

Supplementary notes on marriage

According to the Rudder (see chapter 50), those marrying should know the "Confession of Faith, namely, "I believe in one God", and the Lord's Prayer, that is, "Our Father", "Rejoice, O Virgin Theotokos", and the ten commandments and which are the ten commandments of God". According to the "Kn. o dolzh. presb. Prikhod. [Book on the Duties of the Parish Presbyter]," those **members of the faith who are ignorant of the law of God**, however long they did not learn this", "should not be crowned", and the priest is obliged "to ask the groom and the bride, whether they know the Lord's Prayer, the Symbol of Faith (Creed), likewise the Ten Commandments: for it shameful and sinful to marry and want be fathers and mothers of children, and not know what they need to nurture their children with" (§ 125, 122). Thus, if it appears that the groom or the bride is unfamiliar with the core and main truths of the Christian faith, does not even know the necessary daily prayers, then it follows to drop the wedding (S. Grigorovsky, "Sbornik tser. i grazhd. zak. o brake [Collection of Church and Civil Laws concerning Marriage]", p. 53).

The Podolsk Theological Consistory ordered the diocese that each priest should demand from parishioners that at the initial application of the groom and the bride wishing to enter marriage, they would go to their priest for an examination in the knowledge of The Lord's Prayer, the creed and the ten commandments and if it appears that they do not know these prayers, or erroneously mispronounce them, then the priest is obliged daily, at a certain time in the afternoon recognized as convenient, directly himself or with the help of the psalm reader to instruct them in the Lord's Prayer, the creed and the Ten Commandments, so that by the time of the marriage they would know them properly and with possible explanations. And, priests who prevent this, that if they begin to demand from parishioners even unimportant monetary compensation or any kind of work for such labor, then they will be subject to monastic subordination for this or removed from office. Together with this it has been made a duty for any parish priest to see that in church all general prayers and hymns are chanted and read slowly and distinctly, but the Lord's Prayer and the Symbol of Faith (creed) were always read with such precision that any illiterate person and any child could repeat each word after the reading. The Lord's Prayer and the creed should be read in a similar way at baptism, confession and so forth. Irrespective of this each priest in the temple of God for liturgy is obligated, first of all and most of all, to explain the Lord's Prayer, the creed and the Ten Commandments, and equally with due diligence to explain these things to their children at rural schools (Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1882, 49).

The Novgorod Theological Consistory explained to the clergy of the diocese that knowledge of the creed, the Ten Commandments of the Law of God, the Lord's Prayer and other things are absolutely obligatory for those persons marrying, so that those being married

consciously in the spirit of faith and piety approach such a great mystery, which should consecrate all the future matrimonial life with their mysterious union confirmed by God, and directly to inspire in them the sacred duty of spiritual education of their children, as is expressed in all the various and touchingly instructive prayers of all the rites of betrothal and church weddings, and if the groom and the bride have appeared not knowing the appointed prayers, the creed and the Ten Commandments, then the priest is obligated to postpone the marriage ceremony, for as long they need to study them. For it is shamefully guilty to wish to become parents of children and not to know how parents should instruct their children. However, such mastering of the designated pivotal truths of faith and prayers should not be adapted for the fulfillment of marriage, which can naturally serve as extreme confusion in family country life and at the same time be turned into an occasion for censures on extortion, but this all should be inspired by the priest, as the good pastor of the Church and parish, in good time or in lectures in the church or in conversations during the fulfillment of parish needs or especially through the parish-church school in which children of both sexes will by themselves learn all this. The knowledge of the pivotal truths of faith and prayers for such persons, which is especially obligatory for those in schism, who search for unity with the Orthodox Church before entry into marriage (see *Rukovodstvo dlia Sel'skikh Pastyrei* [Manual for Village Pastors] 1889, 8).

The Lithuanian Theological Consistory on the grounds that the requirement and holding of a financial pledge in church office, as the guarantee for studying of prayers with those entering marriage, is a wrong action, unusual for pastoral worthiness, more unsuccessful for the achievement of the planned goal and giving an occasion for complaints of clergy extortion and for the capture of another's property by them, is more strictly to the clergy of the diocese to henceforth allow before marriages and so forth cases of indicated pledges, as the strongest urge to studying prayers and the correct reading of them. And again the reminder to the clergy has been made to instruct and induce all parishioners, including those who have attained the age of entry into marriage, precisely to study the prayers, having in view the order of the diocesan authorities issued on March 19, 1887, about strict supervision by priests that premarital legal formalities have been precisely executed and so that those being married are not differently allowed for the crown (wreath), as after their examination in the knowledge of the necessary prayers for the Orthodox Christian (*Litovskiiia Eparkhial'niia Vedomosti* [Lithuanian Diocesan News] 1893, 12).

On the official report of one of the priests of the Volynsk diocese about an explanation of whether he rightly refused the wedding when the groom and the bride did not know the prescribed prayers, the resolution of His Eminence, November 4, 1894, № 3832, followed thus: "Parishioners should know the prayers from infancy, when they start to speak and say father, mother and so forth, and rectors of parishes, priests, should observe the knowledge of prayers and check this knowledge not during time known for all, for example before marriage and so

forth, but during all situations, whether they go to the parish for prayers or for holy water, or during another time, during the time preparation, before marriages and so forth. Otherwise, referring an examination of the knowledge of prayers for only a known situation, priests cannot be sure that prayers learned before marriages and so forth, will not be forgotten later. That is why as before by me personally and in resolutions it was explained to the rectors of churches, and I now insistently advise and order parish clerics to teach the prayers of parishioners in the church before the beginning of a liturgy or during communion time at their discretion. To leave the training of children in prayer to one of the parents is unsafe, since illiterate parents also read and instruct children in the prayers, the creed and the commandments are more often than not rather erroneous. Besides priests should explain in their talks all prayers and incomprehensible words one after another to their parishioners. When priests will make similar earnest labor in the training of parishioners in prayers, then over some time they will rejoice that it may not be necessary to struggle with them before the fulfillment of whatever mysteries because of their ignorance of prayers and through that to generally excite their displeasure against them. By this, it is now easier to attain so that all parishioners of all ages know and say the prayers correctly when their children study at parish church or public schools, that here they learn the prayers prescribed by the Church. The Theological Consistory decrees (ukases), through the dean, will notify the clergy of the diocese about the fulfillment of this and besides this about the order to print this in the Diocesan News" (see Litovskiiia Eparkhial'niia Vedomosti [Lithuanian Diocesan News] 1895, 8).

According to the explanation of the "Tserkovnyi Viestnik [Church Messenger]", agreeing with the church canons (see the Rudder, chapter 50, and the Knige o Dolzhnostiakh Presv. Prikh. [Book on the Duties of the Parish Presbyter], § 122) knowledge of the basic truths of the faith, as far as they are expressed in the Ten Commandments, the Symbol of Faith and the prayers: "Our Father", "O Heavenly King" and "Rejoice, O Virgin Theotokos", unconditionally required for persons interested to marry. But the priest depends on prudence that this church requirement has actually been executed, without overwhelming care for the innocent. Whoever, for example, bothers the priest in advance, by conversations with his parishioners to explain the all importance of the knowledge of the groom and the bride as future parents of the basic truths of the faith to which they should subsequently teach their children together with whatever would be possible to explain and that henceforth persons, not knowing the prescribed prayers and commandments, will not be allowed to marry. But once the parishioners will know this categorical requirement, there will also be no difficulties in its presentation to all those marrying since this requirement will be known not only by the parishioners, but also to those belonging to other parishes, in the case of a marriage of someone of the parishioners with a person of another parish (Tserkovnyi Viestnik [Church Messenger] 1898, 40). There, where the specified requirement has been declared in advance by the priest to his parishioners, the latter resignedly

submit to this requirement, well understanding its justice (see Tserkovnyi Viestnik [Church Messenger] 1895, 4).

Generally all marrying should firmly remember that "it is really shameful and sinful" not to know the basic truths of the faith and the common prayers, having lived to the marital age. On the other hand, now when our clergy have so wide participation in the matter of national education, "it would be shameful and sinful" even for parish pastors if in the environment of their flock there were persons not knowing at the age of the groom and the bride those minimum truths of the Christian faith and prayers which were specified by the fore-cited church canons (A. Pavlov, "The Rudder", chapter 50, pp. 80-81).

Drunks should not be crowned, until they are not under the influence (Book on the Duties of Parish Presbyters, § 125).

Those found under church penance may be married, since in the operating legislation it is not anywhere indicated that the penance serves as an obstacle for marriage (see the resolution of Metr. Philaret in the Dushepoleznoe Chtenie [Edifying Reading], 1885, part 2, p. 376; explanation of the Perm. Spirit. Consistory in Permskiiia Eparkhial'niia Vedomosti [Perm Diocesan News] 1890, 4; Tserkovnyi Viestnik [Church Messenger] 1898, 32). But thus it is necessary to have in view that for those under penance in particular it follows, after the cleansing of one's conscience through the mystery of repentance, to prepare themselves for the mystery of marriage by receiving the Holy Mysteries (see above, p. 1149), the communion of the Holy Mysteries for those separated from this mystery is possible merely with the permission of the local bishop, and the priest, asking for that permission, should inform the bishop on the arrangement and image of repentance of the indicated penitent (see p. 1033 above).

The bride, who found **in the period of postnatal cleansing** and has not received the prayers for the woman on the 40th day after given birth, not only cannot approach the Holy Mysteries but also cannot enter the temple (Tserkovnyi Viestnik [Church Messenger] 1898, 47).

According to canon 2 of St. Dionysius of Alexandria, **the woman who is found in cleansing**, "is not allowed to enter the church". It is especially not necessary to approach the mystery of marriage which should be postponed until the bride is cleansed (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1886, 21; 1894, 4). However, according to the opinion of some, in special circumstances when, for example, the search is already written, the last day in which it is possible to crown in view of the coming lent, and even when the wedding train has arrived at the church, the fulfillment of marriage or its revocation, up to other time should depend entirely on the discretion of the conscience of the parish pastor, who can thus have in view of that, according to the Apostolic Regulations, "neither childbirth, nor the flow of blood can profane the nature of a person nor separate the Holy Spirit from him, but only impiety and lawless activity" (book VI, chapter 27). According to the gospel, when the flow of blood

touched the saving edge of the vestment of the Lord in order to heal, the Lord did not reproach her and did not accuse her at all; on the contrary, He cured her (Tserkovnyi Viestnik [Church Messenger] 1887, 50; see also 1895, 48).

The **pregnant status of the bride** cannot serve as a legal reason for the priest to evade marrying her (Penzenskiia Eparkhial'niia Vedomosti [Penzen Diocesan News] 1889, 7)

By explanation of the "Tserkovniia Vedomosti [Church News]", the **co-habitation of the pregnant bride** with her lover pregnancy in itself does not serve as an obstacle to the marriage of these persons, who first of all should cleanse their consciences through confession before the confessor (Tserkovniia Vedomosti [Church News] 1898, 42).

The Novgorod Theological Consistory explained to the clergy of the diocese that in that case when the groom before wedding recognizes that he violated the maiden and would wish to cover his crime with matrimony, but has **no blessing of parents**, the pastor should make an exhortation to the parents not to ban the marriage of the son with the violated maiden. But in the case of the unsuccessfulness of exhortations, the violated with the violator may be married even without the will of their parents, if there is voluntary mutual consent among them (see Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1889, 8; refer to above, 1103-1106 p.).

Without the permission of spiritual and civil authorities to crown the widow who **served time for the murder** of her first husband and returned to society with a second marriage, then this is possible since there is no law, which demands similar permissions (Tserkovnyi Viestnik [Church Messenger] 1896, 4).

There is not present anything to forbid **persons under surveillance to marry**, and if the necessary documents are perfectly in order and all the premarital precautions observed, then the priest is not subject to responsibility for the marriage of such persons (Tserkovnyi Viestnik [Church Messenger] 1896, 12).

By explanation of the "Tserkovnyi Viestnik [Church Messenger]", it is not necessary to reunite that person interested in marriage into Orthodoxy, who is **baptized in the Orthodox faith, but brought up in the raskol (schism)** if there was no official recognition of his fall into schism (Tserkovnyi Viestnik [Church Messenger] 1893, 5).

It is still necessary to attach to this explanation that from the indicated person before his entry into marriage it is not only necessary to demand knowledge of "the Law of God", "necessary articles of faith" and the most important prayers (see above, p. 1160) but also to instill in his heart an unhypocritical devotion to the Orthodox Church and also to confess and partake of its Holy Mysteries.

The priests should have special fear to marry an Orthodox person to one remaining in schism without his uniting to Orthodoxy. If through an oversight that it should happen that **those remaining in schism has married an Orthodox** (or woman in the schism with an Orthodox) **without uniting to Orthodoxy**, but then subsequently (within a few years) would wish to unite to Orthodoxy (or on another occasion would reveal the above-stated oversight), then, by explanation of the "Tserkovnyi Viestnik [Church Messenger]", for the observance of the law (article 33, part 1, vol. X) should unite the specified person to Orthodoxy (see Tserkovnyi Viestnik [Church Messenger] 1892, 22).

Relative to this clarification it is necessary to notice that during the resolution of this issue of uniting the given persons to Orthodoxy it is necessary to have in view article 22 of the Ust. Dukh. Kons. [Ustav of the Spiritual Consistory] (See p. 949 and refer to note 2 on p. 924).

The Novgorod diocesan authorities explained to the clergy of the diocese that in those cases when from church documents it is not possible to take the **information of the time of birth of those wishing to marry who are born and baptized in the schism (raskol)**, it is necessary to demand from them an excerpt of the metrical entries for the birth from the police metrical books, but if also in them there are no entries, then copies from the family records and if these documents quite confirm their full age which is required for the marriage, to establish their age in the search of the book and in the premarriage witnesses on the basis of these documents. But if they are met with doubt, then enter the Consistory with an explanation, through the local dean (Novg. Eparkhial'niia Viestnik [Novgorod Diocesan News] 1896, 3).

The Novgorod Theological Consistory explained to the clergy of the diocese that **time what is needed for the certificate is the sincerity of the turning to Orthodoxy** of those schismatics (raskolniks) who have left the schism, who declare this **before entry into marriage**, it is definitely impossible to appoint in as much as the reduction and the prolongation term of uniting is caused mainly by sincere desire and suggestions to join Orthodoxy. And the good shepherd, personally dealing with the prodigal sheep of his flock, seeking uniting to the Holy Church, may by itself be more true to define, how much is needed at the time, to be convinced in sincerity of the return of the prodigal, wishing to marry according to the Orthodox. Anyway it does not follow to speed up the uniting to Orthodoxy of such persons without having taught them the main truths of Christian teaching and the need for prayers and not having explained to them is an inconsistent absurd encouragement of the schismatic (raskolnik) (see Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1889, 8).

At the 3rd All Russian Missionary Congress (held in 1897 in the city of Kazan) the father missionary of the Samara diocese reported to the Congress that the Saviorites sometimes enter into church marriage not only with the followers of their own sect, but also with **Orthodox** for which similar marriage is rather frequently a direct way to seduction into schism (raskol). Thus,

encouraged to go to confession and communion before entry into marriage, followers of the named sect during communion allow blasphemy, by not swallowing the Holy Mysteries. The congress paying attention to this abuse and asking instructions for its elimination and prevention, the father missionary disclosed, by the way, that for prevention of the mentioned seduction the Samara diocese decided that suspected as a secret accessory to the named sect can no differently marry with an Orthodox, as after the three year search with which he should prove his fidelity to the Church (refer to note 1 on p. 948). This measure, offered for discussion in the congress, however, was not accepted, as not having the basis for itself in the operating church - civil legislation, but some of the members of the congress recognized as even extremely dangerous, in other cases not to approach for anything, but to keep away from the Church not only fluctuating schismatics - the Saviorites, but also intending to block them from an Orthodox marriage. It has been recognized that the prevention of the Orthodox side from inclining to the schism when it is possible to be afraid of this, may be reached also by other means with the attentive supervision of the priest. As to the mentioned cases of blasphemy during the Eucharist, then in this relation was recognized as very expedient and easily applicable, employed in the Arkhangelsk diocese, in the words of the former missionary from there, - namely to force the schismatics, immediately after the reception of the Holy Mysteries, to say three times: "Glory to you, O God" (Bogoslovskii Viestnik [Theological Messenger], 1897, № 11, pp. 277-278; see likewise the Tserkovniia Vedomosti [Church News] 1897, 40).

In view of this, that their **children, baptized in Orthodoxy became inclined to the schism, to resort to co-habitation, without marriage** in the Orthodox Church, allowing the fulfillment with their readers of that prayer book, and others at home turned to marry off brides in Orthodox homes and frequently achieved this purpose, - has been decided by the Samara diocesan authorities (see Samarskiiia Eparkhial'nyiia Vedomosti [Samara Diocesan News] 1894, 8):

1) to declare and explain to parents that they give their daughter not to marriage, but reduce her to illegal co-habitation, that children from this marriage under the law will be considered as illegal children of their daughter, that as her imaginary husband can banish her with impunity at any time from himself, and she, if she wants, can throw him out at any time.

2) parents after such knowledge of their daughters in illegal co-habitation are subject to exclusion from communion, for each time there must be asked the bishop's direct ruling in the name of the bishop on the official report of the priest.

Ruling measures should consist in the report to the police officer or the standing warden (simultaneously with those also to the Consistories), with the requirement that by the police authority the certificate about the knowledge of parents of their daughter in illegal co-habitation

and after that the presentation of this certificate to the Consistory is drawn up, for attraction of parents of the groom and the bride to criminal liability for procurement (concerning the birth of children by such persons see note 1 on p. 889 above).

Carnal co-habitation among Stundists is not recognized as lawful in civil relationship and consequently if the Stundists, found in carnal co-habitation among them, and have joined the Orthodox Church they cannot be recognized as spouses and their further co-habitation would be nothing other than the tie of fornication. It is self-understood that if the Stundists, considering themselves with spouses, wish to join the Orthodox Church and wanted their co-habitation to be recognized as lawful they should, after joining Orthodoxy, get married in accordance with the general practice and be married according to the rites of the church; to enter a legal marriage and to be married they cannot do differently as there would be no lawful obstacles to that. But since one of the major obstacles to the conclusion of marriages under the laws of the Orthodox Church is the nearest degrees of relationship, that is, brother and sister cousins belonging to Stundism and consisting in co-habitation among themselves, in the case of their joining the Orthodox Church, they cannot enter a legal marriage and be married according to the church ritual (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1889, 10).

The income for writing searches arrives either in favor of the deacon, or in favor of all clergy, with reference to the custom established in the given district (see Tserkovnyi Viestnik [Church Messenger] 1896, 38).

The Tula diocesan authorities, in view of the termination of disputes among the clergy, declared through the dean to all clergy of the diocese with signed documents that income for premarital searches should come to the general circle of clergy and be divided between all members of the clergy (Tul'skiia Eparkhial'niia Vedomosti [Tula Diocesan News] 1891, 1).

The priest, if there is no other priest available, **can marry his son**, (Nomok. 210), but also equally his daughter (Tserkovnyi Viestnik [Church Messenger] 1897, 7).

Though, according to the opinion of the "Tserkovnyi Viestnik [Church Messenger]", it is fully appropriate **for the psalm-reader to get married in a sticharion**; for other sacraments, for example the Eucharist, he receives communion in a sticharion (Tserkovnyi Viestnik [Church Messenger] 1890, 3); but, as it is known, nowhere among us is it accepted for marriages of psalm readers in sticharions. Firmly established is the custom of our Church not to allow clergy the **wearing of rings**; but that which forbids this same custom is also the one that psalm readers are tonsured in a sticharion, - this is not observed; lawful common rules in this respect are not available (Tserkovnyi Viestnik [Church Messenger] 1897, 13; 1898, 9).

In some places priests, daring to crown several marriages together, during the crowning change the crowns alternately assigned to the heads of those being married and thus only at that point in time when the well-known words are said: "The servant of God is crowned" ..., but after that instead of crowns (wreaths) holy icons are delivered and placed over the heads of those being married up to the end of the wedding. Obviously, during the simultaneous crowning of several marriages, the **replacement of wreaths with icons** will occur when there is insufficient quantity of the first in poor churches, and through what is introduced in the order of the wedding the feature not having the necessary idea and meaning. Anyway, the simultaneous crowning of several marriages (and without the introduction of any local features into the Order of Marriage) is forbidden (see p. 1150 above) by existing law (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1887, 37; 1894, 46).

In some parishes, there is a usage to schedule weddings on certain days, but in the authority of the priest there is no allowance for such **congestion of marriage ceremonies on one day**, and to allocate more or less a considerable quantity of marriages over several days so that on each day there are no more than 5-6 marriages, each priest understands, once he works to explain to his parishioners all the inconvenience of the congestion of many marriages on one day and will categorically refuse from the extremely poor vision and in every respect the irregular mass or wholesale crownings (Tserkovnyi Viestnik [Church Messenger] 1894, 47; 1896, 33).

Since marriage church crowns (wreaths) should be worn up to the dismissal, then there is no basis to replace them again upon the termination of the crowning and **to accompany newly married to the house**. Obviously, this is a local custom, entered for the sake of solemnity, but can be - even profitable since by this special compensation for the excessive, besides the crowning, the labor thus connected with the special ceremony is inevitably supposed. Having exposed these reasons in the view of the local clergy, the Taurian Theological Consistory recommended (see Tavricheskiia Eparkhial'niiia Vedomosti [Tauric Diocesan News] 1877, 10) that he not enter such a custom where it never was but where it exists within a given time to try for its gradual eradication by his measures of persuasion and explanation.

According to the opinion of some, there is a basis to assume that the indicated custom does not have ancient origins, has no wide distribution in pastoral practice, is different in various localities, being almost a personal act of each pastor is why it is most likely necessary to recognize this custom as an innovation in the Church, made by whatever individual hierarchical persons who did not have the canonical information on this, and did try not to support it among the parishioners (for more details, see Astrakhanskia Eparkhial'niiia Vedomosti [Astrakhan Diocesan News] 1891, 8-9; see likewise the Tserkovnyi Viestnik [Church Messenger] 1888, 15; Tambovskiiia Eparkhial'niiia Vedomosti [Tambov Diocesan News] 1892 23).

The Vladikavkaz Bishop ordered the clergy of the diocese to stop without exception for ever the procession of the newly married in crowns (wreaths) from the church to the house with vested clergy, as disapproving the custom, encouraging in having possibility to pay extra to the clergy for the escort is vanity, but without envy (Vladikavkaz Eparkhial'niia Vedomosti [Vladikavkaz Diocesan News] 1896, 2).

In the Tula diocese the local diocesan heads prescribed that the clergy, however probably more often, from church cathedra and in the houses inspired that marriage is a Holy Mystery and a rather significant action in human life and that for those before marriage and in the sacred minutes of the very marriage is offered the warmest and fervent prayer, but that is why, whenever possible, they **would start the Mystery of Marriage earlier**, as commanded by the Church (Rudder, part 2, chapter 50): "nothing eaten, nothing drunk, if after the Divine Liturgy or after the Hours" (see Tserkovnyi Viestnik [Church Messenger] 1889, 31).

"Let the **marriage and its establishment be done with all calmness and ascription of Christian honor in the glory of God**, not like a devilish talking goat, neither dancing nor drinking, which for a Christian is forbidden" (Rudder, chapter 50). Meanwhile the very name for this is "hard drinking" or, "toasting the bride" indicates that premarital arrangements up to this time we have as the simple people begin and proceed, by the example of the ancestors of pagans; an ancient solemnity for the dead is in the drinking of wine. Besides, the fulfillment of the Mystery of Marriage is surrounded by many superstitions and by unusually inherited wisdom of mankind, but above all by the actions of Christianity and its mysteries. Together with this during this one sacrament it is not permitted for Christians of such self-will and licentiousness as at Mystery of Marriage, when the accompanying young appear in the temple in a state of intoxication, get into arguments with the officiating clergy. Foreign visitors stand not facing the holy sanctuary and icons, but try to outdo one another, look at the young, rather than limit themselves to prayer, and confuse the spirit of the mysteries being performed. More than this the unthinking and inattentive permit themselves thus to gnaw a seed, the shell of which, remaining on the floor, clearly testifies to their license that nothing is justified; owing to that, by the one mystery are they not offended by the holiness of a temple as during the mystery of marriage.

In view of all that was said above by the Kaluga Bishop that made it a duty for all the priests of a diocese:

1) from the church cathedra and in private conversations to try to explain and inspire his parishioners all the majesty and sanctity of the Mystery of Marriage and the obligation with appropriate awe to approach and be present as a supporter for him; together with this, for the eradication of superstitions, to explain to parishioners the entire ritual of this mystery, such as:

betrothal rings, giving candles to the newly married, their standing on kneelers, drinking of wine combined with water from a common cup, putting of wreaths (crowns) on their heads and so forth: and, secondly, to try to eradicate hard drinking and heavy drinking expenses before the wedding and after this, to thus inspire parishioners that it is an incomparably more reasonable approach, if they would use this money for the adornment of the temple, building of schools, help for widows and orphans, the clergy who serve them, together with help for retired clergy, for the satisfaction and realization of what they always refuse by their own lack of sustenance (see Tserkovniia Vedomosti [Church News] 1897, 42).

Marriage is a sacred mystery and, therefore, it is necessary to prepare the groom and bride for the recognition in it of the grace of God, as well as for any other mystery, in the fear of God, through prayers and fasting and so that nothing interferes with their preparation, especially of premarital promenades of the drinking group of relatives and acquaintances of the groom and the bride. Regretfully, it is necessary to recognize, even among pagan foreigners there will not be such awful revelry at marriages that occur among Russian Orthodox Christians in our large villages and small villages, from which there is no small temptation among the various kinds heterodox among the Russians and non-Russians, who, looking at that awful drunkenness at weddings, defiantly allowing abuse and scoffing at the Holy Church, ostensibly agreeing to this lewdness at weddings of the Russian-Orthodox people. The heavy sin of temptation at wedding promenades of our Russian Orthodox Christians entirely falls on participants in these, thus forgetting shame and conscience both in the all holy and sacred. Truthfully, by them both the name of God and the Holy Church are abused through this among the heathens! And how therefore not to expect heavenly punishment on those guilty of these promenades, i. e. on the groom and bride entering marriage... This heavenly penalty is also sent by God in the disorders and misfortunes of their family and matrimonial life. The grief to the person, through whom temptation comes: let us not insult God through our lawlessnesses and passions... In view of this, priests need to explain, ask and lessen in every possible way especially the parents of the bridal pair to construct the marriage feasts with discretion and decorum, without drunkenness, without lewd dancing and all kinds of disorders, so that also in this respect marriage was for the Lord (Samariskiia Eparkhial'nyiia Vedomosti [Samara Diocesan News] 1897, 3).

Noisy fun with music, dancing and drunkenness during the entire night before marriage on the eve of feasts, in which the crowning of marriages is customarily done so that the groom and bride appear exhausted at the crowning from the sleepless and noisy night, and the wedding retinue appears at the crowning in a semi-drunk state and often behaves indecently, - all this weakens the good consequences of the beautiful Orthodox custom for the groom and bride are confessed and commune in the Holy Mysteries before the entry into marriage at the liturgy, purposely done for this purpose, but also for the commemoration book for the departed of the reposed relatives of the groom and the bride, with the complete reception of the blessings of

God and the departed parents at the introduction into such a great and responsible duties, which the Christian marriage draws to itself. Besides this, in some places there is a custom of an entertainment wine even during the fulfillment of the mystery of marriage and thus in the temple. Clearly, clergy should inspire strictly to parishioners about irrelevance, inopportuneness and impropriety of this custom and strictly to protect the sanctity of the temple, without allowing them to entertain, and in the case of the disobedience of parishioners to stop that reprehensible custom, the priest can turn to persons in rural management for assistance in its termination.

Generally it is necessary to notice that peasant wedding approaches have many dark sides. Without exaggeration it is possible to say that there is no case in the life of settlers who would manage it so expensively, as a wedding which for the most part turns to revelry where drinking without sleeping for the whole week in succession. Whoever saw, for example, a Little Russian wedding "enticement", where disheveled and intoxicated women, sometimes in strange disguises, with sounds of poor music, violently skips into the streets, more often in a full rainstorm with thunder and lightning, that will agree that it is necessary to condemn this excited "peoples gladness". The unbridled imagination of drunken women sings here with the ugliest and most trite allegories of what would follow to be silent. Undoubtedly even this too obsolete custom is subject to rejection according to which sometimes makes the mystery of marriage impudent and open shamelessness. Let's place that custom to publicly show the signs of "young" innocence have wholly retained the brides within maidenly modesty and chastity. But details of this custom are shocking for the shyness and modesty of the bride if she is chaste and innocent, and becomes too impudent and inhumane in the event that she, unfortunately, will appear as one breaking up the marriage. The coarseness of the simple people does not carry an apology for any unfortunate circumstances which have made the bride, sometimes without her fault, guilty, and cruelly scoffs not only at her but also her parents.

St. John Chrysostom, warring in his time against his contemporary improper wedding customs, said:

"Everyone listen to this, which are surprised by the satanic ceremonies and from the very beginning disfigure the purity of marriage! Whether there were then (in the marriage of Jacob and Leah) trumpets, whether there were cymbals and diabolical dancing? Say: why do you immediately enter into the house of temptation, and then, who are employed in the scenes and in the orchestras, call for this, that results in incalculable costs of damage to the chastity of the maiden and to make the young man shameless "(Commentary on Gen. 54)...

"Why, - he says in another commentary (about the marriage of Isaac and Rebecca), - from the very beginning do you allow in the full hearing of one's own bride both nasty and mean songs and indecorous ceremonies? Unless do you not know how youth is inclined to evil?"

For what do you proclaim the honorable mystery of marriage? It is necessary to eliminate and teach the bride all this of shyness from the very beginning" (Commentary on Gen. 48). Clearly, even presently the pastor of the Church should raise a voice against customs which are condemned by councils and accused by the holy fathers. Persevering suggestions, conviction, unity of opinion are required of all parishes, by the priests, leading for their elimination and correction (Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1889, 18).

It is necessary with special gratification to notice that at the present time in some districts priests with the participation of the Zemsky chiefs to successfully struggle against shameful wedding customs and ruinous wedding revelry.

The Podolsk diocesan authorities ordered that priests of Kamentsa, **for the defense of order, tranquility and decency at weddings**, if a large gathering of people is expected, invite the police of the authorities (Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1893, 12).

According to the "Ust. o pred. i presech. prest. [Ustav about the Prevention and Suppression of Crime]", the local police in the church is obliged to protect the peace and tranquility; clerics from the their side are also to inspire Christians to the service of God in awe and, keeping all decency, observe, that the tranquility and order have not been broken by those coming to the temple of God (articles 10 and 11).

Supervision over preservation by pilgrims of tranquility and order during the Divine Service in the church lies as well on the duties of the church wardens (Instr. Tser. Star.[Instructions for Churchwardens], article 22).

The Samara Archbishop turned to his own flock with an announcement **about donations to the church school at the entry into the blest marriage**. This announcement is met with general sympathy so that in the calculation of the superintendent of church schools, for last half 1895 arrived at the sum of not less than 5000 rubles from weddings. That the use of these donations was evident and perceptible for everyone, the diocesan observer with the special report obtained before the diocesan authority that these offerings were spent on local schools, - for school necessities, school desks, blackboards, bookcases and so forth, writing accessories - paper, notebooks and so forth, but also for additions to the school libraries (Samarskiia Eparkhial'nyia Vedomosti [Samara Diocesan News] 1896, 14).

In some districts the very next day after the marriage relatives of the newly married go to the temple **for the completion of the order of "hiding the newly married"**. Thus relatives and visitors accompany the newly married with songs and dancing, but sometimes even the music, does not stop until the newly married enter the church grounds.

In the doorway of the church the priest "vested in epitrachelion and phelonion, meets and says to the bride: Enter, O child, into the court yard of the Lord and with every blessing and fear of God attend His church... And then the priest enters the church and after him the bride ". Here after the preliminary prayers, Psalm 66, then a sticheron from Psalm 5 is read. Further, after a special prayer, the priest blesses the bride and will put upon her a covering, saying: "May the Lord cover you under the shelter of His wing and grant you peace and longevity to see the sons of your sons, even to third and fourth generation together with your husband". Then the priest sprinkles the bride with holy water and after the usual and daily dismissal blesses the bride saying: "Go in peace and diligently keep all the commandments of the Lord in awe of Him all the days of your life, obeying your husband, by the command of the Lord, in the name of the Father..." After this the Many Years is proclaimed for the newly married, and they "in the same way giving thanks to God depart by themselves".

Singing, dancing and music accompany the young to the very houses where they are met by parents and close relatives. The newly married sit down under the images in a forward corner. The brother of the bride or one of her close relatives removes the coverlet from her. In the houses of the prosperous and intelligent persons this ceremony is in most cases more comely and grandly completed in the home and looks like the general family prayer for the pleasant termination of the marital celebration.

The rite of "hiding the newly married" is almost entirely borrowed from the Book of Needs (Euchologion) of Metr. P. Mogila where this order is so inscribed: "the Prayer of the first married bride, wishing to be entered in marriage in the church and receive the blessing for the first covering of the head". Meanwhile the differences among other rites are most insignificant. In itself in its entire present view the contemplated order represents nothing dishonorable, prejudicial and generally alien to all that would offend holiness of the mystery of marriage and that would profane the temple.

On the contrary, this order is strongly rooted in the teaching of Apostle Paul about the submission of the wife to the husband, which submission by the visible image and is expressed by putting on the coverlet or "shroud" on the head newly married who, being a maiden, but has freely become a wife, became submissive and through this coverlet accepts, by the word of the apostle, has "a symbol of authority on her head" (1 Cor. 11:10). There, where this ceremony is not practiced, there it even is not necessary to enter the present rite as not accepted in our

contemporary Book of Needs (Euchologion); in the same place, where this custom has the power of ancient usage and is kept as "ancient custom" there, according to the opinion of some, it is possible not to remove it from use.

But anyway the sacred debt and direct duty of pastors to zealously take care for the eradication of all those folk customs, for which the fulfilment of this rite is now connected and which offends the holiness of completed mysteries and profanes the temple where everyone is obliged to come "with fear and reverence", instead of with music, songs and dancing (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors], 1885, 2; refer to Tserkovnyi Viestnik [Church Messenger] 1893, 15).

About marriage of persons, who are married under an assumed name, immediately should be informed to the local diocesan authority in good order. The decision of the question on legality or illegality of the marriage of the person, who married under an assumed name, is given by law to the diocesan authority. Diocesan authority from its side will not be slow to inform the forgery made at the marriage the secular criminal court, but after that itself will produce the decision on the validity or invalidity of that marriage. If the diocesan authority recognizes marriage, at the conclusion of which the forgery was committed, then, of course, it should be, under the order of the diocesan authorities, the necessary additions in the search and metric records is done, agrees with the reality. Otherwise, if the diocesan authority recognizes the marriage, at the conclusion of which deceit is committed, was null and void, then the persons, having entered into such a marriage, after the discourse between the diocesan authorities and the civil, should be separated from further co-habitation (see Ust. Dukh. Kons. [Ustav of the Spiritual Consistory], 206, 208, 212).

Besides, persons, who are guilty in forgery at concluding a marriage, should be subject by a court sentence to criminal punishment for forgery as defined in articles 1690 and 1692. Laws for punishment (see note 3 on p. 1130), i. e. as parents and guarantors of marriages, even if forgery in the marriage is also done with the consent of the latter, or - merely the parents and guarantors of marriages (generally persons really guilty of forgery), if forgery is done without the knowledge of the married ones (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1889, 4; refer to Sobranie Mnenie (Collection of Opinions and excerpts), vol. III, pp. 534 - 535; Dushepoleznoe Chtenie [Edifying Reading], 1872, part 2, pp. 441 - 442). The application given in the name of parish priests or clergy on the delivery of various sorts of metrical certificates is subject for payment **by stamp duty**. In those cases, in which the priests are allowed by law to grant metrical certificates under verbal statements for that, it is not necessary to demand payment of proper stamp duty from applicants for (verbal) application on the certificate delivery (Opredelenie sviatago Synoda [Decisions of the Holy Synod] on May 14 - Jun. 2, 1876, № 867). Subject to the duty stamp are:

1) for paying the church clergy, like under requests of private persons, and so under the requirements of offices or officials, owing to the applications of private persons, metrical certificates and copies from them (Svod Zakonov [Code of Laws], vol. V, Ust. o Gerb. Sb. [Ustav for Stamped Collections], publ. 1893, article 8, item 2; Opređenje sviatago Synoda [Decisions of the Holy Synod] on May 14 - Jun. 2, 1876, № 867);

2) for inquiries of confession lists about the age of the persons, who have been written down in these lists, paying for the entry into marriage, but equally, generally any other inquiry from church metrical registers, consisting in itself the literal or reduced extract from them (Ust. o Gerb. Sb. [Ustav for Stamped Collections], article 8, item 2; Opređenje sviatago Synoda [Decisions of the Holy Synod], September 23 - 30, 1877, № 1413);

3) for permission of entry into marriage by the authorities to persons doing public service (Ust. o Gerb. Sb. [Ustav for Stamped Collections], article 8, item 2);

4) from among the remaining among the church copies of documents from such documents, which are subject to payment by collection (Ust. o Gerb. Sb. [Ustav for Stamped Collections], article 8, item 1; Opređenje sviatago Synoda [Decisions of the Holy Synod], Sept. 23 - 30, 1877, № 1413).

Not subject to the duty stamp are:

1) Entering the married shown in these persons on the passports and visas;

2) certificates on the confession and communion of those marrying, if they are from another parish;

3) information, exchanged from one clergy to another, about the religion of those wishing to marry and about impediments by the clergy to those married to their parishioners in others churches;

4) the interface of one clergy with another about the announcements for grooms and brides;

5) written permission of parents for their children on the entry into marriage;

6) copies of those documents, which stamped collections, are withdrawn (Opređenje sviatago Synoda [Decisions of the Holy Synod], Sept. 23 -30, 1877, № 1413).

The stamp duty from all above-calculated, subject to the payment of premarriage documents or information is collected by this, on the basis of article 8 of the Ust. o Gerb. Sb. [Ustav for Stamped Collections], at the rate of 80 kopecks for each sheet, even if incomplete so that the total sum of stamped collection is defined by the number of sheets, on which the document is written (Tserkovniia Vedomosti [Church News] 1898, 17).

According to the Supplement to the Instruction about the use and repayment of duty stamps on March 26, 1875, it is confirmed that documents and copies from these, given out from the governmental establishment and officials, owing to the written petitions of private persons, have been paid through the gluing of the marks which are due for documents and copies, not on documents and copies, but on petitions for the payments, with reserve clause thus in the given documents or copies that "the due stamp duty is paid". And this should mean that this rule concerns only the documents and papers which are given out under written requests by private persons, as for example, for copies, inquiries, verifications, certificates and so forth. If the petitions for the delivery of the documents and papers represented necessarily for the writing of the petition documents and papers the number of sheets of the 80 kopeck stamped documents, then the given petition documents and papers are written on the stamped sheets presented to him) (See the Ukase Pravitel'stvennii Senat [Ukase of the Ruling Senate] 4 Mar. 1876, in the Sobr. ukaz. [Collection of Ordinances] 1876, № 22).

If, by the rules accepted by the spiritual department, it is permitted to write the information needed for married persons on one sheet a) the date of birth, b) religion, c) activity in confession and communion and d) any impediments to marriage from the clergy and parents of the married and so forth, then all such information may be written on one sheet of the 80 kopeck stamped paper or on one sheet of simple paper with this one 80 kopeck duty stamp pasted on (Opredelenie sviatago Synoda [Decisions of the Holy Synod] on September 23 - 30, 1877, № 1423). Thus the above indicated information may be written not separately for each sheet of these information sheets but instead on one sheet and conformed paid by the stamp duty to the sheet, instead of for the number of the information sheets or documents.

Out of the brought ordinances on the stamp duty it appears that the church clergy are given the so called premarital certificates or verifications of grooms and brides (note for article, part 261, vol. X of the Svod Zakonov [Code of Laws]), for representing to the clergy of other parishes, where the marriage has to be done, are or not subject to payment by stamp duty, depending on what constitutes information in these premarriage certificates. If the content of these latter embraces itself exclusively with such information, which in itself, are detected in the separate document, are free from stamp collection (for example, information on announcements), then also the general premarriage certificate is not subject to payment by stamp duty, no matter how such information was in itself compiled. But if the premarriage certificate will be informed among others, though only one item of such information is subject to payment by stamp duty, then it and the premarriage certificate are not free from it. To what has been said it is necessary to add that on the basis of article 57 of the Ust. o Gerb. Sb. [Ustav for Stamped Collections] and the Opredelenie sviatago Synoda [Decisions of the Holy Synod], July 12 - 26, 1878, for № 1083, all information from the documents, the very documents, copies

of them, entries and inquiries are exempted from payment by the stamp duty in the event that they are required with whatever the governmental establishment or the official and besides is not for the delivery of these to a private person, but for the partaking of whatever business they did (Tserkovniia Vedomosti [Church News] 1898, 17).

Marriages of schismatics (between themselves) get in civil relation, through the register entered in the special metrical books for this, the power and consequences of lawful marriage. Such marriages of schismatics are prohibited and not allowed to be recorded in metrical books, which are prohibited by civil laws. The existence of marriage of dissenters is considered proved from the date of record in the metrical book. But if, after the appeal in the due order of decisions of police management about obstacles to record, these decisions will be recognized as wrong, then the marriage by petition for that of one or both spouses is considered valid not only from the date of actually entering this in the metrical register, but from the time of the original application for it. A special note is made in the metrical book about this. The marriage, which has been entered into the metrical book, can be terminated only by the court in cases defined under article 45 (see 1169 below). Marriages, prohibited by law, or prisoners between persons, who do not belong to the schism from birth, or are married according to the rules of the Orthodox Church, or according to ceremonies of another acknowledged in the religion state, are considered illegal and void, even though they also have been entered into the metrical book. Non-observance, at the marriage record in the metrical books, of the established canons imposes legal responsibility on the guilty, but does not destroy the marriage itself (Svod Zakonov [Code of Laws], vol. X, part 1, article 78).

Relating to the marriages existing between schismatics up to April 19, 1874, the following rules are observed:

1) the schismatics, who have been entered into the records of the tenth revision, husbands and wives are admitted consisting in legal marriage as spouses, as long as the validity of the marriage will not be denied by the court;

2) marriage unions, concluded by schismatics after the tenth national census, are entered in the metrical books to the exact basis of the general canons of the metric record of marriages of schismatics (in that place, the note).

According to article 1093 of the Law of Estates (Svod Zakonov [Code of Laws], vol. IX, by the continuation of 1890), metrical books about the birth, marriage and death of schismatics are kept: in capitals - local police officers, in cities and districts - assistants to police captains, under supervision of the police captains, and in cities, non-jurisdictional district police - head of

the police or their assistants, under the supervision of the heads of police (of the city of Narva and Baltic Kpae see *ibid.*, note.).

On 19 Apr. 1874 the Supreme Sovereign approved the rules for the metric record of schismatics, the schismatic [Raskolnik] wishing that his marriage has been entered in the metrical record, should inform the subject establishment about this, in writing or orally, who, having received the notification message about the presumed marriage, makes the announcement of marriage within 7 days, in a prominent place, at doors of the court house places, and anyone knowing about the existence or obstacles against the given marriage are obliged to declare them in a letter or orally: for the marriage record both spouses should personally be in the police establishment, everyone with two guarantors of that marriage is not prohibited; preceding the record of marriage the performance of marriage ceremonies observed between schismatics [Raskolnik] is not subject to police ranks (see Svod Zakonov [Code of Laws], vol. IX., Zak. o sost. [Law of Estates], article 1093, enc., articles 11 - 15, 17).

Orthodox priests are obligated to observe for public announcements of the schismatics [Raskolnik] at the doors of subject establishments, wishing to enter the marriage in the metrical books (See Ukase of the Holy Synod, 24 Mar. 1875, № 11). Affairs about the rights, flowing from marriages, concluded between schismatics [Raskolnik], but also actions about the cancellation of these marriages and about their recognition as void are subject to civil court (Svod Zakonov [Code of Laws], vol. XVI, Ust. Grazhd. Sud. [Ustav for the Civil Court], publ. 1892, article 1356).

Article 78, part 1, vol. X of the Svod Zakonov [Code of Laws] does not allow many means of proving the legality of marriages of the schismatics [Raskolnik]) concluded after 19 Apr. 1874, as soon as the record of marriages in specially statutes on the police books (decided Grazhdanskaia Kassatsiia Deputatsiia [Civil Court Depositions], 1894, № 36).

*S. V. Bulgakov, "Handbook for Church Servers", 2nd ed., 1274 pp. (Kharkov, 1900) pp. 1160-1168.
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