

“THE LITTLE LITY FOR THE DEAD” – SHORT HISTORICAL-LITURGICAL APPROACH

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ABSTRACT

“The Little Lity for the Dead”, as we know it today, seems to be a “structure” of Sabait origin (Palestinian), its order being recorded, not by chance, in the Great Typikon of Saint Sabbas. Unfortunately, the specialists did not deal with this topic enough, perhaps because of the lack of clear clues, which is why the present study proposes to analyze some of the peculiarities of this ordinance.

Keywords: Lity; the Great Typikon; ordinances; procession; liturgical manuscripts; nominal readings of names;

1. THE STRUCTURE OF THE LITY ACCORDING TO THE “TYPIKON” FROM THE SO-CALLED LAVRA OF SAINT SABBAS, IN PALESTINE

We want to emphasize from the very beginning that many of the structural elements of *the Little Lity for the Dead*¹ have their origin, as we shall see, precisely in the primary ordinance of the Lity², which was done in the Sabait monasteries, especially in Saint Sabbas' Lavra († 532), in Palestine.

We believe therefore that the statements on the origin and structure of the *Little Lity for the Dead*, the “indirect”³ typikon specifications from the manuscript *Sinai 1096*⁴, which

¹ “Besides the Parastasis we can find in the *Panihida* (Memorial service), the Euchologion and the Hieratikon (!) a short parastasis, shorter than the great one, under the title Little Lity for the Dead, in which, during the Litany, only the general remembrance of all the dead is made, and not the nominal commemoration. In the monasteries this Lity takes place on Friday evening and is called Lity (procession) because the group of monks goes to the cemetery, leaving the church after the service. In cathedrals and parish churches, this short parastasis (Little Lity) is usually done at the end of the Liturgy and it is called Trisagion for the Dead or Little Panihida/ Memorial Service”, E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic de cunoștințe religioase (Encyclopaedic Dictionary of Religious Knowledge)*, Caransebeș, Diocesan Publishing House, 2001, p. 346; see also E. Braniște, *Liturgica Specială pentru institutele teologice (Special Liturgy for Theological Institutes)*, Bucharest, Publishing House of the Bible and Mission Institute of the Romanian Orthodox Church, 1985², p. 557.

² “Lity (λιτή, ἡ - liti, i = prayer, procession) – religious service (Orthodox), performed in monasteries, during the evening service (Vesper or Vigil) and rarely during the morning service (Matins)...”, E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, p. 261.

³ We call them “indirect” since they only refer to the Lity.

⁴ “1096. *Τυπικόν*. Cod. membr. 20X14; 3 centim. saec. XIV”, V. Gardthausen, *Catalogus codicum Graecorum Sinaiticorum*, Oxonii, E Typographeo Clarendoniano, 1886, p. 222; “*Sinai 1096* (12th-13th centuries)”, N. Uspensky, *Slujba de seară în Biserica Ortodoxă (The Evening Service in the Orthodox Church)*. Translated by Cezar Login, Cluj-Napoca, Patmos Publishing, 2008, p. 92; “Π. № 1096. *Τυπικόν τῆς ἐκκλησιαστικῆς ἀκολουθίας τῆς ἐν Ἱερουσαλύμοις εὐαγοῦς λαύρας τοῦ ὁσίου θεοφόρου πατρὸς ἡμῶν Σάββα*. Ркп. той же библ. [Архимандритъ Антонинъ опредѣляетъ XII-XIII в.]”, А. Дмитриевский, *Описание литургическихъ*

is mentioned also by N. Uspensky⁵, are fundamental, which is why we will try to reproduce them further on, being by far, the only clues that could concretely guide us to the link between the primary structures of the Lity and the constituent elements of *The Little Lity for the Dead*. However, we will not insist on them in particular, but we will only underline them.

Here is the text that appears in codex *Sinai* 1096 and its translation into Romanian (according to N. Uspensky's study, *The Evening Service...*) and our English translation:

<p>“Καὶ μετὰ τοῦτο ψάλλομεν τὸ στιχηρὸν τοῦ ἁγίου πρὸς τὸν ἦχον τῆς Ὀκτωήχου, ἐξερχόμεθα εἰς τὸν τάφον τοῦ ἁγίου καὶ παριστάμεθα κύκλω ἐν τῇ ἁγίᾳ μάνδρα, ὃ δὲ (π. 4) ἱερεὺς θυμᾷ τὸν τάφον τοῦ ἁγίου, εἶτα τὸν ἠγούμενον καὶ καθ’ ἐξῆς πᾶσαν τὴν ἀδελφότητα, ἀρξάμενος ἀπὸ τοῦ δεξιοῦ μέρους καὶ κυκλεύσας ἔρχεται ἀπὸ τοῦ ἀριστεροῦ μέρους εἰς τὸν τάφον τοῦ ἁγίου. Πληρωθέντος δὲ τοῦ στιχηροῦ τοῦ ἁγίου λέγει· Δόξα καὶ νῦν, θεοτοκίον τοῦ ἡχου τὸ γ’, καὶ μετὰ τὴν συμπλήρωσιν λέγει ὁ ἱερεὺς· Ἔτι ἐκτενῶς τοῦ Κυρίου δεηθῶμεν, ἡμεῖς τὸ Κύριε ἐλέησον α’, ὃ δὲ ἱερεὺς· Ἔτι ὑπὲρ τῶν ὁσίων πατέρων ἡμῶν τῶν ἠγουμένων, καθὼς ἀναγράφονται ἐν τῷ Διπτύχῳ ἀπὸ τοῦ ὁσίου καὶ θεοφόρου πατρὸς ἡμῶν Σάββα μέχρι τοῦ τελευταίου, ἡμεῖς δὲ τὸ Κύριε ἐλέησον γ’. Ὁ ἱερεὺς Τῆς παναγίας ἀχράντου ὑπερευλογημένης Δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας καὶ τοῦ ὁσίου καὶ θεοφόρου πατρὸς ἡμῶν Σάββα, μετὰ πάντων τῶν ἁγίων μνημονεύσαντες. Ἡμεῖς· Σοὶ Κύριε. Ὁ δὲ ἱερεὺς τὴν εὐχὴν ταύτην· Σῶσον, ὁ Θεός, τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου... Ἡμεῖς· τὸ Κύριε ἐλέησον ν’. Εἶτα ὁ ἱερεὺς· Ἔτι δεόμεθα ὑπὲρ ἀφέσεως ἁμαρτιῶν τοῦ δούλου τοῦ Θεοῦ... μοναχοῦ καὶ πασης(!) τῆς ἐν Χριστῷ ἀδελφότητος ἡμῶν καὶ ὑπὲρ πάσης ψυχῆς χριστιανῶν</p>	<p>“După rânduiala tipicului, cântăm stihira sfântului după glasul Octoihului, mergând la mormântul sfântului și așezându-ne la locurile noastre în aria îngrădită. Preotul cădește mormântul sfântului; apoi îl cădește pe stareț și pe frați, făcând o mișcare circulară, cădind de la dreapta la stânga și înapoi înaintea mormântului. Atunci când se încheie cântarea stihirii sfântului, cântăm <i>Slavă... Și acum...</i>, stihira Născătoarei de Dumnezeu, glasul al treilea. Apoi preotul zice: <<Cu osârdie să ne rugăm Domnului>>. Noi răspundem: <<Doamne, miluiește (o dată)>>. Preotul: <<Iarăși ne rugăm pentru cuviosii stareți (numele lor sunt citite așa cum sunt înscrise în diptice, începând cu de Dumnezeu purtătorul părinte Sava, și până la ultimul)...>>. Răspundem: <<Doamne, miluiește (de trei ori)>>. Preotul: <<Pe Preasfânta curata, preabinecuvântata, slăvita Stăpâna noastră, de Dumnezeu Născătoarea Maria și pe Cuviosul și de Dumnezeu-purtătorul părintele nostru Sava, cu toți sfinții pomenindu-i, pe noi înșine și unii pe alții și toată viața noastră...>>. Iar noi: <<Ție, Doamne>>. Apoi preotul zice rugăciunea: <<Dumnezeule, mântuiește poporul Tău și binecuvintează moștenirea Ta...>>, iar noi: <<Doamne, miluiește (de 50 de ori)>>. Preotul urmează: <<Iarăși ne rugăm pentru iertarea păcatelor robului lui Dumnezeu (N) monahul, și pentru tot frații noștri cei întru Hristos, și pentru tot sufletul creștinesc cel necăjit și asuprit...>>. Noi cântăm: <<Doamne, miluiește (de 50 de ori)>>. Apoi preotul îi pomenește și citește numele iubitorilor de Hristos vii și adormiți care sunt înscrise în diptice. Încheie cu exclamația: <<Auzi-ne pe noi,</p>	<p>“According to the ordinance of the Typikon, we sing the sticheron of the saint after the tone of the Oktoihos, going to the tomb of the saint and sitting at our places in the confined area. The priest censes the tomb of the saint; then he censes the abbot and brothers, making a circular movement, censing from right to left and back in front of the grave. When the sticheron of the saint is ended, we sing <i>Glory... And now...</i>, the sticheron of the Theotokos, Tone 3. Then the priest says: <<Zealously let’s pray the Lord>>. We answer: <<Lord, have mercy (once)>>. The priest: <<Again, let’s pray for the venerable abbots (their names are read as they are written in the diptych, beginning with God bearer, our father Sabbas, and until the last one)...>>. We answer: <<Lord, have mercy (three times)>>. The priest: <<Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary and the Holy One and the God-bearer our father Sabbas, with all the saints remembering, let us commit ourselves and one another and all our life unto Christ our God...>>. And us: <<To Thee, O Lord>>. Then the</p>
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рукописей, хранящихся в библиотеках Православного Востока. Томъ III. Типіка, Петроградъ, Типографія В. Θ. Киршбаума, 1917, р. 20.

⁵ “The typikon of this procession in the Jerusalem ordinance is given in manuscript *Sinai* 1096 (the 12th-13th centuries)”, *Slujba de seară... (The Evening Service...)*, p. 92.

<p>θλιβομένων... Ἡμεῖς τὸ Κύριε ἐλέησον ν'. [л. 5) Εἶτα μνημονεύει τῶν βασιλέων καὶ λέγει ἐξ ὀνόματος, οὗς ἔχει κατὰ τὸν τύπον ἐν τῷ διπτύχῳ ζῶντας καὶ τεθνεῶτας φιλοχρίστους, καὶ μετὰ ταῦτα ἐκφώνησις: Ἐπάκουσον ἡμῶν, ὁ Θεὸς ὁ Σωτὴρ ἡμῶν... Εἰρήνη πᾶσι Τὰς κεφαλὰς ἡμῶν... Καὶ κλινόντων ἡμῶν τὸ γόνυ ἐπεύχεται μεγάλη φωνῇ· Ὁ ἱερεὺς λέγει οὕτως: Δέσποτα πολυέλεε Κύριε... (на всѣхъ молитвахъ поминается имя Саввы)»⁶.</p>	<p>Dumnezeule, Mântuitorul nostru...>>, <<Pace tuturor>>, <<Capetele voastre Domnului să le plecați>>. Iar noi cădem în genunchi, iar preotul citește cu glas mare: <<Mult-Milostive Stăpâne, Doamne...>> (numele Sfântului Sava cel Sfințit este pomenit la toate rugăciunile)⁷.</p>	<p>priest reads the prayer: <<O God, save your people, and bless your inheritance...>>, and us: <<Lord, have mercy. (50 times)>>. The priest: <<Again we pray for the forgiveness of the sins of the servant of God (N) the monk, and for our brothers in Christ, and for all the Christian soul, the afflicted and oppressed...>>. We say: <<Lord, have mercy. (50 times)>>. Then the priest remembers and reads the names of the living and dead Christ lovers who are written in the diptych. He end with the exclamation: <<Hear us, O God, our Savior...>>, <<Peace be unto all>>, <<Let us bow our heads unto the Lord>>. And we fall on our knees, and the priest reads with a loud voice: <<Merciful Lord, O God...>> (the name of Saint Sabbas the Sanctified is mentioned at all prayers)".</p>
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We consider equally important, even determinant for the origin and structure of *The Little Lity for the Dead*, the other mentions regarding the “ordinary” Lity, always performed at the grave of Saint Sabbas, particularities also recorded in the manuscript *Sinai 1096*:

- a) “Εἶτα Καταξίωσον, καὶ ἐξέρχεται ἡ λιτή καὶ ψάλλομεν ιδιόμελον, ἦχος β' Τῶν ὑπὲρ νοῦν ἀγαθῶν, Δόξα καὶ νῦν, θεοτοκίον, καὶ γίνεται ἡ ἐκτενὴ ἐν τῇ θήκῃ τοῦ ἁγίου κατὰ τὴν τάξιν. Ὑποστρέφοντες δὲ ψάλλομεν στιχηρὰ πλ. α' Χαίροις ἀσκητῆς (...) εἶτα ἡ εὐλόγησις τοῦ ἄρτου καὶ ἡ διάδοσις καὶ τοῦ ὕδατος ἢ οἴνου”⁸ [“Then *Make us worthy...*, and we go out to Lity and we sing the idiomelon, the 2nd tone: *The best of those above, Glory..., And now...*, of the Mother of God, and there is the lity at the tomb of the Saint (Sabbas, *author’s note*), according to the ordinance. Returning, we sing the sticherons, the 5th tone: *Rejoice, you struggler (...)*, then the blessing and sharing of bread and water or wine”];
- b) “Εἶτα δοξολογία μεγάλη, τῷ ἁγίῳ ἀπολυτικίον, ἡ ἐκτενὴ καὶ στερεοῦμεν, ὡς ἔθος, καὶ εὐθέως ἐξερχόμεθα εἰς τὴν θήκην τοῦ ἁγίου, ψάλλοντες στιχηρὰ ἦχος πλ. δ'· Τοῖς φωτοβόλοις ἐλλαμφθεῖς, Δόξα καὶ νῦν, θεοτοκίον, ἐκτενὴ καὶ τελεία ἀπόλυσις”⁹ [“Then The Great Doxology, the troparion of the Saint, the lity and *Strengthen*, as usually, and we go out at the tomb of the Saint (Sabbas, *author’s note*), singing the sticherons, the 8nd tone: *You shone with light rays..., Glory..., And now...*, of the Mother of God, the lity and the final Dismissal (Apolis)”];

⁶ Cf. A. Дмитриевский, *Описание литургических рукописей...*, p. 22.

⁷ Cf. N. Uspensky, *Slujba de seară... (The Evening Service...)*, pp. 92-93.

⁸ Cf. A. Дмитриевский, *Описание литургических рукописей...*, pp. 34-35; the indication appears on December 5 (the day of the commemoration of Venerable Sabbas the Sanctified).

⁹ Cf. A. Дмитриевский, *Описание литургических рукописей...*, p. 35; the indication appears on December 5.

- c) “Καὶ νῦν, Ὑπερευλογημένη καὶ ἡ λοιπὴ ἀκολουθία καὶ ἡ λιτὴ^{10,11} (“*And now..., Most blessed..., and the other service and the Lity*”);
- d) “Καὶ ἐξερχόμεθα λιτανεύοντες, ὡς ἔθος, εἰς τὴν τοῦ ἁγίου θήκην. Οὗτος (!) ὁ τύπος ὀφείλει γίνεσθαι κατὰ πᾶσαν κυριακὴν εἰς τὸ λυχνικὸν μέχρι τῆς ε’ κυριακῆς τῶν νηστειῶν.”¹² [“*And we go out, as usually, at the tomb of the Saint (Sabbas, author’s note). This ordinance (typikon) must be done on all Sunday during Vespers, until the 5th Sunday from the Great Lent*”];
- e) “Κύριε εὐλόγησον καὶ εὐχή, καὶ λιτανεύοντες, ὡς ἔθος, ἐξερχόμεθα, καί, τελέσαντος τοῦ ιερέως εἰς τὴν θήκην τοῦ ἁγίου τὴν ἐκτενήν, ἀπολυόμεθα”¹³ [“*God, bless, and the prayer, and in procession, as usually, we go out, and after doing the lity at the grave of the Saint (Sabbas, author’s note), we sing the Dismissal (Apolis)*”].

2. CLUES ABOUT THE LITY AND THE LITTLE LITY FOR THE DEAD IN THE GREAT TYPIKON OF SAINT SABBAS AND IN THE BOOKS OF WORSHIP

Mentions similar to those in precedence (see codex *Sinai* 1096), regarding the Lity’s celebration time, are also recorded in the posterior documents: books of worship and the Great Typikon¹⁴ of Saint Sabbas (Greek and Romanian editions). Many of these mentions refer exactly to *The Little Lity for the Dead*, facilitating “somewhat” the understanding of how, over time, *The Little Lity for the Dead* “will detach itself”¹⁵ from the Ordinance of the Lity performed in the Sabait monasteries, “evolution” which remains difficult to outline.

It should also be noted that the commemoration of those who were dead in the Ordinance of the Lity, which was celebrated on Sundays and the Great Saints, within the Lavra of St. Sabbas, as we could see from the text of codex *Sinai* 1096, a matter that no one talks about today, on the contrary, appears to be “excluded” from the Ordinance of the Lity, is, in fact, not just a reminiscence of this ordinance of service, as it may be believed, but an undeniable “usage”, which has survived until now in the structure of the Lity itself.

Here are some of the current references to the Lity, as well as a *The Little Lity for the Dead*:

a) - in the evening, at Vespers (or more precisely, during Vespers), which is confirmed by the current practice:

“When All-night Vigil is performed, and after Vespers the Matins service is immediately forthcoming, then the Lity is united with the Aposticha of the Vespers. So after the Exclamation: *Be the dominion of Your kingdom...* and the choir sings the sticheron from the Lity (or only *Gloria...*), we go out into the church narthex and perform the Lity. The holy doors being shut, the priest and the deacon with the censer, having the head covered, come out of the altar from the north door, carrying two candlesticks before them, and reaching

¹⁰ The celebration of this Lity takes place, according to the codex, “outside” (ἔξω), cf. А. Дмитриевский, *Описание литургических рукописей...*, p. 56, the third row, at the bottom; it is very likely that this expression also indicates, “the tomb of St. Sabba” (ἡ θήκη τοῦ ἁγίου Σάββα), location recorded each time.

¹¹ Cf. А. Дмитриевский, *Описание литургических рукописей...*, pp. 56-57; this specification appears on Meatfare Sunday.

¹² Cf. А. Дмитриевский, *Описание литургических рукописей...*, p. 57; this specification appears on Cheesefare Sunday, in the evening, after the Vespers.

¹³ Cf. А. Дмитриевский, *Описание литургических рукописей...*, p. 58; this specification appears, in our opinion, after the First Hour, on Monday, on the First Week of Great Lent, although from the study of А. Дмитриевский, quoted above, this does not clearly follow.

¹⁴ “The Grate Typikon – collection of monastic rules attributed to St. Sabbas (sec. V-VI), the organizer of the Palestinian monastic life and the founder of the St. Sabba Monastery near Jerusalem”, E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, p. 512.

¹⁵ More appropriate would be to mention here how *The Little Lity for the Dead* has become a service in itself, other than the Lity, which was celebrated during the Great Feasts and on Sundays in the Sabait monasteries.

the narthex, incense according to the custom. And, after that, we sing: *Glory...* from the Menaion, on the respective tone, *And now...*, of the Mother of God”¹⁶;

b) - in the evening, after Vespers:

b1) - on the Wednesday of the Cheesefare Week:

“Then Psalm 33: *I will bless the Lord at all times...*, then: *It Is Truly Right...* and the *Dismissal*¹⁷, the exit into the church porch and the usual Lity for the dead”¹⁸;

b2) - on Monday of the First Week of Great Lent:

“And Psalm 33: *I will bless the Lord at all times...* After that, *It Is Truly Right...* and we make a genuflection, then the other choir, *Glory...*, *And now...*, *Lord, have mercy...* (three times), *Father, bless...*, then the *Dismissal (...)* and we go out into the church porch; we sing according to the custom the Sticheron of the Saint celebrated that day¹⁹ and then the priest says the usual prayer for the dead and the *Dismissal*”²⁰;

b3) - an unusual indication, only recorded in the Great Typikon of Saint Sabbas (the Greek edition of the Tatarnis Monastery), is the one on Sunday evening (on Sunday of Orthodoxy, the first of the Great Lent), after the *Dismissal* of the Vespers (on Monday): “καὶ γίνεται ἀπόλυσις. Καὶ εὐθὺς ἡ λιτὴ κατὰ τὴν συνήθειαν ἐν τῷ νάρθηκι”²¹ [“and then the *Dismissal* (the *Apolis*). And immediately after that, the Lity in the narthex (*pronaos*)”].

Although the mention does not refer directly to Lity for the dead, it only reminds the “the usual Lity from the church porch”, a confirmed feature by an explanatory note to the Typikon text, attached at the end of the chapter²², it is clear that the clarification refers to the practice of the Lity for the dead, as is apparent from the indications of the current cult books²³.

b4) - on Sunday of St. Thomas:

¹⁶ *Liturgier (Hieratikon)*, Bucharest, Publishing House of the Bible and Mission Institute of the Romanian Orthodox Church, 2000, p. 47.

¹⁷ “*Apolis* (ἀπόλυσις, ἡ – apolisis = release; Slavonic otpust, opust) – prayer to end the divine service, when believers were freed to go; the *Apolis* is made by a blessing formula that the priest utters in front of the royal doors”, E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, pp. 42-43.

¹⁸ *Tipicon întru slava Sfintei, Celei de o ființă, Făcătoarei de viață și Nedespărțitei Treime, a Tatălui și a Fiului și a Sfântului Duh*, Suceava, Bucovina Istorica Publishing, 2002, p. 465; see also *Tipikon*, Kishinev, 1857, p. 298r and *Tipikon*, Iași, in the Printing House of the Holy Metropolitan in Iași, 1816, p. 486.

¹⁹ “Patron saint (the old Slavonic hramu = patron) – the patron of the church or the feast of the patron of the church (the protector of the church)”, E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, 195.

²⁰ *Tipicon (Typikon)*, Suceava, 2002, p. 477; see also *Tipikon*, Kishinev, 1857, p. 306r and *Tipikon*, Iași, 1816, p. 502.

²¹ *Τυπικὸν τοῦ Ὁσίου καὶ Θεοφόρου Πατρὸς ἡμῶν Κάββα τοῦ Ἁγιασμένου*, Ἱερὰ Σταυροπηγιακὴ Μονὴ Παναγίας Τατάρνης Εὐρυτανίας, p. 347.

²² “Ψάλλοντες ἰδιόμελον τοῦ ἁγίου τῆς Μονῆς ἢ μηδὲν λέγοντες. Κλείονται αἱ βασιλικαὶ πύλαι καὶ ὁ ἱερεὺς λέγει τὰς συνήθεις εὐχὰς τῆς λιτῆς καὶ τελεία ἀπόλυσις” [Singing the idiomelon of the Saint, whom the monastery is dedicated to, or saying nothing. The royal doors are closed and the priest says the usual prayers of the Lity and the *Dismissal* (the *Apolis*)], *Τυπικὸν τοῦ Ὁσίου καὶ Θεοφόρου Πατρὸς ἡμῶν Κάββα...*, p. 350, note 20.

²³ See *Panihida adică slujbele înmormintării și alte slujbe săvârșite de preot pentru cei răposați (Panihida, that is, the Burial Services and Other Services Done by the Priest for the Deceased)*, Bucharest, Publishing House of the Bible and Mission Institute of the Romanian Orthodox Church, 1980², p. 156; *Molitfelnic cuprinzând Slujbe, Rânduiești și Rugăciuni săvârșite de preot la diferite trebuințe din viața creștinilor (Euchologion comprising the Sermons, Ordinances and Prayers of the Priest for Various Needs in the Life of Christians)*, Bucharest, Publishing House of the Bible and Mission Institute of the Romanian Orthodox Church, 2006, p. 342 and *Aghiasmatar cuprinzând slujbe, rânduiești și rugăciuni săvârșite de preot la diferite împrejurări din viața creștinilor (Aghiasmatar comprising Priests' Sermons, Ordinances and Prayers under Various Circumstances in the Life of Christians)*, Bucharest, Publishing House of the Bible and Mission Institute of the Romanian Orthodox Church, 1992⁵, p. 318.

“This is how the Vespers service is done in all Sundays, until the Afterfeast²⁴ of the Easter, only that the Entrance is not done. The Lity²⁵ is sung in the porch of the church, with the sticheron of the Patron saint, on the respective tone²⁶.”

c) - in the morning, after Matins:

c1) - on the Sunday of the Publican and Pharisee:

“The Great Doxology, the Litanies and the Apolis. Then the usual Lity, in the church porch, when it is sung: *Glory...*, *And now...*, the Sticheron of the Gospel from the Matins²⁷;

c2) - on Sunday of St. Thomas:

“In the monastic churches, after the Apolis of the Matins, it is sung: *Glory...*, *And now...*, the Sticheron of the Gospel, first tone: *In the mountains going the disciples...*

To be noted: From this day we begin to make the Lity in the church porch again and read the usual Hours throughout the year. The Lity is done before Hour 1, and after Hour 1 we read from the Catechesis (The Words of Teaching) of Saint Theodore Studite²⁸.

d) - after the First Hour:

d1) - on the 2nd of September²⁹:

“And the First Hour and the Dismissal. And the usual exit into the church porch and the Lity for the dead³⁰;

d2) - on Monday of the First Week of Great Lent:

“And after the Dismissal (of the First Hour, *author's note*) we go out into the church porch and celebrate the Lity for the dead, reading the Teaching of Our Father Teodor the Studite, which is read in all the Wednesdays and Fridays of the Great Lent³¹.”

3. THE LITY - ORIGINAL ELEMENTS AND ASPECTS OF ITS EVOLUTION

Returning to the structure of the Lity (first understood as a procession) we also want to state that little has been written, which is why it is quite difficult to interpret exactly the “changes” from the liturgical practice, which can be “justified” precisely on the basis of the “former” processions of the worship rules, recorded in time (some very early, the 10th century)³² and in the same moments of the day: in the evening, after Vespers³³, in the

²⁴ “Afterfeast or *otdaniye* (Slavonic) – is called the end, the release or the closing of the celebration (of a royal feast)”, E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, 325.

²⁵ In our opinion, it is quite difficult to say, given the lack of studies based on sources, which ordinance would be, more precisely, in this context.

²⁶ *Penticostar adică Sfintele slujbe de la Duminica Paștilor pînă la Duminica Tuturor Sfinților (Pentecostarion, ie the Holy Office from Easter Sunday to Sunday of All Saints)*, Bucharest, Publishing House of the Bible and Mission Institute of the Romanian Orthodox Church, 1988⁷, p. 68.

²⁷ *Triodul care cuprinde slujbele bisericești de la Duminica Vameșului și a Fariseului pînă la Sfânta Înviere (Lenten Triodion that Includes Church Services from the Sunday of the Publican and Pharisee to the Holy Resurrection)*, Bucharest, Publishing House of the Bible and Mission Institute of the Romanian Orthodox Church, 2000, p. 15.

²⁸ *Penticostar... (Pentecostarion...)*, pp. 66-67.

²⁹ The celebration of the *Lity for the dead* after the Dismissal of *Hour 1*, seems to be mentioned for “the first time” in *The Great Typikon* of Saint Sabba († 532), on the 2nd of September.

³⁰ *Tipikon (Typikon)*, Suceava, 2002, p. 62; “And Hour 1. And the Dismissal. And the usual exit into the church porch. And the Lity for the dead”, *Tipikon*, Iași, 1816, pp. 60-61; “And Hour 1. And the Dismissal. And the usual exit into the church porch. And the Lity for the dead”, *Tipikon*, Kishinev, 1857, p. 38r.

³¹ *Tipikon (Typikon)*, Suceava, 2002, p. 473.

³² See *Ms. Sainte-Croix n^o 40* (dating back to the 10th century).

³³ *Ms. Sainte-Croix n^o 40*: 5r: Ἐσπέρας, εἰς τὴν παραμονήν, κατέρχεται ὁ πατριάρχης ἀπὸ τῆς ἐκκλησίας μετὰ τῆς λιτῆς... [In the evening, on the eve, the patriarch descends from the church (Hagia Sofia, *author's note*) in procession...], cf. J. Mateos, *Le Typikon de la Grande Église. Ms. Sainte-Croix n^o 40, X^e siècle. Tome I. Le cycle des douze mois*, *Orientalia Christiana Analecta* 165, Roma, Pontificium Institutum Orientalium

morning, after Matins³⁴, after Hour 1³⁵, after Hour 3³⁶ and even after the prayer of the pulpit during the Divine Liturgy³⁷.

In this context unclear and little researched by specialists, the statement of Father Professor Ene Braniște, on the close link between *The Little Lity for the Dead* and the “usual” procession (“the usual exit into the church porch”), which precedes it, actually manages to bring extra light:

“For the remembrance of the dead it is done in monasteries *The Lity-Procession* or *Little Lity* or *Little Memorial Service*, which is an abbreviation of the *Memorial Service* at large”³⁸.

Although it only succeeds in bringing to light some information, the precious clues above (in particular, those noted in codex *Sinai* 1096), the remark of Father Professor Ene Braniște is an essential one, and it allows us to see, among others, “that link”, even though it is really inscrutable between the Lity understood as procession (but also as a liturgical structure) at the tomb of Saint Sabbas, according to the “new” practice of his Lavra, and the so-called *The Little Lity for the Dead*, even if the former has a much deeper “dimension” (connotation) and unfortunately many of its original aspects escape us. But beyond all assumptions, we believe that the origin of the Lity or, more precisely, of the Lity’s procession is indeed a much older one, and we should look for it, if not in the Jerusalem practice of the Holy Land, already indicated by Egeria towards the end of the 4th century (years 381-384), at least in the Palestinian-type liturgical practices.

About these peculiarities N. Uspensky also recalls:

“The procession at the end of the Vespers - the Lity - which, after Egeria, was done every day at Jerusalem and was a fixed element of Sunday Vespers in the liturgical practice of Saint Simeon of Thessalonica, apparently survived only in the Palestinian monasteries -

Studiorum, 1962, p. 18; “The Apolis, exit into the church porch, and Lity for the dead, as usually”, *Triodul... (Lenten Triodion...)*, p. 70; see also *Penticostar... (Pentecostarion...)*, p. 68.

³⁴ *Ms. Sainte-Croix n^o 40*: 2r: Καὶ τὸ πρωὶ μετὰ τὸν ὄρθρον, ἐν τῇ ἀγιωτάτῃ Μεγάλῃ Ἐκκλησίᾳ κατέρχεται ὁ πατριάρχης καὶ εἰσέρχεται διὰ τῆς πλαγίας εἰς τὸ ἅγιον θυσιαστήριον, καὶ ποιεῖ εὐχὴν τοῦ τρισαγίου. Καὶ ἄρχονται οἱ ψάλται ἐν τῷ ἄμβωνι ἀντὶ λιτῆς τὸ τρισάγιον... [And in the morning after Matins, in the Most Holy and Great Church (Hagia Sofia, *author’s note*), the patriarch descends and enters the lateral door into the holy altar, and says the prayer of the Trisagion. And the choir starts singing in the pulpit in response to the procession, the Trisagion...], cf. J. Mateos, *Le Typicon de la Grande Église* (tome I)..., p. 6; see also *Tipicon (Typikon)*, Suceava, 2002, p. 551 and *Penticostar...*, p. 67.

³⁵ *Ms. Sainte-Croix n^o 40*: 34v: Γίνεται δὲ ἡ ἀκολουθία οὕτως· Περὶ ὧραν α΄ κατέρχεται ὁ πατριάρχης καὶ εἰσέρχεται διὰ τῆς πλαγίας εἰς τὸ ἅγιον θυσιαστήριον, καὶ ἀνέρχονται οἱ ψάλται ἐν τῷ ἄμβωνι, λέγεται δὲ τῆς λιτῆς... (The service is done as follows: At the first hour the patriarch descends and enters the side door in the holy altar, and the choir ascend into the pulpit, saying those of the procession...), cf. J. Mateos, *Le Typicon de la Grande Église* (tome I)..., p. 78; see also *Tipicon (Typikon)*, Suceava, 2002, p. 62.

³⁶ *Ms. Sainte-Croix n^o 40*: 115r: Καὶ μετὰ τὸν ὄρθρον καὶ τὴν τριτοέκτην γίνεται εὐχὴ τοῦ τρισαγίου, καὶ ἄρχονται οἱ ψάλται ἐν τῷ ἄμβωνι τὸ αὐτὸ τροπάριον καὶ εἰς τὸν Φόρον δοξάζουσιν, καὶ λέγει ὁ διάκονος τὴν μεγάλην ἐκτενήν. Καὶ εἴθ’ οὕτως ἄρχονται οἱ ψάλται τὸ αὐτὸ τροπάριον καὶ κατέρχεται ἡ λιτὴ ἐπανακάμπτουςα εἰς τὰ Χαλκοπρατεῖα, καὶ ἐκεῖ δοξάζουσι... [And after the Matins and the Hours Three-Six, the Trisagion prayer is said, and the choir begins to sing the same troparion, and the Forum sings *Glory...* and the deacon says the Great Litany. And then, in this way, the choir begins the same troparion and the procession descends, returning to Halcoprataia, and there they sing *Glory...*], cf. J. Mateos, *Le Typicon de la Grande Église* (tome I)..., p. 254; “And at the third hour of the day we go out with the crosses and Lity out of the monastery and, turning around, we go into the church and we sing the Hours 3 and 6...”, *Tipicon (Typikon)*, Suceava, 2002, p. 295.

³⁷ *Penticostar... (Pentecostarion...)*, pp. 54, 432-433; *Mineiul luni lui Ianuarie (The Mineion for January)*, Church Typography from the Saint Monastery Cernica, 1926³, p. 131.

³⁸ E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, p. 262.

especially the Lavra of St. Sabbas the Sanctified. There, the Lity took place on Saturday to Sunday night Vigils³⁹ and, on some Sundays, after Vespers^{40,41}.

In our opinion, N. Uspensky's statement is undoubtedly a defining one, based primarily on texts, but more conclusive would be a detailed rendering of the passages to which he refers, which is why we will reproduce the description of Egeria and a text from St. Simeon of Thessalonica († 1429).

Here is the account of Egeria⁴²:

<<4. At ten, named here *licinicon*, λυχνικόν, and by us *lucernare*, all the people gather at Anastasis, all candles are lighted up and a huge light is made. And the flame is not brought from the outside, but it is removed from inside the cave, where always, night and day, shines a rush-candle inside the grille. The Vespers' Psalms are continually being said, as well as the antiphons. And the bishop who descends and sits on the throne is announced, and the priests also sit in their places, and they say hymns or antiphons. 5. And after all the words were said according to the ordinance, the bishop arises and stands in front of the grille in front of the cave, and one of the deacons reads the names one by one, as it was ordained. And when the deacon reads the names one by one, every time a group of little children, standing there, answers: *kyrie eleyson*, which to us means *miserere Domine*, and their voices are countless. 6. And as soon as the deacon finishes all he has to say, the bishop first says a prayer and then prays for all. And so they all pray, both believers and catechumens, together. Then the deacon again voices, asking that every catechumen, from wherever he stood, should bow his head. And the bishop, standing, says the blessing over the catechumens. Then a prayer is made, and the deacon speaks again, and urges the faithful who stand as one to bow their heads. The bishop blesses the believers and so is done the Liturgy⁴³ in Anastasis and they all begin to come one by one to the bishop's hand. 7. Later on, the bishop is led with hymns from Anastasis to the Cross and all the people go with him. As soon as he arrives here, the bishop makes a prayer and blesses the catechumens, and then, after another prayer, blesses the faithful. And afterwards, both the bishop and the whole assembly go back to the place behind the Cross, and again are done in here all the things that were done in front of the Cross. Then they all come back to the bishop's hand, as they did at Anastasis, the same in front of the Cross as well as behind the Cross...>>⁴⁴.

The other passage referred to by N. Uspensky is from St. Simeon of Thessalonica, Chapter 348⁴⁵, from the work titled "For the Divine Prayer"⁴⁶:

"... καὶ, <<Εἶη τὸ κράτος τῆς βασιλείας σου,>> ἐκφώνως καὶ ὀλοψύχως λέγοντος, εὐθὺς τὰ τῆς λιτῆς ὀπισθεν τοῦ ἁμῶνος γίνεται, εἰς ἰλέωσιν Θεοῦ ὑπὲρ πάντων πιστῶν"⁴⁷ ["...

³⁹ See *Sinai* 1096, cf. A. Дмитриевский, *Описание литургических рукописей...*, pp. 21-23.

⁴⁰ See *Sinai* 1096, cf. A. Дмитриевский, *Описание литургических рукописей...*, p. 57; see also *Τυπικὸν τοῦ Ὁσίου καὶ Θεοφόρου Πατρὸς ἡμῶν Κάββα...*, p. 347 and *Penticostar...*, p. 68.

⁴¹ N. Uspensky, *Slujba de seară...* (*The Evening Service...*), pp. 91-92.

⁴² This passage appears in chapter 24 (XXIV) of the description, titled: *Liturghia cotidiană (Daily Liturgy)*, cf. *Egeria - Peregrinatio ad loca sancta: (Itinerarium et Missa) = Pelerinaj în Locuri Sfinte: (Itinerariu și Liturghie) A. D. 381-384*. 2nd edition, coordinated and cared for by Andrei Mărcuș, revised, corrected and supplemented with the Latin text by Cornelia Frișan, and with a critical study of the liturgy in Jerusalem of fr. José Raymundo de Melo S.J., Târgu Lăpuș, Galaxia Gutenberg, 2009, p. 165; to note that the term "Divine Liturgy" in the title of the chapter has the meaning of service, and not of the Divine Liturgy.

⁴³ In here, the term "Liturgy" has the meaning of service, and indicates, more exactly, the "Vespers".

⁴⁴ *Egeria - Peregrinatio ad loca sancta...*, pp. 167, 169.

⁴⁵ "Κεφαλ. τμη'. Περὶ τῶν τριῶν μικρῶν ἀντιφώνων τῶν ἐν τῷ ἁσματικῷ ἔσπερινῷ", PG 155, p. 632; "Chapter 348. For the three Antiphons that are said at Vespers with songs", T. Teodorescu, *Sfântul Simeon Arhiepiscopul Tesalonicului. Tratat asupra tuturor Dogmelor Credinței noastre Ortodoxe, după adevăratele principii puse de Domnul nostru Iisus Hristos și urmașii Săi (Saint Simeon the Archbishop of Thessalonica. Treaty on All the Dogmas of Our Orthodox Faith, according to the True Principles of Our Lord Jesus Christ and His Followers)*. Reprinted after the original, translated from Greek in 1765, and sometimes improved, in the days of the High Lord of the United Principalities of Romania in the year 1865, Alexandru Ioan I (Alexander John Cuza), Bucharest, Tipografia Toma Teodorescu, 1865, p. 227.

⁴⁶ Cf. T. Teodorescu, *Sfântul Simeon Arhiepiscopul Tesalonicului...* (*Saint Simeon the Archbishop of Thessalonica...*), p. 191; "Περὶ τῆς θείας προσευχῆς – De sacra precatone", PG 155, pp. 535-536.

⁴⁷ PG 155, p. 633.

and, <<*Be the dominion of Your kingdom*>>, with a great voice and with all heart saying, and the Lity immediately after the pulpit, so that God may tame for all believers”⁴⁸.

Regarding the importance of the two texts mentioned above, it is worth noting that some of the very old clues they are recording are fundamental to the history of the cult; elements of these liturgical structures still remain in the ordinance of Vespers (or, more precisely, of the Lity)⁴⁹, such as the remembrance out loud of the faithful⁵⁰ (of the living)⁵¹.

4. THE LITY AND THE LITY FOR THE DEAD - “INDICES” OF A COMMON ORIGINAL LITURGICAL STRUCTURE

The most important aspect, in fact, is, in our opinion, the determination of the time of the so-called *Little Lity for the Dead*, as a service structure, a difficult moment to be supposed to be, probably due to the need to detach it from the common structure of the Lity, precisely so as to give as great attention to those passed to the eternal life. The reason why the Church considered that a separate ordinance should appear for the dead, that is what the current worship books call *The Little Lity for the Dead*, has its foundation, without a doubt, in the old practice from the Lavra of Saint Sabbas, although the significance of the presence of the demand inserted into the structure of the Lity, which also includes those who are dead, should not be ignored.

On the other hand, it must be noted that what definitely escapes us is the “actual” transition from the usual Lity in the church porch (originally at the tomb of Saint Sabbas), from the Sabait monasteries, to *The Little Lity for the Dead* celebrated, also, into the church porch. It therefore remains that the posterior studies confirm or disprove this hypothesis, which seems to have a fair reason, given the old structures and service orders, as well as the current ones.

Equally important appear to be the subsequent mentions of those indicated by the mentioned sources, regarding both the place and the time of the so-called *The Little Lity for the Dead* (order which will include par excellence the nominal remembrance of the dead), as well as the more precise indication of the liturgical days in which it could have been

⁴⁸ See also T. Teodorescu, *Sfântul Simeon Arhiepiscopul Tesalonicului... (Saint Simeon the Archbishop of Thessalonica...)*, p. 228.

⁴⁹ We have remembered here the Lity, because in the current order of the evening service (of the Vespers and of the Compline) there is no other nominal mention of the faithful than within the Lity (ordinance framed over time in the evening service but not only); “... it is united with the Vespers a special order, called Lity. It is not a separate, self-serving ordinance, having neither a blessing at the beginning nor a closing formula (dismissal); that is why it never acts on its own, but falls into the evening service (Vespers or Vigil), or (less often) in the morning one (Matins)”, E. Braniște, *Liturgica Specială... (Special Liturgy...)*, p. 76.

⁵⁰ “At the Great Church of the Patriarchate (Hagia Sofia, *author’s note*), at the blessing of the bread, it is not said the Litany: *God save Thy people...* But immediately after the sticheron of the Lity, it begins as follows: *Lord, have mercy...* and mentions the names and the others”, *Tipic bisericesc care cuprinde rânduiala Duminecilor, a Sărbătorilor Impărătești și a Sfinților aleși de preste tot anul (Church Typikon that includes the Sunday, of the Great Feasts and the Saints chosen for the whole year round)*, Church Typography from the Saint Monastery Cernica, 1925⁴, p. 19, note 2; unfortunately, it does not specify exactly which names (probably only of the living).

⁵¹ “... and after the choir had finished singing the sticherons (<<*Glory...>>)* from the Lity, the deacon (if there is no deacon, the priest himself) reads the Litany of the Lity, from the Hieratikon (<<*God save Thy people...>> etc.). At the last paragraph of the Litany is the nominal mention of those who brought the gifts to the altar and those for whom they were brought (usually only the living believers)”, E. Braniște, *Liturgica Specială... (Special Liturgy...)*, 78; the statement of Father Professor Ene Braniște allows us to understand, in our opinion, the complexity of this usage, which does not exclude a “possible” initial commemoration of the dead.*

celebrated⁵², particularities reproduced actually by *The Great Typikon* of Saint Sabbas, but about which, unfortunately, other sources and specialized studies do not remember anything.

The one who signals a few crucial clues in relation to the ones mentioned above, characteristics referring to the time and place of the celebration of an ordinance which he calls “lity-like” is Saint Simeon of Thessalonica; these particularities could “illustrate”, in our opinion, if not the evolution of these structures, at least a “form” of the shift from one service structure to another, that is, from the Lity celebrated on holidays and on Saturday evenings to the so-called every day “lity” (a service structure about which we do not know too much):

“Εἰ δὲ κοινὴ ἐστὶν ἡμέρα, λιτὴ οὐ γίνεται. Τὸ ἀπολυτικίον δὲ λέγεται, κατερχομένου τοῦ ἱερέως εἰς τύπον λιτῆς ὀπισθεν τοῦ ἁμβωνος, ψαλλομένου τοῦ, <<Θεοτόκε Παρθένε>>”⁵³
 [“And if it is an ordinary day there is not Lity, but the Troparion is sung, when the priest descends after the pulpit as a Lity and sings: <<Mother of God, Virgin>>”]⁵⁴.

This “service structure” which Saint Simeon recalls may represent an intermediate stage in the evolution of the order of Lity, but about the form of this “procession”, very interesting, Saint Simeon does not give us details, he simply calls it “Lity-like”; moreover, the troparion that he indicates, providentially, is precisely the one that is sung today during Lity, that is “*Mother of God, Virgin...*”. What is to be emphasized, however, is that in this context St. Simeon no longer remembers any nominal mention of believers.

In our opinion, it is very likely that this very structure (procession) of the day has been the origin of the so-called *The Little Lity for the Dead*, care which is still being done in the ordinary days, or it can be a “typology” of the former “processions” that were based on the very processions of the Lity; however, it is very difficult to say which of these structures were the original ones.

Another interesting detail, which Saint Simeon records, is the place where the “processions” indicated by him took place (both those from the Lity and those from the “Lity-like” procession), both of them being performed behind⁵⁵ the pulpit⁵⁶. Even though we can not precisely determine the space indicated by the phrase used by Saint Simeon when it speaks of the place of the Lity (“behind the pulpit”), we think, however, that it is very likely the church’s *narthex*; but the secondary meaning of the word “pulpit” can not be ignored either, which in the old books of service, as Professor Ene Braniște notes, meant *narthex* or *porch*; surprisingly, here too, the word “pulpit” (meaning *narthex* or *porch*) is also used in the context in which appears the ordinance of the Lity⁵⁷. Unfortunately, our statements

⁵² Probably in the ordinary days after Vespers, as already “anticipates” St. Simeon of Thessalonica, in the morning after Matins (clarification of cult books) or after the first hour, as recorded by *The Great Typikon* of Saint Sabbas.

⁵³ PG 155, p. 633.

⁵⁴ T. Teodorescu, *Sfântul Simeon Arhiepiscopul Tesalonicului... (Saint Simeon the Archbishop of Thessalonica...)*, p. 228.

⁵⁵ PG 155, p. 633: “... εὐθὺς τὰ τῆς λιτῆς ὀπισθεν τοῦ ἁμβωνος γίνεται...” [...immediately those of the Lity are said behind the pulpit] and “... Τὸ ἀπολυτικίον δὲ λέγεται, κατερχομένου τοῦ ἱερέως εἰς τύπον λιτῆς ὀπισθεν τοῦ ἁμβωνος...” [... But the troparion is said, and the priest descends behind the pulpit, as for Lity].

⁵⁶ “Pulpit (ἁμβων, ὁ – pulpit, d. ἀναβαίνω - anavaino = to climb, to go up) - is today a small balcony on the north wall of the church, inside the nave, closer or far from the altar, placed at some height, serving for church servants who go up in the pulpit to read the gospel and preach the sermon (...) Amvon is also called the middle of the enlarged room; in the old books of service, pulpit meant *narthex* or *porch* (v. *Mineiul pe Martie (The Mineion for March)*, Buda, 1805, f. 94, r. col. 12: <<We go out in the pulpit and celebrate the Lity...>>”, E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, pp. 29-30.

⁵⁷ “And after *Glory to God’s highest*: We go out into the pulpit, and celebrate the Lity according to the ordinance”, *Mineiul pe Martie (The Mineion for March)*, Buda, In the Princely Printing House of the

remain only simple assumptions, given the lack of obvious clues from sources and studies, which is why those interested could analyze these topics in the future in order to bring to light the full meaning of these ordinances and service structures.

On the other hand, we would like to point out that a true testimony of the “transition” we mentioned in the precedence (perhaps another stage in the evolution of these structures) or, why not, a reminiscence of the old common practice of the “processions” from the Lity, can also be the alternative singing of the sticherons from the Lity of the Patron saint from *the Little Lity for the Dead*:

“In the evening after the Apolis of the Vespers, or in the morning after the Apolis of the Matins, and after the choir says: Many years, the priest immediately takes the censer and the epitachelion, and the chaplain takes the candlestick with the candle lit, walking before the priest; and when the choir goes, following them, singing a sticheron, which is from the Lity of the Patron saint, melodic itself; and another time, another sticheron, changing them one after the other, from the Lity of the Patron saint. And reaching the church porch...”⁵⁸.

Note that this peculiarity of the alternative song of the sticherons from Lity of the Patron saint of the Church during the procession of *the Lity for the dead*, is not explicitly recorded in *The Great Typikon*⁵⁹, although it is unprecedented in its way and quite important, but appears in our worship books, such as *Panihida*⁶⁰. But where it came from, it’s hard to say. On the other hand, we want to point out that there is also a “detail” in *Panihida*, which is devoid of meaning at first glance (... and after the choir says: *Many years...*)⁶¹, the so-called “polyhronion”⁶², which may indicate to us, to a certain extent, the origin itself of *The Little Lity for the Dead*, redactată în the *Panihida*⁶³, since it is recorded in a similar form and in the same context, in the *Great Typikon* of Saint Sabbas: “Follows the Litany and the First Hour and the Dismissal and *Many years!* And after its end, the usual Lity, in the nave^{64, 65}, as previously described”⁶⁶.

University of Peșta, 1805, p. 94r, lines 19-21; this is the case of the Lity ordinance on March 25th (The Annunciation), (“a night hour”), fiind încadrată în Slujba *Pavecerniței mari*, cf. *Mineiul pe Martie (The Mineion for March)*, Buda, In the Princely Printing House of the University of Peșta, 1805, p. 94r.

⁵⁸ *Panihidă sau Parastas împreună cu Litia Mică. În care se cuprinde toată rânduiala când se face pomenire pentru cei morți (Panihidă or Memorial Service with the Little Lity. In which all the Ordinance is Encompassed for when the Dead are remembered)*, Bucharest, Printing House of Church Books, 1922³, p. 5.

⁵⁹ Even if you do not know exactly where this usage was “borrowed”, it should be noted, however, that in the context of numerous explanations of this kind recorded in the *Great Typikon*, one could “infer” this practice without any difficulty, as we shall see.

⁶⁰ “*Panihida* is also called the church book of the burial service and other services that are done for the dead (memorial services, parastasis); originally this book was part of the Euchologion”, E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, p. 337.

⁶¹ “Polyhronion (πολύ – poli = many, and χρόνος, ό – hronos = for a long time, many years) - is called the final part of Tedeum...”, E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, p. 372.

⁶² Note that the precedent definition, and not only [see also L. CLUGNET, *Dictionnaire grec-français des noms liturgiques en usage dans l’Église grecque*, Paris, A. Picard et fils, 1895, p. 124] does not contain information about the form of this type of “polyhronion” (a practice well known in ancient times and recorded by old service books as well as by *Curch Typikons*), although it has remained so far in the use of the Greek churches, and has recently been taken over by some of our churches.

⁶³ It should be noted that the first editions of the *Panihida* in Romanian do not contain a preface, which obviously hinders research.

⁶⁴ “narthică”, *Tipikon*, Kishinev, 1857, p. 16v; “Nartica (νάρθηξ, ό - nartix = the front entrance of a temple), the porch or the outer pronaos - it was a vestibule built on the west facade of the church, reserved for catechumens and penitents (in the early Christian ages)”, E. Braniște and Ecaterina Braniște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, pp. 315-316.

We would like to point out that the above mentioned appears in the typikon ordinance from Saturdays (see chapter 14)⁶⁷, not at all by chance, precisely in the context of recalling the so-called Lity; although the term indicated by the *Great Typikon* is a simple one, the one of *Lity*, it is obvious that it refers to the ordinance of *The Little Lity for the Dead*, if we notice, on the one hand, the logic of the sentence⁶⁸, which refers to an earlier similar indication (that is, the one in Chapter 11, where the ordinance for the ordinary days is reproduced⁶⁹)⁷⁰, and on the other, if we take into account the fact that the specification should, as it is natural, refer to a previously mentioned service order, but fully rendered, as is the case with the ordinance of the *Lity for the Dead*⁷¹.

Moreover, in the 2002 edition of Saint Sabbas' *Great Typikon*, a "controversial" edition, meaning that it has many inaccuracies, we also find, surprisingly, a "detail" that could help us understand the above, detail that the edition from 1857 from Kishinev⁷² (which we know that reproduces the edition from Iasi from 1816) does not record, unfortunately, that is the word "Lity"⁷³, reproduced in chapters 14 and 11 ("The Little Lity for the Dead")⁷⁴ with bold characters; in our opinion, this is a "detail" that should not be ignored at all, since, in the absence of obvious clues, these peculiarities can help us "somewhat" to set forth fair assumptions. The same edition of the *Great Typikon* (2002), as we said, has also inaccuracies, such as the use of the word "nave" instead of "narthex" (two different realities)⁷⁵.

One last important aspect, in our opinion, that we find in the two passages indicated above (the one in the *Panihida* and the one in the *Great Typikon*) and on which we would like to draw attention, is the use in some parish churches, where the *Lity for the Dead* takes place after the Matins (according to *Panihida*)⁷⁶ and not after Hour 1, as recommended by the *Great Typikon*.

To all these mentions, which were of particular significance at the time, there can be added another equally little known and studied ordinance structure, which can also bring an additional light, namely the Litany recorded on September 8, after the end of Matins:

"The Dismissal and the brothers anoint themselves with holy oil and we sing a samoglasnik sticheron of the Feast wanted by the Ecclesiarch. And the Prayer which is said by the priest, as is the ordinance, to the Lity at the service of the Resurrection Vespers, that is: *O, merciful Lord...* and Hour 1, in the church porch"⁷⁷.

⁶⁵ "Naos (from the Latin *navis ecclesiae* = ship; the Greek ναός, ό – naos) or the bosom of the church - is the central part of the Orthodox churches, surrounded by the iconostasis or the temple of the altar and the pronaos..." E. Branște and Ecaterina Branște, *Dicționar enciclopedic... (Encyclopedic Dictionary...)*, pp. 314-315.

⁶⁶ *Tipikon (Typikon)*, Suceava, 2002, p. 30; see also *Tipikon*, Kishinev, 1857, p. 16v.

⁶⁷ "Chapter 14 For Saturdays' service for Vespers, for Matins and for Liturgy when we sing: *God is the Lord!*", *Tipikon (Typikon)*, Suceava, 2002, p. 29.

⁶⁸ Consider the final statement: "as previously described".

⁶⁹ "Chapter 11 Learning how to sing weekdays daily service of Vespers, Matins and the First Hour when we sing *God is the Lord!*", *Tipikon (Typikon)*, Suceava, 2002, p. 22.

⁷⁰ Here it is mentioned the full title: "The Lity for the Dead", cf. *Tipikon (Typikon)*, Suceava, 2002, p. 27.

⁷¹ See *Tipikon (Typikon)*, Suceava, 2002, pp. 27-28.

⁷² *Tipikon*, Kishinev, 1857, pp. 14v, 16v.

⁷³ *Tipikon (Typikon)*, Suceava, 2002, p. 30.

⁷⁴ *Tipikon (Typikon)*, Suceava, 2002, p. 27.

⁷⁵ See previous notes.

⁷⁶ However, the Parastasis'celebration on Saturday morning after the Vespers, in some parish churches, where the Divine Liturgy is not celebrated, nor the First Hour, has its reason in the monastic liturgical practice.

⁷⁷ *Tipikon (Typikon)*, Suceava, 2002, p. 68; see also *Tipikon*, Kishinev, 1857, p. 42r.

According to the clues in the above-mentioned passage and to the principle of consistency, it could be said that this “ordinance” was celebrated also in the porch of the church, although no procession is clearly recalled, probably, since this usage was already well-known. It is also mentioned the singing of a samoglasnik sticheron⁷⁸ (it is unclear where) and a second prayer from the Lity from the Vespers of the Resurrection, that is on Saturday night⁷⁹.

In our opinion, the structures indicated on September 8 after the end of the Matins seem to be representative of the feast days in which the Lity is celebrated, and on the other days (called “ordinary”) to attend *The Little Lity for the Dead*, recorded on September 2, after the First Hour. Unfortunately, on September 2, the structure of the *Lity for the Dead* is not reproduced, which should have contained, essentially, at least four elements:

- a) the procession into the church porch;
- b) the singing of the sticheron from the Lity of the Patron saint;
- c) the Litany and the nominal remembrance of the dead;
- d) the concluding prayer.

5. THE LITY FOR THE DEAD - SOME TYPICAL EXPLANATIONS REGARDING THE CURRENT ORDINANCE AND THE WAY IT IS CELEBRATED

Returning to the current structure of *The Little Lity for the Dead*, we must admit that, as we know it today, it is without a doubt, of the Sabait origin (Palestinian), its ordinance being recorded, not at all by chance, precisely in the *Great Typikon* of Saint Sabbas, in chapter XI⁸⁰, after Hour 1:

“... then the prayer: *Christ, the True Light...* and the Dismissal and the usual exit into the church porch is performed and we sing the Lity for the dead. As the priest takes the censer, he goes out into the church porch, and before him is a bright candlestick, and, following him and singing the samoglasnik Sticheron of the Patron saint of the church, we go to the church’s narthex and the priest says: *Blessed is our Lord...* and we say *Amen! Holy God...* and, after *Our Father...*, the Exclamation: *That Thy is the Kingdom...* and then these Troparions: *With the spirits of the righteous..., Into Thy rest, Lord ..., Glory..., You are God Who have descended to Hell..., And now..., One pure...* After that, the priest says the Litany: *God, have mercy on us..., We pray for the rest of the sleeping souls of God's servants..., As Lord, our God..., God's mercy..., The Kingdom of Heaven..., then: Let's pray to God* and the prayer: *God of the spirits...* and the Exclamation: *That You are the resurrection and the life...* and, after the Exclamation, the priest says: *Glory to Thee, O Christ God...*, and we answer: *Glory..., And now..., Lord, have mercy* (three times), *Bless*. And the priest says the Dismissal: *He, Who has risen from the dead...* After the Dismissal, the priest says: *Your eternal remembrance, you worthy of the happiness of our Fathers and our brethren always remembered* (three times). Then he says: *May God reward and rest them and may He have mercy on us as He is good and loving of people*. And the choir sings: *Their eternal remembrance* (three times) and the final Dismissal⁸¹.

We also want to make it clear in this context that the celebration of the Lity (later probably of *The Little Lity for the Dead*), after Hour 1, seems to be of Sabait origin, and it is even noted by codex *Sinai 1096*:

⁷⁸ A similar practice is recalled also in our books of worship (*Panihida*), in the teaching about the *Lity for the dead*, as we have said above.

⁷⁹ See *Liturghier*, Bucharest, 2000, pp. 52-53; to be noted that in codex *Sinai 1096* we find broadly recorded the ordinance of the Lity from Saturday evenings.

⁸⁰ “Chapter 11 Learning how to sing weekdays daily service of Vespers, Matins and the First Hour when we sing *God is the Lord!*”, *Tipicon (Typikon)*, Suceava, 2002, p. 22.

⁸¹ *Tipicon (Typikon)*, Suceava, 2002, pp. 27-28.

“Κύριε εὐλόγησον καὶ εὐχή, καὶ λιτανεύοντες, ὡς ἔθος, ἐξερχόμεθα, καί, τελέσαντος τοῦ ἱερέως εἰς τὴν θήκην τοῦ ἁγίου τὴν ἐκτενὴν, ἀπολυόμεθα”⁸² [“*God, bless and the prayer, and we go out into procession, as usually, and the priest does the Litany at the grave of the Saint (Sabbas, author’s note), the Dismissal (the Apolis)*”].

In other contexts, we believe it is welcome to point out here also the teaching of the *Panihida* regarding the ordinance of the *Little Lity for the dead*:

“Here it is appropriate to show a brief teaching, for the reason of this ordinance, which is called *Lity for the dead*.⁸³ It is done every day, all year long, in the evening after the Apolis of the Vespers, and in the morning after the Apolis of the Matins, on the ordinary days, because in the feast days, that is on Sundays, and when we have Polyeleos, and in Doxologies, and in pre-celebrations, and celebrations, and the period of the celebration, we do not celebrate the *Lity for the dead*”⁸⁴.

CONCLUSIONS

This study is based on the assumption that “*The Little Lity for the Dead*” is a liturgical order of Palestinian origin (Sabait) by excellence.

Although the confirmation of this thesis is difficult to achieve, given that the specialists did not address this issue enough, but also because of the lack of clear indications, the present study succeeds, in our opinion, to highlight many of the peculiarities of this ordinance, which have not been debated so far. Moreover, the few clues (gathered from different sources and studies) make us really think of “*The Little Lity for the Dead*” as being probably a Palestinian liturgical structure (Sabait).

If the present study really achieves its goal, it onnly remains that further research (if they will appear) to confirm it; it is certain that the work opens new research perspectives on the so-called “*The Little Lity for the Dead*”, but not only.

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⁸² Cf. А. Дмитриевский, *Описание литургических рукописей...*, p. 58; this mention appears, in our opinion, after the first hour, on Monday, in the First Week of the Great Lent, although А. Дмитриевский’s study does not clearly show this.

⁸³ Very interesting (in the sense that it “hides” many meanings) but also defining for this service ordinance is the expression recorded in this teaching, namely “... because of this ordinance, which is called *Lity for the dead*”.

⁸⁴ *Panihida or Parastasis*, Bucharest, 1922³, p. 5; we chose this edition because it is, in our opinion, one of the best drafted.

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