

## BURIAL DURING PASCHAL WEEK

In "**Ukase about conveying the deceased on Holy Pascha**" (see chap. 41 of the Great Book of Needs and chap. 18 in the small Book of Needs) it says:

"If someone passes away on Holy Pascha or on whatever day of Bright Week until Thomas Sunday, somewhat less of the customary of the departed singing is sung because of the majesty and honor of the cheerful feast of the Resurrection; for it is a feast of joy and gladness, but not of lamentation. And as all those in Christ have died in the hope of resurrection and life eternal, through the resurrection of Christ are taken from the sorrows of this world to things glad and joyful, through the resurrection singing over the departed the church proclaims: through somewhat less hymnody, ektenias and prayers for those who have died properly we are assured that he had died in repentance, and if he has not made satisfaction for his transgressions, he is remitted through the prayers of the church, and he is freed from their bonds". Consequently this burial during the Bright Week is done according to a special "Service"<sup>1</sup> (see this in the same place).

Even though **the dismissal** is not specified with accuracy during the commission of the paschal order of burial, but this dismissal during all of Bright Week must be paschal, judging by the instruction of the Metropolitan Philaret of Moscow office of the burial of a priest during Pascha (see it below) and the solemnity of Church services generally at this time (Tserkovnyi Viestnik [Church Messenger] 1897, 4).

During the paschal office of burial it is necessary **to sing** "Eternal memory"<sup>2</sup> **after the dismissal**, because there are no instructions anywhere to omit this<sup>3</sup> (Tserkovnyi Viestnik [Church Messenger] 1892, 33).

In the Trebnik only the paschal service of burial for laity is stated. But common sense indicates that it is necessary and to do during Holy Pascha the burial over the dead according to a special office for everyone departed (if he is a layman, then according to the office stated for this; if a priest, according to the office for burial of a priest, and so forth). Similarly **in any office it is also necessary to make changes**, corresponding to the solemnity of Holy Pascha, in compliance with "The decree on transporting the deceased on Holy Pascha".

The Metropolitan of Moscow Philaret (on the occasion of the burial service of Very Reverend Kirill, Archbishop of Podolsk, 31 Mar. 1841, on Monday of Pascha) established the special Ustav of priestly burial during Pascha (see it v Cht. v obshch. liub. dukh. prosv. [Readings from the Society of Lovers of Theological Education] 1869, 7).

Conforming to this, the burial of a priest during Paschal Week needs to be done in the following order:

1) Before the transporting there is a beginning with the Paschal verses. Then: "With the souls of the righteous departed". Ektenia: "Have mercy on us O God". After the exclamation: "For you are", the paschal dismissal, after which it is exclaimed: "In blessed repose", and "Eternal memory" is also sung.

2) The convoy with singing begins: "Christ is risen from the dead", and during all the travel.

3) The burial service after the liturgy. The beginning (of the burial services) is Paschal with the verses, with a cross, candles and the censer.

The first requiem ektenias, at the beginning of the memorial service placed: "In peace let us pray to the Lord". The prayer is silent and the exclamation is: "For You are the resurrection". The deacons begin singing the antiphons, three verses, in tone 6: "I lift up my eyes to heaven". After this the burial service follows the usual order changelessly up to the reading of the latter Gospel, after which the Paschal canon is sung: "The day of Resurrection". After the third Ode, the requiem ektenia: "Again and again", and the exclamation, and: "Before the dawn" is sung. After the sixth Ode, the requiem ektenia, and the exclamation, and the clergy sings: "With the saints give rest". Then the singers sing: "As many as have been baptized into Christ". The Apostle of the day is read and the Sunday Gospel (also of the day). "Let us pray to the Lord", and prayer of absolution. Then the clergy sings: "Having beheld the Resurrection of Christ", once; "Jesus rose from the dead, as foretold", once. The 7th and 8th Odes of the canon are sung. After the ninth Ode, the requiem ektenia: "Again and again", and the exclamation. The clergy sings: "In the flesh You fell asleep" twice, and then the singers sing: "Blessed are You, O Lord", "The company of angels was amazed". Then: Paschal stichera: "Let God arise" and kissing the dead during which continues the singing: "Christ is risen from the dead". Upon termination of the kissing, the ektenia: "Have mercy on us, O God" (requiem), prayer: "O God of spirits" (aloud), and the exclamation. Deacon: "Wisdom". Singers: "Christ is risen from the dead", three times, and the paschal dismissal, and after: "In blessed repose eternal rest" and "Eternal memory". The coffin to the grave is followed with singing: "Christ is risen from the dead"<sup>4</sup>. At the grave the Litiya, and after "Eternal memory" the singers sing the three verses: "O earth, opened wide, receive what was created from you"; "As You have said, O Lord, to Martha", and "My spiritual brethren and kinsmen". Upon return to the church, the Litiya and dismissal.

In exactly the same way it must also be applied to the other ranks of burial stated specially in the Trebnik; so, e.g., relating to the burial of an infant it is necessary to do according to this office, but the rest, especially the beginning and the end, to borrow from the office of the burial of the laity on Holy Pascha (Posobiye k Izucheniyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], 743 - 745 p.; Priest Silchenkov, pp. 119-120; refer to the Old Slavonic

Trebnik with the Nomocanon publ. in 1630 "Office of the burial of monks during Paschal week"; see the Offices of Burial Ranks, Archpriest A. Maltsev, German translation with parallel Slav. text, pp. 328 - 331).

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<sup>1</sup> During the burial of the laity **from St. Thomas week up to** the leave-taking of Pascha the usual canon is sung as the Trebnik clearly specifies that the Paschal Office of burial is done only during Bright Week to St. Thomas (Tserkovnyi Viestnik [Church Messenger] 1895, 42).

<sup>2</sup> The **custom to cross wisely spray with Holy Water of Theophany** (saying nothing) of those who died during the days of Pascha, instead of spreading earth (with saying the words: "The earth is the Lord's and the fullness thereof"), must be recognized as wrong as in "The burial service during Holy Pascha" it clearly says that the body of the departed is sprinkled with holy water even up to the burial service, before the placing in the coffin, but not after the burial service, while placing it in the grave. Thus the sprinkling of the departed with holy water and the spreading of earth on him are essentially two separate and equally timed ceremonial actions: one precedes the carrying out of the departed from the house to the church or to the cemetery for the burial service, but the other is the final action after the burial service, for which each has its own special symbolical meaning and therefore should not be mixed or replaced with one another (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1888, 47).

<sup>3</sup> By the explanation of the "Tserkovnyi Vestnik [Church Messenger]", after Pascha before Ascension, **during the carrying forth of the body of the departed priest** from the house to the church and from the church to the cemetery, "Christ is risen" is sung (Tserkovnyi Viestnik [Church Messenger] 1897, 23).

<sup>4</sup> There is no basis for singing "Christ is risen" instead of "**Eternal memory**" from Pascha until Ascension, but therefore " it is established by Metr. Philaret to sing: "Eternal memory as done in the office of burial of bishops and priests during Pascha (Tserkovnyi Viestnik [Church Messenger] 1895, 16).

*S. V. Bulgakov, "Handbook for Church Servers", 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp. 1227-1228.  
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