

## The Panakhida and the Requiem Litiya.

The Panakhida and the Litiya are served before and after the burial of the deceased. The name **Panakhida** (παῶς - all, νύξ - night and ἄδω - I sing) means a church service in structure, being a reduction of the office of burial. The name of this church service, Panakhida, is explained by its historical link with the All-night Vigil, with its close similarity, as well as all the office of burial with part of the All-night Vigil Matins<sup>1</sup>. The office of the Panakhida is stated in the 14th chapter of the Ustav<sup>2</sup>. The prayers of the Panakhida are in the Psalter ("Service at the Departure of the Soul"), in the Octoechos (before the service of Saturday in the first tone) and in special books - "Service for the Departed, and "Service of the Parastas" that is, the Great Panakhida for our departed fathers and brothers and for all departed Orthodox Christians<sup>3</sup> "Service of the Parastas" is the most full<sup>4</sup>.

**The first Panakhida**, which is sung in the house of the departed until he is buried, needs to be sung according to a special "Service after the Departure of the Soul from the Body", with a canon in the 8th tone from the Octoechos. This "Service" is found in the Augmented Psalter, and at the end of the Psalter which, ordinarily, is read over the dead. But the office of funeral hymns consists of either the full Panakhida or only the Litiya (Fr. Silchenkov, p. 139).

The **Requiem Litiya** (λιταί is strengthened general prayer) in the Trebnik is specified to be done<sup>5</sup> before carrying the departed from the house to the church, but it also is usually served when the departed lies in the house and after the family returns to the house after burial<sup>6</sup>.

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<sup>1</sup> **Christians of the earliest Church**, because of persecutions, buried the dead at night. Divine services, by which burial was followed, were in the true sense nightlong. With the allocation of the funeral divine services from the All-night service, as is known, came after the end of the persecution of the Church, then even other divine services of equally meaningful names are preserved in the Orthodox Church.

<sup>2</sup> The **Panakhida** can even be done without a deacon, and each of the priests, in order of seniority, himself says an ektenia and the exclamation following it (see Posobiye k Izucheniyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], 720 p.).

There is no special order of the service of the Panakhida with the bishop (as well as with the presbyter) (Tserkovnyi Viestnik [Church Messenger] 1892, 44).

<sup>3</sup> The **17th Kathisma** is sometimes found in some of the appointed services, but the 14th chapter of the Ustav says that it is not sung.

The Panakhida is done after vespers after the exclamation: "Blessed is God", Psalm 90 is read, but the opening **prayers** are dropped (Fr. Silchenkov, p137).

According to the explanation of Simeon of Salonika, this represents the continual divine light by which the Christian is enlightened in baptism (Novaia Skrizhalj [New Stone Tablets]). Together with this (according to an explanation of the pearls of Chrysostom - see Dukhovnaia Beseda [Spiritual Conversation], 1855, 43) the light serves "as a sign of the future not the evening light" (Tserkovnyi Viestnik [Church Messenger] 1892, 26).

During a Panakhida and a Litiya (as well as at a burial) there is a **censing**. If the priest serves without a deacon, then he has the censer in his hands; if the deacon also participates, then he also censes at a Panakhida; before the beginning of each ektenia he asks

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the priest for the blessing of the censuring; the priest only says the dismissal with the censer (Posobiye k Izucheniyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], 719 p.).

The Little Ektenias, said during the Panakhida, the Litiya and Burial, consists of the invitation to prayer ("Again and again"... and three petitions. The invitation of this ektenia is followed by singing: "Lord, have mercy" one time and the following two petitions are "Lord, have mercy" sung three times; the last petition is followed by singing: "Grant this, O Lord". Quite clearly this is evident from instructions concerning this Litany for the Departed, which are found in all the services of the burial of the dead, as well as from this, that the first and second petitions of this ektenia are taken from the augmented ektenia for the departed in which the appointed petitions of the ektenia are followed by the triple singing of "Lord, have mercy" (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1893, 20).

See pp. 504, 534 and 584 above.

**During the Paschal Week the Panakhida**, usually, goes this way: after the exclamation of the priest and the singing of "Christ is risen"... three times, the paschal canon is sung; after the 3rd and 6th odes are little ektenias and after the 6th ode is sung "With the saints give rest"; after the 9th ode is sung the paschal stichera: "Let God arise" "..."; then there is the ektenia for the departed: "Have mercy on us O God"... etc., as usual in the Panakhida (Posobiye k Izucheniyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], p. 720).

See below for the commemoration of the departed

<sup>4</sup> This "**service of Parastas**", is no other than an extraction from the Trebnik of P. Mogila. It is published by the Kiev Pechersk Lavra and the St. Petersburg Synod printing press. Every temple should have this booklet (price of 20 kopeks, in the knee - 45 kopeks).

In it with the service of "Parastas" is located "**the All-night Vigil**, being for the departed, when the burial in Matins there needs to be a Christian body, either a single or multiple remembrance of the departed to do, or who to want to do that for them". This funeral vigil begins with the exclamation: "Glory to the Holy"; in this vigil there is a Litiya; the exclamation: "May the blessing of the Lord be on you", connects the Great Vespers to Matins; at Matins there is a censuring during "Blessed are the undefiled in the way" for which the Panakhida is placed in the middle (Tserkovniia Vedomosti [Church News] 1895, 35).

<sup>5</sup> After the initial exclamation **in the requiem Litiya** the *Trisagion, Our Father...* is read, the troparia are also sung: *With the souls of the righteous departed...* (see below for them, in "the Service of the Burial of a Lay Person"), then the ektenia for the departed *Have mercy on us, O God...* is said, then the prayer: *O God of spirits...* and finally the dismissal, and after the *Eternal memory* is exclaimed (Posobiye k Izucheniyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], Grant, 723 p.).

<sup>6</sup> Besides this, **the Requiem Litiya is served** also at other divine services; in the liturgy it is like a part of it because for a Litiya in this case there is no special beginning, does not become a dismissal and the "eternal memory" is not proclaimed; it is sung according to the Prayer behind the Ambo: "With the souls of the righteous departed...", and the exclaimed ektenias; also in Matins and in the Vespers the Litiya is done after the end of these services. Generally the Litiya is always done at the service of requiem liturgies, but also on the days determined by the Church for the established commemoration, when there is no custom on such days to do memorial services, as the service comprising more prayers. The Litiya is also a part of the burial and Panakhida: the burial service begins it and comes to an end with it (the Litiya at the end of the burial service begins after the stichera on the last kiss). The Panakhida Service also ends with a Litiya; in the Panakhida Service the Litiya after the exclamation after "Our Father" after the 9th Ode of the canon (Fr. Silchenkov, p. 112).

In the Litiya done before the Panakhida (see in the Psalter "Service after the Departure of the Soul"), the dismissal and the singing of "Memory Eternal" is not done (Tserkovnyi Viestnik [Church Messenger] 1892, 7).

The Litiya done separately from the Panakhida service before the carrying out the body of the departed, after placing it in the grave and in other cases, is called a little Panakhida (Nikolaevsky, p. 151). See pp. 683 - 685 above.

*S. V. Bulgakov, "Handbook for Church Servers", 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp. 1202-1204.  
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