἔστιν, ἄνθος καὶ ἀτμίστε καὶ δρόσος,
έωθινὴ ἀληθῶς· δεῦτε οὖν κατίδωμεν, ἐπὶ τοὺς τά-
φους τρανῶς· ποῦ τὸ κάλλος τοῦ σώματος; καὶ ποῦ ἡ
νεότης; ποῦ εἰσὶ τὰ ὅμματα καὶ ἡ μορφὴ τῆς σαρκός;
πάντα ἐξηράνθη ὡς χόρτος, πάντα ἡφανίσθησαν· δεῦτε,
τῷ Χριστῷ προσπέσωμεν ἐν δάκρυσι.

Μέγας ὁ κλαυθμὸς καὶ ὁδυρμὸς, μέγας στεναγμὸς, καὶ
ἄναγκη, ὁ χωρισμὸς τῆς ψυχῆς· ἄδης καὶ ἀπώλεια,
ἡ τῶν προσικίρων ζωὴ, ἡ σικιὰ ἡ ἀνύπαρκτος, ὁ ὑπνος
τῆς πλάνης, ὁ ἀναιροφάνταστος, μόχθος τοῦ βίου τῆς
γῆς· πόρρω ἐκφευξώμεθα κόσμου, ἀπαν τὸ ἀμάρτημα,
ἴνα, τὰ οὐρανια κληρονομήσωμεν.

Βλέποντες προκείμενον νεκρὸν, λόγον ἀναλάβωμεν πάν-
τες, τῆς τελευταίας ρόπης· οὗτος γὰρ παράγεται,
ὡσπερ καπνὸς ἀπὸ γῆς, ὥσει ἄνθος ἐξήνθησεν, ὡς χόρτος
ἐπιμήθη, ράκει σπαργανούμενος, γῇ καλυπτόμενος· ὃν περ
ἀφανῆ λελοιπότες, τῷ Χριστῷ εὐξώμεθα δοῦναι, εἰς αἰώ-
νας τούτῳ τὴν ἀνάπταυσιν.

Δεῦτε οἱ ἀπόγονοι Ἀδαμ, ἰδωμεν εἰς γῆν βεβλημένον, τὸν
κατ' εἰκόνα ἡμῶν, ὅλην τὴν εὐπρέπειαν ἀποβαλλόμενον,
λελυμένον ἐν μυῆματι, σαπρίᾳ σκωλήκων, σκότει δαπα-
νώμενον, γῇ καλυπτόμενον· ὃν περ ἀφανῆ λελοιπότες, τῷ
Χριστῷ εὐξώμεθα δῶναι, εἰς αἰώνας τότῳ τὴν ἀνάπταυσιν.

Οτε ἐν τοῦ σώματος ψυχὴ, μέλλει μετὰ βίας ἀρπᾶσθαι,
ὑπὸ Ἀγγέλων φρικτῶν, πάντων ἐπιλαθεται τῶν συγ-
γενῶν καὶ γνωστῶν, καὶ φροντίζει τὰ μέλλοντα, κριτήρια
στῆναι, τὰ τῆς ματαιότητος, καὶ πολυμόχθη σαρκός. Δεῦ-
τε τὸν Κριτὴν δυσωποῦντες, πάντες ἐπευξώμεθα, ίνα, συγ-
χωρήσῃ Κύριος, ἢ ἐπραξεν.

Δεῦτε ἐν τῷ τάφῳ ἀδελφοί, βλέψωμεν τὴν τέφραν καὶ
κόνιν, εἴξ ἦς ἐπλάσθημεν· ποῦ νῦν πορευόμεθα; τί
δ' ἐγεγόναμεν; ποῖος πένης ἡ πλούσιος; ἡ ποῖος δεσπότης;
ποῖος δὲ ἐλεύθερος; καὶ οὐχὶ πάντες σποδός; καλλος τοῦ
προσώπου ἐσάπη, καὶ τὸ τῆς νεότητος ἀπαν, ἄνθος κα-
τεμάρανεν ὁ θάνατος.

Ο"ντως ματαιότης καὶ φθορᾷ, πάντα τὰ τοῦ βίου ἥδεα,
καὶ τὰ περίδοξα! πάντες γὰρ ἐκλείπομεν, πάντες
θυηξόμεθα, βασιλεῖς τε καὶ ἄρχοντες, ιριταὶ καὶ δυνά-
σται, πλούσιοι καὶ πένητες, καὶ πᾶσα φύσις βροτῶν· νῦν
γὰρ, οἵ ποτε ἐν τῷ βίῳ, τάφοις καταβέβληνται· οὕς περ,
ἀναπαύσαι Κύριος εὐξέωμεθα.

Πάντα τὰ τοῦ σώματος νυνὶ, ὅργανα ἀργὰ θεωροῦνται,
τὰ πρὸ μικροῦ κινητά· πάντα ἀνενέργητα, νεκρὰ, ἀ-
ναίσθητα· ὁφθαλμοὶ γὰρ κατέδυσαν, ἐδέθησαν πόδες,
χεῖρες ἡσυχάζουσι, καὶ ἀκοὴ σὺν αὐτοῖς, γλῶσσα τῇ στ-
γῇ συνεκλείσθη, τάφῳ παραδίδοται· ὅντως, ματαιότης
πάντα τὰ ἀνθρώπινα!

Θεοτοκίου.

Σωζε τοὺς ἐλπίζοντας εἰς σὲ, Μήτηρ τοῦ ἀδύτου Ἡλίου,
Θεογεννήτρια· αἴτησαι πρεσβείας σου, τὸν ὑπεράγα-
θον, ἀναπαῦσαι δεόμεθα, τὸν νῦν μεταστάντα, ἐνθα ἀ-
ναπαύονται αἱ τῶν Δικαίων ψυχαί· θείων ἀγαθῶν κλη-
ρονόμον, δεῖξον ἐν αὐλαῖς τῶν Δικαίων, εἰς μνημόσυνον
πανάμωμε αἰώνιον.

Δόξα, "Ηχος πλ. β'.

Ορῶντές με ἄφωνον καὶ ἀπνούν προκείμενον, κλαύσατε
πάντες ἐπ' ἐμοὶ, ἀδελφοὶ καὶ φίλοι, συγγενεῖς καὶ
γνωστοί· τὴν γὰρ χθὲς ἡμέραν μεν' ὑμῶν ἐλαλουν, καὶ
ἄφων ἐπῆλθέ μοι ἡ φοβερὰ ὥρα τοῦ θανάτου. Ἄλλα δεῦ-
τε πάντες οἱ ποθούμενοί με, καὶ ἀσπάσασθέ με τὸν τε-
λευταῖον ἀσπασμόν· οὐκ ἔτι γὰρ μεν' ὑμῶν πορεύσομαι,
ἢ συλλαλήσω τοῦ λοιποῦ· εἰς Κριτὴν γὰρ ἀπέρχομαι, ἐν-
θα προσωποληψία οὐκ ἔστι· δοῦλος γὰρ καὶ δεσπότης
όμοῦ παρίστανται, βασιλεὺς, καὶ στρατιώτης, πλούσιος
καὶ πένης, ἐν ἀξιώματι ἵσω· ἔναστος γὰρ ἐκ τῶν ἴδιων
ἔργων, ἢ δοξασθήσεται, ἢ αἰσχυνθήσεται. Ἄλλ' αἵτῳ πάν-
τας καὶ δυσωπῶ, ἀδιαλείπτως ὑπὲρ ἐμοῦ προσεύξασθαι
Χριστῷ τῷ Θεῷ, ἵνα μὴ καταταγῶ διὰ τὰς ἀμαρτίας
μου, εἰς τὸν τόπον τῆς βασάνου, ἀλλ' ἵνα με κατατάξῃ,
ὅπου τὸ φῶς τῆς ζωῆς.

Stichera of the Last Kiss

Brethren:

Come, and let us a farewell kiss
Give to Him (her) whom death has taken
And offer thanks unto God.
For he (she) has departed from the bosom of his (her) kin;
And he (she) hastens to burial, no longer rememb'ring
Vanity, nor yet the flesh which is oft sore distressed.
Where are now his (her) kindred and comrades?
Now is come the hour of parting:
Let us pray the Lord to bring him (her) to his (her) rest.

Brethren,

What at this last means
Your distress of parting, your wailing?
What means your fun'r'al dirge?
Come and give a kiss to him (her) so lately with us:
For consigned to the grave is he (she), with stone is he (she) to be covered:
Darkness is his (her) dwelling place, he (she) with the dead is entombed.
come, all ye his (her) kindred and comrades:
Now is come the hour of parting:
Let us pray to the Lord to bring him (her) to his (her) rest.

Lo now,

all the evil works of life,
all its foolish revel and turmoil,
dissolves and passes away:
For the spirit going forth has left its earthly shrine;
Blackness darkness his (her) mortal clay; the vessel is broken.
Voiceless and with senses stilled, yea, dead and motionless,
Now behold him (her), as in procession
to the grave we bear him (her), imploring
That to him (her) the Lord may grant eternal rest.

Alas!

What a life is this of ours -
Truly like a blossom or vapor,
Or like the morning dew.
Wherefore come, and let us gaze with seeing eyes on the grave:
Where the beauty of body now? And where its springtime?
Where the sight-enjoying eyes, the shapeliness of flesh?
All these things like grass are withered;
All things are gone, and are vanished.
Come, let us fall down and worship Christ with tears.

Mighty

Is the wailing and the grief

Mighty is the groaning and suff'ring,

When soul from body is reft:

Fall and ruin then is proved that life of transient employ

Proved the shadow of things not real, the slumber of error,

Poor mistimed imaginings, and toil of life on earth.

Therefore, every worldly transgression

Let us flee and let us abandon.

That the things of Heav'n may be our heritage

As we

On the dead before us gaze

Let us take to heart this example

Of what awaits at last:

For he (she) passes from the earth like smoke that fades away;

Like a flow'r is he (she) withered; cut down like the fodder:

Tattered garment is his (her) shroud, and earth his (her) covering:

And when we at least shall have left him (her),

Let us pray to Christ to grant him (her) eternal rest.

Draw nigh,

Children born of Adam's race:

Let us look on him (her), who, portraying

What for ourselves must be,

Stripped of all his (her) comeliness is humbled unto the earth,

In the grave to his (her) primal dust already decaying,

In the dark by worms consumed, with earth to cover him (her):

And when we at last shall have left him (her)

/Never more on earth to behold him (her)

Let us pray to Christ to grant him (her) eternal rest.

When the soul

From the body soon must go,

Wrenched with force away by those Angels

whose lawful coming we dread,

All its kin it then forgets, and all whom once it knew;

And it thinks how that soon shall come the time of the Judgment

Which awaits its vanities and its much troubled flesh.

Let us all then make supplication

to the Judge, with pray'r and entreaty,

That the Lord may pardon all that he (she) has done.

Draw nigh;
Let us gaze into the grave
To behold, O Brethren, the ashes
And dust from which we were made.
Wither now are we to go? and what have we become?
Who is the poor man, or who is rich? Or who is master?
Who among us all is free, for are we not more dust?
Lo, the face of beauty is moldered;
and the ardent blossom of youthhood
Death has made to wither and pass away.

Truly,
Vain is all that must decay;
all the sweets of life, and the glories
To greatly loved and pursued,
For we all await our end; we all must surely die:
Kings and princes; both judge and lord; the rich and the toilers;
Yea, and every creature born as child of mortal man:
for all they that once were living
Now in graves are humbled and buried:
Let us pray to the Lord to bring them to their rest.

Alas!
All the body's tools of life
Now we see inert and unbusied,
Tho' lately moving at will:
All are useless for their work, and dead unfeeling things:
For the light of his (her) eyes is quenched; his (her) feet are in fetters;
Hands are resting unemployed, his (her) hearing also gone,
And his (her) tongue with silence is prisoned
To the grave is he (she) now surrendered:
Vain indeed are all the quests and cares of man.

Theotokion

Mother
Of the never-setting Sun,
Parent of our God, O preserve them
That set their hope on thee:
Intercede, we pray thee, with our greatly gracious Lord,
That repose may be granted him (her) that now is departed,
In that habitation where repose of souls of the Just:
And unto everlasting remembrance
Set him (her) in the courts of the Righteous,
Maid All-blameless, as the heir of blessings divine.

Glory.

Ὕψος ἡ πτῶ

A (π) s you see me ly - - - ing with - out voice
and with - out breath all weep
for me broth - - ers and friends, rel - a -
tives and ac - - - quaint - an - - - ces; for on -
ly yes - ter - day I was talk - - - ing with you and
sud - den - ly the dread hour of death came up - on
me. But come all who loved me and
kiss me for the last time; for I shall not walk with
you a - - gain, nor speak with you an - - y -
- - more; be - cause I am on my way to the

Judge ^Δ_♂ with whom_ there is no re - spect_ of per - - - sons;
 for slave_ and_ mas - - ter_ stand_ a - - - like_ be -
 fore_ him, ^(Δ)_♂ king_ and_ sol - - - dier,
 rich and_ poor with_ the same rank_ ; for each will
 be glo - ri - fied or_ shamed ^Δ_♂ in ac - cord - - ance with_
 his own_ deeds. ^(Π)_Δ But I ask_ and im - plore_
 you_ all, ^(K)_♂ pray_ for_ me_ with - out ceas - -
 - ing to_ Christ_ God_ that I may not_
 be_ con - - demn'd be - cause_ of my_ sins_
 to the place_ of_ tor - -

- - - ment_ but that he will es - tab - lish_ me ^(Δ) in the

 place_ of_ the light_ ^(Π) of_ life.

*Composed for the Funeral of the Translator & Dedicated to his memory:
 The Very Reverend Father Ephrem (Lash) Ξ, Archimandrite of the Ecumenical Throne.*

Αἰωνία αὐτοῦ ἡ μνήμη. May his memory be eternal.

In London, 31 March 2016

~JMB~

Plagal second mode heirmologic (Δ)

Both now.

Through the prayers of her that gave You birth, * O Christ, and of Your Forerunner, * the Apostles, Prophets, holy Hierarchs, * Ascetics and the Righteous * and of all the Saints, * to Your sleeping servant do You grant repose.

Kai vuv.

Πρεσβείαις τῆς τεκούσης σε, Χριστέ, καὶ τῶν Μαρτύρων σου,
 Αποστόλων, Προφητῶν, Ιεραρχῶν, Όσίων καὶ Δικαίων, καὶ
 πάντων τῶν Άγίων, **τὸν κοιμηθέντα δοῦλόν/τὴν κοιμηθεῖσαν**
δοῦλήν σου ἀνάπταυσον.

Some chant the following while exiting the Temple:

Plagal first mode – Πα

Μ α κα ρι ι ι ι ζο ο με ε εν σε ε Θε ε ο
ο το ο ο ο κε ε Πα α αρ θε ε ε ε νε π^q και
δο ξα α α α ζο ο με ε εν σε ε οι οι πι ι στοι
οι οι οι κα α τα α α χρε ε ε ε ος π^q την πο
ο ο λι ιν τη η ην α α σει ει ει στον π^q το
τει ει ει ει ει χος το ο α αρ βη η κτο ον Δι την
α αρ ρα α γη η η η προ ο στα α σι ι ι αν π^q
και αι κα α τα φυ υ γη η η η η η η η
η η ην π^q τω ων ψυ χω ων η η μων Δι
πα τω ων ψυ χω ων η μω ω ω ω ω ω ων π^q

Ἐκ χειρογράφου τοῦ κ. Γεωργίου Αγγελινάρα.

The same troparion in English, briefly:

ΤΗΕΟΤΟΚΙΟΝ

Ὕκοσ λα ḥ Πα Κε

We the faith - ful bless thee, O Vir - gin The - o -
- to - kos, and we glo - ri - fy thee, as is meet and prop -
- er: O un - sha - ken cit - y, im - preg - na - ble
bat - tle - ment, in - vin - ci - ble pro - tec - tion, and shel -
- ter - ing ref - uge of our souls.

* ref - uge of our souls.