

Commemoration of the deceased

The custom to remember the deceased is already met in the ancient Church (Nm. 20:29; Dt. 34:8; 1 Kg. 31:13; 2 Mc. 12:45). In the Christian Church, this custom is also old, both as to age and the very basis on which the commemoration of the deceased is made. In the ancient liturgies which reached us, even prayers for the deceased are met. With special clarity, the commemoration of the departed is mentioned in the Apostolic Resolutions. Here as we find prayer for the deceased at the Eucharist, so for the instruction for days on which it is especially appropriate to remember the deceased are the third, ninth, fortieth and the annual day after death, has the same meaning given it by the Church at the present time. Fathers and teachers of the Church of past times, explaining the meaning of the commemoration of the deceased and showing a true image of it in prayers, commission of the bloodless offering and alms, often testify that the commemoration of the deceased is an apostolic establishment that is observed in all the Church and that the liturgy for the dead, or bringing the salvation of their bloodless offering, is the strongest valid means for the request of the mercy of God for the departed. (See Tserkovniia Vedomosti [Church News] 1898, 5; 1895, 19; 1894, 15; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1892, 24).

The church **commemoration is made only for those** who receive the burial ceremonies of the Orthodox Church¹. Panikhidas for deliberate suicides², but should also equally not be done for the unbelieving dead (The Rudder; see Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers] 288 p.); especially, of course, these persons should not be remembered in the liturgy³.

The issue **of the commemoration of deceased non-Orthodox Christians** is resolved in our theological literature and is unequal in the practice of our Church⁴. One, referring, mainly, to the absence in church canons and practice, the ancient Church positive basis for the specified commemoration⁵, refuse to do Panikhidas for Catholics, Armenians and Protestants⁶ (for more information see: Pevnitsky, Prof. V., *Service of the priest as the spiritual head of parishioners*, pp. 470-474; Tserkovnyi Viestnik [Church Messenger] 1889, 2; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1895, 9).

But others find it possible to do church prayers for Christians of other confessions, on the one hand: a) taking into consideration that the old canon, having relation to the matter (see p. 1246 above) were decided under exclusive conditions in which when there was found a Christian Church, - when many sides of its way of life did not yet become clear and did not decide with appropriate completeness, and that b) now church historical - circumstances are considerably changed; on the other hand, c) being directed by that breadth of Christian love and toleration which was always peculiar to the Orthodox Church, and, finally, d) the pastoral entering the moral sense of those Orthodox Christians who, during the lifetime of departed non-

Orthodox being in the closest related connections (children with parents) or in the close service and moral relations with them, ask their confessor not to refuse them a Christian consolation - to pray together with them for the repose of soul of the departed of the non-Orthodox - Christian.

The Moscow Metropolitan Philaret in his correspondence with Archimandrite Anthony (vol. IV, pp. 277-278) say about themselves, that he, knowing some Lutherans who had respect and faith of the Orthodox Church⁷, but died out of connection with it, in the consolation of the ever faithful, permitted prayer for them, which is not opened in the church with which they openly did not unite in life, but the commemoration in the proskomedias and Panikhidas in the house (Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers], p. 288; see also pp. 1246-1247 above; Tserkovnyi Viestnik [Church Messenger] 1897, 49). And at the present time the similar commemoration of the specified non-Orthodox can only be done with the permission of the local Bishop⁸ (Tserkovnyi Viestnik [Church Messenger] 1893, 29; 1897, 49; see also Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1895, 9; Tserkovnyi Viestnik [Church Messenger] 1892, 33; 1893, 10, 46; 1897, 1; refer to 1898, 29).

The priest should not refuse requests **for a commemoration of children**⁹, because although it is said they rejoice about them in the "heavenly joy in bosom of Abraham, they are in various holy angelic places", and so forth, nevertheless the prayer of the Church for each departed child is not only salutary, helping it to soar to celestial glory (see 1 Cor. 15: 41-42), but also needed for its clarification before the all-seeing eye of God from every filth of flesh and spirit (see Job 14: 4-5), from any curse of the forefather and father, from any punishment of sins of fore-parents and parents (Ex. 20: 5). At the same relatives of the departed baby often seek in the church prayers consolation for their heart and strengthening of their faith for him¹⁰. Of course that over **non-Christian or incorrectly baptized children** (but equally also the stillborn), as not belonging to the number of believers¹¹, it is impossible in the case of their death to do Panikhidas (Izvestiia po Kazanskoi eparkhii [Reports by the Kazan Diocese] 1871, 12; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1887, 8; Tserkovnyi Viestnik [Church Messenger] 1896, 27; refer to pp. 1248 and 1260).

The Holy Church raises continual prayers for our departed fathers and brothers at every church service and especially in the liturgy. But besides this the Holy Church at the appointed time does a special commemoration for all the departed fathers and brothers according to the faith from the ages, vouchsafed with a Christian end, equally also to those who were overtaken by sudden death but were not given the parting words in the afterlife by the prayers of the Church¹². Completing herewith panikhidas are called **universal**¹³ (see pp. 303, 389, 492, 516, 588 and 606 above).

Since 1548, at the will of the Tsar Ivan the Terrible and with the blessing of Moscow Metropolitan Macarius, it is established to annually remember on certain days departed Russian tsars and tsarinas, emperors and empresses and other persons of the imperial family (see also p. 88 above). **Panikhidas for the Tsars** are done in each cathedral church, by all available priests, who these days should not leave for their private affairs anywhere (Ukaz Sv. Sinoda [Decrees of the Holy Synod] 5 Feb. 1734). These panikhidas for the special register, which is available at each church, in which are placed the names of the dead Persons of the Imperial Family are done. According to this register they have to serve monthly two or three panikhidas with ektenias in commemoration of those Persons in cathedrals, city churches and monasteries, which appear under the dates, preceding the day of service, counting from the last completed panikhida; the panikhida must be served in rural churches once a month - the first or last days of month (Gener. register, publ. Holy Synod). Panikhidas, in case of special events in the Imperial Family, are done on receipt of that special ukase instruction from the Holy Synod or the local diocesan administration. But when the competent civil authority will address in similar circumstances with written requirements for the designated order of performance in church divine services, the clergy must urgently meet such requirements that the secular administration reported properly certified copies of such requirements to the church clergy with the telegrams received by them (Ukaz Sv. Sinoda [Decrees of the Holy Synod] 23 Feb. 1867, No. 10). Again, on receipt of the decree of the Holy Synod, the panikhida is not done, if it is once done on request of the civil administration (in the same place). For non-performance of imperial panikhida the priests are fined exactly the same way as for non-performance on the Solemn days of moliebens (Ukaz Sv. Sinoda [Decrees of the Holy Synod] 10 Apr. and 22 Jun. 1766).

Besides a general commemoration of **the private commemoration is made**¹⁴ - of the departed separately¹⁵. For a commemoration of the newly departed¹⁶ the church assigns the first forty days after the date of death, finding in this number, according to the instruction of the Holy Scripture a sufficient period for cleansing and God's propitiation of sins¹⁷ (Gen. 7:12; Lv. 12; Nm. 14:31-34; refer to Mt. 4:2). Besides this, these forty days especially devoted to prayer for the deceased are the third day in the remembrance of the resurrection of the Savior on this day, the ninth day by the pious desire of Church that the spirit of the departed is ranked as the nine angelic orders, and the fortieth day¹⁸ by an old testament example of the mourning of Moses by the Israelites throughout the forty days and on the connection of these days with the day of the Ascension of the Lord¹⁹. Finally the commemoration of the departed on the annual date of death, date of birth and names day is dedicated to the departed²⁰, in that thought that the dead is live and immortal in the spirit and will never be completely renewed when the Lord raises its very body²¹ (for more information see the Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1865, 20).

For the record of names of the departed (as well as for the names of the living) the so-called **pomyannik** [Memorial booklet], which in ancient times were called diptyches, are used at the present time²². The church and private pomyanniks [memorial booklets] differ. The first are stored in temples; names of sacred church attendants and philanthropists of the temple are written into them for the commemoration of them and others mainly at the divine services; church pomyanniks are called synodicons. Private pomyanniks or remembrances become accessories of the house or family²³. Names of the dead at the request of each family are written into them²⁴.

Public commemoration²⁵ of the deceased is not done on those days in which the burial of the deceased is forbidden²⁶. - See also pp. 505 and 539 above.

General rules for doing **requiem liturgies**²⁷ in our Church consist are that such liturgies have to be mainly done on weekdays and in particular on Saturdays, in compliance with that, by the way, are also specified special epistle and gospel readings separately for each day from Monday through Saturday²⁸. **As for holidays, that, besides the great Lord's and Theotokos Feast Days, saints days, temple feasts and days of saints with a vigil, and on Sundays, burial services are not done; the latter is obvious from this that the epistle and gospel, kontakion for the departed is not done on Sundays at all and so forth. It is understood that on all those (above-named) feast days as well as on Sundays in which it is forbidden to do a burial service, and speeches cannot be about the singing of requiem chants, reading the requiem epistle and gospel, saying the requiem ektenia during the liturgy and doing the requiem litiya after the Prayer before the Ambo**²⁹. But the pious Christian feeling does not forbid remembering the departed on festive days and Sundays, when under the charter the full liturgy is necessarily done. The very character and the service of the liturgy instructs this, in which the commemoration of the deceased is generally always placed both in the liturgy of preparation and after the consecration of the Holy Gifts. This is the only commemoration on Sundays and holidays, agreeing with the existing Ustav and customs of the church; it is more appropriate to limit everything mainly to the commemoration of the given names in the liturgy of preparation and after the consecration of Gifts, it is not necessary to apply requiem ektenias or requiem epistles and gospels especially for Sundays and feast days with special epistle and gospel requiem readings³⁰. Also teaches that existing in our Church "Register" about the commemoration of deceased Persons of the Ruling House, owing to which register, even the commemoration of Ruling Persons is not done on Sundays and feast days, but transferred to the eve of these days or to the next Saturday (Fr. Hojnatsky, p. 72; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1890, 7; Tserkovniia Vedomosti [Church News] 1896, 3). If the Church did not place on Sundays an ektenia of public nominal commemoration, limited to the general petition for deceased fathers and our brethren in the ektenia of fervent supplication, then it is clear, apparently, that it is impossible to recognize violation of this resolution of Church as a useful matter for the

deceased, but consequently it also is not necessary³¹. It is necessary to recognize that the Church is incomparably more loving and caregiving to their departed children, then should it teach us that we are guilty in this case? It is also necessary to recognize that there is a difference by name and general commemoration³². However, it is impossible to resolutely reject the possibility of a requiem ektenia on any Sunday liturgy generally. Exceptions always happen everywhere, and the main point they do not change. Clearly, for example, if on Sunday the dead man is taken to church for a liturgy: how not to tell about it in an ektenia? But let it not be the rule, but an exception (Tserkovnyi Viestnik [Church Messenger] 1888, 23).

While doing a panikhida or a litiya in memory of the departed **the kutiya, or kolivo**, i.e. boiled grains of wheat or other, saturated with sugar or honey, is why kutiya always has sweet and pleasant taste³³. The meaning of kutiya and its use at a burial, as well as at any commemoration of the departed is the following: seeds comprise life and, being put into the earth, make the new growth corresponding to the seeds. As the process of its vegetation includes the decomposition of seeds, thus also exactly the process of its growth for future life consists in the decomposition of a body. Seeds, prepared with sugar or honey, signify the belief and hope of the living that the deceased pious soul inherits a sweet, pleasant afterlife. The sugar, honey used in kutiya generally signifies that for the pious Orthodox, after the general resurrection, a sweet, pleasant life will come there. Thus the kutiya is a visible expression of the confidence of the living in the immortality of the reposed, in their resurrection, and their blessed eternal life through the Lord Jesus Christ, who granted to His faithful servants resurrection and life³⁴. Simeon of Thessalonica writes: "we bring to God seeds with other various fruits, expressing to those, the person as a seed, as the fruit of the earth placed in the earth as wheat, will again rise by Divine power, and, as if vegetated, will be brought to Christ as living and perfect. As the slightest seed buried in the earth subsequently increases and bears a plentiful, mature and perfect fruit; and the person in death is interred will again rise" (Novaia Skrizhalj [New Stone Tablets]).

¹ **If the suicide is buried by the usual order**, there is no basis to also refuse it the usual commemoration with its name "the departed servant of God" (Tserkovniia Vedomosti [Church News] 1894, 38), without the addition of any other words to his name (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1888, 7).

² In the canon for Meatfare Saturday (see the 3rd troparion of the 3rd and 4th odes and the 2nd troparion of the 6th ode) prayers of the Church are done for the burial of the dead from strangling by evil people, but not **for deliberate suicides**; in exactly the same way there are no bases to carry deliberate suicides and to those unfortunately and unintentionally dead and necessarily remained without church burial about which it is said in the Synaxarion of the Meatfare Saturday; generally neither in the service nor in the Synaxarion of the Meatfare Saturday suicides are never mentioned; as for the suicides who lost their life by evil will in despair or unbelief, prayers of the Church are in vain (see Kishinevskiiia Eparkhial'niia Vedomosti [Kishinev Diocesan News] 1894, 10; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1898, 5).

The sayings of Ven. Macarius and Gregory Diologos on prayers for pagans (see Synaxarion of the Meatfare Saturday) specifies private and besides leaving a row of ordinary cases; and therefore does not grant the right to bring out of them that general

rule that allowed **church prayer for dead pagans**. As for a narration about salvation by the conciliar prayer of the Orthodox Church of the iconoclast Theophilus (see in the same place), then one has to believe that the council had the basis to render him indulgence in the witness of the blessed Queen Theodora on agonal repentance of the spouse and started a prayer for him not before as having given him solemn absolution from condemnation in which the departed were found. Under similar conditions and at the present time **the church prayer for the excommunicated**, of course, will be allowed, but without that there is no basis to remember in church prayers apostates and those separated from the Church, neither the non-Orthodox and dissenters because they do not belong to the Church, nor suicides, nor generally all those who under church and state laws are recognized as unworthy of church burial (refer to below). Our Holy Orthodox Church even then does a commemoration for all the dead from the ages and prays for those who unfortunately and unintentionally died, it prays for them only under that condition, if they died, remaining in the true faith and piety (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1864, 18; refer to 1885, 10).

³ Concerning, whether the baptized of another faith were allowed **a private prayer for their dead parents who died non-Christian** and as for them needs to pray, - some, on the basis relating to the matter of a true-life story of Ven. Macarius of Egypt (see p. 37 above), claim that the baptized from other faiths may pray for the dead parents who died non-Christian; because from the above specified case it is obvious that when they pray for them, then even joy comes to their souls; but, of course, it is necessary to pray in simplicity of heart, handing the destiny of the dead, out of knowledge of the true God, for God's infinite mercy and to ask the Lord that He, knows their destinies, also showed mercy on them and, how necessary it will be for Him, to have granted them relaxation and calm, in a word, that the Lord had mercy on them (Rudder 1891, 42; see also Khristianskoe Chtenie [Christian Reading] 1890, vol. 1, pp. 483-484).

⁴ In 1885 **the question of prayer of the Orthodox Church for deceased non-Orthodox Christians in our theological literature** was exposed to detailed discussion. The following circumstance which, however, was not an outstanding case, was the cause of the excitement about this question. In a Lutheran family a young maiden of fifteen years died; the parents went to local convent to ask the nun to read the Psalter over the deceased. The Mother Superior refuses, saying that this case is unknown to them; it is necessary to ask the Bishop. The bishop did not allow this. Girlfriends of one who died in the institute ask the religious teacher to serve in her Panakhida; she refuses. The chief of the institute asks permission of the Bishop; this he forbids. In 1885, "the Moscow Sheets" (see No. 91) issued a special article about whether "the Orthodox Church can pray for deceased non-Orthodox Christians" in this instance. The Obshchestvo Liubitelei Dukhovnago Prosveshcheniia [Society of Lovers of Spiritual Enlightenment] in Moscow was engaged in the discussion of the question, but did not come to any firm and concordant decision on it. Results of this discussion are published v Cht. v obshch. liub. dukh. procv. [Readings from the Society of Lovers of Theological Education] (1885, 7-8).

⁵ As to more suitable means to the purpose, some point to the relatives to **do good deeds in memory of the departed gentile**, especially those to what tendency he had during life (Tserkovnyi Viestnik [Church Messenger] 1889, 2).

⁶ By the way, **the 3rd All Russian Missionary Congress** (which met in Kazan in 1897) declared that notices (in newspapers) about Panikhidas for deceased gentiles and the commission of solemn cathedral and church Panikhidas over these persons make temptation among dissenters, edinovertsy, but is equally true among the believing children of Church (see for more information: Skvortsev, V. M., *Acts of Congress*, p. 218).

⁷ Of course, from the Orthodox Church side, **the dead gentile** who during their lifetime treated Orthodoxy with neglect, with all its establishments, customs and ceremonies **does not deserve prayers**. "It is not strange," Metropolitan Filaret argues, "to impose spiritual help on such people that they do not demand and which they do not recognize its existence?" It is also necessary to accept in reasoning that the indulgence to the non-Orthodox should not cause confusion and temptation for some adherents of the church canons. "A duty not to confuse and tempt, undoubtedly, is higher than their duties as a gratification to others" (Sobranie Mnenie (Collection of Opinions and Excerpts, supplementary volume, pp. 186-187; Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers], pp. 288-289).

⁸ Parish priests by themselves have no right **to do a commemoration of dead non-Orthodox**; as in the diocese only the local Bishop owing to his power can give his judgment and recognize either to recognize or not recognize some dead non-Orthodox deserving the prayers of Church for them, and to allow the priest to do the specified commemoration (see Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1885, 10); but therefore it follows on the request for him to do a commemoration for a non-Orthodox Christian, the priest is to refuse and he is not subject to responsibility for this (Tserkovnyi Viestnik [Church Messenger] 1892, 44).

⁹ Remembering only one **child**, there is no need to say the usual requiem ektenia, but it is better to read that which is needed specially for children in "Order of the Burial of Infants"; instead of: "O God of spirits and all flesh ", read from the Burial of Infants: "O Lord, Jesus Christ our God, who generated from water and spirit" as well to borrow the Epistle and the Gospel from the same Order (see Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1887, 8).

When in the requiem ektenia it is necessary to remember children with adults together, then keep to the appropriate point, according to the existence, to separate the commemoration of the first from the latter and, for the commemoration of children, to the Priest's Service Book add an ektenia from the Order of Burial of Infants the petition: "Again we pray... for those according to Your true promise that You will vouchsafe the Kingdom of Heaven", and the prayer: "O Lord Jesus Christ our God, who generated from water and spirit"... But, according to others, also those priests who, being directed by the exact indication of the Priest's Service Book do not bury and avoiding the complications in the ektenias and prayers, are limited, by the commemoration of adult laymen together with children, with only one ektenia and prayers of the Priest's Service Book without any additions (Tserkovnyi Viestnik [Church Messenger] 1886, 46).

¹⁰ In peace and repentance souls repose, though they are powerless to help themselves; and therefore they nevertheless need our prayers not only they might be prayed for, but also they do pray. And by this idea then Orthodox Church got the custom by which it is accepted to do Panikhidas over coffins of people who enlightened the life of righteousness, but are not yet glorified by God: The church on earth also wants to give them help in the ascension to the heavenly glory and by itself to attract their prayers and blessings. Also in the same sense **the prayer for children** cleansed in the waters of baptism, but has not yet done conscious sins: praying for them, we help them with the ascension to celestial glory, but meanwhile we mutually attract to ourselves prayers and blessing for their pure souls (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1896, 3).

¹¹ **Private prayer**, for example, of parents for all such children is not forbidden (Tserkovnyi Viestnik [Church Messenger] 1894, 31; see also 1891, 31).

¹² By the canons of the church, it is forbidden to arrange feasts on the cemetery (Carthage, 69). Unfortunately, in some districts there is an ugly custom that on days which the Holy Church devotes to the commemoration of deceased parents and relatives and when usually priests lead Panikhidas on graves of the departed, locals bring to the cemetery many different edibles and a still larger quantity of strong drinks and, only when the Panikhida terminates, noisy **entertainments begin in the cemetery**, similar to pagan funeral feasts. Pastors have to explain in word and admonition, and besides beforehand, to such parishioners all the absurd and fatal consequences of this custom. The priests can say admonitions to their flock for some days before the commemoration days in temples, but also on graves of dead men, before doing the lityas and panikhidas. It is the extremely regrettable that cares of pastors, who have to be in every possible way directed to an eminent moral state of the flock, up to the end is not put to such ugly phenomena as alcoholism in places adjacent to the holy temple and to graves of the hitherto deceased that undoubtedly destroys the moral and economic welfare of peasants and extremely humiliates them in the opinion of non-believers and the non-Orthodox. - See also note 2 comments on p. 589 above.

¹³ Reading "**the requiem vigil**" by competent girls on parents Saturday (mainly "Radonitsa", after singing the panikhida on the grave by the priest) is an illegal intrusion of simpletons into a private divine service and should not be allowed; if parishioners invite girls for designated reading of the vigil owing to the haste of performing panikhidas by the priest on graves, it must be kept in mind that, according to article 35-36 of the Ustav Dukhovnoi Konsistorii [Ukase of the Theological Consistory], the divine service has to be made "without haste"; at considerable number of panikhidas, it is necessary to do one general memorial service in the church (maybe in the cemetery), but then sing only lityas on graves, having been explained to by those remembering their relatives that special panikhidas on the grave may only be done by them and at another time, besides the Parent's Saturday (Tserkovnyi Viestnik [Church Messenger] 1893, 32).

¹⁴ Priests of those parishes to whom the dead belongs, have the right **to do panikhidas in the cemetery** for them (Ukaz Sv. Sinoda [Decrees of the Holy Synod] 29 Nov. 1771).

By explanation "of the Tserkovnyi Vestnik [Church Messenger]", this decree of the Holy Synod has in view separate cases, but not systematic departure in the cemetery of panikhidas and lityas by specified priests for that represents by itself the already direct violation of the interests of cemetery clergy (Tserkovnyi Viestnik [Church Messenger] 1894, 47; refer to 1892, 10; 1897, 12). - See also note 1 on p. 1205 above.

¹⁵ The acts of the Moscow Sobor of 1667 say this about the **commission of burial services**:

"When a commemoration is done for the deceased: on the third, ninth, fortieth day, the year anniversary, either at one time whoever desires to remember their parents, after vespers there is a panikhida, all services, which are also for burials, except for the stichera, the beatitudes, the Epistle and the Gospel, and the last kiss. At the end services or after the dismissal they go to the coffin, singing: *With the souls of the righteous*, and the rest, the deacon does the ektenia: *Have mercy on us, O God*, and the rest, priest says the prayer: *O God of spirits*, the exclamation: *For You are the resurrection*, and the dismissal as usual for the repose. In the morning the Holy Liturgy for the departed is done, and in the holy liturgy the Epistle and the Gospel of the day and for the departed is read, neither the epistle nor the gospel for the saints is read. Then in the panikhida in the evening the epistle and gospel is dropped, but is read in the holy liturgy. After the Prayer before the Ambo immediately sing: *With the souls of the righteous*, and the rest. Then the

deacon, censing, over kutiya, says the ektenia: *Have mercy on us, O God*, and the rest; priest says the prayer: *O God of spirits*, and after exclamation: *For You are the resurrection*, immediately: *Blessed be the name of the Lord*, as in the Priest's Service Book it is printed on sheet 440. After the dismissal of holy liturgies they also go to the coffin again, if it is close there, and there they sing and say, as after the Prayer before the Ambo, and the dismissal for the reposed; if the coffin is in the church, as of tsars and grand dukes, and immediately after the Prayer before the Ambo they go with kutiya to the coffin, singing: *With the souls of the righteous*, and the rest, also say the ektenia and prayer. *O God of spirits*, and the rest, as said before". (Materiali dlia istorii raskola [Materials for the History of the Schism], 244-245 p.) - Refer to note 1 on p. 1267 below.

¹⁶ If **there is no news of death**, never remember the reposed (Tserkovniia Vedomosti [Church News] 1896, 29).

¹⁷ In days of the service of the forty days prayers for the dead (as well as on the day of burial and on other remembrance days when requiem services are done) by all means direct as ordinary service (by the Monthly Menaion), so also the requiem (by the Octoechos). The instruction on this consists of chapter 13 of the Rubrics (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1897, 11).

If during the forty days' prayers for the dead are met days on which to do a public commemoration of the departed is not necessary (see p. 1267 below), then, usually, such days are passed and the next burial service of forty days' prayers for the dead is transferred to the next day (Tserkovnyi Viestnik [Church Messenger] 1897, 45); after the commemoration in the liturgy of preparation and after consecration of Gifts there are no bases to also drop on the specified days (refer to Tserkovnyi Viestnik [Church Messenger] 1898, 1).

¹⁸ On the custom of peasants to invite the priest for serving the 40th day **panikhida in open doors** of the house where the dead man lived, it is necessary to examine if this superstition is one from which the priest has to keep parishioners (Tserkovniia Vedomosti [Church News] 1896, 10).

¹⁹ Once St. Macarius of Alexandria asked the Angels accompanying him in the desert: "when the fathers give in the church an offering to God for the departed on the third, ninth and fortieth day then what **advantage for the soul of the departed** occurs from this. The angel replied: God did not permit anything to be in the church that is not necessary and useful; but he instituted in the church heavenly and earthly mysteries, and enjoined to do them. For when on the third day there is a gift in the church: that the soul of the departed receives from the Angel guarding it relief in that grief that is felt from separation from the body; he receives after this that glorification and offering in the church of God done for it, from what good hope is born in it. Because throughout two days the soul is allowed together with the Angels who are with it, to go on the earth where it wants. Therefore the soul loving the body sometimes wanders near the house in which it was separated from the body, sometimes about a coffin in which the body is placed; and thus spends two days, as a bird looking for nests. And the virtuous soul goes around those places in which it was in the habit to create the truth. On the third day the one Who resurrected from the dead, orders, in imitation of His resurrection, any Christian soul to rise to the heavens, for the worship of the God of all. So, the good church usually does on the third day an offering and prayer for the soul. After worship to God, it is ruled by Him to show the soul various and appropriate holy mansions and the beauty of paradise. All this is considered by the soul in six days, being amazed and glorifying the Creator of everything, God. Beholding all this, it is changed and forgets the grief which it had in the body. But if it is guilty of sins, then, at the sight of sacred pleasures, it begins to grieve and reproach itself, saying: woe is me! O how I was condemned in that world! Having enjoyed the satisfaction of lusts, I carried out the most part of life in carelessness, and did not serve God as I must, that it be possible for me to also receive this good grace and glory. Alas poor me! ... After consideration, throughout the six days, all the joy of the righteous again rises with the Angels to the worship of God. So, the church does well, doing the service on the ninth day and an offering for the departed. After the secondary worship, the Master of all rules to conduct the soul to Hades, and to show it the places of torture, various offices of Hades found there, and the various impious tortures in which are found souls of sinners incessantly weeping and gnashing their teeth. In these various places of torments the soul endured for thirty days, trembling, so that it also not be condemned at the conclusion of it. On the fortieth day it again rises to the worship of God; and then already the Judge already determines what is proper for it with the matter of the place of confinement. So, the Church correctly arrives at doing a commemoration on the fortieth day for the departed, who also received baptism". (Homilies of St. Macarius of Alexandria about the outcome of righteous and guilty souls, published in Khrist. Chten. [Christian Reading], 1831, Aug., part LXIII; see Posobiye k Izucheniyu Usatava Bogoslužhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], 722 p.). - Refer to Synaxarion for Meatfare Saturday.

²⁰ The simple people have deep **awe for the memory of the dead**, who died a Christian death, know the third, ninth and the "rochina" [fortieth]. Besides peasants consider it an indispensable duty to remember dead men at the blessing of the house, on the Saturday before the wedding of any of the family, in the fall during the harvesting of wheat, on Thomas Monday, on Saturdays of Souls and Demetrius Saturday, but in other places are on days from the middle of October to November inclusively and generally on every meat eating day. For this purpose they bring bread to church and order panikhidas (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1872, 7).

²¹ As the commemoration of the departed in church makes one of the church needs, for which obliging gifts of parishioners, agreeing with §§ 1 and 2 canons of the local means of the maintenance of parish clergy which are Most highly approved on March 24, 1873, are subject to the general section among members of the clergy, then the **remuneration** for the designated commemoration must go to the brotherly circle and is divisible on an equal basis with other income on the basis of § 14 of same canons and the circulated rubric of the Holy Synod on Mar 4th, 1885, No. 3 (Tserkovniia Vedomosti [Church News] 1898 17, 41).

The Holy Synod forbids rectors and abbots of monasteries to send printed **appeals** with a stated fee for the commemoration of the deceased (see Tserkovniia Vedomosti [Church News], official part, 1894, 3).

²² The beginning **of the use of diptychs** in divine services is derived from the times of the Apostles. In the IV century they are already in general use in the Church. The name diptych belongs to Christian antiquity and, by the etymology (δις^ς two times and πτυσσω - I store), designates generally all subjects which are stored twice. Partly this name was attached to stamps, prepared similar to notebooks, from elephant ivory, wood and metals. Sometimes these stamps consisted of three plates put together and were called as triptychs, from five - pentaptychsa, polyptychs. Their inner sides intended for records, but were decorated by hand with relief images. Boards for ordinary letters were waxed and on them were written or represented the pointed style (Pokrovsky, N., *Ocherki pamiaty. Pravosl. ikonographii*, pp. 94 - 95). The Christian Church began to use diptychs in the divine services, having kept their former name and replaced the images of the diptychs, which were decorated with secular images, with those decorated with sacred images. The following types of diptyches were widespread in ancient times: 1) baptism diptyches, 2) diptyches of the living, 3) diptyches of the saints or the martyrology and the 4) diptyches of the dead. First of all the names of the local bishops, the kept canons of faith and inviolable morals, then the names of the bishops of other dioceses, differing in the sanctity of life, further the names of priests, and, finally, the names of secular persons of any calling, condition and gender are entered into the diptyches of the dead of each church. The Church always considered the commemorations in the diptyches done at the Eucharist a special honor, and is why its deprivation is an exception of the diptyches, how soon the sins and delusions were found, having existed before the unknown (for more information see the Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1894, 7). It is comforting to recognize that the respect and even awe that ancient Christians used the pomyannik was also handed down to our simple people. Really, when you glance in any peasant hut, pay attention first of all to the forward corner of the hut, in which the icon corner is placed and that in the icon corner you will find the remembrance list containing the names of the deceased and living parents and relatives. (Ufmskiia Eparkhial'niia Vedomosti [Ufa Diocesan News] 1888, 2).

²³ Many know how **names in the remembrance books** belonging to simple people **are written**. In them the proper order in recording of names is not observed: priests, bishops, emperors are entered after many names of secular people. Remembrances for the most part are written by semiliterate people, and therefore it quite often happens that there is no possibility to read the badly written name. By that it is more difficult to understand that illiterate copyists often drop letters and write names according to the popular pronunciation: "Eryna", "Perfil", "Mikola", "Demyan", "Dementiya", "Sitlitei", "Panfera" and the rest. Sometimes shortened affectionate names as "Sasha", "Pasha" and so forth are met. Besides this, similar distortions of a remembrance are inconvenient for use in the divine services; these same distortions are sins because these names are essentially names, which belong to the saints carrying them. Remembrances both by their external examination and so by use may be called for in some sense by liturgical books. On them are done images of a holy, inside are found various sacred images; they are brought into the holy sanctuary and are read during the Divine Liturgy before the holy throne. Remembrance is a record for the memory of the ancestors for the posterity living on earth. All this makes the remembrance book important for the Christian and forces him to faithfully examine it. Would follow parish church schools as far as their powers and school occupations of pupils allow, to take the trouble to write remembrances for the people, not only that these schools are obligated to promote the best religious conditional and education of the people of the Orthodox Church but also because their program "practical acquaintance of students with the church menologion" is placed (see the Program Church Slavonic diplomas); the correction of remembrances and correspondence will give them the opportunity to practically acquaint pupils with the church menologion. After the desire for giving, remembrances can correspond to cursive writing at school, the semi-authorized letter more becomes a remembrance. Execution of the letter can be done under the leadership of teachers, but the religious teacher or his assistant can observe the correctness of the writing of names. The usual occupations have their meaning for school lessons: 1) they will give the chance to accustom pupils to correctness of a pronunciation and the writing of names; 2) will force pupils to treat with great attention the semi-authorized letter which is ancient Russian, beautiful and graceful letter, but, unfortunately, forgotten recently. Besides this, 3) the satisfaction of these requests from the simple people, turned to school, will give it the opportunity according to measure of their power to do a good deed to serve God and neighbors, but these occupations of school will give the opportunity to poor people to also have correctly written their own names, and names of their ancestors and will protect it from involuntary sin is the blasphemous distortion of the names of the saints (Moskovskii Tserkovniia Vedomosti [Moscow Church Messenger] 1896, 8).

²⁴ To have the custom by the church **parish synodikon**, or the pomiannik, in the old time of Rus was quite widespread. Subsequently this good custom started weakening and the synodikon at the parish church began to meet everything less seldom and less seldom. But it is very desirable to have the restoration of the custom by each church synodikon (for more information see the

Novgorodskiiia Eparkhial'niiia Vedomosti [Novgorod Diocesan Messenger]. 1895, 6; Minskiia Eparkhial'niiia Vedomosti [Minsk Diocesan Messenger] 1898, 8). It is pleasant that recently the parish remembrance synodikon began to work in some churches in many dioceses (see the Rizhskii Eparkhial'niiia Vedomosti [Riga Diocesan Messenger] 1898, 23). Some priests institute the church synodikon who, after the list of Orthodox Persons of the Ruling House, enter for eternal commemoration in the liturgy of preparation the names of all those reposed clergy who served services in the local church (Tserkovniiia Vedomosti [Church News] 1893, 4); other priests, having brought to the basis of metrics in the parish synodikon the names of deceased parishioners, consider it a duty to remember them with the assistance of the free psalm reader or deacon, at each liturgy of preparation, reading as many names from the synodikon as time permits, so that throughout the year all names in the synodikon will be remembered. This custom quite deserves imitation; the special debt of each priest is to do the most frequent commemoration of the deceased, have turned to and buried them. (Tserkovnyi Viestnik [Church Messenger] 1890, 39). Earned full approval also is taking root to enter in the parish synodikon the clergy who died in another parish and to do a commemoration for them. So, at one of the dean's congresses of the Vladikavkaz diocese it was decided to bring into each church of deanery a synodikon and to enter into it the names of local archpastors and clergy of the deanery who reposed since 1885, for their commemoration during each liturgy, but on the place of burial of the priest to do the general memorial service on the day of his death (Tserkovniiia Vedomosti [Church News] 1896, 2).

The deanery council of one of districts of the Kazan diocese, with the consent of local clergy, decided to establish the custom of the next fortieth day commemorations by the clergy of all the churches of that district of the departed sacred church attendants and their wives (Tserkovniiia Vedomosti [Church News], 1896, 3).

The clergy of one of the deanery districts of the Novgorod diocese, moved by brotherly love for each other and in the mutual desire of the help of God in the matter of pastoral service, but after death of the eternal salvation, decided to acquire a synodikon at each church to write down the names of the those who served as sacred church attendants of the district for commemoration after each liturgy, but after the death of everyone to serve for the repose of the priest according to the fortieth day prayers for the dead (40 liturgies), of the deacon 20, but of the psalm reader of 10 intentional liturgies, having divided them into equal number in the church, and, then, to remember for each liturgy (Novgorodskiiia Eparkhial'niiia Vedomosti [Novgorod Diocesan Messenger] 1899, 5).

The clergy of one of the deanery districts of the Lithuanian diocese decided to get a deanery synodikon, bringing to him the names of deceased clergy of the deanery, and at the next deanery meeting to do solemn liturgies and panikhidas; but together with this to have the book, which would be stored by the dean together with the pomianik and in which to enter biographies of the deceased clergy of the deanery perhaps fuller so that from it interested persons could glean useful data on the life and activity of his predecessors; doing the annual panikhidas for the deceased members of the deanery, to update and revive, through reading their biographies, in memory of those gathered a moral image of the departed, thereby to express love and respect for the memory of the deceased, but at the same time through that to strengthen the mutual communication and spiritual unification also between living members of deanery (Litovskiiia Eparkhial'niiia Vedomosti [Lithuanian Diocesan News] 1892, 43; see also Tserkovniiia Vedomosti [Church News] 1893, 19; Podol'skiiia Eparkhial'niiia Vedomosti [Podolsk Diocesan News] 1891, 12; Tambovskiiia Eparkhial'niiia Vedomosti [Tambov Diocesan News] 1894, 20; Rizhskii Eparkhial'niiia Vedomosti [Riga Diocesan Messenger] 1898, 23).

The resolution of the Most Reverend Modest, Archbishop of Volynsk and Zhitomir, on November 17, 1892, No. 4792, to the priests of the Volynsk diocese made it a duty to get, according to the customs of the Church since the most ancient times of Christianity, in the church diptyches or pomyanniks actually in the church in which to enter all Orthodox priests, deacons and psalm readers who one after another were at the known church of the diocese up to the present time as well as in the future to enter in the order the serving clergy and psalm readers and to read these pomyanniks both in the liturgy of preparation and after the consecration of Gifts, at any divine service, but to do prayer commemorations of dying priests again throughout the forty days after death in all the churches of the diocese so that in the order, praying for the deceased members of the clergy, to obtain the mercy of God even for the living (Volynskiiia Eparkhial'niiia Vedomosti [Volynsk Diocesan News] 1893, 1-2).

²⁵ In the Nomokanon of the Great Book of Needs canon 169 says: "On the 12 days (i.e. the 12 days from the Nativity of Christ to the Theophany), during the first week of the forty day fast, and during Great Week, and during Bright Week and on great holidays remembrances of the deceased are not done, they are remembered on the rest of the days". This canon forbids **public commemoration**, under which it is understood; in the first, that a commemoration which is specified in the 14th chapter of the Typikon, i.e. done for the deceased in vespers, matins and liturgies, but also doing the great panikhida (Parastas) and the All-night vigil for the deceased, in the second, the commemoration standing in the liturgy for the departed are placed on week days and, in the third, saying in the compline the troparion "With the saints give rest" and in the midnight office reading the troparia for the departed, and also the prayer: "Remember, O Lord, in the hope of the resurrection" (Tserkovnyi Viestnik [Church Messenger] 1895, 7). Doing even only one panikhida (or lityas) up to or after the liturgy in the church is also a public commemoration (see Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1890, 7).

²⁶ Under the decree of the Holy Synod on 10 Jun. 1724, "during the days of His Imperial Greatness and the Most Merciful Imperial Empress of the birth, name's day and day of crowning, and all Their Majesty's Family name's days and on the rest, to similar solemn days and on the eves of those days after the deceased panikhidas by the clergy not to perform at all, but to celebrate solemnly". But in 1862 it was decided, "that the celebration of birthdays and namesdays of the Members of Imperial House except the days properly of the Imperial and Sovereign Crown Prince Tsesarevich, was done within the next few days" (Ukaz Sv. Sinoda [Decrees of the Holy Synod], 2 Mar 1862). In view of transferring this last decree of the Holy Synod to the next Sunday, to those week-days from which the celebration of imperial days is transferred, the commemoration of the departed is considered the celebration of the specified approved **imperial days** (see Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1887, 19; 1890, 7; see also the Tserkovnyi Viestnik [Church Messenger] 1896, 4).

²⁷ When a special requiem liturgy over the departed is not done, but only **prosphora is offered in the liturgy of preparation** for the withdrawal of particles from it in memory of the departed (as well as one note with the name of the departed or for remembrance); then the commemoration of the departed is limited only to the withdrawal of its particle from the prosphora in memory of him (see p. 805 above) and the commemoration of his name after the consecration of Gifts (see the Tserkovnyi Viestnik [Church Messenger], 1893, 45). When **the special requiem liturgy** for the departed is done, then one must not only take out a special particle for the departed and to remember his name after the consecration of Gifts, but also in the Liturgy of the Catechumens after the Litany of Feruent Supplication to say the requiem ektenia for the deceased and to attach the special fervent prayers of the Church for the repose of the departed and the special requiem readings and generally to do everything that is specified in the ukase for the burial services (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1893, 24; refer to note 1 above, to note 1 on p. 1264 and to note 73 on p. 815).

²⁸ According to the order of the liturgy one **requiem ektenia** is placed that it would be almost impossible to say a few of them in those cases when often the number of the remembered names reaches a significant amount (Tserkovnyi Viestnik [Church Messenger] 1896, 29). But during the common commemoration of all other persons with Persons of the Imperial Family, it becomes necessary to commemorate Persons of the Imperial Family in a separate ektenia.

²⁹ If it is necessary to bury the departed on any of those days **when the commission of a liturgy is not done under the Ustav**, then the burial service of the departed is done without telling beforehand of its commission of a liturgy. According to the instruction of some, on such days in Great Lent (not only on the occasion of burial, but also on the occasion of generally commemoration of the departed) priests may do the Liturgy of the Presanctified Gifts (Fr. Hojnatsky, pp. 73, 117-118; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1890, 6; 1895, 8; refer to pp. 838-839 above); but this will be a violation of the church Ustav, as this Ustav commission on the specified days of the designated liturgy is not done, as an exception only, in Ustav (see Ustav 34, 35 ch. on the temple, 24 Feb. and 9 Mar.) specified cases (see Tserkovnyi Viestnik [Church Messenger], 1896, 35; see also note 2 on p. 699 above).

In view of the frequent violation of the church Ustav by doing a full liturgy in Great Lent on the occasion of burial service or commemoration of the deceased, the Podolsk diocesan administration made it a duty to follow, so that in Great Lent on weekdays (except Saturdays) priests did not serve the full liturgy and that deans informed the diocesan administration on the violators of the church Charter (Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1895, 8).

The Moscow diocesan administration in 1894 published to the diocese the order prohibiting doing requiem liturgies of St. John Chrysostom or Presanctified Gifts on those days of Great Lent when under the Ustav the service of these liturgies is not done (Mosk. Tserkovnyi Viestnik [Church Messenger] 1894, 9).

See note 1 for p. 505 above.

Generally resolutions of the Charter concerning doing the liturgy of St. John Chrysostom or Presanctified Gifts on week days of the Holy Forty Day Fast are so clear that no confusion may be excited; if in practice sometimes deviations are also met from the Ustav, then this is allowed, undoubtedly, by need, or in view of quite good reasons (see Tserkovnyi Viestnik [Church Messenger], 1897, 2); as the appointed canons of the Ustav do not exclude, under valid circumstances, useful leniency (refer to Kiparisov, V., *About Church Discipline*, pp. 154, 200); but this has to mean for priests that changes in the specified case of the order legalized by the Charter can be allowed only with the permission of the local Bishop (see note 1 on p. 700 above).

³⁰ Entire generations grow in that false concept that **the commemoration in an ektenia and a Litiya** has the larger value, than in the liturgy of preparation, that the requiem liturgy is not a liturgy, if not to remember the reposed in an ektenia, if the epistle and the gospel for the repose is not read. Also the worldly understanding of the matter is brought into church practice. It would follow for all and everyone to hold that the Charter does not allow to read public remembrances on Sundays that are not essential, and for the

deceased are not useful (as violation of the Charter) that those who wishes to remember someone in an ektenia will also not be too lazy to come on Saturday. And on Saturdays it would be useful to serve a requiem liturgy and not laziness to remember our fathers and brethren. Laymen would also get used to this soon (Tserkovnyi Viestnik [Church Messenger] 1888, 23).

³¹ As for days of the Holy Week, Metropolitan Philaret wrote to Bishop Leonid concerning the request of one person for doing a panakhida on the anniversary of death of his mother on **Great Friday** the following: "It seems questioning, without posing the question, that might say: whether I dare to place the memory of the death of my mother next to the memory of Lord's death on the cross, when on this day the Church of the glorified saints does not allow to remember such? If he does not want to completely obey the ustav of the Church: let him do a panikhida before the liturgy tomorrow, but not on Friday" (Dushepoleznoe Chtenie [Edifying Reading] 1883 Feb., 253 p.).

³² In any case, strictly adhering to the Charter church, it is impossible to agree with the opinion of those clergy, who, leaving that reason, that the commemoration of the deceased **on feast days and Sundays** does not contradict the concept on the liturgy and that for petitions in the fervent ektenia, said in any liturgy, the petition is attached by the Church: "for the blessed and ever-memorable holy Orthodox Patriarchs, both pious tsars and blessed tsarinas, and for the blessed and ever-memorable founders of this holy temple, and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord", recognize by the permitted saying of the requiem ektenia in the festive and Sunday liturgy (see Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1887, 7). One matter is the unspoken commemoration of the deceased in the liturgy of proskomedia and after the consecration of the Gifts and one petition of the deceased in the fervent ektenia, and another matter is the commemoration of the deceased in the liturgy with addition of requiem hymns, requiem epistle and gospel readings and special requiem ektenias. The latter kind of addition to festive and Sunday liturgies do not agree with the spirit of joy and solemnity of these days, are opposite to the requirements of the Charter church (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1890, 7; Tserkovnyi Viestnik [Church Messenger] 1888, 13; 1889, 35; 1892, 39; 1893, 45; 1894, 10, 23); Tserkovniia Vedomosti [Church News] 1896, 8; refer to Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1887, 16; Tserkovnyi Viestnik [Church Messenger] 1889, 4; 1892, 19; Pavlov, A., *Nomokanon pri Bol. Trebn. [Nomocanon in the Great Book of Needs]*, pp. 314-316). The ever-memorable Moscow Hierarch Philaret, having received on Saturday evening the news of the death of his beloved sister, on Sunday writes the letter to his relatives and says: "today we remembered the reposed silently, and tomorrow there will be an open commemoration" (Letters to Relatives, № 247).

³³ In many places it is accepted to bring bread, besides kutiya, in memory of the departed. This gift of bread, then voluntarily given for the use of the clergy, in itself, of course, is not at all reprehensible. But such **superstitious customs** as swinging the bread brought into church for the requiem commemoration up and down by the relatives of the departed up and down the bread during the singing: "Eternal memory", of course, should not be allowed, and the existence of similar customs testifies to the insufficient attentiveness of parish pastors to spiritually - moral and intellectual state of their flock (Tserkovnyi Viestnik [Church Messenger] 1897, 15).

³⁴ Some see the beginning of this custom in the use of koliva by Christians in the known case during the reign of Julian the Apostate (see pp. 87 and 511 above); but, according to others, as **kolivo** was used in a special case then, then it is more natural to see the beginning of the requiem kutiya in ancient suppers of love (for more information see the Saratovskii Eparkhial'niia Vedomosti [Saratov Diocesan News] 1897, 19).

*S. V. Bulgakov, "Handbook for Church Servers", 2nd ed., 1274 pp. (Kharkov, 1900) pp. 1260-1270.
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