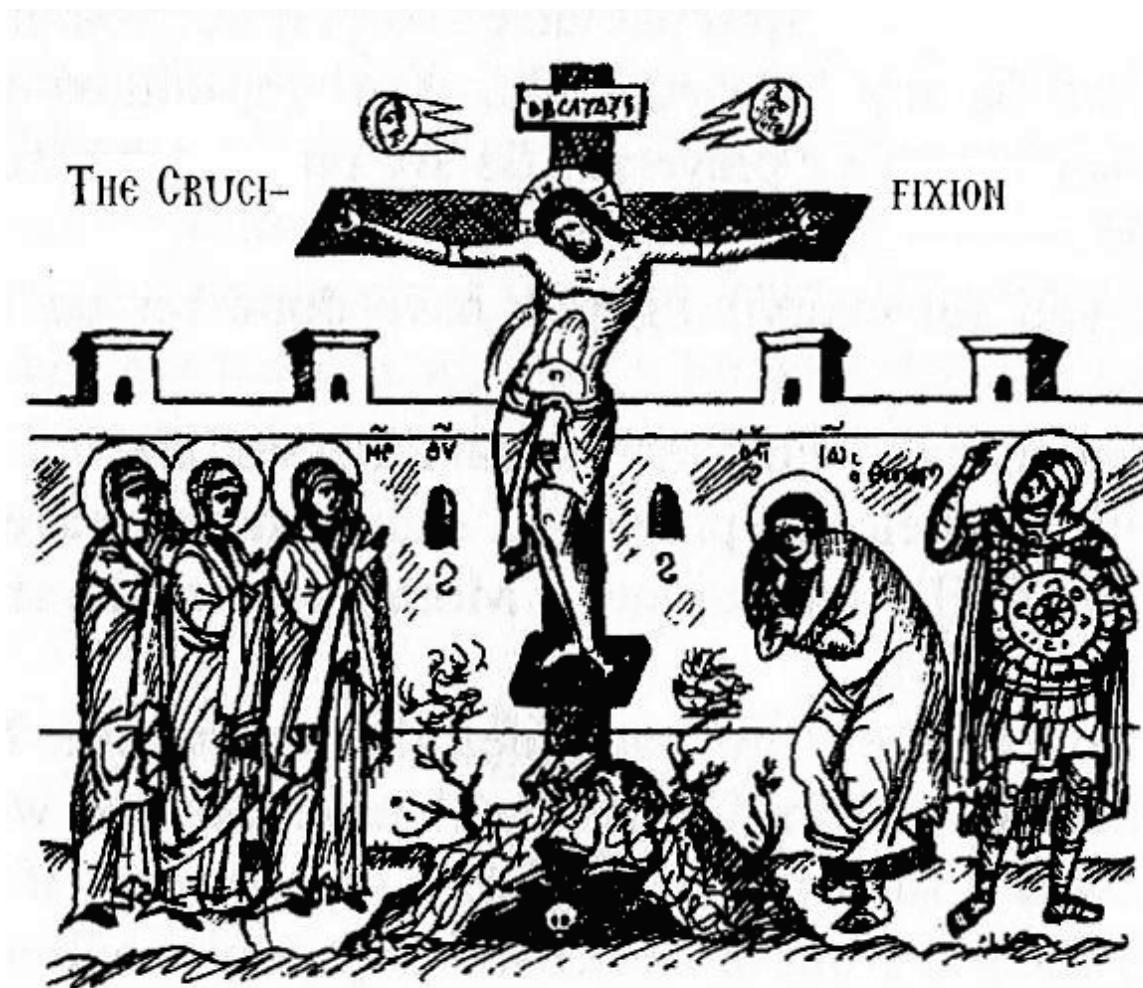


ORDER OF BURIAL FOR NON-ORTHODOX CHRISTIANS

WITH TRADITIONAL MUSICAL ARRANGEMENTS FOR CHOIR



Provided by His Eminence, Benjamin, Archbishop of San Francisco and the West

Edited with notes, 2016

Rev. Simeon B. Johnson

INTRODUCTION

In Some circumstances, it will be necessary for St. Mary's Orthodox Church to conduct services for a non-Orthodox spouse. In this case, we do not use the same services as we would for a Baptized and Chrismated Orthodox Christian, but, with the blessing of the diocesan hierarch, we use "the Office for the Repose of the Non-Orthodox."

This service was provided to St Mary's by His Eminence, Archbishop Benjamin after I asked him how to handle this circumstance.

This office is not conducted in the Church, but in the Funeral Home and at the Graveside.

Priest Simeon B. Johnson
Wednesday, April 20, 2016
Monk Theodore the Trikhinian

OFFICE FOR THE REPOSE OF THE NON-ORTHODOX

Note: Customarily, this service would not be served in the Church itself.

If, for the sake of certain good reasons, it becomes necessary for an Orthodox Priest to perform a burial for a non-Orthodox, and having received the necessary permission from the Diocesan Bishop, the Priest, vested in Ryassa and Epitachelion, begins as follows:

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

Choir:

(O Heavenly King – See next page)

Tone 6 - Obikhod

A - men.
O Hea - ven-ly King, the Comforter, the Spi-rit of Truth,

Who art everywhere present and fil - lest all things, Treasury of

bless - ings and Gi - ver of Life, Come and a - bide in us

and cleanse us from every im - pu - ri - ty and save our

souls, O Good One!

Twice

Holy God, Holy Mighty Holy Im-mor-tal have mer-cy on us!



Reader: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O Most Holy Trinity, have mercy on us; Lord, cleanse us from our sins; Master, pardon our transgressions; Holy One, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Priest: For Thine is the Kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

PSALM 87 (88)¹

Reader:

O Lord God of my salvation, I have cried by day and in the night before thee. Let my prayer come before thee; incline thine ear to my supplication, O Lord. For my soul is filled with troubles, and my life has drawn nigh to Hades. I have been reckoned with them that go down to the pit; I became as a man without help; free among the dead, as the slain sleeping in the tombs, whom thou rememberest no more: and they are cast off from thy hand. They laid me in the lowest pit, in dark places, and in the shadow of death. Thy wrath has pressed heavily upon me, and thou hast brought upon me all thy waves. Thou hast removed my acquaintance far from me; they have made me an abomination to themselves; I have been delivered

¹ Psalms are numbered according the Greek text. Masoretic numbering is in parentheses.

up, and have not come forth. Mine eyes are dimmed from poverty; but I cried to thee, O Lord, all the day; I spread forth my hands to thee. Wilt thou work wonders for the dead, or shall physicians raise them up, that they shall praise thee? Shall any one declare thy mercy in the tomb, and thy truth in destruction? Shall thy wonders be known in darkness, and thy righteousness in a forgotten land? But I cried to thee, O Lord; and in the morning shall my prayer come before thee. Why, O Lord, dost thou reject my prayer, and turn thy face away from me? I am poor and in troubles from my youth; and having been exalted, I was brought low and into despair. Thy wrath has passed over me; and thy terrors have greatly troubled me. They surround me like a flood all day long; they close in upon me together. Thou hast put far from me every friend, and mine acquaintances because of my wretchedness.

Reader: (*continuing without interruption*) O Lord God of my salvation, I have cried by day and in the night before thee. Let my prayer come before thee; incline thine ear to my supplication, O Lord.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Alleluia! Alleluia! Alleluia! Glory to Thee, O God! (*thrice*)

Lord, have mercy. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

17TH KATHISMA, FIRST STASIS²

Priest: Blessed art Thou, O Lord, teach me Thy statutes. Blessed are the blameless in the way. Alleluia, alleluia, alleluia.

Choir:

Tone 6

Blessèd are the blameless in the way who walk in the

² The Kathisma in this service is prescribed in Tone 7. It is set in Tone 6 and abbreviated so this music matches the “normal” funeral music sung here in Calhan.

law of the Lord. Al - le - lu ia.

Blessed are they that keep His testimonies, and seek Him with their whole heart. Al - le - lu ia.

Glory to the Father and to the Son, and to the Ho - ly Spir - it. Al - le - lu ia.

Now and ever and unto a - ges of a - ges. A - men.

LITTLE LITANY

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

Choir:

Traditional Melody

Deacon/Priest: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that *he/she* may be pardoned all *his/her* sins, both voluntary and involuntary.

Choir:

(After each petition)

Deacon/Priest: That the Lord God will establish *his/her* soul where the Just repose.

Choir: Lord, have mercy.

Deacon/Priest: The mercy of God, the kingdom of heaven, and the remission of *his/her* sins, we entreat of Christ, our Immortal King and our God.

Choir:

A musical score for two voices (Soprano and Bass) in G major. The Soprano part has a melodic line with a dotted half note followed by an eighth note, then a sustained note. The Bass part has a sustained note followed by a quarter note. The lyrics "Grant this, O Lord." are written below the notes.

Deacon/Priest: Let us pray to the Lord.

Choir:

A musical score for two voices (Soprano and Bass) in G major. The Soprano part has a melodic line with a sustained note followed by a quarter note, then a sustained note. The Bass part has a sustained note followed by a quarter note. The lyrics "Lord, have mercy." are written below the notes. The title "Traditional Melody" is written above the staff.

Priest: (*silent*) O God of spirits, and of all flesh, who hast trampled down Death, and overthrown the Devil, and given life unto thy world: Do thou, the same Lord, give rest to the souls of thy departed servant, who lieth here, in a place of brightness, a place of green pastures, a place of repose, whence all sickness, sorrow and sighing have fled away. Pardon every transgression which he/she hath committed, whether by word, or deed, or thought. For thou art a good God, and lovest mankind; because there is no man who liveth and sinneth not; for thou only art without sin, and thy righteousness is to all eternity, and thy word is true.

For Thou art the Resurrection, and the Life, and the repose of thy departed servants, O Christ our God, and unto thee we send up 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.

17TH KATHISMA - SECOND STASIS

Priest: The law of thy mouth is dearer unto me than thousands of gold and silver. Have mercy upon Thy servant!

Choir: **(TONE 5)³**

Tone 6

Thine hands have made me and fash - ioned me:

Have mer - cy up - on Thy ser - vant!

I opened my mouth and drew in my breath; for my delight was in

Thy com - mand - ments.

Have mer - cy up - on Thy ser - vant!

³ Customarily in the Russian music, this is sung in the same Tone 6 melody that we used for the first stasis.

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

Have mer - cy up - on Thy ser - - - vant!

Now and ever and unto a - ges of a - ges. A - men.

Have mer - cy up - on Thy ser - - - vant!

LITTLE LITANY

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

Choir:

Traditional Melody

Lord, have mer - cy.

Deacon/Priest: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that *he/she* may be pardoned all *his/her* sins, both voluntary and involuntary.

Choir:

Musical notation for "Lord, have mercy." in G major, common time. The melody consists of two staves: treble and bass. The lyrics "Lord, have mercy." are written below the notes. The notation includes a key signature of one sharp (F#), a tempo marking of 8, and a dynamic instruction of *p.* A bracket on the right side of the music is labeled "(After each petition)".

Deacon/Priest: That the Lord God will establish *his/her* soul where the Just repose.

Choir: Lord, have mercy.

Deacon/Priest: The mercy of God, the kingdom of heaven, and the remission of *his/her* sins, we entreat of Christ, our Immortal King and our God.

Choir:

Musical notation for "Grant this, O Lord." in G major, common time. The melody consists of two staves: treble and bass. The lyrics "Grant this, O Lord." are written below the notes. The notation includes a key signature of one sharp (F#), a tempo marking of 8, and a dynamic instruction of *p.*

Deacon/Priest: Let us pray to the Lord.

Choir:

Musical notation for "Lord, have mercy." in G major, common time. The melody consists of two staves: treble and bass. The lyrics "Lord, have mercy." are written below the notes. The notation includes a key signature of one sharp (F#), a tempo marking of 8, and a dynamic instruction of *p.* A bracket above the music is labeled "Traditional Melody".

Priest: (*silent*) O God of spirits, and of all flesh, who hast trampled down Death, and overthrown the Devil, and given life unto thy world: Do thou, the same Lord, give rest to the souls of thy departed servant, who lieth here, in a place of

brightness, a place of green pastures, a place of repose, whence all sickness, sorrow and sighing have fled away. Pardon every transgression which he/she hath committed, whether by word, or deed, or thought. For thou art a good God, and lovest mankind; because there is no man who liveth and sinneth not; for thou only art without sin, and thy righteousness is to all eternity, and thy word is true.

For Thou art the Resurrection, and the Life, and the repose of thy departed servants,
O Christ our God, and unto thee we send up 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.

17TH KATHISMA, THIRD STASIS

Choir: ([TONE 3](#))⁴

Tone 6

Look upon me and have mercy on me, according to the judgement of them that love Thy Name. Al - le - lu - ia.

O let my soul live, and it shall praise Thee;

⁴ Customarily, the choir sings the first verse in the same Tone 6 melody used in the First and Second Stases, then switches to Tone 5 at "O Let my soul live" to facilitate the transition to the Evlogetaria.

and thy judgements shall help me. I have gone astray like a

lost sheep: O seek Thy servant, for I do not forget Thy com -

mand - ments.

(And proceed immediately to "Blessed art Thou")

EVLOGETARIA¹ FOR THE DEAD

While the choir sings the following, the priest censes the body, any icons present at the funeral home, and the people.

Choir: TONE 5 (Refrain)

Tone 5

Blessèd 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. Blessed art Thou, O Lord: Teach me Thy
 stat - - - utes. Give rest, O Lord, to the soul(s) of Thy
 servant(s), and establish him/her/them in Par - a - dise.
 Where the choirs of the saints and of the Just, O Lord,

A musical score consisting of five staves of music in G minor. The lyrics are integrated with the musical notes, providing a direct correlation between the melody and the text. The score includes a treble clef, a bass clef, and a key signature of one flat. The lyrics describe the divine nature and actions of the Holy Trinity, including the stars of heaven, fallen servants, and the three-fold glory.

shine like the stars of heav - - en, give rest to Thy
 servant(s) who *hath/have* fall - en a - sleep, overlooking all
 his/her/their trans - gres - sions. Glory to the Father, and to the Son,
 and to the Holy Spir - it. Devoutly let us praise the three-fold
 splendor of the one Godhead, cry - ing out: Holy art Thou, O
 Father, who art from ev - er - last - ing, O Son coeternal, and

Spir - it di-vine! Illumine us who wor - ship thee with faith;

and deliver us from fire e - ter - nal. Now, and ever, and

unto ages of a - ges. A - men. Rejoice, O Pure One,

who for the sal - va - tion of all didst bring forth God

in the flesh; through whom, also, mankind hath found sal - va - tion.

Through thee have we found Par - a - dise, O Pure,

most blessed The - o - to - - - kos.
 Alleluia, alleluia, al - le - lu - ia, glory to Thee, O God.
 Alleluia, alleluia, al - le - lu - ia, glory to Thee, O God.

PSALM 38 (39)

Reader:

I said, I will guard my ways, that I sin not with my tongue: I will set a bridle on my mouth, while the sinner stood in my presence. I was dumb, and humbled myself, and kept silence from good *words*; and my grief was renewed. My heart grew hot within me, and a fire would kindle in my meditation. I spoke with my tongue, O Lord, make me to know mine end, and the number of my days, what it is; that I may know what is lacking in me. Behold, thou hast made my days old; and my existence *is* as nothing before thee: nay, every man living *is* altogether vanity. Surely man walks in a shadow; nay, he is disquieted in vain: he lays up treasures, and knows not for whom he shall gather them. And now what *is* my expectation; *is it* not the Lord? My hope is with thee. Deliver me from all my transgressions: thou hast made me a reproach to the foolish. I was dumb, and opened not my mouth; for thou art he that made me. Remove thy scourges from me: I have fainted by reason of the strength of thine hand. Thou chastenest man with rebukes for iniquity, and thou makest his life to waste away like a spider's web; truly, every man is disquieted in vain. O Lord, hearken to my prayer and my supplication: attend to

my tears: be not silent, for I am a sojourner in the land, and a stranger, as all my fathers *were*. Forgive me, that I may be refreshed, before I depart, and be no more."

Choir: **(ikos)**

Tone 8

arr. from L'vov/Bakhmetev

The musical score consists of five staves of music for choir, arranged in two systems. The key signature is one flat (B-flat). The time signature is common time. The music is written in two systems, each ending with a repeat sign and a double bar line. The lyrics are integrated into the musical lines.

System 1:

Thou only art im - mor - tal, who hast created and fash - ioned man.

System 2:

For out fo the earth were we mor-tals made, and unto the earth shall we

re-turn a-gain, as Thou didst command when Thou madest me, say -

ing un - to me: For dust thou art and unto dust shalt thou re - turn.

System 3:

Whither we mor - tals all shall go, mak - ing our fun - er al

dirge the song: Al - le lu - ia, al - le - lu - ia, al - le - lu - ia!

Deacon/Priest: Let us attend!

Priest: Peace be unto all!

Reader: And to thy Spirit.

Deacon/Priest: Wisdom!

Reader: The prokeimenon in the sixth tone: I said: Lord, be merciful to me, heal my soul.

Choir:

Tone 6
arr. from L'vov/Bakhmetev

I said, Lord be mer - ci - ful to me, // heal my soul.

Reader: Blessed is he who considers the poor and the needy; the Lord will deliver him in time of trouble.

Choir: (**TONE 6**) I said: Lord, be merciful to me, heal my soul.

Reader: I said: Lord, be merciful to me!

Choir: (**TONE 6**) Heal my soul.

Reader: The Reading is from the Epistle of the Holy Paul to the Romans. (*Romans 14:6-9*)

Deacon/Priest: Let us attend.

Reader: *Brethren*, he that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that

eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.⁷ For none of us liveth to himself, and no man dieth to himself.⁸ For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.⁹ For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Priest: Peace be with thee that readest.

Reader: And to thy spirit! (*quietly to the priest*)⁵

Deacon/Priest: Wisdom, Let us attend! Let us hear the Holy Gospel! Peace be unto all!

Choir: And to thy Spirit.

Deacon/Priest: The Reading from the holy Gospel of St. John the Theologian.
(*John 5:17-23*)

Choir: Glory to thee, O Lord; glory to thee.

Deacon/Priest: Let us attend!

Deacon/Priest: *The Lord said to the Jews that had come to Him: My Father worketh until now; and I work.* ⁸ Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. ¹⁹ Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. ²⁰ For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. ²¹ For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will. ²² For the Father judgeth no man, but hath committed all judgment unto the Son: ²³ that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Choir: Glory to thee, O Lord; glory to thee.

⁵ Though it seems counter-intuitive, Vladyko Benjamin indicate that the lack of alleluia verses is likely not a transcription error.

At this point, a Sermon is given.⁶

STICHERA OF THE LAST KISS

Choir:

⁶ The priest then explains what will happen with the last kiss and, if the Funeral director needs to make announcements, they can be done here.

Tone 2 Special Melody - "Joseph of Aramathea"

Optino Monastery Melody

The musical score consists of six staves of music in G major, 2/4 time. The top staff has a treble clef, and the bottom staff has a bass clef. The music features a mix of eighth and sixteenth notes, with several grace notes indicated by small vertical strokes above the main notes. The lyrics are written below each staff, corresponding to the musical phrases. The melody is characterized by its rhythmic patterns and harmonic progression.

Come, _____
breth - - - ren, let us give the

last kiss un - to the dead, ren - der - ing thanks un - to God,

for *he/she* hath disappeared from a - mong his/herkin, and pres -

es on - ward to the grave, no longer troubling *himself/herself*

with van - i - ties and the many pas-sions of the flesh.

Where now are kin - dred and friends? Lo, we are

part - ed // Let us beseech the Lord that He will

grant him/her rest.

Un - to what shall our life be com - pared? Truly, to a flower

or a vapor or the dew of morn - ing. Come, there-fore, let us

gaze intent - ly at the grave. Where is the beauty of the body,

where is its youth? Where are the eyes and the flesh - ly
 form? Like the grass they have per - ished. They have
 all been de - stroyed. Come, therefore, let us bow down
 in humble sub - mis - sive - ness with tears be - fore the
 feet of Christ.

When the soul is snatched away from the body by the dread angels, / it forgetteth
 all its kindred and acquaintances, / and is concerned with its appearance
 at the judgment to come, / which shall decide regarding vanities and toils
 of the flesh; / then beseeching the Judge, let us all pray // that the Lord
 will forgive him (*her*) whatsoever he (*she*) hath done.

Come, brethren, let us gaze into the grave / upon the dust and ashes from which we were formed. / Whither go we now? What are we become? / What is the poor or the rich? / or what the master? or what the free? / And are not all dust? / The beauty of the countenance is gone, // and all the flower of youth death hath withered.

All the bodily organs now are seen to be idle, / which a little while ago were active, / all is useless, dead, senseless; / for the eyes have sunken inward, / the feet are bound, the hands are stilled, / and the hearing with them; / the tongue is locked in silence, given up to the grave. // Truly all mortal things are vanity.

Deacon/Priest: Wisdom!

Priest: Most Holy Theotokos, save us!

Choir: More honorable than the Cherubim and more glorious beyond compare than the Seraphim; without corruption thou gavest birth to God the Word, true Theotokos, we magnify Thee.

Priest: Glory to Thee, O Christ our God and our hope; glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Lord, have mercy (*thrice*).

Father (*Master/Most-Blessed master*) bless!

Priest: May He who rose again from the dead, Christ our true God, through the prayers of his all-pure Mother; of the holy, glorious and all-laudable Apostles; of our holy and God-bearing fathers, and of all the Saints have mercy upon us and save us, in that he is good and loveth mankind.

Choir: Amen.

"Grant rest eternal . . ." is not intoned. Rather, the choir immediately sings "Memory Eternal."

Choir:

Traditional Russian Melody

Me-mo-ry e - ter - nal, me-mo-ry e - ter - nal,

me - mo - ry e - ter - - - nal.

Slavonic (phonetics)

Vyech - nai - ya pam - yat,
веч - на - яа пам - ять,

vyech - nai - ya pam - yat,
веч - на - яа пам - ять,

vyech - nai - ya pam - - - yat.
веч - на - яа пам - - ять.

The Prayer of Absolution is not read. As we bear the body to the grave, we sing:

Holy God! Holy Mighty! Holy Immortal, have mercy on us!

GRAVESIDE TRISAGION / BLESSING OF GRAVES

Deacon/Priest: Bless Master. (*if there is no deacon, this is omitted*)

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

Choir: Amen.

Holy God, Holy mighty, Holy immortal, have mercy on us. (*once*)

Reader: Holy God, Holy mighty, Holy immortal, have mercy on us. (*twice*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O Most Holy Trinity, have mercy on us; Lord, cleanse us from our sins; Master, pardon our transgressions; Holy One, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Choir: (**TONE 4**) With the souls of the righteous departed, grant rest to the soul(s) of thy servant(s), O Saviour; preserving **him/her/them** in the blessed life which is with Thee who lovest mankind. In the place of Thy rest, O Lord, where all Thy saints repose, give rest also to the soul(s) of Thy servant(s) for Thou only lovest mankind.

Glory to the Father, and to the Son and to the Holy Spirit. Thou art God who descended into hell and loosed the bonds of the captives; Thyself give rest also to the soul(s) of Thy servant(s).

Now and ever and unto ages of ages. Amen. O Virgin, alone pure and blameless, who didst bear God without seed, intercede that the soul(s) of Thy servant(s) may be saved.

Deacon/Priest: Have mercy upon us, O God, according to thy great mercy, we pray Thee: hearken, and have mercy.

Choir: Lord, have mercy. (*Three times*)

Deacon/Priest: Again we pray for the repose of the soul(s) of the servant(s) of God *N.* (*N.N.*), departed this life, and that he (*she, they*) may be pardoned all his (*her, their*) sins, both voluntary and involuntary.

Choir: Lord, have mercy. (*Three times*)

Deacon/Priest: That the Lord God will establish his (*her*) soul (*their souls*) where the just repose.

Choir: Lord, have mercy. (*Three times*)

Deacon/Priest: The mercies of God, the kingdom of heaven, and remission of his (*her, their*) sins, let us ask of Christ, our immortal King and our God.

Choir: Grant it, O Lord.

Deacon/Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: *O God of spirits, and of all flesh, who hast trampled down death, and overthrown the Devil, and given life unto thy world: Do thou, the same Lord, give rest to the soul(s) of thy departed servant, *N.* (*servants, NN*), in a place of brightness, a place of green pastures, a place of repose, whence all sickness, sorrow and sighing have fled away. Pardon every transgression which he (*she*) hath (*they have*) committed, whether by word, or deed, or thought. For thou art a good God, and lovest mankind; because there is no man who liveth and sinneth not; for thou only art without sin, and thy righteousness is to all eternity, and thy word is true.*

Priest: For thou art the Resurrection, and the Life, and the repose of thy departed servant, *N.* (*servants, NN.*), O Christ our God, and unto thee we send up 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.

Deacon/Priest: Wisdom!

Priest: Most Holy Theotokos, save us!

Choir: More honorable than the Cherubim and more glorious beyond compare than the Seraphim; without corruption thou gavest birth to God the Word, true Theotokos, we magnify Thee.

Priest: Glory to Thee, O Christ our God and our hope; glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Lord, have mercy (*thrice*).

Father (*Master/Most-Blessed master*) bless!

Priest: May He who rose again from the dead, Christ our true God, through the prayers of his all-pure Mother; of the holy, glorious and all-laudable Apostles; of our holy and God-bearing fathers, and of all the Saints, have mercy upon us and save us, in that he is good and loveth mankind.

Choir: Amen.

“Grant rest eternal . . .” is not intoned. Rather, the choir immediately sings “Memory Eternal.”

Choir: Memory eternal! (*thrice*)

Then the body is laid in the grave, and the bishop or the priest, taking a shovel full of dust, strews it crosswise upon the remains, saying:

Priest: The earth is the Lord's, and the fullness thereof: the whole world, and they that dwell therein.

Then he strews the ashes from the censer upon it.

Then the grave is filled in the usual manner while the choir sings:

Choir:⁷ (**TONE 4**) With the souls of the righteous departed, grant rest to the soul(s) of thy servant(s), O Saviour; preserving **him/her/them** in the blessed life which is with Thee who lovest mankind. In the place of Thy rest, O Lord, where all Thy saints repose, give rest also to the soul(s) of Thy servant(s) for Thou only lovest mankind.

⁷ At Holy Transfiguration Cathedral in Denver, as well as here in Calhan, it is custom to sing the Paschal “Christ is Risen” at any time, regardless of the “liturgical season” at this point.

Glory to the Father, and to the Son and to the Holy Spirit. Thou art God who descended into hell and loosed the bonds of the captives; Thyself give rest also to the soul(s) of Thy servant(s).

Now and ever and unto ages of ages. Amen. O Virgin, alone pure and blameless, who didst bear God without seed, intercede that the soul(s) of Thy servant(s) may be saved.

PANIKHIDA FOR THE NON-ORTHODOX

Note: The Panikhida for the repose of non-Orthodox is celebrated according to the same order as the funeral, except that we do not read the Epistle or the Gospel, and we do not sing the Stikhera of the Last Kiss, but after Thou only are immortal..., the Priest says:

Wisdom! Most-holy Theotokos, save us!

And the rest, in order, as well as the Dismissal printed herein.

ⁱ From the Greek Εὐλογητάρια, from Εὐλογητός ("Blessed"); Slavonic: *angelskij sobor*, are troparia sung after the reading from the Psalter. The refrain repeated between the troparia is "Blessed art Thou, O Lord, teach me Thy statutes" (Psalm 118:12 LXX).

There are two forms of the Evlogitaria:

1. The Evlogitaria of the Resurrection are sung at Sunday Matins after the Kathismata, Sessional Hymns, and the Polyeleos or Psalm 118 ("The Blameless") as appointed by the Typikon.
2. The Funeral Evlogitaria, sung at the Matins for the Dead after Psalm 118, and also at Funerals, and Panikhidas.