

MARRIAGE

The church of Christ, according to its calling to guide their members to the way of moral perfection, has subordinated to its direction and management their family life and in particular the introduction into marriage. She inspires her members that their married life should agree with the rules of Christian morals, that the introduction into marriage should not be an act of unrestrained passion, trampling moral requirements, but should be done with thought about God and moral law and in the glory of God. Therefore, the church demanded and demands from its members in order that they have communicated about their decision to marry to the heads of the Church, received from them the blessing on the fulfillment of their wishes, and then to do the marriage by means of religious sanctifications. Under the teaching of the Orthodox Church, marriage is mystery in which, freely before the priest and Church, the promises of both the groom and bride in mutual marital fidelity, their matrimonial union, in the spiritual image of the union of Christ and the Church, asked the grace of pure unanimity for them, for the blessing of the birth and Christian nurture of children (Catechism).

According to article 25, part 1, vol. X of the Svoda Zakonov [Code of Laws]¹, persons interested in marriage should notify the priest of their parish, in writing or verbally, their names², calling and rank or status and no less than the name, calling and a status of the bride³.

For performing a marriage, under the law, there must be a priest⁴ (Refer to p. 860) of that parish, in which the groom and bride are registered as members⁵. If the groom and the bride belong to different parishes, then the marriage can be crowned in the parish church of the groom or of the bride, depending on custom⁶ (Rudder, Ch. 50; Uk. Sv. Syn. [Decrees of the Holy Synod] 1731, XI, 29; 1775, VIII, 5;

1826, XI, 20; Ustav Dukhovnikh Konsistorii [Ustav of the Spiritual Consistory], 97).

By the general rule, each clergy should only crown his parishioners, and should not crown those of other parishes, if their marriage is to be done by their clergy (see Instruksiia blagochinnim [Instructions for Deans], 18). Weddings of those from other parishes are allowed, as a withdrawal from common canons, according to the special need of those being married (Tserkovniia Vedomosti [Church News] 1898, 5), with the permission of the parish priests of those being married (see the Rudder, Ch. 50) and under the condition of the reception of the necessary data about those being married from those clergy in whose parishes they are registered and belong (see Instruksiia blagochinnim [Instructions for Deans], 41).

Therefore those wishing to get married not in their own church should secure written approval for this from the local clergy (Prava i obiazan presvit). [Rights and Obligations of the Presbyter], by P. P. Zabelin, p. 246; refer below to note 1 on p. 1078) and to receive from these clergy the necessary data for the announcements and generally about any impediments to the marriage (Tserkovniia Vedomosti [Church News] 1898, 5). Weddings of transients, those temporarily living in the parish or recently moved to a residence, as in like manner while coming from other parishes, without reception of the necessary data from those clergy of those parishes in which they are registered and belong, are strictly forbidden even in those cases when one person also belonged to that parish, in which the person wishing to be married temporarily lives or in which he recently moved from that residence⁷ (Instruksiia blagochinnim [Instructions for Deans], 41).

The Poltava Spiritual Consistory has notified the local clergy of the existence and precise execution of the following resolution of the local bishop of May 16, 1890 as follows:

1) "Weddings in house churches of persons belonging to a known parish, even though they were lodging or came for a short time, are an intervention in another's parishes, prosecutable by law.

2) Nor is any parish priest allowed to satisfy needs in state apartments at house churches, or to marry employees in their own church if they do not belong to his parish, especially rectors of house churches, who do not have the rights of parish priests and who should not interfere in their parish needs.

3) The last decree (ukase) of the Holy Synod on April 20, 1890 (see note 1 on p. 1074) pays strict attention to the raising of similar interfering disorders.

Afterwards, this is to prohibit weddings in house churches, except for persons living in establishments in state apartments, in such cases also to hand out in a small amount of the visiting and marriage lists; only for especially good reasons parish priests, having made the pre-marriage announcement in their own church, may agree in writing to weddings in house churches" (refer to p. 859).

The Simbirsk diocese through the local diocesan authority in 1897 declares obligatory the execution of marriages should not be made in those churches without parishes, but equally at educational and house buildings, unless done with the consent of parish priests and in any case with special permission from its bishop (Simbirskiiia Eparkhial'niia Vedomosti [Simbirsk Diocesan News] 1897, 5; also see Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1893, 12;

Samarskiiia Eparkhial'nyiia Vedomosti [Samara Diocesan News] 1898, 2; Supplement to the Works of the Holy Fathers, 1871, vol. 3, pp.455-456).

The Chernigov Diocesan Authority positively forbids clergy without parishes, of house and educational institutions churches to do parish marriages⁸ (see the regulations of the Chern. Dukh. Kon. [Chernigov Spiritual Consistory] of Aug. 2, 1894).

The Yaroslavl Spiritual Consistory repeatedly gave information to the local clergy in order that they did not crown other parish marriages at all without a premarital interchange about the suitability of the marriage with those clergy of the parish in which those being married are registered, but also equally the lower military ranks released for short-term leave for the correction of their health, under fear of the opposite exaction with all the severity of the law (see Eparkhial'niia Vedomosti [Diocesan News], e. g., 1878, 32, 1884, 19).

The Saratov Spiritual Consistory in 1886 confirmed (see Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1886, 51) to the diocesan clergy that they do not crown other parish persons at all without the consent of those clergy of the parish in which those being married are registered, and during the fulfillment of marriages that the premarital precautions are precisely observed, under fear of legal responsibility (see also the Samarskiiia Eparkhial'nyiia Vedomosti [Samara Diocesan News] 1898, 1).

The Simbirsk diocesan authorities prescribed to the clergy of the diocese, in order that they under any pretext do not crown those of other parishes, not having a timely (less half a year) residence in the parish, without the consent of the clergy of those parishes to which persons entering marriage are assigned, and without the

reception from those clergy of their full premarital witness about the groom or the bride (Simbirskiia Eparkhial'niia Vedomosti [Simbirsk Diocesan News] 1897, 5).

The Kursk diocesan authorities announced that clergy do not crown persons of other parishes not belonging to their parishes, without premarital reception, from which it follows premarital licenses⁹ (see Tserkovnyi Viestnik [Church Messenger] 1888, 11).

In case of the difficulty in deciding the question as to which parish this or that person being married belongs, by the definition of a parish it is necessary to be guided not by the metrical record of their birth, but where their residence is; as parishioners, where they confessed and were given communion and where, as usual, they appeared on the confession lists¹⁰.

Therefore persons, who were born in one parish where events of their birth and a baptism are recorded in the metrical books, but transferred to a permanent residence, especially in early childhood, to another parish, should be considered as parishioners of this latter parish. The wedding of these persons on the general lawful basis should occur not in that parish in which they were born and from which they moved, but in that parish, where from early childhood they permanently live, although they were born in another parish, from which metrical records they are obligated only for the marriage search to present metrical certificates on the birth and baptism (see Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1880, 7; Ekaterinburgskiia Eparkhial'niia Vedomosti [Ekaterinburg Diocesan News] 1891, 47).

Since the concept of the parish as explained by the Holy Synod (see note 1 on p. 1074), is connected to the representation of a certain district with the population

living within its borders, then what parish a person belongs is established, mainly, by the fact of his continual residence in this parish, instead of some other. Thus, the circumstance that the person continually living in whatever parish, by birth and origin belongs to another parish or is assigned to another district, should not form any basis at all to exclude this person from among the parishioners of that church, in the parish in which they continually or for a long time live and there fulfill their religious duties. But for such reasons the Novgorod Spiritual Consistory, with the statement of its Archbishop, in 1896 decided to explain that persons, continually living within the parish and fulfilling their duty of confession and holy communion, should be considered as parishioners of this church, and, therefore, the clergy of this church is obligated to marry them, without demanding the presentation of pre-marital documents or codicils from the clergy of churches in the place of their birth (Novgorod Eparkhial'niia Vedomosti [Diocesan News] 1896, 18).

The Poltava Spiritual Consistory, according to the resolution local Archbishop, on Dec. 31, 1891, decided:

1) Families or individuals, who have transferred to whatever parish for long term residence, i.e. as a condition of whatever service or for other reasons and have fulfilled in the last parish the debt of confession and communion of the holy mysteries, if they brought their confession lists from the latter parish within five years, should be registered as parishioners of their new parish in which they now live. In other cases they should turn to their former parish in which they were born for fulfillment of their marriage as not having settled residences.

2) Having settled in another parish they should be recognized as parishioners of that parish, in the district to which they have moved and have a settled residence.

In view of this, church clergy should attentively follow those, who temporarily living in their parish, execute their Christian debt, and those who certainly bring to them the confession lists of their parish, after entering them into the list of parishioners, living as settled in the parish, with the designation "of another parish", as such records, besides the frequently required documentary evidence on whether the given person really executed their Christian debt, will, at the same time, serve as documentary proof, about his belonging to that parish in which he will live for five years¹¹. The registered entries, such as, concerning the place of the fulfillment of marriages, should be strictly maintained. Obviously, parish priests, in any case, do not have the right to refuse delivery of metric inquiries from those who have moved from their parish into their new parish upon their entry into marriage, when the need will answer the requirement of the marked inquiries (Poltavskiiia Eparkhial'niia Vedomosti [Poltava Diocesan News] 1892, 22). - refer to p. 859.

Marriage ceremonies of persons not belonging to parishes of military churches is forbidden to military priests (Visochaishii utvezhenie [Imperial ratification], issued for direction ts. i d. v. i m. ved., Jun. 12, 1890, § 44). The wedding of those serving in the military should be done mainly by priests of their own departments, i.e. by regimental priests in regiments, but in commands where they are not present, to which the spiritual military authorities assign, according to the discussion with the local spiritual authorities, will be allowed. But if for whatever or special reasons they also get married with strangers, then with the consent of the priest of that part of the army to which the military ranks belong¹² (Sv. voien. postan. [Collection of Military Regulations], book VII, publ. 1892, article 950).

1

Everywhere in our references about marriage where it is specified in vol. X of the Svoda Zakonov [of the Code of Laws], has in view its edition of 1887, "with the inclusion of supplementary articles of 1890 and 1891".

2

If it appears that those wishing to marry, at baptism named by one name under which it is written down and in the metric book, but in ordinary life and in the family lists **bears another name**, then it is necessary to have in view that the name which was given at his holy baptism and has been recorded in the metrics is impossible to arbitrarily change by popular dialect, or by an error of the sponsors and parents, but is why before marriage it follows to explain this error, to forbid to be called by a not given name and to inform the inquiry from metrics in the volost board for the correction of the family list (Tserkovnyi Viestnik [Church Messenger] 1893, 2, 19).

3

According to the ukase of the Holy Synod on July 14, 1765, this **notification of the parish priest** for those wishing to enter into marriage should be done on Sunday (Polnoie Sobranie Zakonov [Full Collection of Laws], №12433). But at the publication of this ukase, marriage was not preceded by announcements. During the present time the notification of the priest should be made for such a term that there would be time for threefold announcements (refer below about this), but if the Hierarch's permission for marriage is required, then of course, the specified notification should be made for such time as required before marriage in order that there would be a possibility to obtain this permit.

4

The question on the fulfillment of marriages **by hieromonks** in the Greek Church has been solved differently. But the general church practice, undoubtedly, eliminated hieromonks from doing marriages. The ancient Russian Church, as it seems, did not know of a rule which would eliminate hieromonks from doing marriages. Metropolitan Cyprian (at the end of the XIV century), hardly the first, stated that the prohibition of hieromonks to do marriages is in the concept of article 84 of the Nomocanon. The Synodal decision of May 8 - Oct. 9, 1811 (forbidding the service of one archimandrite for the marriage ceremony) directly cited article 84 of the Nomocanon (for more details, see Nomocanon from the Great Book of Needs, by Prof. A. Pavlov, pp. 215-217). Thus, according to the working of our ecclesiastical law, hieromonks are forbidden to crown marriages. The exception is only allowed for naval hieromonks (see p. 860) and in some other cases decided by the Holy Synod (Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers], p. 235 p.; Sborn. tser. i gr. zak. o brake and razvode [Collection of Church and Civil Laws on Marriage and Divorce], S. Grigorovsky, p. 60).

5

In the absence of an explicit, firmly established distribution of city parishes, their contemporary accepted distribution is not always observed by the clergy, so that among the **capital and city clergy** there is enough everyday occurrence of an intervention in the exercise of a need in other parishes, in particular weddings which have so extended lately to marriages of persons of other parishes. As a consequence of this, often appear repeating cases of the fulfillment of illegal marriages. Undoubtedly these cases, besides the non-observance of the pre-marriage precautions established by law and other rules concerning marriages, explain those circumstances where the clergy begin the wedding of persons not belonging to their parish and consequently are completely unknown neither to him nor to the local parishioners. In view of above-declared and for the elimination of the inconvenience of the present order, the Holy Synod charged the diocesan authorities, immediately, to carry the precisely known contemporary structure of every parish in the capitals and provincial cities (but if they recognize the need, then also in the more considerable quantity of population in the city districts), but after that to make obligatory the list of parishes with an exact designation of their limits by streets and houses (Circular of the Uk. Sv. Syn. [Decrees of the Holy Synod] 1890, IV, 20).

The crowning of marriage of completely unknown persons of other parishes endangers the clergy to do an illegal marriage. According to one of the resolutions of Metr. Philaret, even if such a marriage really also appeared lawful, then also in this case the clergy, for crowning such a marriage, deserves strict punishment (see Dushepoleznoe Chtenie [Edifying Reading], 1892, part 2, p. 624).

The Kiev Spiritual Consistory on Nov. 30, 1895, in fulfillment of the Archpastoral resolution, warned the priests of Kiev that those guilty of crowning other parish marriages will be moved to rural parishes (Kievskiiia Eparkhial'niia Vedomosti [Kievan Diocesan News] 1896, 21).

6

According to the opinion of the "Tserkovnyi Viestnik [Church Messenger]", the priest has no firm lawful basis **to demand that the groom must surely be married in his parish**. On the contrary, such a persistent requirement can even bring censure and complaints against the priest. The priest is obligated to suggest that they get married in his church, but, once they do not want to, he should give to the crowning clergy all the necessary parish data for the crowning. If he does not give it, then a complaint against him will follow, and he has to give out all the necessary information under the instruction of the dean, or even of the Consistory (Tserkovnyi Viestnik [Church Messenger] 1897, 11). Relatively, it is necessary to notice this opinion that in those places where the custom exists to do the marriage in the parish church of the groom, at latter, in the absence of good reasons, there is no lawful basis to evade from doing a wedding in one's own church, as in the sense articles 25 and 26, part 1, vol. X of the Svod Zakonov [Code of Laws] (see as well the application of the article 26 notes) marriage is done in the parish church of the groom. - Refer below, about the search at marriage.

7

In former times, the person of the priest, having to crown a prospective marriage, was decreed each time with a special hierarchical diploma (gramota), which was called the "nuptial memory" and in which it was recommended to the known priest to marry the groom and the bride, "having searched" preliminarily, whether there are any lawful obstacles to the union of their marriage. Obviously, the demanded marriage certificate search of everything could be better and more faithfully done by the parish priest who married the persons and by parish priests who were the usual officiants of the weddings of their parishioners. Nevertheless, it is not apparent from the content of the old marriage certificates, that they were certainly written each time addressed in the name of the parish priest of the groom and the bride. Only in the Rudder, in the article "about the mystery of matrimony" the general canon for the first time precisely states the formulation that the parish priest of those being married should do the marriage ceremony. The canon of this article repeats twice, having in view, cases of attendants of the groom and bride either of the same or of different parishes. In the first case, the article also allows the possibility of performing the ceremony by an extraneous priest, "having command of a parish". In the second leaves the wedding up to the parish priest or the groom or the bride, depending on local customs. **The canon about crowning of marriages by parish priests** has in the 50th chapter of the Rudder the same meaning as that incorporated in the latest legislation and practice. This is no more than one of the safety measures against the conclusion of unlawful marriages. As such measures, the specified canon of the Rudder has been confirmed by the Spiritual Regulations, with a direct explanation that to call on a priest from another parish or even from another diocese to do the marriage ceremony would not only mean to disrespect their pastors but also directs suspicion at the legality same marriage. "Even though this marriage was thought to be undoubted, moreover, it is not necessary to marry in another parish in which neither the groom nor the bride lives, so much the more it is not necessary to marry in another diocese. One should also not call priests from another parish or a diocese for a wedding. For this, except for the reproach of pastors, still shows that to do such a marriage is suspect of an irregular union" (Spiritual Regulation, part 2, article 12). With the notation in 1765 of marriage certificates, the Holy Synod decided, that, in order to avoid lawless marriages, "all, wishing to enter marriage, a week before the wedding is announced to indicate that intention to parish priests, by which to make that announcement about those encroaching on the former basis of a search" (Polnoie Sobranie Zakonov [Full Collection of Laws], №12433).

The decree [ukase] of the Holy Synod of Aug. 5, 1775, decided: "each and every person, of whatever calling and position, owing to former legislation, as in cities so also in villages, in other churches, away with this, in which parish the groom or the bride have a residence, but is more for both in the other diocese not to get married at all, likewise was not to use priests from another parish or diocese for this wedding" (Polnoie Sobranie Zakonov [Full Collection of Laws], №14356, item 1 of the decree [ukase]). As this canon in the decree [ukase] of 1775 is strictly expressed, nevertheless it did not receive the meaning of the unconditional prohibition of clergy to crown those of other parishes. The decree [ukase] names all the decisions merely as a "precaution" against illegal marriages listed in it. If present "precaution" can be replaced with another or other equivalent, then the requirement of the law will in essence be met. Really, in the "Instruktsiia blagochinnim [Instructions for Deans] (§ 41) explains that, with the observance of precautions specified in them, priests may crown marriages of those not their parishioners (for more details, see

The prohibition of clergy **of churches of theological-educational institutions** to crown marriages may be seen in the decree [ukase] of the Holy Synod of Feb. 23, 1882 by which it is allowed to the assigned church to only give out the 3rd part of the metrical record, but, consequently, it is also not granted the right to crown marriages (Kievskiiia Eparkhial'niia Vedomosti [Kievan Diocesan News] 1896, 27).

Premarital knowledge on grooms and brides may be stated or in the form of certificates, given out at the request of grooms or brides, or in the form of the relation, forwarded in reply to the inquiry of the clergy having to crown marriage (Tserkovnyi Viestnik [Church Messenger] 1897, 9; 1898, 4). According to the kind of request, in what form and what data in this case are given, they either are subject or not subject to the stamp duty. It was necessary to print by the decision of the Novgorod Spiritual Consistory in the "Diocesan News" the following form of the premarital license which are given out by clergy for persons, wishing to be married in other parishes:

"18__ . Year, month, day. This certificate is given by the clergy of the church in N, N district, to the parishioner of our peasant of village N, N (name and surname), who wishes to be crowned [or: to crown his son] at the church of village N, N district, with (handmaid or widow) (name and surname), [or to crown the daughter N at such church with such peasant], in that he: N (surname) [or: his son N, or: his daughter N], so many years old, that is evident from the extract, which he has to present at the marriage, is single (or widower), [or: handmaid or widow) after the first (or the second) marriage, of the Orthodox confession, Christian duties of Confession and Holy Communion were unconditionally executed and done in the present year, and that there are no obstacles to his (or her) marriage with the named handmaiden (or the named groom) declared by other persons in our church after such dates of the triple announcement, but also equally from our side of those not available, that is witnessed by our signature and seal". These certificates are given out for signature by all members of the clergy.

By the decision of this same Consistory of Apr. 7, 1894, the clergy of the Novgorod diocese has the obligation, that the premarital certificates were certainly addressed in the name of the parents of those being married or persons taking their place, giving their consent to the marriage, through that, first, with all accuracy the calling and the ancestry of those being married will be known and, second, the possibility to marry without parental blessings will be prevented. To grant certificates addressed to those being married in those cases only when there are no living parents, the person, wishing to marry, does not stand under guardianship as having reached civil majority, but also to leave on the premarital certificates in the printed form free spaces before the words: "so many years old", for the inclusion of the word, "bride" on 8th line. Then, in the change of the form of a designation of years married to prescribe, so that in the future in giving out one of these parishioners were designated by the numbers of their years so: "she is so old (born in 18__, May), as seen in the metrical records of N church", then it is necessary to write that she is a handmaiden or widow, and these certificates should be paid with an 80 kopecks stamp, if the certificate includes all the needed data, without a designation of age in it, but the separate metric extract will be presented for a search, that may happen in such a case, when the known person was baptized not in his parish, then in that case the certificate is not subject to the payment of the stamp fees, but one is paid only for such metric recording. Definitive repayment of the stamp lies in the obligation of the clergy, who issues this or that document [Novgorod Eparkhial'niia Vedomosti [Diocesan News] 1894, 10; refer below, about stamp revenue).

According to the explanation of the "Tserkovniia Vedomosti [Church News]", during the wedding transfer to the residence of other parishes, it is necessary to demand the presentation by these persons of witness about the announcements and generally about the impediments to marriage from their former parish priests (Tserkovniia Vedomosti [Church News] 1898, 5).

According to an explanation of the "Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors]" to those who transferred even though for a continual residence in other parish, but formally is legally not recorded from his own parish to another and not voluntarily dismissed from his society, in case of his desire to enter a lawful marriage in the place of his new residence, the full pre-marriage license should be issued, as only temporarily living out of his parish and out of his society (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1890, 1).

According to the explanation of the "Tserkovniia Vedomosti [Church News]" the son of a widow who was married in another village, should be considered as a parishioner of that church to which the society belongs, continuing to

consider this son as its member. The same village, where his mother married and where he lives with her, is the temporary place of his residence. Therefore the clergy of that church should crown him, in the parish where he was born and in which he continues to be a parishioner, as belonging to the local rural society and a having a share in this. If he does not wish to get married in his native village, then the clergy of this latter village should make the triple announcement of his marriage and after that about absence of obstacles to his marriage to give information to those clergy who will crown him (Tserkovniia Vedomosti [Church News] 1898, 41).

As to the question concerning whether or not it is possible living some years to issue the pre-marriage license in the parish, then, even though, some solve this question negatively (see Tserkovnyi Viestnik [Church Messenger] 1892, 41). But others consider it quite possible to issue the pre-marriage license in the specified case. Nevertheless, this certificate includes data on the age of the persons who entered into marriage, his religion, consent of parents to the entry into marriage and about the absence of impediments to marriage because of relationship. But all these data may be received only in the parish of the groom or the bride. It is not without foundation and required by law, so that the premarital announcements were made both in the parish of the groom and in the parish of the bride, without restriction of this requirement by the greater or lesser of the number of years. On the other hand, it is known that cases of weddings in close degrees of relationship and cases of weddings of married persons appear mainly in the absence of pre-marriage data from the parish clergy. For the person not living of some years in the parish, the parish clergy may only refuse the certificate of his being unmarried (Kievskiiia Eparkhial'niia Vedomosti [Kievan Diocesan News] 1893, 2).

10

It has long since **been established for the other neighboring parish** that it is not necessary for the priest to consider one as his parishioner without the permission of the authorities and without talking with the priest of the indicated neighboring parish (see the resolution of Metr. Philaret in the Dushepoleznoe Chtenie [Edifying Reading], 1885, part 2, p. 252).

11

The most important and undisputed basis of the given person for belonging to this or that parish should be the recognition of the permanent residence of this person within the parish. **The temporary residence in the parish** should also be considered as a basis of belonging to the parish, but general rules, concerning what period of time in the parish grants them the right to be considered as the parishioner of this parish, are not available. Especial difficulty in this case are those living, mainly in cities, who frequently move from one parish to another and live for a short term in each of them (such are those living in rented apartments, but also the lowest occupations: landscapers, chauffeurs, domestic workers, cooks and others). Such persons frequently changing a residence everywhere appear as from another parish that under such a name in each parish are also registered as short term. These persons, as not having, by the nature of their service and employment, a constantly settled way of life, priests usually marry those in the parishes where these persons temporarily live (see P. P. Zabelin, "The Rights and Duties of the Parish Presbyter", p. 246; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1897, 48; Samarskiiia Eparkhial'nyiia Vedomosti [Samara Diocesan News] 1898, 1), without the observance demanded in the relation to other parish pre-marital precautions, despite that the law on these precautions does not allow exceptions for any of the occupations (see Tserkovnyi Viestnik [Church Messenger] 1893, 2). One should observe that concerning the requirement of those not having a certain settled way of life, persons, for their marriage, premarital certificates has for a while already matured the requirement in the publication of special decisions by which the clergy should be guided. Anyway it is necessary for priests, in the prevention of unlawful marriages, to be especially attentive to the documents presented by these persons concerning the legality of their marriage. It follows to also have in view that sometimes some intentionally hide for several years their belonging to a known parish and try, due to the illegality of their marriage, to get married in another parish. Therefore the clergy first of all should verify, whether the applicants really celebrated their marriage in the parish of their former residence are not long term members (refer below, about documents).

12

The clergy of the Poltava diocese in 1889 by circular decree [ukase] of the Spiritual Consistory (Apr. 30, 1889, №2881) strictly forbid the **marriages of military men** without permission of the military spiritual authorities of that part of the army, to which those wishing to marry belong.

*S. V. Bulgakov, "Handbook for Church Servers", 2nd ed., 1274 pp. (Kharkov, 1900) pp. 1073-1079.
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