

BURIAL SERVICES OVER A LAY-PERSON (Adult, Monk, Child)

NOTES

WITH REGARD TO THE WORDING OF “OUR FATHER” :

The wording presented in this text attempts a closer adherence to the Greek than to the more Latin-based English version in popular use. Note that “daily bread” can have extended meanings including the Eucharistic Meal and Eschatological Banquet, and from this further implications of “bread of the morrow,” and also the meanings of “necessary” or “essential” or “necessary for being”.

ABOUT PSALMS :

The words of the psalms follow our native Septuagint Psalter in words and numbering, different from the Hebrew text usually available in English.

The asterisks (*) in the following services indicate places where omissions may be made for various reasons. In some cases it is time, in other cases, pastoral reasons.

ABOUT “MAN” :

The word “man” is often used in these texts in the generic sense, meaning “mankind” or “humanity” in translation of the Greek “anthropos”. Circumlocutions regarding gender are often too difficult to accommodate in our texts, and sometimes they make the meaning less clear.

NOTE :

At the Dismissal here, as elsewhere, “fathers” etc. refers to the present persons assembled — i.e. fathers for monks, mothers for female monks, brothers and/or sisters for laity — not only to the departed, as is sometimes supposed.



PREFACE

OUTLINES OF SERVICES

1. ORDER FOR BURIAL SERVICES OVER LAY-PERSONS WITH DIVINE LITURGY

It is in some places the custom to serve the Divine Liturgy at the time of burial of the faithful. It is insufficient that there might therefore afterwards be only a Litiya or shorter Panikhida before the actual burial. On the other hand, it is not recommended to attempt a conflation of the Divine Liturgy and Burial. It is further not recommended that the Divine Liturgy be served at burials indiscriminately. It is not a mere matter of custom. It accomplishes no more for the departed than the Burial Service. The serving of the Divine Liturgy should be for those who are in ways locally recognisably attached to the Church, and who are not merely nominally Orthodox believers — i.e. there should be a relationship of Communion on the part of the departed and/or the bereaved family.

The best, and most recommended, format for the burial of faithful persons is to serve the full service of burial (following the local customs) on the evening preceding the burial ; and to serve the Divine Liturgy with its memorial elements on the morning, and to conclude with a Litiya and the final prayers.

The Divine Liturgy is NOT to be served on Great Lent weekdays.

Following is a suggested order for occasions where the two services might be required to be served together at one time, with cautioning about the obvious length :

A. BURIAL SERVICE

1. The customary beginning
2. Abbreviated Psalm 118 with following Verses and Refrain
3. Litany
4. Kathisma Hymn (Sedalen)
5. Psalm 50
6. Canon with refrains (with omissions if blessed)
7. The Verses of Saint John of Damascus

B. DIVINE LITURGY

1. The Divine Liturgy begins as usual
2. The Beatitudes of the Third Antiphon receive the tropars of burial interpolated in the customary places (instead of tropars of the canon)
3. The tropars, Prokeimenon, Epistle, Alleluia, Gospel of funeral
4. The Communion Verse is as in the Prokeimenon
5. The rest to the Dismissal and “Memory Eternal”
6. The “Prayer of Absolution” at the coffin, sprinkling with holy

water

7. The Last Kiss (with hymns)
8. Departure to the grave, singing the Trisagion
9. Litiya at the grave with burial

2. ORDER FOR BURIAL SERVICES OVER LAY-PERSONS (REDUCED)

Although for the faithful it is recommended to offer the service as fully as possible, the following outline reflects some current practices in shortening where necessary.

Shortening of services must not be arbitrary nor indiscriminate, but retain what is necessary. A shortening of the services also requires the knowledge and blessing of the bishop, and be in accordance with the local custom. In order to facilitate these decisions as they arise, some suggestions are given for omissions by the placing of an asterisk () by the texts. We further note in this light that some of the texts require that the faithful understand the theological reflection behind them, and that certain selections may be made by the discerning pastor who knows his flock, although this also ought to be undertaken in the context of receiving a blessing to do so.*

1. Beginning prayers
2. Psalm 90
3. Psalm 118 - selected
4. Verses on Psalm 118 with refrain
5. Litany
6. Kathisma Hymn
7. Psalm 50
8. Canon (Perhaps Odes 1,3,6,9)
– with refrain, perhaps no tropars
– after Ode 6 : Litany, Kontak, Ikos
9. Verses of Saint John of Damascus (#1 and #8 only)
10. Beatitudes with verses
11. Prokeimenon, Epistle, Alleluia, Gospel, Sermon
12. Trisagion Prayers
13. Tropars
14. Litany
15. Dismissal with “Memory Eternal”
16. Parting Prayers, and Last Kiss with hymns
17. Departure to the Grave, singing the Trisagion
18. Litiya at the Grave with burial

**3. BURIAL SERVICES OVER A LAY-PERSON
ORDER IN BRIGHT WEEK**

1. After the Parting of the Soul :

Blessed is our God
Christ is risen (Tone 5) (three times)
Paschal Verses with "Christ is risen"
 The body and coffin are sprinkled with Holy Water
Litany for the dead
Having beheld the resurrection of Christ (Tone 6)
 The Paschal Canon may be sung
Dismissal of Pascha

2. At the Temple :

Blessed is our God
Christ is risen (Tone 5) (three times)
Paschal Verses with Tropar (Christ is risen)
Litany for the dead
Paschal Canon (with the usual censing)
 After Ode 3
 Litany for the dead
 Hypakoe of Pascha
 After Ode 6
 Litany for the dead
 Kontak, Ikos of the funeral
 As many has have been baptised
 Epistle of the day (from Acts)
 Alleluia (Tone 2)
 Gospel of Matins (First Resurrectional)
 Having beheld the resurrection of Christ (Tone 6)
 The remainder of the Canon
Hymn of Light of Pascha
Evlogitarions of Sunday (Blessed are You O Lord, teach me your statutes)
Paschal stikhs with the Tropar of Pascha
Customary kissing of the departed, singing "Christ is risen"
Litany for the dead beside the coffin
Dismissal
Parting Prayer
 On the way to the grave we sing "Christ is risen"
 At the grave we sing "Open O earth ..."
 Dirt, oil, ashes from the censer, are put in the grave with the
 departed
We sing "Christ is risen..." (three times) and depart

4.

**BURIAL SERVICES OVER A LAY-PERSON
ORDER IN PASCHAL SEASON**

1. After the Parting of the Soul :

The service-beginning of the Paschal Season
The usual prayers at the parting
The dismissal of the Paschal Season

2. At the Temple :

The service-beginning of the Paschal Season
Great Litany of funerals
Verses of Psalm 118 with refrains
Tropars of the Resurrection
 Blessed are You The choir of the saints
Litany for the dead
Sedalen – Give rest with the righteous
Psalm 50
Canon
 (either funeral or of Pascha - irmoi only)
 – refrains “Give rest”
Idiomelons of Saint John of Damascus
Beatitudes
Prokeimenon : Blessed is the way
Epistle :
 1 Thessalonians 4 :13-18
Alleluia
Gospel :
 John 5 :24-30
Sermon
Trisagion Prayers
Tropars : “With the souls of the righteous”
Customary kissing of the dead with customary hymns
Litany for the dead
Dismissal of the Paschal Season
On the way to the grave we sing “Christ is risen”

5.

MEMORIAL SERVICE (Panikhida)
ORDER IN BRIGHT WEEK
but not Pascha itself

1. Complete Paschal Beginning, with verses and censing as at Matins of Pascha
2. Litany for the Departed (in its augmented form) *or, this is sometimes be omitted*
3. The Canon of Pascha is sung.
 - After the Third Ode, the Litany for the Departed, and the Ypakoë of Pascha
 - After the Sixth Ode, the Litany for the Departed, and the Kontak for the Departed
 - And the rest of the Canon as prescribed
4. The Paschal Stikhs and their verses, from the Praises or the Apostikha (Let God arise...), with Christ is Risen thrice as usual
5. The Litany for the Departed
6. The Dismissal of Pascha

During the remainder of the Paschal Season, it is appropriate that the Memorial Service, which now follows its customary general form, begin with the Paschal Beginning for Paschaltide, and then continue with "Holy God...."

