

Rites of Burial

In the Orthodox Church there are several **orders of burial**: 1) for laymen (see chapter 29 in the Great Book of Needs and chapter 17 in the Small Trebn., but also see pp. 1223-1226 below), 2) for children (up to 7 years old) (see chapter 33 in the Great Book of Needs and chapter 20 in the Small Trebn., 3) monks¹ (see chapter 30 of The Great Book of Needs), 4) priests (see chapter 32 in the Great Book of Needs and ch. 19 in the small Trebn.) and 5) the special rite of burial on Holy Pascha (see ch. 31 of the Great Trebn. and ch. 17 of the Small Trebn. and also see pp. 1227-1228 below).

In the "Rite of Burial of Infants" the Holy Church prays not for the remission of sins, but "for the repose of the blessed infant", according to the Savior's promise (see Mark 10:14) in the Kingdom of Heaven; then according to this rite **children**, who died under **seven years of age**, as they have not yet approached the age of consciousness, at most consciousness which is not fully revealed (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1888, 7; Tserkovnyi Viestnik [Church Messenger] 1895, 45).

It is not appropriate **to simultaneously read the burial service over infants and adults** because the requiem commemoration of adults differs considerably from the commemoration of infants both in the service itself and in the text of the prayers, but especially that the Church for adults prays for the forgiveness of their sins, for infants expresses the hope that they already have the joy of the righteous (Tul'skiiia Eparkhial'niia Vedomosti [Tula Diocesan News] 1874, 17; see Svod. Uk. i Zam. [Code of Ukases and Remarks]).

Bishops and priests are buried **according to the Rite of Priestly Burial**. "Priests, who according to their guilt are forbidden to serve for a time even up to living a fixed number of years with Christian repentance and die, through whatever allowances they already earned, are to be buried with the priestly burial" (Ukaz Sv. Sinoda [Decrees of the Holy Synod] 20 Jul. 1770).

But "if one of the priests, who is under investigation for such matters for which they may be removed from their position because of their crimes, up to now his suspension is still the result of a consequence, being under suspension of sacred service and again turning to alcoholism, dies, has already been unworthy of his dignity and voluntarily discredited it to the depth of conviction similar to them, will also not be worthy of the priestly burial service placed in the Trebnik but with the simple layman's funeral" (Ukaz Sv. Sinoda [Decrees of the Holy Synod] 22 Mar. 1800).

Thus, priests, who died while in temporary suspension, have to be buried with a priest's burial²; the same of dead suspended priests by whom crimes were committed, subjecting them to "dismissal from their dignity" as "having already been unworthy of their position", lose the

right to priestly burial service (see *Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei* [Practical Manual for Church Servers], p. 273).

They read the burial service for the deacon according to the burial rite of "secular people"³ (Ukaz Sv. Sinoda [Decrees of the Holy Synod] 30 Nov. 1773; see *Tserkovniia Vedomosti* [Church News] 1895, 38, 39).

¹ Bishops and "secular priests" are only read the burial service according to the rite of priestly burial (see in the *Trebnik*: "The Office of Burial over the Dead Priest"); both simple monks and hieromonks are read the burial service according to the **rite of monastic burial** (see *Rukovodstvo dlia Sel'skikh Pastyrei* [Manual for Village Pastors] 1889, 5).

² Some consider it permissible to bury those priests according to the priestly burial only **with the permission of the local bishop** (see *Izlozhenie Tserkovno-Grazhdanskikh Postanovlenie* [Statement of the Church-civil government Regulations], p. 152; also see P. P. Zabelin, *The Rights and Obligations of the Presbyter*, pp. 274-275); but the decree of the Holy Synod on July 20, 1770 does not speak about that decision in the specified case (*Tserkovnyi Viestnik* [Church Messenger] 1878, 20).

³ **Burial service of the deacon** according to the rite of priestly burial is also improper in itself as in this office it clearly says that the deceased was in the priestly rank (troparion before the 3rd apost.) that is he was priest, sacrificator and offerer of the Divine Mysteries (verse on the praises.) and so forth.

In some dioceses, according to the indication of the *Trebnik* of Metr. P. Mogila (in which deacons must be buried according to the office of priestly burial), read the burial service of deacons as priests (*Tserkovnyi Viestnik* [Church Messenger] 1897, 48). In view of this, according to the indication of some, if relatives of the departed deacon wished that his burial service be done according to the Office of Priestly Burial, then the burial of the deacon could be done only when permission for this burial is granted by the local bishop (see *Rukovodstvo dlia Sel'skikh Pastyrei* [Manual for Village Pastors] 1865, 31). But on such permission if it were also given by the bishop concerning the burial of any deceased deacon, one must look at it as an exceptional case, as at the present time by the general rule deacons must be read the burial service according to the Office of Burial of Laymen.

*S. V. Bulgakov, "Handbook for Church Servers", 2nd ed., 1274 pp. (Kharkov, 1900) pp. 1221-1222.
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