

## Persons Being Buried

**Burial of prisoners**, dying while traveling on stage coaches, is assigned to the local administration of those settlements where the prisoner died<sup>1</sup> (Svod Zakonov [Code of Laws], vol. XIII; Ustav Vrachebnii [Physician's Charter [Ustav], art. 707, publ. 1892).

In the case of the death of a **child, having been found** in the rural village or village with a church by **the wet nurse who brought up the child**, the wet nurse and tutors have to deliver the child for burial in the parish church<sup>2</sup>; the priest, after doing the burial, enters this in the book issued to each wet nurse from the office of charitable institutions, signifying in writing the day of death; the book by all means has to be brought to the office of charitable institutions (Rights in noting into the book; see Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers], pp. 274 - 275).

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<sup>1</sup> Money needed for the **burial of prisoners** is borrowed from the sums which are found at volost boards, in the amount annually established for this purpose for city hospitals for the burial of dead prisoners in them; this money comes back from local district treasuries upon presentation of the certificate of burial of the prisoner (Svod Zakonov [Code of Laws], vol. XIV, Ustav o ssil'nikh [Charter for exiles], note for art. 100, publ. 1890).

The hospital administration immediately notifies of each **dead soldier** to his chief in the regiment, battalion or battery and his relatives if the latter are in a place close enough that they may arrive in time for his burial. For carrying out the departed, reposed soldier from the hospital to the regimental church, for participation in requiem liturgy for him, for the burial service and going to the cemetery the chief (company commander) also appoints and sends a special team of companions. The regimental priest, with the participation of a singing chorus, makes gratuitously an early liturgy for the dead, sings the burial service over him with all possible solemnity and accompanies him, together with the chorus and military team, to a certain place (Vestnik Voennago Dukhovenstva [Messenger of Military Clergy] 1890, 14).

The Decree of the Holy Synod of Jan. 19 - Feb. 4, 1896, No. 157, ordered that church clergy, burying the lower ranks of a reserve of the army and navy, report to the subject volost boards or district police departments on the belongings, **extracts from metrical books** about the dead of lower ranks in those cases when during burial tickets were not submitted to the clergy on these persons discharged from army, for whom an ecclesiastical death certificate must be made for the persons marked on these tickets.

The Kherson diocesan administration in 1897 again confirmed to the clergy of the diocese about the immediate delivery of the relevant handling of data on the dead ranks of army reserves, immediately after their death, writing on the tickets shown them about this or sending an extract from the metrical records about the death of these persons, under the danger, that for non-execution of this very important order the guilty will be subject to strict legal liability (Khersonskiiia Eparkhial'niia Vedomosti [Kherson Diocesan News] 1897, 18; for more information see a similar order of the Novgorod Diocese in the Novgorodskiiia Eparkhial'niia Vedomosti [Novgorod Diocesan News] 1898, 23).

By all means it is necessary to do **an entry about the death** and burial on all the documents of the dead and to send them to that institution from which they are given out (Tserkovniia Vedomosti [Church News] 1895, 38).

The burial, done by the priest, who is temporarily managing a parish, has to be included in the local **metrical books**, but not in the books of that church from which the priest for temporary management is assigned (Tserkovniia Vedomosti [Church News] 1898, 38; see also pp. 858, 859 above).

<sup>2</sup> If for any reason, e.g.: flooding of rivers, impassability of roads, etc., it was impossible to bring the designated **departed child** to church, then the tutors and wet nurses, bringing this to the knowledge of the farm officers (now settlement atamans) or the rural leaders, bury the departed according to the established office on the farm or in the rural cemetery and, having taken from the settlement authorities a note about the day of death and burial of the child, present this in convenient time to the parish priest who, having served the burial over the departed the child, gives out a metrical extract about his death after an accessory (Rights in issuing wet nurse Books from the office of charitable instruction).

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According to the fact that one of priests of the Oryol Diocese, out of ignorance, buried a dead baby of the Jewish religion in a Christian ceremony, who was being educated by one of his parishioners, the Oryol Diocesan Administration decided to give to the designated priest through the dean a strict dressing down so that in the future he would be circumspect and avoid the repetition of such cases and this was declared to all the clergy of the churches of the diocese; so that by all means they demanded from parishioners who accepted children for education, **certificates or a metrical extract**, and in case of the non-presentation of those documents would inform the diocesan administration for special supervision (Orlovskiiia Eparkhial'niia Vedomosti [Oryol Diocesan News] 1891, 10).

*S. V. Bulgakov, "Handbook for Church Servers", 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp. 1207-1208.  
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